The opening chapters of the two books demonstrate the first method, expansion. Stenhouse covers the same topics and timespan in both books—how she came to write the book and an account of her early life until her return to England from teaching in France—but with much more detail in the second version. As an example of even greater elongation, while chapter 2 in the Exposé describes Stenhouse’s introduction and conversion to Mormonism up through her marriage to a Mormon elder, those events take up three chapters (2, 3, and 4) in “Tell It All,” which also include events from early Mormon church history outside Stenhouse’s experience, such as the 1856 handcart disaster.

In chapter 5 of “Tell It All” we see an example of Stenhouse adding a complete chapter focusing on a topic that was either not included or only mentioned in the original. This chapter 5 is devoted to explaining details about Mormon meetings, experiences, and miracles, items
which are only briefly touched on here and there in early chapters of the Exposé.

Chapters 3 through 7 of the Exposé describe the Italian and Swiss missions and the return to England, once again events that are fleshed out in chapters 6 through 11 of “Tell It All.” Chapter 8 of the original book covers the voyage across the ocean, the Stenhouses’ life in New York, and the trip across the plains to Salt Lake City, including some first impressions of the city. In “Tell It All,” instead of a single chapter this part of the story takes up eight chapters—essentially all of chapters 12 through 19.

Once Stenhouse is in Salt Lake City, the chronology of her memoir is less clearly delineated, and more additional filler chapters appear in the “Tell It All” version. Chapter 20 of “Tell It All” describes Brigham Young’s wives and family life, an expansion of information that appears late in the Exposé in chapter 19. This is followed in “Tell It All” by three chapters (21, 22, and 23) explaining unusual Mormon doctrines and recounting some church history, including the Reformation and the Mountain Meadows Massacre—all topics not found in the Exposé.

The next four to six chapters in each version deal with general impressions and comments about polygamy (chapters 9 through 12 in Exposé but 24, 26 through 28, and 33 in “Tell It All”). Chapter 25 in “Tell It All” is entirely devoted to Stenhouse’s trip to the Endowment House, which was described with minimal detail as a portion of chapter 12 in the Exposé. Chapter 13 of the Exposé expands to three chapters (29 through 31) in “Tell It All” that cover the same material, and chapter 14 of the Exposé also expands to three (32, 34, and 36) in “Tell It All.”

Chapter 15 of the first book—dealing with the onset of dwindling confidence in Brigham Young, the move of the Telegraph to Ogden, the Stenhouses’ leaving Mormonism and being attacked on the street—is described in greater detail in chapters 39 and 41 of “Tell It All.” Chapter 16 in the original has general comments on polygamy, while chapter 17—Martha Brotherton’s account of Brigham Young’s attempted seduction of her—was omitted from “Tell It All.” Chapters 18 of Exposé and 34 of “Tell It All” deal with proxy marriages and work for the dead, and chapters 19 of Exposé and 33 of “Tell It All” discuss domestic arrangements in Mormon homes.

Toward the end of “Tell It All” are several more new chapters. Chapter 35 describes Mormon festivities and Brigham Young’s stores; chapter 37 is largely devoted to describing Orson Pratt’s uncaring behavior toward a plural wife; and chapter 38 focuses on T. B. H. Stenhouse’s unsuccessful courtship of a third potential wife.

There are also throughout “Tell It All” several sections inserted describing in great detail Stenhouse’s conversations/letters with two women, “Mary Burton” and Stenhouse’s “talkative friend,” Ann. Stenhouse
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explains that these are the only people in her account for whom she has not used real names, and they are likely composite portraits. Toward the end of the book each receives a whole chapter: the account of Mary’s sad end appears in chapter 40 and that of Ann’s trials in chapter 42.

The final chapters in each book (20 and 43) are similar to one another, discussing Mormon dealings with Gentiles, Fanny’s life since leaving Mormonism, and recent changes within Mormonism, including the waning popularity of polygamy.

Aside from how the content changed and expanded from the first version to the second, a difference in tone also distinguishes one from the other. This difference is noticeable from the very beginning. In the Exposé Stenhouse’s initial description of her experience in Mormonism is straightforward and a bit wistful. Chapter 1 begins:

I was once a Mormon woman, and for over twenty years I have lived among Mormons. Their faith was once mine as truly as any words can express; their thoughts were the same as mine; their hopes were my hopes; their religious opinions were in sympathy with my own. But that was in the time past. It seems long past, and yet it was, as I may say, only a little while ago—a few months, which I might almost count upon my fingers. Yet now all this is changed, and I have learned to see matters in another light.

Contrast this with the first page of “Tell It All” where she describes “my own experience—the story of a faith, strange, wild, and terrible it may be, but which was once so intimately enwoven with all my associations that it became a part of my very existence itself.”

As another example of the difference in approach and intent between the two versions, the Exposé takes only a few short pages (chapter 8) to note briefly the fact of the Stenhouses’ ocean voyage, give a quick description of the Mormon brethren her husband worked with in New York, and provide a short account of their trip across the plains to Utah. However, when Stenhouse covers this same time period in “Tell It All” (eight full chapters), she also includes items such as (1) a conversation with “Mary Burton” recounting stories about “Danites,” or “Avenging Angels;” (2) detailed accounts of how she believes Mormon leaders swindled the emigrating Saints by making money on their provisions—as well as deceiving Stenhouse, leaving her and her family without their luggage and provisions they had brought for the ship’s voyage; (3) how church leaders in New York mistreated the emigrants who could not find work; (4) a description of Mary Burton’s change from a gentle, clear-eyed girl
into a woman with fanatical religious zeal and unwavering trust in church leaders; (5) a detailed account of the handcart disaster of 1856 and the culpability of Brigham Young and other church leaders in creating the tragedy; (6) conversations about esoterica of church theology regarding polygamy, such as whether all wives or only the first wife will be queen in heaven; and (7) a lengthy account of Brigham Young’s rise to church leadership, along with pointed criticism of Young as cruel, cowardly, miserly, and dishonest regarding church finances. This additional matter clearly seems designed to sensationalize by casting the Mormon leaders in as negative a light as possible, piling up example upon example of unsavory behavior, a tactic noticeably absent in the *Exposé*.

Ronald W. Walker, in “The Stenhouses and the Making of a Mormon Image” (64), has pointed out that Stenhouse plucked much of her added material in “Tell It All” from other works. In particular, her inclusion of the 1856 handcart emigration disaster, the description of the Mormon Reformation of 1856–57, and the story of the Mountain Meadows Massacre look to be “thinly disguised rewritings of materials quoted in her husband’s book” (*Rocky Mountain Saints*, published in 1873, the previous year). These along with the lengthy stories about her apparently fictionalized friend Mary Burton made up a large part of the expanded “Tell It All.” Together, they described some of the more explosive or scandalous elements in Mormon history or lore. But while elaborating on these subjects attempted to add both historical heft and titillation to Stenhouse’s book, this was at the expense of the straightforward approach and general credibility that characterized the *Exposé*.

Overall, the narration in the *Exposé* is forthright and honest, expresses genuine emotion, and conveys a kindly, understanding stance toward others, while in “Tell It All” one can see in the added text a heightened dramatic approach and much more critical judgment, particularly of Mormon church leaders. In the intervening two years, having been challenged to “tell it all” and perhaps encouraged by her publisher to include more lurid elements, Stenhouse’s memoir morphed from a heartfelt story of disillusion and betrayal to a detailed indictment of all facets of her previous religion and its leader.