

**Mormon Women's Protest**  
Salt Lake City, Utah, 6 March 1886.  
Pamphlet, 91 pages

The call was responded to with enthusiasm. The weather was propitious, and the occasion one of general and momentous interest. Long before the hour of commencing arrived, a large number of ladies assembled within the portico and upon the steps of the Theatre, waiting for the doors to be opened. This being done, the dense but orderly multitude thronged into the building, which was soon packed from pit to dome. The standing room in the aisles and promenade was also quickly taken and crowded almost to suffocation, and hundreds of people were unable to gain admittance. The vast majority of the audience, which probably aggregated two thousand souls, were ladies, though a fair sprinkling of the male sex, mostly in sympathy with the meeting and its object, was observable in different parts of the house.

Upon the stage, which was also crowded to its full capacity, were seated many of the representative women of Utah. . . The Tabernacle choir, with Professor E. Beesley, leader, and Professor J.J. Daynes, organist, were assigned seats at the left of the platform, and the Sixteenth Ward Brass Band, led by Captain Smith, was stationed in the orchestra. The front chairs on the stage were occupied by ladies who were to take active part in the proceedings. A stand was placed in the center for the speakers, and two tables, one at the right and the other at the left extreme of the stage, were used respectively by the secretaries of the meeting and representatives of the press. . . .

PRESIDENT M. ISABELLA HORNE

It is with peculiar feelings that I stand before you this afternoon. To think that, in this boasted land of liberty, there is any need for a meeting of this kind to protest against insult and injury from those who have sworn to administer the law with justice and equity. It has been said by some, 'what good will it do to hold a mass meeting?' If it does no other good, it will be a matter of history, to be handed down to our posterity, that their mothers rose up in the dignity of their womanhood to protest against insults and indignities heaped upon them. It will also be written in the archives above, where 'angels are silent notes taking,' and will have to be met by those persons who are waging this bitter crusade against us. And why should we, a few people in these valleys of the mountains, be subject to these insults aside from the rest of the commonwealth? . . .

Must we, women of the Church of Jesus Christ of Latter-day Saints, still submit to the insults and injury without raising our voices against it? And why are we thus persecuted? Because we choose to unite ourselves to honorable, God-fearing men, who, in virtue, honor, integrity and faithfulness to the marriage vow, stand head and shoulders above Federal officials who ply our brethren with questions regarding their future conduct, which is without precedent in the annals of court proceedings. We all feel the insults offered our sisters when brought into court and forced to answer indecent questions by threats of fine and imprisonment. And we do most solemnly protest against further legislative enactments to disfranchise a whole community, who have committed no crime, only for religious belief. . . .

We believe in the elevation of woman, and live on a higher plane. . . .

MRS. PRESCINDIA L. KIMBALL

I stand before you a native born citizen of the United States. My grandfather fought in the revolutionary war to establish a free government on this continent, and my father fought in the war of 1812 to secure and perpetuate a free government and to protect the rights and liberties of the citizens of the republic. I, their descendant, now stand up before this assembly to protest against the oppression of those who would take from us the rights and liberties which our fathers risked their lives to obtain. What would our fathers say, the founders of this republic, if they could rise from their graves and see the glorious Constitution which they framed and bequeathed to all future generations, as the palladium of liberty, overridden and dntrodden by demagogues and torn to fragments by the schemes of corrupt men, whose object is to oppress and injure the helpless.

We came out from the United States to this desert and mountainous country, that we might worship God according to the dictates of our own conscience. . . .

I feel it is time for the daughters of Zion to arise. Our cause is just. We have broken no law of God—no righteous law of man. We know by experience what the present crusade means. We will be true to God and live lives of purity.

#### MRS. H.C. BROWN

We have met to-day to unite our voices in protesting against the cruel enforcement of special legislative enactments brought to bear upon us as a people, and we appeal to every honest mind and heart to use their influence to stay the shameful proceedings by which pretended courts of justice are converted into courts of inquisition; that honest, virtuous, Christian women may no longer be subjected to insult and abuse, nor have every feeling of parental and conjugal love, and every sense of religious duty, outraged and trampled upon.

We are here, not as Latter-day Saints, but as American citizens—members of that great commonwealth which our noble grandsires fought and bled to establish—legal heirs to those rights and privileges bequeathed to that heaven-inspired document—the Constitution of the United States. Yes, legal heirs, yet illegally, unconstitutionally deprived of that dearest, most cherished of all rights—freedom to worship God according to the dictates of our own consciences.

And this within the limits of a government founded upon religious liberty. This in a nation whose legislators point proudly to the brave Pilgrim Fathers and mothers as their ancestors, and then turn to crush their fellow creatures—descendants of the same noble parentage.

O consistency, where art thou fled? O Justice, surely thy face must hide itself in shame, when loyal men and women are denied citizenship, because, forsooth, they would serve God and fear Him rather than man. . . .

#### DR. ELLEN B. FERGUSON

We are assembled here to-day in the capacity of a mass meeting, to lift our voices in protest against certain wrongs that are being perpetrated in this community, at the close of the nineteenth century, wrongs that would shame civilization two hundred years ago.

It is indeed a shame that in free America, among a people where men pride themselves upon being the defenders and protectors of woman, women are compelled to meet and protest against insult and indignity heaped upon them in the courts. Strange it is that while in New York Americans are erecting a statue to liberty that shall lift up the beacon light of freedom to all the nations of the earth, that here in one of the dependencies of this republic women are led to prison

and subjected to insult for no crime. Strange it is that here in Utah the purest, noblest and best of America's citizens should be compelled to make public protest against injury and injustice received from those who have sworn to uphold and maintain the laws—but no less strange than true.

Sixteen years ago the Legislative Assembly of Utah conferred upon the women of this Territory the right of franchise. Various causes led to this. There had been a great deal of agitation in the past over the 'Mormon' problem which was just then looming up for discussion, and among the plans proposed for its solution was that of giving the ballot to the women, in the belief that by it they would burst the chains in which they were held, and free themselves from the temporal and spiritual bondage of their masters—the 'Mormon' priesthood. In accordance with this spirit, and acting upon suggestions made in Congress for this purpose, our own Legislature was the first to place the ballot in the hands of woman, feeling assured that she would use it in the cause of justice, virtue, purity and truth. The women of Utah were enfranchised and have held the ballot as a sacred trust ever since, and I defy any of our bitterest enemies to bring one single, solitary proof that any woman in Utah has cast an unrighteous ballot or voted for those whose lives or characters were stained with infamy or dishonor. We look for purity and integrity in our public offices and as far as we know them we have voted only for such men. . . .

I am not a native born citizen of America, and years before I trod these shores I thought that the oppressed of every nation whether a Jew or Gentile could find here a refuge and an asylum. So can every one except a 'Mormon.'

History repeats itself. We are doing to-day what our forefathers did one hundred and twenty-six years ago—protesting against injustice and oppression. When they found the tyranny of the English government could no longer be endured they met and protested against the wrongs they suffered and demanded a redress of grievances. As the English government paid no attention to their protest, they fought and gained their point by force of arms. . . .

The ballot in the hand of woman is a mighty power, and our enemies know it, and this is why they seek to take it from us. Silent as it is it voices to the whole world that women have never used it in the interest of vice. May the day never dawn that shall see the women of Utah without the ballot, but may that time speedily arrive when all the women of this nation will be alike blessed with us. . . .

PREAMBLE AND RESOLUTIONS OF THE WOMEN OF UTAH  
IN MASS MEETING ASSEMBLED.

*Whereas*, The rights and liberties of women are placed in jeopardy by the present cruel and inhuman proceedings in the Utah courts, and in the contemplated measure in Congress to deprive the women voters in Utah of the elective franchise; . . .

*Resolved*, By the women of Utah in mass meeting assembled, that the suffrage originally conferred upon us as a political privilege, has become a vested right by possession and usage for fifteen years, and that we protest against being deprived of that right without process of law, and for no other reason than that we do not vote to suite our political opponents.

*Resolved*, That we emphatically deny the charge that we vote otherwise than according to our own free choice, and point to the fact that the ballot is absolutely secret in Utah as proof that we are protected in voting for whom and what we choose with perfect liberty. . . .

*Resolved*, That we extend our heartfelt thanks to the ladies of the Woman Suffrage Association assembled in Boston, and unite in praying that God may speed the day when both men and women shall shake from their shoulders the yoke of tyranny.

*Resolved*, That we call upon the wives and mothers of the United States to come to our help in resisting these encroachments upon our liberties and these outrages upon our peaceful homes and family relations, and that a committee be appointed at this meeting to memorialize the President and Congress of the United States in relation to our wrongs, and to take all necessary measures to present our views and feelings to the country. . . .

MRS. MATTIE H. TINGEY

It is an acknowledged fact that the more civilized and highly educated a nation becomes, the more are women protected, elevated and honored. . . .

From our childhood, when, dressed in holiday attire, we marched under the honored stars and stripes, to the patriotic strains of 'Hail Columbia' and 'Star Spangled Banner,' in celebrating the glorious 'Fourth,' and assembled in large congregations to listen to the reading of the 'Declaration of Independence,' and to the soul-stirring, patriotic speeches of our fathers, husbands and brothers, until our hearts swelled with patriotic fervor, up to the present time, we have looked upon the Constitution of the United States as an inspired document, and our republic, the greatest and most liberal government on earth—in very truth the 'land of the free' and the 'home of the brave,' and the words of 'God and our country' have been almost inseparable in our minds.

Shall we then, mothers, wives and daughters of citizens of this great republic, sit quietly down, like slaves, and see our rights taken from us, our characters maligned and insults heaped upon us, all because of religion, the free exercise of which is guaranteed to us by the glorious Constitution of our country? Methinks I hear from every nook and corner of this spacious building the ringing answer, No! a thousand times no! So long as the God of heaven gives us breath and power of speech we will maintain our rights as citizens of the United States, and protest against women being subjected to such indignities as have been offered to the women of our community by Federal officials, who should be our protectors against everything of such a nature.

And we also protest against the disfranchisement of law-abiding, honorable American citizens because of religious belief.

MRS. ROTHINDA E. MONCH

. . . We wish our outside friends to understand that we are not so ignorant, because we are 'Mormons,' that we do not understand what our rights and privileges are. Nor are we devoid of natural feelings and affections, that we tamely submit to insult and abuse from those who wish to show their authority over us. Our natures are among the most sensitive, our affections are tender and pure, and when the fiery darts touch our family circles they penetrate the tenderest fibres of our hearts; and when our rights are trampled upon we keenly feel the oppression. But 'to bear and not deserve is highest wisdom' and we are buoyed up by one great hope that 'truth is mighty and will prevail,' and for truth's sake we bear wrongs and grievances innumerable. . . .

Think of this, O American people! and America, cease to boast of freedom, and turn to your mother countries and learn a lesson of liberty. While we feel to honor our country, and stand firm and true to its constitutional laws, and to uphold and sustain the executors thereof, we hold in contempt those officials who turn and twist the law to suit themselves, and wrest from us our rights and privileges . . .

DR. ELLIS R. SHIPP

We are accused of being down-trodden and oppressed. *We deny the charge!* for we know there cannot be found a class of women upon the earth who occupy a more elevated position in the hearts of their husbands, or whose most delicate and refined feelings are so respected as here in Utah.

True we practice plural marriage, not, however, because we are compelled to, but because we are convinced that it is a divine revelation, and we find in this principle satisfaction, contentment and more happiness than we can obtain in any other relationship.

Let our words speak for us. We are a temperate, God-fearing, law-abiding people. We consider virtue and chastity the crowning ornaments of woman's character. Our ladies are educated, and their lives are constantly characterized by acts of mobility, fortitude and usefulness.

We protest and must insist, that should the bills now pending in Congress become law it will be as unjust as it is uncalled for.

How strange that the rulers of this nation should overlook the glaring and palpable evils that so quickly beset themselves and traverse thousands of miles in order to stigmatize a small handful of inoffensive people called 'Mormons,' who have already been driven to a desert land where it was supposed they would soon perish and die from starvation and exposure!

For a few years we were unmolested; our oppressors were almost oblivious of our existence until we had surrounded ourselves with comfortable and beautiful homes, redeemed the soil and made this barren region to bloom as a vast and fertile garden. And then again they wage this persecution with relentless hand, when all we desire is to be left alone, to live in peace, and to worship our God as seemeth to us best; and willingly do we accord the same unbounded privileges to all creeds and nations. . . .

#### MRS. JULIA CRUSE HOWE

In contemplating the position we as a people occupy at the present time, politically, socially, morally and religiously, attracting as we do the attention not only of this great nation, but the nations of the earth: misrepresented, maligned and despised as we are, I feel that as a woman and a member of the Church of Jesus Christ of Latter-day Saints I am proud, and would not exchange my position with any queen or empress. . . .

We are called the down-trodden women of Utah, but we know that the liberty and privileges we enjoy will compare favorably with those of any other people on the face of the earth. . . .

#### ADDITIONAL SPEECHES

FOLLOWING are the speeches that were prepared for the mass meeting but were not delivered, owing to the lack of time. . . .

#### MRS. HELEN MAR WHITNEY

This is a momentous occasion, and the subject which has brought us together would fill volumes were it written. It is our right and our duty to represent our cause, and give the people of the world to understand that 'Mormon' women are neither slaves nor toys. Though comparatively isolated, we are not so ignorant of matters pertaining to the women of the world as they appear to be concerning us, and this religion called 'Mormonism'—a religion which we have espoused and cling to because we love its principles, which require all to live godly in Christ Jesus and keep themselves pure and unspotted from the world.

I have been a member of this Church for forty-nine years, and am one of the women who have been tried and tested, and the angels will bear witness that to-day, I am a stronger advocate of 'Mormonism' and the celestial order of marriage, and rejoice more exceedingly in the goodness of God to me and my house, than ever before. I know that this holy order would prove a blessing to all who would receive and practice it in the way that He designed. I received this knowledge years ago, and it is not in the power of man to alter my belief, and no one but myself is responsible for my actions. . . .

The women of Israel are aspirants after all that is grand and glorious within their reach. They are laboring for the highest glory of womanhood, which can only be attained through the untiring, energetic, pure and holy efforts of those who are willing to fight the good fight, and make the sacrifice of self and the ease and pleasures of the moment. It was among the grand designs of the Gods that woman should be equal with man. At the beginning it was her destiny to be first to partake of the tree of knowledge, and though it brought the fall it was a blessing in disguise. Adam and Eve sinned that 'man might be.' The privilege is now offered to His daughters to throw off the shackles and free themselves from the curse which was placed upon them for a wise purpose. The debt she has paid, and it is the plan of the Almighty to make of His noble daughters queens instead of serfs, that woman may reign in the sphere for which she was created. The celestial order of marriage was introduced for this purpose, and God commanded His servants to enter into that holy order preparatory to the day, which is at our doors, when noble and virtuous women, now blinded by prejudice and priestcraft, will be glad to unite themselves to men equally noble and pure. . .

The daughters of Zion must awake. We must become active workers like our beloved and honored mothers, that our hope of glory may not pass like a night vision. We must struggle for our rights, inch by inch, and it will require all the strength and courage that can be mustered to stand unmoved against the pressure that is coming upon us from the wicked within and without, who are combined to rob and oppress us and bring us under their feet. But the women of God will maintain their integrity and face prisons or even death itself rather than yield up one principle of their religion. . . .

#### MRS. ELIZABETH HOWARD

. . . It may be asked, who are these ladies occupying the chairs on this stage to-day? They are women who have educated themselves in self-government; they are the brave, honorable wives of some of the noblest men of this land, or indeed any other on the face of this earth. . . .

These women interfere with the rights of no one. They are refined and intelligent. They love each other and their husbands with a love that is pure and undefiled, a love that is stronger than the ties of blood. They love each other's children and the children love them. They are women that any nation should be proud of; they should be held in respect and honor and encouraged by every means in the power of the government as the mothers of virtuous, healthy, honest sons and daughters, wherein lie the wealth and power of a nation. These women and mothers teach their sons correct and true principles; sons who show the world by the consistency of their lives that they are the peers of any young men in all the land. The majority of them are full of honor, integrity and virtue; their word is as good as their bond; they will die before they will compromise or surrender a single principle of their religion; and they will live to keep all the commandments of God. I say all honor and praise to the women who are living in celestial marriage. May God bless them forever. . . .

MRS. M.E. TEASDALE

I desire to raise my voice in defense of my religion and protest against the unlawful measures that have been and are being adopted to rob the Latter-day Saints of their rights. It seems to be the opinion of some officials that 'Mormons' have no rights that ought to be respected; but we have rights that we prize and do not intend to have them taken from us without protesting. 'Mormon' women have rights that they have exercised intelligently for years, prominent among them which is the elective franchise that was thought by some, if given to the women, would be the death blow to polygamy; but because we vote for our friends instead of our enemies we are branded as slaves to the Priesthood, and it is falsely said that we do not vote as we please but as we are compelled by our husbands.

I assert that we do vote as we please, and our husbands nor any one else know how we vote or for whom, unless we choose to tell them. We know who are our friends and we have the good sense to vote for them instead of our enemies. Congress has already deprived several thousands of our people of the franchise, without proving them guilty of any crime, and now they want to rob thousands more, 'Mormon' and Gentile, without even a suspicion of their guilt. How unjust! How unlawful!

We claim that the new Edmunds bill is unconstitutional, cruel and outrageous, and we protest against its being passed. It is outrageous for Congress to appoint fourteen trustees to handle our property . . .

MRS. MARY ANN PRATT

It has become necessary for us, the women of Utah, in the majority, to assert our rights as American citizens; to express our indignation at the attempt made to deprive us of our rights. As intelligent, law-abiding citizens, we do solemnly protest against the taking from us of the right of franchise, no proof having been adduced that we have forfeited it by any act or word. All the women of this Territory are to be included in this wholesale sweep without trial or investigation. This blow comes down upon the widow, the unmarried and the married classes alike, wreaking its justice upon all. It is thus sought to coerce our actions and make us subscribe in our belief to other people's creeds and opinions.

We hold firm to our conviction that all the women of this republic should have the right to vote without interference from their fellows. Our agency is the free gift of our Creator. We may be imprisoned, manacled in limb and body, yet the free mind will soar aloft and cannot be shackled. We thank our sisters in the east for the kind part they have taken in behalf of our rights as voters, and we will ever pray for their rights to be granted them. We want their co-operation in the right direction, to maintain that liberty of conscience which some are trying to crush out. Many men and women of the land have been our friends and have expressed themselves publicly against the unlawful procedure of our persecutors. They too have our hearty thanks.

MRS. MARILLA M. DANIELS

I, with the women of Utah, do most earnestly protest against Congress legislating to take from us, as loyal citizens of the United States, our constitutional rights; rights guaranteed by our forefathers who fought, bled and laid their all upon the altar that they might bequeath to their children the precious boon of liberty; the right to worship God according to the dictates of our own consciences. That right we shall strive to maintain to the best of our ability, without any desire to injure any one, but keep within the pale of peace and justice, allowing all the same privilege that we claim for ourselves.

We stand on God's footstool free men and women, and will cleave to the principles of the Constitution which gives to all equal rights, no matter of what creed or nationality.

We cannot but admire the noble men who had the moral courage, in the face of prejudice and popular feeling, to stand up and speak against such rank injustice as the passage of the Edmonds bill now before Congress, a bill calculated to rob us of our social, religious and political rights. One might suppose we had no rights that they were bound to respect; we seem to be in the same position, in their estimation, that the negroes were before their emancipation from slavery. We have been subjected to test oaths, which have deprived many of our citizens of voting or holding office, and now desire to take the franchise from all the women of Utah.

For what reason? Is it because we are united and vote for the men of our choice rather than those whom we have good reason to believe would oppress us? No doubt they are disappointed because we have not used this privilege to free ourselves from the 'chains' that bound us to this Priesthood or 'hierarchy,' as they are pleased to call it. We are one with our husbands and fathers, and because we thus exercise this right they would deprive us of it altogether.

We contend and remonstrate against our sisters being disfranchised who have broken no law, and do not come under the ban of the Edmonds law of 1882. They have not forfeited their right to the franchise; they have broken no law to deprive them of it, as they say we have. To reach some of us they were obliged to trample on the Constitution which in Section 9 expressly forbids the passing of a bill of attainder or *ex post facto* law. But why should our sisters be made to suffer with those whom they say have broken the law of 1882?

We treasure the franchise as a priceless boon, one that we would not barter away for gold, as do many that now hold it among the would-be lords of creation. The inspiration of liberty is born with every true daughter as well as every true son of God, and woman in her sphere has sacrificed as much to maintain it as man. If the suffrage was universally given to women it could not but result in good. Who has the interest of mankind more at heart than woman? She would vote for good moral men, who would use their influence to protect virtue and denounce vice. The women of Utah have exercised this privilege for over fifteen years, and who can truthfully say it has not been used wisely and with good results? We sincerely thank all the women of the Suffrage Association for the interest, sympathy and influence they have used in our behalf. We desire to maintain this right with all the moral power we possess, trusting in God for wisdom to guide us in this as well as all other duties of life. . . .

MRS. MARY JOHN.

I desire to raise my voice in defense of woman suffrage. As an American citizen I feel I have a right to a voice in electing officers in this land of the west, which I have helped to build up and improve.

We implore the attention of those who sit in Congress to listen to the petition of women who are scarcely noticed, although women of intelligence and refined feeling, who fully understand their position and their rights; and we also ask the honorable ladies of the American nation to give us their sympathy and aid. Is it fair that we should be deprived of the privilege of casting our votes for those whom we deem best capable of holding office?

We believe in the right of the American Congress to legislate for the government and the people in all matters pertaining to the duties of citizens in general, in all the obligation of citizens to the government and to each other. We sustain their right to defend the oppressed, the weak and the minority in their sacred rights of freedom from the encroachments of the overwhelming



majority who differ from them in political opinions. We believe these rights should be exercised by them for the protection and general welfare of the public. But when they infringe upon the rights of conscience they tread on sacred ground—forbidden ground—rights to which no power should interfere with but the powers of heaven.

Conscience being the gift of God, He will hold its possessors responsible for its exercise, and not any human government. So long as a citizen interferes not with his neighbor in his personal rights to happiness, life and property, we claim that he should have full possession of the rights of conscience, even if he chooses to bow down to false idols. To possess this boon we are willing to sacrifice every earthly comfort, that we may hand down to posterity a free government, free thought and free speech, to all mankind alike, irrespective of politics or religion.

The indecent questions put to ‘Mormon’ women, in the Federal courts of this Territory, are an open insult to womankind, and a disgrace to a free republic government, and are more worthy of the twelfth century than of the civilization of the nineteenth. May the women of Utah unite with all the women of the nation in frowning down the introduction of inquisitorial and tyrannical practices in ‘the land of the free and the home of the brave.’”

EMMELINE B. WELLS

[letter]

. . . That greater liberty has been given to women in our Church than elsewhere is indeed true; that now equality of sex prevails is undeniable. That men and women have always voted equally upon all ecclesiastical matters is a well known fact, and the utmost freedom of speech has been the right and privilege of women in the Church from the first. That all this has been elevating in its tendency, and educational to women, every careful observer must readily perceive. The aim and influence of our institutions has been to lift women up to a higher standard of thought and intelligence, to protect and guard virtue, to promote self-reliance and individual development; and it is a principle of our religion to teach our girls, as well as our boys, self-protection, and to instruct our boys, as well as our girls, that virtue and chastity are just as essential in man as in woman.

In common with you, I protest most solemnly and emphatically against the harsh and cruel measures now being enforced upon our people, and especially our women and young mothers, who are from time to time insulted, and every fine feeling of their nature abused, their delicacy and sensibility show no true respect for womanhood, no regard for the sacredness of motherhood. And with you, I appeal to the President and Congress of the United States for protection from these insults and wrongs to woman, and would beseech and entreat them for that common respect and justice to young women and mothers which the judges and courts of the Territory refuse in every instance to grant, though knowing, as they must know, how they violate the most sacred rights and privileges reserved to woman in all civilized countries, whatever her condition or station in life may be.

And with you I protest against the enforcement of any section of a bill before it has been made a law according to the regular form and order of the government, and also against unjust judges and their co-laborers, who pervert and misinterpret the law, and usurp power and authority that Congress and the courts have not yet conferred upon them. Compelling a first wife to testify against her husband is contrary to law, and to the established custom that has obtained in all ages, and in all civilized countries, and to threaten with pains and penalties for refusing to

comply with such a requisition is a thing unheard of in a country that boasts of its higher enlightenment and unbounded protection to the weaker sex.

The proposition of Senator Edmunds to disfranchise the woman of Utah Territory, who have been invested with the right of suffrage so many years, is simply an act of despotism unworthy a man, and can only be aimed at the mere trifle of political power he would selfishly wrest from those who have been accused of no offense even against the Edmunds law; but he hopes, perchance, by thus robbing a few defenseless women to throw the balance of the vote in favor of his own party. It is not sufficient punishment for this wronged and persecuted people to disfranchise all plural wives, imprison or banish from their homes and firesides the husbands of innocent women, and the fathers of helpless little ones, leaving many desolated hearths, and filling the land with mourning, but Senator Edmunds proposes to add insult to injury and to disfranchise those who are accused of no crime whatever. He would rob them of a vested right, either for party purposes, or because of religious belief, making the blow general, to 'Mormon' and non-'Mormon' alike, in order to hide his real motive.

In the name of justice and of right, I am with you in indignantly protesting against all the wrongs and cruelties perpetrated upon the people of Utah in the names of and under the sanction of law, and join heart and hand with you in appealing to our countrymen, who value the sanctity of home and the sacredness of family ties, to assist us in maintaining our rights under the Constitution, and also in memorializing the President and Congress of the United States, entreating them to grant an impartial administration of the laws, and to examine into the proceedings of courts and juries, and take into careful consideration our present circumstances and prospects in the near future, and perchance they may ascertain that even 'Mormon' women have some rights that the country is bound to respect, and that as rational beings they are entitled to the protection of the government under which they live which guarantees to all the rights of conscience.