

WOMAN'S EXPONENT.

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Published semi-monthly, in Salt Lake City, Utah. Terms: one copy one year, \$2.00; one copy six months, \$1.00. Ten copies for the price of nine.

Advertising rates: Each square, ten lines of nonpareil space, one time, \$2.50; per month, \$8.00. A liberal discount to regular advertisers.

EXPONENT office, No. 25 E., South Temple Street, second gate east of Deseret News Office. Business hours from 10 a.m. to 5 p.m. every day, except Sunday.

Address all business communications to

PUBLISHER WOMAN'S EXPONENT,
SALT LAKE CITY, UTAH.

SALT LAKE CITY, JANUARY 15, 1887.

COMMENTS.

The Edmunds Tucker Bill, of which so much has been said of late, passed the House of Representatives by a large majority with a "whoop and a howl," on Wednesday, January 12th. This outrageous bill derives its name from two leading men in the Congress of the United States, and it is greatly to their discredit that they should thus degrade the talents given them, and subvert the aims and intentions of all law-making and good government by yielding to a popular clamor and prejudice born of rumor and misrepresentation. Senator Edmunds formulated the bill at first, and it passed the Senate last session of Congress, and was sent to the Lower House, where it was referred to the Judiciary Committee, of which John Randolph Tucker is the Chairman, and in this way this compound anti-Mormon, anti-American bill received its double name. Hon. John T. Caine, Delegate from Utah, occupied an hour and a half in opposing the passage of the bill, and exposing its inconsistent and iniquitous measures, and the cruelties it would inflict upon an unoffending, and already oppressed and persecuted people.

His speech was able and eloquent, and he was greeted with many congratulations at the close. It was a strong protest against adverse legislation, setting forth in a forcible manner facts and conditions as they actually exist, as against false reports, slanders and mis-statements. Mr. Bennett, of North Carolina, spoke one hour upon the worst features of the bill; we remember this gentleman as the only one with whom we conversed, who said he would consider the bill prayerfully, and we made a note of it at the time. Reed, of Maine, who approved the bill, spoke in its favor for twenty minutes, traducing and villifying the Latter-day Saints in the bitterest manner. Reed might with all propriety be termed a hot-headed Mormon-hater. He was followed by John Randolph Tucker, the god-father of the bill, who succeeded in arousing sufficient antagonism to the Mormon people to push the bill through under the excitement of the hour, just when in the mist of clouds of dark misrepresentation and slanders it was rendered possible.

It seems incredible that such an outrageous bill should pass without further protest; there were a few negatives, but not enough to demand the yeas and nays. Doubtless Mr. Tucker is proud of that day's work, but, after all, if the bill should fail of passing the Senate, or the President refuse his signature, he will not succeed so admirably in gaining popular favor at the close of his public career by his attempt to crush out the Mormons.

Mr. Tucker is a Presbyterian in faith, and illiberal and bigoted in his religious views, as most of that sect are. He is strongly opposed to woman's suffrage, and after a hearing before his Committee on that question, last winter, when some of the ablest and most eloquent women in the land presented arguments and logical reasons for the support of such a measure as the ballot in the hands of women, Miss Susan B. Anthony,

anxious to know what effect the speeches had made upon him, inquired what he thought of the cause." He replied, he was "too old to change his views." "Then," said Miss Anthony, with the ready wit which never forsakes her, "aren't you too old to sit in the Congress of the United States?" Mr. Tucker, who is very good natured, only laughed at the joke, as he possibly considered it, though Miss Anthony was in sober earnest. Perhaps he looks upon the Mormon question as only a possible joke, but he will yet find that the Mormons are most solemnly in earnest about adhering to their religion.

Senator Edmunds is, in every respect, a different kind of man. He is proud, rich, cold as an icicle, aristocratic and arrogant. He would never have been half as famous as he is, and as widely known, had it not been for the Mormons. But such popularity will not avail him much "in the long run." People who build themselves up on the ruin of others are sure to have a terrible fall, some day, and his will assuredly come. There are men here in Utah—"Liberals" they falsely style themselves—who are urging Congress to do this great wrong against the people of Utah, and deceiving the general public and members of Congress, who are not themselves acquainted with facts, by means of messages, telegrams and fractional statements of things, elaborated and embellished with falsehoods to suit their purpose. Senator Edmunds and John Randolph Tucker are not deceived, however; they know the situation having heard the facts from those who are authorized to speak for the people, and therefore they cannot plead ignorance, and are left without excuse. On the question of woman's suffrage, Mr. Tucker holds the Southern view that women are too good to dabble in politics or enter the field of field of public matters in any such way. But it is very doubtful about his considering Mormon women too good; he likely thinks they are not good enough, the same as he does Mormon men, who are not in his bill thought good enough to have the right to do anything to defend their rights to the homes and inheritances, which their own industry and almost superhuman perseverance have made in a desert land, previously unknown, except as uninhabitable. But there are some things neither Senator Edmunds nor the Hon. John Randolph Tucker, nor others of the same stamp can do. They cannot stamp out Mormonism from the hearts and souls and consciences of those who have embraced it honestly, and have received a testimony of its sacred truths. Persecution cannot kill a principle, nor can imprisonment, or torture of any kind, and though laws are made to root up and abolish it, the seed is sown and will bear its fruit, notwithstanding all the influence of the great, the noble and the wise of the kingdoms and governments of this world combined together. He who holds the nations and kingdoms and kings and rulers in His hand has decreed, and His words cannot fail.

Even this extremely tyrannical bill, that makes Mormons, one and all, little better than slaves, unless they subscribe to an oath, which denounces the principles of their religion wholesale, is not bad enough to suit such men as Baskin, he himself stated 'twas not what he wanted; he wants something more like the Hailey Bill, and could, doubtless, see every Mormon hung or put to the sword. The spirit of hatred and vengeance, that characterizes the men who oppose Mormonism in the present day, is just as vindictive and quite as cruel as the spirit that sought to destroy the ancient Saints, when they cast the Prophet Daniel into the lions' den, and the three Hebrew children into the fiery furnace; but even as they were thwarted in their attempts to take the life of the chosen of God then, so will they be in this day, and all their cunningly concocted schemes will fail, and the principles of truth stand firm as the rock of ages, and those who abide in the principles

revealed through the Prophets of God in this dispensation will come off more than conquerors. There is no danger, so great as that of falling away, or becoming indifferent to the voice of the Holy Spirit, that leads into all truth, and which, under all circumstances, is a sure guide and shield and protection to the Latter-day Saint.

TO SISTER ELIZA R. S. SMITH.

On the 23rd of December, having had a reunion of the Nauvoo Saints and others, on the eighty-first anniversary of the birthday of Joseph Smith, the Prophet and Seer of the nineteenth century, the committee most respectfully desire you to accept the accompanying token of regard, which will be presented by Elder Jacob Gates. The article referred to is the artistic work of the widow James Snow, and her daughter, widow Sarah K. Young.

PERCIA BUNNEL,	DIANA SMOOT,
DEBORAH BILLINGS,	MARILLA DANIELS,
FRANCES CLUFF,	LOUISA NEWEL,
EMELINE MILLER,	HARRIET BEAN,

Committee.

Provo.

ACKNOWLEDGMENT.

With many thanks, and gratitude that words cannot express, I acknowledge the receipt of the beautiful cake, politely presented by Elder Jacob Gates, in behalf of the Committee.

E. R. SNOW SMITH.

"WOMAN'S VOICE."

I would like to place a few of my thoughts on paper, peradventure it should meet the thoughts of some one else.

In the year of 1852 I received the Gospel of Jesus Christ of Latter-day Saints, knowing that it was the power of God unto salvation to all those that will believe and obey the same in all things, as fast as it is made known to them. It was on the 6th day of June that I went down into the waters of baptism; I then met with many a conflict; it was then that I upheld the principle of plural marriage. I did not know that plural marriage was in the Church at that time, but I said that all good men in olden times had more wives than one, and why not now? I thought it was a good principle; it has always looked right to me, and I have tried to live in accordance with the same, and live according to the dictates of conscience, trusting in the God of our salvation for the outcome. Light and truth must be carried unto all the world, that every ear may hear the sound thereof, and the world left without an excuse, and to clear the way before the consummation of all things, which is fast hastening on.

Every principle in its proper place, inasmuch as the Gospel requires it—faith and repentance, and obedience to every principle and commandment that pertains to the salvation and exaltation of all the human family that dwell on the earth, inasmuch as they will obey the same, and live according to these requirements. I know that the principle of plural marriage is a righteous principle. I upheld it before I ever heard it was practiced in this dispensation. It is upheld in the Bible so plainly among the patriarchal order of families, as they were acknowledged by the Father of the Faithful in that day. The Scriptures speak of faithful Abraham, and represent him as the "Father of the Faithful." He did all things that the Lord required at his hands, and it was accounted to him for righteousness, and his children followed after him. It was said that "I am the God of Abraham, Isaac and Jacob." They were called Abram and Sarai, (Genesis, xvi, 3). "And Sarai, Abram's wife, took Hagar, her maid, the Egyptian, after Abram had dwelt ten years in the