

door, and ducked and soused them till all cried for quarter.

"Ah!" said a chance passer-by, who had watched the whole performance, "that's the shameful way in which these poor polygamous women are forced into submission." Indeed, he told the story everywhere, with sundry ingenious embellishments, of how he had seen these poor women dragged by the hair of the head to the pump, and there nearly drowned before they would give up and promise obedience.

It may not be out of place here to speak of the many tourists who come to Utah with preconceived notions, put themselves at once in the hands of our political and moral enemies, hear the stock-in-trade of the few apostates who are constantly engaged in retailing the same blood-curdling stories that have been told for the last half century, and after two or three days go away with an unalterable conviction that polygamy is answerable for every heartache in Mormondom. I could add an entreaty that strangers should make their inquiries of those who have lived the new order of marriage, and should base their conclusions on the evidences of their eyes and reasoning faculties, rather than on the hearing of second-hand, fabulous stories.

Statistics will bear me out in saying that there are fewer paupers, fewer criminals, fewer insane among polygamous than among monogamous families. It is a well-known fact here in Utah that there are fewer physical defects and greater intelligence in plural homes than in the same grade or class in monogamy.

Nowhere on the face of this wide earth is the love of husbands for their wives and wives for their husbands so intense, so thrilling, and so divine as it is here in Utah. Men go by hundreds into prisons, by thousands into willing exile, rather than sacrifice the hearts of their beloved companions. Women cheer them in this determination, separating from this life in the glad hope of an eternal reunion, which no law, no court of public opinion can ever deny to them. To be true in this life through trial and separation is preferred by these faithful people to the breaking of solemn covenants.

In connection with this idea of the undue exaltation of the husband and consequent undue debasement of the wives, let me offer an illustration. When a body of American people unite as a State and elect a governor, they choose a man because of his honor, integrity, and superior intelligence. In the same way Mormon women select a husband. The affections of the people twine around their chosen head, if he is worthy, and his presence is welcomed and courted everywhere. It is so with Mormon husbands.

The Mormon women are working grandly at the sex problem of the nineteenth century. They are beginning to move out on independent lines of business, of art, and of the

professions. Their marital relations make this an easy matter. The woman will always be the head and genius of the home, but whether it is a corollary that she shall forever wash dishes and scrub floors has become a grave question. The rapid progress of the age finds ready disciples in Mormon wives, who feel the natural craving for home life and children satisfied, yet withal have ample time for the development and cultivation of every faculty within them.

Content in knowing herself beloved, and wedded to a man whose purity of body and mind is equal to her own, while his intelligence is one degree higher, his wisdom a rock upon which to lean in every emergency, the plural wife may, from her own threshold, look out into the broad world and choose such enterprises as she feels herself adapted to, the twenty years of her middle life spent in the care and rearing of her children the while she is quietly studying and preparing herself for that further mission. At the end of her child-bearing period she may, while aiding her own and her husband's family with her wisdom and experience, launch out into her chosen vocation, ready to add the mite of her experience to the great problem of humanity. That problem is the development of each individuality to its highest possibility, the wise care and rearing of dependent childhood, and the peace, happiness, and well-being of all God's children. That polygamy, wisely and faithfully practiced, will be a grand factor in bringing to pass this millennium of usefulness and happiness, I sincerely believe.

In the foregoing pages I have spoken chiefly of the temporal or worldly side of this matter. It has, however, a spiritual aspect; it is a question, in fact, that, like the soul of man, is composed of two indivisible parts, the spirit and the body, the spiritual and the temporal, neither being complete without the other, the two uniting to form a beautiful, complete whole or entity.

The judiciary of our country, backed by the prejudiced voice of the American public, have forced polygamy from our beautiful territory. We are a broken, crushed, and oppressed people. We are honestly seeking to continue, as we began over fifty years ago to be, a law-abiding, law-fearing people. Here, as a fitting close to my earnest effort to give a clearer view of this vexed question, I wish to say to that mistaken, prejudiced, American public, you have struck from Mormon hands the power to solve the great question of pure, holy marriage; but you will yet meet the issue—I know not how, I know not when,—but come it will, for it is written that "Truth shall look down from heaven, and Righteousness shall spring up from the earth." The progress of today will carry you out on the rocks and reefs of the marriage relation, and with you will it rest whether your barks shall sink into misery and disgrace, or ride on the outgoing tide of advancement to the deep sea of truth and divine virtue.

## ELDER SIMMONS' DEATH.

The following letter brings anxiously looked for information of the circumstances connected with the death of Elder Edgar D. Simmons:

AINTAB, Turkey, Feb. 6, 1890.

*To the First Presidency of the Church of Jesus Christ of Latter-day Saints:*

Beloved Brethren — It becomes my painful duty to communicate to you the sorrowful news that our dear brother in Christ, and fellow-laborer, Elder Edgar D. Simmons, departed this life day before yesterday, Tuesday, the 4th of February, 1890, at 2 p. m., after a sickness of two weeks, of which the last eight days have been very painful. He died of smallpox. His last moments, however, were peaceful. His voice began to fail him gradually during the last days of his sickness, and during the last day he was almost unable to speak, but he was able to understand questions put to him.

This is a sorrowful event for the whole Church of Jesus Christ, as also for the relatives of the deceased, but it is a consolation to us all that he died as a faithful member in the Church. The funeral took place yesterday, February 5th, at 3 p. m., in the Arneutau cemetery. The Protestant priest told Brother Veizirian that, provided we wished it so, he would speak at the services; and on account of my inability to make a speech in the Turkish language, I gave my consent. At the appointed time he came, and after the body was put in the coffin, he spoke in the house as well as also afterwards at the grave.

I have dressed our departed brother as well as I had understanding to do, and ordered the coffin painted white. I found on the arrival of the coffin that it was covered with white cloth, tacked all over it, and on the corners and edges were black strips and black rosettes, fastened with brass-headed nails. On account of it being already over and above the allotted time to keep a corpse, we had to hurry to put the body into the coffin, and left everything as described.

I do not know the address of Brother Edgar D. Simmons' relatives; therefore I ask you to kindly inform them, as likewise to express to them my best regards and condolence. It would have given me great satisfaction if Brother Simmons could have returned to his beloved ones at home, but God had ordained it otherwise. It was a hard time for the departed, because he had the malady in the very worst degree.

Just now I received a telegram from my stepfather, G. Grau, at Haifa, Syria, to leave this place, and therefore, as soon as I can make it possible to go, I shall do so, and will take Brother Simmons' effects with me to Haifa, and his relatives can then write to me their address and directions concerning his things.

Please let this suffice, as this letter has to be posted right away. My best regards to the First Presidency, hoping this letter may find you all well. Your brother in the Gospel,

FRIEDRICH DIETERLE.