some praise. He then sent missionaries throughout the country to advocate his cause, and issued over his own signature an address to the people of the United States which left it in doubt whether he was greatest as a fool, demagogue, or lunatic. He also wrote a most insulting letter to Henry Clay.

Apparently unconscious of the storm of public indignation that was collecting and was so soon to burst upon him, Smith's effrontery led him next to petition Congress for authority to raise one hundred thousand volunteer soldiers for the pretended purpose of protecting American citizens en route to the west; and also asked that the rank of general in the United States army be conferred upon himself. This move angered almost to desperation the already alarmed citizens of Illinois. It was followed by a public declaration of the prophet at a Mormon church conference, as follows:

"The Great Jehovah has always been with me, and the wisdom of God will guide me at the eleventh hour. I feel that I am in more immediate communion with God, and on a better footing with him than I have ever been in my life, and I am happy to appear among you under these circumstances."

Meantime many accounts came to the public of Smith's shocking immoralities, and of the secret practice of polygamy by himself and many of his boon companions. These things became notorious. His pretended revelation, by which polygamy was made a doctrine of the church and its practice obligatory, was written in 1843, although not published to the world until nine years later. Leading men began to apostatize from the Mormon Church and to openly denounce the deep wickedness of the prophet. Some of these men started a
newspaper, called *The Nauvoo Expositor*, to expose the prophet, which Smith suppressed and had the printing-office destroyed as soon as the first issue appeared.

The destruction of the printing-office by command of Smith's city council awakened much excitement; and when those who had been arrested for it were taken out of the hands of the officers and set at liberty by the Nauvoo municipal court the suppressed excitement became an irresistible storm of public fury. Meetings were held in many places, and the Mormons were denounced. The pulse of public sentiment can be seen from the following resolutions which were adopted at a great mass meeting at Warsaw, and endorsed by other gatherings:

Resolved, That the time, in our opinion, has arrived when the adherents of Smith as a body should be driven from the surrounding settlements into Nauvoo. That the Prophet and his mercenary adherents should then be demanded at their hands, and if not surrendered a war of extermination should be waged to their entire destruction, if necessary, for our protection.

Resolved, That every citizen arm himself, to be prepared to sustain the resolutions herein contained.

In many places in Hancock County, in which Nauvoo was situated, and beyond, armed bands of citizens began to form, and Nauvoo was soon to be attacked. Smith rallied his legion, informed them of the danger, and made preparations for resistance. Governor Ford hurried from the capital to the scene of trouble that he might prevent an outbreak and the shedding of blood. His efforts were partly successful. The Nauvoo Legion were persuaded to give up their arms, which belonged to the state. It was afterwards learned that every house in Nauvoo was amply supplied with private arms, and thus
their seeming readiness to give up the rifles which belonged to the state was not so surprising.

About eighteen hundred militia were under arms in Carthage (the county seat), Warsaw, and vicinity, besides the great numbers of unorganized citizens who flocked together from all directions.

Joseph Smith and several of the leading Mormons were persuaded to go to Carthage and give themselves up to the authorities. They did so, and were released on bail. They were, however, immediately re-arrested on a charge of treason and lodged in jail. The governor went to Nauvoo, eighteen miles distant, and addressed a great gathering of the Mormons, urging them to peaceable measures, and especially that they should submit to the laws of the state, whatever to the contrary might be taught or commanded them by their prophet and leaders. Taking advantage of the absence of the governor from Carthage, on the twenty-seventh of June, 1844, over one hundred men, armed with rifles and disguised by blackened faces and in other ways, suddenly appeared at the Carthage jail, overpowering the guards, and attacked the door of the room in which Joseph Smith and his brother Hyrum, John Taylor, and another Mormon were confined. Hyrum was soon killed, while the prophet defended himself with a revolver until wounded, and then leaped from the second-story window of the jail. The mob below received him with a volley from their guns, and the career of the false prophet was at an end.

The Nauvoo Mormons were stunned with sorrow and fear, and quietly buried their dead prophet with weeping and mourning which indicated a sincere belief, on the part of many at least, in the divine mission of their departed leader.
The Mormon hymn-book gives many illustrations of the esteem in which the Mormons held, or pretended to hold, their dead prophet. Among these we find the following:

O, give me back my Prophet dear,
And patriarch, O give them back.
The Seer, the Seer, Joseph the Seer!
I'll sing of the Prophet ever dear.
With Gods he soared in the realms of day,
And men he taught the heavenly way.
His home's in the sky, he dwells with the Gods,
Far from the furious rage of mobs.

Hail to the Prophet, ascended to heaven,
traitors and tyrants now fight him in vain;
Mingling with Gods, he can plan for his brethren,
Death cannot conquer the hero again.
Praise to his memory, he died as a martyr,
Honored and blest be his ever great name;
Long shall his blood, which was shed by assassins,
Stain Illinois, while the earth lauds his fame.

The immorality that prevailed at Nauvoo was shocking. The worst feature of it was that the example was set by Joseph Smith himself, and by those who stood nearest to him. Although their religious doctrines were heathenish and their relations to the state subversive and disloyal; although they were vulgar, profane, over-reaching among each other, and some were thieves and counterfeiters, yet their distinguishing wickedness was their licentiousness. People who are caught with such crazy doctrines as are put forth by Mormonism have such mental weakness and such lack of moral stamina
that many of them are easily led into any excesses, even into shocking immoralities, from which they would at the beginning have shrunk back in horror. Of such material were most of the Mormons made who were gathering by thousands at Nauvoo. The designing and vile so-called prophet had a plastic people in his hands. He knew his dupes well, and gave unbridled license to his passions. This chapter of his wickedness is too vile to put into print. Only a surface summary of leading facts can be given, and from this the reader must draw his own conclusions. Let no denial from Mormon sources or from Mormon apologists shake the reader's confidence in the following statements, for they rest upon evidence convincing to any fair-minded person.

Joseph Smith did not begin his vices after settling at Nauvoo. He had never been above licentious immorality, and at Kinder he character in this respect became well known to all but the wholly blinded. At Nauvoo he sought the ruin of the wives and daughters of his flock, and in order to prevent a storm of indignation which would otherwise have overwhelmed him, he encouraged his leading men to follow in his footsteps. True to his never-failing instincts he blasphemed all holy things by pretending that he had permission for his teaching and practices by "a revelation from the Lord"! Sometimes he hinted to his female paramours that another "revelation" permitting plural husbands might soon appear.

Then began that "confusion of tongues" as to many of the most sacred words in our language which has for half a century on Mormon lips dragged them in mire and filth. Women were married for "time only" to one husband, but "sealed" "for eternity" to another; some
were married "in the flesh" to one man, but "spiritually" "sealed" to another. At that time began to spring up that whole brood of false words by which Mormon libertines have sought to throw a thin veil of sanctity over their practices.

Joseph Smith began also to instruct his most trusted men in what he called the "mysteries of the kingdom," "celestial marriage," and "spiritual sealing." They were generally willing pupils, although some men and some women maintained their honor, and scrambled out of the slimy pit. Smith would assure them that "they could have all the wives they wanted." Erastus Snow, although up to that time a bachelor, took several wives within as many months. John D. Lee, although already married, took eight more wives within twelve months after learning from the prophet of his extensive privileges. Exchanging husbands and wives was not very uncommon. In one well-known case two men and their wives lived in different ends of the same house, and, after bargaining all around, the husbands exchanged wives, and after a few weeks exchanged back again.

A trusting and innocent girl, a new convert, named Martha Brotherton, who had recently arrived from England with her parents, was invited by Joseph Smith and Brigham Young into an upper room and the door locked after them. Brigham then asked her to marry him, and Smith urged her acceptance, saying that he knew "from the Lord" that it was right. She begged that she might have time to consider and to consult with her parents. They did not wish her parents to know anything about it, but she insisted. When she got away from them she went before a justice and exposed them under sworn testimony.
The suppressed newspaper, *The Nauvoo Expositor*, contained in that single issue which its short life sent forth the following:—

"It is a notorious fact that many females in foreign climes have been induced by the sound of the gospel to forsake friends and come over the water, as they supposed, to glorify God. . . . But what is taught them on their arrival at this place? They are notified that Brother Joseph will see them soon and reveal the mysteries of heaven to their full understanding, which seldom fails to inspire them with new confidence in the prophet, as well as a great anxiety to know what God has laid up in store for them in return for the great sacrifice of father and mother, gold and silver. . . . They are visited again. They are requested to meet Brother Joseph, or some of the Twelve, at some isolated point, or at some particularly described place on the bank of the Mississippi, or at some room which bears upon its front: 'Positively no admittance.' The unsuspecting creatures are so devoted to the prophet and the cause of Jesus Christ that they do not dream of the deep-laid scheme. They meet him expecting a blessing and to learn the will of the Lord concerning them, when instead they are told, after having been sworn to secrecy in the most solemn manner, with a penalty of death attached, that God Almighty has revealed it to him that she should be his (Joseph's) 'spiritual wife.' She is thunderstruck, and refuses. The prophet condemns her if she rejects. She thinks of the great sacrifice, and of the many thousand miles she has traveled over sea and land that she might save her soul from ruin, and replies: 'God's will be done, and not mine.'"

It should be remembered that a large part of this
development in wickedness at Nauvoo took place before this so-called "revelation" of Smith's permitting and commanding polygamy. There is no doubt that this pretended revelation was devised and written at that time (dated July 12, 1843) merely for the purpose of bracing up the current practices with a so-called "thus saith the Lord." The consciences of some could not otherwise be debauched. The "revelation" was also intended to hush the too public murmurings of Emma Smith, the prophet's wife, for she is personally named in the "revelation" and commanded to abide its teachings, "for I am the Lord thy God and I will destroy her if she abide not in my law."

This revelation was shown by Joseph and his brother Hyrum to such of the initiated as they supposed they could trust, and it was sometimes loaned to the brethren to read to their wives. Several persons who saw it or heard it read in this manner left the Mormons in consequence.

The double-dealing and the utter disregard for truth shown by the prophet and his officers about the teaching and practice of polygamy at this time (1844)—the determination to practice polygamy themselves and at the same time deny it before "the world," and also before many of "the weak" among their own people—are clearly shown by the following public notice about an indiscreeet elder in Michigan who had been giving to the Saints there the secret revelation which was intended to be kept as yet only for the inner circles at Nauvoo. This notice appeared in the Mormon organ, *Times and Seasons*, in February, 1844, seven months after Smith's revelation on polygamy had been written and circulated in Nauvoo, and several years after he himself had been in the practice of polygamy:—
NOTICE.—As we have been credibly informed that an elder of the Church of Jesus Christ of Latter Day Saints, by the name of Hyrum Brown, has been preaching polygamy and other false and corrupt doctrines in the County of Lapeer and State of Michigan, this is to notify him and the church in general that he has been cut off from the church for his iniquity, and he is further notified to appear at the special conference, on the sixth of April next, to make answer to those charges.

JOSEPH SMITH,
HYRUM SMITH,
Presidents of the Church.

Joseph Smith and his chief officers well knew that if that "revelation" should become public, and it should be known in Illinois that polygamy was a doctrine and practice of the Saints, their whole city would have been annihilated by the storm of public disgust and anger which would have burst upon them. Hence the anxiety that this secret should be "kept from the Gentiles" until the Mormons should be safely isolated from Christian civilization within the Rocky Mountains. In 1852, five years after their arrival in the Salt Lake Valley, and after its existence had been ten thousand times denied by Mormon lips in this and in other lands, the revelation was published.

A fair specimen of the double-tongues about this matter appears in the following letter from the prophet's brother:

Whereas some of your elders say that a man having a certain priesthood may have as many wives as he pleases, and that doctrine is taught here; I say unto you that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practiced here. . . . Beware what you teach; for mysteries of God are not given to all men; and unto those to whom they are given they are placed under
restrictions to impart only such as God will command them; and the residue is to be kept in a faithful breast, otherwise he shall be brought under condemnation. . . . Now, therefore, I say unto you, you must cease preaching your miraculous things and let the mysteries alone until by and by. . . .

Your obedient servant,

HYRUM SMITH.

At the date of the above letter Hyrum Smith had himself been a polygamist for nearly a year, having married his wife's sister.

The general consent of the Mormons to this falsehood about polygamy is also further shown in the fact that on October 1, 1844, there appeared in Times and Seasons two cards, each declaring that the subscribers knew of no other rule or system of marriage being practiced in their church than the one wife system given in their book of "Doctrines and Covenants." One card was signed by eleven men, nearly all polygamists, and the other by nineteen women at Nauvoo, most of whom were already polluted with this practice.

The Mormon Salt Lake paper, The Deseret Daily News, of May 20, 1886, confesses the whole matter by saying,—

"The revelation on celestial marriage was revealed to the prophet many years before, but not formulated in writing for the church. Acting under instructions from the Lord, the prophet had several wives sealed to him before the date of that revelation. . . . The revelation was given on that date, although the doctrines it contains were known and had been acted upon under special instructions previous to that date."

And now (May 20, 1886) comes The Deseret Daily News, again, with the following apology for the Mormon falsehoods:—
"Polygamy, in the ordinary and Asiatic sense of the term, never was and is not now a tenet of the Latter Day Saints. That which Joseph and Hyrum denounced, and for preaching which without authority an elder was cut off the church in Nauvoo, was altogether different from the order of celestial marriage, including a plurality of wives, which forms the subject of the revelation."

There appears the Mormon double-tongue with its falsehood upon the point of each. Polygamy as "the world," as "the Asiatics," understand it is indeed a vile practice; but when Mormon falseness spreads over it the thin glamour of good words—"celestial marriage"—it suddenly becomes a holy thing!

But The Deseret News goes on down into still lower depths, thus:

"Until the open enunciation of the doctrine of celestial marriage by the publication of the revelation on the subject in 1852, no elder was authorized to announce it to the world. The Almighty has revealed things on many occasions which were for his servants and not for the world:

"'And now I say unto you, Keep these things from going abroad into the world until it is expedient in me.'

"'But a commandment I give unto them that they shall not boast themselves of these things, neither speak of them before the world,' etc.

"Under these instructions, elders had no right to promulgate anything but that which they were authorized to teach. And when assailed by enemies, and accused of practicing things which were really not countenanced in the church, they were justified in denying those imputations, and at the same time avoiding the avowal of

1 Doctrines and Covenants.
such doctrines as were not yet intended for the world. This course which they have taken when necessary, by commandment, is all the ground their accusers have for charging them with falsehood."

All this is utterly bad. The Mormon falsehoods and baseness of 1844 are thus openly defended and reiterated in 1886. The leopard can not change his spots. The undeniable facts of the history reveal in the strongest light that the operating principle of Mormonism, through all its dark-stained years, is deception.

Some glimpses of other dark deeds at Nauvoo may be gained from the following, which is vouched for by Mrs. A. G. Paddock, of Salt Lake City:—

"A friend of the writer, belonging to a respectable and wealthy family in an eastern state, relates the following:—

"'My father was induced by a Mormon missionary to emigrate to Nauvoo. He went in advance of the family, taking a large sum of money with him. Soon after his arrival he wrote for us, stating that he had bought a house and lot, and that we would find a good home awaiting us. We started at once, but when we were within a few miles of Nauvoo we were met by the missionary referred to, who told us that father had suddenly died. On reaching the city we were unable to learn anything of the time or manner of his death. We never found out where he was buried, or, indeed, whether he was buried at all; and from that day to this we have never been able to get any information about the house and lot that he bought, or about any of the property that he left.'"

Gladly do we come to the end of the life of this false prophet.