

Joseph told me on his return, that he intended to keep the promise which he had made to his father-in-law, 'but,' said he, 'it will be hard for me, for they will all oppose, as they want me to look in the stone for them to dig money.'

"And in fact it was as he predicted—they urged him day after day to resume his old practice of looking in a stone; he seemed much perplexed as to the course he should pursue; in this dilemma he made me his confidant, and told me what daily transpired in the family of the Smiths; one day he came and greeted me with a joyful countenance; upon asking the cause of his unusual happiness, he replied in the following language:—'As I was passing yesterday, across the woods, after a heavy shower of rain, I found in a hollow some beautiful white sand, that had been washed up by the water; I took off my frock, and tied up several quarts of it, and then went home; on my entering the house, I found the family at the table, eating dinner; they were all anxious to know the contents of my frock; at that moment, I happened to think of what I had heard about a history found in Canada, called the Golden Bible, so I very gravely told them it was the Golden Bible; to my surprise they were credulous enough to believe what I said, so I told them that I had received a commandment to let no one see it, 'for,' says I, 'no man can see it with the naked eye and live;' however, I offered to take out the book and shew it to them, but they refused to see it, and I left the room.' 'Now,' said Joe, 'I have got the *fool's* fixed, and will carry out the fun.' Notwithstanding, he told me *he had no such book*, and believed *there never was any such book*; yet he told me that he actually went to Willard Chase, to get him to make him a chest, in which he might deposit his Golden Bible; but as Chase would not do it, he made a box himself of clap-boards, and put it into a pillow-case, and allowed people only to lift it and feel of it through the case. In the fall of 1827, Joseph wanted to go to Pennsylvania, his brother-in-law had come to assist him in moving, but he himself was out of money; he wished to borrow the money of me, and he presented Mr. Hale as security; I told him in case he could obtain assistance from no other source, I would let him have some money. Joseph then went to Palmyra, and, said he, 'I there met *that damned fool* MARTIN HARRIS, and told him that I had a command to ask the first honest man I met for fifty dollars in money, and he would let me have it; 'I saw at once,' said Joe, 'that it took his notion, for he promptly gave me fifty.'

"Joseph thought this sum was sufficient to bear his expenses to Pennsylvania, so he immediately started off, and since that time, I have not been much in his society. While the Smiths were living at Waterloo, William visited my neighbourhood, and upon my inquiring how they prospered, he replied, 'We do better there than here; we were TOO WELL KNOWN here to do much!'

"Peter Ingersoll.

"State of New York, Wayne County. S. S.
"I certify that on this 9th day of December, 1833, personally appeared before me, the above-named Peter Ingersoll, to me known, and made oath, according to law, to the truth of the above statement.

"Th. P. BARLOW,
"Judge of the Wayne County Court."

"Levi Lewis states, that he has been acquainted with Joseph Smith, jun., and Martin Harris, and that he has heard them both say, that adultery was no crime! Harris said, that he did not blame Smith for his (Smith's) attempt to seduce Eliza Winters, &c., that he saw him intoxicated at three different times, while he was composing the Book of Mormon, and also that he has heard him, when driving oxen, use language of the greatest profanity. Mr.

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JOHN THOBALD

LONDON

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Lewis also testifies that he has heard Smith say, that he (Smith) was as good as Jesus Christ; that it was as bad to injure him as it was to injure Jesus Christ. With regard to the plates, Smith said that God had deceived him, which was the reason he did not shew them."

This evidence is supported by the testimony of Sophia Lewis:—"Sophia Lewis certifies that she heard a conversation between Joseph Smith, jun., and James B. Roach, in which Smith called Mr. Roach a d—d fool. Smith also said in the same conversation, that he (Smith) was as good as Jesus Christ, and that she has frequently heard Smith use profane language. She states that she heard Smith say, that the Book of Plates could not be opened under penalty of death, by any other person but his first born, which was to be a male. She says she was present at the birth of the child, and that it was still-born, and very much deformed."—E. D. Howe's "Mormonism Unveiled."

A Mormon priest, who said his name was Thickbody, at a public discussion, at Donington, declared, "that Joseph Smith, the Mormon prophet, was as good and as great as *any* being that ever stood upon the earth, without exception." That Mormons themselves well know that Smith was guilty of profane swearing, &c., may be gathered from their affidavits:—"JAMES C. OWENS, a Mormon witness produced, and sworn, and examined in behalf of the state, deposed and said:—In the morning of the day that the militia arrived at Farwest, I heard Joseph Smith, jun., in a speech to the Mormon troops say, that they were a bad set, and God should damn them, so help Jesus Christ; that he meant to go on as he had begun, and take his own course, and kill and destroy, and told the men to fight like angels, heretofore he had told them to fight like devils, but now he told them to fight like angels—that angels could whip devils. He swore considerably, that they *might* think he was swearing; (1) (2) (3) but that God Almighty would not take notice of him, cursing such a damned set as they were."—*Cont. Doc.*, No. 189, p. 14.

Smith gave a revelation sanctioning murder. "Nevertheless, thine enemy is in thine hand, and if thou reward him according to his works thou art justified; if he has sought thy life, and thy life is endangered by him, thine enemy is in thine hand, and thou art justified."—*Doc. and Cov.*, p. 245.

The New Testament teaches man to love his enemies, to pray for them that persecute us, to do them good, feed them, clothe them, and when they are thirsty to give them drink!! Smith's *Doc. and Cov.* teaches the contrary, and needs no comment, its wickedness is self-evident.

SMITH'S LICENTIOUSNESS.

He taught a system of polygamy, &c., &c. He endeavoured to seduce Nancy Rigdon, Sarah M. Pratt, and many others; in some cases he had his will, but in others he was disappointed and mortified.

"St. Louis, Missouri, July 13th, 1842.

"GENERAL JOHN C. BARNETT.

"Dear Sir,—I left Warsaw a short time since for this city, and having been called upon by you, through the *Saugamo Journal*, to come out and disclose to the world the facts of the case, in relation to certain propositions made to me at Nauvoo, by some of the Mormon leaders, I now proceed to respond to the call, and discharge what I consider to be a duty devolving on me, as an innocent, but insulted and abused female. I had been at Nauvoo near three weeks, during which time my father's family received frequent visits from Elders Brigham Young, and Heber C. Kimball, two of the Mormon apostles, when *early* one morning they both came to my brother-in-law's (John M. Jivrick's)

person who spoke or acted against the presidency of the church, should leave the country, or die. Mr. Smith said he did not intend in future to have any process served on him, and the officer who attempted it should die."—*John W. Himer, a Mormon, on oath. Cong. Doc., p. 33.* "It was stated by Joseph Smith, jun., that it was necessary that this 'Danite' band should be bound together by a covenant, that those who revealed the secrets of the society should be put to death. . . . Captain Patten led the troops to Galatin, saying he was going to attack the few men (mou) there, and took the goods of Hobbins store, and carried them to Dinwiddie, and afterwards saw the storehouse on fire. When we returned to Dinwiddie, the goods were deposited in the Lord's storehouse, under the care of Bishop Vincent Knight. When Patten returned amongst those engaged: and these affairs were conducted under the superintendance of the First Presidency, 'that is Joseph Smith.'—*Dr. Sampson Avery, an officer and influential leader of the Danite band.*

"George W. Robertson and Philip Dibble invited me to a Danite meeting. I went, and the only speaker was Dr. Avery, who explained the object of the meeting, and said that we were to be governed by the presidency, and do whatever they required, and uphold them, that we were not to judge for ourselves whether they were right or wrong; that God had raised up a prophet, who would judge for us, and that it was proper that we should stand by each other in all cases, and gave us an example:—If we found one of the Danites in difficulty, in Ray (county), or Clay (county) for instance, we should rescue him, if we had to do with his adversary as Moses did with the Egyptian, put him in the sand. It made no difference whether the Danite was to blame or not, they would pack to Farwest, and there be taken care of."—*Lead Peck's testimony. Ib. p. 47.*

The oaths taken by the Danite band, at the time of their initiation, set forth the wickedness of Smith, as well as the danger to which all anti-Mormons, who may unmask the hypocritical wickedness of Mormonism, are exposed:— "You do solemnly swear in the presence of Almighty God, his angels, and these witnesses (pointing to individuals in the room who 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 keep the same intent a profound secret, now and for ever, so help you God." Increase Mac Gee Van Dusen, formerly one of the initiators (see *Temple Mysteries*), upon oath before the magistrate. The individual who administers this oath takes hold of the hand of the initiated, and gives grips, signs, and words of a private kind. As it would take up too much room to insert all the secrets of this holy (?) fraternity, we only give the following account, which is copied from that of one who well understood the plot:—"The aspirant 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 xxiii. 1. 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 upholding of his kingdom on earth, according to his revealed will. I furthermore promise and swear that I will regard the first presidency of the church of Jesus Christ of Latter-day Saints as the supreme head of the church on earth, and obey him in 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 be given me of the Lord! I furthermore promise and swear that no Gentile shall ever be admitted to the secrets of this holy (1) institution, or participate in its blessings. I furthermore promise and swear, that I will assist in settling up the kingdom of Daniel in these last days, by and that I will assist in settling 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.*

"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; or 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 Destruction; so help me God, and keep me steadfast."—*Bennet, p. 271.*

"This and the following extract proves that Smith established a complete system of despotism of man over man, therefore he could not be a prophet (nor profet,) sent of God!

"It is not policy to ask counsel unless you mean to render implicit obedience to it? What! render obedience to that I know to be wrong? Yes! or why did you come into the kingdom of God, and throw yourself voluntarily reins when I hear the obstinacy of persons against the powers that be."—*Star, vol. vii. p. 127.* (Hurrah for Popeny.)

SMITH'S SPIRITUAL-WIFE SYSTEM.

proves him not a very holy prophet, and certainly not sent of God, but an unclean fellow—(. . . .) peticians, insolens, proterous, improbus, petulant, injuriosus, lascivus, ibidimous, impudicus, garrulicus, luxuriosus, obscenus, faciosus incensus.)

"William Arrowsmith of Augusta, Lee county, Iowa, about 16 miles from Nauvoo, called upon an acquaintance of mine, and he extracted a few things