The
Abominations
Of
Mormonism Exposed;
Containing Many Facts and Doctrines
Concerning that Singular People,
During
Seven Years' Membership with Them:
From 1840 to 1847.

By William Hall.
necessities of the sick and the poor. They are supplied with the means by charitable contributions from among the people.

The Priests of the order of Aaron have authority to teach, etc., as the others. But neither these or the Bishops have power, as all the former bodies, to confirm by the laying on of hands.

The Teachers are to teach and exhort, and are an inferior court for the trial of debtors or offenders.

The Deacons preach in their respective Branches, in the absence of the Teachers, and with their consent; and neither are required or permitted to teach or exhort outside of their respective Branches.

There are a great number of these Branches beyond the power, perhaps, of any one to estimate, as they are so frequently changing their locations, and advancing toward the headquarters of Mormonism. A large number are in Canada, and in Great Britain, Germany, and other countries in Europe, besides the great body at Salt Lake.

Any case of grievance must first be tried in the Branch in which it originates, and is appealable to all the courts in succession in that priesthood, which is termed the Lesser Priesthood. If either party be dissatisfied he can take a transcript, and file it in the court of the High Council, which is the court of last resort. It can go no further, but the decision must have the sanction of the Presidency.

The plan of religious instruction is this: The doctrines to be imparted to the members, or to the world, first originates with the chief Prophet or first President; for instance, formerly with Joe Smith, at present with Brigham Young. All revelation, as derived, and all religious knowledge imparted. This ecclesiastical despotism—for it is no other—was, however, carefully managed for a time; the doctrines authorized to be taught were the first principles of the Gospel, and the great body of those who lived at some distance from Nauvoo had no knowledge or belief (till matters began to take wind) of the secret plots and contrivances of their leaders. The thefts instigated—the robberies and murders plotted, were arranged behind the screen, till they got out into the wilderness, when the veil was thrown off, and their crimes boasted of.

CHAPTER II.

Smith seduces Mr. ——'s Wife—Revenge of the Husband—Wife's confession—Attempt to assassinate Smith—Cause of his death—Who perpetrated the deed—New Triumvirate.

In order to make the reader more thoroughly acquainted with the manners and customs of that hopeful people, called Mormons, it may not be improper in this place to probe the gangrene a little, in order to ascertain its depth. Thus a skillful physician would examine a deep-seated ulcer, by applying his instrument along the main channel, in order to penetrate its source, and thus estimate the extent and depth of its branches.

A certain elder had been ordered by Joseph Smith, the distinguished head prophet, acting under a revelation from heaven, to go on a mission to preach to the Gentiles at Madison, Burlington, and other villages on the Mississippi. Mr. Law would then mention elder (whose name is not given), a year later and the junior, to his feelings and thoughts:
said to have been taken. Johnson spoke of the wagons, horses, and grooms, and stated also, that there was something ahead, of which we were not aware—that a journey was to be undertaken, and said, "it is all right, Brother Hall—you will find this all out." After a while I exhibited the license to the people present. When the constable came he took him before Squire Mason, a Mormon, who was quite desirous to liberate him; but we would not permit it, yet were about to take him before another Justice of the Peace, when he agreed to bind him over, and commit him to prison.

The constable and I went to Nauvoo to search for the mare, as the prisoner told us she was in a certain cellar—describing it—where he obtained the one he had. We found the cellar in Nauvoo, and evidences that animals of the horse-kind had been there, but no mares. We went to Brigham Young and told him whom we had arrested, and he said we had done right. He said there were bad men among them, but he could not help that; he did what he could to restrain them.

In Nauvoo we heard that a man by the name of Lake, had been inquiring for two lost mares, and had gone over the river. He returned shortly, and upon describing the mare found in the possession of Johnson, he said she was his. He went to Carthage, to which place she had been taken, proved her, and took her home.

The prisoner made his escape—the jailor being a friend to the Mormons. He stated that when he went to carry him his supper, he jumped over him, and got away. It was believed by many, as I did, and still believe, that he was put into prison in order that he might escape. I believe the jailor connived at it.

Mr. Lake had come in, with a large party seeking, for stolen wagons, which they traced nearly to Nauvoo after their passage over the river. They found the iron of a wagon which had been recently burned on the other side of the river, but no one could recognize them. They traced the wagons on the other side to the village of Zarannah, and heard no farther from them. They never got them. Afterward, when crossing Iowa, I heard them boasting that there was a great resurrection of wagons. I saw a fine herdman on the way, and was told that that was one of the wagons that was resurrected, and one of the eighteen that had been stolen from Brown or Adams county. From the statement of Mr. Lake and his party, thirty-six horses were stolen at the same time with the wagons. The horses and harness were stolen in order to bring the wagons into town. The horses were run off, and the harness and wagons concealed. Thus it appears that these wagons were stolen to carry the prophet and other dignitaries away out of the country, at their own instigation. I saw the herdman bearing some of Brigham Young's wives, that is, spirituals.

The Mothers in Israel are a class of women whose business it is to instruct females as to their duty in matters not suitable to be taught from the stand. They are priestesses, and have visions and dreams. They have much influence with the younger females. If any of the high officers wish to get an inferior officer's wife away from him, they send him on a mission, some times on a pretty long one. During his absence, one of the Mothers in Israel calls on his wife—sent, of course, by Heberd C. Kimball, Brig. Young, or some other of these heartless scoundrels—and informs her she has had a vision about her; but with affected modesty, the old hag would say, "It pains me, sister, to tell you, but it is my duty, as one of the Mothers in Israel, to inform you
of it?" The woman with great confusion and much simplicity, inquires, "What is it, sister?" The mother, we might say, the serpent, replies, "Why, sister, I have had a vision that your husband, in his absence, has deserted from his faith, and has taken to other women." The woman is struck with alarm as well as passion. Believing unhesitatingly in the old one’s power to see visions, she knows not what to do.

But the old mother now advances a step further in her mission, which is to pave the way for her seduction. "Sister," she says, "if your husband should return now, he can never save you, because he is not of your kindred spirit." She then quotes this passage: "For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Savior of the body." Eph. v. 23. "Now, sister, how can your husband save you when he can not save himself because of his transgression?"

After hearing these arguments supported by such powerful authority, the woman is soon convinced that she is ruined forever, unless some mode of escape can be found from the deep calamity impending her. This is the point to which the old one wishes to bring her, and which she has now reached, in this infernal drama. The unhappy wife, almost distracted, says, "What on earth shall I do, sister?" "Choose another husband." "What!" "Choose another husband. No other power can save you. It must be one of a kindred spirit with yourself. Take him and be sealed up to him, and you are safe for time and eternity." "But shall I get? who will take me?" "You are at liberty to choose whom you will, in the Lord, and they dare not refuse you."

The mother now leaves, having purposely wounded a heart trusting with full confidence in her hus-
"Kindred spirit?" "Yes." "Then I will choose you, sir."

"He never leaves that house till she is ruining forever. Thus the bright star of that family, the honor of its female head, is sunk to rise no more. Thus the father is dishonored, the children disgraced, the mother, a stranger to peace, and an outcast from all that renders life worthy of enjoyment—the society of the virtuous and the good. Has the thief degenerated into a mere tyro in crime? Has the counterfeiter the power to infuse into the life-blood of commerce the passion that destroys it? Has the highwayman become paralyzed in his efforts to prey and rob on the industry of society? Such is the irreparable injury with which this deep quiet is attended, that the concurrent thought of all these is left far behind in the distance by the enormity of an outrage like this.

"The husband returns, finding his home not what it was. The wife of his bosom, hitherto rejoiced to see him pass the threshold, now receiving his kind greeting with scarcely a smile, cold and blissless indeed. Her conversation gives him little pleasure; she avoids his society; he discovers that a canker has taken root in her bosom, and endeavors to penetrate the cause. At length she informs him of what she has heard, and what she has done. He applies to the Church for redress. He is told she was not his wife. He replies she was. "Were you ever married in the Mormon Church?" "No." "Is a marriage or a baptism under a law of the Gentiles a legal marriage?" "Yes." "Furthermore, brother, she is not of your kindred spirit, and you can not save her. You can go, brother, and get you a wife elsewhere."

"As an instance of this we give the name of one individual, among many that might be adduced.

Mr. Wesley Ferrington had married the daughter of a Mr. Lindsay, formerly of Iowa, but lately of Illinois. She was a sprightly young woman, scarcely sixteen years of age, and had been married only four, or five months. A man, whose name was Reynolds, I think, had seduced her under those abominable doctrines, and had carried her over the Missouri river from Council Point, to a place opposite, to which the Mormons had given the name of Winter Quarters.

Ferrington went to seek his wife, and to ascertain the cause of her departure. Finding that this man had her, he applied to Young for redress, who stated she had been married to the other man, and sealed up to him by the Church. Ferrington replied that he had been married by a minister in the Mormon Church, and, therefore, his marriage being legal, his wife could not be taken from him, as though married by the Gentiles. It was answered that the person who married him had never consulted him about it; that he was not a discerner of spirits, and that she was not of his kindred spirit, and, therefore, he could not have her. Her own mother, her father being dead, had been the Mother in Israel who assisted in her seduction. This mother was, also, the wife of the seducer. Thus this man cohabited with both mother and daughter—the latter the wife of another man—as spiritual wives. They are now living on the bank of the Missouri, in Iowa. The man has, by report, seven wives. Where are the laws of Iowa? Are they forgotten?

A Mr. Henry Jacobs had his wife seduced by Joe Smith, in his time, during a mission to England. She was a very beautiful woman, but when Jacobs returned, he found her pregnant by Smith. Jacobs put up with the insult, and still lived with her. At a place called, by the Mormons, Pisgah, in Iowa, as
they were passing through to Council Bluffs, Brigham Young spoke in this wise, in the hearing of hundreds: He said it was time for men who were walking in other men's shoes to step out of them.

"Brother Jacobs," he says, "the woman you claim for a wife does not belong to you. She is the spiritual wife of brother Joseph, sealed up to him. I am his proxy, and she, in this behalf, with her children, are my property. You can go where you please, and get another; but be sure to get one of your own kindred spirit.

Jacobs had no redress, because knives and pistols were abundant—the laws of Iowa were weak. He left with no means, bereft of wife and children. In about a year he returned, having been to England, and brought two wives with him.

Another, and we forbear. Heber C. Kimball had been an old potter; of scarcely any education, but had got into the Mormon Church, and soon reached the dignity of one of the Twelve.

Let it be borne in mind that the leading Mormons prefer a rogue to an honest man. The more he is stained with crimes, the better he suits their purposes.

But to Kimball. In passing through, he was the king of the left wing, as Brigham Young was of the right, who was chief in command. These kings had a regular coronation in the Temple, but it had been kept quiet; they still retain the title. Dr. Richards ought, in course, to have been invested with the same title, but as it did not come under my notice I will let it pass. This Kimball had many wives. I saw twelve in one seat. He was a very mean, low character. Among the vulgar, he was the most vulgar; among the mean men, he was the meanest. He had seduced a beautiful girl by the name of Golden, a niece of Mr. Golden, of Golden's Point, Illinois. Miss Golden was, also, a near relative of Mr. Golden of Philadelphia. I saw her with the other spiritual wives in his tent, all clothed alike. My heart grieved for her.

She is now, I presume, if living, either at Cainsville, near Council Bluffs, where a great many of the spiritual wives were left for want of means to carry them, or else in the Salt Lake Valley. If at the former place, her father might, probably, easily recover her, and restore her to her home; but if at the latter, it would be both difficult and dangerous.

CHAPTER VII.


The endowment, so long promiséd, and for which we had labored and paid so much, was at length to be given.

The first thing to be done was to send round subscriptions to purchase garments, in which to be endowed; to which we generally subscribed. We all strove very hard to meet every expense, in the anxious hope of receiving this great blessing.

The whole expense of it was put upon the quorums of the Seventies, in their turn. They were established at first at thirty-two, but at the time mentioned there were were only fifteen, and, consequently, as each one had to bear it a day and night
MORMONISM

CHAPTER XIII.


When the Mormon battalion had served their time out, some returned, and others, dissatisfied, abandoned Mormonism and dispersed to other parts. Tom Williams here had another exploit to perform, which was to elevate his character still higher among his brethren. This was to clear out, and take with him all he could get of United States baggage, wagons, stock, provisions, etc., etc. He, with others, were appointed as herdsmen to some stock feeding on the plains, and, also, had charge of a few wagons. When a suitable opportunity offered, he, with some others, set out for the valley of the Salt Lake, and arrived there with all government property. I think there were ten wagons, with their loads, teams, and some stock. The news of this affair came back to them from the Salt Lake. And it was a great boast in the camp, for some time, what a mighty exploit Brother Williams had done.

Another circumstance will now come under the reader's notice. Parley P. Pratt was courting in a family by the name of Huston, in which were three grown-up sisters. He wished to have all three. The first he had obtained, and was now anxiously pressing his suit for the second. She was in the Mormon Church, but it seems had some doubts of the correctness of the spiritual-wive system. She consulted her aunt about the matter, who was also a Mormon member, and my informer. Her aunt told her not to become the spiritual of Pratt, because she had doubts; and did not think it could be right for a man to have more than one wife. "But," said she, "if it be, one out of a family is enough, and he has already got your sister, and you would not like to live with a man when, perhaps, both of your other sisters were with him, also." The girl replied, "I would rather be the tail of a lion than the head of a mouse." "I would not," said the aunt, "because a lion, when he goes to sit down, draws his tail under him." "A mouse," said the girl, "is but a poor thing, any way, so I'll be sealed up to Brother Joseph." If sealed up to Smith, she would be his for time and eternity; but one of his prophets must take and raise up seed to him. Of course, while one sister was "sealed up" to Pratt, the other became his "spiritual" by being thus sealed up to Joe Smith. The other sister, I believe, he never obtained. The aunt has since abandoned Mormonism on account of its abominations. This tail of the lion was Brother Joseph, who was deified and regarded as a God, and was forever to be regarded so. He had delegated his power on earth to Brigham Young. She would be the tail of Joe Smith's house, or, if taken by Pratt, would be the tail of his, likewise, because the last wife, as they take rank in succession, in the order of time, as they come into the family.

If she married a young man, who was unmarried, he would be the mouse, especially if poor and without influence. The dignity, standing, and consequence of Pratt, probably, had an effect on the mind inducing her to regard him as a lion.

A Mr. Meecham became an adopted son of Heber C. Kimball, although about old enough to be his father. Kimball was desirous of obtaining his
Are we not to suppose that there are others as profligate, or misguided, as he? Are there not fathers, besides this demon incarnate, who use the authority given them by God, for the best and noblest of purposes, to work out their children's infamy here, and their everlasting ruin hereafter? O! parents, bring up your children "in the nurture and admonition of the Lord." "Train them up in the way they should go, and when they are old they will not depart from it." Think not that men, who attempt to personate virtue by vice, honor by infamy, truth by falsehood, and innocence by crime, can make them so. The universal principles of truth, reason, and justice, were so breathed into the nostrils of man, when he became a living soul, that even education itself, with all its ornaments, can not reach the seat where they repose. Deep, unfathomable, and unsearchable is the power of conscience over the human soul; nor can all the arts, all the sophistry, nor all the hypocrisy, of these detested men, expel it from its throne. It is said that when no distinction is made in society between vice and virtue, truth and falsehood, we may look for an upheaving of all the lovely principles upon which human happiness is based; government is thrown from its center, confusion ensues, tyrants predominate, and honest men seek safety in seclusion, till some military chieftain, with more power than the rest, wields the force of all by terror, and, like a Caesar, a Bonaparte, or a Cromwell, man, as a punishment for an abandonment of reason, has to submit to the domination of a master.

We will here relate an anecdote of Parley P. Pratt. After he had gotten the two Huston girls for "spirituals," he made a strenuous effort for the third, who was about the keesten of the three. Her mother, quite an elderly woman, had demanded her salvation of him, which means that he should take her for his "spiritual wife." According to the Mormon doctrine, he had no power of refusal. She being old, however, he refused, and the disconsolate old woman, we suppose, had to seek some other mode of obtaining salvation than by fornication or adultery. The ingenious girl, upon being pressed by Pratt, told him that he must take her mother first, that she could not think of supplanting her, and that before ever he could expect her to comply with his wishes, her mother must be provided for. Pratt urged, and she still refused, insisting that her mother must first be taken, or he never could have her. At length, Pratt, rather than lose the mother, gave up the daughter. A laugh was raised all over camp at his expense, and it was archly said that it was young women for whom salvation was provided, but not old ones. The mischievous girl said afterward that she knew what the spiritual wife system was—she well knew Mr. Pratt, and understood his designs. She said that one husband, or one wife, was enough for her. The truth is, she did not intend to have him, at all. Soon after this, to her great credit, she abandoned Mormonism altogether.

Sixteen wives was the number to which John D. Lee had attained. His kingdom, as they call it, was increasing rapidly. I saw him receive the legacy of his sixteenth wife, a few days after he had married, no, ruined, her. Some of the Mormons had a great many more. I do not vouch for the truth, but it is said that Brigham Young carried seventy to the Salt Lake, after leaving a goodly number behind. The truth is, that, with all the reverence arising out of Mormon gullibility, and Mormon plunder, it is still no small difficulty to support so many women and children, unless they do something to support themselves. With the plentiful supply Lee had, he
thought they must not be idle. To remedy this inconvenience, Lee sent them into the corn-field, and set them to planting corn, vegetables, etc. One of them growing a little pert upon his hands, he seized a hammer, and, throwing it at her head, knocked her down. But see the denouement!

Information of this proceeding was lodged with Brigham Young, the autocrat, and Lee's kingdom fell from his hands. Here we may realize the sentiment of Goldsmith:

"Princes and Lords may flourish or may fade,
A breath can make them as a breath has made."

Brigham Young stripped him of everything, took his wives, six mules, wagons, and all his other property, and divided them among his "spirituals," as dower. Then taking his choice of them, with the dower belonging to each, he distributed the others, with the dowers assigned them, to the various parasites around the palace.

Before I came into the Church, Orson Hyde had become dissatisfied with the doctrine, and had left the Mormons in consequence of it. Being a man of slender means, he was obliged to betake himself to cutting cord-wood for a support. This business was not agreeable—he soon found his hands blistered, and himself wearied, and began to long for the fleshpots of Egypt. He returned and desired Joe Smith to reinstate him in his former office, as one of the Twelve Apostles. The conditions imposed by Joe Smith, some of us would consider a little tough. They were these: All the money he had so hardly earned had to be given up to Joe, and, also, his wife, as a ransom for his transgression, to obtain his former standing.

Many jokes were cracked at his expense, and he was despised throughout the camp for his fickle-mindedness. From that day he has continued with them, and is at this time one of the Twelve, and president of the stake of Zion, at Council Bluffs. He is now allowed to take as many spiritual wives as he can get. This holy man, and John A. Page, were appointed to go to Jerusalem, and as they were priests, and had authority so to do, they were sent to dedicate the "holy mountain" at that place, and take the curse off of it, in order to prepare it for the grand advent of our Savior. It was there he was first to make his descent, and thus it was to become the footstool of the Lord. Page went on as far as Philadelphia, where he became dissatisfied with his mission, and returned. He stated that he had books to sell, and he thought that, for the benefit of the Church, he had better be disposing of them, and, in this way, help the Church; and that already he had accumulated a considerable sum which was now ready for its use. Whether they were fearful at that time of losing him, or whether the money acquired operated as a sufficient charm, I know not, but he was forgiven. Hyde, his companion, proceeded on his journey, but I must state how he got along with his expenses. They were ordered to set out without either purse or scrip. How they got to Philadelphia, or New York, depends on the "yes" or "no" by the clerk. But while there, as Hyde afterward stated, he had a vision. The morning after he could not tell whether it was a vision, a dream, or what. However, he said, he was informed there was money for him in a certain bank, which was named, and this would enable him to meet his expenses on the way. He went to the bank, as described, and inquired if there was any draft or letter there, which would empower them to pay him any money. The clerk asked his name. "Orson Hyde," was the reply. He told him there.
The question is put: From whence, according to their own showing, do they derive their authority? Of course, from Joe Smith. From whom does he obtain it? From Peter, whose period for holding the keys of the kingdom has expired. To whom does Smith impart it? To Brigham Young. To whom does he profess to impart his authority? To the Twelve Apostles of Mormonism.

Now the Latin adverb trans signifies on the farther side. To form, of course, means to make, to fashion, or to imagine. Then, transforming themselves means forming themselves on the farther side, or, opposite to the Apostles of Christ. Forming themselves thus adversely must be an apparent "a fortiori," for a stronger reason, that they can not possibly form themselves into Apostles of Christ at all. Did Peter form himself into an Apostle? Did John make himself an Apostle? Did James ordain himself such? Certainly not. They received their commissions from the Redeemer of sinners.

The Greek words, aposte, apostellus, means to be sent, or a person sent—a messenger. How plain is it, then, that Joe Smith, professing to be sent by Christ, was not sent by that adored personage at all; because, by the fruits or works of said Smith we shall know him.

Did the Apostles authorize their followers to steal, that they might enrich themselves by the plunder? Did they empower men to defraud by passing "bogus"? Did they commit adultery with their brothers' wives? Certainly no such charge, even by their enemies, has ever been made against these holy personages. But did Joe Smith do these