



This excerpt comes from a rebuttal to Angie F. Newman's anti-polygamy petition to Congress that appeared in the *Woman's Exponent*, a newspaper edited by Emmeline B. Wells.

**"Mrs. Newman's Petition Criticised,"  
*Woman's Exponent*, July 15, 1886**

"Every person who reads Mrs. Newman's petition can see how false is the ground she takes, and her reasoning is all from false premises. She wants Congress to believe she knows 'Mormon' women and their needs better than they do themselves. She speaks of her knowledge of female suffrage in Utah, when it is

well known she lives in Nebraska, and most of her knowledge is second hand, and gained from such authority as Mrs. Paddock's and Mrs. Froiseth's sensational novels and the works written by apostates. It is idle for such people to talk of what the women of Utah ought, or ought not to have; the women of Utah are the best judges for themselves on their own subject, and being free agents, and also largely native-born American citizens know something about the privileges they are entitled to, and, having rightful possession of the ballot are prepared to protest emphatically against disfranchisement, and indignantly against the inte[r]ference of Mrs. Newman and her clique, who make capital in Washington by their malicious and cruel attacks upon 'Mormons' and their institutions.

"Possibly if Mrs. Newman had crossed the plains in ox teams, and toiled and suffered privation, hunger and hardship such as many hundreds of 'Mormon' women have, she might set up a claim in Congress on her own account; but to go there and speak of the stronghold of Churches and ecclesiastical governments is something more than absurd in women, who are collecting funds under false pretences to bolster up a Church whose resources are failing to supply the demand and furnish salaries for ministers and teachers. . . .

"But it is useless to waste words on Mrs. Newman's petition, because it is so flimsy, being utterly erroneous; there is scarcely a thread of truth to hold the whole thin spun fabric together. She talks of the nineteen wives of Brigham Young, and then his spiritual wives and his daughters, as though this had anything to do with her getting an appropriation, or with the misuse of woman's suffrage. No woman could vote who was not a citizen in her own right, either natural born or legally married to a natural born or naturalized citizen, and it was quite a common occurrence for women to be naturalized as well as men."