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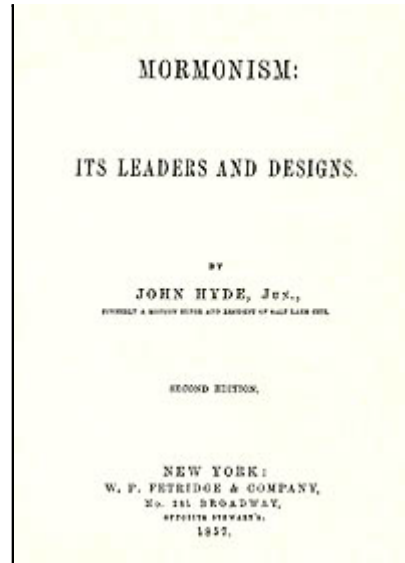
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**John Hyde's**

***Mormonism,  
Its Leaders...***

**(NYC, W. P. Fetridge, 1857)**

(part 2 of 4)



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# MORMONISM, ITS LEADERS AND DESIGNS.

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## CHAPTER I.

### THE AUTHOR.

Mormonism in England and America -- Embraces Mormonism -- Is ordained and preaches -- Goes as a missionary to France -- Leaves England for America -- Visits Carthage and Nauvoo -- the Smiths -- Icarians -- The plains -- Indians -- Arrives at Salt Lake -- Initiated into the Mormon Mysteries -- Efforts to leave Salt Lake City -- Appointed a missionary to the Sandwich Islands -- Leaves for California -- Doubts and difficulties -- Pacificocean -- Arrives at Sandwich Islands -- Renounces Mormonism -- Brigham's certificate -- Motive for act -- Conduct of the Church toward him

Books require to be instructive and credible. These qualities altogether depend on the opportunities of the author to obtain correct information, and the purity of his motives in imparting it. To have been a Mormon, is to be an object of suspicion. To be an apostate, is to be regarded with distrust. To be an apostate Mormon, is to be doubly suspected. As the weight of testimony entirely depends on the credibility of the witness, I therefore commence my evidence with a statement as to myself. Who I am, how I became what I am, and why I write, are questions every one should ask. I endeavor to reply. Mormonism in England and Mormonism in Utah are two very different systems. In England all its objectionable principles were not only ignored, but denied.

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Its Apostles and Elders not only uttered negative but also positive falsehoods, in order to induce belief. They not only denied many things that were true, but stated many things that were utterly false. As a sample of their falsehoods, I will instance polygamy. This was practiced by Smith in 1838, and the Mormon Apostles *knew it*. Yet, when the Church was charged with its adoption, Parley P. Pratt, in Manchester,

England, before the general conference of the European churches, and in the *Millennial Star* of 1846, thus publicly denounced it: "Such a doctrine is not held, known, or practiced as a principle of the Latter-day Saints. *It is but another name for whoredom*; and is as foreign from the real principles of the Church, *as the devil is from God*; or as sectarianism is from Christianity" (*Millennial Star*, vol. vi., p. 22). And yet this man knew that Smith and others had children living who *were the offspring of this very practice!* John Taylor, another Mormon Apostle, in a discussion held at Boulogne, France, in July 1850, was charged with the belief of this doctrine, to which accusation he thus replied: "We are accused here of polygamy and actions the most indelicate, obscene and disgusting, such as none but a corrupt heart could have conceived. These things are too outrageous to be believed; therefore I shall content myself with reading our views of chastity and marriage, from a work published by us, containing some of the articles of our faith." He read in the Book of Smith's Revelations, p. 330, the marriage covenant: "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

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*wholly for each other, and from all others during your lives!*" And on p.331: "Inasmuch as this Church of Jesus Christ has been reproached with the crime of *fornication and polygamy*, we declare that 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!" And again, on p. 124: "Thou shalt love thy wife with all thy heart, and *shall cleave unto her, and none else*; and he that looketh on a woman to lust after her, shall deny the faith, and not have the spirit, and be cast out." "There," exclaimed Elder Taylor, triumphantly, "that is our doctrine on this subject" (Taylor's Discussion at Boulogne, p. 8). And this man *had four wives wrangling and quarreling at Utah, and was paying attentions to a girl at Jersey, Channel Islands*, at the very moment he uttered these willful, intentional falsehoods!

The illustrious examples of such pseudo-inspired Apostles were industriously imitated by similarly inspired Elders. Where the former were content with mere affirmation or denial, the latter blasphemously called on God to attest their veracity; and challenged the Almighty to disprove their statements. Some of them denounced their accusers with bitter curses, and threatened them with all kinds of spiritual horrors. From the lips of such men, and others who had been deceived by such men, did my father and myself first hear of Mormonism. The character of Smith, his many mighty miracles, his profound sagacity, his inspired teachings, the love of the Saints, the purity of their Zion, their frequent tribulations and sufferings, their uncomplaining submission and uncompromising

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virtue, came forth resplendent from their testimonies. Such statements, repeated constantly, and by different individuals, accompanied by vigorous attacks on the divisions, dissensions, and acrimony exhibited in too many sectaries, spiced by the empty bombast and cant of all pretended moral, political, and religious reformers, apparently sustained by positive practice; added to these incentives, a bewildering method of using, and an extensive acquaintance with passages of Scripture; novel dogmas sincerely believed and enthusiastically taught, for which they claimed special revelation as their origin; all this, heightened by the most barefaced assertions of predictions accomplished, of singular healings certainly performed, of positive promises of conviction following obedience, of the ancient signs, and of the old priesthood—all this uttered by men who hesitated at almost no falsehood "which should convert a soul," could not but arrest our attention. "To doubt is to be damned already," said Paul; and he was right. Into this whirlpool of enthusiasm we, with many others, were insensibly borne. Very little attention was paid to the subject by the conservators of religious truth. Despised, it was neglected; and because neglected, it continued to, grow. With little or no contradiction, and the little that was made, readily silenced by these men, they made themselves believed. All

that was known of Mormonism was known from their statements; positively thinking it something holier, purer and truer, it was embraced by hundreds. To fervently embrace a delusion, is to more sincerely believe it. They clothed it in the drapery of warm emotions; and good men, in their desires for something more exalted and God-like, viewed it

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through the distorted medium of their own wishes; not knowing it as it was, they thought it was what they hoped it to be. When they began to see the difference between their conception and the reality, many were too enmeshed to forsake it. Men always strive to make that appear true which they conceive it their interest to be true; because they like to have for their actions the sanction of their own consciences. Nor is this mental process very difficult; and it easily and satisfactorily accounts for glaring absurdities, and yet actual sincerity. It is thus with many of the Mormons. They were sincere in embracing Mormonism; and when their minds began to doubt, if they ever had sense enough to doubt, the weight of interest crushed down the resistance of conscience; and, although ceasing to be true to themselves, they became true to their system. The dread of being called inconsistent induced sincere consistency to their religion, while sacrificing the only real consistency, that of man with himself.

I had an ideal of what religion and the worship of God might be; I imagined that this system, as I then heard it expounded, realized that ideal; and, in the love of that ideal, I embraced it and was accordingly baptized, on the 4th of September, 1848, being then a boy of fifteen years. Since proving that that ideal religion is fallacious, and that the reality of Mormonism is depraving, I have abandoned it. That I was sincere in my faith and conscientious in my conduct, I believe no one will attempt to dispute. In the December of the same year, I was ordained a Priest, and commenced to preach Mormonism as I had received, and then

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believed it to be. This I continued to do in various places in England till, in June, 1851, I was appointed to join the French mission, as it was called, and then under the direction of Elder John Taylor, who had, in 1850, left Salt Lake, expressly to commence preaching Mormonism in that country. On the 1st of August, 1851, I was ordained, as the following certificate shows, to be "one of the Seventies," an office of equal power but inferior jurisdiction to that of" one of the Twelve."

## CERTIFICATE

*To All to whom these Presents shall  
come:*

This certifies that JOHN HYDE has been received into the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, organized on the SIXTH DAY OF APRIL, 1830, and was ORDAINED into the EIGHTH QUORUM of SEVENTIES, the First day of August, 1851, and by virtue of his OFFICE he is authorized to PREACH THE GOSPEL, and officiate in all the ordinances thereof, in all the world, agreeable to the authority of the HOLY PRIESTHOOD vested in him; we, therefore, in the name, and by the authority of this CHURCH, grant unto this our BROTHER this LETTER OF COMMENDATION unto all persons wherever his lot may be cast, as a proof of our esteem, praying for his prosperity in the Redeemer's cause. GIVEN under our hands at Great Salt Lake City, this Fifteenthday of June, 1854.

JOS. YOUNG, President.

ROBET CAMPBELL, Clerk.

I remained engaged in the French mission till January,

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1853: a portion of which time I was in the Channel Islands, and a portion I spent at Havre-de-Grace.'

On February 5th, 1853, I sailed from Liverpool, in company with nearly four hundred passengers for New Orleans. The passengers were exclusively Mormons, and all bound to the Great Salt Lake Valley; indulging high hopes of there realizing all that is desirable in holiness, purity, and brotherhood. We were organized in the Mormon fashion, with a President and his two Councilors, one of which I was chosen to be. After an ordinary passage to New Orleans, we ascended the magnificent Mississippi, to Keokuk, Iowa. From Keokuk, I paid a visit to Nauvoo, in company with an estimable and talented gentleman, then a Mormon, but whom a view of Salt Lake doings has since caused to apostatize and return to England. The Temple that the Mormons had built and completed in 1845, was in ruins, a savage specimen of modern Vandalism. (See *engraving*.)

I spent several days conversing with J. Smith's mother, wife, and family, and heard many charges against Brigham and his associates for actions in which, according to the Smiths, they had disobeyed the injunctions, contradicted the teachings, and maligned the memory of their late Prophet.

From this place I visited the Carthage jail, where J. Smith and his brother, Hiram, were assassinated in cold blood; and the wall against which he was placed, and barbarously shot at, after his death. (See *engraving*.)

The camp was thronging with life, there being nearly two

thousand five hundred Mormons preparing to start for the plains. It presented a very pleasing view, and was delightfully

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situated on a hill overlooking the thriving city of Keokuk on the one side, and the majestic Mississippi on the other.

On June 1st, the company with which I traveled left for Council Bluffs City, crossed the river Missouri, on the 12th, saw the last civilized habitations that we were to see for months, and were fairly *en route* for Salt Lake. The scenery on the road, the incidents of camp life, with stampedes of cattle, toiling along by day, uncomfortable watchings by night, bad roads to mend, bridges to build, the sense of freedom exciting the mind, till the monotony becomes tedious and wearisome; all this has been so ably and so often described, as to be familiar to every one. We met a large party of Pawnee-Loups, on the Platte. They had just come from a battle with the Sioux; they were decked in all the glory of Indian warpaint, were well mounted and armed, and with their ferociously-daubed faces, heads shaved bare except the feathered scalplock, their threatening gestures, screaming tones, and insolent conduct, were very formidable fellows. We made them a large present of flour and other edibles for their "hungry *papooses*," or, strictly speaking, they levied the tax, and we paid it.

We arrived at Salt Lake City, in October, just in time for the Fall Conference. I married a young lady to whom I had been engaged in London, and began to teach school. Of course I was not long at Salt Lake before discovering the difference between what I had been taught to expect and what I saw. It may be asked why did I not immediately leave Salt Lake, and forsake Mormonism? Convictions received in boyhood, and that have been maturing and deepening

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with one's development, are not to be overturned by one disappointment or by one discovery. Inconsistency and contradiction do much to destroy belief; but these inconsistencies might be imaginary. Every tie that could bind any one to any system, united me to Mormonism. It had been the religion that my youth had loved and preached; it was the faith of my parents; of my wife and her relatives; my mind had been toned with its views, and my life associated with its ministers. I knew little or nothing of any other faith, and I clung with desperate energy to the system, although I repudiated the practices.

On Friday, February 10, 1854, I was initiated into the mysteries of the "Mormon endowment." What was the nature of those mysteries, none, before initiation, could have an idea. To understand, it was necessary to receive them. His is a strong mind over whom a mass of ceremonies could have no influence, in which representations of the most august beings are made to move and talk, and which included the most solemn oaths, accompanied by frightful penalties. The obligations of Free-masonry and Odd-fellowship exercise no small influence over the initiated; nor am I surprised that a superstitious terror, in many instances, enchains these endowed Mormons, at Salt Lake, in complete subjection to their Prophet Brigham, and his coadjutors.

In the spring of 1854, I determined to leave Salt Lake for California, but had not, neither could I obtain the means to do so. I candidly wrote and stated my views, however, to Orson Pratt, one of the Twelve Apostles, with whom I was intimate, and we frequently conversed on the subject. I had

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then resolved to leave in 1855, if possible, but was still prevented by poverty. At the conference held in April, 1856, I was publicly appointed, without any previous intimation, to go on a mission to the Sandwich Isles, and was instructed to leave by the May following. I accepted the appointment. I thought that perhaps, as I was told, I had "grown rusty;" that my waning faith was the result of inaction; that to be

actively employed in the ministry might waken up my old confidence; that in the effort to convince others, I might succeed in reconvincing myself. The religion of my youth was still so enwrapped around my habits of thought, that I was desirous rather to prove it true, than demonstrate it to be false. I tried hard to believe it *true*, endeavored to act as though I did believe it, in the hope of producing conviction. In renouncing it, I have done so in spite of my prejudices.

In May, accordingly, I left Salt Lake City for the Sandwich Islands, having been chosen as president over the missionaries destined for that location. None of the missionaries to the Sandwich Islands were allowed to take their wives; this and other reasons compelled me to leave Mrs. Hyde with her relatives at Salt Lake. Besides this, my mind was at sea, floating in darkness and indecision. Ignorant of my real position, I knew not whither I should go if I were to turn; I therefore went straight on. I had to leave, for to remain was to abjure Mormonism; and I was not fully prepared for final and permanent apostacy. "I had seen Rome, was disgusted with Rome, and still tried to disconnect Romanism from Rome;" and as it was with another, to some extent it was with me, it needed time, it needed thought, it needed *collating*

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*my recollections*, that I might feel the force of their sum. The opportunity for this thought and collation could not be obtained at Salt Lake City, nor in the business of crossing the plains. I endeavored to view Mormonism *objectively*, for theoretically it assumes to be the religion of human progress, apart from Mormonism *subjectively*, as it was then existing. I tried and failed. On the Pacific ocean, in communion with God and my own soul, the darkness of doubt that had blinded my eyes, and the mists of indecision that had paralyzed my energies, left me, and I resolved not only to renounce Mormonism, but also to tell the world freely, fully, and fearlessly, as well my reasons, as my experience.

To this end I have labored in the Sandwich Isles, California,

and elsewhere; and to this object do I determine to devote-myself. If Mormonism as it is be true, the better it is understood the better will it be for the world. If it be false, it is the duty of every man to endeavor to manifest its errors. To deter persons from embracing delusion, and to rescue from complete self-sacrifice any who have already embraced it are my only motives for adopting my course.

My opportunities for knowing Mormonism as it is, will not, I think, be disputed by any of its believers. My motives for revealing that knowledge are open to God and the world. Ever since my first connection with the Church, honors and authority have been heaped upon me. Increased and increasing honors were before me when I abandoned it. I could not have been actuated by *disappointed ambition*, therefore, because they never gave me any neglect to avenge. Nor could it have been from personal pique, as I know of

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antipathy felt toward me. That my secession was entirely voluntary, and my reputation unquestioned, the subjoined document, handed to me immediately previous to leaving Salt Lake, will prove.

The tone adopted by the Mormon authorities toward me, subsequent to my secession, may be judged by the following extract from a sermon, preached by H. C. Kimball, at Salt Lake City, January 11, 1857:

"There is a little matter of business that we want to lay before this congregation in regard to John Hyde, who went to the Sandwich Islands on a mission. There are a couple of letters that the brethren have received; we shall read a little from them, and give you to understand the course he is taking. (The letters were read.) You hear the letters and the testimony of our brethren in regard to John Hyde. Such matters, many times, have passed along, and we have not noticed them, but have let men deny the faith, speaking against it, and deliver lectures through the world. Many times we have let them run at large, but the time is now

passed for such a course of things. By the consent of my brethren, I shall move that John Hyde be cut off from the Church of Jesus Christ of Latter-day Saints, and I will put the motion in full; that is, that he be cut off, root and branch; that means pertaining to himself. When this motion is put, I want you to vote, every one of you, either for or against, for there is no sympathy to be shown unto such a man. Br. Wells has seconded the motion I have made. All that are in favor that John Hyde be cut off from the Church of Jesus Christ of Latter-day Saints, and that he be delivered over to Satan to be buffeted in the flesh, will raise their right hands. (All hands were raised.) A motion has been put, and unanimously carried, that

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## **ELDER'S CERTIFICATE**

*To All Persons to whom this Letter  
shall Come:*

This certifies that the bearer, Elder JOHN HYDE, Jun., is in full faith and fellowship with the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, and by the General Authorities of said Church, has been duly appointed a MISSION to SANDWICH ISLES to PREACH THE GOSPEL, and administer in all the ordinances thereof pertaining to his office.

And we invite all men to give heed to his teachings and counsels as a man of GOD, sent to open to them the door of life and salvation -- and assist him in his travels, in whatsoever things he

may need.

And we pray GOD the ETERNAL FATHER to bless Elder HYDE, and all who receive him, and minister to his comfort, with the blessings of heaven and earth, for time and for all eternity, in the name of JESUS CHRIST. Amen.

*Signed at Great Salt Lake City,*  
TERRITORY OF UTAH; April 10th,  
1856, in behalf of said Church.

*BRIGHAM YOUNG*  
*HEBER C. KIMBALL*  
*J. M. GRANT*

FIRST PRESIDENCY.

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John Hyde be cut off root and branch; that is, himself, and all the roots and branches that are within him. This has no allusion to his family. He has taken a course by which he has lost his family, and forfeited his priesthood; he has forfeited his membership. The limb is cut off, but the priesthood takes the fruit that was attached to the limb and saves it, if it will be saved. Do you understand me? His wife is not cut off from this Church, but she is free from him; she is just free from him as though she never had belonged to him. The limb she was connected to is cut off, and she must again be grafted into the tree, if she wishes to be saved; that is! about it." *Deseret News, January 21st, 1857.*

Not only was I not influenced by prejudice, pique or disappointment in my secession from the Mormon Church; but, in spite of all prejudices, at the sacrifice of all friendships, at the hazard of breaking every tie that united

me to happiness and the world, and at the risk of life itself, I have acted as I have. That I have done right I am convinced. God knows I have done it in the love of right. To be able, in how slight degree soever, to expose error and yet to remain silent is to connive at and share the responsibility of that error. While deploring that my best years for improvement have been squandered in delusion, it is a duty I owe to others similarly circumstanced, to endeavor to convince them of their true position. Less than this is less than right. For as the subject is of paramount importance to the world if true, and to the Mormons themselves if false, so its correct exposure must therefore be equally important, and consequently, so far obligatory.

If in the succeeding pages I may have been guilty of exaggeration,

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I am not aware of it; I certainly do not intend it. Mormonism licenses too much corruption under the name of religion, to need any exaggeration to make it atrocious. The Mormons are guilty of too many crimes to need any addition to them to render them abominable.

## CHAPTER II.

### SALT LAKE CITY.

"The big mountain" -- Emigration kanyon -- The benches -- Great Salt Lake -- The city wall -- The city -- The inhabitants -- The houses of the leading men near Temple Block -- Kimball's city property -- Brigham's Lion house -- The Mansion and White House -- Mormon Theater and dancing hall -- Public buildings -- Tithing office and system of tithing -- Communism and consecration -- Public lands -- Temple block -- The soil -- Capacity to support increased population -- Starvation -- Manufactories -- Liquor making and consuming -- Iron and coal for the Pacific railroad -- Minerals-- Weapon manufactories -- The Mormon census and lying -- Mormon prosperity and purity.

BETWEEN the western border of the States on the Atlantic side, and the Pacific States of this great continent, there are vast prairies, dreary and treeless, sand-hills, mud flats, rocky mountains, and rapid rivers. Sixteen hundred and sixty-seven miles of travel from St. Louis, Mo., *vid* Council Bluffs City, brings one to the Valley of the Great Salt Lake. A journey through tortuous mountain defiles, crossing creeks with precipitous banks, over roads that terrify even expert Jehus; wearied with a monotony more fatiguing than a sea voyage, any valley would seem lovely, and any respite would be hailed as a paradise. This fact accounts for the joy with which travelers hail the first glimpse of the barren and bare-valleyed home of the Saints. Will the reader make the tour with me? We have just climbed up a steep, rocky hill. Three or

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four teams to each wagon have at last dragged them all

safely to the summit of the "big mountain." The cattle are panting and puffing and lying down for a rest, while we gaze at a very imposing scene. We are now standing on an eminence of the Wahsatch mountains, over eight thousand feet above the level of the ocean, surrounded by peaks that rise majestically above our heads, and in the deep nooks of which continually glitters the eternal snow; beneath this, fringed and shaded by dark masses of balsam, fir, and pine. Behind us are receding ranges of hills, streams sparkling like silver threads, the trembling foliage of the quaking aspen, and narrow gorges looming like abysses in the distance. Before us, mountains growing lower, till a strip of valley relieves the sight, in the south-west. This is the first glimpse of the Valley of the Great Salt Lake. Mormons fall on their knees and pray; some shout hosannas and hallelujahs; many weep; husbands kiss their wives, and parents their children, in their paroxysm of joy, and the very faithful declare they feel the Spirit of God *pervading the very atmosphere*, and they enthusiastically declare that all their toils are repaid, for they have at length come home, where the "wicked cease from troubling and the weary are at rest." Poor people -- poor deluded people!

We are not so overcome, and prepare to descend the "big mountain;" glad to remember only 18 miles now separate us from rest and society. We neither break our necks nor our wagon axles, and wind up a very pretty "kanyon" -- a mountain defile. We are met by many a team and wagon crawling up toward the big mountain, for fire-wood. We

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cross another mountain ridge, and are in a most delightfully picturesque gorge, "the emigration kanyon." Admitting the beauties of its rocky heights, the slopes covered with shrubbery and painted by the sun in all sorts of rich colors, as though a rainbow had been wrecked on the hill side and had left its beautiful shades on the grass and ferns; forgetting every thing but the scene around us, we suddenly turn an abrupt point, and the valley is



stretched before us. To our right and left is the continuous range of hills from which we have just emerged. We are on the rolling brow of a slight decline, and observe that for several hundred feet above our heads, there are long, level lines of ridges, which are deeply and evenly indented on the mountains, as far as our sight can reach. We notice also that there are other such before us till they form a narrow flat surface through which a river flows, and that the ground rises similarly up the mountains before us, 30 miles away. These are called "benches;" they extend throughout the entire range of valleys, are plainly visible, exactly level, and are the ancient shores of the Great Salt Lake. Like a blue tinted mirror reflecting the sunshine, we remark the lake about 35 miles to the north-west. It is now about 70 miles long, from north to south, and 30 miles wide, from east to west. It once filled, and most probably formed the entire "Great Basin," as it is termed, extending 500 miles from north to south, and 350 miles from east to west, hemmed in by the Sierra Madre mountains on the east, and the Goose Creek and Humboldt ranges on the west. Mountains were then jagged islands, ravines the straits, sweeping hollows the gulfs and shores of this vast and silent

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sea. It has shrunk away to its present dimensions, and is the immense reservoir into which all the streams and river, of the "Basin" pour their melted snows.

It has no apparent outlet, although gradually diminishing apparently more rapidly than can be accounted for by mere evaporation. Many flats of black mud with an incrustation of dazzling salt crystals, were covered with water when the Mormons first went there; and their flat-boat was pushed easily over long stretches of now baking and cracked soil. Its bottom is very flat, however, and a very slight increase of water would again submerge miles of now exposed surface. The density of the water varies necessarily in different seasons from the quantities of fresh water pouring down into it. It averages from 1.16

to 1.18 of sp. gr. It is the strongest natural brine in the world, holding in solution over 22 per cent. of different salts.

Its dark sluggish waves forcibly recall the Dead Sea to the mind of the gazer, and were it not that this is 4,200 feet *above*, and that lies 1,000 feet *below* the level of the ocean; and that *this* is completely locked in by abrupt and surrounding mountains, while *that* rolls over the "cities of the plain," it would be easy to fancy one self away in Palestine, and on that scene of human corruption and divine vengeance. The water is extremely buoyant, and it occasions a singular feeling to be unable to sink in, and very difficult to swim through it. Its water produces immediate strangulation, excessive smarting in the eyes, nostrils, and ears, and on coming out converts even negroes into *crystallized white men*.

Numerous salt boileries are erected on the shores; from

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four gallons of water they obtain nearly one gallon of clear dry salt. Nature, in her great laboratory, however, produces thousands of bushels of coarse crystals, and deposits them on the shore. Teams and wagons come from the cities and shovel it up, and it sells often as low as 50 cents per 100 lbs. From an analysis of the water, made by Dr. Gale, it was determined to contain by weight 22.422 per cent. of solid substances, in the proportions of 20.196 chloride of sodium, common salt; 1.834 of sulphate of soda; 0.252 of chloride of magnesium, and a trace of chloride of calcium.

We turn our eyes from the Salt Lake back to the city, which is just peeping from under the hill. We are stopped by a mud wall 12 feet high, 6 feet wide at the base, 2 1/2 feet on top; in front of it, is a wide, deep ditch, and it is defended by semi-bastions at half-musket range. These are pierced with loop-holes to afford a front and flank fire in case of attack. It was pretendedly built to keep out

Indians, but as it encompasses the city, which covers an area of six square miles, all its male population could not thoroughly defend it. The hills rise abruptly round it, and there are abundance of eminences where a rifleman could kill persons in the city, and the wall be but as a thread paper beneath him, It was built in 1854; its design was to give the people something to do, as to keep the mind and hands occupi(d is the best means to prevent impertinent inquiry and leave no time for rebellion.

We enter at a gate of the wall, and are in the city. We remark that it is divided into blocks, of ten 10 acres each, intersected at right angles by streets, running due north and south, and east and west, 130 feet wide; that the roads in

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them in wet weather, are almost impassable; that there are very few houses in the suburbs, although they grow closer toward the center; that here they are mud hovels, with dirt roofs, or mere log shanties. We observe, too, that the sidewalks are 20 feet wide, and they have a stream of water at times flowing down each sidewalk: that on some of these streams, cotton wood, and other rapidly-growing trees are planted; that the houses are all built on the edges of blocks, leaving well-cultivated fields and gardens in the center. We notice that every thing bears the impress of work, and when one looks back at the bleak mountains, and forward at the barren valley, without spontaneous vegetation higher than a willow bush, we realize that it must have been hard work.

There are about 15,000 inhabitants at Salt Lake City. They consist of a very few Americans, and the large majority English and Scotch; very many Welsh, and numerous Danes. I think certainly not one third of the whole would embrace all the Americans in the city, and not one fourth of the whole in the entire Territory. These are principally from the western borders of the States. They have all the power in their hands, fill all the offices,

ecclesiastical and civil, and receive all the emoluments. They are almost without exception polygamists, and are singularly full of prejudice, intolerance, and boasted fidelity to Mormonism.

Here we are at the Temple Block, in the center of the city. We have come up a street full of stores. There are some very excellent business premises here, and enormous stocks of merchandise are yearly imported across the plains,

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in huge ox-drawn wagons. The merchants make money very rapidly, profits on some articles amounting from 150 to 600 per cent. We remark that all the stores, etc., are built of adobe, sun-dried bricks; and from their slate-white color, make the streets very lively in appearance. On these streets there are some good houses. A very pretty house on the east side, was occupied by the late J. M. Grant and his five wives. A large barrack-like house on the corner, is tenanted by Ezra T. Benson and his four ladies. A large, but mean-looking house to the west, was inhabited by the late Parley P. Pratt and his nine wives. In that long, dirty row of single rooms, half-hidden by a very beautiful orchard and garden, lived Dr. Richard and his eleven wives. Wilford Woodruff and five wives reside in another large house still further west. O. Pratt and some four or five wives occupy an adjacent building. All these are "Apostles;" they are well known among the people, and their names are inseparable from Mormon history.

Looking toward the north, we espy a whole block covered with houses, barns, gardens, and orchards. In these dwell H. C. Kimball and his eighteen or twenty wives, their families, and dependants. Strange scenes disturb the serenity of this Mormon Paradise. Walking toward the east, we pass three or four low cottages. In that seraglio D. H. Wells has some six of his "feminines" installed. Passing these, we arrive at Brigham's Lion House. This is

of stone to the first story, on the ridge of which, in front, is a very excellently sculptured lion, "resting, but watchful." It is a tangible compliment to Brigham, he being called "the Lion of the Lord." The

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peaked gable, narrow pointed garret windows projecting from the steep roof, attract our notice. That house is occupied by some seventeen or eighteen of Brigham Young's wives (see chapter on Brigham at Home). This house cost him over \$30,000, and would have cost more but for his method of building it. It was completed and ready for shingling in 1845. The shingles were ready and waiting. At a Sunday meeting in the Tabernacle, Brigham announced that he had a mission for all the carpenters, and demanded if they would accept it. They raised their hands, and were then coolly commanded to "shingle the Lion House in the name of the Lord, and by the authority of the holy priesthood." So Brigham's Lion House was shingled, for although the carpenters grumbled still they obeyed. A range of neat offices next please the eye, and speak well of Mormon architectural taste; and we arrive at Brigham's mansion. This is a large, handsome adobe building, excellently plastered, and dazzlingly. It is balconied from ground to roof; on the top is an observatory, and surmounting all is a bee-hive, the Mormon symbol of industry. This cost over \$65,000, and is the best edifice in the Territory. It is occupied by Brigham's senior wife and her family. Orchards and gardens lie behind and around it. On the hill to our right is the "White House," formerly Brigham's. This and its adjoining grounds he lately sold to a rich Englishman for \$25,500 in English sovereigns, and presented the money to liquidate an old Church debt, due for money borrowed in emigrating the poor Saints to Salt Lake City from Europe.

Struck with the fact that all the eligible property appears

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to be in the hands of "the authorities," we continue our walk to the Social Hall. This is an adobe building, 73 x 33 feet. In it is performed dramatic representations, from Shakspeare's tragedies to Colman's farces, by a company of unpaid Mormon amateurs. James Ferguson, *one of the stars*, says "they excel any thing he ever saw in Europe." Faith works wonders! In it, too, Brigham and the other leaders "teach the young idea" to dance. Cotillions, contra-dances, and reels are in vogue. They repudiate waltzes, mazourkas, schottisches, etc., because disliking to see their wives and daughters so "intimate with other men." A Mormon genius has invented a "double cotilion," giving two ladies to each gentleman, something of which kind is necessary, too, as I once counted over three and a half females to each male in a ball-room.

The Council House, a two storied building, 45 feet square, attracts our notice. It is used as the printing-office, and thence issues the Mormon weekly and *weakly* paper called the "Deseret News." The Court House, a large adobe structure, is pointed out to us from the roof of this one, into an observatory on the top of which we mount to get a good view. The Arsenal, on the north hill overlooking the city, also arrests the eye in its passing glance. On the north-east corner is the Tithing office, a large spacious building, with cellars, store-rooms, and offices attached. Each person on entering the Mormon Church is required to pay the tenth part of his or her property to the Lord's servants for "building up temples, or otherwise beautifying and adorning Zion, as they may be directed froin on high." Having tithed their property, they must tithe their yearly increase for the same purpose. This tenth part

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is really a fifth part; for each man is required to work every tenth day on the Temple, or hire a substitute, and as well pay the tenth of the increase on the other nine days'

labor. It is even more than this in many cases, amounting nearly to fifty per cent., as the ladies pay the tenth part of their fowls, then a tenth part of the eggs, and then a tenth part of the chickens that may be hatched, irrespective of loss. This law of tithing, however, is only the "milk of the gospel;" and was the preparative to a more rigid system of property-holding. Smith, in the beginning of the Church, attempted to establish Communism, each giving their all to the Bishop, and only drawing out of the office sufficient to live upon. This, however, was not more practicable for Smith than for Fourier or Cabet, and it was silently permitted to glide into the payment of tithing. In 1854, however, Brigham attempted to revive the old law in an improved shape. He commanded the people to consecrate by legal transfer all right and title to all personal property. A law was passed through the Legislature making such transfers strictly valid; quit claim deeds were drawn up, and from their land to their wearing apparel, the majority of the people transferred every thing to Brigham, or his successor, as trustee in trust for the Church of Latter-day Saints; and some, in the exuberance of enthusiasm, threw in their wives and families. The property of each is retained by each person only at the option of Brigham Young. He can eject any person who has thus "consecrated," for he becomes strictly a trespasser by toleration on Church property. Each is permitted to enjoy the fruits of his labors on condition of his paying a net tithe for immediate

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purposes, and to be ready to give up ALL should it be required in any emergency. Thus in fact Brigham is the positive owner of almost all the property in the Territory, and is one of the wealthiest men in the world, holding all at his unconditioned will.

He frankly stated the object of this policy at the conference. It was to prevent Gentiles from purchasing any property without ecclesiastical sanction; to hinder departing apostates from taking any property from the

Territory; to make it the *interest* of every man to be submissive, and thus to more completely rule the people. Said he, "Men love riches, and can't leave without means; now, *if you tie up the calf the cow will stay.*" Some distressing circumstances have already resulted from the operation of this law. Brigham was in earnest at its devisal, and will be in earnest as to enforcing its execution. He thinks of re-establishing Smith's system of ecclesiastical communism by degrees, and by using the mace of the priesthood, to drub refractory individuals into the practice of obedience. The tithing contributed by the people is paid to the employees of the "Public Works;" and, as the authorities are engaged on public duty, of course they have the first selection, the tithing clerks posting an open account between them and the Lord. Favoritism the most glaring is exhibited in the distribution of the articles. They pretend to pay very large wages to artizans, and salaries to the clerks, but charge equally exorbitantly for articles paid; and while the leading clerks, etc., have an abundance, the poor artizan is half starved, half clad, wretchedly housed, almost insulted on applying for any thing; and; by a

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. singular system of book-keeping, are always found *heavily in debt*, should they wish to quit and find other employment. I an give instances of these things *by dozens*. It is universally known at Utah, and almost universally reproached. I have seen many tears, heard many groans and curses on D. H. Wells, the Superintendent of the Public Works, general business man, third President of the Church, and a prophet, seer, and revelator forsooth, for the misery endured by the suffering "hands." In some cases such pretended balances of account have been collected by law with monstrous officers' fees, from persons who were disgusted with Mormonism, and who were leaving Utah.

But here is the Temple Block. This is a square containing ten acres; it is surrounded by a ten-foot wall, with four



gates, around which are planted some handsome shade-trees. We enter at the south gate, and to the west is the Tabernacle. This is an adobe structure, 126 feet long, and 64 feet wide. It has the inside shape of an elliptic arch, the width being its span. Here Brigham and the other leaders give the word of the Lord every Sabbath to the people. It will seat over 2,000 persons, and is generally well attended. They have an instrumental band that plays marches, and even polkas to enliven the feelings of the people, and get up the spirit; besides a choir, who sing from original Mormon songs in the tune of "Old Dan Tucker," to Bach's chants and Handel's oratorios. They pretend to give to their meetings a religious form, always commencing by singing and prayer, but discourse on adobe-making, clothes-washing, house-cleaning, ditch-digging, and other kindred subjects; advertise letters,

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appoint labor days for the wards; get up pleasure excursions, organize relief companies to meet the arriving emigration, etc., etc. It is no more worship than any thing else they do, as they open their theatrical performances with public prayer, and dismiss the actors, *and some of them very intoxicated too*, with a benediction. This plan is also adopted in their balls, Brigham not only praying for a blessing on the dancing, but often stopping the ball to give the people a preachment; when, by the inspiration of dancing, he had got under the influence of his prophetic afflatus.

North of the Tabernacle is a frame erection, called "The Bowery," and is used for conference meetings, being capable of accommodating 8,000 persons. It is a singular scene to witness it crowded full of decently dressed people, and sitting under the ringing voice and fluent "talk" of Young, the nonsensical trash of Kimball, the enthusiastic declamation of Hyde, the calm reasoning of P. Pratt, or the abstractions of his brother Orson, swayed by every thought, and eagerly gulping all down as gospel

inspiration to this wicked age, if they did but know it.

In the north-west corner of this block is the Endowment house, where is administered the secret ordinances of Mormonism (see chapter on Mormon Mysteries). On the eastern side of this square are the foundations for the famous Temple. They are now nearly level with the ground, and are 16 feet deep, and as much wide. They are of solid rock, and, with the wall, have already cost over \$1,000,000, in material and labor, more than the whole of the Nauvoo Temple when complete. The proportions of the proposed building are very



**MARTIN HARRIS.**

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imposing. It is in shape a parallelogram, 193 feet long from E. to W., and 105 feet wide, having an octagonal tower, 40 feet in diameter on each corner. The main building is to be nearly 100 feet high to the ridge of the roof. It is intended to build it of cut stone, and the Mormons for the last three years have been unsuccessfully digging at a canal along the benches to boat instead of carting the stone. Its architecture is symbolic and original.

On some buttresses will be representations of globes in all positions, on others the sun in its various phases. On others Saturn, with its rings and satellites, and in the pompous Mormon style, "every stone has its moral lesson, and all point to the celestial world." Its entrance will be on the east side, and will consist of another tower. Surmounted by pinnacles, it will "point upward continually." It was intended to build it of adobe from the first story upward; but they have now determined on erecting it entirely of cut stone. It is going to be the *chef d'oeuvre* of all human architecture, and is expected to survive the conflagration that will some day enwrap the world. The accompanying view is accurate, being the copy of the extended drawing at Salt Lake. Its designer, Mr. William Ward, who was also the sculptor of the Lion on Brigham's house, has seceded from the Mormon faith, and left Utah. This will probably occasion some delay and changes in its erection.

Alt the ground has to be irrigated very extensively, in order to produce even cereals. As the water privileges are very limited, there is consequently but little cultivated soil, and often very slight crops. Along the benches there is a

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strip of alluvion, and by using the mountain creeks for irrigation, the people can avail themselves of this narrow strip. Hence, all their settlements are on the western inclines of the mountain ridges. The vast portion of Utah is sandy and alkaline deserts, dry dust in summer, impassable swamps in winter. Much interest attaches to the question of its capability of sustaining a large increase of population. There are now about 50,000 inhabitants, at the outside, in the Territory; and they are perhaps, with the exception of 500 persons, exclusively Mormons. Their pursuits are chiefly agriculture and stock-raising. The unwatered ranges during the spring, and mountain gorges in the fall, supply excellent pasture for their stock. This strip of alluvion affords all their tillable land. They have

not, however, sufficient water, even now, for irrigating all they attempt to cultivate; and there is more quarreling and positive fighting about the water than all other subjects. With the assistance of more engineering capacity than at present possessed, however, canals might be dug, and they would treble the quantity of available soil by affording more water. One difficulty, however, they labor under, which can not be obviated. Timber is very scarce and uncome-at-able. It requires two days for mule teams to fetch a load of fire-wood from the mountains, and, with the increased consumption, grows necessarily daily scarcer and dearer. Cutting down the timber, by exposing the soil, dries up the spings, which materially lessens the creeks, and this diminishes the water supply, while the increasing population demands a greater abundance. This inevitably dries up the ground, and makes stock-feed very scarce and expensive.

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which augments the price of fire-wood in the ratio of time and expense. Although they have discovered coal in the southern portion of the Territory, the badness of the roads and distance to Salt Lake City, make it cost \$30 per ton; it is only used by blacksmiths for forge purposes. The scarcity of wood for fuel and building purposes tries the patience and perseverance of the Saints excessively.

Another disagreeable consequence of thus stripping the mountains of their fringes is painfully felt. While the summers are a continual drought, the winters have deep snows and violent storms. The trees used to retain much on the hills, which, melting gradually in the spring, produced full creeks. It is now blown in clouds into the valleys, burying up feed and killing off stock frightfully. Hence it is that at every succeeding winter they have increasingly deep snow. In that of 1854-'55, many thousands of animals perished with hunger and frost, the snow being four to six feet deep. It was naturally followed by very little water in the streams in the spring, because the snow had been deposited in the valleys instead

of on the mountains. Last winter the snow was still deeper, and this spring there is still less water in the creeks. Add to this, for the last three seasons the crops have been eaten up by grasshoppers and blue worms, or filled with smut. The harvests have been light, and many starving persons were compelled to subsist on wild roots during the winter. The future promises nothing better; but with the continual influx of population, they must either constantly find new valleys to settle, or starvation and removal will be inevitable. The Mormons, in selecting Salt Lake, chose it as a place where no

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others would wish to come; and where no others would remain if they did come. Their desire was only to get out of the world: for their object, their selection was good. They have fiercely battled with obstacles thus far in their strife with nature. I think that even Mormon energy and hardihood will not be able to maintain the unequal combat much longer. A few more seasons such as their last three will effectually starve them out; and to judge physical probabilities by appearances, there is little else before them.

The Mormons are an extremely industrious people. Remembering the short length of time they have been at Utah, their utter poverty when they arrived, their many difficulties since, and then viewing their present condition, all must admit their steady industry. They have various manufactories. Wool-carding machines, cloth and blanket factories, tanneries, a pottery for coarse brown-ware, machinshops, iron and brass founderies, beside all the ordinary avocations. In 1853 they brought some machinery for the manufacture of sugar from beet-root. It is now in the hands of the Church. They have not yet been able to produce any sugar, through incompetent management; for in Utah as elsewhere, personal friendship, far more than proper capacity, induces many appointments, and principal of the sugar works is not an exception from the general rule. The

whole affair has almost been useless, except to afford the Saints something to boast about. I forgot, however, one very important operation it produced. In 1854 some hundreds of gallons of syrup were spoiled by the charcoal through which they were endeavoring to refine it. It was, of course, very wicked, according

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to Mormon economy, to destroy so much property. A luminous thought struck Brigham in 1856. It could not be converted into sugar, it could not be used as molasses, *he would distill it into RUM*. Accordingly, this bad molasses was converted into worse liquor; and, after coloring it with burnt sugar and flavoring it with *green tea*, the delicious compound was sold by Brigham's adopted son, W. C. Staines, at the very reasonable price of *eight dollars* per gallon. By this ingenious operation quite a little sum was clearly gained, and it was slyly hinted that the proceeds were expended in helping to build the Temple. If it be true, and I confess I doubt it, it was cementing the walls of the Lord's house with human drunkenness and human degradation!

Nor was this by any means the only distillery in Salt Lake City, although, in order that the Church might regulate such matters, and perhaps to *prevent competition*, all the other distilleries were prohibited from making any liquor during the above saintly speculation. A Dr. Clinton had a distillery producing the most infamous decoction of wheat. He was sent on a mission, and the *Church* purchased his distillery from his wives for its own private working. A Hugh Moon has quite an extensive one in operation at Salt Lake. During the life of Dr. Richards, a prophet, seer, revelator, and editor, his little cart used to make *daily* visits to Moon's distillery, and take thence from a quart to a gallon of liquor; and J. D. Ross, now preaching in England, was sent away from Salt Lake as a missionary, almost entirely because he was overbold in asserting that Moon made the spirit that inspired the leaders in the "Deseret News." There is also another

distillery

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in the city, and several in other parts of the Territory. Brigham has a city named after himself, on Box-elder creek, sixty miles north of Salt Lake City. Even in this holy place, a man named Clarke produces a liquid he calls and the people buy for whisky. At Ogden City there is another such distillery; another at Provo, and so on throughout the whole Territory. Added to the hogsheads of wash produced at these Mormon factories, each of the merchants imports hundreds of gallons every year, and, as a general rule, although not arriving till June, all is sold out by Christmas. Besides these, there were seven breweries in active operation at Salt Lake alone; and hundreds of gallons of something called beer was consumed weekly. Of course, the other cities of Utah could not be behind their elder brother of Salt Lake in the necessity that demanded, or in the skill that supplied these delectable compounds; and "cakes and beer" stared us full in the face, go wherever we might, through the cities of the Saints.

The Church, however, has several times endeavored to prevent the sale of these things. Stringent city ordinances were passed by the Council, prohibiting all sale except by order of the mayor. Still all who so applied succeeded in obtaining these orders, and all who could make, made; and all who had, sold. In 1854, that was attempted, but the "Church" getting out of supplies, the ban was taken off from Moon's distillery and he produced some "just for the Church." In 1855, it was again resuscitated, preached about, and enforced. Several poor brewers were fined, their utensils destroyed, themselves threatened, etc., etc. A Mr. Nixon boldly said that it was a shame to punish the poor beer makers only,

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when there were far more important men equally transgressing; for which manly and honorable speech he was mulcted in fine to a considerable amount. Messrs. Williams & Hooper, an extensive business firm, had a large quantity of liquors the same season, and they obediently refused to sell any, but as it would have much afflicted the authorities to have so much money lost, Brigham got possession of it for a mere trifle, and himself and his adopted son, W. C. Staines, entered into partnership. Staines took the liquor home and sold it *very discreetly*. They, however, watered it down till it was very weak and charged a very high price for it, so that it was difficult for the people to purchase it and almost useless, for intoxicating purposes, when they did obtain it, and thus they appeased their consciences. Of course, some unbelievers dared to suggest that this was profitable as well as expedient, and were astonished the city ordinances about sale of liquor were not enforced in their case. Perhaps the evil did not last long enough, for, although watery, weak, expensive, and only to be bought with cash, it was all sold in an incredible short space of time. A similarly discreet disposition was made in another case of some more liquor. Its owners were forbidden selling it, but the Church made the purchase of it, early in 1856, and Joseph Kaine, one of Brigham's pets, was permitted to vend it. Some scandalous persons said that water came in at the back, as fast as liquor went out of the front door; and hinted that the liquor was only a *little less* inebriating by passing through the saintly hands of Mr. Kaine, but the money was in Church coffers, and that made all the difference.

There are vast mineral resources in Utah, which, had the

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Mormons more skill, might be made productive of great wealth. Two hundred miles south of the city is Iron county. Iron in almost inexhaustible quantities, together with abundant coal, is found there. The Mormons have been long laboring to get up furnaces, but want of correct

chemical information has much retarded their progress. Should the great Pacific railroad pass through or near Salt Lake, iron and coal for a third of the route might be obtained there. Among other minerals, they have found silver, at Los Vegas, and some lead. It is said that the Church know where there is gold, near the Valley, although I am disinclined to believe it. They have vast quantities of sulphur, alum, borax, and saleratas. They have laid down saltpetre-beds and have commenced the manufacture of gunpowder. Swords, Colt's revolvers, rifles, lances, and guns are made in great abundance, and every man is compelled to have a weapon, to be well supplied with ammunition, to enlist in a military company, and regularly drill.

There are some very singular springs in Utah Territory; chalybeate, sulphur, salt; boiling hot, and very cold; deep sink holes, rivers losing themselves in the sand, small cataracts, remarkable rocks, and other natural curiosities. The atmosphere is astonishingly clear. Optical illusions are very remarkable, and often lead to ridiculous mistakes. Mirages and deceptive distances puzzle many a new comer.

It is reported by the Mormons that there are over 76,000 inhabitants in the Territory. This I know to be a palpable falsehood. Cache valley, with only a dozen Church herdsmen, at most, is given a census population of over 700 persons.

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*They named the oxer and cows.* In Battle creek returns they report many whomr I know to be dead, some who died before leaving England, many who are still in England, but who purpose coming to Utah *when they can*; and, in some cases, all the children that courting couples might expect to have, if they were married, and if they should have offspring; and all that old married people ought to have had in the estimation of the census agents. These outrageous falsehoods were sworn to by the

different agents. The object of the whole affair was to present a more imposing appearance at Congress on demanding admission into the Union as an independent State. They publicly defend lying for expediency, believing the end justifies the means. To be unwilling to approve such "evil that good may come," is to them a sign of sectarianism, and Gentilish. This practice they pursued with regard to polygamy for fourteen years, and with regard to other dogmas they still pursue it, contending there is no evil, *per se*, and that the intention of the act and its results only determine its goodness. How much reliance can be placed on the statements of such men, is evident, when mental reservation is advocated; equivocal expressions constantly being employed in all their preaching; they intending to convey an erroneous impression by the use of terms, that, strictly construed, are not in themselves a lie. Jesuit casuistry is not more ingenious in the "deceiving by truth" than are some of the Mormonr Elders; but who knows not that the most outrageous falsehoods can be communicated, and yet the words in a different sense be true?

The Mormons have labored diligently, and are therefore

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prosperous. It is the only policy by which they could be kept together, and be made contented and happy. When they begin to feel less contented, and less happy, Brigham only makes them work all the harder. To give no time for thought prevents thought; and by making them *merry* when not laboring, helps them to make them satisfied. Hence, the Mormons are a jovial people, hospitable, dance and song, and dram-loving. Their kindness to strangers, their general affection for each other, their devoted obedience to the authorities, their bitter animosity to all Gentiles, their rigid adherence to ceremonies, their lax code of morals, and yet precise restriction to that established code, arrests the attention of all observers.

One thing must be also remarked. There is less *public*

drunkenness, no houses of ill fame, no public bad women, less *monstrous* crime among the Mormons than in any other community of equal size. These are the inevitable results of their system, as will be shown. They were far worse at Nauvoo than they are at Salt Lake, were worse at Missouri than at Nauvoo; but compared with another deluded, isolated sect, the Shakers, they are far inferior in every thing good. The Mormon community must not be compared with any *irreligious* community; composed exclusively of Saints, up to the standard of their own selection and boasting must they be brought. Their crimes and their degradation assume other shapes and hues than that of the rest of the world. Their sins are toned with the peculiarities of their religion. They are essentially Mormonic, but while vaunting the absence of other atrocious species (of crime from among them, they must be reminded of the fragrance of their own.

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## CHAPTER III.

### PRACTICAL POLYGAMY.

Family arrangements -- Favorites -- The men -- Domestic happiness --  
Sleeping alone -- Making tabernacles -- Mormon salvation -- Wife hunting  
-- Mothers and daughters married to one man -- Half sister -- The women --  
First wives -- Whisky -- Termagants -- Adultery -- Jealousy Fanaticism --

Brigham on connubialities -- Single girls -- Proportion of the sexes -- Arguments used to induce young girls to marry polygamists in preference to young men -- Why they do not leave -- The children -- Mortality -- Barrenness -- Boys -- Girls -- Early marriages -- Divorce -- Mrs. M'Lean and Parley Pratt -- Mrs. Cobb and Brigham Young -- Utah marriages.

THE only correct method of judging a cause, is by the effects that result from its operation. The most confounding argument against the Mormon doctrine of polygamy, is the Mormon practice of polygamy. The Mormons ever endeavor to conceal the real workings of their system from outside inspection. They must feel great confidence before allowing any one to grow intimate. One must be very intimate, before being competent to correctly describe their "family arrangements."

The intention of marriage was to increase personal happiness, to propagate a healthy offspring, and to secure to those children protectors, instructors, and support. What are the effects of polygamy on these objects?.

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The Mormon polygamist has no HOME. Some have their wives lotted off by pairs in small disconnected houses, like a row of out-houses. Some have long low houses, and on taking a new wife build a new room on to them, so that their rooms look like rows of stalls in a cow-barn! Some have but one house and crowd them all together, outraging all decency, and not leaving even an affectation of convenience. Many often remain thus, until some petty strife about division of labor, children's quarrels, difference of taste, or jealousy of attention kindles a flame, only to be smothered by separation. When they live in different houses, they generally have different tables, and the husband has to give each house its turn to cook for him, and honor their tables with his presence in rotation. The evenings at his disposal, his constant distribution of himself among them, has to be by rule. Jealousies the most bitter, reproaches the most galling and disgusting, scenes without number, and acrimony without end, are the inevitable consequences of the slightest partiality. It is impossible for any man to equally love several different women; it is quite possible, however, for him to be equally indifferent about any number. The nature most in

unison with his own, will most attract him. The most affectionate will be certainly preferred to the least affectionate. I am acquainted with scores of polygamists, and they all have *favorites*, and show partiality. To feel partiality, and not to exhibit it, is unnatural. To exhibit it, and for it to pass unnoticed by a jealous women, is impossible. For it to be noticed, is for it to be reproached.

The Mormon polygamist, therefore, has to maintain a constant

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guard over himself. Any husband might feel to kiss his wife gladly: to go round a table and kiss half a dozen, is no joke. It is so in every thing with him. With a dozen eyes to notice at what time he retires to rest, or arises on any one occasion, and half a dozen mouths to talk about it, he must be perfectly governed by rule. Every look, every word, every action has to be weighed, or else there is jealousy, vituperation, quarreling, bitterness. For this reason, the idea of obtaining domestic felicity is ridiculed. Brigham is the model, and he to some extent adopts the dogma of the Quietists, "Repose is the only perfect happiness." He acts as though he felt, and wished others to feel, that man was the frigid *master*, performing every act of kindness, not as springing from his heart, but because he had reasoned it out, to be an act of duty. Warmth of feelings, tenderness of attachment, devotedness of attention to a woman, is there called, by that worst of Mormon epithets, "Gentilish." "Man must value his wife no more than any thing else he has got committed to him, and be ready to give her up at any time the Lord calls him," said Brigham one Sunday afternoon; and J. M. Grant followed the remark by saying, "*If God, through his prophet, wants to give my women to any more worthy man than I am, there they are on the altar of sacrifice; he can have them, and do what he pleases with them!*"

They carry this same coldness of affection into all their connubial relations. Brigham always sleeps by himself, in a little chamber behind his office. I have heard the leading men publicly advocate the adoption of this practice. They

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quote the animals as an argument in favor of polygamy, and adopt their instincts as models for practice. Marriage is stripped of every sentiment that makes it holy, innocent, and pure. With them it is nothing more than the means of obtaining families; and children are only desired as a means of increasing glory in the next world; for they believe that every man will reign over his children, who will constitute his "kingdom;" and, therefore, the more *children*, the more *glory!* Said Brigham, September 20th, 1856, speaking on this subject:

"It is the duty of every righteous man and every woman to prepare tabernacles for all the spirits they can; hence if my women leave, I will go and search up others who will abide the celestial law, and let all I now have go where they please; though I will send the gospel to them." -- *Deseret News*, October 1, 1856.

Marriage, consequently, is only an addition to man's monster *selfishness*. Not only do they admit, but they even advocate openly, that salvation is altogether a selfish matter; and Lorenzo Snow, an Apostle (!) publicly contended that "God was the most intensely selfish being in existence." To sacrifice one's self, to the most trivial extent, for a wife, is therefore esteemed as beneath manly dignity. To love home, or seek to make it your rest and heaven, is called "squeamishness;" and men [bend] your ears "to take another wife, and that will cure you," and they are right. The first effect of polygamy on the Mormons was to force them to deny the doctrine, and disavow their families. For many years after they practiced it, did the leading men indignantly deny it. Its next effect

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was to make them heartless. It first made them liars, and then brutes!

"If it does not increase their happiness, and it certainly does their care and expense, why practice it?" Mormonism teaches

that all *salvation* is material; that men's positions here determine their stations hereafter, and as a man can only rule over his family, then, no wife, no family; many wives, much family; much family, much glory; therefore, many wives, much glory, and as the selfish desire for glory is the only incentive of Mormon action, so, therefore, he tries to get as many wives as he can. They quote Paul's words, "Woman is the glory of man," and argue, the more women, the more glory; no women, no glory at all! Full of this thought, I have seen old men with white hair and wrinkled faces, go hunting after young girls, deceiving them with all sorts of professions and promises, using the terrors of Brigham's name and threatening the penalty of excommunication and consequent perdition, in order to induce them to marry them, and then to leave them, despoiled and degraded, either to the obloquy of a divorce, or to the incurable sorrows of a grieved and a wrung heart. I could mention the names of a dozen such, who ought to be thinking of God and their graves, who instead, visit arriving trains and pester the girls with all the ardor and far more impudence than the young men.

The utmost latitude of choice is permitted to the faithful, in their selection of wives. It is very common for one man to marry two sisters; Brigham advises, indeed, that they both be married on the same day, "for that will prevent any quarreling about who is first or second!" A. R. Sharkey has

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married *three* sisters, one of whom was married to, and divorced from another man. A George B. Wallace left a wife at Salt Lake and went to England to *preach*. He made the acquaintance of a very worthy man named Davis, who had three fine-looking girls. Mr. Davis and family were persuaded to embrace Mormonism. When Wallace returned, as he occupied a high position in the Mormon Church, he appropriated Church moneys for the emigration of Mr. Davis and family to Salt Lake City. Poor, and under obligation to this man, and, by "counsel" of Brigham, Davis gave him his three daughters, to all of whom he was married; and, when I arrived at Salt Lake, were all living with Mrs. Wallace, proper, in a



little two-roomed house. Wallace kept a butcher's shop, and it was currently reported that he was engaged with others stealing cattle and selling the meat on his premises. A Curtis E. Bolton is married to a woman and her daughter. A Captain Brown is married to a woman and two daughters and lives with them all. When their children's children are born it will be bewildering to trace out their exact degrees of relationship.

This may appear disgusting enough, and prove degradation enough. A G. D. Watt has excelled either of them. He brought from Scotland his half sister to Salt Lake City: took her to Brigham, and wished to be married to her for his second wife. Brigham objected, but Watt urged that Abraham took his half sister and "reckoned he had just as much right as Abraham." The point was knotty and difficult. If Abraham's example justified polygamy then it must equally justify this action. "God blessed Abraham although he did

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it," say the Mormons, "and ought to bless me if I do it too." The girl happened to be good-looking, though, and so, to cut this gordian knot he could not untie, Brigham took her himself. So far so well. But she was not contented, or Brigham had reconsidered the matter, or from some cause, after a few weeks he told Watt that, after all, there was force in his argument, that it was just as lawful in him as in Abraham, and, accordingly, G. D. Watt accepted his half sister to wife from the arms of Brother Brigham! This piece of complaisance recommended him to the favorable attention of the authorities;" as a good illustration of the childlike simplicity and implicit obedience of which they so constantly preach.

What the brutalizing effects of such marriages are on the men's minds, can easily be conceived. With small houses and several wives, more than one often sleeping in each apartment, men must soon lose all decency or self-respect, and degenerate into gross and disgusting animals. Many of them frequently sleep with two of their wives in the same bed. Indeed so evident are the effects, that Heber C. Kimball does not scruple to speak of his wives, on a Sabbath, in the Tabernacle, and before an

audience of over two thousand persons, as "my cows!!" This he has done on more than one occasion and the people laughed at him as at

"A fellow of infinite jest."

As the Mormons are taught to believe that all their honor and "glory" in the kingdom of God, depends on the number of their wives, all their anxiety is, therefore, to obtain a large

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number. Irrespective of their ability to provide, careless too about any incongruity in disposition, careless about every thing but obtaining them, they spend their time in courting. If they be poor, it is expected that the woman ought to be able to do enough to support herself. If their temper be incongruous, the Mormons boast "great powers of government," and expect to "break them in, like horses, to the harness." This last is a common and favorite expression among them.

Whether they are on missions, away from their wives, or present with them, their care is to induce more girls to marry them. Many do not do this at Salt Lake, but their faith is considered weak; for unless they entangle themselves inextricably, so that the interests of Mormonism become necessarily their interests, but little attention, and no honor is paid them. As future salvation is made to depend on the size of the family, almost all present reputation is made to depend on the same cause.

Such are the results of this practice on the men. What are its effects on the women?

The females are divided into two classes, first wives, and those taken subsequently. We will view them separately.

I will narrate a few instances as to the first wives. I intend mentioning names, not only to convince the reader of the correctness of my statements, but because I think men who act thus ought to be named and known. Mrs. S. W. Richards is an interesting and intelligent lady at Salt Lake City. She

accompanied her husband among the early emigrants. In 1852, he went to England as a Mormon missionary,

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and was absent several years. During his absence, in the love of her husband, she labored for her own support and that of his children. He returned, and to prove to her his appreciation of her fidelity and affection, he took three other wives! One was his cousin and a mere girl; and one was a lady who ran away from the arms and heart of her father, in Liverpool, and whose attentions, during his stay in that city, had often consoled him for his absence from home. Mr. Richards took his wife round to her share of the balls, theaters, and other amusements; but no one could help remarking, in the wasted and sallow wreck of a woman, all the withering effects of all anguished heart, wounded in its keenest susceptibility, and sinking unloved, unpitied, and with its griefs untold.

"She never told her grief,  
But let concealment, like a worm i' the bud,  
Feed on her damask cheek."

Mr. G. P. Dykes accompanied the Mormon Battalion to Mexico, leaving his family at Council Bluffs, Iowa. On returning through Salt Lake, he was appointed to go to Europe as a missionary, which he did. During his residence in Europe, Mrs. Dykes and family toiled their way to Salt Lake, so as not to be burdensome on her husband on his return. They sustained themselves, and made some little provision for the future, hoping and expecting to welcome him on his coming home. He returned, accompanied by a lady who had run away from her husband in England. He was married to this person at Council Bluffs City, and amid the first greetings

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between himself and his first wife, at Salt Lake City, was, of course, an introduction to the woman who had supplanted her in his affections! The first wife was neglected, till her wrung heart demanded a divorce, which was readily accorded. It was

an easy thing to sacrifice the wife of his youth and the mother of his children for the paramour of his affections.

A Mr. Batie was married to an amiable person, and they had a very interesting family. He desired another wife, had seen and loved a young person and courted her. Mrs. Batie, however, for a long time, had refused her consent, and had weepingly told him if he married this girl it would break her heart. To yield to her affection was to submit to be controlled. To consider her feelings was to be "ruled by petticoats." As she would not consent, he was married without her consent, and without her knowledge. Is there any man or woman who can fail to conceive her feelings?

A Mr. Eldredge had a very handsome lady for a wife. She had shared her husband's sufferings and privations. Together they had toiled, happily and affectionately. They had amassed some property around them, and were very comfortable, too comfortable for Salt. Lake City. On their dream of peace Brigham Young rudely broke by a command that "Brother Horace must take another wife!" Disobedience would be contumacy, contumacy is to be cut off, and that is taught to be perdition. He chose to obey. He married a second, who was inferior in every thing except in age, to Mrs. Eldredge. She, however, speedily weaned her husband's affection from the first wife, whom he soon after turned out of

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the apartments she had toiled to furnish, and installed his second wife therein. The feelings of Mrs. Eldredge can be imagined, it is impossible that they be described. I could quote a score of similar cases.

The real effects of polygamy on the first wives can be imagined, when they force Brigham Young to use this language from the pulpit, September 21, 1856:

"Now for my proposition; it is more particularly for my sisters, as it is frequently happening that women say that they are unhappy. Men will say, 'My wife, though a most excellent

women, has not seen a happy day since I took my second wife;"No, not a happy day for a year,' says one; and another has not seen a happy day for five years. It is said that women are tied down and abused; that they are misused and have not the liberty that they ought to have; that many of them are wading through a perfect flood of tears, because of the conduct of some men, together with their own folly.

"I wish my own women to understand that what I am going to say is for them as well as others, and I want those who are here to tell their sisters, yes, all the women of this community, and then write it back to the States, and do as you please with it. I am going to give you from this time to the 6th day of October next, for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty and say to them, Now go your way, my women with the rest, go your way. And my wives have got to do one of two things, either round up their shoulders to endure the afflictions of this world

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and live their religion, or they may leave, for I will not have them about me. *I will go into heaven alone, rather than have scratching and fighting around me.* I will set all at liberty. 'What, first wife too?' Yes, I will liberate you all.

"I know what my women will say; they will say, 'You can have as many women as you please, Brigham.' But I want to go somewhere and do something to get rid of the whiners." -- *Deseret News*, October 1, 1856.

Even in Brigham's family, and that is the best-managed in Utah, there is still "scratching and fighting."

From all I have seen of Salt Lake polygamy, I can assert the almost universal rule -- a man does not marry a second wife, until he finds somebody he prefers to the first; and when he is married, it is not long before he exhibits the preference. It is pretended that the consent of the first wife is obtained to such subsequent marriages. That consent is asked by the husband,

and who knows not the thousand petty tyrannies that a husband can use toward his wife to extort or compel acquiescence? If the consent be given, she is willing to contribute to his glory, and the ceremony is performed. If she do not consent, women must not be an impediment either in doing one's duty, or obtaining one's salvation; so, therefore, the ceremony is performed just the same, whether she consent or no, whether she like the girl or no; for her husband to will it, is for the Lord to will it, and nothing is left to her but to bend and groan. Polygamy, however, does not thus affect all the first wives at Salt Lake. That which will crush one woman into the grave, *and I know more than one such case,*

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will sink another into depravity, arouse another to desperation, incite another to retaliation, and by others will be regarded with the most stoical indifference. I can name a dozen families where the men and women have sunk into the most complete and disgusting brutishness. They fulfill the definition of man, "food-cooking animal," and that is almost their only distinction. If superior to the animals at all, it is only in adding disgusting talk to disgusting deeds; in aggravating the instincts of nature with the excitement of meditation; deceiving simple girls, and appeasing their own consciences by disguising their practices with the name of religion. There are many women in Utah who drink whisky to a very great extent. To drown thought, is to kill feeling. Many women who will not become depraved, try to be indifferent. I asked a lady once at Salt Lake, why she never appeared jealous of her husband's attention to his three wives? Her reply struck me painfully, "Mr. Hyde, my husband married me when we were both very young in England; O! I was very fond, and very proud of him. We came out here, and he took another wife. It made me very wretched, Mr. Hyde, but I am not jealous now, *for I cease to care any thing about him!*" When love dies, jealousy ceases. Nothing makes people more indifferent than does liquor; not only indifferent as to others, but also callous as to one's self. Many Utah women seeking this callous state of heart, drink very extensively. Of this no resident of Salt Lake can be ignorant. Some, however, become termagants, fiercely jealous,

and furiously violent. The quarrels resulting from such matters often cause merriment in the gossiping circles of Utah. The

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constant policy of the "authorities," however, is to train the mass of the people to despise such proceedings, and to view with contempt any such woman. By this means they crush the voice of nature under the weight of their public opinion. Instead of such a course eliciting sympathy, if it be felt, it falls still-born and unexpressed; and the poor woman, goaded till she is mad, has to stand alone. To stand up under the pressure of public vituperation; to endure the coarse crimination of the Tabernacle platform, where on Sundays Brigham and Kimball will refer most minutely to the persons, and sometimes even name them before the whole congregation, needs a stronger mind than possessed by most women. If she be discontented, there is the divorce alternative; but to be divorced is to lose her children. If she decline divorce, she must submit. Broken and crushed, she must submit! There is yet another class of first wives. These, finding their jealousy only increases neglect, and their reproaches only serving to drive their husbands from them to others and more affectionate of their wives, fall a step lower. Neglect breeds anger; anger engenders hatred; hatred meditates revenge. They are powerless to retain their husband's affection, *but they can retaliate his infidelity*. The penalty of adultery is death, unsparing and bloody. It has been inflicted, is being inflicted, and yet they can not arrest the commission of the sin. Startling and frequent have been the disclosures. Brigham, in his public sermons asserts, that even in his own family, he can not preserve his own honor. For that reason, among others, he said, "he wanted to get them all in one house, under his own eye," because he "could trust no one

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else, and not even them." Just previous to my leaving Salt Lake City, a very flagrant case got into the public mouth about one of the wives of P. H. Young, Brigham's brother. While he was with his other wives, a young man in their employ, was

consoling her for his neglect. The women are very poor; many of them almost entirely destitute. Their husbands and fathers, burdened with debts, they can not pay, and with families they can not support, are often unable to buy clothes enough for them to be decent, to say nothing of being respectable. The love of dress is just as strong there, as anywhere else; and to obtain clothes, leads to the same conduct there as anywhere else. Many of the missionaries have to leave their families in penury. No assistance is given such families, in many instances, till they are almost perishing for want. Neglected by absent husbands; knowing that in all probability they will bring home other and better-loved wives when they return; surrounded by suffering children; tempted by flattery and allured by money, it is not unnatural for them to fall; it would almost be supernatural for them not to fall. I could name several such.

It is this fact that makes the Mormons so averse to any outside inspection of their "peculiar institution." Men who are giving constant reasons to be suspected, are the most suspicious of all persons. The Mormons, who are continually wringing their wives' hearts with jealousy, are the most tyrannically jealous. The most rigid watch is maintained; and a look, passing word, a visit, above all when it is repeated, is tortured into  
 "Proof strong as holy writ."

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Heber C. Kimball refused to allow one of his wives to correspond with her friends, lest improper use might be made of the liberty. On the slightest occasion of distrust he will mount the rostrum on a Sabbath, and publicly tongue-lash his wives; and it is a common jest at Salt Lake, that his reason for doing so at such a time and place, is because "they can not reply!" Coercive measures never produce virtue. To constantly suspect, is often to suggest crime. To bitterly accuse, is frequently to instigate. These are unfailing truths, and they are as unfailing at Salt Lake as elsewhere. Were it not for the great counteracting influence of a strong religious fanaticism, Utah would be a perfect pandemonium of debauchery.

How can they permit it at all? The whole secret lies in that one



word, fanaticism. The women are all sincere: their sufferings and their sacrifices prove that. They are taught that polygamy is a heaven-ordained institution; that it was countenanced by God anciently and is commanded by God now; that the instincts of their nature which rebel against it are the results of false education and tradition; their pride is flattered to think that the exaltation of man depends on them; they learn to sacrifice themselves to elevate, as they think, their husbands. The desire to be eternally glorious, is made to overcome the wish to be temporarily happy. The ambition to excel their neighbors is also used to induce them to submit patiently to privation and misery. What will not weak minded persons endure from a feeling of rivalry? Where wealth is regarded as the *summum bonum*, any sacrifice will be made to give wealth to their husbands. In Utah,

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women are esteemed that *summum bonum*, and therefore many sacrifice all personal feeling, and give other women to their husbands. The fanaticism that prompts it is old; it is only this peculiar development of fanaticism that is new. It is common that people be fanatical; it is growing to be too common that they should choose Mormonism as their style of exhibiting it. Some women in Utah seem contented enough. The most enthusiastic arguments in favor of polygamy are used by some of the women. That, however, is natural enough. If polygamy be not commanded by God, as they believe it is, then they would feel their fate as others see it. For them to see themselves deceived, is to know themselves dishonored. To maintain their own self-respect, they must maintain their own self-deception. Who knows not what an easy thing it is to find force in weak arguments that justify our position, and not to feel very strong ones that condemn our actions. It is necessary that these poor deluded and degraded women should debate the questions very often, for they very often feel the necessity to out-clamor the voices of their own hearts.

"Oh that some good God would give 'em  
To see themselves as others see 'em."

The extent of this infatuation is very extraordinary. Mrs. Joseph

K---e was the only wife of her husband, whose position was very comfortable; he having considerable property as well as a profitable situation in the post-office. She was very desirous to obtain a second wife for Mr. K., thereby to increase his glory, and as she could only shine by reflecting his light, thus increase her own glory too. Accordingly,

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when the new emigrants arrived from the plains, she visited their camps and invited several good-looking single young persons to come and remain with her during the winter. She treated them with all hospitality and kindness; contrived excellent opportunities for her husband to plead his suit, and, as he was a little backward, often plead his cause for him. Unfortunately for her wishes, however, her efforts had failed, and she was, when I left, condemned to be the sole satellite of her planet-master. One of Brigham's wives affords a still stronger proof of this singular infatuation. An uneducated English girl saw Brigham and loved him. She read in the Old Testament that Jacob served seven years to get a wife; and as the New Testament says; that in the last days, "old things shall pass away and all things shall become new," she interpreted that to mean, a reversal of matters; and, consequently, determined to reverse the case of Jacob. She offered her seven years' service to Mrs. Young, only demanding as her hire, the right to marry Brigham. He was consulted as to this novel method of getting a husband, and, of course, had no objections to offer. Eliza served faithfully, demanded her wages, the thirtieth share of Brother Brigham. She was married, and I saw Brigham fondle her child, and call him his "English boy." It was an attachment on her part worthy a better object.

A Mrs. Howard is an intelligent person, but madly infatuated with Mormonism. Her husband saw a young lady and admired her; got acquainted with and fond of her. He told his wife of the affair, and desired her to call on this young lady and request her to marry him. The wife wept

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bitterly at this singular command; she had lost her power to longer please; another had supplanted her in the affections of the man whom she devotedly loved, and to whom she had borne four children: she felt as a woman in such a position only can feel, but Mormonism was stronger in her soul than her nature itself. She went and asked this girl, who directly refused. She informed her husband of the result, and this MAN bitterly reproached his madly-devoted wife for not succeeding in persuading her, attributing the failure to his wife's jealousy. Mrs. Howard did not murmur, but only wept; while he blubbered like a boy, told her how much he loved this young woman, how miserable he must ever be without her. I believe he induced this heart-wrung woman to visit and again make this offer, but was again refused. With these women Mormonism is inwound in their hearts, every hope is centered in it; out of it they fancy there is nothing but despair. They are taught to think that God has re-established a priesthood on this earth; that this priesthood is almost immaculate and quite infallible, as a priesthood; and brought to this standpoint, they blindly believe and as blindly obey all they are commanded. Degraded into slavery by this Mormon stepback into barbarism, they are almost as submissive and as miserable as the Indian squaws around them.

The engine of Mormon power is not brute force; not attempted or threatened violence, but the lever of a skillfully combined and ably-handled system of religious machinery, operating on duped and bewildered fanatics. They feel its force, are not able to explain or investigate and discern its reality, but supinely obey its impulses.

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"While it is not very surprising that the first wife should submit, or be compelled to submit, how is it that the single girls themselves marry old men with several wives, in preference to young men with no wives-?" This is more surprising from the fact of there being, in Utah, so many single men. By the census returns of 1851, made by the Mormons

themselves, the remarkable fact is proven, that there were seven hundred and ten more males than females in Utah. That is, there were nearly a thousand more marriagable men than women; and as some of the authorities monopolize from th[ree] to five wives each, and as there are a great number of others with two and three wives each, there must have been a very large proportion of the males compelled to be single, because there were no wives to be had. This proportion is materially reduced, since that time, from several causes. Many young men have left the Church and Utah; many have been sent to the States and Europe and commanded to be sure and bring back wives; many of the married Elders who have been sent out have been counseled "to bring in as many ewe-lambs as they could into the sheep-fold; though not to *appropriate any till they got home.*" (H. C. Kimball.) There are also a larger number of females than males who emigrate to Utah. Yet, notwithstanding these causes being in operation there is not a large plurality of females, and there are still hundreds of young men in Utah unable to get wives: and many of the new-coming ladies marry old polygamists in preference.

While nothing proves more plainly their fanaticism than this, nothing proves more plainly their sincerity. Men, who,

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by a long course of fidelity, have "proven themselves" receive as a reward for their merit, certain mysterious ordinances; pass by secret rites into a sacred order and are finally "sealed up against all sin to salvation, except the sin against the Holy Ghost, which is denying the faith, exposing the mysteries, and shedding innocent blood." These men, who are thus sealed, think that they can not be lost; nor their wives, nor their little ones, nor any who shall "cling to them." Having, they believe, accomplished their own salvation, they are able, like Jesus, "to save to the uttermost all who shall come unto them." To be married to such a man, it is taught to these confiding neophytes, is to "secure eternal salvation with a high degree of glory." They have been previously made to believe that woman can not obtain any kind of salvation but through the man. "Eve led Adam out of Eden and he must lead her back again!" As

her future position will be regulated by that of her husband, and as she is taught that to obtain a high position ought to be the only object of her existence, hence she is induced to desire to marry a man who has been thus sealed.

Mormon women go to Utah, zealous in their religion; they go there for its sake; they have made great sacrifices already, and are prepared to make still greater for it; they are firmly convinced that these atrocious dogmas are, the precious truths of heaven, and that these men are God's vicegerents; they swallow the gilded bait, marry, and when they wake up to the temporal miseries of their positions, console themselves in more dogmatically believing their fanaticism and their creed.

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Not only the prospect of securing their own salvation is held out to these misguided beings, but that of entailing salvation on their children. The Mormons believe that the pure seed of the house of Jacob can not be lost: they are "children of the covenant made to Abraham." It is also believed that Brigham's children can not be lost: they are "children of the covenant made to Brigham!" It is thus with all those who have been "sealed up to eternal life." Every woman has a strong love for her children, even when they are only prospective. It is a chord that can be played upon, that will send out deep vibrations. The Mormons play on that delicate fiber of the female heart. The woman is told that by marriage with this young man, he may apostatize and be lost; she would share his fall and ruin; her children, assimilating, not to her, but to his character, would be lost too, and that thus she would barter eternal loss for a little passing pleasure. To marry this old, well-proven, and sealed man, would not only secure her own salvation but that of her children; and if not to enjoy all the temporal happiness she might with the young man, she should enjoy more of the Spirit of God and secure eternal gain by suffering a present loss.

If this be not enough to persuade the deluded victim, previously confounded by bad argument, as to the scripturality of the practice, and bewildered by pretensions to infallibility by the Prophet; then they use another and more powerful appeal. Who

knows not the love that clings around the sacred memories of the dead? If these men can perform such works of supererogation as to save children yet unborn, they can also save people who are dead. This is inevitable,

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and hence the Mormons claim to be "saviours to the dead." The rationale they adopt is this: Mormonism is the gospel; not to have heard Mormonism is not to have received the gospel, and that is not to be saved: but the dead can hear the gospel in spirit, and their friends at Zion can receive the ordinances for them as proxies or agents. This then, say they, will be your privilege, if you take this man. Salvation for yourself, for your unborn generations, and for your dead kindred. They went there for the sake of their faith, and on the shrine of their faith, with the devotion of eastern idolatry, they immolate themselves. The sincerity of their hearts or their purity of motives, can not be questioned; whatever is said must be as to their credulity.

"But they must awaken as wives and as mothers, why do they not leave?"

Fanaticism may be strong; self-love is stronger. Many do awaken, and weep bitterly. Many would fly, but they are mothers, they would be forced to desert their children. The mother's love often overcomes the woman's shame. Besides they are dishonored, betrayed; however innocently on their part, they are still degraded. To lose self-respect is to lose the energy of a motive. They are poor, entirely dependent, and could not leave if they would. They are a thousand miles from civilization. To solicit the protection of a company would be to subject herself to the vilest slanders from the Mormon authorities, and, perhaps, death; some shame and much curiosity from the company; and would certainly subject her protectors to arrest for abduction; a suit in a Mormon court for monstrous damages; extortionate fees for

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officers, and the property of the offender would be sold at auction, for almost nothing; as well as, in all probability, *a pistol-ball through his head for daring to interfere in a Mormon's domestic arrangements.*

Not only this, but having all her few friends at Utah; seeing polygamy constantly practiced, and hearing submission constantly preached; no adverse public sentiment to support, or sympathy to console, and no one to protect her; alone and wavering in mind, she sinks, and to sink is to be lost. Besides, virtue deferred is virtue lost, for the practice of vice is like the waters of a fabled river, it soon petrifies the heart.

What are the effects of polygamy upon the children? It is urged that polygamy is beneficial to increase of population. "It is not the question," shrewdly observes Paley, "whether one man will have more children by five wives, but whether those five women would not have more children, if they had each a husband?" That Brigham has more children by his large number of wives, is certain; but whether there are as many children in the world as there would have been had each of his wives been married to a separate husband, and whether those children of Brigham are any better developed, physically or mentally, is an important question. Nature, as shown in the proportion of the sexes (see chapter on Theoretical Polygamy), points to monogamy, and she will punish any infringement of her law. This is plainly shown in Utah. The proportion of female to male births, is very much in favor of the female sex. In monogamic countries, the surplus is on the male side. In polygamic countries, as in Utah, it is the reverse of this. Were the inhabitants of Utah, therefore,

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to grow up, intermarry without any mixture from other incoming people, and practice polygamy as they now practice it, the male race in a few generations would become extinct. I have observed, very frequently, that the more wives a man has, the greater the proportion of female to male children he has

This might have been predicted not only from facts observable in all polygamic countries, but also from well-known physiological laws. If the Mormons were to adopt the old Arab custom of burying female children alive, when they had more than one or two, hundreds of babes would be murdered in Utah. Not only is there this disproportion, but there is a fearful mortality among the Mormon children. I think I can say, more children die in Salt Lake City, notwithstanding the salubrity of its climate, than in any other city of its size in the Union. According to their own census, the mortality of Utah is next to that of Louisiana, and the large proportion is children. Salt Lake City is therefore nearly as unhealthy as New Orleans.

This mortality, too, is particularly noticed in the families of polygamists. Brigham Young, considering the number of his wives, has but a very small family, something over thirty children. Quite a number of his wives are sterile; many others have had large families, but who have all died in infancy. His houses are filled with his women, but their children are in their graves. Joseph Smith had many wives; no one but himself knows the number, and many of them had children, but with one or two exceptions they are all dead; and well for them, poor little ones. Many of the Mormon leading men have many wives, but their children are not

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proportionably many. Facts like these are not confined to Utah. Mohammed had many wives and concubines, some say twenty-five; he had but one son. Fatima, the only one of his children who survived her father, died soon after, and Mohammed's direct line was extinct. There are many barren women in Utah, and as this is regarded as a signal curse, it has led, to my knowledge, to more than one case of adultery. A Mr. Hawkins was absent on a mission to the Sandwich Islands; he had left behind him a wife, who had never had any family. Boarding at her house was a Mr. Dunn, whose wife was on the road to Salt Lake, coming to join her husband. Mrs. Hawkins was, however, found to be *enceinte* by this man, and the affair was patched up by a precipitate marriage between them; although her husband was away preaching Mormonism to the



"Kanakas." When Mrs. Dunn arrived, her feelings may be imagined. Many expected that Hawkins would shoot Dunn on his return; but Brigham hushed the matter very quietly, and Mrs. Hawkins Dunn now fondles her two children.

If polygamy be inimical to the physical, it is still more so to the moral and mental developments of the children. Parents owe other duties to children than merely to beget them. Many men marry wives, quite indifferent about their means of sustaining them. It is notorious at Salt Lake City, that men have been walking about, doing nothing, and making their wives support them by taking in washing. I could name several such. With all their toil it is as much as most of these men can do to supply their physical wants. Food and clothing, and both scanty and poor, exhaust their purses and

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energies. They have no time, and if time, no disposition to attend to the mental culture of their children. There are always too many domestic quarrels to adjust; some old wife to scold, or some new wife to court. What they have not time to attend to themselves, they have no money to pay others for. The Salt Lake system of schools is merely a farce and a name (see chapter on Schools). Their children are impatiently turned over to their mother and their *aunts*, as they call them, who drive them out of their little crowded houses. They companionize with children bigger than themselves; go with them to herd cattle; become early inured to vice, and accustomed to foul thoughts and words; premature observers of the brute creation; practicing, many of them, the worst vices, and making the most sacredly private matters of their families a jest for their playmates. As soon as they can crack a whip or use a hoe, they have to work to help support their brothers and sisters. Education is neglected, and consequently despised. The habits of men are contracted at the age of boyhood. Many of their parents, themselves born in the backwoods, encourage their precocity. Their cheating the confiding, is called smart trading; mischievous cruelty, evidences of spirit; pompous bravado, manly talk; reckless riding, fearless courage; and if they out-talk their father, outwit their companions, whip their

school-teacher, or out-curse a Gentile, they are thought to be promising greatness, and are praised accordingly. Every visitor of Salt Lake will recognize the portrait, for every visitor proclaims them to be the most whisky-loving, tobacco-chewing, saucy and precocious children he ever saw. It is true, however, that the Mormons have been driven from place to

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place; and to some extent this has prevented much attention being directed to the education of their children. This will account, perhaps, for the ignorance of the older boys; but this ignorance is almost universally the case, and indeed could not be otherwise. Large families of young children, and many wives, with frequent female ailments, are all dependant on the toil of one man, where most persons are agriculturists, and where they can not raise even cereals without irrigating the land several times. All are obliged to work as soon as able, women and children as well as men, in the fields and gardens. Add to all this bad school regulations, incompetent instructors, and the leaders fiercely declaiming against the Gentiles and their education; ignorance, wickedness, and corruption among the boys is inevitable.

With the girls, the routine, though different, produces nearly the same result. There is a weekly meeting at Salt Lake Tabernacle attended exclusively by women; it is called the "Council of Health," its object, to discuss the most delicate subjects. It is presided over by an old man named Richards, whose ordinary topics of conversation make even Mormons blush. It is attended frequently by H. C. Kimball, from whom I have heard the most disgustingly filthy talk before eighty or a hundred men and women. The subject matters of this Board of Health form staple for conversation during this week. Marriages and births in detail are the *morceaux choisies*. The presence of young girls, instead of repressing, excites their garrulity. "To blush at truth," says Kimball, "is from the devil." These women copy their prophet; mock the blush of half shame and half horror; and

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laugh at the look of childish wonder. The consequences are certain. Children from hearing learn to repeat; from repeating, learn to understand; from realizing, *learn to act!* The sore begins to bloat with corruption; and as the climax of abomination, the authorities now advocate early marriages!

With snow constantly in sight, they urge the example of tropical nations. They expect to obtain the hardy bodies and sound minds of northern Saxons from the worst practices of effeminate Asiatics. The fact is, some remedy has to be adopted. Passions precociously developed will be precociously gratified. If not licensed, they will be gratified illicitly. "Boys should marry at fourteen and fifteen, and girls at thirteen and fourteen," says Kimball. "Boys should be married," teaches Brigham, "and still live under their fathers' direction." Accordingly both these men had their boys married and living at home. But as to the offspring of these marriages? "The sins of the fathers shall descend upon the children, unto the third or fourth generation." Men can not transgress nature's laws with impunity. To infringe her ordinances, is to secure her penalties.

Where marriage is thus prostituted to gratify licentiousness, either there must be a great facility of divorce, or else there must be an unmitigated hell. Jesus said, Matt., xix. 9, "Whosoever putteth away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, committeth adultery." The Mormons are wiser than the Saviour on this subject, as well as on many others. The most trivial imaginable cause justifies and obtains a divorce at Salt Lake. Nor is any

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scruple made to re-marrying such a divorcee. One woman in Salt Lake has been married six times; four of her previous husbands are, I believe, still in Utah. Several cases occurred where people were divorced a day or two after their marriage; several cases where divorcees were married a few days after

being divorced. So common did the applications for divorce become, that in 1854, Brigham had to impose a price to be paid in cash (*then very scarce*) upon all "bills." He charged ten dollars if married for time; fifty dollars if sealed for eternity. The money went mostly to the clerk. Not a few amusing scenes occurred, where parties who came for divorce had to return and live together, because they could not raise money enough between them to pay for the "bill." It had the desired effect: it decreased the applications.

One peculiarity of the Mormon Churches outside Utah, can not but be observed, and that is the number of *mis-matches* that become Mormons. Motives of interest, advice of friends, thoughtless indifference, or an act of jealousy, have united many men and women. Mormonism to them offers peculiar charms: a divorce to be had for the asking, and a free choice afterward. There are also at Utah many women who have deserted their husbands for the sake of some of the Elders. Some very distressing circumstances have occurred in consequence of this feature. One particularly is very painful. Mrs. M'Lean was married, and had several children. She embraced Mormonism in San Francisco, where she afterward saw P. P. Pratt, one of the Mormon Apostles, and admired, believed, obeyed, and loved him. She several times endeavored to abscond with her children from her husband; he,

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who loved her and them very devotedly, prevented her taking his children. The children were finally sent from San Francisco to Louisiana, to their grandparents. Mrs. M'Lean went to Salt Lake and married this man Pratt, where I saw her in 1855. She came with him from Salt Lake in 1856, went to her parents' house, pretended repentance and regret, promised amendment, and accused the Mormons. She obtained their confidence, and then stole the children from their refuge; leaving the grandparents and their father nearly distracted. Mr. M'Lean has subsequently shot Pratt in Arkansas, U. S. I much regret his desperate action, however deeply I sympathize with his misfortunes. I made the acquaintance of Mr. M'Lean in California, where he was universally respected and esteemed as

an honorable and an upright man; deeply devoted to his wife, and tenderly attached to his children. Another of this Pratt's wives, I understand, was a similar case, but not so far prosecuted by the husband.

Nor is this Parley P. Pratt the only one of the authorities who has acted in this manner. Both Joseph Smith and Brigham Young may be cited as examples. A Mrs. Cobb saw and loved Brigham at Boston, Mass. She embraced Mormonism, and absconded from her husband, taking with her her daughter Charlotte. She got to Salt Lake, and was married to Brigham. Charlotte is still there; she is considered the *belle* of Salt Lake; and if Brigham does not take a notion to marry her himself, will most likely be "sealed" to one of his sons.

Marriage with the Mormons is regarded peculiarly as a religious rite, to be performed by the priesthood, wholly irrespective

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of any civil authority. "Any High Priest, Bishop, Elder, or Priest," can perform it; and as almost all the Mormons hold one of these offices, almost every man has the right to unite a couple. In this way a great many marriages are performed that are only lawful in Utah. Outside Mormondom they would be regarded as concubinage. This is an artful means of keeping people in subjection, and of retaining them at Salt Lake.

Thus far we have reviewed the immediate effects of polygamy. The Mormons have, however, another system of marriage, in the carrying out of which there is still more of the atrocious and corrupt. This is what they term "the sealing for eternity," and will require a separate chapter.



*Orson Pratt.*

## CHAPTER IV.

### MORMON MYSTERIES.

Sealing for eternity -- Women married to one and sealed to another husband -- Spiritual wives -- Smith's death -- Smith's widows -- "Proxy doctrine" -- Marriage and sealing for the dead -- The endowment Washing -- Anointing-Creation -- First degree of Aaronic priesthood -- Second degree of Aaronic priesthood -- First degree of Melchisedec priesthood -- Second degree of Melchisedec priesthood -- "Behind the veil" -- Obedience-Examples -- Murders -- Sealing at the altar -- Initiative lectures -- Sealing to Indian squaws -- Adoption -- Selling their daughters.

THE married relationship, say the Mormons, was intended as eternal. As marriage is a religious ceremony more than a civil institution, they urge, therefore, it must be performed by an ecclesiastical dignitary. All other marriages are mere contracts sanctioned by law, but dissolvable at the option of both contracting parties. As marriage, ordinarily administered, is only "till death;" it is perfectly null and void for any period after death. As they believe that unless married, the saved will not enjoy any "glory" in the next world; and if not married on earth, can not be married afterward, therefore they "*marry for eternity.*"

This power is vested in Brigham only. He can, however, transfer it at option to any other Apostle. Hieber C. Kimball

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usually performs the ceremony. These marriages are always performed in their sacred and secret Temple, in a singular manner -- of which hereafter -- and are termed sealings. People, according to Mormon technology, are *married* for time, but *sealed* for eternity.

It is impossible to state all the licentiousness, under the name of religion, that these sealing ordinances have occasioned. A woman has been married to a man she does not like. She comes to Salt Lake and sees some one whom she does like. The man's position, however, is such that she does not wish

to leave her husband, but only desires to secure another for an *eternal husband*. She can be sealed to this other man and still remain with her first husband; and the Mormons believe that all her children will belong to the man to whom she is "sealed." "No marriage is valid till physically consummated," is a maxim of all human and divine law. These marriages or sealings are therefore consummated to make them valid. But the husband may know of the sealing ordinance, and desire to get his wife sealed to him. To tell him the real facts might make him apostatize; convert a warm adherent into a devoted enemy; and, therefore, the Mormons will perform a "mock ceremony," contending that it is better one man be deceived, rather than the whole Church should suffer. In this way no man, unless his position be so high as to make it impolitic, is certain of his dearest wife's virtue, or his warmest friend's honor. Suspicion and jealousy are the inevitable results.

There is a Mrs. Dibble living in Utah, who has a fine son She was sealed, among others, to Joseph Smith, although living

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with her present husband before and since. On the head of her son, Smith predicted the most startling prophecies about wielding the sword of Laban, revealing the hidden Book of Mormon, and translating the sealed part of the records. There is not a person at Salt Lake who doubts the fact of that boy being Smith's own child.

It is these wives, who, married to one man and sealed to another are the "*spiritual wives*" of those to whom they are sealed. Joseph Smith lost his life entirely through attempting to persuade a Mrs. Dr. Foster, at Nauvoo, that it was the will of God, she should become his "spiritual wife;" not to the exclusion of her husband, Dr. Foster, but only to become his *in time for eternity!* This nefarious offer she confessed to her husband. Some others of a similar nature were discovered, and Dr. Foster, William Law, and others began to expose Smith. Their paper was burned, type and press demolished, for which Smith was arrested and afterward shot, by Missourians, at Carthage, Ill. Of course, all this is denied by



the Mormons, but the same men denied that Smith practiced polygamy at all. One of their denials is proven to be a falsehood; may not the other be equally false? Not only did they deny the action, but also the principle involved in the action. Not only have they subsequently acknowledged polygamy, but they now admit the principle; but still persist in denying this action of Smith. Two of the facts being admitted, when all three were previously denied, makes the third very probable. It is certain Mrs. Dr. Foster knew of the *principle*, else she could not have told her husband. It is also certain that she would not have known it had Smith no

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revealed it to her. It is, therefore, strongly presumptive that as Smith certainly did reveal to her the *principle*, that he did so for the *object* she states: and I think that her testimony, which is very positive, is irrefutable in the matter.

The Mormons do not *now* seek to deny the fact that women married to one, may be sealed to another husband; only asserting that such marriages *go no further*. But as they contend that no marriage is valid till consummated, and insist that these marriages are valid, either they destroy their own system, or else there is licentiousness and corruption. There would be only one choice in the mind of any believing Mormon. When a woman sinks low enough to prefer another man for her *pseudo* eternal husband, she is certainly sunk low enough to sin in *deed* as well as *thought*. When the promptings of affection are sanctioned by religion and legalized by precedent, few persons would hesitate at indulgence.

As a man's "kingdom" depends solely on the size of his family; and as all the children that the woman may have belong to her sealed husband, whether by him begotten or not; and as if the *husband dies*, all his anticipated glory seems to be arrested; the "Saints" have, therefore, adopted the plan of appointing brethren as their *agents* to continue their "*glorifying*," after their decease. Alexander McRae, an old Mormon and companion of Joseph Smith, but not a

polygamist, was called on abruptly, at Fillmore, in 1855, to "increase the kingdom" of a dead brother by taking his widow; she having seen, liked, and wanted him, and having gone to President Kimball and solicited to have him *counsel*

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McRae to take her. Kimball gave McRae the "word of the Lord," and, although it very much displeased him, he had to submit. Many of the widows of Joseph Smith, who could not find other husbands, were taken by Brigham, who has been endeavoring to perpetuate his kingdom on earth. Not only is it deemed proper to take the widows of some good brother, but also to take *fresh wives* for your dead brother. There was a lady named P-----, in Salt Lake, in 1854, who had heard of and loved Smith. He had been dead for ten years, but that is nothing to the wings of Mormon faith. She was desirous to be sealed to him, although, I believe, she had a husband still living in the States. Brigham consented to act as proxy or agent for Joseph Smith, and accordingly the interesting ceremony was performed. Mrs. P----- good soul, gave up all her property to the Church, faithfully believing she had joined the numerous army of the Smiths in general, under the especial banner of the Prophet, Joseph.

A still more atrocious, but natural result of his sensual salvation remains. As a man's family constitutes his glory, to go on a mission for several years, leaving from two to a dozen wives at home, necessarily causes some loss of family, and consequently, according to Mormon notions, much sacrifice of salvation. This difficulty is however obviated by the appointment of an agent or proxy, who shall stand to them-ward in their husband's stead. Many and many a little child has been thus issued into the Mormon world. This is one of the secret principles that as yet is only privately talked of in select circles, and darkly hinted at from their pulpits and in their works. They argue that the old Mosaic law of a

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"brother raising up seed to his dead brother" is now in force;

and as death is only a temporary absence, so they contend a temporary absence is equivalent to death; and if in the case of death, it is not only no crime, but proper; so also in this case it is equally lawful and extremely advantageous! This practice, commended by such sophistry, and commanded by such a Prophet, was adopted as early as at Nauvoo.

Much scandal was caused by others than Smith attempting to carry out this doctrine. Several, who thought what was good for the Prophet should be good for the people, were crushed down by Smith's heavy hand. Several of those have spoken out to the practices of the "Saints." Much discussion occurred at Salt Lake as to the advisability of revealing the doctrine of polygamy in 1852, and that has caused Brigham to defer the public enunciation of this "proxy doctrine," as it is familiarly called. Many have expected it repeatedly at the late conferences. Reasoning their premises out to their natural and necessary consequences, this licentious and infamous dogma is their inevitable result.

Another result of their doctrines is another excuse for licentious indulgence. The Mormons believe, as before stated, in the possibility of man's administering salvation to the dead. Hundreds of devout, strangely devout and fanatically sincere people are immersed on the behalf of their dead relations; males for men, females for women. But the salvation of the dead, say they, has to be consummated in the same manner as that of the living. "They will be nowhere," says Kimball, "unless they have wives:" and these immersed people are therefore *married* for their dead. But as marriage is only a

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transient affair, they have to be also "*sealed*" for the dead. And as a marriage ceremony is not valid till *completed*, there is practiced in consequence more abomination. For as the glory of the dead, as well as the living, depends entirely on the size of their families, these accommodating proxies *raise children for the dead too!?*

That these practices should be indulged, is not surprising. That they should be veiled under the garb of sanctity, and excused on the grounds of religion, is infamous. Mormonism is ingenious in finding excuses for licentiousness; it is a bitter and a burning satire on human purity and progress; a disgusting but a palpable proof of human depravity.

Much has been said of the Mormon endowment. It has been extolled by its recipients until the bewildered minds of their hearers have thought it something sublime. Men, who proud that they had a secret, and desirous that every one should know that they had it, uttered dark hints. They exhibited a singular kind of an under-garment which they constantly wore. This was fantastically marked and given them in the Temple. They promised this endowment to their awe-struck disciples, as the full fruition of the blessing of heaven, etc., etc., etc. As to what it really was, all was perfectly hidden; as all who received the initiation were bound by the most fearful penalties not to reveal any thing of the matter. Oaths were exacted, obliging the person who took them, to agree to undergo a violent and cruel death on revealing the "mystery." I am about to make a statement, as nearly as I can remember, of what the ceremonies, etc., were. I am induced to thi, violation of my oaths, from five reasons. *First*, As no on

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knew what were the oaths previous to hearing them; and as no one on hearing could refuse to make them, they are not binding in justice. *Second*, As the obligations also involved other acts of obedience as well as secrecy; and as I do not intend to obey those other obligations, it can be no more improper to break the oath of secrecy than the oath of unlimited obedience. *Third*, As the obligations involve treason against the confederacy of the United States; and therefore illegal *ab initio*; and as the law makes the misprision or concealment of treason, treason itself, it becomes a duty to expose them. *Fourth*, As the promise of endowment is one of the great inducements held out to deluded Mormons, to persuade to emigration to Salt Lake, it is right that they should know the value of their anticipated

blessing; and *Fifth*, It is better to violate a bad oath than keep it: as it would have been better for Herod to have forfeited his promise, than to kill John the Baptist. As to the penalties I incur, I have but one duty to God and the world; and to God and the world I confide my safety.

On Friday, February 10, 1854, pursuant to notice I had received, with no other instructions than to wear a clean shirt, myself and wife went to the Council House, Salt Lake City, at about seven o'clock in the morning. About thirty persons were previously waiting there, who were to be "endowed from on high" that day. Our names, with full particulars of birth, marriage, etc., were all registered in a record; our tithing-office receipts examined, because, before hearing the music, it is first necessary to "pay the piper." All those who had not been previously *sealed* to their wives,

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were then sealed by Heber C. Kimball, who has under his peculiar direction the giving of the endowment, and we were ushered into a long room which was divided into many little compartments by white screens. All was solemn and hushed. Our shoes had to be removed in the outer register office, those who were officiating were in slippers, and the few words spoken in giving directions were only in a dim murmur. The women were sent to one portion of the place, the men to another. All was still; the simmer of the wood in the stove made quite a painful impression on the nerves. The novelty of the situation, the uncertainty and expectation of what was to follow, the perfect stillness heightened by the murmuring whispers, the dull splash of water, the listening and serious faces, the white screens themselves, every thing was calculated to excite the superstitious in any one. One by one the men were beckoned out till it was my turn. I was told to undress, and was then laid down in an ordinary tin bath, which I remember was painted inside and out; a Dr. Sprague -- who, in passing, is one of the filthiest-minded men I ever met -- was officiating as "washer," which ceremony consisted of washing one all over in tepid water, and blessing each member as he proceeded, from the head downward: "brain to

be strong, ears to be quick to hear the words of God's servants, eyes to be sharp to perceive," nose, mouth, arms, hands, breasts, with the peculiar blessing appropriate to each, down to the "feet to be swift to run in the ways of righteousness." Washed, and pronounced "clean from the blood of this generation," I was handed over to Parley P. Pratt, who was seated in a corner, and appointed to give to each

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"clean man" a "new name, whereby he should be known in the celestial kingdom of God." He called me "Enoch," and I passed on back to our waiting-room, where each in turn was seated on a stool, and some strongly scented oil was ladled out of a mahogany vessel in the shape of a cow's horn, by means of a little mahogany dipper, and poured on his head. This unctuous compound was rubbed into eyes, nose, ears, and mouth, sodden in the hair, and stroked down the person till one felt very greasy and smelt very odorous. This ordinance, performed by Elders Taylor and Cummings, was accompanied by a formula of blessing similar to the "washing," and was "the anointing," administered preparatory to being ordained a "king and priest unto God and the Lamb," which ordination, however, can only be performed in the real Temple. Greased and blessed, we had then to put on the "garments," a dress made of muslin or linen, and worn next to the skin, reaching from the neck to the ankles and wrists, and in shape like a little child's sleeping garment. Over this was put a shirt, then a robe made of linen, crossing and gathered up in pleats on one shoulder, and reaching the ground before and behind, and tied round the waist. Over this was fastened a small square apron, similar in size and shape to masonic aprons, generally made of white linen or silk with imitation fig-leaves painted or worked upon it. A cap, made from a square yard of linen, and gathered into a band to fit the head, socks, and white linen or cotton shoes, completed the equipment. While thus dressing ourselves, a farce was being performed in the next compartment. The creation of the world was being enacted. Eloheim, J. M. Grant, was

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counseling with Jehovah, Jesus, and Michael (Adam), W. C. Staines, about making and peopling the earth. He sends these three down to take a look and bring him back word as to what are the prospects. They pretend to go, examine, and return to report. The first chapter of Genesis is then performed, Eloheim taking the "and God said" part; the three pretending to go and accomplish the command, and return and make report, using "and it is so." The mind was struck with the wild blasphemy of the whole affair. When they came down to the creation of man, the three, Jehovah, Jesus, and Michael, came into our compartment, and by stroking each of us separately, pretended to form; and by blowing into our faces, pretended to vivify us. We were then supposed to be as Adam, newly made and perfectly ductile in the hands of our makers (an allegory to be terribly carried out). But we were alone; a little more farce, and our wives were introduced, who were similarly arrayed, and had been similarly conducted toward as ourselves, their officaries of course being women, Miss E. R. Snow, and some others. We were made to shut our eyes as if asleep, commanded to arise and see, and our wives were severally given to us. Joy of course filled our hearts, and we filed off by twos to the compartment where we had heard the voice of Eloheim. This compartment, by the aid of some dwarf mountain pines in boxes, (now paintings). was made to looking something like a garden. W. C. Staines, as Adam, and Miss Snow as Eve, were our "fuglemen;" we did what they did. Some raisins were hanging on one shrub, and W. W. Phelps, in the character of the devil, *which he plays admirably* (!), endeavored to entice

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us to eat of them. Of course, "the woman tempted me and I did eat." We were then cursed by Eloheim, who came to see us: the devil was driven out, and this erudite astronomer and Apostle (!) wriggled, squealed, and crept away on his hands

and knees.

We were then supposed to be in a cursed condition, and here commences the terrible intention of this otherwise ridiculous buffoonery. We were now helpless without the intervention of a *higher power*, and the establishment of a *higher law*. Any law that could apply to the body was of small consequence; any power that could control the body was of no moment. Thus lost and fallen, God establishes the *priesthood*, and endows them with the necessary jurisdiction; their power unlimited, their commands indisputable, their decisions final, and their authority transcending every other. They were to act as God, with God's authority, in God's place. Oaths of inviolate secrecy, of obedience to and dependence on the priesthood, especially not to "touch any woman, unless given by this priesthood, through the President" were then administered to the intimidated and awed neophytes. A sign, a grip, and a key word were communicated and irmpressed by practice on us, and the third degree of the Mormon endowment, or *first degree of the Aaronic priesthood*, was conferred. Man, continues the allegory, goes out into life, having one law of purity, one key of truth, and one power of priesthood. With these he goes forth into the world, where light is made darkness and darkness light. He is lost in doubt as to where the truth is. He is, in the next room, supposed to be in the midst of the sects of the present day.

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Several imitations of the common styles of Quakers, Methodists, and others are performed. The devil, W. W. Phelps, meets and accosts each of them with "Good-morning, brother Methodist," etc., "I love you all," "You're my friends," etc., etc. Three Apostles, Peter (P. P. Pratt), James (J. Taylor), John (E. Snow), entered, and after a little badinage between the devil and them, Peter commands him to depart in the name of the Lord Jesus Christ, and by the authority of the holy priesthood, and that makes him foam, hiss, and rush out. These Apostles then begin to examine us as to our position; and new instructions are given to us, not



only as to priesthood in general, as an *abstract idea*, but to the Mormon dignitaries as the only representatives of this idea of priesthood. The intention of this step is, that Peter, James, and John came down to Joseph Smith, and conferred on him this priesthood, which has descended to Brigham Young; that all the reverence that Christ in them could induce, was now to be paid to *this Mormon* priesthood; immediate, implicit, and unquestioning obedience; to be, as Kimball said, "*like a tallowed rag in the hands of Brigham Young.*" Now, presumed this allegory, we were advancing toward the kingdom of God. The man Adam, lost by reason of his fall, the great original sin; doubly lost by the addition of his personal sins, has received powers and blessings, and wandered away from the truth. As it was the priesthood who took him up in his fall, gave him the promise of a Redeemer, so it must be this priesthood that must be the instruments of accomplishing his redemption. God has now taken pity on the world wandering in darkness, and revealed his gospel to Smith, bestowed

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upon him this priesthood, and is now demanding entire obedience to him and his successors.

An oath, with the penalty of throat-cutting, was the condition of the first; heart being plucked out, etc., etc., dragged into agonizing details, is the penalty of the second oath. New secrecy is impressed, and the second degree of Aaronic priesthood, with signs, grip, and key word, is bestowed.

This farce, heightening into a fearful reality, is continued. The allegory presumes man to be now in a partially saved state. He is ushered into a room with an altar in the center of it. Undying fidelity to the brethren is here inculcated. "Never to speak evil of the Lord's anointed," or, in other words, to shut your mouth on all iniquity; to see and not to speak. Not only to think with their thoughts; to come to them as mediators between Christ and man, as Christ is their Mediator between them and God; to feel as they feel, and act as they act; to render implicit obedience to any requisition

however treasonable, however criminal, however unnatural, however impious it might be; not only all this, but never to "speak evil of the Lord's anointed." To have the "Church" the first thing in your mind, and filling the only place in your affections; to be ready to sacrifice to its *dictum* or its interests the warmest friend, the nearest relation, the dearest wife, or even life itself; to hold no trust as sacred, no duty obligatory, no promise or oath binding that militates or infringes the interests of the Church. On this oath being taken, the penalty, on either breaking or revealing it, being that you shall have your navel ripped across, and your bowels gush out, etc., etc., in all sorts of disgusting and horrifying details, another sign,

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key word, and grip is communicated, and the first degree of the *Melchisedec* priesthood is conferred.

Stupefied and weary; bowing under a sense of fearful and unnatural responsibility; excited by a species of apprehension as to what would come next, we were ushered into another room. An altar was in the center; on it the Bible, Book of Mormon and Book of Smith's Revelations. Man and woman, we were ranged around the place; Kimball in the same, and Brigham in the next room looking on; Parley Pratt officiating, and the fourth oath was administered. The allegory presumed that man, now in a fair and certain way to salvation, had a great temporal duty to perform, not an *abstract theory* of obedience, nor obedience in *abstract things*, but a great positive, present, immediate duty. We were, therefore, sworn to cherish constant enmity toward the United States government for not avenging the death of Smith, or righting the persecutions of the Saints; to do all that we could toward destroying, tearing down, or overturning that government; to endeavor to baffle its designs and frustrate its intentions; to renounce all allegiance and refuse all submission. If unable to do any thing ourselves toward the accomplishment of these objects, to teach it to our children from the nursery; impress it upon them from the death-bed; entail it upon them as a legacy. To make it the

one leading idea and sacred duty of their lives; so that "the kingdom of God and his Christ" (the Mormon Church and its priesthood) "might subdue all other kingdoms and fill the whole earth." Curses the most frightful, penalties the most barbarous, were threatened and combined in the obligation either on failing to

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abide or in daring to reveal these covenants. A new sign, a new key-word, a new grip, and the second degree of Melchisedec priesthood was administered. We were now acceptable to God, and could approach him as children, but had to learn how to pray. We were now told that our robes were on the wrong shoulder and as a sign of our entire dependence on the priesthood in spiritual things, they set them right. In order to impart a deeper religious tone to these proceedings, and to feed the flame here kindled, a new method of praying was shown to us. All the endowees were to stand in a circle; silently to repeat all the signs with their formula, and then to be united by a fantastic intertwining of hands and arms. While in this position one who is previously chosen to be "mouth-piece," kneels on his right knee, takes hold of the hand of one of the standing brethren, thus completing the "circle," and prays slowly; all repeating his words after him.

Thus to meet in circle, to solemnize our thoughts by assuming the garb, to refresh our memories and realize our obligations by repeating all the formula of sign, token, keywords and penalties; and then to pray standing in a mysterious position, using abracadabratric terms, is thought to call down from heaven an immediate answer to prayer, because, finding peculiar favor in the eyes of God. These circles meet every week, and Brigham and the Twelve Apostles often meet every day in this manner and for this object. Standing thus, Parley P. Pratt prayed, and we slowly repeated his words, calling on God to bless or curse as we obeyed or neglected the covenants we had made. We were now brethren, members of the holy orders of God's priesthood;

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admitted to the full participation in the privileges of the fraternity; recognizing each other readily; constantly wearing a garment as a protector and remembrancer; bound to each other by tremendous secrets; chained to the priesthood by fearful oaths.

We were now to pass through the Vail, a thin partition of linen, through which all the whole formula had to be repeated; certain marks on the bosom and front of the shirt are cut with a pair of scissors; another name is whispered very softly and very quickly, too soft and fast to be distinguished; and we were ushered into the Celestial Kingdom of God, having passed "behind the Vail!" The men then turn round and admit their wives, who have to repeat the whole affair once more, and the door is opened and they are let through. In the "Celestial Kingdom" we found Brigham, and many others waiting to hear the "Endowment Lecture" which is delivered on every initiation day. We were then allowed to dress, retaining our under-garments; got a hurried lunch, it being nearly four o'clock, and returned to the "Celestial Kingdom" to hear the lecture. This was by H. C. Kimball, explaining the allegory and enforcing the seriousness of the affair; repeating the different signs with formulas of recognition; giving some pointed warnings and uttering some tremendous threats; and about six o'clock we returned to the office, resumed our boots and shoes, and the affair was ended.

There are very few minds, of the caliber usually converted and seduced into Mormonism, that can readily shake off the benumbing effect of such a day as that above described

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Free-masonry, Odd-fellowship, and other kindred ceremonies sway very mightily the minds subject to their influence, and initiated into their secrets. The mysteries of sacred orders

paralyzed strong energies, inflamed cold hearts, and inflated hard minds of ancients. It is not astonishing that these ceremonies stimulate the terror and excite the superstitions of their initiated too. It is not surprising that thus bound thinking that the whole is a revelation; hurried along; seeing Brigham Young just as infatuated as any of them, firmly convinced that this is the kingdom; this, the age; this, the means; and themselves the people, that they should suffer and act as they do. It may show them in a state of frail human nature, but it does not show them at all unnatural. That there is much genius shown -- if genius be shown in the adaptation of means to ends -- in these Mormon mysteries, none can dispute. They are admirably fitted to sternly imprint and superstitiously to enweave themselves in the hearts of their recipients. It is hard to conceive of a better means to soften prejudices, almost to amuse, by an apparent triviality, till leading one gradually and unsuspectingly along, making every word an iron bar, and every bar a step to the grand finale, till the farce deepens into the real, and the real is sublimed into the tragic.

There is one thing that is utterly ridiculous, the pretending to claim inspiration as its source. Its signs, tokens, marks and ideas are plagiarized from masonry. The whole affair is being constantly amended and corrected, and Kimball often says, "We will get it perfect by-and-by." The giving the "new name" is optional with the namer, and he has no rule.

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The inspiration of the moment is the inspiration of God. Many have the same name, but as they are not known by any but one's self; and he to whom they are uttered at the Vail, that does not make the slightest difference. One man forgot his name in the mass of excitement, and Pratt could not remember what name he gave him, and so, to settle the difficulty, he gave him another, and he passed through the Vail, and that did just as well. From first to last, the intention of the mystery is to teach unlimited obedience to Brigham, and treason against the country. However infatuated, they all see this plainly; and the stronger their infatuation, the

prompter their obedience.

To many strange extremes do they carry this obedience. Mr. Eldredge had a daughter, handsome, intelligent, and amiable. She loved a young man, and he her. Brigham's nephew, Joseph W. Young, saw and liked, but was disliked by her. He spoke to Brigham, who told Eldredge "that he had to marry his girl to Joseph W., that it was his 'counsel,' and that every man must be master of his household." Her wrung heart, her crushed love, her blasted hopes, and her stifled aversion yielded at the shrine of this monster superstition, and she married Joseph W. Young. Bishop Hoagland had a daughter, Emily. A Mr. J. C. Little was married and not desirous to become a polygamist. Kimball commanded him to take this girl, commanded Bishop Hoagland to give her, and commanded Emily to have Mr. Little. Indifference was overcome, the warm hopes of a girl's heart for a fond young husband, torn up like weeds, and she married, and she wept! Z. Snow had been one of the Utah judges, was a

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Mormon, kept a store, offended Brigham, who cursed him most fearfully; reproached, rebuked, charged, threatened him, and finally commanded him to go on a mission to Australia, for at least three years. Z. Snow was a man of education, a lawyer, had fought his way to the bench, a man of money and business, had struggled with the world and had conquered; but yet, like a child, he bowed his head to Brigham's withering rebukes, fearful criminations, merciless anathemas; left his family, gave up his business, said nothing, accepted the appointment, and is now in Australia, preaching Mormonism! I could name a score of such evidences of the cruelest tyranny and the most superstitious obedience. Mormonism, at Salt Lake, is a whirlpool; once get into the stream, and you must either be sucked down into its vortex, or else be cast out bruised and broken.

While men will themselves thus suffer unrepining, and never think of resistance, it is not at all astonishing that they should inflict suffering on others, and never dream of any thing but

doing their duty. What is still more singular, men who have been employed in the commission of positive crimes, never think of taking any extra freedom on that account, but show and actually feel all the same veneration for their Prophet. Second Zeids giving up women to a second Mohammed, could not evince more superstition and more obedience. When the Mormons talk so much of death as a penalty, it is not the idle threat of imaginary killing, but the strong word of merciless men. They never threaten what they will not perform, and fear of risking the penalty withholds many from apostacy.

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That the Church has instigated many murders there can be no question. Not only do they not deny, but even publicly preach its propriety, as a means of salvation. As soon as the news of the murder of Squire Babbett and party reached Salt Lake, the impression grew strong in the minds of the people, that it had been done by the instruction of the Church; as Babbett was very troublesome, was feared, had often been threatened, was a "covenant-breaker," and, consequently, by Mormon law, ought to die. The desire prompted the suspicion, and the more closely that the circumstances were scrutinized, the stronger these suspicions became. Some weak-minded people, however, did not approve of such bloody measures, and Brigham, to effectually quiet their scruples, preached this strange doctrine on Sabbath afternoon, September 21; 1856:

"There are sins that men commit for which they can not receive forgiveness in this world, or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins; and the smoking incense would atone for their sins, whereas if such is not the case, they will stick to them and remain upon them in the spirit world.

"I know, when you hear my brethren telling about cutting people off from the earth, that you consider it is strong

doctrine; but it is to save them, not to destroy them. I will say further; I have had men come to me and offer their lives to atone for their sins.

"It is true that the blood of the Son of God was shed for

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sins through the fall and those committed by man, yet men can commit sins which it can never remit. As it was in ancient days, so it is in our day; and though the principles are taught publicly from this stand, still the people do not understand them; yet the law is precisely the same. There are sins that can be atoned for by an offering upon an altar as in ancient days; and there are sins that the blood of a lamb, of a calf, or of turtle doves, can not remit, but they must be atoned for by the blood of the man. That is the reason why men talk to you as they do from this stand; they understand the doctrine, and throw out a few words about it." -- *Deseret News*, October 1, 1856.

When the citizens of Carroll and Davis counties, Mo., began to threaten the Mormons with expulsion in 1838, a "death society" was organized, under the direction of Sidney Rigdon, and with the sanction of Smith. Its first captain was Captain "Fearnot," alias David Patten, an Apostle. Its object was the punishment of the obnoxious. Some time elapsed before finding a suitable name. They desired one that should seem to combine spiritual authority, with a suitable sound. Micah, iv. 13, furnished the first name, "Arise, and thresh, O! daughter of Zion; for I will make thy horn iron, and thy hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." This furnished them with a pretext; it accurately described their intentions, and they called themselves the "Daughters of Zion." Some ridicule was made at these bearded and bloody "daughters," and the name did not sit easily. "Destroying Angels,"



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came next; the "Big Fan" of the thresher that "should thoroughly purge the floor," was tried and dropped. Genesis, xlix. 17, furnished the name that they finally assumed. The verse is quite significant: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward." The "Sons of Dan" was the style they adopted; and many have been the times that they have been *adders in the path, and many a man has fallen backward, and has been seen no more*. At Salt Lake, among themselves, they ferociously exult in these things, rather than seek to deny or extenuate them.

Some of the leading spirits of that band are still in Salt Lake City. Although they do not maintain their organization, being generally merged into "Brigham's Life Guards," yet without the same name, they have performed the same deeds. O. P. Rockwell, the attempted assassin of Governor Boggs, and who was instructed by Smith to commit the deed, Brigham has had into the pulpit to address the meetings! A W. Hickman, against whom many indictments are out in Iowa, and who is publicly known as an "avenger of blood," is one of Brigham's most particular intimates. It is no secret at Salt Lake that several men have disappeared after being last in the company of this man, and no question is raised as to the matter there. This man was one with three other such who left Salt Lake without any ostensible reasons for their journey, traveled near to the spot where Messrs. Margetts and Cowdy were said to have been murdered, and returned bearing the news of their murder. This circumstance is still more significant, remembering that Margetts and Cowdy were

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both "covenant-breaking" apostates; that they were returning to their native country; that they could make many terrible disclosures, and do Mormonism much injury in England; that it was Mormon law that they should die, and Mormon interest to kill them; that these men had no other motives for

traveling more than a thousand miles; that they returned as soon as they had got near the spot where these unfortunate men and their families were murdered; that the excitement at Salt Lake on hearing the news was so great that it needed Brigham to preach the above discourse in order to allay it; and that in this discourse, instead of endeavoring to deny the suspicion or extenuate the act, he defends such means as the only remaining method of insuring their salvation. It is, say they, a portion of the penalty they invoke on themselves, and therefore secure to themselves. Whether Brigham be guilty of the murder of these men, can not, perhaps, be known till "the great day." I can not but feel that it appears strongly suspicious; although one of them being my own cousin, perhaps incapacitates me from correct and impartial judgment. What is for the salvation of a saint, must, of course, be the very best means of securing the salvation of a "Gentile, and heathen without the gate." Men who are sworn not to hesitate at the sacrifice of themselves, will not be very chary at the sacrifice of others. Nor have they been; several Missourians, well known and well hated as enemies, have been put under the ground. When a man is missing at Salt Lake, it is a common expression, " He has met the Indians." Colonel Pe]tro and Mr. Tobin, with their servants, were severely wounded by Mormons, who attacked them

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in the night, on Santa Clara river, 370 miles south of Salt Lake. They lost six horses, worth at least one thousand dollars, and were compelled to abandon their baggage, which was perfectly riddled with shot. The object of their enmity and this attempted assassination was Mr. Tobin. Hie went with Captain Stansbury to Salt Lake in 1851; then met Brigham, and admired his daughter Alice; was engaged to her, and left Salt Lake on business. He returned in 1856, and renewed his engagement with Miss Alice; although she was at the same time under a *written* engagement to a Mr. W. Wright, whom Brigham sent off to the Sandwich Islands, to get him out of the way. Mr. Tobin told me in California that he had the most convincing proof that Miss Young had sacrificed her honor, and accordingly refused to marry her.

For this, Mormon hated; for the influence he might exert abroad, Mormon feared; and because both hated and feared, he was nearly Mormon murdered.

Elder Willard Snow, while sitting as a justice of the peace, in the trial of Mr. John Galvin, for striking a Mormon, said to him, "If you ever lay your hands on another Saint, I will have your head cut off before you leave the city. I thank God that the time is not far distant, and I shall rejoice when it comes, that I shall have the authority to pass sentence of life and death on the Gentiles, and I will have their heads snatched off like chickens in the door-yard." The threat was not vain, and the opinion is very commonly entertained. Mr. George Grant, then deputy sheriff, on the same occasion, said to the same individual, "If I had my way, I would drown you in the Jordan river."

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Such are not only the sentiments of Brigham, haranguing the people, but the large majority of the Mormon people, expressing their sentiments through Brigham.

The penalty of adultery is death. Dr. Vaughan was shot by a Mr. Hamilton, on suspicion. James Monroe was murdered by a Howard Egan, for the same reason. Should an endowed Mormon commit adultery he must die for his salvation. If a Gentile, he must die for atonement.

The endowment they are now giving at Salt Lake, is viewed but as a temporary affair, in force only till a Temple is built, where it will all have to be repeated, with increased performances. Since I went through the ceremonies, they have built an "Endowment House," in which they have added a sealing ordinance. This endowment is essential, say they, to salvation. No man but an endowee can have a wife! "From him that hath not, shall be taken what he seemeth to have; and to him that hath, shall be given more abundantly," is their generous reading of the promise. To have a wife you must be "sealed at the altar." Unless previously endowed, one never sees the altar, nor knows what it means. Accompanied

by my wife, I went to the "Endowment House." We assumed our robes, aprons, caps, etc., and, looking like a mongrel of half Hebrew half Brahmin, went to the "altar room." It is well carpeted; its altar is a kind of solid table, nicely cushioned, with a cushioned ledge to kneel on. I, kneeling on one, and my wife kneeling on the other side of the altar between us, grasping each other's hands across its cushioned top, with the "patriarchal grip," Kimball demanded the usual questions as to willingness, and pronounced us "man

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and wife for time and for all eternity, by the power and authority of the holy priesthood invested in me, and I seal upon your head the blessings of Abraham, Isaac, and Jacob, for time and for all eternity, in the name of the Father, Son, and Holy Ghost. Amen. Kiss your wife." Such was the formula; Kimball had so often repeated it, that he gabbled it off without stops or pauses; running "kiss your wife" into the amen, like some clerks of courts administering oaths to witnesses.

In the lectures, which used to be always delivered after the initiations, the most disgusting language I ever heard in my life is revealed in by Kimball. He boasts, "you are under oath, and you can't tell it." Comparisons and expressions that would disgrace a prostitute are luxuriously mouthed over, before a congregation of sixty to a hundred men and women. He speaks them as though he wished them to dwell on his tongue, the same as they dwell in his thoughts. Duties the most secret and sacred are not only plainly but filthily spoken of by him, as though the essence of nastiness had been distilled and his heart lay festering in it. I have heard him, in these meetings, avow "that a little drunken spree, if quite in secret and among a few good fellows, was no great sin."

So sunk are they in infatuated and fanatical licentiousness, that the white women at Utah do not content them. Although Smith, speaking of the Indians, in his Book of Mormon, p. 66, says, "Cursed shall be the seed of him that mixeth with their seed: for they shall be cursed with the same cursing,"

Brigham now teaches that "the way God has revealed

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for the purification of the Indians, and making them 'a white and delightsome people,' as Joseph prophesied, is by us taking the Indian squaws for wives!!" Accordingly several of these tawny beauties have been already "sealed" to some of the Mormon authorities.

Another method of "increasing their kingdom," is by *adoption* for eternity. "Children," say they, "born out of the covenant of sealing,' are only bastards; they have the claim of paternity on their father, but he has no eternal right to them." As their "glory" depends on their family, much wish is felt to get some of these children to adopt. The son must share the father's "glory;" and, therefore, the more glorious the father, the more elevated the child. Many young men give themselves over to the leading men as "eternal sons," in the hope of sharing the honor of their adopted parents. Both Brigham and Kimball have many such adopted sons. A W. C. Staines is as well known to be Brigham's son, as a D. Candland is to be Kimball's.

Brigham Young, and others of the authorities, have discovered another novel method of extending their kingdoms, by trafficking for sons. Woman adds to man's "glory," say they, only as a wife. If he can not marry her, she is a burden. Unmarried daughters, therefore, do not lead very happy lives. They are poor and valueless property to any but their husbands. Brigham, however, has turned his to some account, by compelling the man who wants to marry one, to be first adopted to him. "If," says he, "you won't help to glorify me, she sha'n't help to glorify you!"

His daughter Alice, mentioned above, in connection with

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Mr. Tobin, was for some time and to some extent "kept in

the market" at these terms. When Mr. Tobin left, she was very quickly married to H. B. Clawson, notwithstanding Brigham had promised her to W. B. Wright, who was preaching in the Islands.

When persons give themselves up, blindly and enthusiastically, to the directions of other and designing men; imagine they are invested with God-given powers, and endowed with a God-given sagacity, it is inevitable that they run into the wildest vagaries that lunatics could rhapsodise, or fanatics believe. Nor is it surprising that men, by a gradual system of rigid self-training, should positively be sincere in their folly and their faith. Nor can it be astonishing that this sincere exaltation should be cunning in forging chains and artful in imposing them on the minds of other equally deluded, but less gifted believers. While this fanaticism can wield such a mighty influence over the female heart, crushing into the dust the tenderest susceptibilities, the dearest hopes, the voices of the heart, and the instincts of nature; binding together tempers the most antagonistic, opinions the most diverse, nationalities the most jealous; grinding woman to degradation and misery, and almost freezing her tears and stifling her groans, it is not singular that it sways the men.

Religious fanaticism is almost epidemic. Like black and fetid pools that lie stagnating under the sun, noisome with miasms and feculent with contagion, are the reservoirs of delusion. From slimy depths breathes out this moral and mental malaria, and while men are wondering if such things can be, thousands are swimming in lasciviousness; and by surrounding

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it with a few ridiculous rules, teaching it with an affected sanctity, decking it in tinsel gew-gaws, flimsy trappings and trickery of the stage; defending it with a few specious sophistries, and obeying it with devout buffoonery, it can be made respectable in the eyes of the men, sacred in the eyes of the women, infallible in the eyes of future generations. It is

thus with Mormonism. Designs the most treasonable, utopias the most impracticable, dogmas the most ridiculous, and pretensions the most ill-sustained; visionary projects and outrageous tyranny, self-abnegation and disgusting sycophancy, the very worst of practices under the very best of assumptions, and the whole greedily swallowed and enthusiastically taught. Thus it comes robed in the aegis of religious prerogative which enhances its deformity, while it disarms much opposition. Mormonism in the old is ridiculous and distressing; but these are still bound by old ties to old friends, and old homes. Mormonism in the young is frightful; they know no sense of right but their Prophet's word, no standard of evidence but the Prophet's opinion, no aspirations but for the festering bathos of their impious creed, and no duty but implicit obedience to their conspirator leaders. Taught to regard all the world as their enemies, their country as their oppressors, and their duty to destroy it; taught, too, that in the accomplishment of this object, all means are honorable, every weapon an especial providence, and every advantage a prestige of victory, they are being trained for desperate ends; and I fear, finally, to be subdued alone by desperate measures.

Mormonism has some principles of power in it, else like

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bloated and corrupt fruit it would burst and fall. Their laws allow male *licentiousness*, however it may be cloaked under pretense of religion, but it is only found in certain channels, and it is retained there. Under the enslaving shackles of religious fanaticism, they are strongly united; not with the cords of reason, or the garland-strings of love, but by the heavy fetters of infatuation.

While this gags their press, cleaves down their liberties, and makes of men and women moral and mental slaves, it still accomplishes some little good; and viewing that little good, at the same time ignoring all the evil, the Mormons really believe that Utah is the best place in the world. It compels them to work hard, and that builds up cities and

manufactories. It certainly does away with prostitution, and that is a prominent argument urged by the Mormons in its favor (see its refutation in chapter on Theoretical Polygamy). It prevents all disastrous difference of opinion, by *coercing* all to believe alike; and this makes intelligence *stagnate*. There are less robberies, murders, arsons, rapes at Utah, than in any other place of equal population in the world. While the bad is remembered, it ought not to exclude the good. These are the natural consequences of their system of government, but in order to produce these results a gross superstition with licentiousness peculiar to itself; belief in, and fear of ridiculous pretensions of religious authority and universal degradation, has to be adopted. Imitating Mohammed in polity of government, the Mormons obtain some of the results of Moslem rule. All know that there is not so much crime among Mussulmans as among Christians, still but few Anglo-Saxons,

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from that cause, would be willing to become Turks. Under the goad and lash of a barbarous overseer, slaves work hard, produce wealth; neither murder, rob or rape, and yet few would infer that therefore this overseer was a benefit to the country, or an institution of God. To secure to man the liberty of progressing in powers of intellect, in discovery of principles or their application, in freedom of thought, speech, and action, without also giving him greater liberty to commit crime, if he so will, is impossible. Opportunities of elevation and degradation must be equal. Nations renowned for their great and good, have also become infamous for their bad men. The Hebrew nation itself, when its opportunities and its greater light is considered, were the most wicked people on the earth. Other people have arisen, and lit by the star-glimmers of their vague intuitions, have culminated to their meridian, and then sank into the silence and obscurity of an eternal night; while the Hebrews, whom God has endeavored especially to direct and bless, have only left an equally checkered history, bright with illustrious characters, and black with outrageous sins. At either side of the broad line of mediocrity there is an infinite; and the only means by



which the one side can be trodden over, is by leaving the other equally free. The system, therefore, that degrades all men to one miserable level of fanaticism and mental debasement is fallacious, however successful it may be in the suppression of a few of the worst crimes. To repair a *partial* evil, the remedy is too *universally* applied. To preserve *a few* from sinking too low, *all* have to be prevented from rising at all.

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