

# CHAPTER XIX.

## THE MYSTERIES OF POLYGAMY.—WHAT THE WIVES COULD TELL.

Incestuous Intermarriages.—A Widow and her Daughters married to the same Man.—“Marrying my Pa.”—The “U. S.” Government Conniving at Mormon Iniquities.—Beastly Conduct of Delegate George Q. Cannon.—Polygamists Legislating for Bigamists.—Mother and daughter fighting for the same Man!—It is Wicked to Live with an Old Wife.—A *Young* lover of Ninety Years old!—A Bride *Eleven* years old!—Brides of Thirteen and Fourteen Years!—I receive an “Offer” when Twelve Years Old!—Old Ladies at a Discount: Young Women at a Premium.—Respect for the Silver Crown of Age.—Herber gives his Opinion.—“Why is She making such a Fuss?”—Seeing One’s Husband Once a Year.—The Rascality of Orson Hyde towards his Wife.—When Rival Wives make Friends.—A Very Funny Story about an Apostle and his Wife.—Rights of the First Wife: Brigham Young in a Fix.—He treats an Early Wife to a Dance.—Amelia in the Shade.—The Prophet becomes Frisky.—Poor, neglected Emmeline.—How Polygamy was once Denied.—A Mistake which a French Lady Made.—Milk for Babes.

**T**HE marriage of mother and daughter to one man was so common an occurrence that it ceased to be regarded as anything out of the ordinary course of events.



ORSON HYDE AND FORGOTTEN WIFE.

I had some schoolmates, two sisters, whose mother was married to a Mr. McDonald, and when she gave herself to him, it was with the understanding that the daughters should be sealed to him as soon as they were of a proper age. The little girls knew

of the arrangement, and used to talk very

### 321 A PRETTY DELEGATE TO SEND TO CONGRESS!

openly of “marrying Pa,” and in very much the same way

they would speak of their intention to take tea with a friend.

That mother must have taken a great deal of comfort with her children! Fancy her feelings; knowing that she was bringing up her daughters as wives for her own husband!

Wives and mothers, living outside of polygamy, can anything be more revolting to your ideas of womanly purity, more thoroughly opposed to all the sweet tenderness of the maternal instinct, than cases like this? And yet, horrorstricken as you are by them, they are by no means exceptional, but are of frequent occurrence. And it is in your own country that these outrages against all womanhood occur, under your own government, upheld by your own chosen legislators—tacitly, at least—since in this time, as in the days of Christ’s actual presence on earth, those who are not for are against. And if your government and its rulers refuse to do, or even fail to do without refusing, anything to eradicate this foul blot upon national purity and honor, why, they are in so far encouraging its presence, and rendering it daily more difficult of eradication.

For the tide of evil that set so strongly in those terrible days of 1856 has never been stayed. It still rolls on with all the added filth and abomination which it has gathered in its course, until it is one reeking mass of the foulest impurities.

Incest, murder, suicide, mania and bestiality are the chief “beauties” of this infamous system, which are so glowingly alluded to be its eloquent expounders and defenders.

And George Q. Cannon, one of its ablest apostles—himself a practical polygamist, being the husband of four living wives, three of whom he grossly neglects—goes to Washington from Utah as Congressional Delegate from that Territory, and helps to make the laws which send George Smith, of Massachusetts, to State Prison for three years for the crime of having two wives! Is it bigamy is a punishable offense, and polygamy in not? If so, George Smith

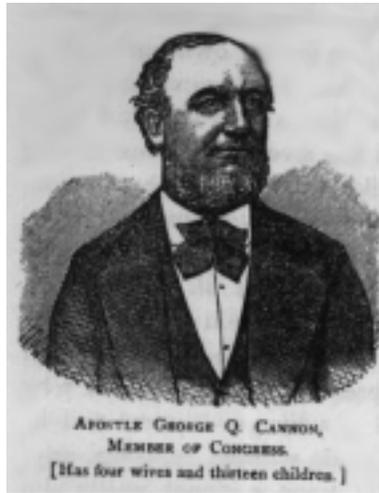
### 322 BIGAMY VERSES POLYGAMY.

Has only to take two more wives and he can, perhaps, enjoy the confidence of the government and the protection of its laws as fully as the Apostolic George Q.

If the gentleman in Memphis, Tennessee, who has recently been indicted for marrying his deceased wife’s niece had only married six of his own nieces, he might now be enjoying his liberty and his youthful brides’ society, with all the freedom which is accorded to Bishop Johnson, of Utah—that is, if he, too, had lived among the Saints in Utah.

The relation between mother and daughter, when one becomes the rival of the other, is by no means the pleasantest in the world, and it is usually the case that the mother has much the worse time. She sees herself neglected for a younger and fairer woman by the man in whose ser-

vice she has expended both youth and beauty, and sees the daughter whom she has so carefully and tenderly nurtured, and who should now be her stay, and her comfort, and the pride of her maternal heart, usurping her place in her husband's affection and in her home, and striking a blow at her happiness that is fatal. She can turn neither to husband nor daughter for comfort, and the religion which should be her stay is but a mockery, since it brings all the misery and desolation into her wrecked



life.

The leaders of her religion teach openly that it is not right for husbands to live with their wives after they are advanced in years; and they also teach that a man is marriageable until he is a hundred years old. This has always been a strong point with them, and in urging polygamy, in

### 323 OLD WOMEN AT A DISCOUNT.

The "Reformation" times, they used to advise the young girls to choose for their husbands men of experience, who would have the power of resurrecting them, rather than a young man whose position in the church was not fixed. They carried the practice of this doctrine to the same extreme that they carried everything else. One enthusiastic elder secured for a wife a girl of eleven years, and brides of thirteen and fourteen were often seen, especially in Southern Utah, where the excitement was most intense, and rose almost to frenzy. I was about twelve years of age, and my father had several offers for me from different church dignitaries; but however easily he might be beguiled himself into the snares set by the lecherous leaders of Mormonism and polygamy, he had no idea of making his little girl a victim; and though I was duly advised by teachers and catechists to marry into polygamy when I was a little older, I gave very little heed to the advice, and set about making my own romance, just as girls everywhere do, in my imagination.

It is painful to one used to the finer courtesies of life to see how age is neglected in Utah, and the want of respect that is shown towards it, especially toward women, who have passed out of the sunshine years of life, and are entering the shadow. When I came East, one of the strangest things to me was the deference that was paid to age, it

was so unlike anything I had been used to; and when I saw an old couple clinging together, with no dread shadow to part them, I have been thrilled through and through with the sweetest, strangest emotion. I could scarcely believe my own senses; it seemed impossible that in this world such devotion could exist, and I could only wonder and weep, and thank God that, in the world that I had been taught to look upon as wicked and depraved, there was such a thing as love, and devotion, and thoughtful care of women, and that every added wrinkle or silver hair brought more tender care and tenderer devotion. In the light of affection

### 324 "WHAT IS SHE MAKING SUCH A FUSS FOR?"

like this, well-tried and long-enduring, the hateful form of polygamy would rise up before me more monstrous, more hideous, more revolting than ever.

Think, in contrast to this, of a woman who has lived



with her husband during all the years of her fresh and mature womanhood, being left alone, when she becomes deserted by the husband whom she has loved so well and so long, at the command of the priesthood! Herber Kimball used to say, when he knew of a woman grieving over the neglect of her husband, "What is she making such a fuss

for? She has no business with a husband." Who can blame the disciples when the leader sets the example? Brigham Young's first living wife—his only real and legal wife—a woman of his own age, is entirely neglected by him, and long age ceased to be his wife but in name.

Sometimes these old and middle-aged ladies do not see their husbands once a year, and yet they may not live half a mile apart. A few years since, at a large party at the Social Hall in Salt Lake City, Orson Hyde, one of the twelve apostles, met the wife of his youth, the mother of many of his children. He had escorted some of his younger wives there, and she came with a friend. It chanced that they were seated near each other at the table, and were compelled to speak; they shook hands, exchanged a very commonplace greeting, and that was all that passes between them. Neither is this an isolated case; it very often occurs that an elderly lady attends a party with friends, and meets her husband there with one or more younger wives; and

sometimes both she and they have

### 325 THE NEXT ADDITION TO HIS "KINGDOM!"

to watch their mutual husband while he plays the agreeable to some young girl who has taken captive his wandering fancy, and whom he intends to make the next addition to his kingdom.

It is then that wives, who have heretofore been rivals, join their forces against a common enemy; and the young woman who is engaging the attentions of the already much married but still marriageable, *beau*, is sure to suffer at the hands of the new allies, who have so recently struck hands in a common cause. She, of course, knows this instinctively, and she revenges herself by "drawing" on her admirer by every art in her power, until he becomes so marked in his devotion that the entire company know, as well as the wives themselves, what his intentions are; and, in addition to the pique caused by his neglect, they have to endure the congratulations of friends upon the approaching alliance. In cases like this, the first wife does not feel so much pain as the younger one, and the whilom [former] favorite, who, no matter how she has snubbed her before, comes not to seek her sympathy. She would be something more than human, if, with the sadness of her heart was not mingled a little feeling of pleasure that she was getting her revenge in seeing the jealousy and suffering of her late rival.

To return to the encounter between Hyde and his wife. There is a little romance attached to their separation which I have just been reminded of. When Joseph Smith first taught polygamy, and gave the wives as well as the husbands opportunity to make new choice of life-partners, Mrs. Hyde, at that time a young and quite proposing woman, became one of the Prophet's numerous fancies, and he took great pains to teach her most thoroughly the principles of the new celestial doctrines. It was rumored, at the time, that she was an apt and willing pupil. Hyde was away on a mission at the time, and when he returned, he, in turn, imbibed the teachings of polygamy also, and prepared to extend his kingdom indefinitely. In the mean time it was

### 326 THE DANCING-PARTY. —IN A FIX.

hinted to him that Smith had had his first wife sealed to himself in his absence, as a wife for eternity. Inconsistent as it may seem, Hyde was in a furious passion. Like many other men, he thought it no harm for him to win the affection of another man's wife, and make her his "celestial" spouse; but he did not propose having *his* rights interfered with even by the holy Prophet whose teachings he so im-

plicitly followed, and he swore that if this was true he would never live with her again. But he did live with her for several years after the exodus from Nauvoo and the settlement of Utah. Finally, the old affair was revived, and I think Brigham himself informed his apostle that she was his wife only for time, but Joseph's for eternity; and as she was no longer young, and other wives were plentiful, he left her to care for herself as best she could.

Although the Mormons have from the very commencement been very fond of parties, and of amusements generally, they are much more enjoyed by the men than by the women, although both attend. Occasionally some very curious scenes are witnessed, which, after all, are not at all amusing to the persons most nearly concerned. For instance: a man takes two wives to a ball, and, if he be a lover of peace, he is at his wits' ends how to preserve it. He must treat each one alike, as nearly as possible; dance with each one equal number of times, and see that each one is equally well served at supper. The beginning of sorrow comes with the vexed question, which he shall dance with *first*. That however, is quite easily settled, since custom, or, rather, Mormon etiquette, demands that he shall give the older wife the preference. It may be she is not the favorite; but that does not matter: on this one point etiquette is rigid, and even the Prophet himself dare not defy it.

He had invited Amelia, the present favorite, and Emmeline, whose place in the priestly heart Amelia had taken, to attend a ball with him. It was a very strange thing to do,

### 327 "BRIGHAM, WON'T YOU DANCE?"

for generally, when Amelia went with him, he devoted himself exclusively to her. But on this occasion he had brought



Emmeline along, too. Early in the evening, one of the committee of management came bustling up, with a "Brother

Brigham, won't you dance?"

"Well, I suppose so," was the reply. Then he hesitated for a moment. There sat both Emmeline and Amelia, the former looking quietly unconscious, yet wondering very much, as she afterwards told me, "what Brother Brigham would do," and enjoying his dilemma immensely, while the latter looked very stately and dignified, and also threatening. There stood the Prophet, inclination pulling him one way, etiquette and duty the other. He hesitated a moment longer; then, walking up to Emmeline, said, ungraciously and gruffly, "Come along and dance;" and, without offering her his arm, walked on to the floor, leaving her to follow.

As is the custom at balls which Brigham and Amelia grace with their presence, one of his satellites instantly begged for the honor of Amelia's hand in the dance, and led her at once as *vis-à-vis* to her husband. During the

### 328 "I'LL DANCE WITH MY WIFE."

entire dance he did not address one word to Emmeline, and was evidently made very wretched by the demeanor of Amelia, who snubbed him most decidedly, and would take no notice of all his attempts to win her back to good humor.

At the end of the dance he led Emmeline to her seat as hastily as possible, left her without a word, and endeavored, with all the art which he possessed, to propitiate his angry favorite. Presently, the ubiquitous manager was at his elbow again:—

"Another cotillion, Brother Brigham; will you dance again?"

"With pleasure," answered the delighted President. Then turning quickly to Amelia, he offered his arm in the most impressive manner, saying—

"Now I will dance with my wife;" and led her off in triumph, as pleased as any young fellow at the opportunity of showing his devotion to her. He was vivacity itself during the dance, and finally succeeded in coaxing a smile from the capricious tyrant of his heart. As deeply hurt as Emmeline was by his rude boorishness of manner toward herself, and the insult conveyed to her by the remark to Amelia, which she overheard, she could not help being pleased at seeing the punishment he was receiving at the hands of the outraged favorite.

A system that engenders feelings like this can surely not be called, with any degree of propriety, a heavenly system, and religion is outraged every time its name is used in connection with it. It panders to the baser passions of men, and crushed the graces of Christian faith and charity out of every woman's heart. In engenders malice, and strife, and envying, and hatred, and backbiting, and all that is worst in the masculine or feminine heart. It makes men selfish and mean, and women wretched and degraded. It takes form

one the dignity and poise which come from absolute self-control, and from the other the sweet, refined, womanly assurance which comes from self-respect. Talk

### 329 HOW JOHN TAYLOR LIED AT BOULOGNE.

of its "celestial" origin! It is the devil's own device for rendering men and women both less godlike and pure. And the cunning of his device is shown in the religious mask which he puts upon its frightful face, and the Christian robes with which he hides its horrible deformity.

It began by deception, it has been fostered by lies.

When the first rumor of its existence as a religious ordinance among the American Saints was first exciting Europe, and the American missionaries were assuring their converts that the rumor was false, and was started by their enemies to injure them and their cause, the most eloquent and remarkable denial of it was made by the Apostle John Taylor, at *Boulogne-sur-Mer*, where there was at that time quite a large and successful mission.

The Apostle Taylor was the husband of five wives, all living in Salt Lake; yet that slight matter did not hinder him from most emphatically repudiating the charge brought against the church. He quoted from the Book of Mormon, dwelling particularly on the passage that expressly commands that a man shall have but *one* wife; then mentions the Bible command that a man shall take a wife and cleave to her *only*; and made the sermon so strong and so convincing that no further proof was asked by those who heard him. He was logical and convincing in what he said. In short, he was a consummate hypocrite, lying in the name of God to a confiding people, with a smooth tongue and an unblushing face.

He employed a French lady—one of his converts, and a most charming and cultured person—to translate the sermon for her into her own language. He then had it published, and distributed largely through the country. Very many were kept from apostatizing by this tract, and a large number announced their intention of at once

### 330 A CONSCIENCE STRICKEN WOMAN.

gathering to Zion. Among them was a lady who had translated the sermon for Taylor, and who, influenced by the spirit of the discourse, and the seeming earnestness of the missionary, had become more zealous to her new and ardently beloved faith.

Imagine, if you can, her horror, on reaching Utah, at the social state of affairs which found her there, and discovered that she not only had been grossly deceived, but, in her ignorance, had helped to deceive so many others; for

it was through the influence of her translation of Taylor's denial that nearly all the party with whom she emigrated had come.



APOSTLE JOHN TAYLOR.  
[Husband of Six Wives.]

She apostatized at once, but she was conscience-stricken at the part she had so unwittingly played, and could not be comforted. A more remorseful, grief-stricken woman was never seen, and she felt all the more deeply the harm that had been wrought, when she saw how powerless she was to undo it. No effort of hers could ever bring these unhappy people from the infamous

community in which they found themselves, and a part of which they were destined to become. For with them, the men especially, as well as others who remain under the baleful influence long, the end was certain. They first endured, and then embraced; pity was left out altogether, although God knows there is no condition that calls for pity as does that of the polygamous wife. The lady herself left Utah, but her people were forced to remain. I wonder how those poor wives, decoyed into a strange country by priestly promises, and deceived by priestly lying, could bear ever again to look in

### 331 WHEN THE TRUTH BECAME KNOWN.

the face, or listen to the voice, of the man who had so wickedly misled them.

When the missionaries were asked why they denied so stoutly the existence of the system, when it must be sooner or later discovered that they were falsifying, they excused themselves by saying that the people could not then stand such strong doctrine, and they must give them only what they could safely take; that in good time the Lord would open their hearts to receive his truth,—the “good time” which the brethren referred to being after they had left their own country, crossed the United States, and put themselves in the power of the church. When they had gone so far that retreat was impossible, then they would tell them the truth, knowing that they could not choose but listen.

As long as they possibly could they denied it in the missions abroad, but, by-and-by, it became so notorious that it must be acknowledged; and in the face of all the denial, all the asseverations that there was no such institu-

tion, and, according to the laws of God and man there could be no such institution, the *Millennial Star* suddenly published the “Revelation,” having given no warning of what it was about to do.

The excitement among the Mormons though Europe, in England especially, was intense, and it took all the eloquence and sophistry of the entire missionary board to prevent a general apostasy. Hundreds did leave the church, and many more were on the point of doing so. But the ingenuity of the Mormon Elders, which seems never to fail them, came to their rescue. They explained that this “Revelation” forced no one into polygamy; it only established it as a church institution that might be availed of by anyone who chose to enter the “Celestial Kingdom,” but that it was entirely optional. In fact, the same arguments that were used to win single converts were used to con-

### 332 THEY CALLED IT, OPTIONAL!

vince the masses; and, strange as it may seem, all this sophistry had actual weight, and many worthy and sensible men and women stayed by the church who would have abandoned it in disgust, had they known the truth as it was forced upon them afterwards. But, as I said a little while since, the system begun in deception and fraud fattened on lies and treachery. May it meet with a speedy death, brought on by a surfeit of its favorite food.