

CHAPTER VII.

OUR WELCOME TO "ZION."—UTAH IN EARLY DAYS.

Our Welcome to Zion.—Housekeeping under Difficulties.—Our First Home in Utah.—The Second Wife's Baby.—The Young Mother.—A Very Delicate Position.—Doctors at a Discount.—Brigham's Wife turns Midwife.—An Obedient Woman.—Taking care of the Baby.—Practicing Economy.—The Path of the Crickets.—Too much Cracked Wheat.—Building the First Mill.—Brother Brigham Speechifies.—Tea at Five Dollars per Pound.—California Gold Discovered.—Building up Zion.—Brigham's "Dress Reform."—A Rather Queer Costume.—The Women "Assert" Themselves.—Clara Decker Rebels.—How the Prophet treats his Wives.—I ask for some Furs, and am snubbed.—How the Prophet doled out his Silk.—Eliza Snow and Fanny's Finery.—The Prophet snubs Eliza.—He Combats the "Grecian Bend."—Dancing among the Saints.—Polygamy Denied.—How the Saints received It.—A Nice Little Family Arrangement.

OUR own immediate family were welcomed by Elizabeth's parents, who had gone on with the first body of the Saints, and were living as comfortably as they could under the circumstances, in the Fort. We were their guests but a short time; then we moved into a



tent and our covered traveling-wagon, which constituted our first housekeeping establishment in Utah.

We were quite in the fashion, however, as nearly all our friends were living in the same way. My father commenced immediately to build an adobe house, hoping to get us into it before the winter set in. When it was finished it was regarded with admiration, and ourselves with envy, since no one else had so fine a place. The reason of its superiority was, that it was the second house in the place, and the other was a miserable affair of a log-cabin, in contrast with which our adobe structure was quite a palatial affair.

Shortly after our arrival at Salt Lake, Elizabeth added a son to the family. This was a time and an occurrence to try my mother's spirit; but she bore it bravely, and showed herself true Christian, and a brave and sympathetic woman. She took all the care of the mother and child, and was as devoted to the former as though she had been a daughter. If there was any bitterness in her heart towards her, she certainly did not show it at this crisis of her life. It was a trying position for her to be placed in, as any woman can realize who will give a thought to the circumstances—a woman caring for another during the birth of a child whose father is her own husband.

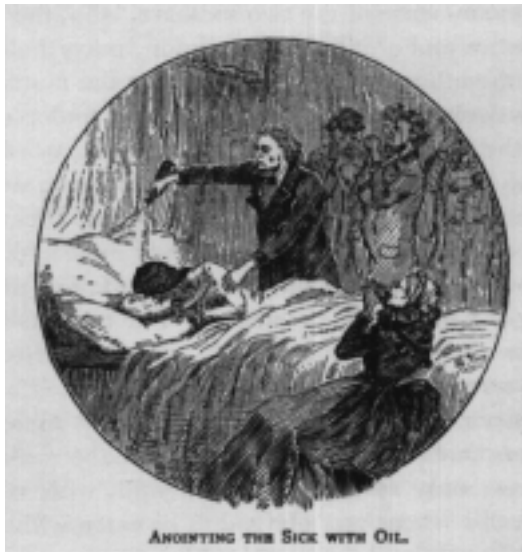
For many years the Mormons rejected the aid of physicians altogether. They applied oil, and "laid hands" on all sick persons, without regard to their ailments. If a person was ill, the elders were called, and they anointed him with consecrated oil; then they rubbed or manipulated him, much after the manner of the modern "magnetic treatment," the elders praying audibly all the time. In cases of childbirth, women used to officiate, and Brigham Young compelled one of his wives, Zina Huntington, to learn midwifery, in order that she might attend her husband's other wives during their *accouchements*. The task was extremely distasteful to her, as she was not particularly fond of nursing; and as those to be cared for were her own rivals, she, of course, relished the work still less. But she was a good, conscientious woman, and her reverence for her husband—

125 ANOINTING WITH OIL.

for, strange as it may seem, she *did* reverence him—would not allow her to resist any commands he might place upon her; and her generous nature and strict sense of justice would not allow her to neglect any one under her care, no matter how distasteful the person might be to her. She never carried her personal feelings into a sick room, and always gave her patient the tenderest, most watchful, and motherly care. The world, Mormon or Gentile, does not hold a nobler, truer woman than Zina Huntington Young.

In the absence of physicians, almost entire responsibility and care of Elizabeth and the boy, my half brother,

fell upon my mother. She has often said that in the care she gave her at that time, she tried to make amends for some of



the bitterness of feeling she had shown before. She never expected to be reconciled to the family arrangement; but as it was inevitable, she was determined to do everything in her power to help everyone concerned in it, and to make the new home in Zion as peaceful and harmonious as possible. It was a difficult task; but then po-

126 THE DELIGHTS OF "CRACKED WHEAT."

lygamy is made up of difficult tasks and trying situations. There is nothing else in it—no one palliation for all the woe. My mother grew very much attached to the child, and he clung to her with loving affection. He is twenty-six years old now, but he has always kept his love for "Auntie," as he calls my mother, and she has an unflinching interest in him. Indeed, all Elizabeth's children are fond of my mother, and our two families have been more united than polygamous families usually are. This has been due to the common-sense of the two mothers, who, the dupes of a false system and a still false religion, nevertheless knew each that the other was not to blame for the mutual suffering. For twelve years they lived together under one roof, eating at the same table, with not an unkind word passing between them. It was a matter of conscience with both; they were neither of them resigned to the situation, but they believed that it was right, and they must endure it.

When we arrived at "the Valley" we found the people practicing the rigid economy. The crickets had been very numerous, and had almost entirely destroyed the crops, devastating whole fields, until they looked as though they had been scorched by fire. A few had managed, by most desperate exertions, to save some of their wheat; but as there was only an apology for a mill, with no bolting apparatus,

this wheat obliged to be eaten without being sifted. When I have seen persons eating cracked wheat as a delicacy, and heard them speaking of it with the subdued enthusiasm which some people manifest when talking of food, I have thought of the time when this delicacy was the only thing that was seen on the tables at Utah for breakfast, dinner, or supper, and I have come to the conclusion that "delicacies" may, in time, grow monotonous.

To be sure, we brought flour and other necessities from the Missouri River in considerable quantity—enough to have lasted us a long time, had we kept them exclusively for our own use; but on our arrival we divided with those

127 OUR FIRST WINTER IN UTAH.

who, had none, and ate our share of the coarse bread. As soon as possible a good mill was built, and the year after we arrived we had our wheaten flour again. Of course when once our small store of groceries was exhausted, it was quite impossible to procure more in the Territory. Everything was used most sparingly, and what had, in the States, been looked upon as actual necessities, were now positive luxuries. It was a year of deprivation and self-denial, but the Saints bore every cross with patience, and were brave to the end. During the time no word of complaint was heard, and not one seemed to regret the step he had taken. There was an exultation and a spirit of freedom that amounted to bravado. Brigham added to this spirit by his Sunday discourses in the Bowery, by such language as the following—

"We are now out of reach of our enemies, away from civilization, and we will do as we please, with none to molest. The Gentiles cannot reach us now. If they try it they will find themselves in trouble."

During the first year we had only the groceries we brought with us; but the following year some kinds were brought in from the States, and although the prices demanded were fearfully high, yet buyers were found for all the articles. Tea sold for five dollars a pound, sugar for one dollar and fifty cents a pound; potatoes brought their weight in silver, and potato-balls were brought from California, at a great expense, to be used for seed.

It was at this time that the California mines were discovered, and the gold-dust actually was more plentiful than food or clothing, for a while.

The first winter was filled with a variety of occupations, the men going to the canyons for timber, building houses, and taking care of stock; the women knitted, repaired the dilapidated clothing, and attended to the household duties, necessarily in a very primitive fashion. There wasn't a pair of idle hands in the entire settlement. The yarn which

the women used for knitting was made from buffalo wool, which we picked from the sage-brush on the journey. The carding and spinning were also done by the sisters.

Our principal food, the first winter, was dried buffalo-meat, very poor beef, and the coarse bread of which I have spoken, made from the unbolted wheat. Occasionally, as a very great luxury, we had dried fruit and a cup of tea; but this was only on state occasions, and at very long intervals.

I am sorry to say that bickering among this Saintry people were no more infrequent than among the Gentiles, and that there were as many disputes over land and other claims in "Zion," as ever there had been in "Babylon." They were not above jealousies, either, this "chosen people;" and, indeed, on our arrival at Salt Lake we found trouble between Apostle John Taylor and Bishop Smart, the two men whom Brigham Young had left in authority when he left Utah for the States to fetch the remainder of the Saints. Each had become jealous of the other, and envious of his authority, and it required considerable skill and tact to settle the apostolic quarrel and make matters smooth again. Jedediah M. Grant was presiding, and holding the two factions apart when Brigham arrived; and so well did he manage this most difficult task, that, as a reward for his faithfulness and patience, Brigham made him his second counselor. It took some time to settle this and other disputes, and often the entire Sunday service was devoted to the adjustment of difficulties between the brethren.

The fort was by no means large enough to hold all the people who had already arrived, and tents would be comfortable for only a few weeks. The work of building went on as rapidly as possible, those who were able having log or adobe houses, while others of less extensive means were obliged to content themselves with "dugouts," which were nothing more or less than holes dug in the ground and covered with willow boughs and earth.

129 THE PROPHET INVENTS DRESSES FOR THE GIRLS!

When the clothing wore out, as there was no cloth there, and no wool to make to make it from, the men wore clothes made of deer and antelope skins. It was at this time that Brigham undertook to inaugurate a "dress reform" among the women, and introduce a most unique style of dress of his own invention. If the dress reformers of the East are likely to fail in their attempts to present a sufficient quantity of novelties to meet the demands of their patrons, I would most respectfully recommend to their most favorable notice President Young's "inspired" dress, which was called the "Deseret costume."

It is a marked peculiarity of the Mormon Mogul, that he is extremely fond of interfering. No matter is too trivial for his mind to dwell upon and consider. Nothing is too private or personal a nature for him to refrain from meddling with it. From the *cuisine* of the poorest family in the Territory to the wardrobe of the richest, nothing escapes him, and whatever he may say or do, no one dares resent his interference.

Not long after the arrival of the Saints in Utah, Brigham conceived the idea of a uniform dress, by which the sister Saints should be distinguished from the rest of the world, and for a while he was enthusiastic on the subject of this "dress reform." He not only introduced the idea of this dress, but he planned it himself, and was as proud of his costumes as Worth is of any one of the most gorgeous gowns which he sends out from his world-famed establishment. Several of her sisters had adopted the Bloomer costume in Illinois, and President Young had warmly approved of it. He now wanted something more pronounced, and he held meetings with the leading ladies who favored his plan, for the purpose of deciding in what manner to introduce the new costume. There was much excitement over it, and most of the sisters were intensely curious concerning the proposed style of it, when suddenly it was revealed to them in all its beauty.

130 CUTTING OFF THE PETTICOATS!

The costume consisted of a short dress, which did not fit the figure at all, but resembled very closely the modern gored wrapper, such as is worn at the present time. It

reached about half way between the knee and ankle, and was worn with long pantalets, made of the same material as the dress itself. Over this was worn a long, loose sacque, of antelope skin. This costume was certainly peculiar and distinctive enough; but it did not quite suit the Mormon Worth; it was not complete enough; so he added a hat eight inches high, with a



complete enough; so he added a hat eight inches high, with a

straight, narrow brim; and then he viewed his achievement with complacent admiration.

It must be confessed, however, that the large majority of the sisters did not share his admiration; and even he although he strenuously urged the general adoption of this costume, could induce but very few of the sisters to wear it. Even Mormon women will assert themselves in matters of the *toilette*, and they refused, most persistently, to make perfect guys of themselves. It was a very unbecoming dress, both to face and figure; there was nothing graceful or beautiful about it, and probably the female Mormons have never, in all their lives, come so nearly being actually indignant with their Prophet as they were when he endeavored to induce them to disfigure themselves by wearing this hideous costume.

131 "THE DESERET COSTUME."

Some of the sisters, however, were quite energetic in their efforts to bring about the desired dress reform, and they cut their silk dresses and other expensive materials after this pattern. It is true, silk was not very common in Utah at that time, but a few of the more wealthy had brought materials with them for future use; and the first use they made of them was to sacrifice them to one of President Young's whims. They did it with an earnestness, and even eagerness, that was beautiful to behold—or would have been, had not one been pained at their delusion.

But the "Deseret Costume" was not a success. The high hat killed it at its birth. It is possible that without this addition the rest of the dress might have been tolerated; but as every one who wore it was expected to don the hat also, the short-dress mania was of brief existence. Of course the material that was used for one of these dresses was utterly worthless after that, as nothing could be done with it. The dress was in so many pieces that the cut-up cloth was good for nothing.

One or two of the Prophet's wives—who wished to serve the Lord and glorify Brigham, and who were determined to live by "every word that proceeded out of his mouth"—persevered in wearing the dress, hat, pantalets and all, long after every one else had abandoned it; until at last they compelled to succumb to popular opinion and a more prevailing fashion. That was the first and last attempt of Brigham Young to institute a "dress reform," although he has never ceased inveighing in the strongest terms against the follies and vanities of the feminine world, and assailing the women who followed the fashions. It is, indeed, a pet occupation of his when he is in exceedingly bad temper; and the Saints can easily tell when anything has gone wrong with him during the week by the ferocity with which he attacks the sisters on the subject of dress, in the Tabernacle on Sunday. He does not seem to make a very decided im-

pression on his listeners, however; even his

132 THE GRUMBLING PROPHET AND THE FURS.

wives and daughters following their own inclinations rather than teachings. The truth is, he says so much about it that it is altogether an old story, and has lost all its impressiveness from its frequent repetition.

His chief topic is retrenchment in dress, and he pleads for it as earnestly as though it were a vital matter with him. And he not only preaches economy in the Tabernacle to his people, but he practices the most rigid parsimony at home with his wives. Except by Amelia, a request for any article of wearing apparel is the signal for all sorts of grumbling. Once in a while, however, some of his wives will turn suddenly and give him an answer; though, I must confess, the occasions are rare.

Clara Decker, one of his numerous wives, was sadly in want of some furs, and she did not hesitate to ask Brother Young to supply her needs. He became positively furious, and declared that her extravagance was beyond all endurance; she wanted to ruin him; and she was determined to ruin him; all his wives were banded together for his financial downfall; and so on, with endless abuse. She listened to him patiently for a few minutes; then getting tired of all this abuse, she interrupted him—

"If you think, Brigham Young, that I care anything for you, except for your money and what little I can get from you, you are mistaken. I might have cared more once; but that was a long time ago."

She then turned and left the room, leaving him petrified with amazement. A few hours after a set of furs was sent to her room. She quietly took them, and the subject never referred to again.

The winter after my marriage with the Prophet, I myself preferred a similar request, and was met by a similar torrent of abuse. Not knowing that this was his usual manner of meeting a request from his wives, and not having Clara Decker's experience, I was perfectly overcome, and felt as though I had committed the unpardonable sin in daring even

133 CLARA DECKER SPEAKES HER MIND.

to think a set of furs, which, by the way, are actual necessities in a Utah winter. I burst into tears, and sobbed out—
"O, don't Brother Young!"

I left the office and went home, puzzled and astonished at this new revelation of my Prophet-husband's meanness and coarseness. The next time he came to see me he had brought me my furs. I used them two seasons, when

the muff needed re-lining, and ventured to ask him for silk for the purpose, thinking, of course, he could find no fault with so modest a request as that. But it seems I had not even then tested his full capacity for fault-finding. He treated me to a tirade, longer and more abusive than ever. He had got my furs for me, and yet I was not satisfied, but I must come bothering him again. I knew that he had sev-



eral trunks full of silks, velvets, and laces, that he was keeping for some purpose of other, and consequently the material

134 ELIZA SNOW IS SHOCKED!

for re-lining my muff would cost him nothing; so I did not feel that I merited the lecture I was receiving. I said nothing, however, beyond making my request, and when he had finished he cut off *a quarter of a yard* of narrow silk from an entire piece which he had in one of the trunks, and gave it to me with as many airs and as much flourish as though he were presenting me with a whole dress pattern. It is needless to say that my muff was not lined with *that* piece of silk.

The trimming of dresses also comes in for a full share of Brother Brigham's condemnation; but he likes to have all the scolding and fault-finding to himself. If any one else ventures to express a like opinion, he is more than likely to disagree with them, probably from pure contrariness. I remember an incident that illustrates this, which took place at family prayers at the Lion-house one evening. One of the Prophet's daughters, Fanny, a very pretty, stylish girl, came into the parlor wearing a black wrapper trimmed with rows of red braid. The sight of this seemed very greatly to exercise Eliza Snow—a proxy wife of Brother Brigham—and she exclaimed in a shocked tone—

“Is it possible that I see one of Brigham Young's daughters in a dress trimmed with red? I am more sur-

prised than I can tell.”

Brother Brigham couldn't stand this invasion of his province, and called out peremptorily—

“That dress is well enough. Let the girl alone; she shall wear whatever she chooses. I've seen you in more ridiculous finery than that.” And this to the woman who was the first to adopt, and the last to relinquish, the hat, pantalets and short gown of the “Deseret Costume!” Such is prophetic gratitude!

On one occasion he was holding forth on the subject of long dresses; reviling them, of course, and holding up to ridicule and contempt the women who wore them.

“The very next time,” said he, growing warm with his

135 BRIGHAM DECLARES AGAINST THE “GRECIAN BEND.”

subject, “that I see one of my wives with a dress on sweeping the ground, I will take the scissors and cut it off.”

The very next day, I was passing through a door in front of him, when he accidentally stepped upon my train, which was a very long one. Of course I expected my dress to be sacrificed to the Prophet's promise, but to my great surprise, he not only refrained from the threatened application of the scissors, but from any comment, even so much as an apology for his awkwardness.

One of his favorite amusements has been imitating the Grecian bend for the benefit of the congregation, and it pleased him so much, and seemed so highly entertaining, that he kept up the practice long after “the bend” was out of fashion. He indulges in the coarsest witticisms, and is not above positive vulgarity and profanity, both in language and manner, often making himself very offensive to the more refined portion of his audience.

His own practice is entirely at variance with his teachings, since he wears the finest broadcloth of the most fashionable cut, drives the fastest horses, and rides in the most elegant carriages in the Territory, and his favorite wife is indulged in all the extravagances of the age. And yet a large portion of the Saints seem to take no notice of these inconsistencies, but receive all that he says as the strictest law and the most unimpeachable gospel.

In place of a distinctive costume, which he hoped to make the women adopt, the daughters of Zion fairly rival their Babylonian sisters in gaiety and fineness of attire, and the remotest allusion to the “Deseret Costume” is never heard now in the City of the Saints. It was the last attempt at dress reforms in Utah.

Immediately on the arrival of the church in Utah, polygamy was urged upon the people. Having no fear of the outside world, since they were so far removed from it, they laid aside all caution, and preached and practiced it

openly. The plural-wives taken in Nauvoo were acknowledged for

136 LOOKING OUT FOR MORE WIVES.

for the first time, and others were added. The men were constantly urged to “build up the kingdom,” and in order to do that they were counseled to “take advantage of their privileges.” If they did not hasten to obey counsel, they drew down Prophetic and Apostolic wrath onto their heads, and were accused of not “living up to the privileges.” It soon became very unpopular for a man to have but one wife, and he quickly found himself looking for another. In fact, the somewhat coarse song, which was much affected by the Mormon men, described the state of affairs at the introduction of polygamy—

“Some men have a dozen wives,
And some men have a score;
The man that has but one wife
Is out looking for more.”

Of course dancing-parties were frequent then, even when there was nothing but the “Bowery” for a ball-room, with the earth for a floor. Joseph Smith had told them that it was the will of the Lord that they should “make themselves merry in the dance,” and, like the consistent Christians they were, they determined that the Lord’s will, in this matter at least, should be done. They had danced in the Temple at Nauvoo, they had danced while crossing the plains, and now they commenced again, in the only place of worship which the city boasted, which was an open space, overarched by boughs of trees. This served as tabernacle and dancing-room while the weather permitted; after which the religious services were held at Brigham’s own house, the dances at the different houses.

Polygamy became so much the fashion, that if a man attended a party with only one wife, he felt ashamed and humiliated, and would instantly select some unappropriated young woman, and commence paying her “particular and peculiar” attentions. He would dance with her, and in the intervals of the dance talk matrimony to his, usually, not

137 FOUR WIVES LIVING IN ONE ROOM!

uninterested nor unwilling listener; the poor wife sitting by, watching the progress of the courtship with a heavy heart and a consciousness of what the result would be. A lady friend, who had lived that experience, once said to me, “I could write volumes on the misery I endured that first winter in Utah.” Another one, referring to the same period, said, “I have divided my last crust with polygamy.”

It was horrible, the makeshifts that were obliged to be restored to, in order to start the system. A neighbor of

ours had four wives, and only one room to live in during the entire winter. It was used for sitting-room, kitchen,



bedroom and parlor, and the interior arrangements defy all description. No pen can portray the many ingenious expedients adopted to preserve appearances. Modesty and decency forbid my throwing too strong a light on that habitation.

This was only one of many, and by no means exceptional. The command had gone forth to take more wives, and it did not matter at all whether there was a place to put them in; they must be taken into polygamy. It was kept quiet from the outside world, and the elders who were sent out on missions were commanded to keep utter silence on

138 THE “EXTRA” WOMEN AND CHILDREN.

the subject. Rumors did get out after a while, especially after the California miners began to pass through Utah. There were no hotels at Salt Lake City at that time, and the emigrants who stopped there to rest, before finishing their journey, were compelled to become temporary inmates of Mormon families, where they found polygamous wives and children as a matter of course. Naturally they would grow curious after a time concerning these extra women and children, and as the inquiries were sometimes quite embarrassing, every subterfuge had to be resorted to keep the guests in ignorance of the system.

But, try the best they might, they could not prevent suspicion of the truth; and it was not long before the missionaries, both in the States and in Europe, found themselves terribly perplexed by all sorts of questions concerning the truth of the reports that were coming thicker and faster from Utah. They were ordered to deny the rumors, and they all did so in the most emphatic manner, up to the very time of the publication of Joseph’s “Revelation,” in 1852.

In Nauvoo it had been represented to those who had been told of the new doctrine that it was optional; that no one need enter the relation unless he chose; and conse-

quently, although they felt it was a cruel doctrine, yet most of the women flattered themselves that *their* husbands, while they might receive it as a religious truth, would never practice it. But when the church was located in Utah, away from everybody, where help could never reach the oppressed and miserable, and from whence there was no possibility of escape, then polygamy was no longer optional, but every man was compelled to enter it, under pain of Brigham's displeasure, and its results.

That was a miserable winter for the Mormon women; they felt that they had in some way been the victims of false pretenses, but they did not dare to blame anyone, for fear of displeasing "the Lord." It was represented to them that this was God's will, and they must submit, else they would

139 VICTIMS OF FALSE PRETENCES.

never see salvation. Many of them were exceedingly rebellious, and would have returned to the States had it been possible; but they had no means, and no prospect of getting any, and they could only stay on and endure in sullen silence and inward rebellion, which, after a while, when they found there was no escape, become a sort of hopeless apathy, which was by no means resignation.

Others, actuated by true religious fervor—like my mother—accepted the situation because they really believed it was commanded by God; and while they were always unhappy in it, and considered it the greatest cross that could have possible be put upon them to bear, still made the best of it, and made it a matter of conscience to be as patient, forbearing, and charitable as it was possible for human nature to be under such circumstances.

Most of the men took kindly to the new state of affairs, and did not seem at all backward about availing themselves of their privileges. They had a good example set them by their Prophet and his counselors, and the Apostles fulfilled their duty to the utmost by setting an example to their people in this respect.

The few Saints who had practiced polygamy in Nauvoo had hone so very secretly; consequently, when we came to Utah, and were beyond the reach of the government, and, as the leaders taught us, no longer amenable to the laws of the United States, there were some very strange family revelations made. I will instance one, in the case of Lorenzo Young—an elder in the church and a brother of Brigham—Mrs. Decker. Mr. Young, who had a wife and six children all living, met Mrs. Decker, a very charming and fascinating woman, who did not seem to think that the fact of her having one husband, in the person of Mr. Decker, prevented her from taking Mr. Young for another; and he seemed to find Mrs. Young no obstacle to his union with his new love. Each of them had children married, yet both declared they had never met their affinity.

140 MEETING "AFFINITIES" LATE IN LIFE

Mr. Young laid the case before Joseph Smith, and the Prophet informed him that no doubt they were kindred spirits, intended for each other from the beginning of the world, and that the day would come when they would be united by the bonds of celestial marriage. This was in 1837, which showed that the idea was in his mind as early as that, although it was not reduced to a form and shown to anyone until 1843.

Joseph having given them this much consolation, they arranged matters to suit themselves, and seemed quite enchanted with one another. The only difficulty in the way was Mr. Decker. It was a puzzle to know how to dispose of him. Bur he and the world must both be deceived, and appearances must be kept up. So the wife remained with her lawful husband until the Revelation of 1843 cut the perplexing knot for them, and unraveled the intricate affairs.

Mrs. Decker was sealed to Brother Young, and Mrs. Young to Mr. Decker, who by this means had two wives given him in place of the one who was leaving him.

These mixed families were compelled to live in one house until they left the States. They then separated. Their children scattered everywhere, not knowing to whom they belonged; and, altogether disgusted and dissatisfied, felt more at home with strangers than they did with their parents—especially as they did not know, positively, what name they were entitled to bear. They were by no means the only ones who were perplexed in the same way. There had been a queer and intricate mixing up in Nauvoo; it is not at all strange if the attempt at straightening out was a difficult one.

Joseph Smith's sons contend that he was not a polygamist; yet, with all the fact concerning his own life, and his encouragement of what would be considered in most communities the broadest kind of license, he either must have been a polygamist or something infinitely worse. Certainly the

141 DIDN'T KNOW WHO THEIR FATHERS WERE!

wildest doctrines of promiscuity, as taught by certain socialists of the present day, are no more startling than those taught by Joseph Smith, and have been forced upon the people by his successor, under the guise of polygamy, or, "Celestial Marriage."