MORMONISM EXPOSED,
IN ITS
SWINDLING AND LICENTIOUS ABOMINATIONS,
REFUTED IN ITS PRINCIPLES,
AND IN THE
CLAIMS OF ITS HEAD,
THE MODERN MOHAMMED,
JOSEPH SMITH,
WHO IS PROVED TO HAVE BEEN A DECEIVER,
AND NO PROPHET OF GOD.

BY JOHN BOWES.

LONDON:
E. WARD, 54, PATERNOSTER ROW.
MANCHESTER, FLETCHER & TUBBS, CROSS STREET; BREMNER,
15, PICCADILLY: GLASGOW, G. GALLIE:
EDINBURGH, A. MUIRHEAD, NICHOLSON STREET.
have scores, yes, hundreds of queens; especially the King of kings, Brigham Young, the present Mormon God in California—(or devil, I should say, for I have reason to believe he is the wickedest man now on the face of the earth;) and, farther, as we are all made kings and queens by this secret farce, the foundation for a kingdom is laid also. And here is the secret of the Spiritual-Wife Doctrine:—Their kingdom is to consist in their own posterity, and the more wives the greater the opportunity of getting a large kingdom, of course; so it is an object to one that holds this doctrine sacred, as thousands do, to get all the women he can, consequently, it subjects that portion of the female sex which he has influence over, eventually to literal ruin.

Declaration on oath of the truth of the foregoing account:—

United States of America. Southern District of N. Y.

I, Mc. Gee Van Dusen and Maria Van Dusen his wife, being duly sworn do depose and say that the matters set forth in the pamphlet entitled the "Sublime and Ridiculous Blended," by them published are true, and that they themselves have passed through the initiatory ceremony by which thousands have been and are now being formed into a secret conspiracy against this nation.

J. Mc. GEE VAN DUSEN.

MARRIA VAN DUSEN.

Sworn this 13th day of December, 1847, before me,

DAVID L. GARDINER, U. S. Commissioner."

ORDER LODGE.—It would take up too much space to insert all the secrets of this strange fraternity. The following is given from the pen of one who knew them well:—

"The aspiring candidate for Holy Orders obtains admission into this sanctified body in the following manner: he is stripped naked, and blindfolded; he is then brought into the lodge-room, and in that state is conducted round, so that all the members of the lodge may be satisfied, by personal inspection, that he is a fit subject for their august association, and that he possesses the qualifications required in Deuteronomy, twenty-third chapter and first verse. While the candidate is passing round the room, in this ridiculous and degrading condition, the most excellent Grand Master is repeating, 'I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.'"
When the candidate has passed satisfactorily this queer examination, he is brought to the altar, before which he is made to kneel. While in this posture, the following oath or obligation is solemnly administered to him, by the Grand Master or his representative:

“In the name of Jesus Christ, the Son of God, I now promise and swear, truly, faithfully, and without reserve, that I will serve the Lord with a perfect heart and a willing mind, dedicating myself, wholly and unreservedly, in my person and effects, to the upbuilding of his kingdom on earth, according to his revealed will. I furthermore promise and swear that I will regard the First President of the Church of Jesus Christ of Latter-day Saints, as the supreme head of the Church on earth, and obey him the same as the Supreme God, in all written revelations, given under the solemnities of a ‘Thus saith the Lord,’ and that I will always uphold the Presidency, right or wrong. I furthermore promise and swear that I will never touch a daughter of Adam, unless she is given me of the Lord. I furthermore promise and swear that no Gentile shall ever be admitted to the secrets of this holy institution, or participate in its blessings. I furthermore promise and swear that I will assist the Daughter of Zion in the utter destruction of apostates, and that I will assist in setting up the kingdom of Daniel in these last days, by the power of the Highest and the sword of his might. I furthermore promise and swear that I will never communicate the secrets of this degree to any person in the known world, except it be to a true and lawful brother, binding myself under no less a penalty than that of having melted lead poured into my ear. So help me God, and keep me faithful.”—History of the Saints, p. 276.

CHAPTER III.

THE BOOK OF MORMON.

This Book, published by Joseph Smith, claims to be a revelation from God, hid in the earth until discovered under the direction of an angel; accordingly the disciples of Smith believe and teach that “without a revelation there is no church;” and that as there was no revelation for 1400 years, while the plates were hid in the ground, that there was no church. This is contrary to the words and promise of Christ to Peter: “I say also unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” Matt. xvi. 18. Now, if we believe the Mormons, the promise of Christ failed for fourteen centuries, during which the “gates of hell prevailed against the church.” Paul says, “Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” Eph. iii. 21. Now God could only be glorified “in the church,” if she existed. If she was dead for “1400 years” there could be no glory given to God, and, consequently, either the Scripture or Mormonism is false. Strange
prisoned and slain for standing by the truth. Joseph Smith's evil deeds brought upon himself the violence of an outraged community. Real Christians, well trained in their duty, would not have injured his person; but his destroyers seem to have been men trained by himself to deeds of blood.

As it was the spiritual wife system which, with other crimes, hastened the imposter's death, I here give some account of it:

Cloistered Saints.—This is the highest order of the Mormon harem, and is composed of women, whether married or unmarried, as secret spiritual wives. "When an apostle, high-priest, elder, or scribe conceives an affection for a female, and has ascertained her views on the subject, he communicates confidentially to the prophet his love affair, and requests him to inquire of the Lord whether or not it would be right and proper for him to take unto himself this woman for his spiritual wife. It is no obstacle whatever to this spiritual marriage if one or both of the parties should happen to have a husband or wife already united to them according to the laws of the land."

The prophet puts this singular question to the Lord, and, if he receives an answer in the affirmative, which is always the case where the parties are in favour with the president, the parties assemble in the lodge-room, accompanied by a duly authorized administrator, and place themselves, kneeling, before the altar; the administrator commences the ceremony by saying—

"You, separately and jointly, in the name of Jesus Christ, the Son of God, do solemnly covenant and agree that you will not disclose any matter relating to the sacred act now in progress of consummation, whereby any Gentile shall come to a knowledge of the secret purposes of this order, or whereby the saints may suffer persecution, your lives being the forfeit."

After the vow of assent is given by each of the pair, the administrator proceeds—

"In the name of Jesus Christ, and by the authority of the holy priesthood, I now consecrate you and set you apart, by the imposition of my hands, as husband and wife, according to the laws of Zion, and to the will of God our heavenly Father, for which especial favour you now agree to serve him with a perfect heart and willing mind, and to obey his prophet in all things according to his will."

Again the nod of assent is given by the man and woman, and, after some more words have been pronounced by the administrator, the parties rise and embrace each other, after which he concludes thus—

"According to the prototype, I now pronounce you one flesh, in the name of the Father, and of the Son, and of the Holy Ghost."

The parties leave the cloister with generally a firm belief, at least on the part of the female, in the sacredness and validity of the ceremonial, and consider themselves as united in spiritual marriage, the duties and privileges of which are in no particular different from those of any other marriage covenant. Observe the abomination; it even goes beyond socialism, for the sacred name and authority of God is brought to silence the scruples of the female, and to perpetuate immorality. The above is taken from John C. Bennett's Book; and we must remember he was an eye-witness, and that his evidence is corroborated by Martha Brotherton, and many others. (See pp. 11-10, 21). I trust that the fathers, and mothers, and husbands of England, will take care of their wives and daughters, and preserve them from ever being contaminated by the pestilential breath of adulterers and fornicators.
The drama (as I call it) runs thus:—We have a notice to appear at the temple at five in the morning. I am instructed to wear white drawers. My wife is to bring her night clothes with her. What these are ordered for, we have no idea in the least. We are met at the outside porch of the temple, and ordered to pass up the main winding staircase, from the base to the attic story; we are ordered to be seated, where we lay off the hat, cloak, bonnet, &c.; our anxiety now begins moderately to increase by some curious and strange movements we see here, such as carrying water to and from a certain direction, &c. A few of such and other similar strange movements are accidentally crossing our observation, as we sit here on this singular occasion, conducted, to begin with, where did not expect to go—that is, to the attic story of the temple. We are now called out and placed in front of a closed door that opens on a floor the whole size of the temple. I am ordered now to take my wife and pass through this door, which opens as we approach it. We are brought immediately into a narrow hall; at the farther end of the hall stands a man; as we approach him he says, you must here separate; directs me through a door to the right, my wife through one at the left, in an opposite direction. I am now ordered to be seated; I next pass through an examination to the effect, whether I am sufficiently responsible to receive what they are about to commit to me, &c. If I am known to be so, I am initiated through; if not, I go no further. After undergoing an examination of this kind, I am ordered by the conductor to lay off my outside clothes, such as coat, vest, pants, boots, &c., and lay them upon a pile in the centre of the floor.

SECOND DEGREE IN THE TEMPLE.—I am next conducted through a door into another room, which is considerably shaded, nearly to twilight. There is a variety of ceremonies going on in this room, some of rather too delicate a nature to speak of, as this work is designed to be read by all classes of both sexes. I am, however, divested of the remainder of my clothing, which leaves me in a state of perfect nakedness, and placed in a horizontal position in a bath of water that has been prepared for that purpose, and am washed from head to foot, with the following ceremony.

"I wash you that you may be clean to perform the work assigned to you:—your eyes, that you may see the glory of God;—your ears, that you may hear his voice;—your mouth, that you may speak forth his praise;—your arms and breast, that you may be strong to perform his work;—your—thus and so;—your [I dare not explain]; and so down to your feet, that you may be swift to run the race." &c.

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

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

THIRD DEGREE IN THE TEMPLE.—I am next placed in a certain position on the floor, supposed to be Adam in embryo. All is now silent for a while, the silence is at length broken by a rumbling noise from a distance; the noise terminates in a voice—"Let there be light." Here several verses are quoted. After the individual thus representing the Lord behind the curtain (as in the act of creation,) is supposed to have created the heavens and the earth, cattle, beasts, creeping things, fowls of the air, fish of the sea, &c., he continues his work farther, and says, "Now let us go down and make man in our image, after our likeness." All this time I am in silence, hearing, but not seeing anything, and knowing not what is to take place the next moment; for all is new and unexpected from first to last, of this whole drama. When he says, "Let us go down and make man," I hear his footsteps approaching the room where I am; he comes in—comes to where I am—puts his hands to the floor, and then on me, as if fulfilling this Scripture, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils
since Saturday last, in consequence of the following appalling disclosures having been made at a coroner's inquest held before Mr. Mayer, upon the body of a new-born child the illegitimate offspring of Sarah Holder, a single woman, and one of the "sisters" belonging to the sect called the "Latter-day Saints." From the evidence of John Preston, the bailiff of Cheltenham, and other witnesses, it appeared that "Sister Holder," as she was described, is about 22 years of age; and by the preaching of a man named Baylis, who is about 50 years old, she was induced to join the Society. The man Baylis so far prevailed upon her that she went to live with him, and the consequence was, that on the 15th ultimo she was delivered of the child, partly by herself, and partly by the assistance of Baylis. In the course of a week after, the affair came under the notice of Mr. Preston, and he visited Baylis's house in the Tewkesbury-road. Having seen Sister Holder, she acknowledged that she had had a child; that there was no doctor or midwife present; but she added that she had been delivered by the power of the Almighty, and the laying on of holy hands. Mr. Preston at once demanded to see the child, when the female denied having been confined at all, and added, that members of the Latter-day Saints never had anything to do with any persons except their brothers and sisters in Christ Jesus. From the state of "Sister Holder," Mr. Preston went to Mr. Hambidge, the superintendent of the police, who also went to the house, when he saw Brother Baylis. Having made known his object in calling, Baylis inquired by whose authority he came, when he said, in the name of the Queen. Baylis, upon that, said, "Well, I stand here on behalf of the Lord God of heaven." Sister Holder had had a bilious attack, and he had delivered her, for which she was thankful. He, in answer to a question from the officer, said, that he had delivered her by the power of Almighty God and the laying on of holy hands. Being unable to find the child, the officer went away, but the next day saw the man and woman hurrying towards the railway station, and they were both apprehended, when the woman said the child was in a house in Hermitage-place. Upon going there it was found, and hence the inquest. The man and woman were taken into court, when they said they did not consider they were doing wrong in living together, although Baylis had a wife and several children living. Baylis said, that he believed Sister Holder was raised up to be a helper to him in spiritual and temporal things. The post mortem examination of the body proved that the child had been still-born, and a verdict to that effect was returned."

As it is known that the Danite Band, or the Destroying Angel, is a secret society for protecting Mormonism by deeds of blood, it may be well to insert the oath taken by each member: "In the name of Jesus Christ the Son of God, I do covenant and agree to support the First Presidency of the church of Jesus Christ of Latter-day Saints, in all things, right or wrong, I will faithfully guard them, and report to them the acts of all men, as far as in my power lies; I will assist in executing all the decrees of the First President, Patriarch, or President of the Twelve, and that I will cause all that speak evil of the Presidency, or heads of the church, to die the death of dissenters and apostates, unless they speedily confess and repent; for pestilence, persecution and death shall follow the enemies of Zion. I will be a swift herald of salvation, and messenger of peace to the saints; and I will never make known the secret purposes of this society, called the Destroying Angel, my life being the forfeiture in a fire of burning tar and brimstone. So help me God, and keep me stedfast."—Bennett, p. 271.

This oath sets forth the secret dangers to which those are exposed who
commit themselves to the den of Mormon desperadoes. It will be seen it
accords with the oath of Order Lodge, given on p. 22.

THE WICKEDNESS OF MORMON APOSTLES, PRIESTS, &c.—The English
Mormons are ruled by Americans of the worst character, in every sense of the
word. They pervert the scriptures which refer to Zion, Palestine, and Jeru-
salem, and profanely apply them to America, in order to induce those who
expect Christ to come soon, to go to America. And under pretense of meeting
Christ, and removing from among European nations, to be beyond the reach
of the divine judgments, they have obtained thousands of pounds from English
dupes, who have been fleeced in England by their very leaders of above £1400
in the joint-stock concern, by such men as R. Wedleck, T. Ward, and T. Wilson.
Then in America, worthless men, too idle to work, and who have agreed to-
together to call themselves apostles, talk like christians sometimes and dupe
mankind, persuade their deluded followers to lay their money at the feet of
pretended apostles, who spend it in idleness and women, living thus in robbery
and the grossest licentiousness.

The following testimonies will confirm this statement, and exhibit Mor-
momism in its true character. On the 3d month, 27th, 1849, William Arrow-
smith, of Augusta, Lee county, Iowa, about sixteen miles from Nauvoo, and
who has resided about twelve years in America, called on me. I extract a
few of the things which I took down in writing from his lips, and read over
in his hearing. He never was a Mormon, but he married the sister of the
Mormon apostle, John Taylor. The Mormons persuaded his wife to leave
him, and they robbed him of 300 dollars' worth of property. He says, Joseph
Smith was a drunken man; that he, William Arrowsmith, slept at his mother-
in-law's, who was a Mormon, when Joseph Smith slept with Orson Hyde's
wife, under the same roof. William Law was a rich Mormon; he was Joseph
Smith's right-hand man—had a decent-looking wife. Joseph got a revelation
that Law was to go on a mission; afterwards he got another that he was to
have Law's wife for one of his many spiritual wives. She got a revelation
that she was first to acquaint her husband with it. This brought back Law a
determined enemy to Smith, which hastened the impostor's end.

Laurence's family came over from Canada about 1838. He died and left
two daughters, Sarah and Maria. He left much property which the church
got, that is, the Mormon leaders. The widow married Josiah Butterfield.
William Arrowsmith missed the girls for some time; went to see them at
"brother Joseph's;" took tea with them there, when they were dressed up
like dancing girls. Kimble, a married Mormon leader, took Sarah as a spiritual
wife. Almond Babbit, a married man, took Maria, and she bare him a
child. John Taylor, beside his own wife and Elizabeth Kagne, has several
spiritual wives.

It is believed that Irvine Hodge was killed by Brigham Young's authority,
as nobody was near when he was slain but Young's body guard. Two of
Partridge's girls were Smith's spiritual wives; and afterwards both of them
passed into the hands of Amos Lyman, and Heber C. Kemble—both had
children.

Parley P. Pratt's wife is in New York, with her parents. He has gone to
the great Salt Lake, with several girls. H. G. Sherwood left his wife and
family and took two more wives.

The Mormons are so hated that they are not allowed to hold meetings any
where in his neigbhourhood. They are so many desperadoes, that will go
any length to get money.

William Arrowsmith talked to Joseph Smith about Martha Brotherton's
CHAPTER II.

HIDDEN ORGIES OF MORMONISM PRACTISED IN THE NAUVOO TEMPLE.

This temple is 80 feet wide, 128 feet long, and 292 feet high, and was commenced in 1841, under the following circumstances:

"Joseph Smith issued a proclamation to all his followers in Nauvoo, and in all parts of the earth, where they were, that God commanded them, through his prophet Joseph, to build him a house, wherein he, the Lord, might reveal through his ordinances, essential to their salvation, which had been hidden from the church from the foundation of the world; and the conditions of his followers receiving those ordinances and blessings were, that they were to appropriate one-tenth of their time and property in building the temple. The building of the house continued three years, at which time, Smith was killed under circumstances already known to the public; by which unexpected circumstance, the whole body of Mormons were thrown into confusion, supposing the object for which the house was built, had vanished with Smith, their prophet. Consequently, it was not long before there arose a hot contest between Sidney Rigdon and some more of the ambitious ones, who should be great as was the prophet Joseph. Finally, a man by the name of Brigham Young, (now heading thousands off to the remote part of the earth, to their literal ruin in many instances,)—he being more crafty than the rest—succeeded in getting Smith's place. After which he commenced his stratagem to carry out and prosecute (as he says), Smith's measure in secret. Accordingly, after a secret preparation in the temple, of a few individuals selected for that purpose, with closed doors, unknown to the main body of the people, we were called in, (say the eye witnesses whose signatures follow), by two at a time, male and female, and were initiated into the following mysteries; and bound, at the expense of life, not to tell another—not even a Mormon.

FIRST DEGREE IN THE TEMPLE.

The following process is what myself and wife were personally taken through, in turn with upwards of twelve thousand others, in the temple, in the winter of 1846, said to be our reward, as revealed from God to Joseph Smith, for erecting that splendid edifice, and the express object for which it was built.
The drama (as I call it) runs thus:—We have a notice to appear at the temple at five in the morning. I am instructed to wear white drawers. My wife is to bring her night clothes with her. What these are ordered for, we have no idea in the least. We are met at the outside porch of the temple, and ordered to pass up the main winding staircase, from the base to the attic story; we are ordered to be seated, where we lay off the hat, cloak, bonnet, &c.; our anxiety now begins moderately to increase by some curious and strange movements we see here, such as carrying water to and from a certain direction, &c. A few of such and other similar strange movements are accidentally crossing our observation, as we sit here on this singular occasion, conducted, to begin with, where we did not expect to go—that is, to the attic story of the temple. We are now called out and placed in front of a closed door that opens on a floor the whole size of the temple. I am ordered now to take my wife and pass through this door, which opens as we approach it. We are brought immediately into a narrow hall; at the farther end of the hall stands a man; as we approach him he says, you must here separate; directs me through a door to the right, my wife through one at the left, in an opposite direction. I am now ordered to be seated; I next pass through an examination to the effect, whether I am sufficiently responsible to receive what they are about to commit to me, &c. If I am known to be so, I am initiated through; if not, I go no further. After undergoing an examination of this kind, I am ordered by the conductor to lay off my outside clothes, such as coat, vest, pants, boots, &c., and lay them on a pile in the centre of the floor.

SECOND DEGREE IN THE TEMPLE.—I am next conducted through a door into another room, which is considerably shaded, nearly to twilight. There is a variety of ceremonies going on in this room, some of rather too delicate a nature to speak of, as this work is designed to be read by all classes of both sexes. I am, however, divested of the remainder of my clothing, which leaves me in a state of perfect nakedness, and placed in a horizontal position in a bath of water that has been prepared for that purpose, and am washed from head to foot, with the following ceremony.—

"I wash you that you may be clean to perform the work assigned to you:—your eyes, that you may see the glory of God;—your ears, that you may hear his voice;—your mouth, that you may speak forth his praise;—your arms and breast, that you may be strong to perform his work;—your —, thus and so;—your I dare not explain;—and so down to your feet, that you may be swift to run the race." &c.

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

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

THIRD DEGREE IN THE TEMPLE.—I am next placed in a certain position on the floor, supposed to be Adam in embryo. All is now silent for a while, the silence is at length broken by a rumbling noise from a distance; the noise terminates in a voice—"Let there be light." Here several verses are quoted. After the individual thus representing the Lord behind the curtain (as in the act of creation,) is supposed to have created the heavens and the earth, cattle, beasts, creeping things, fowls of the air, fish of the sea, &c., he continues his work farther, and says, "Now let us go down and make man in our image, after our likeness." All this time I am in silence, hearing, but not seeing anything, and knowing not what is to take place the next moment; for all is new and unexpected from first to last, of this whole drama. When he says, "Let us go down and make man," I hear his footsteps approaching the room where I am; he comes in—comes to where I am—puts his hands to the floor, and then on me, as if fulfilling this Scripture, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils
the breath of life, and man became a living soul." After going on
as if forming me newly of the dust of the ground, he stoops down
and breathes on me, and now I am supposed to spring into life.
I am next ordered to change my position to a sleeping one, as if
fulfilling, "And the Lord God caused a deep sleep to fall upon
Adam, and he slept." I am now ordered to put my head down low,
and feign myself in a deep sleep. The individual representing the
Almighty, continues his work, as if fulfilling, "And he took a rib,
and the rib which the Lord God had taken from man made be a
woman, and brought her unto the man." After he has taken the
rib, he passes out of the room, and is supposed to have formed the
woman of the rib; he soon returns with a woman, and places her
directly before me, as I am sitting, head down, as if in a deep sleep.
I am now saluted by a loud voice, "Adam! here is thy com-
ppanion. I give her to be with thee—what wilt thou call her?" I now raise my
head and awake out of my feigned sleep, and to my surprise, a
female stands directly in front of me, about three feet from my
knees, as I am seated; her dress consists of an under-piece of linen,
white stockings, long nightgown all tied down before, and a white
headdress of black-muslin, looking me directly in the face with a
smile. As I raise up my head from the voice, "Adam, here is thy com-
ppanion—what wilt thou call her?" I now answer, "This is bone of
my bone, and flesh of my flesh; she shall be called woman, because she
was taken out of man." After a second squint at this newly made Eve,
I found her to be my wife, that I had had separated from me on enter-
ing the temple. This was the first time I had seen her, or even thought
of her, from the commencement of this very queer and excitable
farce, my mind being altogether taken up with the novelty of this
unexpected ceremony. She tells me after leaving me where we
were ordered to part, on first entering, she has gone through two
rooms, and the same ceremony precisely, only conducted by females
exclusively. We are now supposed to be Adam and Eve, and the
reason of my shirt being outside, and she having on night clothes,
is to represent nature. I am next ordered to take Eve and follow
our conductor through a partition door into another apartment.

Fourth Degree in the Temple.—(Here the fall of man is
acted over again.) We have now certain signs, grips, key-words,
&c., given, and all the whys and wherefores explained. One of the
grips is, the two right hands clasped, with the end of the thumbs
on the upper joint of the fore fingers; second, the end of the thumbs
directly between the upper two joints of the first and second fingers.
One of the key-words is the sun. We are particularly instructed in
these signs, key words, grips, &c., three of each.

The Fifth Degree in the Temple is a burlesque on all the sects.
SIXTH DEGREE IN THE TEMPLE.—We are next conducted through a partition door into a room that represents the millennial morning, or the holy (not the most holy) place; on the centre of this floor stands another altar erected, with three books on it—the Bible, Book of Mormon, and Doctrine and Covenants (the revelations of Joseph). We are required to kneel at this altar, where we have an oath administered to the effect, that we will henceforth and for ever use all our influence to destroy this nation, and teach it to our posterity and all that we have influence over, in return for their killing the Prophet Joseph. They say the murdering of Smith is a national offence. It is true that all were not personally engaged in the act, but the nation has long winked at the abuse of the Mormons, and in this way they have encouraged mobs from time to time, until they have finally taken the life of the Lord’s Prophet, and now it is the will of the Lord, that the nation should be destroyed; and this is his will, that we shall enter into this secret conspiracy against the Government, &c., for the above reasons and many more given. We are also all sworn at this altar, by a solemn oath, that we will never reveal to any person what we here do and see in the Temple, during the whole farce from first to last. If we give the least idea, or intimation of it, our lives are to be taken; and the way of taking it is described; our bowels are to be taken out, tongue taken out by the roots, throat cut across, &c. The Lord, his holy angels, and all that are in the room, are called upon to witness the solemn covenant we here make.

THE OATH.

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

SEVENTH DEGREE IN THE TEMPLE.—I now pass through this door, which brings me into a very large and spacious room, perfectly light, all nicely furnished, representing the Celestial Kingdom of God, or the highest degree of glory that man is to arrive at in the eternal world. In this room, when thus assembled, are all the mysteries of the Kingdom taught, such as what is called the Spiritual-Wife Doctrine. The women are here instructed by this Leader, through his round-about stratagem, that they are no more under obligations to their husband, if they have one, (if he or his associates take a notion to her,) and it is their privilege to leave their lawful husband, and take another; and it is the privilege of some kings to