WESTERN WILDS;

AND

THE MEN WHO REDEEM THEM.

AN

AUTHENTIC NARRATIVE,

EMBRACING

AN ACCOUNT OF SEVEN YEARS TRAVEL AND ADVENTURE IN THE FAR WEST; WILD LIFE IN ARIZONA; PERILS OF THE PLAINS; LIFE IN THE CAÑON AND DEATH ON THE DESERT; THRILLING SCENES AND ROMANTIC INCIDENTS IN THE LIVES OF WESTERN PIONEERS; ADVENTURES AMONG THE RED AND WHITE SAVAGES OF THE WEST; A FULL ACCOUNT OF THE MOUNTAIN MEADOW MASSACRE; THE CUSTER DEFEAT; LIFE AND DEATH OF BRIGHAM YOUNG, ETC.

BY

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ILLUSTRATED.

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1881.
Could this social and political condition have continued three generations, then would the future scientist have found in Utah an entirely new variety of our species—Saxons without a constitutional government, Britons with no consciousness of a personal sovereignty, Americans lacking even the wish for a republic; wives willing to share a husband’s heart, maidens looking for an “exaltation” in polygamy, and children with blood relationship so mixed that no “heraldry Harvey” could ever have succeeded in tracing the circulation. From a scientific stand-point, it is almost a pity the Gentile could not have left Utah untouched for a century—it would have been such an interesting experiment.

I have said that Mormon polygamy necessarily produced three effects: poverty, a tendency to deceit, and a sort of despotism. The second tendency is strongly manifested in its history. No social institution ever required so much lying and treachery; and we have the unique example of a “celestial law,” so called by its devotees, which necessitated the breaking of nearly all other divine laws.

The real origin of polygamy in the Mormon organization can not be traced; their own account is that Joseph Smith had “preliminary revelations on the subject as early as 1832,” and it is clearly proved that unlawful sexual relations were maintained by the Prophet from the very start. Unless all the women who left the Church in those early days have testified to a lie, he claimed sexual freedom for himself as long ago as 1834. But the “Revelation on Celestial Marriage,” which is their warrant for the practice, is said to have been given July 12, 1843. It was at once taught to a few of the chosen, and privately practiced, and, in the early part of 1844, began to be talked about. Then the prophet and his brother Hyrum, Patriarch of the Church, published the following in the Times and Seasons, Church paper, of February 1, 1844:

NOTICE!

As we have lately been credibly informed that an elder of the Church of Jesus Christ of Latter-day Saints, by the name of Hyrum Brown, has been preaching polygamy and other false and corrupt doctrines, in the County of Lapeer, and State of Michigan:

This is to notify him and the Church in general, that he has been cut off from the Church for his iniquity; and he is further notified to appear at the Special Conference, on the 6th of April next, to make answer to these charges.

JOSEPH SMITH,
HYRUM SMITH,

Presidents of the Church.

Tally this as Lie No. 1.
Six weeks afterwards, Hyrum found it necessary to write as follows:
SPRITUAL WIVES AND CARNAL HUSBANDS.  

NAUVOO, March 5, 1844.

To the Brethren on Chino Creek, in Hancock County, greeting:

WHEREAS, Brother Richard Hewett has called upon me to-day to know my views concerning some doctrines that are preached in your place; and states to me that some of your elders say, that a man having a certain priesthood may have as many wives as he pleases, and that doctrine is taught here. I say unto you that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practiced here; and any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be called before the High Council, and lose his license and membership also; therefore he had better beware what he is about.

HYRUM SMITH.

Printed in the Times and Seasons, page 475, of 5th volume, as bound.

Lie No. 2.

A few weeks later Mrs. Law, Mrs. Dr. Foster, and other ladies withdrew from the Church, giving as a reason that the Prophet had tried to persuade them into the "spiritual wife" relation, and that the doctrine of polygamy was taught in Nauvoo. The whole Church, as one man, indignantly denied the charges, both the Smiths especially. Lie No. 3.

The Expositor, a paper publishing the ladies' affidavits, was suppressed and the office wrecked, by order of Mayor Joseph Smith and the Common Council, for which both the Smiths and other Mormons were arrested by State authority. While under arrest, they held an interview with Governor Ford, and again bitterly denied the charges of polygamy. Lie No. 4.

After Smith's death, all the elders sent on missions were instructed to deny explicitly all charges of polygamy; and in July, 1845, Parley P. Pratt, in the Millennial Star (Mormon organ in England), denounced "spiritual wifery" as a "doctrine of devils and seducing spirits; but another name for whoredom, wicked and unlawful connection, and every kind of corruption, confusion and abomination." Lie No. 5.

In May, 1848, the Millennial Star again denied the existence of such a doctrine or practice among the Mormons. Lie No. 6.

All this time the missionaries of the church all over Europe were denying the charge most vigorously, and backing up their denials by all sorts of oaths, under all sorts of laws and circumstances. The Saints, on their way to California, were honored with the friendship of Col. Thomas L. Kane; to him their leaders repeated all these denials and caused him to assure the government that the charges were false. Lie No. 7.

In July, 1850, Apostle John Taylor, in a public discussion at
Boulogne, France, again denied the doctrine and practice! Lie No. 8. (See Orson Pratt's works.)

That year Utah was organized by Congress, and Brigham sent Dr. Bernhisel to represent the Sainius in Congress. The Doctor persistently assured President Fillmore that all statements as to Brigham's having a plurality of wives were false and scandalous; and being further assured by the report of Col. Kane, the President appointed Brigham Young Governor! Lie No. 9—and a very profitable one.

Still rumors of polygamy in Utah continued to reach the States, and Mr. B. G. Ferris, now of Ithaca, New York, who had been appointed Secretary of the Territory, sought Dr. Bernhisel to learn of their truth. The Doctor pronounced it too absurd to talk about. So the dreary record goes on, till we have fourteen printed or sworn denials of the existence of plural marriage between 1843, when it began, and 1852, when it was avowed. Then the Mormons throw off all disguise; and now have the sublime impudence to claim that as the Government took them in as a Territory with polygamy, it is estopped from objecting to it! Contrary to all principles of law they would take advantage of their own wrong, and bind the Government by their self-acknowledged perjury. And incredible as it may appear, there are 'statesmen' in Congress willing, after this record, to give the Mormons a State government in Utah on their simple promise to abandon polygamy! After men have owned to fourteen successive lies on one point, it is proposed they shall now be trusted to see if they won't do better the fifteenth time. And, again, there are innocent ones who claim that Brigham's word should be taken without qualification in regard to Mountain Meadows, when all must admit that he and all his Church have repeatedly lied about polygamy. The plain fact is this: the tortuous policy necessitated by polygamy has corrupted the very heart of Mormonism; treachery and "Punic faith" are mingled in the very bone, blood and marrow of the people, and there is not a prominent man in the Church but would tell a lie as quickly as the truth, if he could thereby better deceive the Government.

When pursuing the subject further on a scientific basis, we examine similar systems elsewhere, we find similar difficulties; except that the results are worse in Utah, because the people belong to races which have not been trained to polygamy. If we accept the Mosaic account literally, we are constrained to believe that the Almighty in person instituted monogamy in the Garden of Eden in the time of man's innocence, giving one woman to one man with the emphatic statement