

## Wise Women on the Platform.

Condensed for the Republican.

Last week Monday and Thursday evenings the lecture-goers of Lansing were entertained by the efforts of two remarkable women; but we can give only the briefest sketch of them.

### A FRACTIONAL WIFE.

Ann Eliza Young, the 19th spouse of Brigham Young, the Mormon prophet, who spoke at the opera house on Monday night, April 9, is an interesting woman. Her age is 33 years. She is tall, well formed, with dark hair and eyes, and enunciation so distinct that every syllable could be heard throughout the house.

In a natural, fluent way, she told the story of her life. Her parents were born in the state of New York, her mother being a school-teacher. They were bewildered into Mormonism by Joe Smith, and induced to emigrate first to Ohio and finally to Nauvoo, Illinois, where she was born in 1844. From childhood she was taught to believe in the Mormon prophet, and that polygamy is a divine institution and its practice a religious duty. Hundreds of Mormon women are pure by nature, but victimized by the superstition and slavery around them.

Ann Eliza was consecrated by the baptism of her mother's tears on her baby brow. At eight years of age she was baptized by immersion, according to the Mormon form, and received "endowment" at 16,—the latter being a sort of dramatic ceremony, wherein the subject takes a solemn oath of eternal hostility to the government of the United States, and a determination to revenge the murder of Joe Smith.

At 19 years of age she was married, and had two children, when her husband died. At 21 Brigham Young courted her, but the thought of marrying him filled her with horror and despair. A net of pecuniary ruin was woyen around her brother, and at last she married in desperation to gain Brigham Young's assistance. From birth she had been taught to look up to him as next to God. Immediately after marriage he set her to keeping house with the rudest of furniture, although he was worth millions of property, and enjoyed a steady revenue of about \$40,000 per month. He gave her only such dishes as he had left after selling out an old bakery; clothed her in the coarsest garments, and fed her on the cheapest food. Becoming an invalid, she was neglected, humiliated, and insulted by this Mormon brute. He married more wives, as he said, not because he wanted them, but to show that he could marry young women.

The leading facts in her book were alluded to, and a most earnest, pathetic appeal made at the close of the lecture to the intelligent and pure people of the land to put their brand on the system of polygamy and forbid its continuance. The groans from the bruised hearts of suffering and degraded yet innocent women and children call for the close of this abomination, which congress sanctions by permitting a man with several wives to sit among our law-makers as a delegate from Utah.

There was a "paying audience" at the lecture of this fractional wife.

### A NOTED NEGRESS.

Representative hall was a little more than filled Thursday evening with people eager to hear Sojourner Truth, whose wonderful life reached maturity before the death of Washington, spanned the day of African bondage and the earlier period of its abolition, and whose experience embraced both sides of slavery, the inside and the out. "The

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world moves," said Sojourner, and surely the world does move when a being whose life commenced in degradation so low that she did not know she was human can entertain and instruct a cultivated audience.

Her description of how life had seemed to her at different times was extremely interesting. Her language was of that simple and forcible character which is almost always the mark of untutored persons who have great ability,—an excellence that sometimes disappears with culture. Her views on questions of political economy and public morals were highly entertaining. The lecture or recital was filled with a great many pleasing incidents. When a young slave she was led by her mother's instructions to ask God, when her master had cruelly beaten her, to either make her master kind or else kill him. But this prayer made her feel so that she thought God must be angry with her. She asked him not to be mad at her, and said she would not be mad at him if they were to change places. This was mentioned to show the crude ideas of religion which slavery gave her as a legacy with which to start on her life career. She also said that she supposed during the early part of her life that Jesus was some person about like Washington or Bonaparte.

The account of how she gave herself her present unique name was a pleasing incident. The philosophy of it was this: During all her life she bore the name of the master whose property she was, and now that she had God for her master she bore his name, which was "Truth." She was at one time reported by papers all over the country as having just passed away, but "come to find out, she wasn't dead yet."

It is a part of her work to "drum upon terback'r an' whiskee,—the two goes hand in hand." She formerly smoked, but thought it was inconsistent in her to preach against intemperance as long as she was intemperate in using tobacco. So she stopped smoking. She was very sure that "any one can quit smokin' an' chew'n' an' drinkin' whiskee."

When some one laughed at her for thinking there was a heaven, and wanted to know what she would do if she found there was none, she replied that "bress de Lord, she'd had a good time thinkin' there was."

She spoke of going into the galleries of the United States senate and "looking down on 'em," meaning of course in a physical sense, but the audience appreciated that there were men in our national legislature on whom a person of character like Sojourner Truth could look "down on" in every sense.

At the close of the lecture the messenger boys were sent through the audience by Secretary Stone, to gather up the contributions which the audience had ready for her. The book describing her life was also placed on sale, and Sojourner parted with a large stock of her photographs at 25 cents each, which was selling herself at cost, she said. The entire receipts were about \$42.

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