Mormonism,

EXPLAINED AND EXPOSED.

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"When he the Spirit of truth is come he will guide you into all truth."—John xvi. 13.

"But though we or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."—St. Paul, to the Galatians i. 8.

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filled with animosity, which was augmented by an unsuccessful attempt to assassinate their ex-governor, Mr. Boggs, one of Smith's greatest enemies. A charge of complicity was preferred against the prophet which was strengthened by the remembrance of one of his predictions in 1841, that Boggs would die by violent hands within a year. One of the old Danites is judged to have been the proposed murderer. Clouds of trouble were now collecting in surgy masses above his head. While at a place on the border of Illinois, he was carried off by a coup de main, executed by two Missouri sheriffs' officers; but after several weeks custody regained his freedom. A mine however was sprung in Nauvoo itself. He was charged with favouring and acting upon the "spiritual wife" doctrine, first broached by Rigdon; but the corporation of Nauvoo ordered the newspaper of his accusers to be suppressed, which was done with fire and fury. Flying for their lives to Carthage, Foster and Law obtained a warrant against Joseph and Hyrum Smith; this was served, but nullified by the mayor of Nauvoo, and the county authorities ordered out the militia to enforce it. The Mormons were preparing to resist, but at the invitation of Mr. Ford, the Governor, the brothers surrendered, to save the effusion of blood which a conflict would have caused, resulting, as that must have done, in the defeat and massacre of all the Mormons within reach. The Smiths were lodged in the jail at Carthage, where as is well known, on the

"This accusation is now verified by no less an authority than Joseph's own wife, who said in August last, at the Special Conference, "The world have known long ago, even in brother Joseph's days, that he had more wives than one."
high priest presidents, who thus becomes in fact, Pontifex Maximus, or Pope. One order yet remains, viz., the seventy elders belonging to the Melchizedec priesthood, who have seven presidents out of their own number, the seventh of whom presides over the other six; and these seven are empowered to choose seventy times their own number, or 490, not included in the original seventy, and who are reserved for domestic rather than for foreign service.

III.

The Spiritual Wife Question, must now be referred to at some length, as betokening the social tendencies which Mormonism has not only speculatively but practically developed. Not very remotely it was the cause of Smith’s assassination, and brought his church to the verge of dissolution. “The Books of Doctrines and Covenants” seem not to sanction, but forbid the practice,—which is a mere euphemism for polygamy—and the earlier official addresses were emphatic in the negative; but there is now reason to know that Smith’s creed was no better than his conduct, and that excesses under that equivocal name were committed and sought to be concealed. If dependance is to be placed on testimony respecting the present President, Brigham Young, he glories in his shame, so as to make every friend of modesty and morality blush for him, and sigh over his evil example, which must "corrupt good manners."

The policy of the Mormon leaders, in relation to this subject, has been characterized by a crookedness and want of practical truth, savouring more of human craft than of sacred simplicity. We have seen how Foster and Law were expelled from Nauvoo—
asserting that Smith acted upon Rigdon's doctrine of spiritual wedlock, which less than a year ago, Young spoke of as a fact long and notoriously known! By carefully perusing what is said in the 'Book of Covenants' on Marriage, &c., it will be observed that the regulations there prescribed are so worded as to appear in their letter and tenor opposed to anything bearing the likeness of licentiousness, as commonly understood, and yet permitting the introduction of those doctrines which are new shamefully announced. Adultery and fornication are vehemently condemned; and referring to marriage, it is said "Marriage is ordained of God unto man; therefore it is unlawful that he should have one wife, and they two shall be one flesh." (yet not distinctly affirming that many wives would be unlawful;) and still more cunningly, "Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, (but mark! not one only) and one woman but one husband; (here the limitation is defined,) except in case of death, when either is at liberty to marry again." This guilesome phraseology has imposed on authors and reviewers, and inclined some who wished to err on the side of leniency, to hold their minds in abeyance, notwithstanding the numerous confessions and exposures which had been volunteered and published. But the hands which assisted to weave the veil have torn it off, and the imposition in its unveiled meretricious infamy is now made visible to the world.

The evidence relative to this point is direct and redundant; showing how "evil men and seducers" are sure "to wax worse and worse."
The two Judges and Secretary appointed by the Supreme Government of the United States to administer justice in Utah, and who were compelled to make a retreat from the disaffected community they found at Salt Lake City, say in their report to the President at Washington, "We deem it our duty to state in this official communication, that polygamy, or plurality of wives, is openly avowed and practiced in the territory, under the sanction, and in obedience to the direct commands of the church. So universal is this practice, that very few, if any, of the leading members in that community can be found who have not more than one wife each. The prominent men in the church, whose example in all things, it is the ambition of the more humble to imitate, have each many wives; some, we are credibly informed, and believe, as many as twenty or thirty, and Brigham Young the Governor, even a greater number. It is not uncommon to find two or more sisters married to the same man; and in one instance, a mother and her two daughters are among the wives of a leading member of the church. This practice, regarded and punished as a high and revolting crime in all civilized countries, could, of course, never be made a statutory offence by a Mormon Legislature; and if a crime at common law, the Court would be powerless to correct the evil with Mormon Juries."

From this incontestable testimony, nothing is more certain than the appalling social demoralization and degradation, into which Mormonism, like a monster whirlpool, is drawing its myriads of members.

It might almost seem as if the situation of the capital near the Great Salt Lake, which resembles
in many remarkable particulars the Dead Sea in Palestine, was selected as a local signal of the intention to make it rival in audacious iniquity, those guilty cities which perished under a deluge of fire, and now lie concealed in a grave of stagnant brine. The analogical coincidence is, to say the least, of a very noticeable kind.

The above report of the learned Judges was presented rather more than a year ago; and that the morality of the "Church" has not improved since that period, is too evident from the proceedings at the Great Conference held in Salt Lake City, no farther back than August 28th, 1832.

The *Millennial Star*, the English weekly organ of the body, has published an extraordinary supplement, reporting the proceedings of this Conference, at which the First Presidency, the Presiding Patriarch, and seven of the twelve "Apostles" took part, with about 2000 elders' around them. On Sunday, the 29th, Mr. Orson Pratt the premier of the Apostle-hood, as official oracle of the highest powers, made a long and elaborate speech, in which the doctrine of *polygamy*, or plurality of wives, was explained, defended, and enforced, as one of the cardinal Articles of the Mormon Creed, as it is to be. Every art of special pleading was adopted to give the dogma a speculative and theological aspect, and one wonderfully accordant with the Old and New Testament scriptures. The impression however, will hang upon the reader, that the dogma has produced the speculation, and not the speculation the dogma. It is but too certain, at least, that the people will worship the abominable idol without
caring for the gossamer fabric in which it is enshrined. According to Mr. Pratt, all human spirits exist from the creation, and are kept waiting till their proper bodies are ready to receive them; to prove which, he gravely adduces (1.) the words of God to Job, that all the "sons of God, (i.e. our non-embodied spirits) shouted for joy, when the foundations of the globe were laid." (2.) the statement that God is the Father of our Spirits, and (3.) the words of Solomon, that at death our spirits return to God who gave them. Now these spirits enter their proper tabernacles by the law of marriage, and this marriage is designed to be an eternal institution, so that when once formed on earth it may be "sealed" for ever, and if so sealed, will so continue, and result hereafter in the "peopling of worlds" for ever and for ever. This is "the blessing of Abraham, Isaac, and Jacob," and as the amount of the blessedness plainly depends on the number of wives with whom the nuptial union is formed here, to be continued everlasting, the greater the number the greater that blessedness must be. Here Polygamy with all its train of curses is elevated into a religious ordinance and duty, and the degree of eternal blessedness made dependent on its most comprehensive adoption. It is not said "polygamy may be practiced," but "ought," and the more of it that prevails, the more obedience will be rendered to God and the more felicity secured to man. Thus is full-fledged Mormonism, and the sanctioning affections of purity with which it is attended, as in the case of Socialism, makes its voluptuous sensuality more insensibly disgusting. But as though another incentive were
required, the oracle proceeds to assure his hearers that some of the noblest spirits are now waiting to enter bodies, and that "among the saints is the most likely place for them to receive tabernacles. The Lord has not kept them in store for five or six thousand years past, and kept them waiting for their bodies all this time to send them among the Hottentots, the African Negroes, the idolatrous Hindoos, or any other of the fallen nations that dwell upon the face of this earth,—they long to come, and they will come, among the saints of the living God,—this would be their highest pleasure and joy, to learn that they could have the privilege of being born of such noble parentage!" The manner of getting this blessing is, (who could doubt that the upshot would be this?) by permission of the Prophet, Brigham Young, the "only man on earth" who holds the "sealing keys of power," and hence the importance of emigration to Salt Lake City, that the Prophet may be consulted, and his permission gained! When the chief "Apostle" had further enlarged, the "sacramental emblems" were distributed, and the President of Presidents, Mr. Brigham Young, followed in the wake of Mr. Orson Pratt, and by a strong appeal to the Elders of Israel on the great virtue of not being ashamed or "cornered up" in the promulgation of any new doctrines, prepared the way for the reading of a revelation made to his predecessor Joseph, July 12th, 1843; (eleven months before his murder,) amply confirming all the reports which were in circulation concerning the

* This glowing apology is not at present in course of publication; for Eben. Grunow declares that he never met with children so "jealous and profane" as those of the Mormons in Salt Lake City.
Prophet's domestic relations, but which were angrily and pertinaciously denied by his defenders. The pedigree of the document embodying this revelation, is thus traced.—"The original copy was burnt up—Wm. Clayton was the man who wrote it from the mouth of the Prophet. In the meantime it was in Bishop Whitney's possession. He wished the privilege to copy it, which brother Joseph granted. Sister Emma burnt the original [as well she might]. The reason I mention this is, because that the people who did know of the revelation, suppose it is not now in existence." Why, it may be asked, was it not published before? President Young is not diffident in making known his reason; and one can imagine the 'saintly,' smirking smile with which, just after the reception of the Lord's Supper, he made the declaration—"Some have cried out 'Proclaim it!' but it would not do a few years ago; everything must come in its time as there is a time to all things. I am now ready to proclaim it'—i.e., it would not do to proclaim Polygamy when the 'saints' had no separate civil government of their own, but would have been answerable to the civil tribunals of all Christian countries, if they had ventured to act upon the creed. "This revelation has been in my possession many years—and who has known it? None but those who should know it. I keep a patent book on my desk, and there does not anything leak out that should not."
The vulgar effrontery of this was never surpassed.—What honorable mind does not shrink with abject shame from both the form and spirit of this admission? It is alive with that lowbred calculating cunning.
which chuckles over its past achievements and its future resources. The substance of the "Revelation" thus characteristically introduced will be found in the sequel*—but the question may here duly intervene, how it has been received by the Mormon authorities in England? At first perhaps with some hesitation as to publicity; for though printed in the Deseret News of Sept. 14th, it was not given to the British saints until the 1st of January, 1858; but all scruples, if ever entertained, were soon allayed, for in the Millennial Star of that date a long editorial appears; and to carry audacity to its maximum, it is there devoutly said—"Thanks be to God that through the Gospel of Christ there is one spot on earth where the sanctity of female virtue, freedom in agency, and women's rights, are guarded with holy vigilance!" Alas for them, or for any vestige of justice and purity, if they had no other security than Brigham Young's secret-protecting 'patent-lock.' To prepare the more simple-hearted and free-minded saints for what was coming, the Star thought it desirable on the 25th of December, to enlighten them with the intelligence that "the voice of Brigham is now like the voice of Joseph—yes more;† moves as it were the very powers of the earth; and when he roars, the mightiest ones of the field tremble with fear; and who shall say that God is not with him?"—And in the following Number it is plainly said,—"Satan knows that the Lord damns those only who reject a living Prophet or

* See Appendix F

† Brigham at the August Conference, modestly disclaimed this honour, but as a cry calculated to bear down opposition to this revelation, which Joseph did not publish, it is public to raise it.
Apostle; consequently he cares not how much old dead revelations—revelations by Prophets long dead, (why long dead? The cloven foot here creeps into view.—Moses and the Apostles are long since dead,—therefore it is nothing to reject their revelations; but Joseph Smith has been dead only nine years, and his revelations are to be obeyed—else why promulgate the last one on Polygamy as his?)—providing he can only prevent them receiving the revelations of living Prophets or Apostles. He knows full well that faith in, and obedience to the living spirit of a living Priesthood, are life and salvation; but that a faith only in the dead letter of a dead Priesthood, is not the faith to lay hold on eternal life."

"To assist in giving this Revelation free course among the 'faithful,' Elder Richards the President of the British Church, and Editor of the Millennial Star, attaches to the reprinted Report of the Conference he has recently published, a paper entitled "O man! weigh and consider before thou judgest" which out-Brighams Brigham in the mock-sanctity of its tone and the bare-faced sophistry of its reasoning. Two specimens will illustrate, "'Christians know not what they do when they oppose the principle of plurality of wives. They know not that they oppose the ordinance of the Most High God, and the very means whereby men become inheritors of the blessings promised to the faithful."—Was ever the religious sentiment more prostituted than in this passage? If this be true, what must be thought of Christ and his Apostles, who through their ignorance or concealment, left the world for 1800 years destitute of this principle of blessedness."

"The italics are the Elder's."