
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

GoogleTM books

<https://books.google.com>





PRICE ONE SHILLING.

MR. HAWTHORNTHWAITES

ADVENTURES

AMONG THE

MORMONS

AS AN ELDER,

DURING THE LAST EIGHT YEARS.

ENTERED AT STATIONERS' HALL.

MANCHESTER:

PRINTED AND PUBLISHED FOR THE AUTHOR,

45, CLARE-STREET, HULME,

1857

Sold by all Booksellers in Town and Country.

x

1/2



61.
Lane

1 4152 6.5-2.
MR. HAWTHORNTHWAITE'S

A D V E N T U R E S

AMONG

THE MORMONS,

AS AN

ELDER DURING EIGHT YEARS.

MANCHESTER:

**PRINTED AND PUBLISHED BY THE AUTHOR,
45, CLARE-STREET, HULME,**

1857.

~~~~~

**ENTERED AT STATIONERS' HALL.**

~~~~~



DEDICATED
TO THE
MANCHESTER ANTI-MORMON COMMITTEE.

GENTLEMEN,—Some six months ago, I resigned my connection with the Mormons, after spending eight years of activity among them. At that time, I had no intention of again appearing in public, until a number of gentlemen waited upon me to know my reasons for the course I had taken. Having told them in part privately, they became anxious to hear them more particularly in public, and therefore, they engaged the Mechanics' Institution, Manchester, for the purpose, where I recited my "*Adventures among the Mormons*;" JOSEPH JOHNSON, Esq., being the chairman. As a result of those meetings, you formed yourselves into an Anti-Mormon Committee, for the purpose of delivering your deluded fellow-countrymen from a system which you believed to be at once degrading and destructive. You then requested me to write a book, containing such information as would be most likely to facilitate your object. I have done so, and humbly offer these pages to your service.

With regard to its imperfections, I may say, it is my first attempt. The language and composition may not be of the best, being put together in the midst of "a large small family," after a hard day's toil, and by the light of a dim candle, when I should have been at rest. The urgency of my subscribers impelled me to speedy execution;—three months have not yet elapsed since I first commenced writing. From the gentlemen of "the Press," I would claim especial indulgences, in many things; much of this book has been "set" without copy. The only object aimed at, is usefulness.

It is not my intention particularly to oppose the Mormons, but simply to make their system known, believing that when it is understood, then there is an end of it in the minds of thousands who are now Latter-day Saints in England. For this purpose, I have substantiated almost every assertion out of their own works, giving the number of volume, page, etc., which will be very serviceable to persons having to enter into argument. Most of the circumstances related, are such as have come under my own immediate observation, and for the truth of which, I hold myself responsible.

Mr. HILL, who was a High Priest in the Mormon Church, and late of Salt Lake Valley, has given me much interesting matter on the affairs in Utah, for which I feel much obliged. Mr. SMITH

(late an Elder) has also given me great assistance in the statistical portion of the work. I have made copious extracts from a very excellent work, published in America, by the Hon. B. G. FERRIS, late Secretary for Utah Territory.

With respect to character, it will be necessary for me to make some remarks, however unwilling I may be. It is the invariable custom of the Mormon authorities, when a work appears against them, to vilify the characters of the writers, so as to blind the minds of the Saints, and invalidate the evidences brought forth. This course has been adopted with regard to Lieut. GUNNISON, Mr. FERRIS, and a host of others. The Rochdale Miracle is a remarkable case on this point, and cannot be too well studied. The question generally asked by the authorities, when a member has left their Church, is, "Does anybody know ought about him?" or, "Can anybody get to know anything about him?" And, if there be a fault, either real or imaginary, that fault is published to the world. In this respect, I am well provided, as the persons whose names I make use of, are individuals of character and standing in society, who are ready to answer for themselves.

As to myself, I *resigned*,—I was not turned out. In August last, in the midst of my popularity among the English Saints, I went to the council of the Hulme branch, and made the following short speech: "Brethren, I have now been a member in the Church over eight years, and have held prominent situations among you, and now I am about to leave you. I would particularly request you to take my name out of the records, and forget that I ever was a Saint. If there be any brother or sister, whom I have wronged in any way, and they will make such matter known to me, either now or hereafter, I will gladly make them a full recompense." These were my last words in council. None have ever come to me for restitution.

I may be termed an apostate, but such an epithet will not apply to my case; for I have opposed *among the Saints*, for the last five years, what I now make known to the world.

Gentlemen, your object is a good one, and if energetically carried out, with a Christian spirit, you may be enabled to save from the grasp of a desperate combination of villains, thousands of your deceived fellow-countrymen. The course I would suggest is, to spread a knowledge of facts among the Saints themselves, and at all times to offer them a friendly hand, inasmuch as they are taught to believe that the Gentiles hate them. You may command my services when necessary.

I am, Gentlemen,

Yours obediently,

SAMUEL HAWTHORNTHTWAITE.

Hulme, February, 1857.

CONTENTS.

INTRODUCTION.

Mormonism first introduced into England.—Its progress.—Statistical Report of the Church from 1837 to 1856.—Gt. Salt Lake Valley.—Its Situation, Population, Extent, Capabilities, Customs, Government, etc. 7

CHAPTER I.

No Creed.—On God.—Plurality of Gods.—The Gods Polygamists.—God a Material Being.—God's Residence, Length of his Days.—His Family and Family Connections.—Population and Emigration.—Satan Cast out of Heaven.—Adam our God.—Brigham Young and his two Councillors form the Holy Trinity 13

CHAPTER II.

Organization of the Church.—Melchisedec and Aaronic Priesthoods.—Joseph the Prophet.—False Priesthoods.—Angels' Visits.—Dignity and Power of the Priesthood.—A Pyramid.—The Gifts.—The Test.—Dr. Cox. 18

CHAPTER III.

The Danite Band.—Its Use.—Don Carlos Smith and the Farm-house.—Wheelock and the Destroying Angel.—T. B. Marsh, Dr. Avar, W. Phelps and Orson Hyde.—Farmer and his Beast.—General Clark's Testimony.—Danite's Conditions.—Pastor Dana and Elder Holt, of Bolton.—Mr. Hill and Elder K.—Hickman and Hatch.—Hickman and U. S. Surveyor... 25

CHAPTER IV.

The Gathering.—End of the World.—Speculations with regard to it.—The "Big Souls" in the "Big Nation."—Guy Faukes.—Parley P. Pratt's False Prophecy.—The "Big Souls" become Farmer-Gods.—The "Gizzards" are turned into "Shoeblacks."—Effects of Conceit. 35

CHAPTER V.

Polygamy—Private Institution at first.—Book of Mormon and Doctrines and Covenants condemn it.—Joseph gets the Revelation.—Wifeism in Nauvoo.—Orson Pratt and Joseph Smith.—Miss M. Brotherton (of Manchester,) and Joseph Smith and Brigham Young.—Scandalous Treachery of the Mormon Authorities.—P. P. Pratt, John Taylor, &c.—Revelation made known to the Saints after being practised ten years by the leaders. .. 41

CHAPTER VI.

The Prophet's Character.—His portion of Mormonism.—Lucy Smith.—The Angel with the Flaming Sword.—Analysis of the Revelation on Polygamy.—Joseph's Family.—Arguments used in favour of Polygamy.—The "Baby Resurrection"—Margaret G—— of Manchester—Temple Ceremonies.. 50

CHAPTER VII.

Mormon Publications.—Book of Mormon.—Arguments.—Extracts.—The Character of the Witnesses.—The Lord instructs the Brother of Jared.—Doctrines and Covenants.—Millennial Star.—Journal of Discourses.—The Bible and how used.—Joseph Smith's New Translation.—Mode of making Converts.—How the Mormons contradict their own Writings. 67

CHAPTER VIII.

How the Author was Baptized, and what occurred.—How he got the Gift of the Holy Ghost, and what it was.—A Mormon District Meeting, and what they do there.—Various kinds of "Unknown Tongues."—How they fail.—The Interpretations.—And how they fail.—Elder Dunn and the "bit of Latin."—The Gift of Discernment.—F. D. Richards, Elder Wheelock, and Baron Count Orsina de Hoen. 82

CHAPTER IX.

Healing of the Sick.—How done, and how not done.—Miss P., and Parley P. Pratt.—The lad who was deaf and dumb at Rochdale.—The Depositions and Conclusions.—The Patriarch's Stick.—Casting out Devils, etc... 101

CHAPTER X.

How Polygamy was introduced into England.—Elder Wheelock's Case.—State of morals among the Saints at the time.—Overthrow of the English Elders and Establishment of American despotism.—What the Saints have to pay to the Church.—The law of tithing.—How enforced.—The case of Brother M——, and others.—What becomes of it..... 111

CHAPTER XI.

Mr. Hill's Account of Salt Lake Valley.—Orson Hyde and his blind wife.—Orson Pratt and his wives.—How the authorities rob the poor.—How they get their wives.—G. D. Watt and his daughter.—How Parley Pratt took Mr. Hill's wife.—Mrs. Clough's Account.—Religious Liberty in Salt Lake Valley. 123

APPENDIX.—*The Revelation on Polygamy.*

INTRODUCTION.

Mormonism first introduced into England.—Its progress.—Statistical Report of the Church from 1837 to 1856.—Salt Lake Valley.—Its Situation, Extent, Population, Capabilities, Customs, Government, etc.

The Mormon Elders landed in Liverpool from America on the 30th July, 1837, in the ship *Garrick*, not "without purse or scrip," as is often stated, but with money in their pockets, and coats and cloaks on their backs, which they had obtained from the Saints in the States, as well as by a "call" made from the brethren in Canada. The names of the first missionaries were H. C. Kimball, Orson Hyde, Willard Richards, Elder Goodson, and Joseph Fielding. They lodged in Liverpool the first night, at a private house in Union-street; the next morning, they took coach for Preston, where Fielding (who was an Englishman,) had a brother, the Rev. James Fielding, of Vauxhall Chapel, to whom he introduced the Elders as the "Servants of the Most High God," and requested permission for them to preach in his chapel. The first sermon was preached by Kimball, and the first man baptized was George D. Watt. The Rev. J. Fielding found himself deceived in the Elders, and turned them adrift. Having obtained letters of introduction to various parties in England, they began to spread themselves all over the country. The first conference was held on Christmas Day, 1837, in Preston.

In 1838, they made inroads into Pentwortham, Longton, Southport, Whittle, Chorley, Manchester, Bolton, etc. In 1840, the Church was strengthened by the arrival of Brigham Young, P. P. Pratt, Orson Pratt, George A. Smith, and Reuben Hedlock, from America. Manchester became the principal depôt. Parley Pratt took a cellar in Oldham-road, and began to publish the *Millennial Star*, the first number of which appeared on the 1st of May, 1840. During this year, they emigrated 200 English Saints to America.

From 1840 to 1852, Mormonism rode triumphant over every opposition. It is true, that reports were extensively circulated that, in America, the Mormons practised polygamy, and a host of other evils, but the Elders denied it in such a sacred manner, that none of the English Saints believed a word of it. Although there was no particular creed laid down, yet, it was generally understood that Mormonism was "Primitive Christianity." In 1852, it past its culminating point; for the Americans began to show the "cloven foot," by introducing the very doctrines they had previously so solemnly denied.

The following table has been carefully compiled from the official documents of the Saints, which are in my possession, and may be regarded as tolerably correct. To the emigration column I have added 17 per cent. for children under eight years, which are not reckoned in the Saints' reports.

Statistical Report of the Mormon Church, in Great Britain, from its introduction in 1837, to the year 1856.

MELCHISEDEK ORDER.											LEVITICAL.				Total.	Increase.	Decrease.
Year.	Baptized.	Seeded and Expelled.	Dead.	Emigrated.	Confer-ences	Branches	Apostles	Seven-ties.	High Priests.	Elders.	Priests.	Teach-ers.	Deacons.	Members.			
1837	336	33	3	.....	3	11	2	3	1	15	25	17	3	234	300	300
1838	704	193	11	.....	7	31	3	5	8	27	33	21	6	697	800	500
1839	1432	345	16	.....	18	76	3	2	11	34	52	38	8	1723	1871	1071
1840	4468	307	58	200	28	94	9	2	18	107	303	169	68	5138	5814	3943	
1841	2997	496	75	912	16	156	1	3	15	220	421	210	83	6561	7514	1700	
1842	2509	634	110	1614	20	172	.....	2	6	274	427	230	108	6928	7975	461
1843	1784	786	77	769	24	190	.....	3	10	313	517	376	126	7052	8297	322
1844	2804	592	96	945	29	238	1	8	10	390	615	311	164	8136	9635	1388	
1845	2330	780	109	160	30	264	1	6	15	428	678	344	201	9283	10956	1321	
1846	5270	1847	138	45	29	238	3	8	14	517	802	398	271	11181	13194	2238	
1847	6400	1513	179	.....	28	350	1	7	15	929	1185	608	341	14816	17902	4708
1848	6708	1069	226	754	33	411	1	13	10	1274	1372	904	474	18623	22671	4769	
1849	5500	1222	260	2077	38	479	1	17	4	1482	1496	958	548	21506	26012	3341	
1850	7600	1840	144	1612	42	602	1	22	12	1761	1590	1226	682	25453	30747	4735	
1851	7908	3179	368	1370	44	679	1	16	8	2211	1899	1393	797	26569	32894	2147	
1852	6605	4038	450	732	51	742	.....	17	10	2572	1913	1446	856	25525	32339	.....
1853	4177	4273	504	2312	52	726	.....	49	13	2687	1849	1406	815	24008	30827	1512
1854	4200	3421	461	2034	51	702	1	54	12	2757	1729	1252	763	22873	29441	1386	
1855	2408	3935	267	3108	48	687	1	37	11	2773	1533	1066	679	22050	27150	2291	
1856	1550	3361	234	2805	43	621	2	51	14	2694	1341	870	534	16894	22400	4750	
Total.	77690	34864	3786	21449	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	32894	10494

Their condition in this country, at the present time, is anything but flattering, although the Elders continue to represent it as "in good standing," "never better," and the like. During the first fifteen years, they *increased* 32,849; but during the last five years, they have *decreased* 10494. The *Millennial Star* has dwindled from 22,000 weekly, to 6000. Previous to 1853, they published, half-yearly, an elaborate statistical report; but since they passed their highest point, it has been discontinued as *uninteresting*.

This sudden declension is not the result of persecution;—that has ever had a tendency to increase their numbers; but it is the natural wearing out of a system of falsehood. It had the same success in America, for about the same period of time, where it is now almost extinct, except in Utah. The Saints in England were successfully imposed upon until 1852, but since then, the swindlings of the Americans have been so glaring, as to leave very little doubt as to the future. They began by introducing, little by little, an entirely new religion, or, rather, they threw off the sheeps' clothing, and appeared in their own characters,—wolves. The doctrines forced upon the English, since 1852, are blind obedience, deification of Brigham Young and the American priesthood, the demand of a tenth of their weekly earnings, polygamy, etc., which they had previously denied. Many of the Saints valiantly opposed the new order, but by means of packed councils, threats, curses, and the like, they have obtained their object. I was the leader of the opposition in the Manchester conference. The present Elders are those who became tools in the hands of the Americans,—therefore do they hold office. Their converts, like themselves, are questionable characters,—the attraction being polygamy. Some of the old Saints remain among them, hoping to get back part of their money, but the Americans have taken the sole control of the funds, and have so schemed, that although a Saint may have paid in hundreds of pounds, no money can be re-claimed. The Emigration Fund, for instance; some of the English have paid as much as £400 and £500 to it, yet, when they emigrate, the Americans force them to sign the following bond, which fixes the chains of slavery upon them for ever in Utah.

"We, the undersigned, do hereby agree with and bind ourselves to the Perpetual Emigrating Fund Company, in the following conditions, viz:—

"That, in consideration of the aforesaid Company emigrating or transporting us, and our necessary luggage, from Great Britain to the Valley of the Great Salt Lake, according to the rules of the Company, and the general instructions of their authorized Agents:

"We do severally and jointly promise and bind ourselves to continue with, and obey the instructions of, the Agent appointed to superintend our passage thither; that we will receipt for our passages previous to arriving at the several ports of New Orleans, St. Louis, and Kainesville:

"And that, on our arrival in Salt Lake Valley, we will hold ourselves, our time, and our labour, subject to the appropriation of the Perpetual Emigrating Company, until the full cost of our emigration, is paid, with interest if required."

—Route to Utah, p. 13.

Great Salt Lake Valley is situate in that portion of the American continent, called Utah Territory; bounded on the N. by Oregon; E. by Nebraska, Kansas, and New Mexico, from which it is separated by the Rocky Mountains; S. by New Mexico, and W. by California. The distance from here is;—Liverpool to New Orleans, 5,000 miles; New Orleans to St. Louis, 1,173 miles; St. Louis to Winter Quarters 632 miles; from Winter Quarters to Salt Lake City 1,035 miles,—total, 7,840 miles. Utah Territory is divided into fourteen counties, namely, Weber, Davis, Deseret, Green River, Gt. Salt Lake, Utah, Tooele, Juab, Millard, San Pete, Iron, Washington, Carson, and Summit counties. In length, from E. to W., it is 650 miles; breadth, from N. to S., 350; area, 225,000 square miles. The population is not known, the Saints having *particular reasons* to make it appear fabulously large. I have heard some of the Elders say, it is 150,000, others 100,000, while in the *Overland Route*, published by F. D. Richards, it is stated at from 40,000 to 60,000. Mr. Ferris, the most reliable source, makes these remarks: "Great Salt Lake City contains about 8000 inhabitants, Provo some 1400, and Springville about 700. Aside from these, their cities are more distinguished for the oddity of their names than the number of their citizens." "Another oddity is, that these cities are accommodated with the very longest acts of incorporation, embracing all the municipal machinery of mayor, aldermen, police justices, provisions regulating *hacks*, lighting streets, sewerage, and other things too numerous to name. Lehi, on Utah Lake, which I was enabled to visit, is a fair sample of the rest; some twenty wretched mud huts, scattered over an area of two or three miles, with a population not exceeding one hundred, made up the whole affair. Why the Saints take so much pains to make cities upon paper, unless by way of "hand-bill," to convey exaggerated notions abroad of their progress and prosperity, it is very difficult to perceive. The entire population of the Territory in the spring of 1853, could not have varied much from 25,000." Orson Pratt, in the *Seer*, states it at 30,000 to 35,000. Mr. Hill agrees with Ferris. The Mormons desire a state government, whereby they will be enabled to make their own laws, and appoint their own governors, but to claim that privilege requires a certain amount of population, which population is not in Utah, by many thousands; hence the false representations and the inordinate desire to move on the emigration from this country.

The Valley is 4,000 feet above the level of the sea, surrounded by mountains, many of them eternally covered with snow. There is no rain or water for irrigation purposes, except what comes down from the mountains, chiefly melted snow, which makes successful agriculture an impossibility. "Waste undoubtedly predominates over fertility, except in river bottoms, or localities favourable to artificial irrigation." From its great elevation and

pure bracing atmosphere, we should imagine Salt Lake to be the healthiest region in the world; but the reverse is the case. "Sickness is very common, and mortality great. The report of the Superintendent of the Census for December, 1850, (p. 140,) exhibits Utah the very lowest in the list of comparative health of all the states and territories except Louisiana. That such a result is not the effect of suffering and privation incident to new settlements by emigration, is evident from the fact, that while one death occurred in $47\frac{61}{100}$ in the population of Utah for the year ending June 1, 1850, only one in $232\frac{89}{100}$ occurred in Oregon." This is supposed to be due, in a great measure, to the abundance of alkaline salts, or salaratus in the soil, which shows itself in a white efflorescence on the surface of the ground, covering whole acres with the appearance of a heavy white frost. Many of the streams are so strongly impregnated with it, as to make it dangerous for cattle to drink from them. It not only effects health, but destroys vegetation, ruining whole fields of corn in a single night. Salt Lake Valley possesses one invaluable property to the Mormon leaders, and that is isolation. Herein lies the difficulty of persons returning when once there. It is 1,000 miles from the States, and 600 from California, through a country of hostile Indians, over unbridged rivers, precipitate rocks, and barren plains. One half the year the inhabitants of Utah are entirely bound up, for, the only entrances, the kanyons and ravines, are filled with snow, rendering egress and ingress alike impossible.

The government is entirely in the hands of the Prophet and his family connections, which include the Richards, the Smiths, the Pratts, the Kimballs, the Littles, etc., who now occupy all the important offices. No other governors can be tolerated among them, unless protected by an armed force. The Hon. Perry E. Brocchus, and others, were sent by the Federal Government, to take part in the government of Utah, but they found their services unnecessary, themselves insulted, and their lives in danger. One of the Elders told me, that while Mr. Brocchus was one day addressing an audience in the Valley, a Mormon drew a cane across the speaker's throat, "signifying what death he should die!" To such an extent were these things permitted, that Mr. Brocchus, in a letter to Brigham Young, says, "I dare not appear again in public, for fear of having my hair pulled, or my throat cut."

Polygamy is rampant there, the authorities having from ten to one hundred and twenty wives each. Marriage is a very slight contract with them, as they may be divorced at any time, on payment of a small fee to the prophet, who makes it his business to encourage his own trade. There are girls of fifteen in the Valley who have been married and divorced twice or three times. Many of the authorities marry their own sisters and daughters, the object being to keep the authority in their own families. By the time a female reaches twenty-five years, she is an old woman.

In large harems, as in the case of Brigham, Parley Pratt, etc., the women work, the men are overseers. It is found good policy to separate the women, one portion lives on one part of the estate, and another portion elsewhere.

The females in Utah are to be pitied; they would give the ears from their heads to be in their own country. When the soldiers, under Col. Steptoe, passed through the Valley, in 1855, over one hundred of the Mormon women begged of the soldiers to take them to California. They took a large number, some of them the wives of the apostles, and Mrs. Wheelock among the rest, but many they had to leave behind, on account of the scarcity of provisions. The Elders made a dreadful noise about it.

The principal amusements consist in dancing, singing, and the theatre, to which the Prophet, priests, and people flock in great numbers;—the Elders being the players. Had I room I might insert one of their bills. The range of plays includes *Hamlet*, *Lady of Lyons*, *Box and Cox*, *Serious Family*, etc. They boast of "stars," of the first magnitude; Mrs. Wheelock was the best *Pauline Deschappelles* either there, here, or anywhere else. Capt. Ballo's band is the best in the world,—so they say.

The post-office is in the hands of Brigham and his confederates, so that he knows the mind of every letter writer there. He was heard to say to the congregation, at the beginning of last year, "There are many of you who have written complaining letters to England; I know you all. Did you think I'd let them go? I have nearly a wagon load full of them behind my house!" That is the way he gets his revelations. In the *Journal of Discourses*, vol. iii., he says, "Know ye not that I have my threads strung through all this Territory, so that I know what each man is doing?" Each faithful Saint is required to sign a deed of consecration, whereby he makes over to the Church, for ever, his houses, land, wives, children, and everything he possesses, so that when he leaves, he leaves alone. His effects are Church property.

Salt Lake Valley is divided into wards, over each of which is placed a bishop, whose council forms a court of justice.

The character of the people of Utah is what might be expected. Brigham is the principal broker, brewer, and blackguard. Heber C. Kimball thus speaks of the *Saints*: "There are many of you here, who would cut my throat, and Brigham's too, if you dare." Brigham says, "Rake all hell with a small-tooth comb, and you cannot find greater devils than the Elders in this city!" Of the bishops he says, "You old grey-headed know-nothings, you are doted; you are—shall I say, hard-shells? No; you are poor old soft-shell fogies, that a few pounds of tea or sugar will buy."—*Journal*, vol. iii., p. 241. They live by worrying each other.

I have deemed it necessary to make these introductory observations, believing they will be required to understand what may follow.

CHAPTER I.

No Creed.—On God.—Plurality of Gods.—The Gods Polygamists.—God a Material Being.—God's Residence, Length of his Days.—His Family and Family Connections.—Population and Emigration.—Satan Cast out of Heaven.—Adam our God.—Brigham Young and his two Councillors form the Holy Trinity.

Mormonism has no fixed creed, like other religious sects, but its principles and doctrines can be changed or annulled according to the convenience, whim, or policy of the hierarchy of the church at pleasure; so that, what they rigourously enforce to-day, as essential to life and salvation, can be discarded to-morrow as a "non-essential." Neither does the mutability of their doctrines relate to time only, but also to place and circumstance, and even to individuals; in fact, there is no shopman—draper or grocer, more accommodating to his customers, than is Mormonism to the wants and desires of those whom it may be desirous of bringing within its influence. At present, it is a medley of Heathenism, Judaism, Christianity, Mahometanism, Idolatry and Infidelity, —or all, or any, or none,—which you please; and what it may be next week, or next quarter-day, is left to the womb of futurity to bring forth,—being no prophet, I cannot tell.

With regard to the Deity, their notions have been much changed since the formation of the system, and their faith in anything more supreme than themselves, hangs on a very slender thread.

The Mormons believe in a plurality of Gods, (the number of which is infinite,) who are continually increasing in the vast infinity of space, where they reside.

There are in space innumerable worlds,—earths, which have been, like our own. These earths have been redeemed from sin and corruption, and are now celestialized and glorified; on each of which, according to its magnitude and glory, resides an appropriate God, with his multitudinous family. Such was the case with the God mentioned in the Bible. His portion of the universe is situate near to the world Kolob. He is possessed of a solar system of his own, given to him by his father, who also received his from the Almighty's grandfather. This earth, sun, moon, and stars, which we have so long claimed for our special benefit and comfort, are merely appendages to his territory.

"The nearest 'fixed star' must be Mount Paran, mentioned in Habakkuk, the fruitful world of glory where the 'Holy One' came from; or, rather, Kolob, where our Father in the heavens resides

in the midst of his glory and kingdoms. The next 'fixed star,' also mentioned by Habakkuk, must be Tamen, the world of perfection, where God came from to do the works of his Father, spoken of by John the Revelator (Rev. i., 6); which Father of God and grandfather of Jesus Christ must now be living in one of the eternity of eternities, which closes the Lord's Prayer in the Greek version, and is mentioned by John (Rev. xix., 3, &c.)"—*Deseret Almanac*.

All gods, goddesses, and the juvenile ditto, together with the angels, &c., are material and tangible substances, and possess among themselves the two genders,—masculine and feminine. In form they are like the rest of their fellow-creatures, differing in nothing save it be that their bodies are immortal. The bodily stature of the Almighty is a little above the ordinary height, but not quite admissible among the "Guards" in this respect.—See Orson Pratt's *Absurdities of Immaterialism*.

The geographical extent of God's sphere is not clearly defined, nor have we a particular account of the quality and productions of the soil; but the prophet has been kind enough to tell us that Spring, Summer, Autumn and Winter produce their varied effects upon animate and inanimate matter. The length of one of his days is not twenty-four hours, as is the case with us, but according to the *Pearl of Great Price*, p. 23, he seems to revel in almost eternal day-light. The prophet, as we may suppose, having received a card of invitation, paid an afternoon's visit to the upper regions, where he was entertained by the "good man of the house" much to his delight and satisfaction. After tea, they took a stroll among the neighbouring worlds, and perching themselves on the corner of a cloud, the visitor received some valuable instructions tending to harmonize "the music of the spheres." "And I saw," says he, "the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it. And the Lord said unto me, These are the governing ones, and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God. I have set this one to govern all those which belong to the same order as that upon which thou standest. And the Lord said unto me by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times, seasons and the revolutions thereof, and one revolution was a day unto the Lord after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob."

There does not appear to be any other deity residing on the planet with the Almighty besides himself; yet it is very far from being the uninhabited island of Robinson Crusoe, where the sweet "flowers are left to bloom uncultured, and waste their sweets

in desert air." Although "lord and monarch of all he surveys," with respect to the masculine gender, or persons of equality with himself, yet he possesses a harem that outvies all the pashas and bashas of the Ottoman empire, and even the "Grand Turk" himself. From this splendid collection of nymphs have sprung such an innumerable progeny of children as to over crowd his territory, in consequence of which, he has had recourse to a very modern expedient, viz., the emigration of his surplus population.

"We are his children, and the sheep of his pasture," but there being no more room for our grazing on his paternal mountains, to save the rest of the family from utter starvation and beggary, a council was called some 6000 years ago, where it was determined that we should leave our heavenly home, and go like the Prodigal Son to seek our fortunes in a far off land. We came here,—our oldest brother, Adam, landed at Eden-Port on the first day of the first month, in the year one.

"In the heav'ns are parents single?

No! the thought makes reason stare;

Truth is reason: truth eternal

Tells me, I've a MOTHER there!"

Latter-Day Saints' Hymn Book, p. 143.

Some idea of the extent of the population in the "celestial empire" may be gathered from the fact, that at the creation of this world, two-thirds of them were destined for this earth, while the others, the one-third part, were banished to some more disagreeable climate, on account of their insubordination and contentious dispositions.

"The contention in heaven was, Jesus said there would be certain souls that would not be saved, and the devil said he could save them; the grand council gave in for Jesus Christ; so the devil rebelled against God and fell, and all who put up their hands for him."—*Times and Seasons*, p. 616.

Stump speeches were made, and the devil seems to have made a stiff fight of it, but was finally out-voted by two-thirds. So much ill blood was engendered by this strife, by the devil and his adherents, that an eternal separation of the two parties was determined upon as the only means of preserving the peace.

When we can understand the number of spirits that have taken tabernacles on this earth since the commencement, and the numbers that have yet to come before the consumation of all things, (which information could soon be telegraphed to the prophet,) then we can come to something like an exact total of the sons and daughters produced from the loins of our heavenly sire. But even then our perplexity would not cease, for he still continues to create and produce children *ad libitum et infinitum*.

From what has preceded, it is quite evident that the Deity to be worshipped in Mormon mythology, merely exists at present as a "notion" to tickle the curiosity of the Saints, and any person

who has been at all acquainted with the policy of the authorities cannot have failed to observe their intention of claiming that dignity for themselves. Such a bold stroke at present would be found rather dangerous to the well-being of the church, but they are continually moving the crown from one head to another, with the expectation that ere long, it will fall upon their own. I have been given to understand some time ago, by elders "anointed of the Lord," as a sort of secret to be brought forth in due time, that a revelation is already in existence "constituting Brigham Young, *God the Father*; Heber C. Kimball, *God the Son*; and Jedediah M. Grant, *God the Holy Ghost*!" Thus, then, will the three presidents of the Church constitute *The Holy Trinity*.

Some will say, Is it possible that men can summon up so much audacity? It is. And how will they introduce it? It is not *how* will they, but *how* are they introducing it? The answer is, as they have introduced other such matters before,—by *feelers*.

Elder John Kay, who is now travelling through the European conferences, often lets slip this expression when talking to the saints,—"*Brigham is sufficient to save me, and what need have I to care about any other God beside him?*"

Elder Wheelock, late councillor to F. D. Richards, when the elders were speaking about preaching the gospel of Jesus Christ, at a conference held in Manchester, said, "*I want you to understand that I come here to preach Brigham Young; he is not the man now that he was some years ago in this country, when he showed some poor devils here 'the hole that the carpenter left,' but he is grown up into a God! And hereafter, let the Saints take care how they make use of his Name, and never let it escape from their lips without reverence!*"

At another conference, held at the same place, he told the following anecdote, by way of encouragement. "*I was in old Herefordshire the other day, and found old Brother C—— and his family in trouble. I told the old man to write his troubles in a prayer, and send it up to Brigham, as to his God; he did so, and Brigham heard his prayer, and sent for him to Zion!*"

This is the state of affairs among the Saints in England. In Salt Lake Valley it is a settled point, and needs no mincing. The following extract will show the last *public* move in this country.

"Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is *MICHAEL, the Archangel, the ANCIENT OF DAYS!* about whom holy men have written and spoken.—*He is our FATHER and our God, and the only God with whom we have to do.* Every man upon the earth, both professing Christians, and non-professing, must hear it, and *will know it sooner or later.*"

Who was the Father of our Lord Jesus Christ, and how was he begotten?

"When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by *his Father* in heaven, *after the same manner* as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve." "Jesus our elder brother, was begotten by the same character that was in the garden of Eden." "Now remember from this time forth, and for ever, that *Jesus Christ was not begotten by the Holy Ghost*. I will repeat a little anecdote. I was in conversation with a learned professor upon this subject, when I replied to that idea:—'If the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, *to be palmed upon the Elders by the people, bringing the Elders into great difficulties!*'"—*Millennial Star*, vol. xv., p. 769.

Any remarks on the above are quite superfluous; but we may add, by way of comparison, the 18th verse of the 1st chapter of St. Matthew,—“Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, *she was found with child of the Holy Ghost.*”

CHAPTER II.

Organization of the Church.—Melchisedec and Aaronic Priesthoods.—Joseph the Prophet.—False Priesthoods.—Angels' Visits.—Dignity and Power of the Priesthood.—A Pyramid.—The Gifts.—The Test.—Dr. Cox.

The organization of the Mormon Church is, perhaps, the most formidable of any other in all the world beside. Although it condescends to the minutest details of a man's life, yet, at the same time, it folds within its arms the whole circumference of Mormondon with equal ease. When in perfect moving order, they delight to compare it to the ten thousand Greeks who made their famous retreat from Persia, under Xenophon,—a nation within a nation, determined foes to all around.

The government is centred in two Priesthoods,—the Melchisedec and the Aaronic. The governors growing out of these, are prophets, apostles, pastors, bishops, high-priests, seventies, elders, priests, teachers, deacons, &c., &c. The difference between the Melchisedec and Aaronic Priesthood is this:—the former has power over all the spiritual blessings of the kingdom, while the latter only controls the temporal. The apostles, seventies, and elders, belong to the Melchisedec; and the priests, teachers, and deacons, to the Aaronic Priesthood.

By Priesthood, we are to understand the delegated power of the Almighty; He, living at Kolob, and being an organized individual like ourselves, it is quite necessary he should have his plenipotentiaries in this country.—Hence the necessity.

Joseph Smith professed to be a prophet, seer and revelator, and that he was appointed to those offices by the various authorities of the heavenly world.—This constituted him the God of the Saints, the mouth-piece of the Almighty, and, to use his own expression of his dignity, he used to say, "*God is my right-hand man!*"

According to Mormon doctrine, there has been no true Church on the earth for the last 1,600 years; those in existence now are merely imitations of the genuine one which existed under the immediate surveillance of the apostles. After their time, it fell into apostacy; and in consequence of their corruptions and abominations, the Almighty took away the authority to heaven, where it remained until the year 1830.

The Church of Rome, they say, is the "Mother of Harlots," and she persecuted and put to death the original saints, who held the heavenly authority, and established herself on their ruins with a spurious or earthly authority. Having, after a while, established herself, she began to feel lonely,—as "an unprotected

female" would. She fell in love with the state,—wooed and married *instantly*. No, not married, (unless we consider those left-handed affairs, marriages, which were of such frequent occurrence in the City of Nauvoo, before Joseph Smith got his polygamic revelation,) but she has lived from that time to this in a state of "unblushing concubinage," which constitutes her "the whore of all the earth." The result of this unlawful connection is about 666 illegitimate children,—all daughters, and harlots, of course, from the "Mother of Harlots." The pedigree of this family is too lengthy to trace at present, but we will put the reader on the track. Miss Harlot Luther and Miss Harlot Calvin are the two eldest daughters, and from them have sprung Miss Wesley, and a host of other strumpets, until they have attained the number above-mentioned.

The Mormons do not object to allowing the Roman Catholics and Protestants a priesthood, but then, they *know* that their authority is not from God, but from the Devil, and that all their administrations tend, not to the courts above, but to the regions below.

John the Baptist took away the keys of the Aaronic Priesthood in the old world, and Moroni in the new, (or America.) Peter, James, and John held the keys of the Melchisedec Priesthood, which they also took away with them, leaving the world under the power of the "wicked one."

In a revelation given to Joseph Smith, July, 1830, the Lord says, "Behold, this is wisdom in me, wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you,...and also with Elias,...and also John, which John I have sent unto you my servants, Joseph Smith, junior, and Oliver Cowdery, to ordain you unto this first priesthood;...and also Elijah,...and also with Michael, or Adam;...and also with Peter, James and John, whom I have sent unto you, by whom I have ordained you, and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry."—*Pearl of Great Price*, page 52.

This is not to be considered as an innovation, but as an "old friend with a new face," doubly armed for deadly combat, on a crusade to re-capture the world from the "whore of all the earth," and her daughters, the harlots.

The power which Joseph Smith received is partially described in a revelation given 1843. The Lord says, "I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, to restore all things; ask what ye will, and it shall be given unto you....And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit

on earth, shall be remitted eternally in the heavens; and whosesoever sins you retain on earth, shall be retained in heaven."

"And again, verily, I say unto you, whomsoever you bless, I will bless; and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God."—*Millennial Star*, vol. 15, Sup. page 35.

By delegation, all the authorities in the Melchisedec Priesthood possess this power, from the prophet downwards. Perfect blind obedience is demanded and rendered to every grade of priesthood as though each individual was God himself.

Heber C. Kimball says, "In him (Brigham Young, successor to Joseph Smith,) is every power and key of celestial life and salvation, pertaining to every person there is on this earth, and that is a principle which few persons realize. You take away the keys that are with him, and those who sustain him, and I would not give a dime for you. Sin to such a degree that Brother Brigham and his councillors, and those who are associated with him—the Apostles of Jesus Christ—withdraw from your midst, and I would not give a dime for all the salvation you have got; that is my faith. *He holds the keys of the kingdom of heaven, just as much as Peter, James, and John did after Jesus committed the keys to them on the mount, and said, "I give unto you the keys of the kingdom of heaven, and whomsoever you bless I will bless, and whomsoever you curse I will curse."*

"Take away that power, take away those keys, and you cannot find your way into the celestial kingdom....*He holds the keys. Can any body pass without them? No! only as they get authority through him!...I would not care if there was not a Bible within ten thousand miles of this place,...here are the oracles of God,* (pointing to the men who surrounded him on the platform,) living right in our midst, and we receive them from day to day, by word of mouth from a living man, an Apostle who is alive, and through a Priesthood which is living in our midst."—*Journal of Discourses*, vol. 3, page 197.

The following will show the authority of Mormon Elders sent on missions to this country. "Now a man will be condemned for not obeying the person properly appointed to preside over him, as much as he would for not obeying Brother Brigham if he were there; and the people will be as much condemned if they do not obey Brother Brigham, as they would if they should disobey the Lord God were he here in person. When we sent Brother Samuel Richards to England to preside over the affairs of the Kingdom of God there, it *became his provence to rule and dictate all matters in that flourishing and extensive field of labour, and his word is the word of God to the people.* When he sends a man to preside over a conference, and another over another conference, they are his representatives, *and their word is the word of God to the people over whom they preside.*"—*Journal of Discourses*, vol. 3, p. 110.

This organization may be compared to a pyramid—one stone being so laid upon another as to narrow itself as it rises from its base. The material of which it is composed varies in quality, virtue, and power, as you ascend. The basement and support of the whole are the members; then layers of deacons, teachers, priests, elders and seventies; on these are placed the apostles, which are twelve, and as a pinnacle to the whole, stand the three presidents at the top, with Brigham Young as the apex.

One remarkable feature in this organization is, that the lower portion of the priesthood is unacquainted with the position and practices of the higher, (as in the case of polygamy, &c.), the business of a president being to govern those over whom he is placed according to the will and dictation of the president governing him; and if he can find a scrap of Scripture to sustain his superior's commands, it is well; but if not, there is nothing depending upon it in the mind of a genuine Saint.

The members, although not strictly forbidden to attend the meetings of the priesthood, yet they are soon given to understand that such meetings *are not for them*. I have seen some obdurate and intractable Saints "try it on," but they scarcely ever came a second or third time. An officer divulging the business of "Council" to the members,—more particularly *to his wife, or the female portion of the Church*,—is considered to have degraded his priesthood. Some men lead anything but comfortable lives on account of the extreme inquisitiveness of their wives in attempting to dig too deep into the mysteries of the kingdom in this respect.

All officers in the Church are called by immediate revelation, according as the "spirit moves;" they are then ordained by the laying on of the hands of the superior officers. That there may be no mistakes in the government of the Church, each officer is endowed with the miraculous "gifts of the Spirit," which qualify them for their pastoral duties, like the apostles of old;—such as power to heal the sick, open the eyes of the blind, in special cases to raise the dead, speak in tongues, give the interpretations of ditto, cast out devils, discern spirits, lay on hands for the gift of the Holy Ghost, in fact they lack nothing that God possesses or can give, to perfect the Saints, renovate the world, "and finally to beat down Satan under our feet."—*So they say*.

Education and common sense are entirely at a discount among them, depending upon "the inspiration of the Spirit." I heard a *president* boast in a conference held at Manchester, that although he could neither read nor write, and had to get some person to give out the hymns for him, yet the Lord had so *inspired him* by his Spirit, that *he had been enabled to get more money out of the Saints* than any other president in the conference!—He came from Mossley Common. It is to be hoped that the Mormons will make use of this "gift" within the circle of their own community *only*, as the Gentiles have no faith in it.

Orson Pratt has bestowed much time, labour, and expense in educating himself, but on a reference to the *Millennial Stars* and *Journal of Discourses*, you will find him dreadfully "snubbed" by the "inspired heads."

The faith of the Saints in the priesthood is incredible, so that opportunities for the display of their power have been everywhere afforded; and if the results are not all that could have been anticipated, the fault lies in those who profess to be invested with the divine mission, and not in the objects on which the power ought to be exercised. It is an intricate piece of machinery, depending entirely on "ifs" and "buts;" as, *If* almighty power has been given to Joseph Smith and Brigham Young, and *if* the people be obedient to their commands; then the result must be—*perfection*. But *if there be no extraordinary power given to the men*, it is a swindle, and ought to be treated as such. On this, their profession of superior power, hangs the truth or falsehood of the whole system, and is the point at which it may be tested at once.

I select the following, as it shows the *nice* distinction they make between their *genuine* authority, and the *spurious* article of the Christian denominations.

"*St. Heliers, Wednesday Morning, August 29.*—Brother William Wakly came for me to go and see his wife (not in the Church,) she had been seized with the choléra the night before. When I saw her, she was in a deplorable condition. Purging, vomiting, cramp, body quite black, could feel no pulse, and eyes as if set for death." The truth of this, and all similar descriptions, by the Elders, may be taken at the rate of an ounce to the ton. "I administered as usual, and the *cramp became less violent* immediately, and the other symptoms *gradually* decreased. I considered it wise to send for a doctor; he came, examined her, and said, 'my good man, your wife will die, you have been too late of applying.' He went away, ordering some medicine; *I told Brother Wakly to continue rubbing her with oil*. Called next morning, found her natural colour and heat returned, pulse well. She bore testimony that she was *healed* by the power of Jehovah. *She continues to recover!*

Witnesses, W. C. Dunbar, Wm. Wakly.

"Notice—A dose taken occasionally, according to circumstances will greatly strengthen the appetite, increase muscular energy and give a cheerful tone to the whole system.

"Caution.—Beware of Satan & Co.'s (*unauthorized parsons*,) spurious imitations. None are genuine but those marked with the following inscription, HAVING RECEIVED AUTHORITY. To be had gratis, by applying to an Elder of the Church of Jesus Christ of Latter-day Saints, in all the principal towns of England, Scotland, Wales, United States, also Society Islands, and Great Salt Lake Valley; we expect shortly to have agents in every part of the world. Agent for Jersey and Channel Islands, W. C. DUNBAR."—*Millennial Star*, vol. xi, p. 303.

It is by their boldness in asserting their pretensions in this respect, that so many of our fellow-countrymen are overcome, never suspecting their falsehood. Whereas, if they took a bold stand, and demanded a tangible evidence of their divine mission, it would save them years of experience among them.

Doctor Cox, in his "Interviews," gives us a characteristic instance of an attempt to convert him on the part of two of Joseph's missionaries. They called one Sabbath morning, and in a very solemn and imposing manner addressed him as "Brother Cox, a man of God, a friend of truth, a lover of righteousness, and a preacher of the gospel," and announced that they had been sent on a special mission to him; and that he was to become a Latter-Day Saint, and rise to great eminence in Zion. The doctor called for some miraculous demonstration by way of credential, which they declined exhibiting just then, although they claimed the power to do so. The interview ran into the following dialogue, which warmed into animation before its conclusion:—

Dr. Cox.—"I shall not stir another step in this business till I see the evidence on which you rely, as self-vaunted envoys extraordinary and ministers plenipotentiary from the court of the King of kings, to sustain your apostolicity and vindicate your claims. Here, then, I take my stand, and call for evidence—for proof. How am I to know, gentlemen, that you are not impostors?"

1st. Elder.—"You had better take care, sir, what you say. The evidence may come sooner than you desire, and as you do not expect, and what you will not relish, sure enough! I would just warn you to beware!"

Dr. Cox.—"You mean that the evidence may surprise me, coming in the way and style of some divine judgment?"

1st. Elder.—"Yes, sir, I do; and I hereby warn you against it."

2nd. Elder.—"Oh! if it should come now, what would become—"

Dr. Cox.—"Very well, gentlemen, I'm ready, and quite content. Send a good rousing judgment along—a little touch of earthquake, some thunder and lightning, cholera morbus, palsy, volcano, avalanche, nightmare, gout, ship fever, neuralgia, or any thing else you please; yes, little or much of it, gentlemen, and the sooner the better, as I am ready, if you are, and quite disposed to be accommodating."

1st. Elder.—"Sir, are you forgetting yourself all the time?"

Dr. Cox.—"Not at all; I am only remembering you. Let us have some of the evidence. Come! your testimonials, your seals, your signs, gentlemen."

2nd. Elder.—"Why, I never saw or heard such a man as you!"

Dr. Cox.—"Nor I ever read or conceived before of such men or such apostles, exactly, as are you."

2nd. Elder.—“I fear you are a hardened old—”

1st. Elder.—“Yes, and blinded, too, with darkness.”

Dr. Cox.—“Why, surely there seems to be considerable darkness in my study—more than common this afternoon—and I wish there were more air, since light seems so scarce, and heat so oppressive in it.”

1st. Elder.—“Sir, to tell you plainly, you are a hardened man and a hypocrite—given up—reprobate.”

2nd. Elder.—“Oh, how dark—dark—dark you are!”

1st. Elder.—Yes, sir, you are a hypocrite, a liar, sir; and I know—”

Dr. Cox,—“Stay just a moment. Pray, be quite calm. I can refute all that instantly in the authority of two apostles. Instead of liar, hypocrite, reprobate, I am, you remember, “Brother Cox, a man of God, a friend of truth, a lover of righteousness, and a preacher of the Gospel.’ This is a great honour—quite a high and a memorable endorsement. It is, at least, the exalted character I had a few hours since. If I have it not yet, it must be because I have been some time in your company.”

The affair ended in a very unequivocal hint for the intruders to quit the premises, which they did, muttering all sorts of maledictions. I have known hundreds of cases similar to the above, only with different results—the victim has been brought into the net, from which it is next to an impossibility for him to escape.—Such was my case.

I trust the reader will excuse this digression, and in the next chapter we will continue the organization of the Church.



CHAPTER III.

The Danite Band.—Its Use.—Don Carlos Smith and the Farm-house.—Wheelock and the Destroying Angel.—T. B. Marsh, Dr. Avard, W. Phelps and Orson Hyde.—Farmer and his Beast.—General Clark's Testimony.—Danite's Conditions.—Pastor Dana and Elder Holt, of Bolton.—Mr. Hill and Elder —.—Hickman and Hatch.—Hickman and U. S. Surveyor.

The "Danite Band," is perhaps, the most horrible portion of this organization. It is no secret that the Saints intend to enact over again the exploits of Mahomet, on the western continent, as he did in the east, and carry their dominion per force of arms, if not to be more easily accomplished. This Band forms the nucleus of their kingdom, and is composed principally of the chiefs of their military organization.

The Danites were first organized in Kirkland, being intended to act against apostates, or dissenters from the church, but when the Kirklanders commenced their persecutions of the Mormons, their services were brought into requisition by the Prophet, to carry vengeance into the camp of the enemy. Their operations vary according to circumstances. When a prophecy or a curse is delivered by the authorities, it is their business to *bring it to pass*. If a man becomes obnoxious in Zion, or if he speaks too freely of the authorities, they hand him over to the Danite Band, who soon put him in his proper position. In Mormon phraseology, they are "The Destroying Angels of the Almighty."

Elder P. Sessions, of Salt Lake City, told me the following *interesting* story. Don Carlos Smith, himself, and another elder, went up to a farm-house somewhere in Iowa, and asked for some refreshment from the master of the house. So soon as the man became acquainted with the fact that his visitors were Mormon elders, he would have nothing more to do with them, but got rid of them the best way he could. They left him in a pet, and when about 100 yards from the house, Don Carlos ascended the fence of one of the fields, and calling the elders to him to witness the pronouncement of his malediction, said, "Behold yonder shippons, brethren, yon out-houses, and yon splendid farm; bear witness for me, for I curse them in the name of the Lord, for the insults of their owner to the Holy Priesthood." In a few months after, that farm-house was burnt to the ground, and some of its inmates perished in the flames! Elder Sessions bore testimony to me that he knew it to be a fact, *for he saw it with his own eyes*.

Elder Wheelock gave me the following, when speaking about the persecution of Missouri, he said, "If they had only let us alone six months longer, we had a scheme in hand that would have sent all of them (the people of Missouri,) to the devil in a

single night!" His scheme was this: "We had between 300 and 500 men ready, who would have taken their horses and scattered themselves all over the country, and with packages of deadly drugs, would have poisoned all the water and food they came in contact with. If that would'n't have been the Destroying Angel among them, I don't know what would!"

He made the same statement to another English elder in Bury, which almost made him apostatize, and shortly after meeting with elder Treat, from Salt Lake, he (the English elder) asked Treat if such things were carried on in Salt Lake Valley, "O yes," said Treat, quite unconcerned, "What are we to do with people we don't want? It's the only way we have to get rid of them!"

When Wheelock made the above declaration to me, I considered it nothing but the result of his passion, I had no idea of its truth, until I picked up the following affidavit, made by Thomas B. Marsh, one of the principals in the Mormon hierarchy, before Judge Jacobs, U. S. Marsh affirms:

"They (the Mormons in the city of Nauvoo,) have among them a company, consisting of all that are considered true Mormons, called the Danites, who have taken an oath to support the heads of the Church in all things that they say or do, whether right or wrong." "In conversation between Dr. Avarad and other Mormons, said Avarad *proposed to start a pestilence among the Gentiles*, as he called them, (the people of Missouri,) by poisoning their cows, fruit, &c., and saying it was the work of the Lord; and said Avarad advocated lying, for the support of their religion, and said it was no harm to lie for the Lord. The plan of said Smith, the prophet, is to take this state; and he professes to his people to intend taking the United States, and ultimately the whole world. The prophet inculcated the notion, and it is believed by every true Mormon, that Smith's prophecies are *superior to the laws of the land*. I have heard the prophet say that he would yet tread down his enemies and walk on their dead bodies; that if he was not let alone, he would be a second Mahommed to this generation, and that he would make it one gore of blood from the Rocky Mountains to the Atlantic Ocean; that, like Mahommed, whose motto, in treating for peace, was 'the Alcoran or the Sword,' so should it be eventually with us, 'Joseph Smith or the Sword.' These last statements were made during the last summer. The number of armed men at Adam-on-Diahman was between three and four hundred."

These statements of Thomas B. Marsh were endorsed by Orson Hyde in the following terms:

"The most of the statements in the foregoing disclosures of T. B. Marsh I know to be true; the remainder I believe to be true."

Richmond, Oct. 24, 1838.

ORSON HYDE.

"Sworn to and subscribed before me, the day and year above-written,
"HENRY JACOBS, J. P."

Dr. Avar and Thomas B. Marsh were the principal props in the Mormon church at the commencement, and their characters are much lauded in its early literature, as "Servants of the Most High God;" indeed, in the *Book of Doctrines and Covenants* the Lord speaks of Marsh as one of his particular friends, so that his testimony cannot be easily rejected by the Saints. Orson Hyde is at the present time the president of the twelve apostles, member of the Legislative Assembly of Utah, &c., therefore he cannot lie.

W. W. Phelps, one of the greatest men in the Church at the present time, the Deseret Almanac maker, editor, publisher, the man who performs the character of the *Devil* in the temple ceremonies, and member of the Legislative Assembly of Utah, &c., &c., swore that it was taught in the Danite meetings "That if any person spoke against the presidency, they would hand him over into the hands of the *Brothers Gideon*" (Danites.) Lyman Wight, one of the twelve apostles, asked Joseph Smith "if it had come to the point now to resist the laws." Joseph replied "that the time had come when he should *resist all law*."

To those already mentioned I might add many others who are still members of the Band, and high dignitaries in the Church.

While the Saints were in their pride in Nauvoo, this organization had the full power of carrying out its purposes, and most of the crimes laid to the charge of the general body of the Mormons, were perpetrated by this unprincipled banditti, under the immediate direction of the prophet. For instance, a disobedient Mormon or obnoxious Gentile would be found lying in some out-of-the-way place with his brains knocked out, and nobody could tell who had done it, and if you asked a Mormon, his reply would be, "O, I suppose it's the 'Destroying Angel' that's been again;" and you hear nothing more of it! But not only were human beings missing, both saints and sinners, but farm-yards, shippons, hen-roosts, houses and stables, lying adjacent to the city, were visited by these burglars. One old gentile farmer lost what he called a "beautiful beast," and was determined to hunt it up dead or alive. He traced it to Nauvoo, the Lord's storehouse for stolen goods. Nobody knowing anything about his beast, he examined every shippon and stable he could get at, but nowhere was it to be found. At last his attention was directed to a dung-hill near to the house of one of the "Chief Priests," and there, to his astonishment, was his cow,—that is, the head, and horns, and hide,—but the carcass was gone! His own comprehension gave him a revelation that the other portion of the animal would be found in the ungodly bellies of the saintly neighbours close by, but he felt no disposition to intrude further into the mysteries of the City of Zion, lest they might send him on a longer journey than he would like in search of his "beast." Mr. Hill heard one of the Mormons in Salt Lake Valley boast

that he was one of the men who helped to devour that same cow!

In a despatch from Gen. Clark, the military officer in Missouri, to the Governor, dated November 10th, 1838, he says: "There is no crime, from treason down to petty larceny, but these people, or a majority of them, have been guilty of—all, too, under the counsel of Joseph Smith, junior, the prophet. They have committed *treason, murder, arson, burglary, robbery, larceny and perjury*. They have societies formed under the most binding covenants in form, and the most horrid oaths, to circumvent the laws and put them at defiance; and to plunder, and burn, and murder, and divide the spoils for the use of the Church."

The men who enter into this infamous, blood-thirsty league, are bound by the most awful oaths and covenants not to disclose the secrets of their fraternity; and matters are so manœvered, that they hold each other's lives in their hands, while the prophet, it is stated, could hang the whole troop of them by impeaching them before the United States' Government; yet, at the same time they could impeach him.

The candidates for this "holy order," when they have been found "faithful over a few things" of a peculiar description, such as lying, theiving, plundering, and the like, for the good of the Church, are admitted through the scriptural doctrine of "the confession of sins." Here a man is required to open the very recesses of his heart, and lay in the hands of the president all acts and deeds of guilt, whatever they may be; and he is encouraged by promises and threatened with curses, according to his alacrity or tardiness in this heavenly ordinance. This is the Mormon's real doctrine for the remission of sins,—baptism for the remission of sins "did very well when I was preaching in England," says Brigham. But here the candidate, before he can become the Lord's anointed, is told that *the prophet* will forgive no sins, neither in this world nor throughout all eternity, unless he confesses them to him; and those sins which he endeavours to cloak and hide will stick to him like a chain, and bind him in hell for everlasting damnation. The most acceptable candidates for this infernal organization, are those whose souls are steeped in the blackest guilt. If a man confesses some awful perjury, Brigham shakes him by the hand; if he adds to that arson and rape, he draws him nearer and looks upon him with delight; but if to these he adds midnight assassination, and the whole calender of the courts of hell, Brigham hugs him to his enraptured bosom, and shouts with ecstatic joy, "My brother! *my brother!!* O, MY BROTHER!!!"

These confessions are minutely recorded in a book, with the names of proper witnesses attached thereto, so that the man who once places himself within their grasp, dare not refuse to execute any order, however criminal and cruel. This is what Elder J. Fergusson meant when he said in one of the Manchester confer-

ences a few months ago, "There is a wheel within a wheel, which you know nothing about!" We may here remark that the Saints as a body in this country, are entirely ignorant of this organization, and with all sincerity, no doubt, will deny it; but I received the substance of the above some four years ago, from Elder Wheelock himself, and the speeches of the American Elders who have been in this country since that time have confirmed every word he said.

There are scores of these men now in England, filling all the offices of trust and importance in the Church, and many have recently returned to America.

Elder C. R. Dana, the present pastor of the Manchester, Preston and Liverpool conferences, when speaking to a number of saints in a house (No. 10, Stott-street, Hulme,) a few months ago, in my presence, made use of the following, with regard to elder Holt, "Brethren," said he, "Elder Holt had better have stuck to his cobbling till he was rotten, than to have slighted *me*! For I want you all to understand, and think on it too, that I am *one* of the Lord's anointed, and that there are few of the American priesthood who come to this country but what are anointed of the Lord; therefore take heed how you speak of them."

Elder Holt was a shoe-maker by trade, and kept a shop in Bradshawgate, Bolton, he afterwards became the president of the Manchester conference, and resided in Boundary-lane, Hulme. He emigrated with his large family to Salt Lake in March, of the present year, (1856,) but previous to his departure, he expressed some dissatisfaction at Dana's tyranny over the English saints, in the Grosvenor-street Temperance Hall, which was the cause of Dana's threats. It is currently reported that Elder Holt has renounced the Church in St. Louis, N. A.; if so, he is all right; but if not, my knowledge of such men as Dana tells me, that ere long *he will be sent to the kanyons to get wood*, and his friends might as well put on their weeds to-day as at any other time, for he is virtually a dead man!

This same Elder Dana, in the same meeting in Stott-street, and almost in the same breath wherein he made use of the threat before alluded to, chuckled, and with a fiendish grin, told the brethren present that he had in his possession "*a brace of the most darling pistols they ever saw!*" The Yankee Mormon's "gospel of peace," to a troublesome soul,—leadens bullets from a "*brace of darling pistols.*"

This Band supplies the place of detective police in Salt Lake Valley. They not only surround the gentiles, but also the saints, and to such an extent, that it is impossible for a man to speak his thoughts to his nearest and best friends, lest they should be Danites.—They are in the fields, the kanyons, the smithy, and even in your houses, and you know them not. Now and again, however, some of these villains relent of their trade, and cannot

muster the courage, even in their black hearts, to do all the bidding of their "inspired head."

When Mr. Hill had made his way clear to leave Salt Lake, he communicated his intentions to one or two of his particular friends—as a secret. It was known immediately in the Danite's council,—his doom was fixed, and the executioner appointed, unknown to any other persons in Utah. One day, when Mr. Hill was going to the canyon, as innocently as a lamb, an old friend of his came and gripped him by the shoulders, exclaiming, "For God's sake, brother Hill, where are you going!" Mr. Hill, startled at the manner in which he was accosted, immediately stood aback, but finding it to be a friend, enquired the cause of the alarm. The Danite looking him steadfastly in the face, as if to make himself sure that he would not turn traitor, said "I wish to give you a little counsel,—and remember that your life depends upon it,—*Do not be found in the canyons after dusk, nor out of your own house after dark!*" And with that he left him.

The Canyons are ravines, or passes, in the mountains, where wood grows, some miles distant from the city.

This same Danite is now on a mission in England, and he attended one of my lectures in Manchester, where, when Mr. Hill saw him, and was about to point him out to the audience, he made a precipitate exit from the room. He (the Danite) boasts that he coined thousands of dollars of base coin in Nauvoo, under the direction of the Mormon authorities, and traded with it on the gentiles around them! The Mormons say they were driven from Nauvoo for *righteousness sake!*

The following curious case, which occurred in 1852, and is related by the Hon. B. Ferris, U. S. Secretary to Utah Territory, will show how far Brigham Young and the Mormon authorities in Salt Lake are mingled up in these affairs. "Two men, by the name of Hickman and Hatch, members of the Danite band, were noted for robberies, and many a deed of reckless and criminal violence. Hatch, for some reason or other, became sick of the trade, and was supposed to have a design of leaving the valley; he became a 'suspected person.' These men were one day travelling on horseback, some miles from the city, and came to one of the creeks which pour down from the mountains, lined with cotton-wood bushes. Hatch plunged in to cross over, and, while in the bed of the stream, received a shot; the bullet passing obliquely through his body, and evidently fired by a person behind him on the bank. Hickman immediately turned his horse, fled to the city, and reported that they had been attacked by Indians, and his companion killed. Hatch, however, had strength enough to make his way back to the city, and stated that he had been shot by Hickman; which account of the transaction was adhered to by him and his family for some weeks, until Hickman called upon, and had a long private interview with him;

after which the family contradicted the story, and the victim remained silent when questioned on the subject. Hatch died of the wound in March, (it having been inflicted in Decr.) and at the last moment told his physician that the shot was fired by Hickman. The latter attended the funeral; and, while officiously engaged in filling up the grave, the father of the murdered man, under the influence of a sudden and uncontrollable paroxysm of vengeance, caught up a spade, and aimed a furious blow at his head, which must have inflicted a fatal wound, had not his arm been arrested by one of the by-standers. What passed at the private interview was only known to the two; but it was believed that Hickman then stated to his companion that he had shot him by command of 'council'; and that unless he and his family ceased to speak of it, some further punishment would be visited upon them.

"No person at Salt Lake City, old enough to form a conclusion from facts stated, ever for a moment doubted the guilt of Hickman. Not the first step, however, was ever taken to investigate the matter judicially, or to bring the murderer to justice. The Governor, and the district attorney, and the marshall, were all there, duly commissioned and clothed with power, and had been duly sworn, too, to execute the laws; but in vain. Justice still sleeps, nor is it probable that her slumbers will ever be disturbed in this particular case. Hickman is still at large, and, both before and since the death of his victim, has been frequently seen in that kind of close and intimate relationship with the Governor which is usual between the principal and his confidential agent. Great complaints have been made by emigrants, from time to time, of the loss of their animals, in which the names of some of the twelve apostles are associated."

In testimony to the above, I extract the following from the *Morning Advertiser*, November 18th, 1856, re-copied from the *New York Times*. The Hickman here mentioned is the same individual as mentioned by Ferris.

"In the first place, when the United States mail was preparing to leave this place (Salt Lake,) on the 2nd of this month, we were much astonished to see a body of fourteen horsemen, with arms secreted about their persons, among whom were Bill Hickman, Hiram Clauson, J. C. Little, and Brigham Young, junior, ride down to the United States' mail carriages, and follow them wherever they went, and forming in a line alongside of them whenever they stopped. They escorted the mail in this manner until it reached the mouth of Emigration Canyon, when Mr. Maxwell, the conductor, stopped the carriages, and, riding back to the posse, told them that he would proceed no farther until they gave him the reasons for their unwarrantable conduct. They gave him as an excuse, that when the mail came into the city, the mail-carriers had shouted and made a great noise, and that to

prevent them from doing so in going out, they had been ordered to escort them. They then returned to the city, and the mail proceeded on its way. It was, however, rumoured in the city, and generally believed, that there were persons who intended to go in the mail carriage whom they wished to prevent from leaving the country.

"But the event which has created the greatest excitement in this city was a most outrageous attempt at assassination which was made on the United States' officer in the public streets, under the sanction and countenance of the authorities of the Mormon church. The facts are these. About dusk one evening, Mr. Joseph Troskolawski, a U. S. deputy surveyor, went to the store of Messrs. Hooper and Williams to make a few purchases. Here he met Bill Hickman, a notorious member of the "Danite Band," who engaged in conversation with him in a friendly manner, no one having any suspicion that he had the least unkind feeling towards him. Mr. Troskolawski then left the store alone to go to his lodgings. He had gone back but a few steps when three men, associates of Hickman, stepped up behind him and knocked him down. One of them then commenced beating him about the head with the butt of a heavy loaded whip, and the others stamped upon him and kicked him, being assisted by Bill Hickman, who had followed him up from the store, and who cried to the other villains, "Kill the d—m'd son of a b—! kill him quick: I'll stand the consequences!" Messrs. Hooper and Williams hearing a cry in the street, ran to their door, and seeing these fellows beating a man, rushed to the spot just in time to save Mr. Troskolawski's life. Mr. Hooper seized Hickman by the collar, when the latter drew a knife upon him. He, however, succeeded in throwing him off. Mr. Williams, in the meantime, throwing the other fellows off, liberated Mr. Troskolawski, who staggered, blind and strangling in his blood, towards the office of the mail agent, and was caught by Mr. Dotson, who carried him in. Hickman and his associates then jumped on their horses and rode off unmolested, yelling and shouting like Indians.

On examination, Mr. Troskolawski was found to be very seriously hurt, having received a severe internal injury, and being dreadfully cut up and bruised. He had received heavy blows behind each ear and on his forehead. He passed four days in the greatest agony, his friends expecting every moment that he would die; but under the care of Dr. Lee the inflammation was arrested, and he is now slowly recovering. No cause was assigned for the attack, except that Mr. Troskolawski had used to great freedom of speech in expressing his views on the Mormon religion. Bill Hickman was in town the next day boasting of what he had done, and saying that he was not afraid; that he could pay damages and stand a trial, for his council was a high one. Towards the middle of the day, Brigham Young, the

Governor of the territory, sent for Hickman, and remained with him some two hours. There was a great deal of excitement in the city, and the sympathy of the mass of the people was for Mr. Trovolawski, although many of the leaders said they were sorry the d—— Gentile had not been killed. Hickman was in town every day that week, and no effort was made by the authorities to bring the offender to justice. It is useless for the Gentiles to make complaint, for there is not the least shadow of law or justice in Utah. Brigham Young is absolute monarch, and his word is the only law acknowledged.

"On the Sunday afternoon following, Jedediah M. Grant, the second councillor of Brigham, made the following remarks in the tabernacle, rebuking the people for the sympathy which they had evinced for Mr. Troskolawski. He said, 'I am sick of this sympathising spirit which you, as individuals, have with the Gentiles and apostate Mormons. I abhor this sympathetic feeling which you have towards the wretches who would cut your throats, and of whom I can say, as I have said of Martin Van Buren, that they should be winked at by blind men, they should be kicked across lots by cripples, they should be nibbled to death by young ducks, and be drawn through the keyhole to hell by humble bees. Because a poor d—— scoundrel will come into our streets drunk, and fall into a ditch, and some of our 'Shanpip' brethren happened to stumble over him, you would sympathise with him! I am ashamed of you!' 'We ask no odds of the Gentiles; we care not what they either say or do, nor fear what they can do.' (Brigham repeated, 'Yes; we ask no odds of any of them.') He spoke in this manner for an hour, using language which would not be tolerated amongst the lowest and most degraded class of persons anywhere in the world.

"After Jedediah had finished speaking, Heber C. Kimball, Brigham's first councillor, rose and remarked that he agreed with all that Jedediah had said, and then added, 'This occurrence, alluded to by brother Grant, I never heard of until a day or two ago; and if another such occurrence takes place, you'll not hear of it all;' and then continued in about the same strain as the preceding speaker.

"The above are the passages which are fit to be published, for some were too indecent to be repeated. The whole drift of the afternoon discourses was that the Church approved this deed and upheld the 'Shanpip' brethren, (not 'Danite,' as formerly,) in what they had done; that the people had no business to be surprised; that they reproved them for the excitement which had been created, and that the next time such a deed was committed there would be no occasion for any noise to be made about it."

In concluding this subject for the present, we may simply add, that there is nothing in the Mormon doctrines *taught to the Saints*

in England, which would prevent them from executing similar deeds on their neighbours around them,—but everything to encourage them to it. The *Journal of Discourses* is full of it.

A short time ago, I attended a Saints' meeting in Moss lane, Hulme, where Elder C. R. Dana said, "Elder Hawthornthwaite is too particular about men framing their character according to Gentile notions of Christianity; we want men to *do as they are told*, and never mind what it is." The occasion of these remarks was, that there was a priest in the meeting, who had long been a disgrace to common humanity,—a debauch, a drunkard, a liar, a wife-beater, a whoremonger, in fact, one of the most *filthy* men the imagination can paint. I gave him the following quotation, from the Scriptures: "Let your light so shine before men, that others seeing *your good works*, may glorify your Father who is in heaven." Dana interposed the above remarks. The priest and the high-priest are now bosom-friends.

The organization usually known as the "Danite Band," frequently becomes re-baptized and appears under cognomens, such as *The Destroying Angel*, because the angel slew the first-born of Egypt in the night; *The Brothers Gideon*, because they are "united in all things;" *The Sons of Moses*, because he "slew the Egyptian and hid him in the sand;" and lastly, *The Shanpip Brethren*, the etymology of which I am entirely unacquainted with, but it is evidently Indian; or it may be an "unknown tongue," only to be interpreted by the spirit. The change in the name is only a cloak to screen the members of the "Danite Band."

CHAPTER IV.

The Gathering.—End of the World.—Speculations with regard to it.—The “Big Souls” in the “Big Nation.”—Guy Faukes.—Parley P. Pratt’s False Prophecy.—The “Big Souls” become Farmer-Gods.—The “Gizzards” are turned into “Shoeblacks.”—Effects of Conceit.

The Gathering is a very important doctrine in the Latter-Day movement,—nobody can be saved without it. The idea being sedulously implanted in the minds of the Mormons that we live in the *last days*, and that they are the *Latter-Day Saints*, impels them to gather to a place of refuge with all speed.

The speculations with regard to the time of the approaching end of the world, vary some little, but not to any great extent. The year 1860 is often spoken of by the minor dignitaries, but the prophet Joseph, in 1833, thus announced “the time of the day!”

“And now I am prepared to say, by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country, The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, ‘fear God and give glory to Him, for the hour of His judgment is come.’ Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge overtake you, *for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things which I have spoken fulfilled.*”—*Times and Seasons*, p. 707.

The 24th chap. of Matthew is interpreted to relate entirely to the Saints in this respect. The 34th verse says, “Verily, verily, I say unto you, *This generation* shall not pass till all these things are fulfilled.” Nephi first appeared to Joseph in 1833, and if we take the average duration of a generation at 40 years, (which is a long stretch above the mark,) the grand consumation will be in 1868! An old elder in Manchester tells the Saints that we are in the last hour, “It wants about 7 minutes to 12!”

"It is a day of strange appearances. Every thing indicates something more than meets the eye. Every nation is opening events which astonish mankind: even the heart of man begins to melt at the prospect before it. The unquenchable thirst for news; the continuity of emigration; the wars and rumours of wars, with many other signs of the distress of nations from the Old World—as it is called across the ocean—whispers so loud to the understanding, that he that runs may read the label on the eastern sky. *The end is nigh.*"—*Times and Seasons*, p. 642.

Suppose a Saint becomes dilatory in the work when he happens to lift up his head above the smoke by which he is surrounded, and perceives no indications of the approaching tumult, but that all is peace and prosperity around him: they knock his head down again with a scrap of Scripture of another class, such as, (blow 1,) "Woe unto them that sleep in Zion." "But everybody about us is merry;" (blow 2,) "As it was in the days of Noah so shall it be in the days of the coming of the Son of Man. They ate and they drank, they married and they gave in marriage until Noah entered the ark." "But I really cannot see anything very particular;" (blow 3, with rage,) "Put your head down, sir, you are in the dark;—'He comes as a thief in the night!'"

The Saints, who are the peculiar favourites of Heaven, will miss the impending storm by gathering themselves together under the umbrella of the Almighty, while the wicked gentiles, (a decidedly scurvy race,) will be drenched with the fury of the enraged elements.

Hyrum Smith, speaking of the elect Saints, says, "The reason why I feel so good is because I have a *big soul*: we have gathered out all the *big souls* from the ends of the earth; the Gospel picks out all the *big souls* out of all creation; and we get all the *big souls* out of all the nations, and we shall have the largest city in the world; God Almighty has made men's souls according to the the society which he lives in, with very few exceptions, and when men come to live with the Mormons, *their souls swell as if they were going to stride the planets.*"—*Times and Seasons*, p. 597.

The Saints believe every word of it, and act accordingly. Lot gathered out of Sodom,—the fiery fluid descended in torrents on the devoted city,—but Lot was saved; he was a *big soul*.

All the Gentile nations are Sodoms and Gomorrahs. They have "changed the ordinances, broken the everlasting covenant," and the earth is cursed beneath them on account of their wickedness. Even now the caverns of the earth are hollowed out, the blasting powder is fixed in its position,—the train is laid,—and a Guy Faukes, with his Danite brand and cuffs turned up, stands with awful determination to—strike a light! But there is one spot beneath the sun which is called "holy ground," and that is Salt Lake Valley. There stands the prophet calling to his elect from the four winds, "Come out of her my people, that ye partake

not of the plagues! Come up hither, come, ere 'tis too late!" From the tops of the mountains they expect to have splendid view of the "upshot of all things." The incendiary only waits the departure of "the lights of the world," and when they are safely seated on the balconies of Zion, it is expected the Almighty will turn the world into a huge bonfire, and get up a special display of fire-works for their pleasure and amusement! That will be the time when they will have revenge on their persecutors, "They will laugh at their calamity, and mock when their fear cometh."

Parley P. Pratt, in 1842, in delivering a farewell address to the Saints in Manchester, previous to his departure for America, stood upon the stand and delivered the following prophecy before the assembled Saints. "I warn you, O ye Saints of the Most High, to flee from this land of tyranny, oppression and corruption; for the Lord God is about to pour out his judgments upon it, so that there shall be no more room to contain it. And I will here prophecy in the name of the Lord, (and you who think you can save yourselves by staying behind, will know to your heart's content whether I am a true prophet or no, when it comes upon you,) that within three years from this time, Lancashire shall be convulsed to its very foundations, by earthquakes, plagues, pestilence and famine. In Manchester, Stockport, Blackburn, Oldham, Bolton, Ashton, and all the towns surrounding us, the people shall die like rotten sheep, and there shall be none to bury them. Their houses shall be all 'To Let,' and you may go and lift up the latches and sit yourselves down, and there shall be none to say unto you 'What do ye here?' Such shall be the destruction in three years to come, and I prophecy it in the name of the Lord."

The result of this prophecy was that the Saints became terrified, and had "a fearful looking for the day of judgment." Every little circumstance was turned to account by the Elders, in order to revit the fearful prophecy on their minds. A dark or cloudy day was seized upon with avidity; a fog,—a thick fog, was a sure take,—the world was surely coming to an end! The "Accident Columns" in the newspapers, the gossip in barbers' shops or beer-houses, or whatever might be picked up, was carried like honey by these industrious bees, and dealt out in the meetings of the Saints most plentifully. By a reference to the *Millennial Star* of that and the two following years, you will find its pages teeming with dreadful and appalling judgments and catastrophies, such as a cotton mill on fire at Oldham; a coal-pit explosion at Wigan; a child run over at Chowbent; or some awful earthquake at Timbuctoo or Van Dieman's Land!

Such was the effect of this and other similar prophecies, that if you met a Saint in the street, you would be sure to see him either with his eyes turned up into the clouds, like a duck looking

for thunder and lightning, and expecting the heavens to pass away with a great noise; or, with his eyes fixed intently on the ground, in the momentary anticipation of being swallowed up by some awful disturbance in the bowels of the earth! The result was, as might have been anticipated, that at the end of the year a mighty move was made among the Saints towards the promised land. Parley Pratt emigrated in that year, and with him went 1991 terrified Mormons. Among this lot were three young girls from Manchester and its neighbourhood, who now form part of his extensive harem in Salt Lake Valley!

Whether this prophecy, delivered by an Apostle, has come to pass or no, the world at large, or at least the people of Lancashire, can answer for themselves.

When the "Big Souls" are gathered together, there will be no end of their greatness. "The Lord created you and me for the purpose of becoming gods like himself. We are created, we are born for the express purpose of growing up from the low estate of manhood, to become gods like unto our Father in heaven. The Lord has organized mankind for the express purpose of increasing in that intelligence and truth which is with God, until he is capable of creating worlds on worlds, and becoming gods."—*Brigham Young, Deseret News, Oct. 2, 1852*:

"After men have got their exaltation and their crowns—have become gods, even the sons of God—are made King of kings and Lord of lords—they have the power of propagating their species in spirit, and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation; and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their children."—*Brigham Young, Deseret News, Sep. 14, 1852*.

Orson Pratt, in the same paper, thus describes the occupation of the embryo-gods after the resurrection:

"O ye Saints, when you sleep in your graves, don't be afraid that your agricultural pursuits are for ever at an end; don't be fearful that you will never get any more landed property; but if you are Saints, be of good cheer: for when you come up in the morning of the resurrection, behold, there is a new earth," &c. "We are looking for things in their immortal state, and farmers will have great farms upon the earth when it is so changed."

"But don't be so fast, says one: don't you know that there are only about 197,000,000 of square miles, or about 126,000,000,000 of acres on the surface of the globe? Will these

accommodate all the inhabitants after the resurrection? Yes; for if the earth should stand 8000 years, or eighty centuries, and the population should be a thousand million in every century, that would be 80,000,000,000 of inhabitants, and we know that many centuries have passed that would not give the tenth part of this; but supposing this to be the number, there would then be over *an acre and a half for each person then upon the face of the globe.*" —*Deseret News*, Aug. 21, 1852.

Orson Pratt does not say what is to become of salt lakes, deserts, canyons, and mountains, at present uninhabitable. The wicked, however, being excluded from the promises, gives the Saint a reasonable expectation of a good farm, even though the earth should jog on in the old way a little over the time limited. Upon the assumption that one out of a hundred is brought into the fold, each Saint "would receive over 150 acres, which would be quite enough to raise manna, and to build some habitations upon and some splendid mansions; it would be large enough to raise flax to make robes of, and to have beautiful orchards and fruit trees; it would be large enough to have our flower-gardens, and every thing the agriculturist and the botanist want, and some to spare."

While the Saints are thus receiving all the blessings "in the chambers of the Lord," the Gentiles will feel the pressure of the times outside, and be brought to a knowledge of their extreme inferiority when compared with the "Big Souls."

Sidney Rigdon, at the April Conference, 1844, thus comforts the barbarians: "I want the devils to gratify themselves, and if howling, yelling, yelping will do you any good, do it till you are all damned. If calling us devils, &c., will do you any good, let us have the whole of it, and you can then go your way to hell without a grunt."

Elder Kimball, on a subsequent occasion, was peculiarly felicitous: "They will be glad to black our boots and lick the dust that is under our feet, and this is nothing to what will come to pass; I might stand here all day and tell you things of the future, and you would not believe the half of it."

Orson Hyde said, when contrasting the Gentiles with the "Big Souls:" "The Gentiles aint got no souls; the Lord was'nt making any when he created them; so he gave them gizzards instead. Don't think the Lord could damn their souls, if he wanted to;—not one at once! But he must do it. How will he do it, then? Why, I calculates he'll put a million of them in a box together—nail them up—and damn them all at once,—box and all!"

This apostolic declaration is generally retailed by the Elders when they wish the Saints to "enlarge their souls," and become more liberal in supporting the work of the Lord. I have heard it many a time.

In the Gentile world, famine and starvation will be depicted in every countenance; horses, asses, mules, rats, mice, dogs, and cats, will disappear, not in "thin air," like Macbeth's witches, but in the empty stomachs of the hungry "Gizzards;" and then,

"When woe and disaster
Roll fiercer and faster
Than heard of before in the memory of man,
And the great and the wise
All amaz'd lift their eyes,
As no possible way for escape they can plan,
That the Saints are the men
To be sought after then,
Who've provid equal to every emergency yet,
When famine and dearth
Sweep over the earth,
When the fruitful fields cease
To yield their increase,
And the herds pine and die,
And the rain from on high
Falls to water the ground,
'Twill be told all around—
"There's corn still in Zion," and the nations will cherish
The tidings, and say—"Let us go, or we perish;
"Let us go and buy food with our silver and gold,
"And, if need be, we will bargain, both young men and old,
"That we'll serve those who'll save us by giving us bread.
"And though to us grievous,
"If they will receive us,
"We'll bow to the Saints, and to Brigham their head."

Millennial Star, vol. xvii., p. 656.

The effect of such lofty notions being continually poured into the minds of the Saints, has a very deleterious tendency, rendering them unfit to associate with the less lucky Gentiles around them. The expression of St. Paul is often made use of: "It doth not yet appear what we (the 'Big Souls') shall be!" "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive." One Elder, a particular acquaintance of mine, expects, before long, to ride down Market Street in a golden carriage and six horses, over the dead bodies of the Manchester merchants! There was another in Manchester, who had got a revelation that he was the man who was to come riding on a white horse, as mentioned in the Book of Revelations! He died a few years ago!! These men, although they may be considered sane individuals in many other respects, yet in this matter, their case is doubtful.—They are only two drops out of an ocean of similar characters.

CHAPTER V.

Polygamy.—Private Institution at first.—Book of Mormon and Doctrines and Covenants condemn it.—Joseph gets the Revelation.—Wifeism in Nauvoo.—Orson Pratt and Joseph Smith.—Miss M. Brotherton (of Manchester,) and Joseph Smith and Brigham Young.—Scandalous Treachery of the Mormon Authorities.—P. P. Pratt, John Taylor, &c.—Revelation made known to the Saints after being practised ten years by the leaders.

Polygamy, which has now become such a distinctive feature in Mormonism, has been practised by the heads of the Church almost since the commencement, as a private institution for the gratification of their own abominable lusts, but its acquaintance with the general body of Saints is of very recent date. Their notions, as a Church, with regard to marriage, adultery, fornication, chastity, &c., were synonymous with those of the Christian world around them, and even more strict; and had the doctrine been introduced to them before they became too much entangled in the meshes of Mormonism, there are thousands in this country who would have shuddered at the very thought of being joined to such a system. It is a libel on the character of hundreds of virtuous men and women in England who have joined the Saints to suppose they had the least idea of it; but instead of that, to their sorrow, they never found it out until they had broken up their families and happy homes in England, and set their feet on a strange land, upwards of 7,000 miles from their native country. Then it burst upon them like a yell from the nethermost hell!—the cruel trick was but too successful. In despair, they asked their leaders why they had so deceived them? The villains laughed an infernal grin, and told them that if they did not like it, "they might go to hell cross-lots, the way Ward's ducks went."—A favourite expression of theirs.

When any of these deluded people wrote back to England, detailing the imposition that had been practised upon them, the Saints were cautioned by the Elders not to believe a word they said, for those who spoke against the "Holy Priesthood," were liars and apostates; and such was the faith of the Saints in their leaders in this country, that if even their own father or mother had returned from America and said that polygamy was practised there by the authorities, they would have said, and conscientiously too, "Let the Elders be true, and every man a liar."—Such was the completeness of the swindle.

All the works published by the Church were so very severe in condemning polygamy as the worst kind of whoredom, that the people had not the slightest suspicion. In the *Book of Mormon* we find the following:—

"And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you. But the word of God burdens me because of your *grosser crimes*. For behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the Scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, *which thing was abominable before me, saith the Lord*. Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph; wherefore I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife, and concubines he shall have none; for I, the Lord God, delight in the chastity of women; and whoredoms are an abomination before me."—Page 135.

The *Book of Doctrines and Covenant* agrees with the above in this particular. In the marriage ceremony, the person officiating says:

"You both mutually agree to be each other's companion, husband and wife, observing all the legal rights belonging to this condition; that is, *keeping yourselves wholly for each other, and from all others, during your lives*.' And when they have answered 'Yes,' he shall pronounce them 'husband and wife,' in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him; "may God add his blessing, and keep you to fulfil your covenants, from henceforth and for ever. Amen."

"All legal contracts of marriage made before a person is baptized into this Church, *should be held sacred and fulfilled*. Inasmuch as this Church of Christ has been *reproached with the crime* of fornication and polygamy; we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again."—Page 331.

In answer to this last paragraph, the Mormons endeavour to get out of the foul falsehood by saying that it does not forbid the man to have more wives, it only debar the woman from having more husbands than one. "Don't you see the *but* put to the woman, and not to the man?" This vile subterfuge, I am happy to say, has met with that consideration it so well merits. A straightforward lie would have been even more excusable.

Add to these the most solemn and sacred protestations of the highest authorities in the Church, that "*Polygamy never was, and never would be a principle among them*," and I think we have sufficient to justify the thousands who have been deceived

by them. The question is not with me, how could the people be so deceived? but, how could they so deceive, and afterwards look their fellow-creatures in the face?

On the 12th July, 1843, in the city of Nauvoo, N.A., Joseph the prophet received a revelation *commanding* him to enter into the practice of polygamy. According to his own account, he was perfectly shocked at the Almighty because he tempted him to do such great wickedness, and had some serious thoughts of cutting his acquaintance.

It is true that the Gentiles had accused Joseph of having many women long before the Revelation was given, but that was only a bit of spite to be expected from the devil against the Prophet of the Lord. But the accusations which touched Joseph most, were those coming from the more respectable inhabitants of Nauvoo, the Saints themselves;—the “most unkind cuts of all,”—which often drew from him the expiring words of Cæsar, when his friend Brutus stabbed him in the back,—“*Et te, Brute!*”

In 1842, *a year before the Revelation was given*, Dr. Bennett, a Mormon, and the mayor of Nauvoo, accused Joseph before the Church of seducing his wife, and having many other wives besides. In the same year, Dr. Foster, also a Mormon, charged Joseph with the same crime. Joseph sent Elder Law, one of the twelve, on a mission; and no sooner had Law left the city than Joseph drove to his house and seduced his wife. When Law returned his wife told him all that Joseph had said and done.

Elder Higbee took oath and said that the authorities “had as many as ten and twelve wives apiece in 1842,” and that he had some of them.

Above a year before the Revelation was given, the state of morals in Nauvoo was such that Elder Orson Pratt, now an Apostle in Liverpool, became so sickened with their debaucheries, that he could not fellowship even the prophet himself, but lifted up his hand against him, on account of his extreme wickedness in this respect.—See *Millennial Star*, vol. iii., p. 103.

But even before that again, Miss Martha Brotherton, one of my wife's friends, and a young lady of undoubted virtue, piety, and respectability, well known to the Saints in Manchester, emigrated to Nauvoo with a portion of the family, expecting to find in Zion that respect for virtue and chastity that had been represented to them in England. She had not been there long, however, before she penned the following letter:—

“*St. Louis, Missouri, July 13th, 1842.*”

“GENERAL JOHN C. BENNETT:

“Dear Sir,—I left Warsaw a short time since for this city, and having been called upon by you, through the ‘*Sangamo Journal*,’ to come out and disclose to the world the facts of the case in relation to certain propositions made to me at Nauvoo, by some of the Mormon leaders, I now proceed to respond to the call, and

discharge what I consider to be a duty devolving upon me as an innocent, but insulted and abused female. I had been at Nauvoo nearly three weeks, during which time my father's family received frequent visits from Elders Brigham Young and Heber C. Kimball, two of the Mormon apostles; when, early one morning, they both came to my brother-in-law's (John M'Illwick's) house, at which place I then was on a visit, and particularly requested me to go and spend one day with them. The day being fine, I accordingly went. When I arrived at the foot of the hill, Young and Kimball were standing conversing together. They both came to me, and after several flattering compliments, Kimball wished me to go to his house first. I said it was immaterial to me, and accordingly went. We had not, however gone many steps when Young suddenly stopped, and said he would go to that brother's, (pointing to a little log hut a few yards distant,) and tell him that you (speaking to Kimball) and brother Glover, or Grover, (I do not remember which,) will value his land. When he had gone, Kimball turned to me and said, 'Martha, I want you to say to my wife, when you go to my house, that you want to buy some things at Joseph's store, and I will say I am going with you, to show you the way. You know you want to see the Prophet, and you will then have an opportunity.' I made no reply. Young again made his appearance, and the subject was dropped. We soon reached Kimball's house, where Young took his leave, saying, 'I shall see you again, Martha.' I remained at Kimball's near an hour, when Kimball, seeing that I would not tell the falsehoods he wished me to do, told them to his wife himself. He then went and whispered in her ear, and asked if that would please her, 'Yes,' said she, 'or I can go along with you and Martha.' 'No,' said he, 'I have some business to do, and I will call for you afterwards to go with me to the debate,' meaning the debate between yourself and Joseph. To this she consented. So Kimball and I went to the store together. As we were going along, he said, 'Sister Martha, are you willing to do all that the Prophet requires you to do?' I said I believed I was, thinking of course he would require nothing wrong. 'Then,' said he, 'are you ready to take counsel?' I answered in the affirmative, thinking of the great and glorious blessings that had been pronounced upon my head, if I adhered to the counsel of those placed over me in the Lord. 'Well,' said he, 'there are many things revealed in these last days, that the world would laugh and scoff at; but unto us is given to know the mysteries of the kingdom.' He further observed, 'Martha, you must learn to hold your tongue, and it will be well with you. You will see Joseph, and very likely have some conversation with him, and he will tell you what you shall do.' When we reached the building, he led me up some stairs to a small room, the door of which was locked, and on it the following inscription: 'Positively no admittance.' He observed, 'Ah!

brother Joseph must be sick, for, strange to say he is not here. Come down to the tithing office, Martha.' He then left me in the tithing-office, and went out, I know not where. In this office were two men writing, one of whom, William Clayton, I had seen in England; the other I did not know. Young came in, and seated himself before me, and asked where Kimball was. I said he had gone out. He said it was all right. Soon after, Joseph came in, and spoke to one of the clerks, and then went up stairs, followed by Young. Immediately after, Kimball came in, 'Now, Martha,' said he, 'the Prophet has come; come up stairs.' I went, and we found Young and the Prophet alone. I was introduced to the Prophet by Young. Joseph offered me his seat, and, to my astonishment, the moment I was seated, Joseph and Kimball walked out of the room, and left me with Young, who arose, locked the door, closed the window, and drew the curtain. He then came and sat before me, and said, 'This is our private room, Martha.' 'Indeed, sir,' said I, 'I must be highly honored to be permitted to enter it.' He smiled, and then proceeded,— 'Sister Martha, I want to ask you a few questions; will you answer them?' 'Yes, sir,' said I. 'And will you promise not to mention them to any one?' 'If it is your desire, sir,' said I, 'I will not.' 'And you will not think any the worse of me for it, will you, Martha?' said he. 'No, sir,' I replied. 'Well,' said he, 'what are your feelings towards me?' I replied, 'My feelings are just the same towards you as they ever were, sir.' 'But, to come to the point more closely,' said he, 'have you not an affection for me, that, were it lawful and right, you could accept me for your husband and companion?' My feelings at that moment were indescribable. God only knows them. What, thought I, are these men, that I thought almost perfection itself, *deceivers*? and is all my fancied happiness but a dream? 'Twas even so; but my next thought was, which is the best way for me to act at this time? If I say *No*, they may do as they think proper; and to say *Yes*, I never would. So I considered it best to ask for time to think and pray about it. I therefore said, 'If it was lawful and right, perhaps I might; but you know, sir, it is not.' 'Well, but,' said he, 'brother Joseph has had a Revelation from God that it is lawful and right for a man to have two wives; for, as it was in the days of Abraham, so it shall be in these last days, and whoever is the first that will take up the cross will receive the greatest blessings; and if you will accept of me, I will take you straight to the celestial kingdom; and if you will have me in this world, I will have you in that which is to come, and brother Joseph will marry us here to-day, and you can go home this evening, and your parents will not know anything about it.' 'Sir,' said I, 'I should not like to do anything of the kind without the permission of my parents.' 'Well, but,' said he, 'you are of age, are you not?' 'No, sir,' said I, 'I shall not be until the 24th of

May.' 'Well,' said he, 'that does not make any difference. You will be of age before they know, and you need not fear. If you will take my counsel, it will be well with you, for I know it to be right before God, and if there is any sin in it, I will answer for it. But brother Joseph wishes to have some talk with you on the subject—he will explain things—will you hear him?' 'I do not mind,' said I. 'Well, but I want you to say something,' said he. 'I want time to think about it,' said I. 'Well,' said he, 'I will have a kiss, anyhow,' and then rose, and said he would bring Joseph. He then unlocked the door, and took the key, and locked me up alone. He was absent about ten minutes, and then returned with Joseph. 'Well,' said Young, 'sister Martha would be willing if she knew it was lawful and right before God.' 'Well, Martha,' said Joseph, 'it is lawful and right before God, —I know it is. Look here, sis; don't you believe in me?' I did not answer. 'Well, Martha,' said Joseph, 'just go a-head, and do as Brigham wants you to—he is the best man in the world, except me.' 'O!' said Brigham, 'then you are as good.' 'Yes,' said Joseph. 'Well,' said Young, 'we believe Joseph is a Prophet. I have known him near eight years, and always found him the same.' 'Yes,' said Joseph, 'and I know that this is right and lawful before God, and if there is any sin in it, I will answer for it before God; and I have the keys of the kingdom, and whatever I bind on earth is bound in heaven, and whatever I loose on earth is loosed in heaven; and if you will accept of Brigham you shall be blessed—God shall bless you, and my blessing shall rest upon you; and if you will be led by him you will do well; for I know Brigham will take care of you; and if he don't do his duty to you, come to me, and I will make him; and if you do not like it in a month or two, come to me, and I will make you free again; and if he turns you off, I will take you on.' 'Sir,' said I, rather warmly, 'it will be too late to think in a month or two after. I want to think first.' 'Well, but,' said he, 'the old proverb is, Nothing ventured, nothing gained; and it would be the greatest blessing ever bestowed upon you.' 'Yes,' said Young, 'and you will never have reason to repent it—that is, if I do not turn from righteousness, and I trust I never shall; for I believe God, who has kept me so long, will continue to keep me faithful. Did you ever see me act in any way wrong in England Martha?' 'No, sir,' said I. 'No,' said he, 'neither can any one else lay anything to my charge.' 'Well then,' said Joseph, 'what are you afraid of, sis? Come, let me do the business for you.' 'Sir,' said I, 'do let me have a little time to think about it, and I will promise not to mention in to any one.' 'Well, but look here,' said he, 'you know a fellow will never be damned for doing the best he knows how.' 'Well, then,' said I, 'the best way I know of, is to go home and think and pray about it.' 'Well,' said Young, 'I shall leave it with brother Joseph, whether it would be

best for you to have time or not.' 'Well,' said Joseph, 'I see no harm in her having time to think, if she will not fall into temptation.' 'O, sir,' said I, 'there is no fear of my falling into temptation.' 'Well, but,' said Brigham, 'you must promise me you will never mention it to any one.' 'I do promise it,' said I. 'Well,' said Joseph, 'you must promise me the same.' I promised him the same. 'Upon your honour,' said he, 'you will not tell.' 'No, sir, I will lose my life first,' said I. 'Well, that will do,' said he, 'that is the principle we go upon. I think I can trust you, Martha,' said he. 'Yes,' said I, 'I think you ought.' Joseph said, 'She looks as if she could keep a secret.' I then rose to go, when Joseph commenced to beg of me again. He said it was the best opportunity they might have for months, for the room was often engaged. I, however, had determined what to do. 'Well,' said Young, 'I will see you to-morrow. I am going to preach at the school-house, opposite your house. I have never preached there yet; you will be there, I suppose.' 'Yes,' said I. The next day being Sunday, I sat down, instead of going to meeting, and wrote the conversation, and gave it to my sister, who was not a little surprised; but she said it would be best to go to the meeting in the afternoon. We went, and Young administered the sacrament. After it was over, I was passing out, and Young stopped me, saying, 'Wait, Martha, I am coming.' I said, 'I cannot; my sister is waiting for me.' He then threw his coat over his shoulders, and followed me out and whispered, 'Have you made up your mind, Martha?' 'Not exactly, sir,' said I: and we parted. I shall proceed to a justice of the peace, and make oath to the truth of these statements, and you are at liberty to make what use of them you may think best.

"Yours respectfully,

"MARTHA BROTHERTON.

"Sworn to and subscribed before me, this 18th day of July, 1842.

"DU BOUFFAY, FREMON,

"Justice of the Peace for St. Louis County."

Can we imagine anything more atrocious and devilish than this? One of our own country girls! It makes the blood boil with indignation! When the letter arrived in England, the Saints were made acquainted with its contents, and the faith of all who knew her became so shaken as to draw an explanation from the Mormon authorities.

Parley P. Pratt, one of the twelve, and brother to Orson Pratt, was at that time the President of the European Mission and Editor of the *Millennial Star*. He could not suffer the character of the Prophet and Brigham Young to be soiled, and therefore inserted the following in the *Millennial Star*, vol. iii., p. 73, under the head of "Apostasy."

"The spirit of apostacy has been quite prevalent of late, principally among those who have emigrated from England to America. ...Among the most conspicuous of these apostates, we would notice a young female who emigrated from Manchester in Sept. last, and who, after conducting herself in a manner unworthy the character of one professing godliness, at length conceived the plan of gaining friendship and extraordinary notoriety with the world, or rather with the enemies of truth, by striking a blow at the character of two of its worthiest champions. She well knew that this would be received as a sweet morsel by her old friends, the Methodists, and other enemies of the Saints. She accordingly selected president Joseph Smith and Elder Brigham Young for her victims, and wrote to England that these men had been trying to seduce her, *by making her believe that God had given a Revelation that men might have two wives.*" Astonishing! And "by these disreputable means she thought to overthrow the Saints here, or at least to bring a storm of persecution upon them, and prevent others from joining them."

This was a complete white-wash for the pure prophet and the immaculate Brigham, while the young lady was repudiated as a base calumniator and lying apostate.

I asked Elder Sessions if Miss Brotherton's statements were true, and he replied, "Yes; only she was a d—d fool for making such a bother about it!" There is a Mormon within 50 miles from Manchester, (whose name I am not at liberty to state, *except something important depends upon it,*) who was at Nauvoo, and he makes use of the same expressions as Elder Sessions.

Imagine a young lady, who would scream herself almost to death at the sight of a spider, "striking a blow at two of its worthiest champions!" "She accordingly selected president Joseph Smith and Brigham Young *for her victims!*" the former above "six feet in his pumps, and stout withall;" and the latter "no dirt of a man," but "the Lion of the Lord!" or, as I heard a female Saint christen him, "The Californian Prize Bull."

Parley, in the paragraph before alluded to, thus winds up with comfortable assurances to the minds of the Saints:

"But, for the information of those who may be assailed by those foolish tales about the two wives, we would say that NO SUCH PRINCIPLE EVER EXISTED AMONG THE LATTER-DAY SAINTS, and NEVER WILL; this is well known to all who are acquainted with our books and actions, the Book of Mormon, Doctrine and Covenants; and also all our periodicals are very strict and explicit on that subject, indeed far more so than the Bible."—*Millennial Star*, vol. iii., p. 74.

The infamous wretch! he was upholding, sanctioning and abetting the principle at the very same time, and shortly afterwards his first wife left him and went to work in a mill in the United States, while he was living with other women as wives

and concubines! some of whom he took from England in 1842. Parley Pratt has for years been noted for his sanctified falsehoods and deceptions. In 1845, *two years after* the pretended Revelation was given, when J. C. Bennett published his *Exposé* of the wife-system in Nauvoo, Parley met it with a flat denial, asserting that "no such doctrine is known, held, or practised as a principle of the Latter-Day Saints;" and also that "it is but another name for whoredom, wicked and unlawful connection, and every kind of confusion, corruption and abomination;" and "it is as foreign from the principles of the Church as the Devil is from God, or as sectarianism is from Christianity."—*Millennial Star*, vol. vi., p. 22.

It would be easy for me to multiply instances of this man's bare-faced falsehoods, but I think those already quoted are sufficient to give the reader an idea of his character.

But Parley is not alone in this deceit; for it seems to be the very nature of the heads of the Church to be liars. I can scarcely select one who has the slightest reservation in this respect. Elder John Taylor, a man I respected much, and from whom I expected better things, turns out to be as bad as the rest. In 1850 he held a discussion with a clergyman, in France, *seven years after the Revelation was given*, and when charged with belonging to a Church in which polygamy was practised, to refute it, Elder Taylor remarked, "We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such as none but a corrupt heart could contrive. These things are too outrageous to admit of belief; therefore I shall content myself by reading our views of chastity and marriage from a work published by us, containing some of the articles of our faith." He then read from the *Book of Doctrines and Covenants* on the subject, containing the marriage ceremony, which opposes polygamy.—See *Elder Taylor's Discussion*, published in a *Series of Pamphlets*, by the Mormon authorities in 1851.

"The unmitigated scamp," says Ferris, "was at that very time living in a state of adultery with a plurality of wives, so called. Perhaps his Mormon conscience justified him with the plea that he did not directly deny the charge himself—he only said it was too gross an accusation to be believed, and then quoted what he knew to be false from one of their sacred books! It is difficult to find terms in which to express the baseness of these falsehoods. We detest the man who tells a lie for the purpose of gain; we pity and despise the one who resorts to it to screen his guilt from detection. But in what estimation shall we hold these reverend panderers, who utter glib and polished falsehoods to entice weak-minded females into their ecclesiastical brothel? A witness who perjures himself in one point of his testimony is discredited in all; and the Latter-Day Saints cannot complain of the application of this rule to all their allegations and pretences."

The English Elders and Saints sincerely and honestly repudiated the charge of polygamy for ten years after the pretended revelation was given,—because they were entirely ignorant of it. I had no knowledge of its existence until 1853, when I was astounded by its publication in the *Millennial Star*. It is true, I had some doubts on the matter occasionally, but when I expressed those doubts to the authorities, they assured me, calling God and the angels to witness the truth of their protestations, that there was no such thing in existence, and that such charges had their formation only in the corrupt and adulterous hearts of their persecutors,—the newspaper editors and parsons. From a whole regiment of scoundrels who have thus perjured themselves in my presence, and in my own house too, I might select the names of most of the twelve apostles of the Church.

CHAPTER VI.

The Prophet's Character.—His portion of Mormonism.—Lucy Smith.—The Angel with the Flaming Sword.—Analysis of the Revelation on Polygamy.—Joseph's Family.—Arguments used in favour of Polygamy.—The "Baby Resurrection."—Margaret G——, of Manchester.—Temple Ceremonies.

Joseph Smith, from a boy, was a perfect brute;—a degraded low animal, whose desires grovelled only in the filth and mud of the worst of human imperfections. He was calculating and crafty, but not to any great extent, as he never ascended above the gratification of his own immediate lusts. The Saints delight to hear him compared with Mahomet, Louis Napoleon, Kossuth, and other great men, whereas he had not a spark of greatness in him of any kind. The formation of the Church is generally placed to Joseph's account,—he never had the wit to do it. Such men as Sidney Rigdon and G. Adams were the framers of the respectable portion of Mormonism. What are called the "First Principles" of the Church, Sidney brought with him from the Campbelites, and since then, Parley Pratt and others have been continually adding to this strange theological structure.

But there are certain portions of Mormonism which Joseph may fairly claim as his own, and one of his greatest feats was, the production of the Revelation on Polygamy. Long before 1843 he had been living in such an unlawful state with females that the Saints often cried out against his iniquity; but straight he

humbled himself every time their cries rose to a dangerous height, just in time to save his dynasty from civil war. As an instance of his low brutality we may record, that his wife adopted five orphan girls, brought them up with great care, and became much attached to them; and that two of them, as they grew up to womanhood at Nauvoo, became the victims of his improper solicitations, and were turned away by his indignant wife. But Joseph had a peculiar "knack" of receiving revelations whenever he got into trouble in this respect, which entirely purged him of all his direlections; hence many of his revelations commence with the Lord's white-wash brush, thus: "Verily, verily, I say unto thee my servant, Joseph Smith, Junr., that inasmuch as thou hast humbled thyself before me and confessed thy sins, behold, they are all forgiven thee; go in peace, and sin no more, for I, the Lord, will strengthen thee." And if the Lord forgave him, who would dare to bring a charge against God's elect? The Saints perceive in these revelations, which are condemnatory of Joseph's foibles, a strong confirmation of the truth of his pretensions, reasoning that such denunciatory oracles would not have been invented by himself!

Joseph becoming tired of patching up his conduct in this manner, determined on the bold stroke of receiving a revelation which should legalize, and even command, the continuance of his debauchery unmolested.

"The prophet was aware that he was entering upon a ticklish experiment even with his own disciples, to say nothing of the Gentiles; and he prefaced its reception by pretending to be in great trouble. He told some of his most influential followers that if they knew what a hard and unpalatable revelation he had had, they would drive him from the city. The heavenly powers, however, were not to be trifled with, and a day was appointed when the important mandate was to be submitted to a convocation of the Church. The time arrived; the elders were convened; but Joseph, in virtuous desperation, concluded rather to flee the city than to be the medium of communicating a matter so repugnant to his mind. He mounted his horse and galloped from the town, but was met by an angel with a drawn sword, and threatened with instant destruction unless he immediately returned and fulfilled his mission. He returned, accordingly, in submissive despair, and made the important communication to the assembled notables." This version of the story was told in one of the Manchester conferences, by Elder F. D. Richards, with all the solemnity of a dying calf, and, at the same time, laying his hand piously on his heart, he drew forth a long sigh, and said, "Ah! brethren and sisters, those were trying times to our feelings, I can assure you; it was a struggle between life and death!"

As the Revelation itself will be found at the end of this book, it is only necessary to give an analysis of its prominent points.

"In the first place, the Mormon deity, in this important communication, seems to have become utterly oblivious of the strong terms of condemnation which he had used in the Golden Bible in regard to the debaucheries of David and Solomon, and the tender solicitude therein expressed in reference to the 'chastity of women.' In the next place, all marriage covenants are declared to be void which are not sealed by the '*holy spirit of promise of him who is anointed*,' which, of course, turns out to be Joseph Smith. Marriages with this precious sanction are for eternity; but without it they are only for time, and the parties can get no higher than the angels on the ladder of salvation. The promises to Abraham that his seed should be multiplied are then repeated, and the Prophet is assured that he is a lineal descendant of that patriarch, and is commanded to "do the works of Abraham," which means that he must take unto himself a multiplicity of wives and concubines."

Common justice would have allowed to women the same privilege as the men; But no. The Revelation says, "If any man espouse a virgin, and desire to espouse another, and she give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then he is justified; he can not commit adultery, for they are given unto him; for he can not commit adultery with that that belongeth unto him, and to none else; and if he have ten virgins given unto him by this law, he can not commit adultery, for they belong to him, and they are given unto him; therefore he is justified. *But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed.*"

The Mormons teach that no man will be allowed to have a plurality of wives except the first one gives her consent, and even administers to him, that is, provide him with virgins, from whom he shall raise up children. "And again, verily, verily, I say unto you, if a man have a wife who holds the keys of this power, and he teaches unto her the law of my priesthood as pertaining to these things, *then shall she believe and administer unto him, or she shall be destroyed*, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore it shall be lawful in me, *if she receive not this law*, for him to receive all things whatsoever I, the Lord his God, will give unto him, *because she did not believe and administer unto him according to my word; and she then becomes a transgressor.*"

Where is there a woman, with any respect for herself or her sex, that would do it? Where is there a woman that such a thing can be demanded from, in the name of justice, one of God's peculiar attributes, by a man who has sworn before the altar of the Almighty, *to cleave unto her, and to none else?*

Emma Smith never succumbed to it; if she would have done, this monstrosity, in the shape of a Revelation, would never have

been created in Joseph's vile brain. It was on account of her determined opposition to the villainies of her husband, and her separating herself from him, that it was put forth to the world with all its pious hypocrisy. The clumsy production itself reveals the mystery :

"And let my hand-maid, Emma Smith, *receive all those that I have given unto my servant Joseph.*" When did the Lord give "all those" to his servant Joseph, and how many, seeing this was the first time the Mormon deity had shocked his innocent soul by mentioning it? But further, "And I *command* mine handmaid, Emma Smith, *to abide and cleave unto my servant Joseph*, and to none else. *But if she will not abide this commandment, she shall be destroyed*, saith the Lord, for I am the Lord thy God, and will destroy her if she abide not in my law ; but if she will not abide this commandment, then shall my servant Joseph do all things to her, as he hath said." Joseph had often beaten her till her poor body was black and blue, and threatened to suffocate her, when she would not "receive all those" strumpets which Joseph took to his house, but it was of no avail.

Emma Smith left the Mormons altogether in disgust, and after the death of her husband, she married a gentile gentleman from the States. She now lives in the city of Nauvoo, and keeps a public-house there called the Nauvoo Hotel. She has the two sons of the prophet (Joseph and David) living with her, and until very recently, Joseph's mother, Lucy Smith, who died a few months ago. William Smith, (Joseph's brother,) renounced the Mormons some time ago, although he held the office of an apostle.

Brigham Young and the authorities in Salt Lake have often requested Emma to take her family to "the Land of Zion ;" but she has as often refused. Many persons frequent her house on account of her having been the Prophet's wife, and she does her duty in warning all persons, especially females, against the imposition ; those who have taken her advice have done well, and some who have not, have had to suffer the consequences.

Elder Eldridge and his wife were living at Nauvoo in much apparent happiness, but he fixed on going to Salt Lake. Emma Smith advised Mrs. Eldridge not to follow her husband to that nest of iniquity ; told her that he would certainly go into the plurality of wives, and then she would be treated with neglect ; that was the case with them all. Mrs. Eldridge replied that her husband had promised her that he would never go into it ; that they were attached to each other ; and that she had the utmost confidence in him. They went on together to Salt Lake, and in 1851, the predictions of Mrs. Smith were verified. Brigham Young, for some reason or other, desired to involve Eldridge in the meshes of spiritual wife-ism, and repeatedly importuned him on the subject. Eldridge told him he was living very happy with his wife, and that to bring another into the family would

almost kill her. Young replied that, if his wife was opposed to the order of the Church, "the quicker she was damned, the better." He also stated, among other things, that he was about to go off on an exploring tour in the Territory with a party (naming some of them); that he and the rest intended each to take along a new wife; that he (Eldridge) had better do so too, and they would have "a nice time of it." Eldridge finally yielded, and so worked upon his wife as to compel her to give her consent to his being sealed to a miserable drab selected for the occasion. From this period he became a perfect brute in the treatment of his wife; turned her from the best room in the house to make room for his concubine; and she, thoroughly crushed and despairing, realizes that her once peaceful and happy home has been changed into a domestic hell. She remembers the advice of Emma Smith, but it is too late now to profit by it.

But to return to the subject. The Mormons believe polygamy to be essential to salvation and exaltation in the kingdom of God, as much so, as the redemption wrought out by Jesus Christ. As before stated, they believe God to be a polygamist, and Jesus Christ is the son of one of his wives or concubines. The Almighty came to Mary as Jupiter did to Europa, and the Saviour was begotten by the ordinary course of generation, and not by the Holy Ghost, as stated in the Scriptures. Jesus Christ was a polygamist like his Father, and had many wives;—one was Mary and another was Martha. "These females would not have administered to him in the way described (say they) had they not been his wives." One of his weddings occurred at Caana in Galilee, where he turned the water into wine.

"God was married, or how could he beget his son Jesus Christ lawfully, and do the works of his Father?"—*Deseret Almanac*, 1853.

The Mormons have a variety of arguments which they make use of to favour polygamy, some of them however are too indecent to be admitted here; but one or two we may mention, just to give a brief idea of the rest.

Elder Jaques says (*Millennial Star*, v. xvi., p. 746,) "Polygamy opens the way for all men and women to fulfil the purpose of their creation, whilst Monogamy tends to restrict them." Or as a noted Elder said when discussing this question with a Christian minister in the public street, "We dunna get more wives nur one to commit whoredom wi um, mon, same as yo dun; but we han um to get childer wi, same as Isaac, un Jacob, un David, un Solomon."

Then polygamy is instituted as "the readiest way of increasing the population. Their own experience contradicts the argument. The Prophet Joseph had over forty wives at Nauvoo, and the rest of the priesthood had various numbers, corresponding to their standing and inclinations; and nearly all the children of these polygamous marriages died at that place; indeed, it is alleged by

the Mormons themselves that not one was taken to Utah. The Prophet Brigham, in 1854, had thirty children, of whom eight were by his first and second lawful wives; the remaining twenty-two were by his *spirituals*. He had about fifty wives in Salt Lake city alone, some of whom were widows of Joseph Smith, and were probably past the time of having children; but supposing him to have had thirty who were capable of having issue—which is far below the true number—the twenty-two children would be less than one child to a concubine. If each of these degraded females could have been the honoured wife of one husband, the aggregate number of children, according to the usual average of four in a family, would be one hundred and twenty, showing a loss in population of ninety-eight.

Another argument is, that God and his wives having begotten a world full of children with only spiritual bodies, it is necessary that the Mormons should beget for them natural bodies, that they may have the privilege of coming down on this earth, and have an opportunity of begetting bodies for other spirits. These spiritual children are represented as being very discontented at home with their heavenly parent, and desirous of a speedy change.

Brigham Young says, "I and my brethren are preparing tabernacles (bodies) for those spirits which have been preserved to enter into *bodies of honour*." "The spirits which are reserved have to be born into the world, and the Lord will prepare some way for them to have tabernacles. Spirits must be born, even if they have to come to the brothels for their fleshly coverings, and many of them will take the lowest and meanest spirit house that there is in the world, rather than do without, and will say, 'Let us have tabernacles, that we may become perfected.'—*Journal of Discourses*, vol. iii., p. 266.

Polygamy is the ladder of glory. Brigham, in the discourse last quoted, says, "We understand that we are to be made kings and priests unto God; now if I be made a king and a lawgiver to my family, and if I have many sons, I shall become the father of many fathers, for they will have sons, and their sons will have sons, and so on, from generation to generation, and, in this way, I may become the father of many fathers, or the king of many kings. This will constitute every man a prince, king, lord, or whatever the father sees fit to confer upon him. In this way I may become King of Kings, and Lord of Lords."

"The principal object contemplated by this law, is the multiplication of the children of good and worthy fathers, who will teach them the truth, and train them in the holy principles of salvation. This is far preferable to sending them into the world in the lineage of *unworthy* and *ignorant* parentage, to be educated in error, folly, ignorance and crime."—*Key to Theology*, p. 163.

The "worthy fathers" here mentioned are the "Big-Souls," or Saints; while the "ignorant parentage" represents the unlucky "Gizzards," or the Christian community.

It is a remarkable fact, that the children of these polygamous parents in Utah, are more wicked and incorrigible than any other class of children in existence. Brigham Young's own son, Joseph, may be seen, almost any day, rolling through the streets of Salt Lake City as drunk as a pig, and cursing and swearing in such a manner as would disgrace the lowest haunts of gentile England. One day he rode up to Mr. Hill's door in Salt Lake city, and presented a pistol at his head, saying at the same time, "If you don't hold your tongue, you bl—dy old b—gg—r, I'll blow your d—d brains out, that I will!" At the same time he could not stand on his feet through the effects of a bottle of whiskey which he had by his side.

But, says one, the Saints say there are no intoxicating drinks in Salt Lake City. Twaddle. Brigham Young is a whiskey brewer, and the only one in the Territory. He takes a glass every morning in bed—he says he cannot get up without it.

Joseph Young was sent to England to *preach the gospel*. A more ignorant youth could not be found, although he had two or three wives and a family of children. Elder Kelly and myself commenced a grammar-class almost entirely on his account. He attended once or twice, and that was all; at last he said to me, "Brother Hawthornthwaite, this grammar's too dry for me; I want something with fun in it. So I'll go and see sister ——." He spent most of his time in England at the theatre, the opera, or among the lasses.

Mr. Ferris says, "The children (in Salt Lake City) are subject to a frightful degree of sickness and mortality. This is the combined result of the gross sensuality of the parents, and want of care towards their offspring. As a general rule, these saintly pretenders take as little care of their wives as of their children; and of both, less than a careful farmer in the States would of his cattle; and nowhere out of the 'Five Points' in New York city can a more filthy, miserable, neglected-looking, and disorderly rabble of children be found than in the streets of Great Salt Lake city."

Another plea for polygamy is, that there are more women than men in Utah, and it is necessary for the salvation of the females that they should have husbands to save them. But the census of 1851 disclosed the fact that there were 698 *more males than females* in the Mormon Territory. Subsequent emigrations have not much changed this proportion. For each man to have two wives would require twice as many females as males. Of course it follows that where the principals have from ten to fifty in their harems, which is the case, large numbers cannot have even one.

Again, polygamy is called the *Patriarchal Law*, practised by the holiest and best of men, such as Moses, Abraham, Isaac, Jacob, David, Solomon, &c., as mentioned in the Bible. But this argument fails when we consider that God has nowhere even in

the Old Testament *commanded* us to take more wives than one. And the Bible, the common resting-place of all Christian minds, ceases to be a mutual authority when a new revelation changes a *permission* into a *command*, and makes new readings and translations to suit the ideas, or pander to the lusts of the revelator.

"The argument, however, most relied on in support of this system is," says Ferris, "that it tends to good morals, by taking away the inducements to unlawful pleasures; that, inasmuch as a man has as many wives as he pleases, he has no temptation to wander into forbidden paths. They even go so far as to claim that it is the only system of domestic polity by which purity can be preserved. In following out this idea, they are industrious in gathering up and publishing in the *Deseret News* the numerous cases of seduction, adultery and elopement occurring in the States, which find their way into the public prints, and are fond of contrasting the purity of morals in Utah in this respect with these irregularities, and with the tolerated houses of ill-fame in the great cities of the Old and New World. This is decidedly a fair specimen of Mormon logic; and reminds one of an inhabitant of the ancient seas, of which we have only the fossil remains, called sometimes the *Ink-bag*, which had the art to conceal itself by ejecting a black fluid."

A specimen: "Where is the nation called '*Christian*,' that does not uphold or permit prostitution, fornication and adultery with all its debasing, demoralizing, degenerating and corroding effects, with all their tendencies to disease and crime, to operate unchecked, and to leaven and corrode all classes of society."—*Key to Theology*, p. 168.

Upon the basis of polygamy, as practised by the Mormons, it is easy to purify the morals of a people by civil enactments. The legislator wise enough to legalize bigamy, burglary, forgery, perjury, theft and murder, would do away with the necessity of penitentiaries and criminal codes. "Where there is no law, there is no transgression," says St. Paul. The reason why the leaders in the Mormon hierarchy pretend to be so severe in punishing adultery and fornication is, not that they respect the chastity of women at all, but simply to prevent others from poaching in their warrens. It is a very common occurrence for a man to marry a woman on one Sabbath, and divorce her the next.

Margaret G——, a young lady well known to the Saints in Manchester, was decoyed to America by Elder Moses Martin. He disgraced her on the way. When they had been in Salt Lake city a few months, Martin "turned her up."—Yankee parlance. She was then joined to the Prophet's establishment, where she spent another short honey-moon. Elder James Fergusson was the next to marry her, "but," to use his own words, (for it was he who gave me the information,) "I found that I had more on my hands than I could well manage, so I 'turned her up.'" But how

have they disposed of her, after they have all had her? Thus: A young man by the name of John Cook had paid his addresses to Margaret while she was in England, before Martin decoyed her to America; but finding himself "diddled" by the Yankee out of his fair one, he made up his mind to forget her and woo another. He did so, and was married to a young lady in England. In a year or two after he emigrated with his wife and family to Salt Lake, where he at present resides. Margaret at this juncture was "out of place,"—in want of a husband, and depending upon Brigham to find her one. (That's law in Utah.) No sooner had John settled himself down in the Valley, than Brigham had a revelation, telling him all about John's courtship with Margaret in England. John received "counsel" to take Margaret and make her his wife; he did not like it, for she had now grown into a little withered old woman, and nothing like what she was; but it was of no use to demur against the counsel of the Prophet, for his arguments were so conclusive on the subject: "You courted her in England before she came here," said Brigham, "and if she was good enough for you to pay your addresses to then, she is good enough for you to marry now; so take her to yourself." John took counsel, however, much against his will; he built her a mud hut, in which she resides, and the last I heard of her was, that she was working in the fields, like an old hack, thoroughly "used up."

Heber C. Kimball was much annoyed some time ago, by the American soldiers stationed in Utah, under the command of Col. Steptoe. They gained admittance into his establishment, under the guise of friendship, and had the impudence to cast their sheep's eyes on his lambs; but he would not bear it, so he went to the tabernacle on the Sunday following and told them so. They touched his corns, hear his squeak:

"Now, if any persons wish to begin another scrape, and desire to break us up, and to corrupt this people, and to bring death, hell, and the devil into our midst, [come on, for God Almighty knows that I will strive to slay the man who undertakes it.

"I do not allow my women to fondle with other men, or to sit in their laps, and they must not suffer other men to kiss and hug them, if they do, I will cast them off. Let my wives alone, and let my daughters alone, except you have my permission to pay them attention, and do as you would wish to be done by."—*Journal of Discourses*, vol. iii., p. 163.

The last argument I shall notice is, that polygamy is an instrument by which the resurrection of the dead is to be brought about. The Mormons believe in the doctrine of resurrecting the dead themselves, by means of their wives. The Scripture adduced to support this will be found in the 3rd chapter of John, where Nicodemus comes to Jesus by night. 3rd verse:—"Verily, verily I say unto thee, *except a man be born again*, he cannot see the

kingdom of God." 4th verse:—"Nicodemus saith unto him, How can a man be born when he is old? *Can he enter the second time into his mother's womb, and be born?*" Here you must leave out the 5th and 6th verses, and take up the 7th, then you have the declaration of the Saviour, "Marvel not that I said unto thee, *Ye must be born again.*" This is conceived to be quite sufficient to establish the doctrine.

This doctrine, although introduced by Orson Hyde some years ago, under the title of "The Baby Resurrection," is not, as yet, in proper working order among the Saints.—They have had several break-downs. For instance, with us, our children come as they are sent, like "pigs in a poke;" it is not for us to say whether they shall be Jacks or Jills,—such is our limited knowledge. The Saints, at present, are no better off in this respect, and the consequence is, that when one of the "anointed" Saints undertakes, with one of his wives, to resurrect his father or his grandfather, the chances are just equal that it turns out to be his mother or grandmother instead.

Elder Richardson, president of the Jamaica mission, told me that this uncertainty in the process of the resurrection, was about to be remedied, and hereafter it would run more smoothly. A revelation was already in existence among certain parties in the Church, but it was not yet to be communicated to the Saints. He told me the principal portion of the receipt, and assured me he had tried it on various occasions and found it abundantly successful! How precious would such information be to some of our potentates and nobility, who desire to have male issue to occupy their titles and dignity! As this is not a "Family Cookery Book," I cannot insert it here.

But there is another failing in this scheme, for which I have heard of no remedy, namely:—That after their grandsires and grandames are "born again," and all the trouble of nursing, suckling and rocking bestowed upon them, they sicken and die like any other poor body. Now this should not be, for St. Paul in speaking of the body and the resurrection, says, "It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power. This corruptible shall put on incorruption; and this mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor., chap. 15. There is something wrong about it yet, but as the Saints are progressive, we may expect everything in its own order.

Elder Oliver, a man remarkable for his revelations, said to me about three weeks before I left the Mormons,—

"What do you think about preaching the resurrection of Joseph Smith to the people?"

"Well, I don't know about that." said I, "Is there anything of the sort in the wind?"

"Yes," said he, "I believe there is, and it's coming."

This is the way *feelers* are sent out, to prepare the way for a revelation on the subject.

The test of polygamy is its results. The Mormons, with all their power, and the revelations to boot, after twenty-six years' experience, can present nothing to the world but a huge system of whoredom of the very lowest kind. "A wife in Utah," says Ferris, "can not live out half her days. In families where polygamy has not yet been introduced, she suffers an agony of apprehension on the subject which can scarcely be conceived, much more described. There is a sad complaining, suffering look, obvious to the most ordinary observer, which tells the story, if there were no other evidence on the subject. In most cases, it is producing premature old age, and some have already sunk into an early grave under an intolerable weight of affliction. The man, from the moment he makes up his mind to bring one or more concubines into the family, becomes always neglectful, and in most cases abusive to his wife. In every instance where it has been introduced, it has totally destroyed all union of affection and interest previously existing. The wife has no further motive to labour and economize for the family, because she finds one or more intruders who have the right to share in the benefits of her exertions; and the concubine, for a similar reason, feels no interest and makes no effort. The wife hates them for interfering with her comforts, and estranging the affections of her husband; they, on the other hand, hate the wife and each other, and the children of each other. The husband hates the wife on whose affections he has trampled, and over whom he has tyrannized, and hates each concubine, of whom he tires when a fresh one is introduced; and the children hate each other as cordially as a band of half-starved young wolves. It is hate, and strife, and wretchedness through the whole family circle. Hecate herself, in her deepest malignity, could not have devised a more effectual scheme to destroy the happiness of mankind.

"In many families where there are as yet no concubines, the wife is anxious to move from this valley of Sodom, as well on her own account as to save her young daughters from becoming the inmates of a priestly harem; and, as she has it in her power to obtain a divorce at any time, it may seem strange that she should remain the inmate of such a domestic hell. But a divorce would be of no practical benefit to her. She would be compelled to separate from her children; and, as she is powerless to perform an overland journey of over a thousand miles, to bring herself within the protection of a civilized government, she must, of course, remain, and seek a precarious livelihood, under the discouraging pressure of Church vengeance."

There are very few respectable Mormons even in Utah who look upon it in any other light than a scheme got up for the

gratification of the lust of the authorities. Brigham Young's testimony on this subject will be quite sufficient to confound the Elders who tell the people of this country that "polygamy is a happy domestic institution, in which the Saints rejoice." Brigham, the champion of polygamy and the terror of all who oppose it, thus addresses the women:—

"Sisters, I am not joking; I do not throw out my proposition to banter your feelings, to see whether you will leave your husbands, all or any of you. *But I do know that there is no cessation to the everlasting whinings of many of the women in this Territory;* I am satisfied that this is the case. And if the women will turn from the commandments of God and continue to despise the order of Heaven, (polygamy,) I pray that the curse of the Almighty may be close to their heels, and that it may be following them all the day long.

"Prepare yourselves for two weeks from to-morrow; and I will tell you now that if you tarry with your husbands, after I have set you free, you must bow down to it and submit yourselves to the celestial law. You may go where you please after two weeks from to-morrow; but remember that I will not hear any more of this whining.—*Deseret News*, September 10th, 1856.

"I have frequently heard from others that *this doctrine is laughed at and ridiculed*; I heard yesterday of its being laughed out of doors, *even jeered and sneered out of a bishop's house.*" This is a very dangerous thing to do in Salt Lake Valley. "Now," continues Brigham, "if any man will deny the plurality of wives, and continue to do so, I promise that you will be damned; and I will go farther and say, take this revelation, or any other revelation that the Lord has given, and deny it in your feelings, *and I promise that you will be damned.*"—*Journal of Discourses*, v. iii., p. 265.

After delivering the "*Adventures among the Mormons*," one evening at Accrington, wherein I had spoken of the dissatisfaction manifested by females against polygamy; permission was given for any of the audience to ask questions. A man, unknown to me at the time, stood up at the far end of the room, and began to tell the audience that the "ladies of Utah" were very content and happy with polygamy, and that I had misrepresented their condition by stating otherwise,—for he had been there. I again stood forth and put the following questions to him:

"Now, sir, I have had a 'revelation' while you have been talking, and on that account, I should wish to ask you a question or two respecting this matter. In the first place, did you ever live at Oldham?"

"I did," was his ready reply.

"Did you go to Salt Lake some years ago with your wife?"

"I did," said he.

"Are you sent on a mission to this country by Brigham Young, having left your wife at Salt Lake?"

After a little hesitation, he said, "I am."

"Good. Then the question I wish you to answer is this: Does *your wife*, whom you have left behind you, believe and rejoice in the principle of polygamy?"

He here began to demur, and refused any more answers; but I still urged him on.—

"I demand an answer, sir. You have told this audience that the females in Utah approve of polygamy. Now, sir, again I ask, *Does your wife approve of polygamy?*"

"It is a personal question," said he, "and I will not answer."

At this stage of the proceedings, the audience exhibited their disapprobation of his evasions by hisses; the females seemed very much interested in it. As he would give no reply, I said to the audience:

"Ladies and gentlemen, inasmuch as he will not answer the question himself, I shall make it my duty to answer it for him. That man, my friends, is a Mormon Elder from Utah;—he is a blacksmith, and went from Oldham to America;—his name is John Taylor. He has a wife at Salt Lake,—a poor, miserable, broken-hearted creature! Her life has been one continued string of misery ever since she went there, for fear he should bring another woman into her house. 'His eyes are greedier than his belly; he does not attend to the wife he has, and yet he is running after a half-a-score of others.' That is the man, and let him deny it, if he can!"

The audience gave several rounds of applause, and demanded his reply. At last he mustered up the impudence to ask me how I had got to know what I had stated.

"My information, in this respect, sir," said I, "comes from the lips of your own wife. It was she who said, 'His eyes are greedier than his belly: he does not attend to the wife he has, and yet he is running after every young lass he can see!' I got it by revelation!"

He made his exit amidst the hisses of the audience.

Mr. Handforth, late of Salt Lake, told me the above a few nights previous to my visit to Accrington. Mr. Handforth lived neighbour to him in Utah, and has seen the big tear roll down his wife's cheeks scores of times, on account of her dread that he would bring home another woman.

The following will show that the Saints in Utah expect the principle of polygamy only to be temporary; but they are miserably mistaken:—

"If you oppose the 'spiritual-wife doctrine,' the Patriarchal Order, which is of God, that course will corrode you with a spirit of apostacy, and you will go overboard; *but still a great many do so*, and strive to justify themselves in it, but they are not justified of God. *When you take that course you put a knife to brother Brigham's breast*, (conscience,) and the breasts of his associates."

"The principle of plurality of wives will never be done away, although some of the sisters have had revelations that, when this time passes away, and they go through the veil, *every woman will have a husband to herself.*"—*Journal of Discourses*, vol. iii., p. 125.

The same class of persons who support polygamy in Utah, (the debauchees and thorough-paced strumpets,) support it in England; while those who have the least spark of virtue or modesty in them, can only be said to tolerate it because they are obliged. I speak from personal knowledge. Hundreds of females in and around Manchester, have come to me with tears in their eyes, and unbosomed their feelings on the subject. I know them.

The following pantomime, under the name of a sealing ordinance, was performed by Elder Van Dusen and his wife in the Temple at Nauvoo.

"Temple Ceremonies.—First Degree.—We have a notice to appear at the Temple at five in the morning. I am instructed to wear white drawers. My wife is to bring her night clothes with her. What these are for we have no idea in the least. We are met at the outside porch of the Temple, and ordered to pass up the main winding staircase, from the base to the attic story; we are ordered to be seated, where we lay off the hat, cloak, bonnet, etc. Our anxiety now begins moderately to increase by some curious and strange movements, such as carrying water to and from a certain direction. A few of such and other similar strange movements are accidentally crossing our observation, when we are conducted to the attic story of the temple. We are now called out and placed in front of a closed door that opens on a floor the whole size of the temple. I am now ordered to take my wife and pass through this door, which opens as we approach it. We are brought immediately into a narrow hall; at the further end of the hall stands a man; as we approach him he says, "You must here separate;" directs me through a door to the right, my wife through one at the left, in an opposite direction. I am now ordered to be seated. I next pass through an examination to see whether I am sufficiently responsible to receive what they are about to commit to me. If known to be so, I am initiated, if not, I go no further. After undergoing this examination, I am ordered by the conductor to lay off my outside clothes, such as coat, vests, pants, boots, etc., and lay them on a pile in the middle of the floor.

"Second Degree.—I am next conducted through a door into another room, which is considerably shaded, nearly to twilight. There are a variety of ceremonies going on in this room, some of rather too delicate a nature to speak of. I am divested of the remainder of my clothing, which leaves me in a state of perfect nakedness, and placed in a horizontal position in a bath of water, and washed from head to foot, with the following ceremony: 'I wash you that you may be clean to perform the work assigned you ;

—your eyes, that you may see God's glory;—your ears, that you may hear his voice;—your mouth, that you may speak his praise; your arms and breast, that you may be strong to perform his work;—your——, thus and so;—your [I dare not explain]; and so down to your feet, that you may be swift to run the race,' etc.

"All this time I am rolled and tumbled about from one side of the bath to the other. Head a part of the time under water, half strangled under the excitement, not knowing what is to come next. At last the priest lays his hands upon my head, and pronounces me clean in the name of the Lord, and prepared for the further ordinances of the temple.

I am now ordered out of the bath in a standing position, and have perfumed oil poured from a cow's crooked horn on the top of my head, until it runs partly over my body. I am now said to be the Lord's anointed, as in the days of old, when they were anointed to the office of kings, etc. After this, the priest lays his hands upon my head and ordains me to be a king in time and in eternity. After receiving this ordination, I am presented with, and have put on, what they call an under-garment. This is a tight fit, made of white cotton cloth, with two marks cut in it; a square on the breast, and a compass on the knee. I have a new name given to me. I am told that I am always to wear this garment under my clothes while I am in the world. God has ordered this, and I can receive no harm while I have it on. The name I received was Lehi, one of the names in the Book of Mormon. This name I was forbidden to reveal to any one but at the door of the Celestial Kingdom. The compass on the knee signifies our willingness to bow always; the square, God's protection. I have now put on me, over this under garment, a common shirt, open at the collar. In this dress, after so much ceremony, I am conducted into the third room.

"*Third Degree.*—I am next placed in a certain position on the floor, supposed to be Adam in embryo. All is now silent for awhile, which is at length broken by a rumbling noise from a distance; the noise terminates in a voice—'Let there be light.' Here several verses were quoted. After the individual who thus represents the Lord behind the curtain (as in the act of creation) is supposed to have created the heavens and the earth, cattle, beasts, creeping things, fowls of the air, fish of the sea, etc., he continues his work of creation further, and says, 'Now let us go down and make man in our image, after our likeness.' All this time I am in silence, hearing, but seeing nothing, and knowing not what is to take place the next moment, for all is new and unexpected from first to last. When he says, 'Let us go down and make man,' I hear his footsteps approaching the room where I am; he comes in—comes to where I am—puts his hands on the floor and then on me, as if fulfilling the Scripture, 'And the Lord God formed man of the dust of the ground, and breathed

into his nostrils the breath of life, and man became a living soul." After thus forming me out of the dust of the ground, he stoops down and breathes on me, when I am supposed to spring into life. I am next ordered to change my position into a sleeping one, as if fulfilling the words, "And the Lord God caused a deep sleep to fall upon Adam." I am now ordered to put my head down low, and feign myself in a deep sleep. The individual representing the Almighty, continues his work, as if fulfilling 'And he took a rib, and the rib which the Lord God had taken from man made he a woman, and brought her unto the man.' After he has taken the rib he passes out of the room, and is supposed to have formed the woman out of the rib. He soon returns with a woman, and places her directly before me, as I am sitting, head down, as if in a deep sleep. I am now saluted by a loud voice, 'Adam! here is thy companion. I give her to be with thee—what wilt thou call her?' I here raise my head a little from the ground, and, to my surprise, find a female standing directly in front of me, about three feet from my knees; I answer "This is bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man." I lifted up my head to look at her face, and, after a second squint at this new made Eve, I found her to be—my wife! This was the first time I had seen her, or even thought of her, from the commencement of the performance, my mind being altogether taken up with the novelty of the unexpected ceremony. Her dress consisted of an under piece of linen, white stockings, long night-gown all tied down before, and a white head-dress of buck-muslin. She told me, that after leaving me where we were ordered to part, on first entering, she had gone through two rooms, and the same ceremony precisely, only conducted by females. We are now supposed to be Adam and Eve, and the reason of my shirt being outside, and she having on night clothes, is to represent nature. I am next ordered to take Eve and follow our conductor through a partition door into another apartment.

"Fourth Degree.—In this degree the fall of man is acted over again; the serpent (W. W. Phelps,) tempts Eve to eat of the forbidden fruit, she is overcome; Eve tempts Adam, and he is overcome. The next is the voice of the Lord in the garden, frightening Adam and Eve on account of their disobedience to his commands, etc. We have now certain signs, grips and key-words given, and all the whys and wherefores explained. One grip is, the two right hands clasped, with the end of the thumbs on the upper joint of the fore fingers; another is, the end of the thumbs directly between the upper two joints of the first and second fingers. One of the key words is, the sun.

"Fifth Degree.—A burlesque on all religious sects.

"Sixth Degree.—We are next conducted through a partition door into a room representing the millennial morning, or the

holy place. In the centre of the floor stands an altar, with three books upon it. We are required to kneel at this altar, where we have the following oath administered to us :

'You do solemnly swear in the presence of Almighty God, his angels, and these witnesses, (pointing to individuals in the room who have secret instructions to take life,) that you will, from this time, henceforth and for ever, begin and carry out hostilities against this nation, and teach it to your children ; and to keep the same intent a profound secret now and for ever, so help you God.'

"We are also sworn at this altar, by a solemn oath, that we will never reveal to any person what we here do and see. If we give the least idea, or intimation of it, our lives are to be taken in the following manner :—our bowels are to be taken out, the tongue cut from its roots, and throats cut across.

"*Seventh Degree.*—We now pass through a door which brings us into a very large and spacious room, perfectly light and nicely furnished,—representing the celestial kingdom of God, or the highest degree of glory. In this room all the mysteries of the kingdom are taught."

The above was sworn to by Mr. Van Dusen and his Wife on the 13th December, 1847, before David L. Gardner, United States' Commissioner.

These are the marriages for eternity ! These are the endowments ! The Temple at Nauvoo cost the Saints nearly a million of dollars, (leaving out nearly an equal sum swindled away by the authorities,) and this is the blasphemous foolery practised in it ! Brigham asked some of the Elders in Utah if they believed in the endowments they received at Nauvoo, and was quite surprised when they answered 'No !' Most of the Saints take their 'white linen' for these ceremonies from England.—Get a peep into their boxes—it's a curiosity !

No woman is allowed to marry a gentile, or a person who is not a Mormon. "Paradise Lost—a beautiful girl, after having tasted of the good word of God, with the prospect of the 'powers to come,' that runs away and marries with a 'tare of the field.'"—*Deseret Almanac*, 1853.

"He who marries without the priesthood, marries for hell."—*Millennial Star*, vol. xv.

CHAPTER VII.-

Mormon Publications.—Book of Mormon.—Arguments.—Extracts.—The Character of the Witnesses.—The Lord instructs the Brother of Jared.—Doctrines and Covenants.—Millennial Star.—Journal of Discourses.—The Bible and how used.—Joseph Smith's New Translation.—Mode of making Converts.—How the Mormons contradict their own Writings.

The Standard works of the Mormons are the *Book of Mormon*, *Book of Doctrine and Covenants*, *Journal of Discourses*, *Millennial Star*, *Times and Seasons*, and *Deseret News*. The two last are American publications. No person among the Latter-Day Saints is allowed to publish anything except with the sanction of the authorities.

The Book of Mormon claims to be "An account written by the hand of Mormon upon plates taken from the plates of Nephi. Wherefore it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophesy and of revelation. Written and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of the Gentile; the interpretation thereof by the gift of God.

"An abridgment taken from the book of Ether: also, which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven; which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off for ever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations. And now if there are any faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.—Translated by Joseph Smith, Jun."
—*Title Page to the Book of Mormon*.

The Book of Mormon claims to be "the history of the inhabitants of America, who are a branch of the house of Israel, of the tribe of Joseph, of whom the Indians are still a remnant; but the principal nation of them having fallen in battle in the fourth or fifth century, one of their prophets, whose name was

Moroni, saw fit to make an abridgment of their history, their prophecies, and their doctrines which he engraved on plates, and afterward being slain, the records fell into the hands of his son Moroni, who, being hunted by his enemies, was directed to deposit them safe in the earth," etc. In other words, the Book of Mormon professes to be the Bible of this ancient people, which has been exhumed by Joseph Smith for the use of "these last days."

It also teaches us that after these Jewish emigrants had "slain their prophets and those that were sent unto them," Jesus Christ paid them a visit, and went through the same performances in the new world as he did in the old, thereby fulfilling a saying which he made use of to the Jews in Palestine, "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Jesus taught them (the Jews in America) the doctrines of faith, repentance and baptism; he ordained twelve apostles and sent them forth to preach and heal the sick, while he himself "healed all manner of diseases and worked many mighty miracles," so much so, that the Indians themselves cannot credit it.

His disciples, like those in the old world, were persecuted and put to death, and eventually an apostate church reigned universally on the American continent,—whether Roman Catholic or Protestant, is not stated. The present American Indians are that degenerate, apostate race; and "darkness hath happened unto them, until the fulness of the Gentiles comes in."

There is scarcely one Latter-Day Saint in a thousand who has even read the Book of Mormon in England; and the officers who have taken the trouble to read it, have merely done so to find up arguments to sustain their position in relation to it. The Book of Mormon contains 643 closely printed pages, and the interesting nature of the matter is such, that if I wished to inflict a severe punishment on the heads of my enemies, I would condemn them every one to read the Book of Mormon.—Try it.

As the Saints care nothing about the Book, only so far as it keeps up an excitement, I shall give the arguments pro and con. used by those who are more interested in the matter. Mr. Ferris thus sums up his researches:

"There is probably no book in the world which contains within itself so many proofs of its real origin, and one but partially read in the history of human credulity is struck with wonder that the imposture should have fastened itself upon such numbers. At the very outset we are met with a most surprising fact; a portion of the Israelites are alleged to have found their way, in a marvellous manner to the shores of America, and they and their descendants write a long book, in which there is not one word of the Hebrew tongue; it proves to be in a language so wholly lost as to require a miraculous translation, through the aid of a huge pair of spectacles. In addition to this, not a single Hebrew word

or character can be found in the languages of these decendants of Israel upon the American continent. Miracles become very suspicious characters when they start into existence without necessity or apparent object.

"A reader of the Book of Mormon will not be disposed to deny that the authors must have possessed the gift of tongues. The religious portions are especially encumbered with gross grammatical errors, to say nothing of violations of good taste. The common version of the Bible contains some of this description, but this was translated by men, in an age when the accuracies of language were not as well defined as at present. But how such mistakes should happen in a translation made through an infallible '*Urim and Thummim*,' is a mystery which none but a Mormon Elder can probably either explain or understand. Phrases like the following frequently occur: 'I the Lord *hath* not forgotten my people;' 'I the Lord delighted in the chastity of women;' 'For a more history part are written upon my other plates;' 'These things had not ought to be;' 'And the effects thereof is poison;' 'I ought not to harrow in my desires the firm decree of a just God,'" etc.

The book contains evidences of its modern origin almost on every page. The mariner's compass, which was not discovered until the fourteenth century, was, it seems, miraculously made known to Lehi in the reign of Zedekiah, king of Judah :

"And it came to pass that the voice of the Lord spake unto my father by night, and commanded him that on the morrow he should take his journey into the wilderness. And it came to pass that as my father arose in the morning, and went forth to the tent door, to his great astonishment he beheld upon the ground a round ball, of curious workmanship; and it was of fine brass. And within the ball were two spindles; and the one pointed the way whither we should go into the wilderness."—p. 37.

"And now, my son, I have somewhat to say concerning the thing which our fathers call a ball, or director; or our fathers called it *liahona*, which is, being interpreted, a *compass*; and the Lord prepared it."—p. 353.

The *cimeter*, a Turkish weapon, not known until after the time of Mohommed; and the word *Bible*, which belongs only to modern theology, are familiarly spoken of by these ancient worthies.

"And it came to pass, that they came up upon the north of the land of Shillom, with their numerous hosts, men armed with bows, and with arrows, and with swords, and with *cimeters*, and with stones, and with slings; and they had their heads shaved, and they were naked; and they were girded with a leathern girdle about their loins."—p. 186.

"Thou fool, that shall say, a *Bible*! We have got a *Bible*, and we need no more *Bible*! Have ye obtained a *Bible*, save it were by the Jews?"—p. 120.

So, also, we have "*priestcraft*," lawyers "*skillful in their profession*," "*machinery*," law "*suits*," "*plan of redemption*," "*dissenters*," and a multitude of other terms and phrases, which belong to the dialects and customs of the present time.

As before remarked, it is even painful to read the book, its base and clumsy imitation of the Scriptures sickens the reader :

"And now I say unto you, that this is the order after which I am called : *yea*, to preach unto my beloved brethren ; *yea*, and every one that dwelleth in the land ; *yea*, to preach unto all, both old and young, both bond and free ; *yea*, I say unto you the aged, and also the middle aged, and the rising generation ; *yea*, to cry unto them that they must repent and be born again ; *yea*, thus saith the Spirit, Repent, all ye ends of the earth, for the kingdom of heaven is at hand ; *yea*, the Son of God cometh in his glory." —p. 251.

Mr. Ferris, in reviewing Orson Pratt's pamphlet, the *Divine Authority*, thus sums up :

"The *sixth* subdivision of the argument exhibits more than any other the pains which have been taken to bring the discovery of the Mormon Bible within the letter of ancient prophecy. As a train of argument, it will be found to hold together with all the tenacity usually ascribed to a rope of sand. It will be recollected that the Saints are strict literalists, and claim that certain prophecies were literally fulfilled in the discovery of this book. A brief examination will show that these prophetic declarations must be stretched, like pieces of India-rubber, to an extraordinary degree of tenuity, in order to cover the requisite surface. The following passage occurs in Isaiah xxix.

'And thou shalt be brought down, and shalt speak out of the ground ; and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.'

"Mr. Pratt reasons that the Book of Mormon is referred to in this declaration, because it was taken *out of the ground*. Now on reading the context, it will be found that all this is spoken of the city of Jerusalem, besieged and brought into a state of abasement by an army, and literally understood, has as little to do with a book as with moonshine.

"Again, it is said in the same chapter of Isaiah : 'And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee : and he says, I cannot, *for it is sealed* ; and the book is delivered to him that is not learned, saying, Read this, I pray thee ; and he saith, I am not learned.' To bring his scheme within this prophecy, Smith or Rigdon inserted in the Book of Mormon the following : 'Behold it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed, and deliver them

to another, that he may show them to another, that he may show them unto the learned, saying, Read this, I pray thee; and the learned shall say, Bring hither the book, and I will read them; and now, because of the glory of the world, and to get gain, will they say this, and not for the glory of God; and the man shall say, I cannot bring the book, for it is sealed; then shall the learned say, I cannot read it.'

"After Smith had discovered the glyph, he transcribed some of the characters, and sent them to Professor Anthon by Martin Harris. Neither Anthon nor other mortal, learned or unlearned, of course, could read them; and this is claimed as a fulfillment of prophecy. In Isaiah the *book itself* was delivered to the man of learning, which is evident from his answer, '*it is sealed,*' referring to the book, and not to any portion of the words; and not only so, but this book was not delivered to the unlearned man until *afterward*, who, in fact, never read it at all; and it was only the blind and deaf that finally penetrated the mystery.

"But the most extraordinary argument ever brought forth in support of anything divine or human is, that the Book of Mormon predicts that it should be shown to *three* witnesses, and that the prophet actually found the requisite number; and Mr. Pratt, in great apparent simplicity, says, 'Now an impostor might indeed predict the raising of *three witnesses*, but he could not call down an angel from heaven, in the presence of these witnesses, to fulfill his predictions.' True enough; but what was to prevent the impostor from procuring three or more lying witnesses, ready to swear that black was white, for the purpose of sharing in the proceeds of the imposture?"

The three witnesses here spoken of are Oliver Cowdery, David Whitmer, and Martin Harris, who testified they had seen the plates, and that they were "translated by the gift and power of God." Afterwards eight more witnesses were procured, namely, John Whitmer, Christian Whitmer, Jacob Whitmer, Peter Whitmer, Hiram Page, Joseph Smith, senr., Hyrum Smith and Samuel H. Smith. Three of these witnesses are the father and two brothers of the prophet, and five are made up of the family of the Whitmers; Hiram Page was a brother-in-law of the Whitmers.

If we were allowed to give credit to the affidavits made by their neighbours, their characters were all very much below par, but as the Mormons will not receive gentile testimony, we must adduce some from their own. All these witnesses have renounced Mormonism, with the exception of Joseph and Hiram Smith.

Joseph thus speaks of Martin Harris in the *Elders' Journal*: "There are negroes who wear white skins as well as black ones. Grames Parrish and others, who acted as lackeys, such as Martin Harris, &c., but they are so far beneath contempt that a notice of them would be too great a sacrifice for a gentleman to make."

Martin Harris and others came to England in 1846, to warn

the people of this country against the Mormons. "He introduced himself to the conference meeting, (at Birmingham,) and wished to speak, but he was informed by Elder John Banks that the season of the year had come when *Martins* sought a more congenial climate than England, he had better follow. On being rejected by the united voice of the conference, he went out into the street, and began to proclaim the corruption of the twelve."—*Millennial Star*, vol. viii., p. 128.

Sidney Rigdon in 1838, said that *Oliver Cowdery* and *David Whitmer* were connected with a gang of "counterfeiters, thieves, liars, and blacklegs of the deepest dye, to deceive, cheat, and defraud the Saints." Hyrum Smith, in 1839, wrote in the following language concerning Oliver Cowdery: "Those with whom I had been acquainted from my youth, and who had pretended the greatest friendship toward me, came to my house while I was in prison, and ransacked and carried off many of my valuables, this they did under the cloak of friendship. Among those who treated me thus, I cannot help making mention of Lyman Cowdery who, in connection with his brother, *Oliver Cowdery*, took from me a great many things; and, to cap the climax of his iniquity, compelled my aged father, by threatening to bring a mob upon him, to deed over to him, or to his brother *Oliver*, about one hundred and sixty acres of land, to pay a note which I had given to Oliver for one hundred and sixty-five dollars."

Before leaving the Book of Mormon, I will give an extract from "a more history part," and then, as the auctioneers say, "pass on to something else.

Scene.—A valley, by the side of "the big sea."

Time.—Shortly after the building of the Tower of Babel.

Dramatis Personæ.—The Brother of Jared and the Lord.

Argument.—Barges.

"And the Lord said, Go to work and build, after the manner of barges which ye have hitherto built. And it came to pass that the brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built, according to the instructions of the Lord. And they were small, and they were light upon the water, even like the lightness of a fowl upon the water; and they were built after the manner that they were exceeding tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish. And it came to pass that the brother of Jared cried unto the Lord, saying, O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me. And behold, O Lord, *in them there is no light*, wither shall

we steer? And also we shall perish, *for in them we cannot breathe, save it is the air which is in them; therefore we shall perish.* And the Lord said unto the brother of Jared, behold, *thou shalt make a hole in the top thereof, and also in the bottom thereof; and when thou shalt suffer for air, thou shalt unstop the hole thereof, and receive air.* And if so be that the water come in upon thee, behold, ye shall stop the hole thereof, that ye may not perish in the flood. And it came to pass that the brother of Jared did so, according as the Lord had commanded. And he cried unto the Lord, saying, O Lord, behold I have done even as thou hast commanded me; I have prepared the vessels for my people, and behold, there is no light in them. Behold, O Lord, wilt thou suffer that we shall cross this great water in darkness? And the Lord said unto the brother of Jared, what will ye that I should do that ye may have light in your vessels? For behold, ye cannot have windows, for they will be dashed to pieces; neither shall ye take fire with you, for ye shall not go by the light of fire; for behold, *ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you.* Nevertheless, I will bring you up again out of the depths of the sea; for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth. And behold, I prepare you against these things; for howbeit, ye cannot cross this great deep, save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore, what will ye that I should prepare for you, that ye may have light *when ye are swallowed up in the depths of the sea?*"—page 584.

The *Book of Doctrine and Covenants* contains Lectures on Faith and the first principles of religion, a Sketch of the rise of the Church, its organization, and laws for its government; also the revelations given through Joseph Smith.

The *Millennial Star* is a weekly periodical, published in Liverpool; its present editor is Orson Pratt, one of the twelve. It is now in its nineteenth volume. In July, 1850, its circulation was over 22,000 copies weekly, but recently there has been a great falling off, as the circulation now only amounts to about 6,000.

The *Millennial Star* may be said to be the spout through which the Saints receive their weekly spiritual food, and such is their superstition, that many of them believe there is no book in the world like it, either for doctrinal or literary merit. I select the following as a specimen, and feel the more tempted to it because it is the production of the present editor, on a very interesting occasion, namely, the birth of a daughter.

"Its name is Marantha Althera;
Its features are comely and fair;
Thy parents are happy to see thee,
With thy head of beautiful hair.

Long life to Marantha Althera,
 May thy days with virtue be crown'd ;
 May love in thy practice and theory,
 Triumphantly reign and abound."—vol. xii., p. 32.

The *Journal of Discourses* contains the sermons preached by Brigham Young, his two councillors, the twelve apostles, and others, in Salt Lake Valley. These discourses are sent to England and weeded of all that would be particularly obnoxious to the English Saints, when they are published semi-monthly by Orson Pratt in Liverpool. This publication is doing more mischief to the Mormons than all the opposition of the gentiles. From the quotations given in various parts of this book from that publication, it will be seen that the Americans have let out too much. There is scarcely any crime that has been laid to the charge of the Mormons, even by its bitterest enemies, that is not sanctioned and encouraged there in principle. Its sale is principally among the officers of the Church. They refused to sell them to me after I left them. I am confidentially given to understand that these discourses are to be *more* carefully weeded in future.

The Mormons use the Bible simply as a bait to entice the unwary among them, and after the fish are fairly entangled in the net, the Bible is of no more use to them than "Robinson Crusoe or Jack the Giant Killer.—They are governed by a *living priesthood*, and nothing else. Nevertheless, they are very expert in wielding the Scriptures to their advantage, and from the ignorance that prevails of the Mormon's real character as a religionist, it is impossible for his antagonist to attack him successfully. You cannot take the same freedom with him as he can with you. For why? In the first place, he has no particular creed or principles;—he knows not to-day what he will have to believe to-morrow; so that when you think you have given him a good thrashing with the Bible, he turns round on his heel, and says, "O, the Bible belonged to the Jews, and it was for *them* to be governed by it; every generation must have revelation for itself."

Joseph Smith commenced a new translation of the Bible, and had he not been killed, the valuable production would have been before the world by this time, and there would have been no necessity for the present agitation on the subject. An extract from this *inspired* work will not be uninteresting. This is his account of the creation:

"And they went down at the beginning, and they organized and formed (that is, the Gods) the heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the spirit of the Gods was brooding on the faces of the water. And they said (the Gods) let there be light, and there was light. And they, the Gods, comprehended

the light, for it was bright; and they divided the light, or caused it to be divided from the darkness, and the Gods called the light day, and the darkness they called night." "And the Gods also said, let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse so that it divided the waters which were under the expanse, from the waters which were above the expanse; and it was so, even as they ordered. And the Gods called the expanse heaven." "And the Gods watched those things which they had ordered until they obeyed."

This establishes the doctrine of the plurality of Gods. The following is the account of the creation of our first parents in the Garden of Eden; which, by the way, is contradicted by the prophet Brigham, who says that "*Adam came into this world, and brought Eve, one of his wives with him.*" How he should have become so oblivious of what Joseph had said in this translation is hard to tell, for there was a great noise about it some years ago. But Brigham is getting old, and his memory fails him.—The extract:

"And the Gods took counsel among themselves and said, let us go down and form man in our image, after our likeness." "So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female, to form they them: and the Gods said we will bless them." "And the Gods said we will do everything that we have said, and organize them; and, behold! they shall be very obedient." "And the Gods said, let us make an help meet for the man, for it is not good that man should be alone, therefore we will form an help meet for him. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man formed they a woman, and brought her unto the man."—*Millennial Star*, vol. iii., p. 52.

The mode of operating, with regard to making converts to Mormonism, varies according to circumstances. Sometimes they use the Bible, sometimes the Book of Mormon, and sometimes the Book of Covenants; or if they find an infidel, socialist, communist, or sensualist, they preach to him just such doctrines as suit his inclination. This accounts for there being among them persons of all shades of opinions and beliefs.

Joseph's first missionaries made very little headway in America with the Book of Mormon; the people only laughed at them. After spending many weary months in spreading their bird-lime, and making use of every possible argument, to entice the people to swallow the Golden Bible, to no purpose they wrote a letter to Joseph, informing him of their ill-luck and desiring counsel what they should do. Joseph enquired the cause, and finding that the Book of Mormon was too strong for the people, and

retarded progress, immediately wrote back, telling the Elders that if the Book of Mormon was in the way, *they must shelve it, and make use of the Bible!*

Elder John Taylor, (the apostle,) laboured under the same difficulty when he went to France, to introduce Mormonism there. The people took no notice of him for a long time; at last he fixed his eyes upon a man who had paid him rather more attention than the rest, and determined to make a convert of him, by some means or other, if it was only for the sake of a start. Having made his acquaintance, he paid frequent visits at his residence. Taylor commenced with the Bible, but it would not do: then the Book of Mormon and Doctrine and Covenants, but they also failed to win over the wiley Frenchman. The apostle was about to give the man up as a confirmed reprobate and leave him in despair, but, on taking a last fond look at his victim, a ray of hope beamed upon his understanding that had not shone before. Taylor was somewhat skilled in physiognomy and phrenology, and on examining the caput of the individual according to these sciences, found that the animal passions preponderated to an enormous extent. "Knowledge is power!" Taylor renewed the attack with full assurance of faith.

"What do you think about men being tied to have only one wife?" asked Taylor.

"Well, I think that one is sadly too little," replied the man.

"And so do I too," said Taylor, "and in that we are agreed and in the unity of the faith. Monogamy is no part of the gospel, but professing Christians have apostatized from the true faith, and restricted our liberties. But the fullness of the gospel in its purity has been restored to Joseph Smith,—and I know it,—and those corrupt laws which have hindered you and me from enjoying those rights which nature demands, shall be taken away and driven to the four winds!"

"Is that a fact?" said the Frenchman, whose eyes sparkled with delight.

"It is!" ejaculated Taylor, as if he had found a long-lost brother, who had been buried some hundreds of miles in the icebergs of the Polar Sea.

"Then I'll join you," said the Frenchman, "for you teach the gospel as I never heard it taught before."

Elder John Taylor told me the above in my own house, and was boasting of the adaptability of the gospel to all the varied wants of mankind.

Elder Oliver, of the Hulme branch, one of the most faithful slaves to the American Elders, said to me a few days before I left the Mormons.—

"Well, brother Hawthornthwaite, I nivver saw onythin' in't gospil that wur worth talkin' about, afore th' revelation on polygamy coom. Ther wur nuffin,—nuffin at all worth sacrificin for.

I should like nuffin better in't woorld nur to hav about six pratty young lasses for my wives, un ev'ry one on um to hav a babby o' ther nees. Why not? Is'nt it natur? Look how many cows ther is to a bull;—fifty sometimes! And again, how many hens ar ther to a cock? Why up in our country, where I coom fro' at first, we had a yard full o' hens, and only one cock! There's the laws o' natur for ye, mon!"

The reader, I trust, will pardon me for introducing so obscene an argument, especially when it is understood that this does not contain a tithe of the beastiality of most of the reasons put forth in favour of polygamy. It is only justice to this man to say, that *he practises what he preaches*, so far as opportunity affords, and has done so ever since he became a Mormon,—even before the revelation on polygamy "coom." He has recently been elevated to the rank of a travelling elder, and is now going from branch to branch in the Manchester conference, preaching the sentiments contained in the above declaration to our country girls. But more of him bye-and-bye; still we may see what portion of the gospel "takes" with him.

The chartists, communists, and disappointed politicians, fall an easy prey. Many who have struggled for "the five points," "equalization," and "political reform," for years, begin to feel discontented with their circumstances and country, and any change,—especially one in which there is a chance of bringing forth their darling idea,—is a temptation not to be resisted.

The elder steps in, and represents Mormonism as an infant world,—just born; and men who have studied the rights and wrongs of mankind, are the very men required to form and fashion its future existence. All those hopes, which have long since been buried in disappointment, revive, under the idea of a vast system of Christian communism. There could not be a more miserable swindle. Thousands have emigrated to Utah with this notion, and, in their disappointment, have complained to Brigham; but they receive no redress. The following is his answer:—

"Those who are in favour of an equality in property say that this is the doctrine taught in the New Testament. True, the Saviour said to the young man, 'Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me,' in order to try him and prove whether he had faith or not. In the days of the Apostles, the brethren sold their possessions and laid them at the Apostles' feet. And where did many of those brethren go to? To naught, to confusion and destruction. Could those Apostles keep the Church together on those principles? No. Could they build up the kingdom on those principles? No, they never could. Many of those persons were good men, but they were filled with enthusiasm, insomuch that if they owned a little possession they would place it at the

feet of the Apostles. Will such a course sustain the kingdom? No. Did it in the days of the Apostles? No. Such a policy *would be the ruin of this people*, and scatter them to the four winds. *We are to be guided by superior knowledge—by a higher influence and power.*—*Deseret News*, September 10th, 1856.

With the Bible they are very expert, and, strange as it may appear to some persons, make more converts by that means than any other; not that the Bible is the religion of the Mormons at all, but, taking advantage of circumstances as they exist, they find the Bible most useful in this country.

This is their course of reasoning:—The Christian world is divided into different sects and parties, each one is as sincere and confident in his creed as another. The Mormon represents these various divisions as *diametrically opposed to each other*; if so, only one sect can be right. Perhaps they are all in error.—Joseph Smith says that the Lord told him “to join himself to no sect, for they were all wrong.” After stigmatizing and ridiculing the various Churches as apostates on account of these supposed *vital* differences, he has brought his unsuspecting auditor into a state of infidelity, or, as he would say, “prepared the ground.”

“Who shall set them right?” asks the Mormon. “Uninspired men have tried, and failed. Then an inspired man,—a prophet, is necessary. What objections have you to a prophet? They have been in days gone by, and may be now. Joseph Smith is a prophet; he saw an angel. Who can deny *that*? Nobody.”

The auditor generally approves thus far, “if the ground be properly prepared,” and the question naturally arises, “What says the prophet?” “Ancient Christianity must be restored?” “That is what we want.” “Repent of your sins and believe in Jesus Christ.” “All right.” “Be baptized, by immersion, for remission of your sins.” “Stop a bit. Is that in the Bible?” “It is.—Acts ii., 38, ‘Be baptized every one of you, in the name of Jesus Christ, for the remission of sins.’” “So it is!” “Well now does not that prove Joseph to be a prophet from the Bible? Who could give you the information besides him?” “But does it not mean something else?” “No. We take the Bible, literally, as it stands.”

The above is the general mode of reasoning from the Scriptures, and many really good and honest men have been deceived by it, expecting to arrive at Christianity as it was in the days of the apostles, with all its peculiar gifts and miracles. If a man asks for an evidence of divine appointment, the Elder immediately usurps the position of Jesus Christ, and says, “There shall no sign be given.” “A wicked and an adulterous generation seeketh after a sign.” “If any man will do the will of my father, he shall know of the doctrine whether it be of God, or whether I speak of myself.” The best course to pursue is that related by Dr. Cox, which is sure to put an end to the matter. There are thousands

who have tried them for ten or fifteen years in faithful obedience to their commands, and at the end of that time, they are just as they were, with this exception,—they have given their labour and time for nothing,—they have been continually subject to the insults of their “superior officers,”—they have neglected their wives and families, and, in their temporal circumstances, have brought themselves to ruin and beggary. The Mormons have taken everything from them, and given them nothing in return.

The following anecdote, with respect to “sign-seekers,” affords much merriment to the Saints in their meetings. About two years ago, the brethren at Ashton, or Staleybridge, (I forget which,) went to preach in the open air. The subject was principally about miracles, such as healing the sick, casting-out devils, etc. The audience hearkened to them very patiently until the speakers had done, when a gentleman went up and asked them to show him a “sign.” “O,” said the Elder, “I cannot show you a ‘sign’ here; but if you will come with me I will show you one.” With that the Elder came down from the cart, and went through the town, the gentleman and all the people following him. When he had dragged them about a mile, he turned down a little street, and stopped at a door opposite a public-house. The crowd gathered round him, to see what he would do, expecting, of course, that he was about to operate on some cripple in the house; but he ordered them to stand on the other side of the street, and when in the position he required them, he said, “Now, you have come all this way to see a ‘sign,’ hav’nt you? Yes you have, and I’ll show you one.” All the people were watching in anxious expectation. He put his left hand on the latch of the door, and pointing to the public-house with his right, shouted out at the top of his voice, “There’s a ‘*sign*’ above your heads,—look at it, and be satisfied!” With that he sprang into the house, (for it was his own,) and locked the door. The people looked up for the sign, and there beheld—*The Bull’s Head!* The miracle was instantaneous; and the folks appeared sheepish enough, but still they could not help appreciating the wit of the Saint whom they had so obligingly escorted home!

While the above is looked upon as a capital joke at the expense of the gentiles, the affair of Dr. Cox is stigmatized as persecution.

The following is about the style in which Elder Blackburn proved that Joseph Smith was prophesied of in the Bible. In a lecture at the Mechanics’ Institution, Manchester, he said:

“It’s easy enough to prove from the Bible that Joseph Smith is to be the prophet of the last days. In the first place, it’s said in the Bible that Joseph should save Israel; can anybody deny that now? No; well then, that’s *Joseph!* Now we want Smith; where shall we find that? Not in the Bible, says you. But wait a bit, and we’ll see. Now names always mean something; Jesus means Saviour,—that you all know. Well, Smith means some-

thing; and what does it mean? Ask any little lad where he can get a chain made for his father's cart, and what will he say? Why, at the smiths, to be sure! Then, Smiths are chain-makers; and isn't it written in the Bible, that in the last days they shall bind old Satan with a chain? Well then, who is to do it? Why the *smiths*, to be sure!—*Joseph Smith*, according to prophecy, as I told you!" The Saints were wonderfully built up and edified.

We should naturally suppose that the Mormons are guided by their own publications, and that in all cases they would prove an infallible source of appeal. But such is not the fact. A gentleman, in an 'Anti-Mormon' meeting a short time since, expressed a degree of surprise that individuals should *now* come forward to put down Mormonism. "Some fifteen years ago," said he, "when P. P. Pratt first came to Manchester, I, together with a number of other gentlemen, formed ourselves into a committee for the purpose of investigating the Book of Mormon. After carefully examining it page by page, we came to the conclusion that it was one of the vilest compounds of nonsense ever offered to insult the public."

From this examination of the Golden Bible, they considered they had put an end to Mormonism! They had never touched it;—they had never even seen it! Since they thus put the extinguisher on Mormonism, upwards of 100,000 individuals have been baptized by the Mormon Elders! I make these remarks, not to disparage the labours of any persons, but to show that Mormonism is not what it appears to be. The authorities of the Church are perfect infidels to their own works, and all their publications and *public* speeches are but shells,—the *toad* is inside; and when you have destroyed one shell, he crawls into another, and, like the camelion, changes his colour according to circumstances. That toad is what they call "*the living priesthood*," which gives a man the right to alter, annul, or make laws as he pleases, and by this means hundreds have been *legally* robbed, tortured, and eventually murdered.—There is no law among the Latter-day Saints except that which comes from a superior officer; his word justifies everything. Brigham Young said to the people of Utah, "This congregation has heard brother Orson Pratt scan the validity of the Bible, and I thought by the time he got through you would not think a Bible worth picking up if you found one in the street." "This we have known all the time, *but it suited my purpose very well when I was preaching in the world.*"—*Journal of Discourses*, vol. iii., p. 116.

The following circumstance will illustrate the subject better than any words I can make use of. Elder Wheelock had long persecuted one of the English brethren on account of some supposed insult offered to him, and determined to put him out of the Church. The English brother was tried some fifteen times on various charges, and on each occasion was acquitted by

the council. Wheelock was much chagrined that he could not effect his purpose by means of the council, and at last commanded the president (Elder James Walker) to cut him off whether the council would or not. The proposition was made, and one of the elders stood up to oppose, saying it was contrary to the law of the Bible, the Book of Mormon, and the Book of Doctrine and Covenants to cut a man off under such pretenses.

"I have received counsel," said Walker, "and must carry it out. *The Bible, the Book of Mormon, and the Book of Doctrine and Covenants are nothing to us,—but we are governed by a living priesthood.* And I propose that this brother be cut off from the Church."

The motion was put; several held up their hands against it.

"Why didn't you hold up your hand *for* the motion?" demanded the president from a Scotchman.

"Because there is nothing like law or justice in it." was the reply.

"Will you hold up your hand, sir?" was again demanded.

"I cannot see it in your light.—Let me give my reasons," said the Scotchman.

"Tush! tush!" said the president, "Will you put up your hand, or be cut off?"

"Our law says——,"

Here the president interrupted him in a great rage, and said,

"I propose that this brother be cut off for *rebellion against counsel!*"

The motion was passed, and he was turned adrift. The others went through the same ordeal with similar results. On leaving the council, the Scotchman went up to an old Elder and asked him why he had not put up his hand against the motion, to which he replied, "Had I lifted up my hand, I should have been cut off like yourself, and lost my standing in the kingdom."

This is Mormonism, and it has no more to do with the Bible than the man in the moon. The above affair occurred in the Manchester council, and the Mormon Elders, who are now preaching in this city, are the men who sat in that council, and dare not act according to their own laws.

CHAPTER VIII.

How the Author was Baptized, and what occurred.—How he got the Gift of the Holy Ghost, and what it was.—A Mormon District Meeting, and what they do there.—Various kinds of "Unknown Tongues."—How they fail.—The Interpretations.—And how they fail.—Elder Dunn and the "bit of Latin."—The Gift of Discernment.—F. D. Richards, Elder Wheelock, and Baron Count Orsina de Hoen.

It is now my intention to describe my personal experience among the Mormons, and, if the reader will accompany me, I will cheerfully do my best to make the subject as plain as possible. But before proceeding, we will take the following quotation, as a general declaration of their superior authority and power, and it will be for the reader to judge whether they are justified in their assumption or not.

"The various officers called of God to administer in the affairs of his government, are apostles, prophets, bishops, evangelists, elders, pastors, teachers, and deacons. God has only one way of calling these officers, and that is by *new revelation*. No person was ever authorized to act in the name of the Lord unless called by new revelation. Paul says, (Heb. v 4.), 'No man taketh this honour unto himself, but he that is called of God as was Aaron.'" "But there are certain petty governments, called churches, which claim divine authority, and consider their officers authorized to act in the name of the Lord." "All their administrations are worse than in vain—they are a solemn mockery in the sight of God. It is a grievous sin in the sight of God for any man to presume to baptize, unless God has authorized him by new revelation." "All persons who shall suffer themselves to be baptized, or partake of these ordinances through the administration of these *illegal and unauthorized persons*, after having been duly warned of the evil thereof, will bring themselves under great condemnation before God, and unless they repent of that sin they can in no wise be saved. The twelve apostles were called by new revelation, but that did not authorize Paul, Barnabas, Timothy, nor any other person. Each one had to receive a separate call by new revelation for himself." "If any person would have authority, let them obtain a new revelation from God, as his servants always did in ancient times, and if they officiate without such new commission, then know assuredly that they are impostors." "Jesus said, Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." "Where is there a man to be found among all the Catholics or Protestants

who has been endowed with even the power of working miracles, to say nothing of the still greater power communicated in the gift of the Holy Ghost?" "The ordinance through which the Spirit is administered, is the laying on of hands."—*Millennial Star*, vol. x., page 321 and 322.

By the side of this, as a sort of straight-edge, we will put the following words of the Saviour:—

"Beware of *false* prophets, which come to you in sheep's clothing, but inwardly they are *ravening wolves*. *Ye shall know them by their fruits*."—*Matt. vii.*, 15.

Being told by the Elders that I could not obtain a knowledge of their principles, unless I did as they directed me, I determined to take their ways instead of my own, that there might be no mistakes. Baptism by immersion being the first ordinance presented to me, I prepared to obey it.

In the month of February, 1848, I made an arrangement with Elder Stell, of Hulme, that he should baptize me. About half-past seven o'clock in the evening we started off for a place called "Hough Ends Clough," in Chorlton, the usual place of baptizing, which we reached after about an hour's walk. The spot is beautiful, and well adapted for the purpose, being secluded from all Gentile observation. The Clough itself is a plantation, or wood, well set with trees, through the midst of which runs (or did at that time) a stream of clear water, one of the feeders of the River Mersey. Of course, I expected we should do our business very quietly by our two selves, but was much surprised to find, when we arrived, about twenty or thirty brethren and sisters assembled to watch the ceremony; but how the information had been conveyed to them, I was at a loss to know, seeing I had requested it to be a somewhat private affair. The moon shone beautifully through the trees, and reflected her silver shadow on the rippling stream, as we paced along its winding banks in search of a suitable place; and the females, although they kept up a tremendous clatter with their tongues, yet they lent a pleasing novelty to the scene. The spot fixed upon is a bend in the stream, where the water ranged from three to four feet deep. Beneath a large tree, on the green sward, one of the Elders made a prayer, to the intent that we might go into the water and come out again *safe*, and be the better for what we had done; to this we all said "Amen." Elder Stell now began, *sans ceremonie*, to undress, and commanded me to follow his example. "But what shall we do with the women?" said I. "O, never mind them, they'll 'cut their stick,' when they see you begin," was the reply, (and he was a true prophet,—for it came to pass.) Off went one article of clothing after another, until we found ourselves in a state of perfect nudity.—It was dreadful cold! The Elder went in first, and I followed. When all was ready for the performance to begin, the females came and stood on the banks of the stream,

to watch us. The Elder stood by my side, took both my hands in his right hand, and putting his left behind my head, laid me very comfortably on my back in the water, saying at the same time :—

“I, being commissioned of Jesus Christ, baptize thee in the name of the Father, the Son, and the Holy Ghost, for the remission of thy sins. Amen.”

No sooner was my head above water, and I felt my feet again, than I made a rush from the watery element to *terra firma*, leaving my companion to get out as best he could. The Saints struck up a Mormon hymn, while two or three of the brethren gathered round me, and gave me an extraordinary good rubbing with a rough towel, which in a few minutes transported me from the torrid zone to a tropical climate. Before I went into the water I was a Gentile and an alien, but now, being born again, I entered into the brotherhood in first-rate style; the consequence was, they flocked round me in groups, to wish me happiness on my advent into the new family.

The ceremony being all over, we prepared to start on our way home; the Saints struck up another hymn of triumph over the devil's kingdom, while the Elder, taking from his pocket a short black pipe, gave it a scientific knock with his hand, filled it with the precious weed, struck a light on the trunk of a tree, and, with all the devotion imaginable, puffed away, to the praise and glory of—nobody knows who! Singing continued all the way back, and we arrived at our homes at about eleven p. m., where we partook of a collation of bread, cheese, and beer, and separated pretty early next morning.

The Elder who baptized me, requested me to make “a bit of poetry,” on the occasion, and send it to the *Millennial Star*,—which I did; and, with your permission, I will here insert it as a curiosity. Elder Orson Pratt sung it at one of the tea parties, I believe, to the tune of “*The Old House at Home*,” but how he managed that, I cannot tell, inasmuch as it is two lines too long for the tune. Here it is :—

“Oh! water, I love thee; thy stream as it flows,
Both cheers and revives me as onward it goes.
Ne'er panted the hart for thy sweet cooling drink,
Nor hung he his tongue, nor lay on thy brink;
Nor drank with more joy than I did esteem,
The pure cleansing liquid that runs in thy stream.
The night was serene, and the stars sung their glees,
While the nightingale's song ran along with the breeze,
The grass seem'd to smile as it stood on the green,
As I was immersed in the pure liquid stream.
How grand was the scene, in the sweet woodland air,
As we knelt on the sward for the purpose of pray'r;
Of such a glad spot not a mortal can dream,
Unless he goes with us to bathe in the stream.”

Millennial Star, vol. xi., p. 160.

Having been thus baptized by one having authority, we may naturally look for certain peculiar results arising from such an important ceremony. Your mind will be carried back to the time when John the Baptist baptized in the River Jordan, when the Saviour came to him and passed through the same ordinance. We are told that "He went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." But there were no heavens opening for me; no voice from the clouds, designating me a beloved son; there was no dove lighting on my head;—perhaps the darkness of the night obscured our vision. Still there was something about the ordinance, after all, particularly satisfactory to me as an individual, for, being a conscientious believer in adult baptism, I felt that I had discharged a duty binding upon me in that respect.—But so far as supernatural manifestations were concerned, *there were none.*

From the quotation at the head of this article, it will be seen that the Mormons claim the exclusive right of having the power to confer the gift of the Holy Ghost; God himself cannot confer it, only through them. "The ordinance through which the Spirit is administered is the laying on of hands," and consequently those who have not had the hands of the Elders laid upon them cannot have received the Holy Ghost. I attended to this ordinance, which was performed with much ceremony.

On the Sunday afternoon following my water baptism, I attended the meeting of the Saints in the Hall of Science, Manchester. This was a large square room, well filled with brethren and sisters, who had assembled for the purpose of receiving the sacrament of bread and wine, and holding their usual Church meeting. I no sooner entered the room than I became the "observed of all observers," all eyes being fixed upon me as their new-born brother. I seated myself in the most obscure part of the room I could find, in order to screen myself from the scrutiny of my too inquisitive relations. After singing and prayer, the presiding Elder gave out the notice, that if there were any persons present who had been baptized and had not had hands laid upon them for the gift of the Holy Ghost, they must sit on a certain form placed near the stand. A person led me to the top of the room, where I sat myself down on the form; the three principal Elders came down from the platform and surrounded me; they then put their hands on my head, and one of them delivered the following speech in a very solemn and distinct tone:

"Dearly beloved brother, we, the servants of the Most High God, lay our hands upon your head in the name of Jesus Christ, and by virtue and authority of the Priesthood invested in us, to confirm you a member in the Church of Jesus Christ of Latter-Day Saints; and, inasmuch as you have been baptized for the

remission of sins, we say unto you, that your sins are all forgiven you. And also, by the same authority, we give and confer upon you the gift of the Holy Ghost, which shall be in you as a well of water springing up to eternal life; it shall show you things past, things present, and things to come, and guide you into all truth. Which blessing we seal upon you in the name of the Father, the Son, and the Holy Ghost, and by virtue and authority of the Priesthood invested in us. Amen."

During the delivery of the above, perfect silence reigned throughout the assembly, and at the conclusion one general response of "Amen," ushered forth from every faithful heart as well as my own. I was then conducted to my former seat, the sacrament was administered to me, and the proceedings of the meeting continued as usual. At the conclusion of the service, the Saints flocked round me to give me a hearty welcome among them, and seemed quite happy in receiving me into the "holy brotherhood."

The question of the peculiar manifestations may again occur to your minds, seeing I had passed through this important and solemn ceremony. In the Acts of the Apostles, xix. c., we find St. Paul baptizing twelve brethren in the name of Jesus Christ, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake in tongues and prophesied." In my case there were no such manifestations, but after attending to all this ceremony, I remained the same individual as I was before, both temporally and spiritually. My experience is the experience of all, and when you have heard one, you have heard the rest. 'Tis true that some feel elevated and excited in these ceremonies, so much so, that when they get up to speak they shout and stamp like buffoons,—but that is not the Holy Ghost. I have known many of these persons who were accustomed to call at the "gin shop" on their way to meeting, and have actually heard them get up and speak in tongues and prophesy wonderfully, when they have been *beastly drunk with whisky!* I need not give the names of any of these individuals so filled with "the spirit," but simply say, that the Saints in Manchester *know* the truth of what I say.

It is not to be inferred from the above that there are no "gifts" in the Mormon Church, far from it, for I have seen them "made manifest" (in more ways than one) thousands of times. This is the Saints' peculiar boast, as is said in one of their hymns:

"A Church without apostles, is not the Church for me;
The Saviour would not own it, wherever it might be.
But I've a Church that's called out,
From all false doctrine, fear and doubt;
A Church of 'gifts and blessings,'—

Oh, that's the Church for me!"

The sarcastic quotation above referred to, "Where is there a man to be found among all the Catholics and Protestants who

has been endowed with *even the power of working miracles*, to say nothing of the still greater power communicated in the gift of the Holy Ghost," shows that the working of miracles is but a very small thing in their eyes. The Scriptures adduced to sustain this point, are Mark xvi., 17 and 18; 1st Cor. xii. 8, 9 and 10; and James, v. 14 and 15; besides, all the miracles of Christ, his Apostles, and the prophets of old are brought to prove the doctrine; "and if such things were done in their days, certainly we can do the same in ours, with the same priesthood."

As the gifts are generally used among the Saints in their private meetings, of course, I cannot expect the Gentiles to have any idea of them, especially as the Saints hold the doctrine that to perform such things before "the world," is "casting their pearls before swine." But I intend, before entering on the subject of miracles, to introduce the reader into one of these meetings, and it will help to explain what may follow hereafter.

In Hulme there are four district meetings, which are held in private houses; and the number of members attending varies from thirty to fifty, weekly. The object in assembling thus is to make use of the gifts, sing hymns, and tell of the miracles that have been performed during the week. Suppose yourself, reader, in a kitchen, crammed almost to suffocation with the faithful; suspend yourself on that hook which hangs from the ceiling, (for there is no room down below,) and you will have a fair view of the proceedings; but be sure you do not say a word against Joseph Smith or Brigham Young, or I would not give a pin-head for your life. A table is in the middle of the floor, and on it two candles, (lighted, of course; some people say the Mormons meet in the dark, but that is not always true;) there is also a tray, pair of snuffers, and a bottle full of oil; that oil is olive oil, genuine, and unadulterated, nay more, it is consecrated oil,—the Elders have blessed it and purified it.—"By virtue of the Holy Priesthood I command all impurities to evaporate and vanish from this holy and anointing oil." The man sitting at the head of the table is the presiding Elder, and on each side of him are other Elders, then priests, teachers and deacons. That man in the two-armed chair, looking as ferocious as a pot lion, is an "American Elder," he has come all the way to "this *nayshun*" to build up the Saints. Those poor half-fed and half-clad male and female individuals, so huddled together on the forms and in the nooks of the house, are "the members,"—most of them young women and young men.

Their service commences with singing a hymn, during which time they all stand on their feet, with the exception of the "American Elder."

"Why does not the American stand up and sing with the rest?"

First, he is too lazy. Second, it would demean his dignity to join chorus with "the members."

One of the priests prays ;—he commences by invoking a blessing on "Brigham, and all the authorities in Zion," the editor of the *Millennial Star*, running through all the various gradations of priesthood "as established on the earth in these the last days." Their "enemies, persecutors and slanderers," come in for their share ; the Lord is requested to remove them out of the way, and take them to himself. Sometimes the praying-man gets into a passion, while he is telling the Lord how some Gentile has called him a "*Latter-Day Devil*," in a mistake, instead of a "*Latter-Day Saint* ;" he hopes the Lord will see to it, and make a severe example of him ; "may he be cursed from the crown of his head to the soles of his feet, and may his persecuting tongue cleave to the roof of his mouth, as a terror to the world and a testimony to thy Saints." The wind-up of all this is a general "Amen," from all parts of the house.

The next is another hymn, which the president gives out :

"There's a feast of fat things for the righteous preparing,
That the good of this world all the Saints may be sharing ;
For the harvest is ripe, and the reapers have learn'd,
To gather the wheat, that the tares may be burn'd."

The spirit is now beginning to move in the meeting, like the steam in a railway engine, at first slow, but increasing with every puff, puff, until high-pressure-express is attained. The president then delivers an oration, in which he ridicules all religious sects but his own ; "they are the true-born sons of Zion." He rejoices to have the company of Elder Jonathan Notions, from the land of Joseph, and hopes the Saints will not be afraid of him, but get up and bear their testimonies that his heart may be cheered. "Don't be bashful, brethren and sisters, but get up, and brother Notions will give us something good when the "spirit moves."

That young man in the corner there, next to that young woman, has had a dream, he gets up to tell it :—it was about Zion ; he thought he was there, with young sister So-and-so, who now sits by his side ; he dreamt he had seen Brigham, and it was "all right," for he had ordered them both to go into the temple together ; hopes it is a true dream, and begs the Saints will pray for him that it may come to pass, and then sits down.

Sister So-and-so is quite overcome, that was her voice that was loudest in the "Amen" to Brother Whats-his-name's prayer. She cannot sit still,—she must get up. She has had a dream too ! She would not tell it, but it's such a testimony,—just like Brother Whats-his-name's ! She dreamt she was with him in the temple ; felt happy !—Such a delightful sensation in the holy place. Saw things she never saw before, and language cannot express. Hoped she might prove faithful to the end, with Brother Whats-his-name, that their dreams may come to pass. The sister sits down with her eyes deluged in tears, and a responding "Amen" from all present, particularly from Brother Whats-his-name.

No sooner is she set down, than up jumps one of the Elders, whose boiler is almost bursting, (the steam is now a tremendous height!) he puts forth his arm, stretches out his neck, shuts his eyes, and at the top of his voice exclaims, (*prestissimo*,) "O me, sontra von te, par las a te se, ter mon te roy ke; ran passan par du mon te! Kros krassey pron proy praddey, sin von troo ta! O me, sontrote krush krammon palassate Mount Zion kron cow che and America pa palassate pa pan pu pe! Sontro von teli terattate taw!!!"

"What's that?"

It's a "tongue." He has exploded like a shell! He falls back into his chair exhausted and drenched with perspiration! The meeting is electrified; hairs gain strength and prick themselves up like porcupine's quills!

Simultaneous with the the last "fiz" of Elder Shell, Priest Rocket jumps into his place:—(gesticulation and time, as Shell,)—"Yea, beloved sister, thus saith the Lord unto thee, be thou humble and obedient to the priesthood that is placed over thee, and thou shalt be gathered unto the land of Zion, and see the temple of the Lord; yea, thou shalt have thy washings and thine anointings, and thou shalt receive thy blessings! Yea, beloved sister, be thou faithful and obedient, and thou shalt have the desire of thy heart; yea, beloved sister, thou shalt be a mother in Israel, and thou shalt be great, yea, if thou art only humble and faithful, thou shalt be a Saviour on Mount Zion, and receive thy exaltation in the kingdom of God! Be humble and obedient, dear sister, and these are thy blessings, in the name of Jesus Christ." "Amen" unanimous and enthusiastic!

"Well, and what's the meaning of all that?"

That is the interpretation of Elder Shell's "tongue." Yonder man in the corner is getting ready for a hymn; he cannot hold any longer;—steam's up, it must come out:—(tune: "*O, the Bonny Breast-knot*," with hands and feet accompaniment,)

"O the merry, O the merry, O the merry Mormons,
I never knew what pleasure was,
Till I became a Mormon!"

Sister gets up: It's a good meetin, brethren; yea, my heart rejoices i'th' work; I know it's true, and nuffin else is. I wur taen bad wi't' bally-warch tother neet, an I thout I'd send for th' Elders to anoint me. I thout I should a deed, and I should, if I hadna gotten better. They coom, un they laid ther hands on me, un they anointed me wi' th' oil, und I've bin gettin better ever sin. Pray for me, brethren, that I may be faithful and obedient to th' priesthood in aw things, and I'll pray for yo'."

Another hymn, (tune, an old Irish Jig, with accompaniments as before.)

"The light of truth begins to shine,
On this benighted soul of mine :
I'll raise my voice in humble prayer,
That in its blessings I may share,
And go to California !

It is the land that Joseph bless'd,
Where Israel's seed should be at rest,
And Jacob he was not behind,
Though many years had made him blind,
He fix'd on California !

The mantle which our Joseph wore,
It has been sought by half a score ;
The Lord he knew the very man,
Before it fell on Brigham Young,
He's gone to California !"

The president now rises to call the meeting to order, he has a revelation to give them before they dismiss ; it is this, the Saints are to pay a day's wages on the Saturday night following,—it is for the purpose of presenting Elder Jonathan Notions with a gold watch, and hopes that none of them will "keep back part of the price," lest the fate of Annanias and Saphira should come upon them.

Elder Notions, who has been asleep during the time of the meeting, rouses up and says, "I calculates yourn had a splashin' meetin' here ; and I guesses yourn had a great deal of the spirit. Well, where did you get it ? I 'spects *we* brought it from our *kendrey* before you had it. We have been mobbed, and driven, and shot at *for you* ; then do as your president has told you, or else you cannot have salvation in the kingdom."—Benediction.

The above is a faithful description, only I have omitted the names of the individuals concerned in it.

There are various kinds of tongues among the Saints, the one given above was used by Elder John Dunn, and is still copied by the members of the Church. Another tongue, generally made use of by an old lady attending the Manchester branch, runs in "P's," thus :—"Pe pepepe pa pa ! Pa pa pepepe pa ! Pa pepepe pa pa pa !" This repeated three or four times over forms the tongue.

The first district meeting I attended was in Stott-street, Hulme, presided over by Elder Dunn. Now John Dunn was an Elder of long standing and great influence in the Church, he possessed the gifts and blessings to an enormous extent, particularly the gift of tongues, interpretations and discernment of spirits, in fact, there was nobody like John Dunn. The first time I went to the meeting he fixed his keen eyes upon me in a very mysteriously-knowing sort of a way, and stretched out his neck towards me like a goose. I had no notion of what he was at, and while thus wondering, he broke forth as follows :—"Yea, beloved brother, thus saith the Lord unto thee, behold thou art of the blood of

Ephraim through the loins of Joseph, and thou shalt," etc., etc. This he called the discernment of spirit, he knew what blood I was of,—“the blood of Ephraim through the loins of Joseph,” “a crack breed,”—the North American Indians! Not understanding the etiquette of the meetings at that time, I was cogitating within myself whether it would be right and proper to thank him for the compliment he had just paid me, when I was agreeably relieved of my embarrassment by some gentle female voice behind me breaking forth in tongues. This tongue ran in “T’s,” and is certainly the most musical of all the tongues, and on this occasion it was the sweeter on account of its opportune arrival. This is it:—“O, me, terrei te te-te-te! O, me, terrei te! Terrei, terrei, te te-te-te! O, me, terrei te!” When she had repeated this three or four times over, she dropped into her seat as quiet as a lamb. Elder Dunn gave the interpretation as usual. These three specimens may be said to be the fathers or mothers of all the tongues made use of among the Saints, the variations simply being the placing of one word before the other, and making more frequent repetitions.

The tongues are the result of excitement; I never heard them used only under excitable circumstances, and by individuals subject to such influences. Those who speak in tongues are generally the most illiterate among the Saints, such as cannot command words as quick as they would wish; and instead of waiting for a suitable word to come to their memories, they break forth in the first sounds their tongues can articulate, no matter what it is. Thus:—Some person in the meeting has told an interesting story about Zion, then an excitable brother gets up to bear his “testimony,” the speed of speech increases with the interest of the subject: “Beloved brethren and sisters, I rejoice, and my heart is glad to overflowing,—I hope to go to Zion, and to see you all there, and to—to—O, me sontro von te, sontro von tene, sontro von te! O me palassate se!” etc., etc. Here it will be observed that he breaks off into the tongue in the height of his excitement, and when fast for words in his own language. This excitement is understood to be the work of the Spirit. John Dunn used to embellish his tongue with several tragical interjections, such as, *Ah! Oh! Tash! Tranya!* etc., and suit the action to the word, which had a very good effect in “astounding the natives.” But none of the modern Saints can come out in the style he did.—He was the Mormon Kean in the “gifts.”

But the highest angel in heaven is liable to fall, and frequently the highest pinnacle of fame, is the most dangerous spot in the universe.—Such was John Dunn’s position. There was a young man in the branch, of an exceedingly quiet and inoffensive turn of mind,—he made no pretensions to anything more than minding his own business; but he did not believe in the interpretations given to the tongues. The Elders told him that if he could

not understand it, he must "shelve it," until such time as he had more faith, but still they preached the doctrine to the people that they must "prove all things, and hold fast that which is good." He determined to take the admonition to himself; and the plan he adopted was this:—He had in his possession an old Latin book, from which he extracted a leaf, and got a gentleman to give him a written translation, which he kept in his possession. He then committed the Latin to memory, so as to be able to speak it fluently in the meeting of the Saints.

At that time the Saints' meetings were well attended, both by Saints and sinners. The weak brother selected Sunday afternoon for his "trial scene." As usual, the attendance was large, a good number of strangers, some of whom he had brought with him to see the gifts manifested. On the platform sat a host of Elders, and in the principal place sat Elder Dunn. They commenced with a right good spirit, and soon the steam was up to the required height; one had a psalm, another a prophecy, another a tongue, and another an interpretation; they went off like shots from a rifle. Dunn, of course, was in his glory, and gave the principal interpretations. In the midst of this whirlwind of spiritual pleasure, the young man very timidly stood on his feet, and, in a trembling voice, stammered forth his bit of Latin. No sooner had he resumed his seat, than up jumped Elder Dunn and thundered out an interpretation; and a famous one it was too, for although the tongue did not occupy above two or three minutes, yet the interpretation was spun out to an enormous length, detailing the glories of the latter-day dispensation. The Saints thought this a grand display of power, and rejoiced the more on account of the presence of so many gentiles, whom they naturally expected to convert to "the true Church and kingdom." When Elder Dunn had finished, he sat down, saying at the same time, (as is usual in such cases,) "That is the interpretation by the Spirit of God;" and all the Saints, in a glorious triumph, echoed a loud "Amen!" The Elders looked at each other with a self-satisfaction not to be described, while Elder Dunn, although nearly smothered in his own sweat, stood about six inches higher than he did before in the estimation of the Saints;—and he knew it too. When the fume of the excitement had subsided, the brother stood up, and in a firm and determined voice, such a one as only quiet people can make use of, (when goaded to extremities,) said, "Brethren and sisters, I have long doubted the gift of tongues and the interpretations, and was desirous to know the truth of them. I have sought in secret prayer to understand them, but have had no testimony as yet." The Saints looked at him, wondering how he could doubt it, after what he had heard. "But," he continued, "the Elders told me to 'prove all things, and hold fast that which is good;' and I have done so, and have to tell you that that which I have spoken this afternoon, is not an unknown

tongue, as you suppose, but it is Latin, which I have committed to memory; nor has it any reference to the latter-day glory, as interpreted by Elder Dunn; but, on the contrary, it is a leaf out of the *First Book of Julius Caesar's Gallic Wars*. Therefore, my brethren and sisters, I now bid adieu to all such nonsense." This, spoken in a *peculiarly-distinct* tone, threw a consternation into the meeting not to be described by me. The Saints and officers looked at each other as if the "end of all things" was at hand. But Brother Dunn! aye, poor Brother Dunn!! He was as white as a sheet;—a pitiable object, nearly dropping into his shoes with shame! All eyes were fixed upon *him*; but he hung down his head as if he had been struck by one of the thunderbolts of Jove; and his "phiz." actually indicated nothing at all, except we may call a strange unmeaning vacancy, something;—he was literally and tee-totally "*Dunn*" and dumb!! A few minutes of silence followed this sudden change in the wind, which in such a case, appeared to be hours; the president whispered to the priesthood around him, as if making some proposition to them;—they nodded assentingly. At last, the president stood forth to relieve the embarrassment of the meeting, which by this time had become even painful. What was his object? Was it to chastize Elder Dunn for his deception in pretending to give "interpretations by the Spirit?" No; but to the astonishment of wondering humanity, he proposed that the brother, who was so weak in the faith, should be cut off from the Church *for deceiving the Elders!*

This young man has a fair representative in Thomas, as mentioned in John, xxii., 25, but the Elders did not act like another individual mentioned there. Thomas doubted the resurrection of Christ, and said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." The benevolent Teacher replied, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side."

Another little mishap in the "Interpretations," occurred a few months ago. While president of one of the districts in Hulme, I had in my flock several persons from Wales, including an Elder and his family and a few members. There was one, a first-rate young woman among them, but she could scarcely speak a word of English; and, as a consequence, when she came to the district meetings, she could not speak and enjoy herself with the rest. It being my business to look after her spiritual developement, I gave her counsel to get up and speak in her own language, at the same time instructed the Welsh Elder to translate it for the benefit of the Saints. He did so; and by this arrangement, our meetings were made very interesting. It so happened that she went to the meeting room one Sunday afternoon when I was out in the country; there were several strange Elders present from

another branch, which had just been joined to ours, and one of them was very "fast" in giving interpretations. The meeting proceeded at a good rate, and several of the females got up and spoke, and among the rest, the Cambrian girl rattled away with her darling Welsh. The Elder, who generally translated for her, was a slow, quite man, and therefore waited patiently until she had done; but before he could stand on his feet, the "fast man" was up, giving the interpretation by the Spirit. Those who understood the state of affairs, hung down their heads with shame, while he stretched himself on the form with all the dignity of a hero who had been doing wonders.

When I came home, some of the Saints told me all about it, and were sorely afraid of its getting to the ears of the Gentiles. On inquiry, I found that she had been speaking about her own personal troubles and difficulties, and the things she had to encounter in her daily life; while the Elder in his interpretation, (as usual,) made it appear as if she was talking about Salt Lake Valley, and all the rest of it.

The Saints profess to speak in tongues like the Apostle of old; they cannot do it. The Apostles spoke in *known* tongues on the day of Pentecost. Men were assembled from twelve or fourteen different nations, and they said, "How hear we every man in *his own tongue wherein we were born?*"—Acts, ii., 8.

"Wherefore, *tongues are for a sign, not to them that believe, but to them that believe not.*"—1 Cor., xiv., 22.

All the Mormon Elders who go into other nations, either learn the language before they go, or when they get there. We have not a single instance in which an Elder has become possessed of a language by supernatural power. Elder Liljinkvist, a German, was requested to address the Conference in Manchester; his objection was, that he had not acquired sufficient English to do it. It was proposed he should speak in German, which he did, and Elder Riser, (who had studied both languages,) translated for him as he went along with his speech.

Again, it was found necessary that President Richards should go to Wales, a short time since, to give the Saints in that principality certain important instructions. In one portion of the country where he had to speak, he was told that the Saints did not understand English; he found great fault with the Elders for not teaching them the English language.—He spoke through an interpreter. In referring to this visit in one of the *Stars*, he says the Welsh Saints lost a great deal of the Spirit through not understanding what he said. Why did he not do as the Apostles of old? Every man might then have heard the gospel in the "tongue wherein he was born."

In 1853, a question of great interest engrossed the attention of the Manchester council. There were thousands of foreigners in Manchester who had never heard "the true gospel," but were

dying daily "with all their imperfections on their heads." The necessity of instant movement on our part was imperative. "But who understands the languages?" was the ready question, quite forgetting the gift of tongues. One Elder was appointed to learn French from the *Popular Educator*, and another to learn German. The French missionary (to be about to be) applied himself to his study, but before he had made any particular progress, he emigrated to America. The German missionary did not emigrate, but became so engrossed in the business of this world as to forget the immortal souls committed to his care. Need I say that the French and German mission in Manchester began and ended in smoke? it is already understood.

In October last, the Apostle, E. T. Benson, visited Scandinavia, (without purse or scrip, of course,) and after riding about from city to city in princely style, himself and cortege arrived at Stockholm. He condescends to give the following description to the starving Saints in England. "Stockholm is a beautiful place. It is built on seven islands, and is rendered still more interesting by its splendid buildings, rich groves of timber, and fine bay, intersected with islands. We visited the palace, and saw some splendid suites of rooms, galleries of paintings, and statues. We attended meeting on the 24th, and addressed the Saints, who met together, numbering thirty, *Brother Widerborg acting as interpreter*. We left next day for Ystad, per steamer *Ganthoid*, and arrived there at half-past one, a. m., on the 28th, after a very rough passage. Women porters were on the landing waiting the arrival of the steamer, and two of them carried our luggage on a bearing barrow to the hotel. We proceeded the same day, by carriage, through a farming country, to Malmö."—*Millennial Star*, vol. xviii. p. 731. It is worth the while of a Saint who pays his tithing to carefully read the whole of this tour of E. T. Benson.

To show the reader that the Mormon authorities are perfect infidels to their own professions, I select the following paragraph from two or three pages on the same subject. The apostle F. D. Richards, in his editorial says, "Not only presidents of conferences where the English language is not spoken, but the president of each branch, and the travelling Elders should turn their attention to this subject, and let no opportunity pass of acquiring a knowledge of the English language."—*Millennial Star*, vol. xviii., p. 823.

The people, on the day of Pentecost, had not to learn the language of the Apostles, but every man heard in *his own tongue*. A Saint will say to me, "Why, brother Hawthornthwaite, do you deny the gifts and blessings? Are they not in the Bible? Have you not said you believed in them?" My answer is this: I do believe in the "gifts and blessings," and miracles too;—always did. The Bible is full of miracles; but they belong to the Bible. The Elders told us they could do the same things, and I believed them, as well as you. They vilified and calumniated the Christian

missionaries who went to preach in foreign lands, because they *studied* the language of the people to whom they were sent, and sneeringly asked us why the missionaries did not get the "gift of tongues!" Tongues and interpretations are required by the Elders to preach in France, Germany, China, India, Wales, and even in Manchester here. Why do the Elders lose their precious time in *studying* the languages, while the people are dying for lack of knowledge? "Tongues are for a *sign*, not to them that believe, but them that believe not;" then why do not *the Elders* get the "gift of tongues?" Why? can't you tell? Between you and me, my dear brother, (it's of no use telling the Gentiles,) but we are swindled; and the American *Apostles* have proved themselves to be the most villainous *Impostors* you ever knew! You may tell them so, and I'll bear your iniquity.

A case is mentioned by Lieut. Gunnison, I believe, as having occurred in Salt Lake Valley, during his sojourn there, which I cannot help inserting. A district meeting was held in one of the wards, and a goodly number of Saints had gathered to it, and among the rest, a very fastidious Yankee young lady, who prided herself in the gift of tongues. In one corner of the fire-place sat a mischievous-looking young rogue, who seemed bent on "taking down" the modest "Yankee gal." When the meeting had proceeded awhile, she got up and spoke in tongues, and what she said was in the tongue of "L." "O, me le, me li, me la! O, me la, me le, me li! O, me li, me le, me la!!" This she repeated three or four times over. In an instant, the youth sprang up to interpret the tongue, and said, "Our sister says, 'O, my knee, my thigh, my leg! O, my leg, my knee, my thigh!! O, my thigh, my knee, my leg!!'" He sat down, leaving the meeting convulsed with laughter at the expense of the young woman. But, however, the matter did not end here, for the next day he was summoned before council, to answer to the charge of giving a false interpretation. The youth stoutly denied that the interpretation was false, and called for proof. The case created much merriment among the spiritual supervisors, but no person being able to contradict him, the youth still contended for his "true interpretation."

The "discernment of spirits" is another gift professed by the Mormons. Now this gift would certainly be very useful in the "building up of the kingdom," if they only possessed it. All classes of society are so beset with impostors and counterfeits that even the most experienced are imposed upon. A benevolent individual will see a beggar in the street, his pitiable story melts the heart and unbuttons the pocket; an ill-spiced shilling is at once bestowed to relieve the distressed. The mendicant proves to be an idle and extravagant swindler, and the individual who has thus bestowed his charity, grieves that he had not the gift of discernment, that he might have withheld his hand in this case,

to have bestowed his bounty on some more worthy object. Civil, military, scientific, and even ecclesiastical authorities, are subject to the same imperfections, and have great need of the "gift of discernment," to keep undeserving men out of offices of public trust, as well as to save the people's money from being squandered on worthless projects. But if the gift be so necessary to those who have to cope with only temporary affairs, how much more so to those who have to contend with "spiritual wickedness in high places?" The "Big Souls" have to collect the "Big Souls" out of all nations,—and nothing but "Big Souls,"—there must be no "Gizzards" among them. Such is to be Satan's power in the last days that he will transform himself into "an angel of light," and if it be possible, "deceive the very elect." But the Mormons are endowed with power commensurate with the work they have undertaken, and should His Satanic Majesty appear, they have it in their power to "tell him who he is."

It is firmly believed by the faithful Saints, that Brigham Young can tell the whole history of a man, simply by looking at him. There was much talk among them during the late siege of Sebastopol; each officer boasted to his members what he could do if he were there; and if Brigham, or one of the twelve had been appointed in the stead of Raglan or St. Arnaud, the whole question of the Crimea would have been settled in the twinkling of an eye. But inasmuch as the English and French governments had not the "gift" to discern their own interests by calling to their aid such a man as Franklin D. Richards, who was at that very time in Liverpool, the favourable opportunity was allowed to pass, and the "gift of discernment," possessed only by the Mormons, was doomed to be exercised in the more humble and less obtruding circumstances of life. But here is a specimen which, in the eleventh hour, I snatch from oblivion, and hold it up as a pattern of superlative wisdom.

A young man joined the Latter-day Saints in Manchester, calling himself Baron Orsina Count de Hoen, the son of a German nobleman. He thus accounted of himself to Elder Wheelock:—He was the son of a German Baron, of vast property in his own country,—a Roman catholic. He had heard Elder Wheelock preach the gospel—somewhere; it came with power, and pricked him to the heart. He told his father he must become a Mormon,—he could not exist unless he did. His father refused, of course, and threatened to cut him off *without* a shilling, if he did. He lived under the merciless persecution of his father for some few weeks, when he determined to make his escape to England. The father hearing of this, locked him up, and placed a strong guard to watch him. One dark, cold, cloudy night, he descended the embattlements, unobserved, and made his escape. A dreadful out-cry ensues at the castle, and immediate pursuit is determined upon. He eluded their vigilance; found his way to Hamburg,

where a ship was waiting to sail; he jumped on board, just in time to see his persecutors come too late! They took shipping after him, but his vessel out-stripped theirs. He landed in Hull, and immediately directed his steps towards the interior of our island, by which means he effectually destroyed all traces of his whereabouts. At length he arrived in Manchester, breathed a free air, and, above all, had the extreme felicity of sharing the blessed company of such a dignified servant of God as Elder Wheelock!

Elder Wheelock was enraptured, folded him to his bosom as his own dear son in the gospel, and exhibited him to the Saints as a glorious trophy of the Latter-day dispensation. It had been prophesied on Elder Wheelock that he should be the means of converting a number of the gentry and nobility in this country, that he might take their gold and silver to Zion; and this was a fulfilment of it.

The appearance of the noble Baron was anything but prepossessing. He was below the ordinary height, dark hair, grey eyes, a cracked squeaking voice, and, what was most extraordinary, he could not speak a word of the German language. His dress consisted of black coat, vest and trousers, black cravat, patent leather boots, and a dingy hat,—all very much the worse for wear. He had on his finger a massive gold ring, which he exhibited to my wife as having cost forty guineas.

Not being able to discern anything like nobility about him, of course I became suspicious; the thing first attracting my attention was, his purely English tongue. In order to test him, I requested a friend of mine, who spoke German pretty fluently, to address the Baron in that language. One day my friend met him, and saluted him with "Wie befinden sie sich heute, mein Herr?" ("How do you do to-day, Sir?") The Baron, instead of replying to the question, contented himself with laughing, bowing and scraping like a pantaloon. My friend repeated the question more seriously, but the Baron was more confounded than before, and stammered out "I-I-I do-do-o- not-not know what you say, Sir." "O," said my friend, "I am asking you how you are to-day." "Indeed," said the nobleman, quite delighted, and shaking him by the hand, "I am very well, thank you, Sir, how are you?" not in German, but in English!

Wheelock was so over-joyed with his noble convert, that he took him to Liverpool at once, and introduced him to Franklin D. Richards, and while there, Franklin ordained him to the priesthood, and blessed him with his apostolic blessing! He sent him to travel and preach in the Manchester conference.

On the Saturday following, the Baron came to my house, and told me of his appointment. I asked him for his credentials, which he showed to me, duly signed by Elders Richards and Wheelock. As I had to provide for Wheelock and his followers,

so I should have to accommodate the Baron ; and I made this a favourable opportunity to question him on the state of his financial affairs.

"Baron," said I, "as I shall have to provide you with what you require, it is necessary for me to know your means of subsistence. How much money have you?"

He fumbled and shifted on his chair as if set on pins, and did not seem at all prepared to render up his accounts.

"You will excuse my plainness," I continued, seeing him so fidgety, "but the fact is, this is a matter of business, and I am a man of business, and you will readily perceive that you cannot feed on wind, and must have something more substantial."

"Well, you must know," said he, "I have not much money,—that is, in change."

"Well, a five pound note?"

"No," was his reply.

"How much have you then? Don't be ashamed to tell me."

"I have only one-and-fourpence," said he, "and that I owe to the woman where I stopped at last night."

This was what I expected. I advised him to go and pay the woman her money, and bring his boxes to my house, where he might have food and lodgings, to save further expense. He went, and returned in about an hour with his luggage,—a small bundle in a pocket-handkerchief, which, when opened, displayed a couple of shirt collars, a shirt front, a pair of stockings, and another article or two of a *nobleman's* wardrobe, worth in all about one shilling and sixpence. I provided for him till Wheelock returned.

When Wheelock came home, I told him what I thought about his German nobleman. He flew at me in a dreadful rage, and asked me if I knew that Richards had not only approved of him, but had blessed him also. He told me to mind my own business, for he (Elder Wheelock,) had the spirit of his office upon him, and he knew the man better than I did. This was sufficiently indicative of future consequences, if I did not obey his counsel. Nevertheless, according to the law of the Church, it was the duty of the Elders to look after him, inasmuch as he was a member of the Manchester branch, as well as a travelling priest, and was accountable only to the Manchester council for his conduct; but more, I was his superior in office,—a member of the Manchester branch, and an Elder, travelling in connection with the Emigration Fund; and therefore my duty called upon me, regardless of Wheelock's threats, to dance attendance to the *Baron*.

The nobleman was sent to preach in the branches, and bills were posted on the walls in the various towns, announcing that Baron Orsina Count de Hoen, a Mormon convert, would preach at such-and-such a place. While he was thus moving about during the week, I followed in his track on the Sunday, and, by that means, became acquainted with his proceedings. In Ashton, he

had engaged a carriage, footman, and a pair of beautiful horses, with which he drove about from branch to branch.—This had more the appearance of aristocracy about it than anything I had seen in him before. Where did he get his money? He had only one-and-fourpence when he came to my house. Where did he get it? that's what I wanted to know.

I made an appointment to deliver a lecture in the Ashton Town Hall, one Sunday. I was met at the Ashton station in the morning, by the Baron in his carriage. While driving me to the Hall, he was particularly anxious to know where I should dine, and what houses I should visit during the day. I told him I should dine with Sister Lees, of Hurst, as I had some business with her; whereat he seemed much dissatisfied. The reason why I wished to go there was, because it was a likely place to find out the roost of my noble friend;—she was rich, and well-to-do in the world. After morning service, the carriage was waiting, and John ordered to drive to Hurst. No sooner had I arrived, than I had a closeted interview with Sister Lees, to whom I explained my business, and obtained the information required. The Baron was at that time obtaining a loan of ten pounds from her; he had borrowed five shillings from the servant-maid, and promised her—marriage! From brother Collins he had obtained seven pounds, from a brother at Stalybridge, five; from brother Moorhouse, a similar sum, and various smaller amounts from other persons, under promise of payment at a certain time, which time had passed. After stopping further supplies, I returned to Manchester.

I laid the case before the English Elders in Manchester, and we cited the Baron to appear, and answer to the charge of getting money under false pretences. He refused to come to judgment, therefore, according to our law, we cut him off as a swindler. Elder Wheelock, who was at that time in some of the branches, when he heard of what we had done, hastened to my house. The fire of rage sparkled in his eyes, he bit his lips, and chunpered something I could not understand, but, at all events, it was very significant to me and those who had cut off the Baron.

A few days after, Elder Wheelock received a letter from the Baron, who was then at Macclesfield; he read it, and then, with a peculiar grin, handed it to me. The following is the substance, and, as near the exact words, as I can remember:

“Dearly beloved brother Wheelock,

You have no doubt heard that the council in Manchester have cut me off from the Church as an impostor. You know I am not an impostor, don't you, brother Wheelock? Did they suppose I should have shown my documents to them? What do they know about such things? But I am not an impostor, brother Wheelock; and if you will appoint some Hotel in Liverpool, I will meet you and Elder Richards there, and show you my documents, which shall convince you. Dear brother Wheelock, as I am without money at present, on account of the absence of my secretary, you will oblige me by sending me ten shillings by post, to pay my expenses to Liverpool.

Yours affectionately, BARON DE HOEN.”

Wheelock was overjoyed at this letter, and, from his countenance I could read my doom. He immediately sent off a letter to Richards, telling him the news, and another to the Baron, with a post-office order. Early next morning, he took the train to Liverpool, and in the afternoon went with Richards to an Hotel, where they had promised to meet the Baron. He had not arrived at five o'clock, but they waited patiently in one of the rooms. Seven, nine, and eleven o'clock came,—but no Baron; and at last the hour came for the hotel to be closed, when the Apostle and Elder Wheelock were turned into the street, where they might wait the arrival of their guest as long as they pleased.

This was the keenest cut Wheelock could have had, for there was nobody he worshipped more than Elder Richards, and the thought of being made a fool of before *him*, almost drove him frantic. The next morning he might have been seen, with his carpet bag in his hand, and his head hanging down, on his way to the Macclesfield train. When he arrived at Macclesfield, he made diligent inquiries for the Baron, and was told that he had been seen riding on horseback through the town, with a young lady by his side on a pony, an hour after the time he should have been in Liverpool!

At last, Elders Richards and Wheelock opened their eyes, and saw, what everybody else had seen months before, that the Baron was no Baron at all, but a swindler. The reader, perhaps, will be curious to know who this pretended Baron was, and what became of him. The last information I received of him was, that he was “a journeyman printer, in search of a job!”

CHAPTER IX.

Healing of the Sick.—How done, and how not done.—Miss P., and Parley P. Pratt.—The lad who was deaf and dumb at Rochdale.—The Depositions and Conclusions.—The Patriarch's Stick.—Casting out Devils, etc.

The gift of healing is, another fallacious boast of the Mormons, and, like the rest, on examination, turns out to be a “lying wonder.” Their publications are as full of testimonies to their miraculous cures, as any quack doctors bills, but, forsooth, they do not contain one half as much truth. When I speak of healing, in this respect, I mean miraculous healing,—such as they profess. Jesus said to his Apostles, “Heal the sick, cleanse the lepers,

raise the dead, cast out devils : freely ye have received, freely give."

I have never seen a single miracle performed during the whole of my career among them, and I defy any Latter-day Saint to produce one. It is not because there has been no opportunity, for their Church abounds with cripples ; neither is it because they have not tried, but they have tried, hundreds of times, and failed. Yet the Saints heartily believe that miracles are wrought every day by the laying on of the hands of the Elders.

During one period of my connection with the Mormons, I was decidedly celebrated for my healing powers,—the patients came from various parts, and the diseases vanished from before my touch, like "chaff before the wind." But what sort of diseases were they ? says one. I can enumerate in the list, tooth-ache, ear-ache, head-ache, heart-ache, back-ache, "belly-ache," faints, fits, tic-doloureux, scalds, burns, cuts, bruises, and many others of a similar nature, which were generally cured, either immediately, or some time after ; and it was very rare that any of my patients died under *these* diseases.

The following will show what they *cannot* cure. There is a sister in the Manchester branch, who has for years been a cripple. Her condition is peculiar, and difficult of description. Some years ago, through cold, or some other mishap, her legs became useless, and drawn into a sitting position, so that when she came to the meeting she had to be brought in a chair in a cart. The Saints had a great respect for this sister, and earnestly desired that she should be healed. There were at that time several of the twelve in England, the principal of whom was Parley Pratt. Parley was requested to heal this sister ; he consented, on condition that the Saints would fast and pray. On the day appointed, they assembled in the room according to instructions, and the cripple was brought and placed in front of the platform, on which sat Parley, the Apostles, and other Elders and officers. It is impossible to conceive a more interesting circumstance than this ; only imagine yourself looking on a congregation of from three to five hundred devoted Latter-day Saints, all fasting and praying for one common object ; in the centre of the floor sits an object of pity, claiming the commiseration of both God and man ; on the platform stand the representatives of the Almighty, with the power to "bless or to curse" the children of men !

All being prepared, Parley stood up and addressed the Saints on the subject, requesting them to exercise faith in the power of the Holy Priesthood ; he then turned to the sister, and gave her directions what she should do ; he cited the case of the cripple in the gospel, whom Jesus commanded to take up his bed and walk ; thereby showing her that she must make an effort when he spoke the word. All was now still, and the congregation one mass of silent fervent prayer,—their lips might have been seen

to move, but no voices heard. The moment had arrived, Parley stood forth, and, with a loud voice and uplifted hands, exclaimed: "Sister, I command thee, in the name of Jesus Christ, and by virtue of the Holy Priesthood, Arise, and walk!" "Amen," resounded through the hall, like the breathing of an earthquake, while each one stood on their feet to behold the realization of their faith, prayer and fasting. The sister, at the moment the command was given, by a sudden concentration of all her power, sprung from her chair; but, alas! it was but to fall like a lifeless lump of clay on the floor! There she lay on her face, when the brethren went to pick her up, exhausted and speechless through the exertion she had made. I have no need to inform you that there was no miracle performed, but she remained a cripple as she was before!

The Saints were very much disappointed at this result, but Parley made an excuse by telling them that there was not faith sufficient in this country to heal her, and before she could receive the blessing she would have to go to Zion, which seemed to him to be an impossibility, considering her condition.

The Mormons at that time were located in Nauvoo, on the banks of the Mississippi, North America, some seven thousand miles away from Manchester; the difficulties of the journey were great, even to a person in health and strength, but what must it be to a poor helpless cripple? Yet, her only hope was there! The brethren and sisters, like noble hearts, as they were, determined to leave nothing undone on their part that came within the compass of possibility; they therefore set about collecting the requisite funds to send her to Nauvoo, not only among themselves, but also from strangers; many of the Gentiles, now in Manchester, gave liberally to the benevolent object.

In the course of a month or two, the sister might have been seen sitting in her chair, on a vessel in Liverpool, ready to cross the broad Atlantic; her faithful brethren and sisters stood on the shore, waiving their handkerchiefs, and, at the same time, offering up a prayer to the Almighty on her behalf.

She arrived at Nauvoo safe and buoyant with hope, and was greeted by many who had known and respected her in England, whose faith was immediately enlisted in her behalf. She was introduced to the authorities, went through the ordinances of Zion, and, to make the matter short, she may be seen at the present time, sitting in her chair,—not in America, but within half a mile from the Manchester Exchange, in England, the same cripple as she was on the day when Parley P. Pratt said unto her, "Sister, I command thee in the name of Jesus Christ, and by virtue of the Holy Priesthood, Arise, and walk!"

I can give the name and address of this young lady, privately, to any person, and the reason why I do not insert it here is, that many persons, who have been so outrageously abused, would

rather hide themselves, than expose the imposition,—especially females.

But what do the Saints think about such things? is a question very readily asked. The authorities, like the devil of old, when he came to Jesus Christ, quote the Scriptures to sustain their position. "It is written," says Pastor Dana, in reply to the above, "that Jesus could not do 'many mighty miracles in a certain place, because of their unbelief!'" This is the usual argument made use of to the Gentiles, but in this case it will not do. He does not know that I am, according to Mormon prophets, "of the blood of Ephraim, through the loins of Joseph," and no Gentile at all! He forgets that the sister above alluded to is still a faithful Latter-day Saint, waiting the fulfilment of the promises of the Elders of the Mormon Church! Surely there is no person who will have the impudence to say they ever saw greater faith, than was manifested by the English Saints and this poor cripple; and more, their faith was equalled by their works, so that no blame could be attached to them.

"But," says this slippery Pastor, "Jesus could not do *many mighty miracles*," etc.; but I wish it to be understood, that the Mormons have never done one miracle, neither mighty nor otherwise. It is true there are many published in the *Millennial Star*, but they are "lying wonders," got up to deceive the Saints as well as the Gentiles. I give the following as an example, from the 16th volume of the *Star*; it is headed "*Remarkable Manifestation of the power of God.—Speech and Hearing given to a young man born deaf and dumb.*" As will be seen, this miracle was performed by John S. Fullmer and D. B. Dille, two American presidents.

After describing how they had baptized the young man on the previous day, Fullmer writes, "In the morning we procured some oil, and consecrated it, and when they came I proceeded to administer it. I gave him a little outwardly, that it might touch his tongue; applied some also about his ears, and dropped some into them, in the name of the Lord, praying that the youth might be blessed with hearing and speech. Brother Dille officiated next, as we laid our hands upon his head, but brother Dille did not speak with that confidence which is void of doubt—he said nothing positive. I felt a little disappointed in my spirit, and, after reflecting a few minutes, it occurred to me that we ought to act in our official capacity, as men having authority, for to this end were we called and sent; and that in places where there were none over us in authority, we must officiate instead of and for God on the earth. I expressed my feelings, and said I thought we ought to command every obstruction to his hearing and speaking to depart from him, in the name of the Lord, brother Dille assented. So we again laid our hands upon the youth, and I rebuked every obstruction to his hearing and speech, in the name of the Lord Jesus Christ, and commanded the same to depart from him, so

that he should have the power of both speech and hearing given unto him, and said, this should be his blessing, if he would receive it in faith, for a testimony to him, and to all who were acquainted with him." "We now made the discovery, an idea before unthought of by us, that he had to be taught the signification of every word or sound, because all sound was alike new to him. He repeated the words father, mother, sister, brother; his own name, brother Dille's, my own, and many others. He was exceedingly delighted at the acquisition he had made. His hearing became gradually more distinct, so that he heard, satisfactorily, words spoken with the usual strength of voice, when directed clearly to him. We practised him till he made us understand that his lungs were tired. This, upon reflection, we found was reasonable, as it was the first lesson of the kind that he had ever practised. We accordingly dismissed him for the present," etc. He here goes on to describe the salutary effect the miracle had on the minds of those surrounding the lad, by causing them to be baptized, and then subscribes his name, as a witness to the whole, which is countersigned by D. B. Dille.

This appears to be a great miracle to you, I dare say; so it did to me, and to all the Saints here. I intended to have gone to Rochdale to see the lad for myself, but Elder Fullmer came to my house and stopped me. While I was at dinner one day, he came to me in a great splutter, with a roll of paper in his hand, and said, "Brother Hawthornthwaite, we have got ourselves into a mess!"

"Why, what's the row now?"

"Why," said Fullmer, "the people of Rochdale have got hold of that *Star* with the account of the deaf and dumb lad in, and they have sent a printed answer to the *Manchester Examiner and Times*, and I want to know what we shall do."

"I cannot tell, I'm sure; is the lad not cured then?"

"No, indeed he," said Fullmer, laughing in my face. "But I have got a reply here that will settle all the evidences they have brought against us; and if you have a little time, I want you to correct it, and make it fit for sending to the papers."

He then unfolded the papers containing his reply, and, strange to say, it had the names of nine persons attached as evidences to the truth of the miracle, which he had just told me himself was a lie!

As I had not time to correct the document, I advised him to take it to the editor of the paper, who, I had no doubt, would do all that he required. I saw him again in the evening, when he told me he had seen the editor of the *Examiner and Times*, and two or three other gentlemen, to whom he had preached the gospel, and left a favourable impression behind him. I have not yet heard of the editor's baptism, perhaps he may chronicle it in his paper,—when it occurs; nor do I remember now whether he inserted the reply or no; but that is immaterial, as it appeared in

the *Millennial Star*, vol. xvi., p. 389. It would be worth while to insert the whole of the affair here, but my space will not admit of it, but such was the "cloud of witnesses" he produced against his opponents, that he triumphantly exclaims, "and hence the entire 'printed answer' is completely annihilated!"

President S. W. Richards, also, joined his testimony to the nine witnesses already obtained, and makes the following indignant animadversions in his editorial: "*The Rochdale Miracle*.—Our readers will recollect perusing, in No. 18 *Star*, an interesting account, by Elder John S. Fullmer, of a remarkable manifestation of the power of God, testified to by Elder David B. Dille, on the person of Alston Marsden, mis-spelt Halsden Marsden in the said *Star*, who was born deaf and dumb, and who continued so up to the time of his baptism, etc. Since the statement of Elder Fullmer appeared before the public, certain officious persons, unwilling for God to manifest his power now as formerly, and wishing to fill all other people with the same ungodly and anti-christian spirit, have printed and circulated an attempted invalidation of Elders Fullmer and Dille's testimony, and entitled *A Pretended Miracle by the Latter-day Saints at Rochdale*." He then goes on to stigmatize them as "detractors from the glory of God," "being possessed of a spirit of mean opposition to truth," etc., and winds up, as usual, with prognosticating the triumph of truth over all such mean and contemptible opposition!

I would have the reader pause a little here, and reflect. This *miracle* is but one out of a thousand recorded in the *Millennial Star*, properly witnessed and attested, that might be brought before you; I have selected this simply on account of my being personally acquainted with it, and its easy proof. By studying this miracle, you study the whole foundation a superstructure of the Mormon system. Has there been a miracle performed in Rochdale? The Saints, anywhere else but in Rochdale, say yes: and you may argue with them from now to doom's-day, and not be able to convince them to the contrary. On what authority do they believe it? On the authority of "the servants of the Most High God," D. B. Dille, president of the Manchester conference, John S. Fullmer, the pastor, S. W. Richards, the president of the whole of Europe, and eight other witnesses, *some of whom are not Mormons*, and therefore their testimony is uninterested. Who are the evidences against it, according to the ideas of the Saints? Nobody, only gentiles, men of the lowest cast, comprising among them the calumniating editor of the *Examiner and Times*, a contemptible Methodist preacher, and a few others of the same stamp. Will the account of this *miracle* be translated into other languages, and read in foreign nations, as a testimony to the power of the Mormon priesthood? It will, and has already been read by many thousands on the continent of America, as an uncontrovertible fact! Then hearken, reader, while I tell you the truth as it is.

After all the mystification by these "persecuted and belied servants of God," as they call themselves, the lad may be seen by anybody now, in Cobden-street, Oldham-road, Rochdale, *as deaf and as dumb as he ever was since he was born, and he has never been any different!* If you will go into that street, and ask any little boy if he knows Alston Marsden, the first question he will ask you is, "dun yo meon that lad wot's deaf un dum?" If you say yes, he takes you to Alston Marsden. The lad is at liberty and willing to go anywhere, to be examined or questioned on the subject. Lest my own personal testimony should be doubted in this case, I sent to Rochdale for an answer to the following question: "Was Alston Marsden ever cured by the Latter-day Saints that you know of?" To which I received the following reply, signed in the hand-writing of the parties whose names are attached.

"Rochdale, December 22nd, 1856.

We, the undersigned, hereby declare in the presence of each other, that we know Alston Marsden very well, and know him to be deaf and dumb, as he was before the pretended miracle of the Latter-day Saints to cure him.

J. P. DICKEN, Dentist, Rochdale.

JOHN BLAKEY, shoe-maker, Drake-street.

A. MUNKITRICK, lodger in the house.

NANCY MARSDEN, Alston's mother.

JAMES BUCIL, lodger in the house."

There are hundreds of cripples *in the Church* whom they have tried to cure, but in every instance have failed. In the Manchester branch, there is a faithful priest, who has to be led backwards and forwards to the meeting, on account of his blindness; they have laid hands upon him and prophesied over him scores of times, yet he remains as he was. There is another faithful soul, in Hulme, a woman, who has had her hand drawn up by a fit or some other mishap, so as to render it useless. The Elders, many of them Americans, have tried their hands at this *little* job frequently, but it has proved labour in vain.

No Latter-day Saint is considered faithful, who employs a doctor, during the time of sickness; it is throwing money into the hands of the gentiles, which ought to be used for the "upbuilding of Zion;" and by this means, many of them meet with a premature grave, who might otherwise have been saved. The doctors are only used among them to certify the cause of death, without which the body could not be interred.

I will select one or two cases in the Hulme branch, on this point. Some months back, a young man became afflicted with inflammation in his bowels; at first it was not very serious, but he gradually grew worse. The Elders anointed him as usual, and promised that he should be better in a day or two; but the disease gradually grew upon him; he had to leave his employment

and take to his bed. Week after week they continued to anoint him, but he was fast falling into the jaws of death. At last, when all hope of recovery was gone, some of his friends, with more common sense than the Elders, sent for Dr. Pettinger, of Hulme, who, when he had examined him, found the young man in the last stage of existence; he blamed them for not sending sooner, as by their culpable delay, they had so severely jeopardized his life; indeed, while visiting him, the youth told me himself, that the next day might have found him in eternity. Dr. Pettinger, however, with great skill, applied such means as his knowledge suggested, and, in a few weeks, his patient recovered, after being away from his employment better than three months. Thus was a soul saved alive, who might otherwise have been rotten in the earth by this time.

Another, a young woman, had been afflicted for some time, and the Elders continued to anoint her, and Elder O—— prophesied over her, that she should get better, until the very last hour of existence. She died a month or two ago, but, before the spark of life left her body, they sent for a doctor; but, of course, he could do nothing for her, more than grant a certificate certifying the cause of death. He told the parents that if he had been sent for at a proper time, the life of their daughter would have been saved, for her disease was far from being incurable.

Another. I had a little boy, fifteen months old, as fine a lad as you ever saw; he was taken ill with the croup. I had not been long in the Church at that time. The Elders came to see him, and counselled me not to send for a doctor, but they would lay their hands upon him and heal him. In ten hours after, he was a corpse; and now lies buried in All Saints' church yard.

You may call me a fool; I do not deny it; but I should be a greater fool if I did it again. Did the American Elders do without doctors or medicine? No; Elder Wheelock took both powders, pills, and bottles of medicine, when he lived at my house. Most of them use pills daily; and even now, while I am writing this paragraph, the new pastor of the Manchester, Preston and Liverpool conferences, Elder Miles Romney, is a little indisposed at the conference house, about 200 yards from my house, and he has the attendance of Dr. Pettinger to cure him! I really wonder at myself now, when I think how the English Saints have been swindled and fooled by these American imposters.

The Mormon doctrine is, that the sick are healed only by the laying on of the hands of their Elders. This is all moonshine, as the following extract from a letter of the Patriarch will show. In the *Millennial Star*, vol. x., p. 158, he says:

"The next (miracle) I shall take notice of, is at Old Swinford, near Stourbridge. While I was looking about me one day, I left my stick at the brothers in Old Swinford; the brother and father-in-law worked together as nailors, and the young man had a deep

cut in his hand, caused by a piece of iron with which he had been at work. *He went to my stick and rubbed his hand against it, and the wound immediately closed.* Both father-in-law and mother-in-law were witnesses to this healing. The old man and woman had each wounds; *they took the stick and rubbed, and were healed,* so that there were three healed in that house, one after another.

"After this, in going through the branches, when I got to Cheltenham, there was a sister there greatly disfigured by two scurvy lumps on her top lip. I told the story of the stick, without thinking she would make use of it. I went to look through the town of Cheltenham, and some time after I again saw the sister, but the lumps were gone! *She had made use of my stick!* This is truth!"

After this, let the lying Apostles go home to their own country, and work like honest men, and, as *Hamlet* said to *Polonius*, "let the doors be locked upon them, that they play the *knaves* nowhere but in their own houses." John Albiston's *stick* will do much more service among the Saints here; at least, it will not put forth such unblushing and shameless falsehoods, as are found in the *Millennial Star*, unless aided by "the Servants of the Most High God."

Nearly akin to the healing of the sick, is the casting out of devils; for the Saints believe that most diseases are produced through the direct agency of evil spirits. Persons having the misfortune to be afflicted with paralytic strokes, fits, etc., are supposed to have had a sudden attack made upon them by his Satanic Majesty, or some of his imps. These devils enter the bodies of our fellow-creatures in legions, and the average size of each one is about that of "a common black tea-pot." A case is recorded in the *Millennial Star*, vol. ix., p. 213, as having occurred at Leamington Spa, wherein 319 of these infernal torments were cast out of one single individual; and as they came out, they told their names and offices to the Elders. Thomas Smith, the writer of the account, says, "I should inform you, that when the devil found he was defeated in brother C., he entered a sister, and kept coming in for several hours, as fast as one lot were expelled, another lot entered; at one time we counted twenty-seven which came out of her. When we rebuked them they would come out, but as soon returned again. How was it they could acknowledge the power, and would damn our power, damn our gospel, and tear and bite? The sights were awful, but it has done us all good. I may as well say, that some of the devils told us that they were sent, some by Cain, some by Kite, Judas, Kilo, Kelo, Kalmonia, and Lucifer, some of these, they informed us, were presidents over seventies in hell. The last that came told us he was Kilo, one of the presidents, and his six counsellors. We cast them out thirty times, and had 319 devils, from three to thirty-seven coming at a time."

Such was the row kicked up by the Elders and the devils on this occasion, that the police had to interfere, and they took the Saints, together with Kelo, Kilo and Co., their companions, and locked them up in prison, as a public nuisance. They asked to be let out on bail, but it was refused.

As may be imagined, it often turns out that the parties thus possessed are in a "state of beer," hence they froth at the mouth, grind their teeth, and want to fight everybody they come near.

I had just got home from chapel, one Sunday evening, where I had been preaching, when one of the brethren came running in, almost out of breath. As soon as he could tell his tale, he did, which turned out to be, that one of our brethren, in Hulme, had been attacked by a very ferocious devil, which was tearing him and driving him mad; and that I was to go and cast him out. I had no particular liking to the job, and would much rather have got out of it than not, but he urged me so much, and told me that a number of the priesthood were already present, but could do no good, therefore I was obliged to put on my hat and go to meet the devil! When we arrived at the house, I heard a noise inside, as if a number of people were fighting, so I thought it best to open the door gently, and screen myself behind it, that I might have a better view of "mine enemy," before making an attack. The house was full of officers, in the middle of the floor stood the young man who had the devil, with nothing on but his shirt and trousers, defying all the priesthood around him. As soon as I entered, a poor simple priest, who stood behind the door, after getting a good thump in the ribs, lifted up his hands and his eyes to the ceiling, and said, very feelingly, "O, Lord, help us! Lord, help us, do!" I never saw an individual more like the "man among the tombs, whom no man could bind," for every time the brethren surrounded him, he dashed at them with all the fury of a lion, and sent one reeling into one corner of the house, and another into another corner, so that their courage had considerably diminished; but when they saw their president in their midst, they plucked up again, and pounced upon him, *en masse*, and, after a few minutes' struggle, brought him on his back to the ground. They stretched him out, and, as nimble as cats, perched themselves on various parts of his body;—one on each leg, one on each arm, one on his head, and a big fat fellow astride of his belly, like Bacchus on a beer barrel. He wriggled and twisted in all shapes and forms, but it was of no use, he was as fast as if he had been in a vice. When they had got him perfectly safe, the brethren called me to lay hands on him, and cast out the devil; but no sooner did I stand before him, than he fixed his eyes upon me, and instantly gave over wriggling, exclaiming at the time, "O, Brother Hawthornthwaite!" The brethren, wondering, looked first at him and then at me; but I told them that they might get up, as he was all right now, and there was no

need to lay hands on him, for the devil had gone. They could not believe their own eyes, and when they got up, they pulled one leg after the other as if they expected an instant explosion. I told the young man to get up, which he did, after the fashion of a bear, hanging down his head as if he had stolen something. He was a pitiable object, for the brethren had torn his shirt nearly off his back, and, besides, they had given him a bloody nose. I took him into a small scullery, and, when by ourselves, I said to him, "Brother, you are drunk again! When last I saw you in this condition, I told you I would bring you to council; now what have you to say for yourself?" The sinner-saint hung down his head with the utmost penitence, told me he had been led away by evil company, and promised not to do it again. I forgave him; told him to wash himself, comb his hair, put on his clothes, and go and take a walk in the street. He did; and, before he left the house, he was as sober as a judge, or, like the "man among the tombs" aforesaid, "he was dressed, and in his right mind!" It was not my business to tell the brethren that their brother was drunk, so they went away in ignorance, supposing I had cast out the devil by some magical power and the glare of my eyes; whereas, it was the wriggling on the floor that quitted the devil, and it was the washing in the mug that drowned him. The miracle formed the only subject of conversation among the Saints for months, "and the fame thereof spread through all the churches." Since the time His Majesty was drowned in Hulme, I have never heard of his resurrection in this quarter of the globe; but, on reading the *Journal of Discourses*, Brigham Young tells us that he has made his appearance in Salt Lake Valley, "with legions of his angels." May we hope he'll tarry there, and all the devils that have not already gone, may they have a speedy and lucky passage!

CHAPTER X.

How Polygamy was introduced into England.—Elder Wheelock's Case.—State of morals among the Saints at the time.—Overthrow of the English Elders and Establishment of American despotism.—What the Saints have to pay to the Church.—The law of tithing.—How enforced.—The case of Brother M——, and others.—What becomes of it.

Mormonism has been on a continual change ever since its introduction into this country, and there is no Latter-day Saint will deny that there is not the slightest similarity between Mor-

monism now, and the Mormonism of eight years ago; indeed, the authorities are not backward to acknowledge it, for they say that Mormonism was then a child, but it has now grown up to manhood; and there is many a child, when grown a man, that would not be known by his early playmates. This sophism may do very well, when applied to such mutable creatures as ourselves, but it sinks into insignificance when applied to the principles of eternal truth, which are to-day, yesterday, and for ever, the same. Seeing the tendency, on the part of the American authorities, to change the principles of our religion, I, together with others, determined to resist every innovation, and root out of our Church every iniquity; but our power and influence was doomed to be overcome by the rapacious wolves we had so ardently cherished.

In 1851, Elder Wheelock, an American, was appointed to be the president of the Manchester conference, in the room of Elder Gibson. Wheelock, having nowhere to lodge, I gave him permission to lodge at my house, believing myself fortunate to have a servant of God under my roof. He brought his wife also, a beautiful and intelligent young lady, whom he had married in Birmingham. I had frequently heard reports that Wheelock had more wives than one, and a Mr. Bowes had written a pamphlet, wherein he stated that he had three. I took the earliest opportunity of asking Wheelock if such things were true, as Mr. Bowes had stated. He denounced the charges as the blackest of falsehoods, and told me what he would do at Mr. Bowes, if he only caught him in Manchester. I was rather surprised, some months after to find Mr. Bowes in Manchester; I told Wheelock, expecting, of course, that he would take legal proceedings against him, as he had said he would, and, by that means wipe the stain out of his character. But, like a generous soul, he replied, "No, Brother Hawthornthwaite, I leave our persecutors in the hands of God!" How very kind, to be sure!

But Wheelock had not been long in this conference, before the Saints began to grumble about him making too free with the younger sisters in the country branches, so much so, that the gentiles took notice of it. He denied the charges, and cut off all those who preferred them, so that none dared to speak of him, because they never caught him in the fact. When he had been at my house a few months, he persuaded his wife to go and live with her friends at Birmingham, and in her stead, he brought a Miss Dallen, from Newport, where he had been preaching. He requested permission that she might stay a few days with us, as she was a particular friend of his wife's. It was granted, and arranged that he should sleep with me, and that she should sleep with my wife. I soon found an intimacy existing between them, which, according to my notions, far out-stripped the bounds of modesty; they were quite dissatisfied with the arrangements made for sleeping, and considered that it was very inconvenient for me

to be separated from my wife, and they would be glad to adopt some means by which it could be avoided,—very glad. It did not require a telescope to see through this; they knew as well as I that we had only three beds in the house, one occupied by the servant and children, another by my wife and the young woman, and the third by Wheelock and myself; what other arrangement could there be? Was it possible, as my thoughts now began to indicate, that the reports concerning him were true, and that so many of my brethren and sisters had been excommunicated for making known the facts? I had reason to believe it, and therefore gave them the opportunity to do what they pleased, that my own eyes might be satisfied; for it was merely a question of opportunity, and if they did it not in my house, they would elsewhere. The first “dodge” was, she was taken sick every night in bed, and must have Elder Wheelock to lay hands on her and anoint her; by the disturbance of which, I was rendered almost incapable of following my employment during the day, for want of sleep. He next proposed that I should go to bed with my wife, while he sat up with the young lady to watch her; it was granted. On the second morning after, I went into the room, and found him in bed, asleep, locked comfortably in the arms of the young lady. I need not describe anything more. I told my wife to go and look, that she might be evidence.

According to the law of the Mormon Church, there must be two or three witnesses to every charge, especially when against a dignitary; but how to get them in this instance, was more difficult than may be imagined. I told several of the Elders, and requested them to come to my house and see; they refused, alleging that they dare not stand against Wheelock. At last, Elder Shaw and his wife consented to come. Very early one morning, they came to my house; I went to Wheelock's bedroom, found him asleep, as before; I then sent them to look at him.

Having got this evidence, I had another object in view before bringing him to council, and that was, to bring his wife from Birmingham, that she might be a witness as well as the rest. She got a letter in the morning, and was in Manchester at eight in the evening. Wheelock and the young lady were at Cooke's circus that night, consequently he did not see his wife arrive. I came home, found that my wife had told sister Wheelock all about it; the poor woman was nearly broken hearted. I gave my wife instructions to be out of the way when Wheelock came home, so that there might be no interference. At about half-past eleven, Wheelock returned, and, without knocking at the door, marched into the parlour with his young woman. I was in a neighbour's house, while the two women were in the kitchen; but no sooner did my wife hear him come in at the front door, than she ran out at the back. When he had taken off his hat and cloak in the parlour, Wheelock began to look after my wife for something good

for his supper, and went into the kitchen, rubbing his hands and whistling, with extraordinary delight; but, judge his surprise, when, instead of seeing my wife and his supper, sister Wheelock stood before him face to face! The poor, emaciated, broken hearted woman, stood erect, like an avenging deity; while he, poor reptile, hung down his head like a worm. You have read of the feast of Belshazzar, how he drank, and revelled with his concubines, and how the hand-writing appeared on the wall, which sealed the doom of himself and kingdom; such was Wheelock, for a more contemptible looking wretch cannot be imagined, especially when compared with his ill-treated wife. Miss Dallen followed Wheelock into the kitchen in a moment or so after, but no sooner did her eyes catch a glimpse of sister Wheelock, than she shot, like lightning, to her hiding place. I came into the house at about twelve, at which time, the two women were engaged in spitting fire at each other, while Wheelock stood between them endeavouring to effect a reconciliation, but the cat-fight was kept up, with good spirit, until morning! The Lord deliver me and my friends from ever having two wives in the same house!

You would like to know how I got the particulars of what took place while I was out of the house. My wife, instead of going into a neighbour's house, as I anticipated, simply went out of the kitchen door, to look through the kitchen window! It was a feast for her. "Shouldn't I have lik'd to have pull'd his nose!" was her exclamation, when she told me what she saw, taking hold of mine, by way of illustration.

There was another thing in this affair, which was even more grievous than that already named. Wheelock had collected all the money he could in the conference; he made use of the travelling Elders to hunt and borrow, while I had brought myself to almost beggary, through supplying his wants; and when no more money could be got from the pockets of the people, it had to come out of their bellies;—the Saints, at that time, in the Manchester conference, were commanded to fast on Sundays, and give the money their food should have cost to him. How did he spend it? He could not have spent less than ninety pounds during the six weeks Miss Dallen was in Manchester. When first she came, he bought her three new dresses, one of which cost seven pounds; he bought her boots, bonnets, ribbons, shawls, jewels, pomatums, paints, scents, in fact, everything a capricious girl could wish, or an old fool lavish. He took her to the boxes of the Theatre Royal five nights out of six, where he fed her with wine, jellies, cakes, oranges, and the like, to such an extent, that when she emptied her pockets in the morning, there was enough of broken bits to feast my little boy during the day. This he did, while the Saints were starving themselves on his account.

I made the matter known; the brethren promised to stand by me; a council of all the presidents in the conference was called,

and Elder Wallace, of Liverpool, (an American,) was sent to be the judge. The charge was, adultery and extravagance. Wheelock denied all, therefore I was put to the necessity of proving it, for which I was well prepared. The Manchester Elders forsook me in the midst of it, (with a few honourable exceptions,) so that I had to wring their testimony from them much against their will. Elder Walker, the president of the branch, who had recently declared that for fourteen years he had known the Americans to be the greatest curse the English Saints had had to contend with, turned round and said, "I know, by the Holy Ghost, that they are the servants of the Most High, and without them we cannot have salvation!" The trial having lasted three nights, Elder Wallace summed up, by declaring that the charge of adultery had not been fully proved, "for," said he, "I know it is hard to make you Englishmen believe that a servant of the Lord can sleep with a young lady for three weeks, and not commit adultery with her, but it is so. Besides, whether he has committed adultery with her or not, you can do nothing at him in this country, for he is above your power, and you will have to forgive him." This ended the matter. By a reference to the Revelation on Polygamy, (which was then unknown to us,) it will be seen, that Wheelock could not commit adultery with Miss Dallen, let him do what he would, *she was "his virgin, and had vowed to no other man; he could not commit adultery with that which belonged to him, and to none else."*

The result of this case put an end to the liberties of the English Saints, for no sooner did Wheelock regain his power, than he cut off all who opposed him, and filled their places with the vilest of sycophants. And now commenced the real tug of war between himself and me; for at every turn of his tyranny, I met him face to face, which so exasperated him, that he cursed me, many a time, in the public congregation. On one occasion, while I was preaching at Bury, he stood up in the Carpenter's Hall, in Manchester, and cursed me and my children "*as far into Hell, as a pigeon can fly in a day!*" He attempted the ruin of most of the good-looking young women in the conference, and, I am sorry to say, that in a great many cases, he succeeded. When Elder Harrison, (Wheelock's friend, an Englishman,) was cut off, for being the father of an illegitimate child, he accused the council of partiality, and said, "If you cut me off, you must also cut off Elder Wheelock, for while I was in one bed, with one sister, he was in another bed, with the other." I dogged his steps from branch to branch, as I did the German Baron, and many are the girls I have saved from his polluting grasp; and some I have not, but they are his miserable wives at present in Salt Lake Valley. On this account, and for warning the brethren against giving their money to him, he cut me off the church, and would not let me re-enter while he remained in England. That was my trial, mentioned on page 81.

The state of morals among the Saints, at this time, was such, that it was found necessary to introduce the Revelation on polygamy, to sanctify and legalize the whoredoms of the authorities, not only with young females, but also with other men's wives.

Many of the brethren still laboured hard to regain, what we may now term, our ancient religion; and, although not a member of the Church, still, I attended all their meetings, and was in constant communication with a certain class of English Elders. No sooner had Wheelock gone to America, than I joined the Church again, in the hope of helping my brethren to regain that which was lost; but so deep-rooted had the power of the Americans become over the English brethren, that to oppose was of no avail. The only original law remaining, on which I could hang hope, was that of having a free council; and with this law, we hoped to rectify all that was wrong, as it confided the power in the hands of the people.

On the organization of the Hulme branch, I became councillor, and threw in the whole weight of my influence to form it on the basis of the first principles, which was effected to a considerable extent, during the first six months; but the president of the branch yielded himself so servilely to the Americans, that their tyranny became more intollerable than before; so much so, that they took away the only hope of emancipation left, that is, freedom of opinion, and established in its stead, their darling idea, "blind obedience." By a reference to the council book of the Hulme branch, there will be found an order of council, passed about the third week in January, 1856, endowing a superior officer with the right of doing what he pleases, either temporally or spiritually, in the government of the Church, independent of the people whom he has to govern. I was very particular in knowing whether that was to be the future government of the Church, or no; and finding it established in the highest councils of the Church, all my connection with them virtually ceased at that time, and afterwards my only object was, how to get safely away from them.

Having thus safely got the English Saints entirely into their power, they began openly to show the "wolf's tooth." Their first measure was to introduce the principle of tithing, by which a tenth of the earnings of the Saints was demanded weekly.

Previous to this time, the brethren in the Hulme branch were paying an enormous sum towards "the support of the work." We had to pay one shilling per week, as general contribution; one shilling every month, as fast money; two shillings and three pence per head for each family, for the temple fund; eight or ten shillings for testimonials to the pastors and presidents, (mine was only eight, but some went up to fifteen shillings, in the January quarter;) the contributions to the Emigration Fund, ditto to the Foreign Mission Fund, a collection every Sunday for the poor, a day's wages three or four times a year, together with a host of

other incidental expenses, such as tracts, etc., which ought to have been sufficient to satisfy any *unreasonable* individuals, seeing they had been continually telling us that we lived in a land of tyranny, poverty, and oppression, and that the Lord had sent them to deliver us to a land of freedom and plenty. I have often heard the Yankees laugh among themselves, and say, "the more you milk a cow, the more milk she gives!" I think the Saints in Manchester will remember it being made use of in the public conference.

In the month of May last, Pastor Dana (under the direction of F. D. Richards,) introduced the *law of tithing* into this country. He called a meeting of all the presidents of the branches in the Manchester conference, as he had important business to lay before them. The attendance of the country officers was large. The language Dana made use of on the occasion, I remember perfectly well, and shall endeavour to give it to the reader in the exact words. He stood up to address the meeting on the importance of obeying counsel; that a man had no right to be in the Church who did not implicitly carry out the instructions of the priesthood. He then told the officers assembled, that he had a revelation to give them, but before he did it, he would show them a figure. "You have all seen a robin's nest," said he. "Now, you know perfectly well, that the old one has to go out to provide food for the young ones; and when it has found any worms or grubs, it takes them home to its nest. When the young ones hear the old robin coming, don't they all jump up at the sides of the nest, hungrily waiting for what the old one has brought? Certainly; there's no asking of questions, no squeamishness about them, but they shut their eyes and open their mouths, and swallow just what is given to them! But, suppose, now, one of these young ones should turn stupid, and say, 'Oh dear, I cannot swallow it; it's too many heads, too many wings, or too many legs; do take some off,—I cannot swallow it!' What do you think the old robin would say to such a young one? Why, I can tell you; it would take that young one, and kick it out of the nest, and let it starve to death, if it would not take what its parent offered it! Then, remember the robin and its nest. Now for the revelation; are you ready? open your mouths! Wider! remember the robins! Wider still!" Here the country presidents sat gaping at him, with their mouths wide open, like the opening of a pair of shears, and, when wide enough, he continued, "Now, the revelation I am going to give you is this: I want all the Saints in this conference to begin, from this day, to pay their tithing every week!" On this announcement, those who understood what was meant by tithing, immediately shut their mouths, with the worm between their teeth; but there were many who did not know the meaning of the word, who still kept open their mouths, but he soon closed them up. "You don't know what tithing means, I guess?" he

continued, "but I'll tell you. Tithing means a tenth; that is, if you get ten-pence a week, you must give a penny to the Church; if ten shillings, you must give one; if a pound, two shillings; if two pounds, four shillings; three pounds, six shillings;—one out of every ten you must give to the Church, no matter what it is. Can you understand that?" Those who had kept their mouths open till now, shut them like traps, and hung down their heads with *gloomy satisfaction*, but did not speak a word.—They remembered the robin and its nest!

As in all other cases, where the Yankees wish to introduce a new revelation, Dana had an "American Elder" by his side to "bear testimony;" this man was Elder Smith, from the African Mission, who, after testifying that he knew Brigham to be the prophet of the Lord, and the best man on the footstool of the Almighty, and giving Dana a daub, as "a man of God, and an anointed of the Lord," and a host of other twaddle, well understood by the Saints, he entered on the tithing question. "You'll want to know what Brother Dana's a-going to do with the money, I dare say;" said he, "and you'd like to reckon him up, I dare say; but that's no business of yours. Your business is to give, and, as a servant of the Lord God, it is his business to receive; and it makes no matter to you if he throws it down the gutter! Brethren, the Mormon creed is, '*Mind your own business!*' and remember the robin and its nest!"

Thus was introduced a villainous system of swindling, whereby thousands of our fellow-countrymen and women are robbed of a tenth of their hard-earnings every week of their lives, to fatten and encourage a lazy lot of impostors. When I undertook to give a public exposition of this impudent robbery, Elder Dana told the people, in his letter, that the tithing was not compulsory, but the Saints did it out of choice! "Brethren, remember the robin and its nest!" Dana knows very well that a Saint has no choice, when a revelation comes "from the Lord, through his servants." I heard Dana himself (at 10, Stott-street, Hulme,) order, "that all persons holding the office of presidents, who did not pay tithing, were to be removed from their offices, and eventually to have the priesthood taken from them." Because certain young brethren did not pay their tithing in the Hulme branch, he gave council through Oliver, that none of the young sisters were to keep company with them. But the Saints attributed this council to the desire of Dana to become possessed of one of the young men's virgins, with whom he had been seen in a very unseemly position; to such an extent was it carried out, that the Saints murmured considerably; but he went to No. 10, Stott-street aforesaid, and gave them a precious good drubbing, for ruining his character!

Elder Oliver became Dana's tool in carrying out the principle. The following cases will speak for themselves. Brother Chappel was a priest, had a large family of little children; he went to the

meeting to "bear his testimony," in which he told the Saints that he was very sorry he could not pay his tithing, as he found it difficult to keep up his usual shilling per week. Oliver, after offering various insults to the poor brother, said, "Your shilling a week winna do, mon, for us. If you winna pay ony more na that, you mun go to h—ll wi' your shilling a week!"

"Shall a man pay his debts, or his tithing?" Brother R—, was a priest, had a large family, got his living by selling green groceries. During last winter he was reduced to extreme poverty, having eaten up both his stock and profit, and had nothing to do. He was cited to the Hulme council about May, for not paying his tithing. He there stated that, on account of his extreme destitution during the winter, he had been obliged to borrow a few pounds from a gentile friend, in order to set him up again, which he had promised to pay back by weekly instalments, and begged the council would excuse him, until he had re-paid the money. Oliver, the president, was inexorable, and told him he must pay his tithing whether he paid his debts or not, and gave him the option of "paying the Lord his money," or being degraded from the priesthood. I saw the big tear roll down his rough cheeks, while the president waited his decisive answer; at last he jumped up, and, knocking his fist on the table, said, "Brethren, I cannot, nor I will not, rogue the man; but I'll pay him his money, as I promis'd, let what come may!" After abusing him as an apostate, Oliver degraded him from the priesthood. The man, by great carefullness and industry, paid his debt in the course of a month or two, and then began to pay his tithing. So soon as he complied with the requirements of the Church, Oliver gave him his priesthood again, and he is now a priest in the Hulme branch!

How like the folks Christ spoke about, when he said, "They come to you in sheeps' clothing, but inwardly they are ravening wolves!" The Elders at first professed to preach "without purse or scrip!"

"Shall a man support his parents, or pay his tithing?" There is a priest in the Hulme branch by the name of Brother M—. Now this brother is extremely quiet, and inoffensive withal, and carries a continual smile on his countenance. I cannot describe him better than by relating an incident which occurred a short time ago. The Saints were getting up an amateur performance, the play selected was Shakspeare's *Othello*. Brother M— was the part of the immortal *Rodrigo* assigned to him for impersonation. After much study, he asked me how he should act his part, to which I very innocently replied, "Do not *act* at all, Brother M—, but do as in your daily life;—you are yourself *Rodrigo*!" This priest was the son of a widowed mother, and, to his credit be it said, he had been her principal support, ever since the death of his father. Of late years he took to himself a wife "from the daughters of the land," and, as the custom is, "left the maternal

roof, to build himself a hive." Yet, he did not forget his sacred duty to his mother, but gave her two shillings and six-pence per week. When we consider his circumstances, we shall be apt to bestow much praise upon him for this; he was but a poor tradesman, and his occupation was such, as to leave him without work during most of the winter.

When Dana introduced the revelation on tithing, it fell on Brother M—— as well as the rest,—there was no salvation without it. He appeared before the authorities of the Church, and laid his case before them. He told them how he had supported his mother for so long, and that she had little else to subsist upon but what he gave her; he also told them that he could not pay his tithing and support his mother, and that he must, of necessity, leave one duty undone, to perform the other; and the question he wished to ask them was, should he support his mother, or pay his tithing? The president decided that he should pay his tithing, and let his mother go to the parish. To this outrageous decision, several persons objected, telling the president that the laws of England would force a man to sustain his mother. The president defied the laws of the gentiles, and prophesied over Brother M——, that if he would obey the counsel of the "Holy Priesthood," and pay his tithing, the Lord would deliver him out of every difficulty, as he did his servants of old.

Brother M——, assured of the protection of God and his angels, told his mother that he could give her no money, as the Lord had given a revelation that he must pay it for tithing, and that in future she would have to go to the parish. She applied to the overseers of Hulme for assistance; they naturally enquired how she had lived previously, seeing she was old and poor; whereupon it came out that her son had been supporting her, but now the Lord had given a new revelation, and he had to pay tithing. The overseers seemed to be very ignorant of the doings of the Lord about them, and looked at each other with dismay, as they muttered among themselves, "a revelation! a revelation! what revelation?" The old woman, being a gentile, could give them no satisfactory answers on the "mysteries of the kingdom," and was therefore dismissed, and her son sent for, to show cause why he did not support his mother. Brother M—— attended, and with all the dignity of a man possessed of a secret oracle, began to defend himself against their unrighteous persecution; but the hard-hearted sinners refused to be guided by the revelation, and they concluded to pay the old woman the money weekly, to be reimbursed by the son, and in default on his part, he would be subject to serious consequences. Our brother left the overseers with that contempt which can only be evinced by a Saint towards the infidel gentiles, assuring himself that his escape from them was the result of the protective power of the priesthood.

Week after week the old lady got her money from the overseers,

and week after week her son refused to refund it, and every time he appeared in the meetings of the Saints, without hand-cuffs and chains, it was a testimony to him and to them, that there was a prophet in Israel. But the wicked overseers continued their persecution of Brother M——, nevertheless, “and sought to cast him into prison” frequently, *for obeying the word of the Lord*. One day, while at his employment, he received a summons to appear before the magistrates, at the Borough Court, to show cause why he had neglected to pay the money. He willingly obeyed the summons, expecting, like Paul before Agrippa, to plead his own cause. In the dock, he straightened himself up for the purpose of enlightening the magistrate and the court, on the principle of tithing. A few questions were put to him, such as, what was his name, occupation, etc., but said nothing about tithing; he was then asked if he would pay the money, to which he boldly replied, No; expecting, of course, that the fun would then begin. The magistrates simply put their heads together, and one of them said in a distinct tone, “I give you twenty-one days in Belle Vue prison.” Brother M—— stood amazed; the trial had not yet begun, according to his notions,—he had not even made his speech! and while he was looking about him for commiseration, two policemen took hold of him by the collar, or something very desperate might have ensued. “It’s persecution, it is! nothing but downright persecution, that’s what it is!” He was forthwith put into one of Her Majesty’s carriages, and taken “and thrust into prison.” He waited in vain for the promised deliverance; there was no earthquake to shake the prison walls; no angel came to deliver him, as in the case of Peter.

An angel did deliver Brother M——, too, though, but that angel was his “gentile” wife! She applied to the authorities of the Mormon Church for the *loan* of some money, to help her husband out of prison, they refused her;—telling her, that what was paid in tithing, was *given* to the Lord, and could not be returned! She obtained the money from some of her friends, (not Saints,) and, by that means, delivered her husband from Belle Vue prison.

The widows and fatherless are not exempt from paying tithing, but it is enforced, down to a half-penny. Those persons who obtain parish relief, have to pay tithing; so that the ratepayers have to support the Mormon priesthood after all.

The tithing is collected in the following manner. The officers go round to the houses of the Saints, every Saturday evening; to one they say, “how much have you this week?” “Two pounds.” “Then, we want four shillings.” To another, “How much have you?” “One pound.” “We want two shillings.” To another, “What have you got?” “Ten shillings.” “We want one.” To a poor char-woman, they said, “Well, how much have you got?” “Only ten-pence this week.” “Don’t lie against the Holy Ghost, sister.” “I am not lying, brethren; I have only had one day’s

washing this week." "Then, give us hold of a penny." They also demand a tenth of all over-time, gifts, etc.

The money thus collected, is taken to the council, handed over to the president, who hands it over to his president, and thus it passes from hand to hand, as you may have seen thieves juggle stolen goods. When these presidents have used what they want out of it, the rest is supposed to go to the Emigration Fund. The Elders often forget to give up the money, when they have collected it. The president of Rochdale made that mistake, and has not since been heard of. One of the presidents of the Hulme branch did the same, only he went and got beastly drunk with it; and, of many others, I might say, ditto, ditto, ditto. You cannot believe it? Why one of the Elders has actually "popp'd" the bass-fiddle, and stopped the music in Hulme; and if you will go there next Sunday, you will find them *minus* of that instrument;—unless they "get it out," to spite me with. That fiddle cost two pounds; I helped to buy and pay for it.

The sum collected as tithing is enormous. Some families, when all working, pay as much as six, eight, and ten shillings per week. The authorities have so schemed the tithing business, that no person can claim a farthing back again, after it has once passed out of their hands, however much they have paid.

The following, from O. Pratt, is conclusive, as to who shall be excused from paying tithing. "*Tithing*.—Should a Latter-Day Saint be excused from paying tithing? As this question has arisen in the minds of some, for their satisfaction we design answering it, in a plain and brief manner." "One tenth of everything which men obtain belongs to the Lord, and should be placed in the hands of His servants, to be used in the way he may direct, for the building up of his kingdom." "Taking this view of the case, whether they obtain much or little from the elements which surround them, they equally owe a tenth of it to the Lord; and that too, *whether it amounts to only one farthing, or to tens of thousands of pounds.*" "The question has been asked us, *whether those Saints should pay tithing whose income is so small, that if they do it, they will either have to go without bread, or run into debt in order to live! We think the above has answered the question plainly.*"—*Millennial Star*, vol. xvii., p. 602.

Although the tithing has but been in existence a few months, yet many heart-rending scenes have occurred, which I have not even room to name. The above are a *few* of what have taken place in Hulme, under my own eyes, and are but a sample of those occurring daily in the rest of the conference. The people are starving themselves and their families, while the American Elders are revelling in luxury, riding in carriages, visiting foreign states, corrupting our wives and daughters, and committing whoredoms with prostitutes, receiving evil diseases, and communicating the same to the wives of the English brethren. That's a fact!

CHAPTER XI.

Mr. Hill's Account of Salt Lake Valley.—Orson Hyde and his blind wife.—Orson Pratt and his wives.—How the authorities rob the poor.—How they get their wives.—G. D. Watt and his daughter.—How Parley Pratt took Mr. Hill's wife.—Mrs. Clough's Account.—Religious Liberty in Salt Lake Valley.

Having said so much on Mormonism in England, we will now take a slight view of it in Salt Lake Valley, as it is the "place of gathering in these the last days." The Mormons preach about it, sing about it, pray about it, and hundreds of them even dream about it; it is the "Zion of the Lord," the "Holy City," the "land flowing with milk and honey," where "every man shall sit under his own vine and fig tree;" it is the "home of the brave and the free," the *Deseret*, "the land of the honey-bee;" it is "the fairest among ten thousand," and "the altogether lovely;" and as much more as you please to make it. To get there, a genuine Saint will sacrifice his food, raiment, wives, children, friends, honour, honesty, and even his own life; on it depends his eternal salvation—he cannot be saved, but in Zion.

The following letter has been kindly sent to me by Mr. Hill, who is now in Manchester. He was formerly a tobacco merchant, in Esdaile's Buildings, Oxford-street, of much respectability. He emigrated to Salt Lake Valley, with his wife, in 1851. While there, he was much respected by the community, and ordained to the office of a high-priest. He returned to Manchester in the month of July last, (1856,) much injured in health, and robbed of all he possessed, even till it came to his wife. He is prepared to answer for the truth of his statements.

"Clarendon-street, Hulme, January, 1857.

"MR. HAWTHORNTHWAIT,

"Dear Sir,—You ask me to give you some particulars of my experience among the Saints, for the purpose of publication. I will proceed at once to relate a few circumstances, which I think will be calculated to give an idea of all the rest. Please to excuse my manner of putting them together, as I write them down just as they occur to my memory.

"I became acquainted with Orson Hyde and family at Council Bluffs, in 1851. His wife was an amiable person, and of a kind disposition; she earned him a great deal of money by her needle, and, through her close application with it, she became nearly blind. In 1852, he went into the Valley, where his wife continued her incessant toil with her needle, so laboriously, that in a short time her eye-sight failed her, she became blind, and could work

no more. Orson Hyde told her that if she did not work, she must not eat, and, therefore, he went to Brigham Young, and obtained a divorce from his poor blind wife, who had earned him thousands of dollars, and brought up his children with much care. She now rambles up and down Salt Lake Valley, getting a meal here, and a meal there, a night's lodgings here, and a night's lodgings there; although her husband is the richest man in the Valley, with the exception of Brigham Young. I have given her many a meal's meat, and when I left the Valley, she was in a state of utter destitution. When this is the state of things among heads of the Church, you may judge the condition of the others.

"I was acquainted with Orson Pratt, both at Council Bluffs and Salt Lake. When on his route to the Valley, from his English mission, he had thirteen wagons loaded with goods, a carriage, and three beautiful horses. I know not what the wagons contained, but in one was a piano-forte and musical instruments for his family, while in another I saw pier glasses, ornaments, etc. The cost of his train, leaving out the contents of his wagons, I calculated at not less than 5290 dollars. He got the English brethren to drive for him over the plains, for which he gave them nothing but their meat, and that of the coarsest kind. When they complained to his wife, she called them 'English gluttons.' The usual wages for drivers are from 20 to 25 dollars, and the best of meat. Orson Pratt has a fine house in the Valley, with stables and coach houses complete. The house is beautifully furnished. Mrs. O. Pratt told me, that when she came to England she had nothing, but now she had clothing sufficient to last her thirty years. His wagons stood round the house during the whole of the winter, some empty, and some full,—having no place to stow the contents. One of the drivers asked Pratt to let him have an empty wagon to sleep in during the winter, but the apostle indignantly refused. Mrs. Orson Pratt does not allow the other wives to live within two miles from her, nor will she suffer them to visit her house. The wives live in the 21st ward, two miles north, in a miserable looking hovel, with the roof partly off. There are four of them living together, with about eight or ten children, and such was their destitute appearance, that, although I knew them in England, yet I did not know them again in Salt Lake. They invited me to take dinner with them one day, for the purpose of having some talk with me about the land they came from. Their meal consisted of potatoes, squash, salt, and milk. They said, 'We have not seen any flour within this last month, nor can we tell the time when we had any flesh meat.' They told me they would give their arms from their bodies if they were only in England again. Miss Marion Ross, a young lady who knows you well, is in this lot. While these four poor young women were starving, and their children crying for bread, the other wife lived in luxury and over-abundance. The Church

was building Orson Pratt another house, opposite the Tabernacle, when I left. Sufficient on that subject.

"The authorities arrogate to themselves the right to rob the labouring man in every possible way. One or two circumstances I will name, just to show you. We have no coal in the Valley, but have to burn trees, which grow in the kanyons (or ravines.) The prophet and the twelve have seized all these kanyons for themselves, and have fixed a toll upon all those who go to get wood. If you go into City Creek canyon, and take three loads of wood, you must lay one of them down at Brigham's door. If in logs, you take two and leave him one. Ten miles north of the city is another canyon, called Canyon Creek Canyon, which is claimed by Heber C. Kimball. Before you can go into this canyon, you must pay to Heber Kimball a half-dollar, or there is no admittance on any account.—The half-dollar must be in cash, not in kind. I have known hundreds to be turned back, in the very depths of winter, after going down on their knees to him, but he will not let them in without the money. The Bute Canyon is six miles east of the city, and belongs to Bishop Wells. He only charges a quarter-dollar,—because there is nothing in it. Wells has another canyon near the Big Mountain, for which he charges the same. Parley Pratt has one, but it is nearly empty,—he also charges a quarter-dollar. There is now no wood between twenty or thirty miles from the city, and what the poor folks will do in two or three years more, I cannot tell.

"I remember the emigration coming into the Valley in 1854. There were 90 wagons, with 10 persons in each wagon, making 900 persons. 165 had died on the way. They arrived on the 3rd of October, when the snow was thick on the ground. The authorities, having taken their oxen and cows from them, made them camp on an open space, taking no further notice of them. Many of them died for the want of food and fire. I have often seen from 20 to 30 young females start from the camp in the morning, bare-foot, for Red Bute canyon, a distance of ten miles, through snow and ice, and come back again to the city at night, with loads of wood on their backs, worn down with cold, hunger and fatigue. As these wretched girls passed Brigham's house, (which they had to do,) they could see above 100 loads of wood piled up behind it, guarded by one of his servants. When these young emigrants are fairly worn down and destitute, the authorities go and pick out the prettiest girls, engage them for servants, and, in a few days, they are the wives of these ugly old devils! and more than that, in about a fortnight more, they are divorced again, to be picked up by some other old scoundrel! Excuse me, sir, but it makes my blood boil when I think of it. There is a man in the 7th ward, called Thomas Blezzard, who married a woman and her three daughters. This woman's name was Mrs. Wise, her husband died on the plains; she was about 40 years

of age, her eldest daughter 18, the next 16, and the youngest about 13; he had two distinct families in the house before that. I am personally acquainted with all these parties.

"G. D. Watt behaved himself very indecently towards his own daughter, when at Council Bluffs, frequently being seen in her wagon, in a most disgusting state. When he arrived in the Valley, he asked Brigham to marry them, but Brigham told him that the time had not yet come for the general priesthood to marry their own daughters, but the time was not far distant when all the priesthood would be allowed the privilege of Lot. As she was a nice looking young woman, Brigham married her himself, and took her to his house. In about three weeks after, he sent for Elder Watt, handed over to him the girl, telling him at the same time, that he might now have his daughter for a wife, as the time had come. Brigham married them.

"I had not been long in the Valley, before Parley Pratt began to visit my house in my absence. One day, when I came home from the kanyon, my wife told me that Parley had been to her, and he wanted her to leave me, telling her that I was poor, and could not save her. I had lived with my wife nearly thirty years, and I am not ashamed to say I loved her, and, in return, she loved me. 'But,' she said, 'he has threatened to curse us both, if I do not become his wife. I would rather have you, William, than all the men I ever saw.' In a few days after, I came home to my wife, as I thought, but found her gone! On inquiry, I was told that Parley had been during the afternoon, and had taken her away in his carriage. I went to Brigham, and asked him to give me back my wife; but he turned himself round and said, 'If Parley has got your wife, you must get another.' I saw her go to the Tabernacle, in Parley's carriage, the Sunday but one after, and the moment I looked at her, a big Danite took me by the shoulders, and said, 'Move on, brother Hill, you can't stand there.' I was a marked man! Six weeks after he took her, I was asked if I would have her back again, to which I indignantly replied, 'Never, while my heart is warm!' She is now Parley's twelfth wife. I saw her just before I came away, setting potatoes behind Parley's house, with another of his wives, (Ann Walker,) and when she saw me, she dropped down on the floor and covered her head with her hands. I was told the next day, that she had fainted; they carried her into the house, laid her on her back on the floor, and the first word she spoke was, 'Oh, William! William!'

"I left Salt Lake Valley with a company of 63 persons, all well armed. The Danites followed us 160 miles, but dare not make an attack; we were desperate. I walked above 500 miles bare-foot, over rocks and mountains, to gain that liberty which I now enjoy.

"Sir, if this short account will be of service in preventing any of my fellow-countrymen from going to that den of thieves, you are welcome to use it. Yours &c., WILLIAM HILL."

William Clough, his wife, and child, went from Ashton, in the year 1853, but he was drowned in returning. Mrs. Clough states that when they arrived in the Valley, they were entirely broken down, and nobody seemed to take any notice of them. The first sight she had of the place, sickened her. They rented a mud hut, where they lived all the winter. They never slept on a bed all the time they were there, but spread the wagon cover, which they had brought over the plains with them, on the damp earth, and there they lay, first rolling on one side, then on the other, then on their backs; and many a night did she sit up with her husband, in the dark, shivering and shaking with cold, talking about the comfortable home they had left in England. After being there nine months, in a state of starvation, they determined to get back, if it cost them their lives. They placed themselves under the protection of Mr. Bedell, the Indian Agent, and came away with him. A few days before they left, Elder Grant got up in the Tabernacle, and told the congregation, that they had better kill them than allow them to return to their native country. "I saw many of the English sisters in a deplorable condition, some of them in a state of madness, particularly sister B——, from Manchester. They wept bitterly when they saw they could not come with us." After innumerable hardships, they came to a tributary of the Little Blue River. The following is an extract from Mrs. Clough's journal: "*June 4th.*—Started at 4 a.m. and came to a river which empties itself into the Little Blue, which appeared to be rather high. William (her husband) mounted a horse, intending to see if he could ford it, but before he had gained the middle, both horse and rider suddenly sunk in the water. The horse soon came up, but it was some time before William appeared, and when he did, he was carried away with the stream. He once nearly gained the opposite side, but the current was too strong for him. We got out his body about four hours after, which we buried as well as we could." She returned to Fort Kearney, obtained a board, put it over his grave, with the following inscription: "WILLIAM CLOUGH, drowned June 4th, 1854, aged 28 years." The lady is now in Ashton, with her child. The blessings of providence have smiled upon her, and she fully appreciates the value of an English home, and the glory of English liberty.

Religious freedom is entirely out of the question. One Bishop Gladden, and a number of others, dissented from the Church, and one of them commenced preaching in the hearing of Brigham. The Prophet thus delivered himself on the Sunday following:

"When I went from meeting last Sabbath, my ears were saluted with an apostate crying in our streets here. I want such men to go to California, or any where they choose. I say to those persons, You must not court persecution here, lest you get so much of it you will not know what to do with it." "I say to you bishops, Do not allow them to preach in your wards. Who

broke the roads to these valleys? did this little nasty Smith and his wife? No; they stayed in St. Louis while we did it, peddling ribbons and kissing the Gentiles. I know what they have done here; they have asked exorbitant prices for their nasty, stinking ribbons [voices, 'That's true']. We broke the roads to this country. Now, you Gladdenites, keep your tongues still, lest sudden destruction come upon you.

"I will tell you a dream that I had last night. I dreamed that I was in the midst of a people who were dressed in rags and tatters; they had turbans upon their heads, and these were also hanging in tatters. The rags were of many colours, and, when the people moved, they were all in motion. Their object in this appeared to be to attract attention. Said they to me, 'We are Mormons, Brother Brigham.' 'No, you are not,' I replied. 'But we have been,' said they, and began to jump, and caper about and dance, and their rags of many colours were all in motion to attract the attention of the people. I said, 'You are no Saints; you are a disgrace to them.' Said they, 'We have been Mormons.' By-and-by along came some mobocrats, and they greeted them with 'How do you do, sir? I am happy to see you!' They kept on that way for an hour. I felt ashamed of them, for they were, in my eyes, a disgrace to Mormonism. Then I saw two ruffians, and they crept into a bed where one of my wives and children were. I said, 'You that call yourselves brethren, tell me, is this your fashion?' They said, 'O, they are good men,—they are gentlemen.' With that, I took my large bowie knife, that I used to wear as a bosom-pin in Nauvoo, and cut one of their throats from ear to ear, saying, 'Go to hell across lots.' The other one said, 'You dare not serve me so.' I instantly sprang at him, seized him by the hair of the head, and, bringing him down, cut his throat and sent him after his comrade; then told them both, if they would behave themselves, they should yet live, but if they did not, I would unjoint their necks. At this I awoke.

"I say, rather than that apostates shall flourish here, I will unsheath my bowie knife, and conquer or die. (Great commotion in the congregation, and a simultaneous burst of feeling assenting to the declaration.) Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. (Voices generally, 'Go it, go it.') If you say it is right, raise your hands. (All hands up.) Let us call upon the Lord to assist us in this and every good work."

Mr. Ferris says, "On Sunday, March 27th, the subject was again renewed at the Tabernacle by Elder Erastus Snow, in a sermon distinguished by its profanity and brutal ferocity. This was not reported for the *Deseret News* and the substance of it can only be stated from memory. He began with the most sickening and fulsome adulation of the bashaw of forty tails, who at present occupies the high and mighty position of the prophet of the Lord in "these last days;" after which, by way of lashing himself into a fury, he poured forth a torrent of invective against the Gentiles. He then took up the Gladdenites, and hoped the Lord would curse and destroy them. He plainly told the audience that whoever should be the executioners of divine justice in this case, and slay the Gladdenites, their wives and children, from the face of the earth, would receive a bright crown of glory. The injunction to assassinate these sectaries was open and undisguised, and repeated in a variety of forms." Some hundreds of the Gladdenites had to quit the Valley last year, by order of the prophet, in three weeks, under pain of death.

Revelation given to Joseph Smith, Nauvoo, July 12th, 1843.

VERILY, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob; as also Moses, David, and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines; Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: therefore prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for behold! I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory; for all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundations of the world; and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that, too, most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name? Or will I receive at your hands that which I have not appointed? And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was? I am the Lord thy God, and I will give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remaineth are by me, and whatsoever things are not by me, shall be taken and destroyed.

Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word, and he covenant with her so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world; therefore they are not bound by any law when they are out of the world; therefore, when they are out of the world, they neither marry nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately, and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not gods, but are angels of God forever and ever.

And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of

promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it can not be received there, because the angels and the gods are appointed there, by whom they can not pass; they can not, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood, and it shall be said unto them, Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths, then shall it be written in the Lamb's Book of Life that he shall commit no murder whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them in time and through all eternity; and shall be of full force when they are out of the world, and they shall pass by the angels and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever.

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily, I say unto you, except ye abide my law, ye can not attain to this glory; for strait is the gate, and narrow the way, that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation, that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom he hath sent. I am he. Receive ye, therefore, my law. Broad is the gate, and wide the way that leadeth to the death, and many there are that go in thereat, because they receive me not, neither do they abide in my law.

Verily, verily, I say unto you, if a man marry a wife according to my law, and they are sealed by the Holy Spirit of promise according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God.

The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in no wise enter into my glory, but shall be damned, saith the Lord.

I am the Lord thy God, and will give unto thee the law of my holy priesthood, as was ordained by me and my Father before the world was. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

Abraham received promises concerning his seed, and of the fruit of his loins—from whose loins ye are, viz., my servant Joseph—which were to continue so long as they were in the world; and as touching Abraham and his seed out of the world, they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the sea-shore, ye could not number them. This

promise is yours also, because ye are of Abraham, and the promise was made unto Abraham, and by this law and the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye can not receive the promises of my Father, which he made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do so? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, *Nay*; for the Lord commanded it. Abraham was commanded to offer his son Isaac; nevertheless it was written, Thou shalt not kill. Abraham did not refuse, and it was accounted unto him for righteousness.

Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also, and Jacob, did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are gods. David also received many wives and concubines, as also Solomon, and Moses my servant, as also many others of my servants, from the beginning of creation until this time, and in nothing did they sin, save in those things which they received not of me.

David's wives and concubines were given unto him by the hand of Nathan my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord,

I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you according to my word; and as ye asked concerning adultery, verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my holy priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful; for he shall be ruler over many; for I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time.

And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth, shall be remitted eternally in the heavens; whosoever sins you retain on earth, shall be retained in heaven.

And again, verily, I say, whomsoever you bless, I will bless; and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God.

And again, verily, I say unto you my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven, for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold! I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices, in obedience to that

which I have told you ; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

Verily, I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her : for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand by covenant and sacrifice ; and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me ; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God ; for I am the Lord thy God, and ye shall obey my voice ; and I will give unto my servant Joseph that he shall be made ruler over many things, for he hath been faithful over a few things, henceforth I will strengthen him.

And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord, for I am the Lord thy God, and will destroy her if she abide not in my law ; but if she will not abide this commandment, then shall my servant Joseph do all things for her, as he hath said ; and I will bless him, and multiply him, and give unto him an hundred-fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily, I say, let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she hath trespassed against me ; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

Now, as touching the law of the priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do any thing in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph, for I will justify him ; for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

And again, as pertaining to the law of the priesthood : if any man espouse a virgin, and desire to espouse another, and the first give her consent ; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified ; he can not commit adultery, for they are given unto him ; for he can not commit adultery with that that belongeth unto him, and to none else ; and if he have ten virgins given unto him by this law, he can not commit adultery, for they belong to him, and they are given unto him ; therefore he is justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed ; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men ; for herein is the work of my Father continued, that he may be glorified.

And again, verily, verily, I say unto you, if a man have a wife who holds the keys of this power, and he teaches unto her the law of my priesthood as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God ; for I will destroy her ; for I will magnify my name upon all those who receive and abide in my law. Therefore it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word ; and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you hereafter, therefore let this suffice for the present. Behold ! I am Alpha and Omega. AMEN.

RECORD OF TREATMENT, EXTRACTION, REPAIR, etc.

Pressmark: 4182 .bbb.27.

Binding Ref No: 300852/ 4.

Microfilm No: 40106 .

Date	Particulars
28.10.1997.	Chemical Treatment
	Fumigation
	Deacidification MAG - Bi - CARB .
	Lamination 8.5gsm tissue .
	Japanese tissue repair .
	Solvents
	Leather Treatment Book Refurbished
	Wash Saddle Soap, Pottasium Citrate
	Starch Paste, British Museum, Leather Dressing,
	Spirit Dye
	Adhesives
	Wheat Starch Paste .
	Animal Glue .
	Remarks

PRESERVATION SERVICE

SHELFMARK 4182 bbb27

THIS BOOK HAS BEEN
MICROFILMED (1997)

MICROFILM NO. PB.Mic
40106



ONE

1997

