

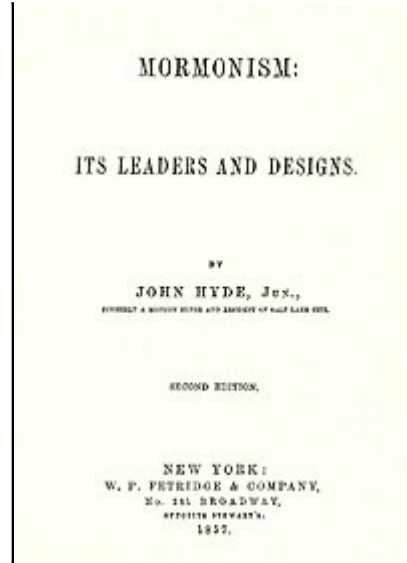
[MORMON STUDIES](#) PRESENTS:

John Hyde's

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

(NYC, W. P. Fetridge, 1857)

(part 1 of 4)



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Brigham Young

MORMONISM:

ITS LEADERS AND DESIGNS.

BY

JOHN HYDE, JUN.,

FORMERLY A MORMON ELDER AND RESIDENT OF SALT
LAKE CITY.

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DEDICATION.

TO THE

HONEST BELIEVERS IN MORMONISM.

MY FRIENDS:

In writing the following work, I was not actuated by the base design of helping to malign an unpopular people, not by the unworthy one of administering to mere idle curiosity. I wrote it neither to feed public prejudice, nor to supply public scandal, I wrote it for you, to you, therefor, I dedicate it.

I know your sincerity; I know also your delusion. As sincerely deceived as yourselves, I have preceded you to Salt Lake City. Some things of what I there saw, with the reflections they have suggested, are contained herein. Of the much that ought to be said, I have endeavored to say a little. The subject, however, is by no means exhausted,

While it is better to learn by personal experience than ever to remain ignorant, it is far wiser to profit by the experience of others. Although the practices of individuals

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DEDICATION.

can not determine the principles of communities, yet, when those practices are criminal and those individuals assume to be prophets and apostles, all men ought to hesitate before committing themselves to their jurisdiction, believing their pretensions, or imitating their examples.

if the following pages, for which I solicit your serious and candid perusal, accomplish no more, many they at least lead you to a thorough and careful re-investigation of your grounds of faith; while they teach you to remember that new thoughts are not, *therefore, true* thoughts; nor *new light true* light. To industriously declaim against the evils existing in the world, does not render proposed remedies necessarily good; and wise men should deliberate before rushing

"--- from evils that we know,
To those we know not of."

I am your sincere well-wisher.

THE AUTHOR.

New York, *July*, 1857

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INTRODUCTION.

IT is interesting to learn the peculiarities of a remote nation or an ancient age. It is far more important, however, that we should correctly understand the character and practices of any extraordinary people of our own day. Mormonism and the Mormons are subjects that not only deserve attention or excite interest, but demand the most serious consideration. The meanness of its origin, the singularity of its history, its present anomalous position, its still increasing dissemination, the mysterious influence it exercises on its followers, and its ultimate destiny, should commend its investigation to all persons. As a curious example of successful imposture, and a stern proof of human fanaticism, it must interest the philosopher. As a system of absolute autocracy in the center of a republic, it must attract the attention of politicians. As ensuring human misery, and consummating human degradation, in the cases of thousands of credulous men and women, and thousands more of helpless children, it should be noticed by the philanthropist. As a religious delusion increasing very

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can rapidly, and entailing not only present suffering, but eternal loss on its infatuated adherents, it ought to arouse the divine to thought and action.

Mormonism is no longer a myth; and however wise the policy of contemptuous disregard for its mental delusion or its moral contaminations may have previously been, it is wise no longer. It has become a fact, and is every day growing more substantial and consolidated. As such a fact it deserved to be examined, and demands to be met. In so far as it is erroneous, it needs refutation, or wicked, it needs exposure; or criminal, it needs punishment.

To be met it must be understood; and to be understood it must be investigated. there is much falsehood circulated about the Mormons. This every one must perceive. Knowing this, many truthful accusations are successfully denied by their apologists, disbelieved by their followers, and rejected by impartial persons, accustomed to newspaper exaggerations. In such case the testimony of an eye witness, if credible, must be important. as such, the following work is submitted. The author has endeavored to exhibit the people of Utah as they are; and while he has *much*

"Extenuated,
Has set down naught in malice."

Prophetic assumptions must be sustained by prophetic conduct, or they fail. the validity of bombastic pretensions

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to superior purity can only be determined by the extent of that purity. While this is inevitably true, still the correctness of principles does not depend on consistency of practice. A theory may be admirable and practicable however much neglected or despised. many sincere believers in Mormonism, *as a system*, deplore its exhibitions *as a practice*. To prove to such that the practices of Mormons are the natural consequents of their theory, is another object of this work.

Circumstances throw many persons into controversy with believers of this system, but the press of whose occupations prevents any elaborate and personal investigation of their tenets and history, or of the opposing arguments. In order to supply, to a small extent, such information, and briefly to indicate whence such arguments may be drawn, has been another design of the author.

And if the great Source and Ultimatum of all truth will accept and bless this work, to the inducing any mind to shake off the bondage of a miserable delusion the author will feel abundantly repaid.

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