

CHAPTER III

ANALYSIS

In this chapter the study conducts the discussion based on the statement of problems. the discussion focuses on the major character of the novel. The study tries to answer in detail some problems under discussion. First, it is discussing about Ann Eliza's characterization and for the second problems would like to discuss the motive and fight back of Ann Eliza to rebel the polygamy law in Mormon Church.

3.1. Ann Eliza's Characterization

Ann Eliza is the main character in *The 19th Wife*. Ann is depicted as round character who has several characteristics. Characterization is the way in which a character is created. Characters are all the product of characterization, they have been made in particular way (Holman and Harmon 81). The writer will explain more detail about Ann Eliza's characteristics and the author's way depicts her characteristics.

3.1.1. Stubborn

The first characterization about Ann Eliza is stubborn. Ann Eliza is the third daughter of Chauncey Webb and Elizabeth Churchill Webb. The first and the second are Gilbert Webb and Aaron Webb. Chauncey Webb is a wagon maker and Elizabeth is a housewife. Her parents are fanatic follower of their Prophets of Mormon Church, Joseph Smith and Brigham Young. Mormon Church, even it was wrong minded

about polygamy value. Elizabeth's fanaticism brings her to believe all of instruction from the Prophets.

She was born as a Mormon, the daughter of early converts, two devout Saints who rears her on the Book of Mormon and the epic story of the birth of that faith. She was born into the Church, and her parents are faithful members, her deep hatred of Mormonism has surprised and confused many people. She could not decide about her faith that was brought from her parent. She realizes that she was born as a Mormon people and already converted into it.

“When I left, Ann Eliza followed me to my wagon. “Do you want to replace Mother?”

“No, no, no, no, nothing like that at all.”

“Then what are you doing?”

I tried to explain but failed. “One day you’ll understand.”

“I doubt it.” (Ebershoff 209)

Based on explanation above, Ann Eliza asks to his father that he will get married soon. She gets hurt too when she looks at her mother. There is no other choice to her mother. It is all about her dedication to her faith. Ann Eliza's reaction continues to sting and inspire of hatred in her young heart.

Her rebellion of polygamy grows since she sees her father will marry their housemaid as his second wife. Someday, Ann Eliza and her friends get conversation. Some of them are dreaming to get married with Brigham. But, that is definitely different with Ann, she says;

“This is silly. If he were to ask me, which he won’t, but if he were, I would say thank you very much but no. I’m going to marry a man who wants one wife.” (246)

Ann always wonders inside her heart about her mother who is always support the polygamy.

3.1.2. Caring

Ann Eliza is depicted as a caring person. It can be proven when she helps her brother to solve his problems, “.....You look upset about something” (Ebershoff 287). Gilbert retells the conversation with Brigham and she comes to understand it, she became very still and sad. Gilbert decides to leave his town at that night and Ann talks with Gilbert about his family and not to leave the family. Gilbert does not have any choice about paying the debt except marrying Ann with Brigham. It is so pathetic to Gilbert that Ann does not want polygamy. As a good sister, she does not have any choice too. She just wants to help Gilbert to be free about his debt. Here is the quotation;

"I've made up my mind."

“Ann Eliza, please—” I pleaded with my sister for an hour or more but she had made her decision. I didn’t want her to, I never wanted her to, but I’m an honest man and I will admit here down in the deepest crevice of my heart I felt a throb of relief. I dislike myself for feeling it, but it’s true. The next day Ann Eliza accepted Brigham’s proposal and soon they married and that’s how my sister became the 19th wife. If it weren’t for me it would never have been so, and this is the truth as far as I know it and I swear by it, and for this I’ve never felt more ashamed. (Ebershoff 287)

Based on quotation above, she is caring to Gilbert so that Gilbert will be free. The biggest decision after she declares that she does not want polygamy. it can be understood that Ann is not a selfish person and always cares about her family.

3.1.3. Dauntless

The next characterization of Ann Eliza is dauntless. Ann Eliza is the only woman in Utah who is brave to answer back and argue with Brigham and the other men. She was doing that to survive about all of accusation and also suppression to her. Repeating the rumors back to her husband will bring no happiness. It will only make her look as a fool. That's way, she was hiding the truth, "There have been a few words spoken that your faith is less than full." Oh, what a mistake to be dishonest!' (Ebershoff 260) She argues with her husband;

“As you no doubt know, the best way to incite outrage is to attack false piety. When provoked, the insincere man must certify his earnestness. It is the animal in him—the scratching, the grunting, the marking of territory. This is how I account for Dee’s subsequent actions.” (Ebershoff 260)

Based quotation above, it proves that Ann will take revenge as they did to her and bring her into anger. She is angry to her husband that will take her best friend as the second wife. The only think that she was thinking is she would not to marry again with anyone and promises to herself not to hear anyone about her decision.

Ann Eliza refuses the Brigham's proposal. Brigham always persuades Ann to want marry with him. But her characteristic is stubborn and also dauntless, she always answer him back with ignorant.

“Do you think you’ll ever remarry?” Brigham asked.

“I hope not.”

“What if it were your duty?”

“Thankfully it isn’t.” (Ebershoff 273)

From quotation above, Brigham was questioning her about her status of marriage. With strongly conviction, she says that she will not marry again. Brigham. But the situation has changed, due to her decision to not marry again, she does not has any chance to do that, and with perforce, she is married with Brigham and instead brings her into her first commitment,

“I never became a regular wife at the Lion House, and after a few months I stopped dining there altogether. I remember one afternoon Brigham was visiting me in the cottage. He thought to ask,

“When did you stop supping with us?”

“Months ago.”

“Has it been that long? I miss seeing my wife.”

“I’m not your wife,” I said.” (Ebershoff 332)

The writer makes this quotation as the last proof of her dauntless because of she is the first woman who is brave to stop the dinner with husband. Whereas the other wives commonly wait to get dinner and share their needs only in dinner time. It has been clear out that Ann is dauntless person. She does that to make everyone who brings her into mad become her enemy.

3.1.4. Optimistic

The characteristic of Ann is optimistic. She always believes that what happens in the next will happen if only she is optimist. The promise that she sat the outset of her book and also her adventure. They are difficult questions to pose before peers, but eventually a brave soul, typically a woman, ventures forth. Then there is great relief in the hall as everyone's mutual curiosity is satisfied, she makes a statement, "Never have I told my story without someone inquiring about the conjugal relations between Brigham and myself. I will sate your curiosity now by telling you those relations ceased between me and Brigham sometime in my third year at Forest Farm. I now realized a great cost attached itself to this revised arrangement." (Ebershoff 339). She is only realized if the high cost must be paid because of the change of the arrangement.

One day, two men of Brigham come to her. They argue something about Ann Eliza's disbelief toward Mormon church. Ann Eliza argues some time that she does not care anymore about ceremonies, but the men do not relent. They warn her of her lonely fate and the chill of an eternity without the live of God. "On your deathbed, Sister, you will regret this day. On your deathbed, I guarantee it, you will hear my voice." and she replies them with her optimist

“I have no idea what will happen after I die,” I said, “yet I know one thing for sure: Neither do you.” (Ebershoff 349).

From quotation above, Ann Eliza is always believes and optimist about her decision to rebelled the law and also her husband. It has been clear out that Ann is an optimistic person.

3.2. Ann Eliza's Motives to Lead the Rebellion

In this discussion, the researcher focuses on Ann Eliza's motives to lead the rebellion. There so many suppression that bring her to make movement. The factor of needs, include her need of psychic and physical and search of freedom are the reason behind her rebellion. Here are some explanations;

3.2.1. Before Marriage

Ann Eliza has different thought about polygamy. She also has anger into that sytem when she was child. Her first anger because oh his father, Chauncey Webb. He asks permission to his wife, Elizabeth, about taking their servant, Lydia, as a second wife. She saw her mother cried and angry but that was vision from God that was delivered through Joseph Smith and absolutely she could not do anything.

“In the end, I suppose my greatest disappointment has been in realizing my father, like Joseph and Brigham before him, tried to shroud his passions in the mantle of religion. He used God to defend his adultery. I have yet to hear him acknowledge his lies.” (Ebershoff 213)

Based on the quotation above, Ann Eliza shows her anger when her father asks to marry their servant. She could not believe that her father also doing that system. Ann sees her mother fights with Lydia; “Lydia scratched my mother until there was blood” (Ebershoff 121). The Young Ann concludes that polygamy just

bring happiness to men, nor to wives. They must divide their love, place, time, and also the wealth, even their husband is poor or rich. She concludes that;

“So often plural marriage reduces a thoughtful, generous, mature woman to a sniveling, selfish little girl. Perhaps it is the cruelest outcome: the removal, and destruction, of a woman’s dignity. I have seen it too many times to count. I forgive the men who have done this to womankind, but I never forget.”
(Ebershoff 121)

Based on the quotation above, Ann Eliza young sees her mother and the other wives are truly having breaking emotion. They are must accepting all of their husband's decision about taking new wives. Ann Eliza is a Mormon girl and after she grows old, she also does that system. That is different with her thought, she thinks polygamy makes women become selfish in order to get her husband's attention.

3.2.2. After Marriage

Here are some explanation about the movement of Ann Eliza after she gets married with Brigham;

3.2.2.1. Factor of Needs

The researcher divides the factor of needs into two parts. The first is need of psychic and the second is physical.

3.2.2.1.1. Psychic Need

As a wife, Ann Eliza is not given money and status of marriage by her husband. Ann Eliza wants to make clearly her status of marriage. She wants everyone knows that she is Brigham's wife. After she gets married, even her children know nothing of their mother's new status. She wants to tell them, but she cannot bring herself to explain the peculiar circumstances. "Yet in my case, whenever I left my husband after an assignation in the carriage, I carried the humiliation of a second-choice whore." (Ebershoff 327). This quotation explains how their meeting as a couple must be hiding and secret into Brigham's follower. Their last meeting is in the carriage and Ann Eliza faces the truth that she is not his prominent wife and pretending that she is not his wife.

After their marriage, what for most couples is known as the honeymoon, every Sunday she attends services pretending that she has no more relation to Brigham than before. Sunday services in Deseret is a time for society to assert itself, and there is a great fuss put into where one sits and with whom.

“As a divorced woman, my status was lower than that of a widow or virgin. My secret wedding had changed none of this in the eyes of the community of Saints. I would sit with my mother and the boys on a bench at the back, while Brigham preached to his thousands of followers. Up in front, filling a dozen rows, was the brigade of his family—the wives, the daughters, the sons, their wives, and so on. To them, I was nothing more than one more eager disciple in a land filled with some fifty thousand. They paid me no mind.” (Ebershoff 327)

Based on the quotation above, Ann Eliza needs confession about her marriage.

As he does each week, she will stem in a shame and worry. If the truth is the key to

Glory, as Brigham proclaimed, “what did this mean to me?”. She took a great disliking to herself during this time, and in her thoughts referred to herself as simply No. 19. There are many times she cannot look her boys in the face.

3.2.2.1.2. Physical Needs

The researcher looks at a lot of factors of psychic and physical need of marriage. Before he gets married with Ann, he promises to fulfill her need about property and money. He explains to her father and family that he will bring her into happiness and forget about her past.

“First I need you to agree. If she doesn’t care for the Lion House, I’ll set her up in a fine home of her own, furnished as she likes, and provide her with five hundred dollars a year. Each boy will have a room. I have a house in mind—it’s not far from mine. There’s a tree out back with an elbow where the boys can build a tree house. I’ll help them. Think of it— your daughter will have a husband. Your grandsons will have a father.” (Ebershoff 274)

It proves in the beginning of the story, Brigham convinces her family that he is good man who fulfill her needs and also her children. He shows his power, money, and sincerity.

“Brigham would accuse me of demanding money at the end of our interludes, but there is no truth to this claim. I received nothing except a rumpled dress, a dented bonnet, and an urgent need to bathe.” (Ebershoff 327)

In fact, years later during their divorce, Brigham accuses Ann Eliza arguing some money but the truth is Ann Eliza just receives nothing.

Their fight happened in some reason, the first is her mother is not permitted to live with her. Brigham claims he can no longer afford supporting her, which had

hardly amounted to anything at all. The second inadequacy is a lack of a well, forcing her to draw water from her neighbors. She tries to distribute her borrowings equally among them. The last, when Brigham visits the cottage for the first time, he announces that he was bearing bad news.

“I’m afraid my revenues are no longer what they were,” he said. “We’re all scaling back. I’m going to have to cut your allowance.”

“Cut it? By how much?”

"I'm afraid we're cutting your allowance entirely."

"You're giving me nothing?"

“Not nothing. You’ll live in this house without rent and you can still collect your rations at the store.” (339)

Based on the statement above, Brigham says that he is no longer to fulfill her right. He will cut her allowance. In fact, Brigham never give Ann money and let her to work in the Farm. The biggest motive of Ann Eliza does refusal is the suppression of unfullfill promises from Brigham to her. When Brigham moved them into the Farm, she is like so many plural wives no longer on the schedule, a financial burden;

“How am I to feed my boys?” I asked.

“Start a garden. Hire out your needle. Take in some laundry.”

“Take in some laundry! I have to walk up and down the street with bucket in hand begging for water. You don’t know—no, you can’t know— what it’s like for me to have to ask for water. These people, these kind people, don’t have the heart to turn me away. But they work hard too. The well is only so deep. Why should they have to share their water with me?” (Ebershoff 340)

Their argument continues for some time until Brigham says;

“All right. I’ll think about it.”

“You won’t think about it. You will give me a check now so I can place the order.” “Madame, you are not the treasurer of this household.”

“Sir, I am your wife and you will provide for my most basic needs.”
(Ebershoff 345)

Based on the quotation above, Ann Eliza argues with Brigham about unfulfill her needs. There is such a regretness in herself. She is too weary to be skeptical, too raw to protect herself further, and too depleted, in every sense, to lose anything more. She is not going to pry, nor, even, as some do. Pretending that she is satisfied with nothing says when in fact they craves every detail. She knows about everything and ready to face Brigham.

3.2.2.2. Search of Freedom

Ann Eliza's activities would be monitored and restricted. She comes to understand that she will lead a lonely existence. She can no longer expect to visit with friends as she once did or stroll down the street alone, or don any of the daily activities that brings a basic kind of enjoyment to the day.

“I was now a married woman, and would be expected to behave as such, yet unlike most wives I did not have a husband in any sense of the word. I was neither maiden, widow, nor even divorcee. I was a plural wife, and this little house, with the cheap runner on the stairs, represented my conjugal purgatory in such fine relief that I felt a piercing to my heart.” (Ebershoff 328)

The explanation above declares that she searches the freedom when she gets married with Brigham. She is afraid that all of her activities will be limited by Brigham's spies. Any kind of destruction will be found as fast as will be captured by them.

The proof of search the freedom can be seen in, the decision of Brigham cuts the allowance of Ann, brings her to rent her house as hotel of Gentiles. Gentile is anti Mormon. They live movely as a community. They are Judge Hagan and wife, Major Pond, Rev. Stratton, a Methodist. That her boarders are Gentile.

“Thus my house was transformed in less than a week. It was by coincidence and circumstances of the time, but in no part by design, that my three boarders were Gentiles.” (Ebershoff 341)

Based on the quotation above, the non Mormons come to her house and share about their adventure. There is no such preparation to transform her house become a lodge.

Each night she works in the kitchen while listening in. She always hates washing dishes, but never more so during these evenings when the water and the clinking cutlery obscures an important word in the dialogue. She takes to propping the window with a block of wood so that the deas can travel to the kitchen more clearly. “I longed to join my boarders but knew I could not.” (Ebershoff 341). She hesitates about their offerings.

They offer to Ann to join their mission as Gentile. In the middle of her confusion, there is no reason Ann Eliza that she has same thought with them. She tells the truly stories to them;

“I was too weary to be skeptical, too raw to protect myself further, and too depleted, in every sense, to lose anything more. “I don’t know where to begin,” I said. Rev. and Mrs. Stratton said nothing further. They were not going to pry, nor even, as some do, pretend they were satisfied with nothing said when in fact they craved every detail. “I hardly know what’s happened.” (Ebershoff 343)

Based on quotation above, she is no longer to hold her emotion up. She reveals the history of her rebellion to the Mormon Church law and also the prophet as the husband too. The first time she is confused and does not want to tell anyone. But she finds advisor from Gentile that has same mission to break out the rule.

3.3. Fight Against the Polygamy Suppression

The struggle of Ann Eliza does not end yet. After having difficult effort to run and hide from her husband and his followers, she still try her best to achieve her dreams. She does her best to rebel the polygamy law. She does not expect to mush on her dream. She wants to make sure that women are freely to deliver her own thought and get freedom as men do. According to Shaw, liberal feminism attempt to remove obstacles to women's full participation in public life. Strategies include education, federal and state policies, and legal statues. Liberal feminism defend the equal rationality of the sexes and emphasize the importance of structuring social, familial, and sexual roles in ways that promote women's autonomous self-fulfillment. (Shaw 11). The researcher analyzes the second question story with liberal feminism.

Because some of right of women in this novel is not fully yet. Here are some points and explanation that the researcher found in this novel. They are;

3.3.1. Being First Mormon Lady who Rebel the Law

Her first appearing in Brigham's house when Ann Eliza and her mother get invitation to visit Brigham in his office. She turns her attention to the Lion House, which located across a small courtyard from Brigham's house. Many of his wives live there and his children too, in small rooms and apartments similar to those one might find in a depot hotel. She sees women and girls staring at her. Some of those girls about her age. She has a thought, "Were they Brigham's wives or daughters? Or both? (He was known to marry more than one step-daughter.)" (Ebershoff 249). Ann Eliza asks to herself, imagines how if she is his wife and lives with many women that she knows that Brigham gets married more than one of his step-daughter. Ann says;

“Polygamy inspires this in otherwise thoughtful women—the relentless need to know another’s business. And yet what did I have to hide? Soon Mr. Dee would move me out of the Lion House and I would never have to suffer another night with the eyes of a dozen lonely wives dismantling me with their glares. (Ebershoff 257)

their chairs, their air an admixture of compassion and distaste. “Sister, we’ve been sent out to evaluate the quality of your faith,” the bearded one began” (Ebershoff 394).

“If I may begin the evaluation. Now, first of all, do you remain faithful to the Revelations of Joseph and the Prophecy of Brigham Young?”

“No.”

The men looked at each other. I doubt anyone had ever answered as such. The thicker man appeared astonished; his companion seemed pleased to meet a challenge. "I'm sure you don't know what you're saying," he said. "Brother Broadhead was asking if you hold the Prophets in your heart."

“I understand, and I do not.” (Ebershoff 348)

The young men look each other once again. Their expressions change from surprise to irritation. One of them says;

“What you’re saying could get you in a lot of trouble, not just with God and in Heaven, but with Brigham and everyone else. You need to be more careful. I’m going to have to report everything you say to the Bishop.” (349)

Ann Eliza replies him with certainly and directly to them;

“Tell me then, yes, please tell me, how am I supposed to love this religion? Perhaps it has brought you personally nothing but joy, and perhaps you, too, and your families and everyone you know. Perhaps you’ve profited under this system, found yourself nourished and enriched both physically and spiritually. In that case, I can understand your fervor and your desire to share it. But, Brothers, please try, for a moment *try* and see what it has done to me. If you do, you might understand why my faith is crumbling, even as we speak here now.” (349)

Based on the explanation above, they argue for some time. They talk about re-baptized, she will go through the ceremony again and her heart will be cleansed and

down. "I promise we'll be together again very soon." (Ebershoff 350). The truth is she cannot face her coming ordeal alone. She needs one of her boys with me, yet even one is probably more than she will be able to care for over the coming days. James begs her not to leave him.

Since beginning her preparations to flee, she had been too preoccupied to ponder her fate. Now the fullness of it seemed to be pressing at the door of Suite No. 412. In abandoning her husband, she has given up almost everything she had ever known. She is sleepless that night, alert to every sound in the hall.

“....I heard the man breathing on the other side of our door. He stood there for some time. His breath was the sound of a man hesitating, or praying, before committing a dangerous act. I grew certain it was one of Brigham’s Danites, come to assassinate me. I imagined the cold animal black in his eyes. I was too frightened to move. I awaited the rattle of the knob and the turn of the stolen key. (Ebershoff 351)

Based on explanation above, in place for hiding Ann is always fear if Brigham knows about her hiding place. She always hears some noises from outside of the room. She is always frightened.

Day by day, Ann Eliza becomes famous woman from Utah who is first woman that rebel the polygamy law. She is a wonderful woman who is inspiring the others to raise up;

“To this day I do not know how my story got out, but the dissemination was so thorough and in such detail that Americans everywhere woke up to my tale. I would later learn I was on the front page of the papers in San Francisco, Saint Louis, and New York. The farther from Mormondom, the more lurid and scandal-loving was the reporting.” (Ebershoff 351)

Based on the explanation above, she did not know how her story spreads and becomes inspiration to American people. On July, 15, 1873, Ann Eliza and Lorenzo move into the Walker House. In Brigham's mind, and the minds of his followers, this is her act of apostasy, not the lawsuit she files against him ten days later or the charges she lays out in the newspapers over the next many months. The Walker House is known throughout the Territory as a Gentile den. The rumors about it included orgiastic gatherings in the parlor, a Satanic altar in a linen closet, and murderous rituals practices in the root cellar. Brigham spreads the rumor through newspaper and makes the wrong statement;

“I am not going to recap for you how the feud between my mother and Brigham played out in the press. Suffice it to say Brigham’s papers, especially the *Herald*, waged a robust campaign against her. I am sure you have read the accounts in the archives. He laid upon her every accusation short of murder.” (Ebershoff 361)

This statement is from her child. It is said that Brigham is against her with any of assumption even it is wrong. And from media itself, the famous of Ann Eliza through her oration and absolutely from Brigham. he pays the newspaper to blow up her. Two things she recalls from her child's vantage. Brigham sent, via an agent, an offer to her mother. This is a few days after they arrive at the Walker House. He must have realized she is determined to carry out as public a divorce as possible.

“He offered—I believe it was—\$20,000, to, as they say, disappear. my mother insists she was indignant at the offer and dismissed it at once. That is not my recollection. Tempted by the large sum, she lingered over it, consulting with her advisers. Both Judge Hagan and Major Pond told her it was not enough. “Twenty thousand dollars is enough to take care of my boys,”

my mother said. She looked to me as she said this. My memory of it is as clear as if it occurred this morning. Or right now. “ (Ebershoff 364)

motivation to release women to be free and keep inspiring their children as much as they can.

“I wish that were true. I wish my experience was wholly alien to the women of Utah. If that were the case, I could go home to my other son today and settle into a house somewhere with my boys, and live out the rest of my life in privacy. My mission would be done. But this is not the case. And until it is the case, I intend to speak about what I know.” (Ebershoff 414)

Based on the quotation above, Ann Eliza declares that she is the first woman who does rebellion in Utah. She speaks to every woman that she can do what every women of Utah did. But here is her truly motivation and took a journey to reveal every one that Brigham's law just brought sadness.

“If polygamy is a religious practice, if it’s part of the Mormons’ eternal beliefs, why should you, or anyone, stop them from pursuing their faith? Don’t the Mormons have the right to practice their religion as they please under the Constitution?”

There is nothing wrong with religion that is brought by parents, it is just how human can be realized that the law just get from the God not from their human's thought itself. Every instruction from the bible is followed by Ann, but Ann is an unordinary woman. She just wants to face the reality of herself being a victim of Brigham's polygamy;

“And if someone were to say, I believe in slavery because it appears in the Bible, would you say, Go then, and be free to practice it. I believe this country has answered that question rather firmly. (416)

We can see at the quotation, she had learned something she had heretofore failed to see. In fact, she is not Mormonism's destroying angel as so many claimed

me to be, intent on reducing the creed to a pile of lonely, winterblown stones. In truth, it is plural marriage itself, with all its inherent corruptions, that will destroy the religion, razing its temples and tabernacles, and poisoning its way of life. This cruel practice will end the Saints' legitimate right to their faith. The day will come when the religion will collapse upon itself.

“...a future implosion now so very clear to me, I was surprised that I had not perceived it before. I came to understand that were I to succeed in my mission, and eradicate celestial marriage from Deseret, I would also be saving the Latter-day Saints from themselves.” (Ebershoff 422)

We can see at the statement, Ann Eliza inspires the people and almost success in her mission to save women from polygamy law system.

3.3.2. Oration

The first question after she takes adventure to express her freedom. There are so many people ask to her. A woman in the audience has acquired, “*Mrs. Young, why did you ever put up with that horrid Mr. Dee?*”

Why, indeed? She can offer many reasons, although none is inspiring or that which they expect from her heroines. she was young. She has two small children. She knew no women who had divorced their husbands, and so this option is all but foreign to her. Lastly, she does not wish to admit she had been wrong. These “excuses” are not exceptional, but they reflect her truth, familiar as it may be. (262)

Her first stages was in Wyoming Institute, and after that so many invitation to invite her as speaker and talks about her rebellion “Reader, I was not practicing false modesty when I said, “Surely there can’t be four hundred people in all of Wyoming who want to hear from me.” (Ebershoff 404). As that quotation, there always are many people attended to hear her speech. And she becomes taking her next stages in some cities in United States of America. Denver was the second city which visits by Ann Eliza and her friends. It seems her life’s adventure is in possession of audience. Anyone who has stood before a gathering knows when she has captived the audience. There is a spirit in the hall for each scenario.

“...As I concluded my story, describing my escape through the night, my audience exploded with applause. When I left the lectern at least a hundred rushed the stage to meet me.” (Ebershoff 405)

The statement above, it proves that Ann Eliza inspires the audiences about her rebellion to her husband and also his followers. Despite her local triumphs, she feels little pleasure, her mission is not to entertain nor to haul in high-grossing receipts, nor to serve as top-billing for Mr. Redpath, as much as Major Pond admired his roster. She takes little reward from the thunder of twelve hundred hands beating in applause, or as many feet tramping upon the floorboards. The columns of newsprint praising her bravery and her orating skills, her sense of timing, and her gentle comic touch. These cannot embolden her.

“None of this mattered except as a weapon in my larger Crusade. I had left Utah with a single purpose, and I would not rest, or find comfort, or sense joy, or measure pride, until at last I had presented my story to the men of Congress,

and President Grant, too, forcing upon them, and our nation, the Truth of so many women like myself, and the plight of our children. I had but one hope—to witness the rewriting of our laws.” (Ebershoff 406)

She explains about her purpose is to speak more about polygamy than the Saints themselves, but she needs to provide some information on the religion and territory that introduces the practice to the United States. She says that “As I see it,” I said, “it’s a relic of Barbarism, and I believe most Americans, especially New Yorkers, should be interested in banishing Barbarism from the land.” (413)

The next stages was in Boston. The greatest enthusiasm that is received by Ann, is so fantastic. She repeats her experience in every country. She concludes the discussion with a rebuttal of the charges and a challenge;

“.....Brigham’s Church was involved in this assault on my character. In time I will prove it, and if anyone here tonight remains skeptical of my ordeal, of the truthfulness of my life, you shall see, with this lie exposed, the extent to which Brigham Young can deceive.” (Ebershoff 420)

Her addition speech at above, she believes that some of audience are still skeptic about her rebellion and her adventure to fight against her husband and the church. The important thing is to show everyone what it is like for the women of Utah. Make it clear how bad polygamy is, how it is not only disagreeable, but how it destroys the soul. That's how to draw readers to her side.

“.....and it seems to me Brigham’s making a mockery of the rest of us and the very foundations of this country.” For a man who has never taken a wife, and of whom I suspect deep theological skepticism, he showed unusual sympathy for my topic. I agreed to pen a summary of my life for this young, feline editor. A contract was produced, a date agreed upon, and we signed on our respective lines.” (Ebershoff 420)

Ann Eliza wake her audiences' thought up to realize that polygamy just bring the sadness. It is depend on people thought but she always realizes people especially women to do not want polygamy.

3.3.3. Contributed to Change the Polygamy Law in America

In the last explanation the researcher analyzes about her last movement of her rebellion. She is one of woman that gives contribution to change the polygamy law in America. Her oration day by day bring the result that women should be free. “He’s chasing the wrong hoop,” says Almira. “He’s the last man in Utah she’d ever marry.” (Ebershoff 273). Now, every woman at that town know that she will be against Brigham’s law. Ann Eliza imagines if her two boys will be like the other men who did polygamy freely.

“It was a terrible vision—ten or fifteen years into the future, my boys as young men, greedily acquiring women. There was no reason to think they would be any different from my father, brother, and husband. Unless something changed, their fate was sealed, as was mine.” (Ebershoff 348)

Based on the explanation above, there is no excuse from Ann Eliza to support the polygamy law. Her father, brother, and husband are doer of polygamy. She does not want if her boys become like that.

To this day she does not know how her story got out, but the dissemination was so thorough and in such detail that Americans everywhere wake up to her tale. The farther from Mormondom, the more lurid and scandal-loving was the reporting. Ann Eliza is free from her escape from the penitentiary otherwise known as Utah and

continues to blaze across America's mountainous hinterland, retelling her tale of conjugal woe to anyone who will listen and she is bravely musters her strength to go forth and tells the truth about polygamy.

“Each of us must do our part by celebrating her courage, and her message of liberty, while, of course, lining her pockets with gold. To anyone who doubts her sincerity, or her motives, we declare: Shame! Has a woman no right to translate her female subjugation into emeralds and pearls? Godspeed, Sister! Onward, Number 19! Take your pleas to Washington and the President! Thus, we shall predict the last stop on Ann Eliza Young’s historic journey to freedom: The Bank! (381)”

One of their correspondence says that she supports what Ann Eliza takes. It is such a shame if anyone is agree into it and do not look at the reality itself. It is just bring the sadness for women. Ann Eliza tells them everything she has disclosed here. From the early glories of Joseph Smith to the story of her parents' conversion. She describes her first meetings with Brigham, her unhappy marriage to Dee, and Brigham's friendship at the time of her divorce. She tells her mother's sorrow as one wife, then the next entered her house, and her sense that she had lost her father to polygamy, so demanding upon his moral soul was it. She portrays for these Gentlemen the workings of the Lion House, and the authority of the Beehive House next door. She recounts Brigham's courtship, and her brother's legal troubles, and her eventual submission. She offers every honest detail of what it has been like for her to be the 19th wife—the few morsels of affection and support. It afforded me. All of this she portrays for the Gentlemen of Congress, those responsible for the laws of their miraculous land. She can perceive the effects of her

tale in their wincing eyes. She is urged them to pass the necessary laws to ban this relic of the barbarian.

“What kind of country are we that we let this pass? That today, beside this warm fire, sitting in this fine furniture, under the roof of this great building, we should be here while thousands of women and even more children suffer under this system. The Mormons will appeal to you in the name of religious freedom. They will tell you—indeed have already told you—that to subject them to the laws of the land is to persecute them for their faith. If you are inclined to believe this, if you are hesitant to trample on the rights of the religious, then I beg you to consider the question this way” (Ebershoff 428)

She explains that let a man be with a woman and another and another after her if he so chooses, and if they so choose. Let this happen for the sake of freedom. But as soon as there is a child, as soon as one boy or one girl enters the house, you can no longer look away or protect the situation for the sake of religious freedom. “Doesn’t every child deserve something better than neglect? Don’t you, and we, and all of us, have the obligation to protect that child? And what of this child’s rights—his right to be protected, her right to grow up to choose his or her own faith?” (Ebershoff 428)

“Good Gentlemen, Sirs, I implore you, do not let doctrine ensnare you. Don’t hesitate over questions of God and the Lord. You are lawmakers, and your laws have been circumvented. Make it a crime to neglect a wife. Make it a crime to neglect a child. Make it a crime to force one woman to accept another into her home. Make it a crime, for that is what it is. It is not a religious practice, it is not a declaration of faith, it is not a testament of freedom, it is a crime of cruelty and abandonment.” (Ebershoff 428)

A few weeks after her visit, Congress passes the anti-polygamy Poland Bill.

She can claim only a fraction of the credit for it, for many others have taken part in this Crusade. Time will tell of the bill's effects, and its ability to dismantle what Brigham has so vigorously fought for, but her mission. She had brought to the

nation's attention the suffering of Utah's women and children and forced the country to respond. She cannot predict the next chapter in the Church's life, nor the future of Brigham's reign, or the prospect of his household, nor the final outcome of this tale of faith. At this point she was certain of only one thing. She had played her part and was ready to reunite her boys and find a home, wherever that may be. Brigham Young was jailed by government.

In recent years, it has come to light that many Latter-day Saints, including members of the leadership, have continued to marry plural wives in secret. In public, in private they take up wives numbers one, two, and three. Under pressure from Congress and elsewhere, in 1904 President Joseph F. Smith, the Mormon Church's sixth leader and nephew of the Prophet Joseph Smith, had to issue a Second Manifesto, reinforcing the Church's stance against polygamy. In this Manifesto, the Church warned its members that any man or woman caught in a plural marriage would face excommunication—the one fate all Saints feared. And yet, even today, stories of the man with a dozen wives upstairs continue to pour forth from Deseret.