THE MYSTERIES AND THE CRIMES OF MORMONISM;

OR, A VOICE FROM THE UTAH PANDEMONIUM.

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CRIMES OF MORMON SPIES—THE EDITOR'S ESCAPE

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THE MYSTERIES OF MORMONISM.

In recording, expositing, and explaining the foul and wicked mystery of Mormonism, that filthy blot upon the civilization of the ages, we shall neither exaggerate nor extenuate. It would, alas! be impossible. We shall simply bring to light horrid and mysterious crimes. This horrid iniquity is but another name for indiscriminate prostitution. This sect, which went about promising to its votaries salvation, a residence in the New Jerusalem on earth, and a seat in Paradise beyond the grave, never in its secret councils pretended to make their future residence other than a huge harren.

The 'apocryphal' theology on the borders of the Salt Lake finds its borders chiefly of most enlightened agricultural districts, and in the climatic depths and crannies of great cities, lies the light of intelligence, the more penetrates than it illuminating the moral, mental in the south-west of England and in South Wales. The bulk of the victims, however, are undoubtedly the ignorant—"we do not mean those ignorant merely of the Christian religion, but people who have grown up without having had an opportunity of learning more than is to be seen within their own horizon, and not always that.

BRIGHAM YOUNG AND HIS 6 WIVES.

Upon the interest is naturally felt to Young's large and increasing family. As a husband, he is kind, not fond. He has none of his wives but "Lion House," others in his mansion; others in little houses in different parts of the city. He pretends to see them all once a week, excepting when in health; when, if they are sick, he may go to him; and sixty or seventy women being lord and master, is no trifle for weak and disorderly nerves! If he be sick, he names his attendant, and the rest go sadly away, and weep, till their jealousy and anguish are over! Poor women; they are the companions of his passions, and not of his life; panders to his lust, instead of being the partners of his affections—obliged to be satisfied with a passing nod, a casual smile, or accidental condescension; crushing out every hope of happiness, every dream of child-hood, every wish and every necessity of woman's nature, and yearning of their religion! Oh, you foolish women! '[882]

JOURNEY ACROSS THE MOUNTAINS.

On June 1st, the company with which I travelled left for the town of Bluffs; crossed the river Missouri on the 14th, and saw the last civilized inhabitants we were to see for months, and among fairly, as
The Mysteries and Crimes of Mormonism, by J. B. Franklin

Joseph Smith Murdered

In the evening of the 7th of June, 1844, the guard at the prison were overpowered by a mob, who fired on Smith, his brother, and two of their fellow prisoners. Joseph Smith was shot dead while attempting to leap out of the window. The murderers were never found. It may be easily supposed that the unhappy end of this man excited the grief and indignation of even those who disbelieved his pretensions as a prophet. Among his followers it was looked on as a martyrdom.

Sidney Rigdon aspired to be the successor of Smith, and expected to receive revelations which contradicted those of Smith.

Description of the Great Salt Lake City.

On arriving at the Great Salt Lake City, we were stopped by a mid wall, twelve feet high, six feet wide; in front of which is a wide deep ditch. We entered at the gate and were (at last) in the city, after three months’ travelling, and almost starved to death.

A young man and hundreds of the “saints” met us at the gate of the city and escorted us to the Bowery. An excellent repast was provided for us; and after we had really enjoyed ourselves, the evening being far spent, we separated. Those who had friends in the city went to them; and those who had not, for them friends were provided, who would see to their wants until they could provide for themselves—(observing the motto—“those who will not work shall not eat”). A lazy person is led to starve into industry.

Reader, we will now take a walk through the city, which is laid out in squares, and is a place of great attractions. We found this city divided into plots of ten acres each, intersected at right angles by streets, running due north and south and east and west; thirty feet wide; the side walks, twenty-four feet wide; and a creek which runs through the city is divided as to run along each walk and water a colonnade of trees, and is made likewise to communicate with the gardens. The lots contain nearly an acre each, and face on alternate streets, with eight lots in every block. The site of the city is slightly sloping, with the exception of a part to the north, where it rises into a sort of natural terrace. It is six miles square, and is watered by several small streams, and a canal twelve miles long, besides being bounded on the western side by the Salt Lake river. There is a wooden railway laid down to certain quarries some miles distant, for the purpose of transporting the fine red sandstone to a situation called the Temple Block. In wet weather, the streets are almost impassable. The houses are all built on the edges of plots, leaving...
well-cultivated fields and gardens in the centre. There are some very excellent business premises there; and enormous stocks of merchandise are yearly imported across the plains, in huge ox-drawn wagons. The merchants make money very rapidly; profits on some articles varying from 500 to 600 per cent. are built of plain brick, which, from their slate-white colour give the streets a very lively appearance.

There were about 30,000 inhabitants in the city, independent of the suburbs (extending 300 miles of country, thickly populated), consisting of English, Scotch, Welsh, French, Danes, and Americans.

The Welsh furnish a large proportion of these emigrant genes; while strange as it may sound, there is but one Irish goose, named Sutherland, in the whole Mormon flock! There are but few of these “birds” of native American breed, the “great intelligence, supplied by a proper school system prevents much proselytism in America; but it does not hinder the sale of Yankee from playing the part of the fox!”

In reality, this is his role in the social system of Mormonism. The president, or “high priest and prophet,” the twelve and seventy, the elders, deacons, and other dignitaries, are all, or nearly all, of true Yankee growth; and to call these “fanatics” would be a misapplication of the term. Call them conspirators, charlatans, hypocrites, and impostors, if you will; but not fanatics. The Mormon fox is no fanatic; he is a professor, in the most emphatic sense of the word, but not a believer. His profession is absolute hypocrisy; he has nothing to lose, and everything to gain. All the stores andcompatible, with their character, and situation. When their numbers shall be complete, they suppose that all the sects of Christendom will be absorbed into one, which will be the most concentrated and numerous.

This amalgamated host will then constitute what they seem to regard as the army of Antichrist, which, under the banner of the Pope of Rome, will prepare to conquer the Saints of the Latter Days in mortal combat. In the conflict, the Saints expect to be victorious; and then the earth will become their undivided property, and, Christ will descend from heaven to reign over them through a blissful millennium. Had I large leaves and a sufficient supply of ink, I could fill many pages with interesting facts and deductions.
Near these offices is Young's mansion, which is a large, handsome building, and is occupied by his favourite wife and family. Orchards and gardens lie behind and around it.

The Arsenal, overlooking the city, also arrests the eye in its passing glance.

We now come to the Mormon Temple, which we enter for the express purpose of receiving our endowment—wondering all the time what we should have to do and say. Much has been said concerning this endowment; now, we shall endeavour to let you know the Secret and Mystery of the Mormon Endowment!

First of all, you must have a garment, made of white linen, which you purchase of the "High Priest". Your receptacles are then examined to see whether you have paid your tithing. You then have to undress—the presiding elder examines you, to see whether every part of your body is sound; if a male, even to see whether "he be wounded in the testes;" if not, he is allowed to pass and receive his endowment; if he is not sound, they make a eunuch of him—whether he like it or not. Many a man, who had taken a good-looking wife with him, and would not give her up to any other man when required (by the High Priest), was also made a eunuch of. They still claim the right to continue this diabolical practice, though many have spoken against it.

After this disgusting inspection, you are ushered into a large room, which is divided into many little compartments by white screens. All is solemn and quiet. The fumes from the wood in the stoves and your own breathing and trembling hearts make quite a painful impression on the nerves. Each convert is conducted into these little compartments. You are then ordered to take off your endowment garments; and, being in a state of nudity, are then laid down in an ordinary tin bath, which is painted inside and out. The ceremony of the Endowment now takes place, which consists of reaching the unfortunate one all over: blessing each member of the body: communion with the God of the Utahs: a visit to the holy place to be quick to hear; how, mouth, arms, hands, breasts, "with their peculiar blessings, down to the feet." (Both men and women.)

After this disgusting ceremony is over, the unfortunate convert receives a new name and they are then ushered into a splendid garden—all in a state of nudity.

The women are ordered by the supposed angel (one of the elder's disguise such) to take from an apple tree (marked by one of the elder's disguise, as such) to take from an apple tree; when the women have tasted the fruit, they then give it to the men to taste. Young then drives them out of the garden.

They then go to the Temple, where they have to ask forgiveness for tasting the fruit; and, after Young's blessing, they are considered to be pure and holy before the Lord. When they have taken the oath to love, honor, and obey the elders in all things, even to commit murder: the ceremony of this mysterious and disgusting Endowment ends.

The ceremony of marriage next takes place. Young selects the powers, and marries them for ever. It happens sometimes that the unfortunate has his wife and children given to another man. Woe be to the "Latter-day Saint" who dares to dream of dissent or apostasy! Woe to him who expresses dissatisfaction, or even discontent. Too surely may he dread a mysterious punishment, which too certainly expect the midnight visitation of the 'Danties.'

There are writers who have defended these forbas, and some who have spoken well of their religion; but let them go through the ceremony of the Mormon endowment—having their wives separated from them! If they were true to the principles of humanity, they would do their utmost to stop any more simple-minded persons from going to that den of iniquity—that infamous mockery of a sanctuary.

Their Temple covers an area of 21,850 feet, and cost nearly 700,000 dollars. The walls are built of marble.

As soon as a husband dies, his wife must marry again, and live in small houses with several wives, more than one often sleeping in each apartment, and even in the same bed. Men, must, like, all debauchery and self-indulgence, and degenerate into gross and disgusting animals.

When Mormon husbands leave the Salt Lake City on missions, other men act the part of husbands while they are away from their families. Many and many a child has thus been born in the Mormon country.

Marriage is stripped of every sentiment that makes it holy, innocent, and pure. With them, it is nothing more than the means of obtaining their lawful ends. I have seen old men, with white hair and wrinkled faces, go hunting after young girls. It is very common for one man to marry three sisters. David Wells married three sisters in one day. George B. Wallace, left a wife at Salt Lake City, and came to England to preach. He made this acquaintance of a very worthy man, named Davis, who had three fine-looking girls. Mr. Davis and family were persuaded to embrace Mormonism. When Wallace returned, as he occupied a high position in the Mormon church, he appropriated monies (of which about $140 is due to me for printing)—for the emigration of Mr. Davis and his family to the Salt Lake City. He married all three of the daughters.
CRIMES OF MORMON SPIES.

A way of error, a temple full of treason,
A way of error, a temple full of treason,
In all effect contrary unto reason,
In all effect contrary unto reason.

A school of guile, a nest of deep delusion,
A school of guile, a nest of deep delusion.
A gilded hook that holds a poisoned bait,
A gilded hook that holds a poisoned bait.

Albert Smith, one of the sevens, differed from Brigham Young on some points of doctrine, and began to teach his own opinions in his own house—B. Young threatened to tear it down, over his head. He called a meeting on the public square, and there he was interrupted also. Young threatened to put his throat. He soon after this occurrence, was missed.

A party of emigrants halted at the Great Salt Lake City, to refresh themselves before crossing the Sierra Nevada Mountains. The Mormon spies ascertained that they had discovered some secret which was not desirable for them to know; ascertained too, that they intended finding out more and, to complete the whole, presented clear and undeniable proof that two or three of the emigrants had obtained private access to a chamber where a secret Mormon meeting was being held, and there learned plans of the self-styled saints.

On this discovery another private meeting was held, to consider what was best to be done with these emigrants. It was decided that, as their offense had been clandestine, so should be their punishment. Shakespeare declared that, in his time, "a man might smile, and be a villain," and human nature has improved very little since his day. They smiled; these Mormon saints! with murderous designs in their hearts, jested and laughed with the women, caressed the children, and managed to delay the travelers till the snow commenced falling on the mountains, and there was every appearance that the winter would soon set in. This was succeeded by the proposal that two or three of the Mormons should go with them as guides through the most difficult part of the journey; pretending to lead them along a newly-discovered trail, by which the distance would be shortened nearly one-half. Pleased with themselves, pleased with the Mormons, the emigrants departed. True, they had seen much in Mormonism, that they did not like, they had been both shocked, and, astounded, by the secret revelations; yet men so kind and pious and charitable as the Mormons seemed to be, must be good-hearted after all. Thus argued the unsuspicious emigrants, and they gladly accepted the offer. Was ever such ill-timers duped? manifestly in a civilized community before? They left the Mormo
city, dreaming only of the bright, land of gold, and rejoiced that they had obtained guides whose knowledge would shorten the journey to that delectable country. After the guides left them, they entered right into the heart of the granite mountains, destitute of vegetation, and attaining a height of many thousand feet. The snow closed around them; their stock of provisions daily diminished. It was impossible for them to make any progress amidst the ice and snow, and here they were left to perish.

One only survived; and he was discovered by a party of hunters the next season. He lived just long enough to relate the horrible fate of his companions, and then followed them.

The name of Sierra Nevada has been given to that huge mountain chain which forms the western rim of the Great Basin, as well as the eastern boundary of California." Bewailed, among these mountains, escape is impossible. As well might one attempt to fly the way to the open air. One mountain crossed amid all the horrors of snow and fatigue, only brings you to the foot of another.

Many persons have been murdered, for speaking against Mormonism. Lawrence and Irene, Brigham Young's wives, were two of this number. They had dwelt together, in a small farm, and they might be seen daily walking with him in their little garden. But at one season they disappeared. The editor of this pamphlet had heard these women demur to their husband, trying to persuade him to lead a new life. This displeased him; and at a secret meeting of the elders it was agreed that these women must be removed from the earth, and they were murdered. "A man who is not a prophet can be damned."

Equally mysterious had been the disappearance of others. An amiable young man had visited the Great Salt Lake City, in company with an emigrant train, and had become deeply enamoured of a young woman belonging to a Mormon family. His affection returned with ardour by the lady, whose hand had been demanded by a Mormon elder, already the husband of nine wives. They had
RIVAL TO BRIGHAM YOUNG.

Joseph Smith, son of the founder of the Mormons, perhaps the most mysterious and controversial figure in American history, passed away just a few months after taking the leadership of the Mormon Church and the state of Utah. His death in 1844 left a power vacuum in the church's leadership, and Brigham Young, a close associate of Joseph Smith, stepped up to fill the void.

Young, who had been Smith's right-hand man and trusted advisor, assumed the leadership of the Mormon Church and the state of Utah. He was a complex figure, known for his charisma, his ability to rally followers, and his unyielding commitment to the church's cause.

Young's rise to power was not without controversy. He faced opposition from those who believed that Smith's successor should be someone other than Young. Despite this, Young was ultimately chosen as the new leader, and he assumed the role with a strong sense of mission.

Under Young's leadership, the Mormon settlement continued to grow and flourish. He was a skilled politician and a shrewd businessman, and he used his influence to secure land grants and other resources for the church.

Young's leadership was marked by a combination of strength and pragmatism. He was a man of great vision, and he worked to build a society that would thrive in the face of adversity. His legacy lives on in the ongoing history of the Mormon Church and the state of Utah, where his name is synonymous with the story of the Latter-day Saints.

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