PRICE ONE PENNY.
THE MOST COMPLETE AUTHENTIC EXPOSURE EVER
PUBLISHED OF THE
SPIRITUAL COURTSHIP
AND
MARRIAGES OF
MORMONS.
—HISTORY OF
Church of Jesus Christ
of Latter-day Saints—
THE GATES OF THE
MORMON HELL OPENED,
EXHIBITING THE LICENTIOUS ABOMINATIONS AND
REVELLINGS OF THE HIGH PRIEST OF THE
LATTER-DAY-SAINTS,
REV.
BRIGHAM YOUNG
AND HIS 90
WIVES;
AND THE VILE SCENES ENACTED BY THE ELDERS AND
APOSTLES WITH THEIR MANY SPIRITUAL CONCURINES
IN THE
Secret Chambers of the Harem, or Institution of
Cloistered Saints,
PRIVATE ATTACHED TO THE TEMPLE DEVOTED TO PUBLIC WORSHIP
THE DIFFERENT DEGREES OF MEN ALLOWED TO INDOLE IN A "PLU-
RALITY OF WIVES;" THE SUPERIOR PRIVILEGES OF THE
PRIESTHOOD; THEIR OBSCENITY AND DIABOLICAL
SCHEMES FOR EFFECTING THE RUIN OF MARRIED
AND SINGLE FEMALES, AS INSTANCED
IN THE
AWFUL FATE OF MARTHA BROTHETON OF MANCHESTER
AND NUMBEROUS OTHER YOUNG WOMEN. "FORM OF DECLARING LOVE:
WHEN A SPIRITUAL WIFE IS ADOPTED, AND THE SHOCKING MARRIAGE CER-
ERMONIES THAT FOLLOW. HER TEMPTATION WITH THE FORBIDDEN FRUIT BY AN
ELDER DRESSED AS A DEVIL! HIS FLIGHT OUT OF THE WINDOW, AND VEN-
QUISHMENT BY BRIGHAM YOUNG, WHO BLASPHEMously PERSONATES
ALMIGHTY GOD, PRETENDS TO SAVE HER FROM SATAN, AND INTRODUCES
HER INTO A HIDDEN ROOM, CALLED "PARADISE," USED FOR INFAMOUS PURPOSES.
SCHLESSING HER FROM HER CARNAL MARRIAGE AND MINS, WITH A MOST OUT-
RAGEOUS SCENE OF
BISHONING AND WASHING THE NEW SPIRITUAL WIFE IN A TUB
AND HOW MANY WIVES WITH ONE HUSBAND ARE MADE TO HARMONIZE.
THE MORON ELDERS' DOCTRINES, PRETENDED MIRACLES, AND BATTLES WITH
DEVILS; AND OTHER ACTS OF IMPOSTURE, CRIME, AND SUFFERING, UNDER THE
GUISE OF RELIGION.
LONDON.—HEWITT, WYCH STREET STRAND.
were practised—the spiritual unions contracted—and the spiritual marriages celebrated. Smith now pursued a course of the grossest licentiousness; and beligerent proceedings, with the purity which ought to be the distinguishing feature in a revelation, in which he wickedly represented the Almighty, not only as permitting, but as requiring a high degree of immorality in the city of Nauvoo, but who had abjured Mormonism in consequence of his teaching that the blessings of Jacob were granted to him; and therefore this pretext he induced several women to become his spiritual wives; but having Rigdon at once broke off his connection with him, and exposed his infamous conduct. False prophets. He proved that Smith likewise acted the part of a go-between for his friends and to secure Martha Brotherton, once of Manchester, for his (then) friend, and now God, justifying the sin he was trying to induce her to commit. The deposition the charge, is by far too extensive to appear in these pages; it may be found bow-similar charge in her deposition; see "Bennet's History," p. 49. The following is the substance of the teaching of the Mormonite relative to the doctrine of "Marriage for Eternity." I.—That the spirits of men originally proceeded from God by ordinary generation; and that they are perpetuated, and their numbers increased, by the same process. —Orson Spencer's "Letter on plurality of Wives," and p. 19, "Supplement to the Millennial Star," for 1853, p. 20—21. II,—That the Lord ordained marriage between man and woman as the law through which spirits should come here and take tabernacles and enter into the second state of existence. —Orson Pratt's Address in the Supplement to the Millennial Star, p. 21. III.—That every human body in a tabernacle of a pre-existing spirit.—Orson Pratt's Address, p. 25. IV.—All who are obedient to the command of God, and take a plurality of wives, in this world, will be raised to the dignity of God in the next, and as Kings, will preside in the Great Marriage of the Son of God, Matthew 19:9-12. —Orson Pratt's Address, p. 27. V.—The Monomachist who has married without the sanction of the Prophet will not be raised to the dignity in the next world; neither will he be a God: but as a punishment, he will be degraded to the condition of an angel, or "ministering spirit under the throne of salvation." —Orson Pratt's Address, p. 27. VI.—A man cannot be saved, unless he is united to a woman. All therefore who become part of a state of celibacy, will be punished with the same kind of punishment as the devil and the fallen angels, which consists in their not being permitted to take bodies, and marry for a thousand years. —Orson Spencer's Letter, p. 15. J. M. G. Van Deusen, and Maria Van Deusen, his wife, in deposition made upon oath, abundantly prove the abominable nature of the practice of the Mormons in reference to the Hierarchy of God. They assert that the only very short extract from the several letters can be given. There were several others written through which the abomination was as bad as the "Spiritual Wife Doctrine." These who have attained to this error, say these witnesses, are taught that they are no more under obligation to their-
band, if they have one; and it is their privilege to leave their lawful husbands, and take another. Van Deusen also states—that there is an INSTITUTION OF CLEOMITRED SENTS, which form the highest order of the MORMON RELIGION. They are composed of women, whether married or unmarried, as seen in spiritual visions! He further states—When an Apostle, High Priest, Elder, or Scribe, conceives an affection for a female, and has ascertained her views upon the subject, he communicates the thought to the Prophet, he affirms it, and requests him to inquire of the Lord whether it is 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, it being according to the laws of the land.

For these intimacies the Mormons were driven from New York by the indigent Americans. Since then, and after the shooting of their founder, Joseph Smith, caused by their continued resistance to the outraged and disgusted community, they have established themselves in a district called California, amidst the Salt Lake Valley, (styled by them "Deseret") which is now presided over by Brigham Young, who has taken up the fallen mantle of their mighty and venerable prophet. As a priest of the highest order, and as supreme governor, whose sway is more absolute than the Autocrat of Byzantium, he is in no sense less than the weakest of victors to describe him, but as a statesman, for it is the will of God that his work should be done through him. And with this, the voice of the Lord, very often acts; but if the woman loves her husband, and is willing to do the will of the Lord, then she pronounces the most awful and blasphemous curses upon the poor creature, until she is extinguished in a compliance with his will.

A Moroconite, named Highbe, stated upon oath, that some of the elders have ten or twelve spiritual wives a-piece. They had been married to the same women in a large book, which was kept sealed at Yrum Jim's Smith's; and that when an elder or other Mormon wished to take a certain female for his spiritual wife, he locked the book, and told her: if her name was not found entered, she was told it was the will of heaven that the spiritual marriage should take place, and it was celebrated accordingly.

And how does the Christian reader suppose the spiritual marriage is performed in the so-called "Church of Jesus Christ of Latter-day Saints. ?" We answer, in the authority of Mr. Hepburn, a reformed Mormon, who has lately been lecturing most energetically against their abominations, in all parts of the kingdom, that they imitate to the exact form the Old Testament system of the temple and fall of man. Out of the incidents recorded in this history, they have manufactured the parts and characters of a species of pagan or monarchian dreams, which are regularly performed as one of their most sacred religious ceremonies, at the institution of a new spiritual wife. Attested to the great Temple are a suite of private chambers, into the innermost recesses of which, hidden from the eyes of the initiates, after being duly "set-aside," the candidate for spiritual marriage is conduced by the attendant elders appointed to that office. The ceremonies for the marriage and single differ only in this, that the female dons the arobes, and of tasting the "water" (called; those "spiritual mysteries," who already possess a "carnal husband;" in the case of the married state, conducted by the attendant elders appointed to that office. The ceremonies for the married and single differ only in this, that the female dons the arobes, and of tasting the "water." (called; those "spiritual mysteries," who already possess a "carnal husband;" in the case of the married state, conducted by the attendant elders appointed to that office.

The tub used as a receptacle for the diseased "Novice," (who now probably polluted with horror and disgust, would willingly escape.) is usually a cask with one end knocked off, standing upright, in which she is immersed for several hours, and so placed as to allow of a copious supply of water from a powerful tap above to flow over her whole person; from whence she is at last taken, after a good scrubbing, by the assistant Elder, and the Elder "baptizes" her (purified from all thy carnal sins, the flesh, and the devil,) and released from all former marriage vows, and obedience to the worldly husband; that may peaceably pass on. She is then given a heavenly yoke, and become the mother of prophets raised up to the service of the Temple of the Lord * * * * *; in the N.E.C. of the Father, Son, and Holy Ghost, Amen.

After this, and blasphemous scenes is enacted, the spiritual "Novice" is taken into a room, and under the "trial of temptation." An Apostle, stippled as a devil, and Brigham Young personating the Creator, are here assembled with their victims, and the man destined to be her spiritual husband. The hellish drama now proceeds to full achievement after this fashion; the Elder who presides is called Father (even as he is in the Garden of Eden) approaches the naked woman grinning and laughing horribly, as a devil is imagined to grin and smile, and offers her a new-plucked apple, and tempts her to partake of it. She, as instructed previously, presents great fear and covenancy for a time; when just as her reluctance seems to be "a forbidden fruit," appears, and she is given a portion to her spiritual husband to eat, Brigham Young (all this while secreted,) goes vent to sundry loud roars, to represent the voice of "God in the garden, and rushes in as the devil bolts out of the window! This insidious "High Priest," having feasted his eyes as he had oftimes before, or done whatever he pleased with the "sheep led to the slaughter," according to the privilege and power imparted to his office, now goes through the remainder of the obscene fables, one by one, for the inner chamber, or "Paradise." gorgeously bedecked for the occasion; he also kisses her, blessing her, feasting her on the bridal supper, and rejoicing with her in the name of the Lord, for they often revel at a libidinous bacchanal composed of a great number of these spiritual wives (mothers and daughters) and their saintly paramours, as a fitting finale to the "trial of temptation." The following is related by Captain Snavley, who was a resident in the Salt Lake Valley for twelve moons:

"A young man, and a very beautiful woman, on one occasion, presented themselves before the Prophet, for his action to their union. The Prophet refused it, stating as the reason, that he had received a revelation from the Lord, in which he was commanded to marry the female himself. The young man, like an ass which is among the apple trees, and which is principles of exposition and explanation, at once resigned the favor to the swarthy Seer. As Brigham has the power to "loose" as well as to "bind" he dissolved the marriage union between himself and the woman on the following day, and casted her to her first lover."

Polygamy is not only contrary to the Scriptures, but to the laws of nature. From accredited statistical statements, it appears, that in the world, there is a small majority of males over females; which, after being reduced by the more precarious lives of males, the accident to which they are exposed from dangerous employments, brings the number of males and females about to an equality; and prove to be a demonstration, that in the order of Providence, a man ought to have but one wife; and that where polygamy is not practised, every woman may have an husband.

The next evidence we shall produce to prove that polygamy is practised by the Mormons, is an extract from the published account of "A Journey through the Deseret," by Mr. W. King, author of "Examinations in California." He says—"I was always informed that the women of the N.E.C. were mere slaves, directed, and dominated by their cruel, oppressive, and despotic masters. When a woman refused to submit to the demands of her husband, he imprisoned her, scourged her, and subjected her to all manner of cruel treatment. The wife was never permitted to speak to her husband, and if she attempted to communicate with him in any way, she was subjected to the most severe and cruel punishment. When she did not conform to his wishes, he castigated her, and subjected her to all manner of cruel treatment. The wife was never permitted to speak to her husband, and if she attempted to communicate with him in any way, she was subjected to the most severe and cruel punishment. 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When she did not conform to his wishes, she was subjected to the most severe and cruel punishment. When she did not conform to his wishes, she was subjected to the most severe and cru}
I should inform you, that when the devil found he was defeated in brother Curell, he entered a sister, and kept coming in for several hours. As fast as one lot were expelled, another lot entered; at one time we counted twenty-seven coming out of her. When we rubbed them, they would come out, but as soon returned again. How was it they could acknowledge the power, and would damn our power, damn our gospel, and tear and bite? The sights were awful; but it has done us all good. I may as well say, that some of the devils told us they were sons, some by Kite, Judge Kilo, Keo, Kihunia, and Lucifer. Some of these they informed us, were presidents of congregations in the new world. The last that came, previous to our going to prison, told us he was Kilo, one of the Presidents, and his six councillors. We cast them out thirty times, and had three hundred and nineteen devils; from three to twenty-seven coming out at a time. I shall feel obliged for any instructions you can give me on this subject."

Yours, THOMAS SMITH.

From the above it appears, that the persons out of whom devils were cast were believers. On a single instance be furnished in which either Christ or his Apostles cast devils out of believers, much less out of church officers? But the Mormons first baptize for the remission of Sin, then lay on the hands for the gift of the Holy Ghost; and the person whose sins are remitted and who has been made partaker of the Holy Ghost, can then have the devils expelled. How absurd and blasphemous are such pretensions!

Had we room, we could quote abundance of other blasphemous absurdities related by themselves, as being, miracles, but which on the least scrutiny would prove to belong to the same class of impostures, got up for deluding and plundering the ignorant and superstitious. We, however, before concluding, must endeavour to find space for the following account of an intended miracle, related by Mr. Tucker, to be found in a volume published by Penrose, on Mormonism:

"Towards the close of a fine summer's day, a farmer in one of the States found a respectable looking man at his gate, who requested permission to pass the night under his roof. The hospitable farmer consented; but the stranger was invited into the house, and a good and substantial supper placed before him. After he had eaten, the farmer, who appeared to be a jovial warm hearted, humorous, and withal shrewd old man, passed several hours in pleasant conversation with his guest, who seemed to be very ill at ease, both in body and mind; yet, as if deaees pleasing his entertainer, replied courteously and agreeably to whatever was said to him. Finally, he pleaded fatigue and illness, an excuse for retiring to rest, and was conducted by the farmer to an upper chamber, where he went to bed.

"About the middle of the right, the farmer and his family were awakened by the most dreadful groans, which they soon ascertained, proceeded from the chamber of the traveller. On going to investigate the matter, they found that the stranger was dreadfully ill, suffering, the most acute pains, and uttering the most doleful cries, apparently, without any consciousness of what was passing around him. Everything that kindness and experience could suggest was done to relieve the sick man; but all efforts were in vain; and to the consternation of the farmer and his family, the guest expired in the course of a few hours."

In the midst of this trouble and anxiety, at an early hour in the morning, two travellers came to the gate, and requested entertainment. The farmer told them, that he would willingly offer them hospitality, but that just now his household was in the greatest confusion, on account of the death of a stranger, the particulars of which he proceeded to relate to them. They appeared much surprised and grieved at the poor man's calamity, and politely requested permission to see the corpse. This of course the farmer
readily granted, and conducted them to the chamber in which lay the dead body. They looked at it for a few minutes in silence, and then the eldest of the pair gravely told the farmer that they were elders of the Church of Jesus Christ of Latter-day Saints; and were empowered by God to perform miracles, even to the extent of raising the dead; and that they felt quite assured they could bring to life the dead man before them.

"The farmer was of course considerably astonished at the quality and powers of the persons who addressed him, and rather incredulously asked, if they were certain they could perform all they promised to? "Oh, certainly, not a doubt of it." The Lord has commissioned us expressly to work miracles, in order to prove the truth of the Prophet Joseph Smith, and the inspiration of the books and doctrines revealed to him. Send for all your neighbours, that in the presence of a multitude, we may bring the dead man to life, and that the Lord and his church may be glorified to all men!" The farmer, after a little consideration, agreed to let the miracle workers proceed, and as they desired, sent his children to his neighbours, who, attracted by the expectation of seeing a miracle, flocked to the house in considerable numbers.

"The Mormonite Elders commenced their task by kneeling and praying before the body, with uplifted hands and eyes, and with most stentorian lungs. Before they had proceeded far with their prayers, a sudden idea struck the farmer, who quietly quitted the house for a few minutes, and then returned and waited patiently by the bedside, until the prayer was finished, and the elders ready to perform the miracle. Before they began, he respectfully said to them, that with their permission, he wished to ask them a few questions upon the subject of their miracle. They replied that they had no objection. The farmer then asked, 'You are quite certain you can bring this man to life again? ' 'We are.' 'How do you know that you can?' 'We have just received a revelation from the Lord, informing us that we can.' 'Are you sure that the revelation was from the Lord?' 'Yes, we cannot be mistaken about it.' 'Does your power to raise this man to life again depend upon the particular nature of his disease, or could you bring any dead man to life?' 'It makes no difference to us, we could bring any corpse to life.' 'Well, if this man had been killed, and one of his arms cut off, could you bring him to life, and also restore to him his arm?' 'Certainly, there is no limit to the power given us by the Lord. It would make no difference even if both his arms and legs were cut off.' 'Could you restore him if his head had been cut off?' 'Certainly we could.' 'Well, said the farmer, with a quiet smile upon his features, 'I do not doubt the truth of what such holy men assert: but I am desirous that my neighbours here should be fully convinced, by having the miracle performed in the most complete manner possible; so by your leave, if it makes no difference whatever, I will proceed to cut off the head of this corpse. Accordingly, he produced a huge and well sharpened axe from beneath his coat, which he swung above his head, and was apparently about to bring it down upon the neck of the corpse; when, lo and behold! to the amazement of all present, the dead man started up in great agitation, and swore he would not have his head cut off for any consideration whatever.

"The company immediately seized the Mormons, and soon made them confess, that the pretended dead man was also a Mormon Elder; and that they had sent him to the farmer's house, with directions to die there at a particular hour, when they would drop in, as if by accident, and perform a miracle that would astonish everybody. The farmer, after giving the impostors a severe chagrin, let them depart, to practise their imposition in some other quarter."

Let every virtuous man, woman, and child, profit by the truths we have set before them, and shun the communion of such followers of Anti-christ, for "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Tim. iv. 1.