MORMONISM AND THE MORMONS.

AN EPITOME.

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"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies."—BIBLE.

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POLYGAMY.

Polygamy is a favorite institution of the Mormon church and is an essential part of its creed.* From a theological point of view it seems a legitimate outcome of their idea of God, or more properly their gods, of Christ, of heaven and of the pre-existence of the human soul.† It has been and now is persistently taught and practiced. This institution, more than any other, has made this so-called church famous. Its sins remain. If we love our neighbor as ourselves we ought to be willing to shed his blood for salvation's sake." He adds, "I could refer you to plenty of instances where men have been righteousness slain in order to atone for their sins. (See Pres. Rev. Apr. '81. See also Sermons by Brigham Young Sept. 21, '56.—Feb. 8, '57. H. B. 50—Lee 16-18). (See also P. M. C. M. pp. 146-6; M. U. Chap. 18, and pp. 278-90).

Since the above was written these things have been verified to me by reliable participants and witnesses. Some time since I visited a reputable and trustworthy family in Salinas Co., Cal. The father and mother had beenured to Utah under false pretenses. After some years the father and husband was directed "to live his religion," that is, take to himself another wife. The wife and mother protested. Plans were laid to "shed his blood." She fled with her children, and after many marvelous escapes and untold hardships she succeeded at last in making her escape. After many months of weary and suffering travel over plains and mountains she reached California with her children. The sons and daughters of this heroine, in whose home I was told the story, seemed almost to worship the brave Christian mother.

A similar incident known to the author is in case of a Wisconsin lady now living in Iowa. Her husband became a polygamist. She was harassed, threatened and pursued by the "Dantes" or Avengers painted and clothed as Indians. One of her children was kidnapped, and she and her other children barely escaped with their lives; and this, only by aid of the U. S. soldiers, to escape from the Territory and reach her home and friends in Wisconsin.

"The Latter Day Saints have embraced the doctrine of a plurality of wives as a part of their religious faith. It is incorporated as a part of religion, and necessary for our exaltation to the fulness of the Lord's glory in the eternal world." (Ser. Orson Pratt, Aug. 29, 1852—See H. B. M. 81).

*Origin of Polyg. in Mormonism-Latest in it from its very conception, the practice and revelation no mere accident or after-thought on the part of the natural-born libertine who propagated them." (W. of M. 33).

†"The origin of polygamy is not a matter of obscurity, of fact or historic record, so well authenticated that it would be as foolish to question it as it would be to question whether or not the battle of Waterloo occurred." (W. of M. pg. 161).

"The spirit that dwells in each man and woman is, I venture to say, more than five thousand years old. Among these spirits in the heavens are many more noble, more intelligent, than were called the great and the mighty ones who were reserved till the fulness of time, to come forth through a noble parentage. They may be Prophets, Priests and Kings to the Most High God. This is the reason the Lord is sending them here. Then is it not reasonable that the Lord shall say unto his faithful: "Take unto yourselves more wives, &c." "Pratt's Sermons. (See H. B. M. 41-42). See acknowledgement in form.—Noted Decision Supreme court Wom. of Mor. 401.
mous. A revelation claimed to have been received by Joseph Smith and published in 1830, forbids this practice. In 1831 he admonished his people against the sin of the "Affectionate Spirit." In July, 1843, he claimed to have received another revelation from God declaring it to be right. So revolting however, was this to the great mass of the people, that its publication was suppressed. In 1852 Brigham Young claimed to have received a revelation vindicating the system, which had been in practice for years. Thus, first in Utah was the mask thrown off, and the "Affectionate Spirit" (Free-loveism) of Ohio, the "Spiritual wife" system of Missouri and Illinois, became the "Plural Marriage" of Utah.

Marriage is essential to salvation and exaltation in the Celestial world.† The salvation of women depends upon men. An unmarried woman has no chance whatever for heaven. An unmarried man must forever be a slave to the Celestial polygamist.‡ A man who has but one wife, may, with his wife, provided they both remain obedient and pay their tithing, reach the position of servants to a polygamist master in heaven. Polygamists are to be kings and their dominion depends upon the number of their wives and children. Their wives are to be queens. The marital relation continues in heaven as on earth. No marriage is valid which is not performed under sanction of the Mormon President and by a Mormon official.§

All married converts must be remarried by Mormon

† If men neglect this sealing, they will be damned to all eternity.—Pratt as above.
‡ Lee's confession.—M.U. pg. 166. See also Judge Cradlebaugh.—M.U. pg. 54.
§ Wives sealed to "saints" for time and for eternity by priesthood.—See Pratt as above.
officials, else their marriage is null and void in the sight of God, and they are free from each other." At the close of the Plural ceremony a blessing is pronounced as follows: "Forasmuch as you have entered into the holy covenant of Celestial marriage, all manner of sins shall be forgiven you, and you shall inherit eternal life." A wife rises in the resurrection only as the husband favors and takes pity upon her and lifts from her the veil with which she is buried.‡ Oh, shameless blasphemy! how lost to all sense of decency and of a righteous God!! Divorce is common, and on the part of the husband exceedingly easy to obtain. There is no need of court or formal trial for a Mormon husband to obtain a divorce.¶ For though married for time and for eternity the power which, united, can separate. It takes but the word of the President to dissolve the marriage bond; for whatsoever is bound by him on earth is bound in heaven, and whatsoever is loosed by him on earth is loosed in heaven.¶ This method by which a man who tires of a wife, sends her away, is a suggestive commentary on marriage among the 'saints.' It is more appropriate for Asia than for America. It belongs to paganism rather than to Christianity.

Smith himself was a practical polygamist. It is affirmed on the best of authority that he had at least forty "spiritual" wives in Nauvoo. It should be borne in mind that the practical duties and privileges

* See M. U. pg. 146.—P. M. C. M., &c. †Madame La Tour, pg. 826.
‡ It is not possible for a woman to be resurrected, or exalted to be made a queen in heaven unless some man take pity on her. See Mrs. G. S. R.—H. B. R. See, also, M. U. pg. 512 (Mrs. Brig. Hampton).
¶"If the women will not submit to polygamy, she shall be eternally damned." (Brigham Young). See W. of M. pgs. 17, 31. Also Judge Cradlebaugh—M. U. pg. 24. ¶Latterly the form of trial and court proceedings are observed because of the influx of Gentiles. See P. M. C. M. ¶Madame La Tour, pg. 841, 842, 857—M. U. pg. 185.
of "spiritual wives"* are in no wise different from those under the ordinary marriage covenant, except when it seems necessary to be kept secret from the knowledge of interested parties. In sketching the life and character of Smith, Judge Goodwin says: "For one of his sensual nature it was but natural to conclude that if Celestial plural marriages were good, it was a grievous waste of time to wait for death to sanctify them. That real women are greatly to be preferred to doubtful and unsubstantial ghosts, and that the right thing to do was to be sealed to those still living in the flesh." "The Desert News, the official organ of the Mormon church has," says our informant, "within a year published affidavits from living members of the church, showing that the prophet Joseph, long before his pretended revelation on polygamy in 1843, was married to others besides his then first wife; and two of Brigham Young's wives at his death—Emily Partridge Young and Eliza Snow Young—had associated with Joseph before his death, as his wives." † Thus the revelation of Joseph Smith in 1843 on Celestial marriage, which flatly contradicted the alleged revelation of thirteen years be-

*The subject of "spiritual marriage" has been enveloped in much mystery and has solicited much attention. When we come to understand the true relation of woman to Mormonism we can comprehend something of the doctrine of "spiritual marriage" as claimed to be held in Missouri. A woman dies and is lost, by union of that soul with a living "saint" as husband, she is restored to favor with God.—Connect this with the reembodiment of human souls.

Public marriages in Nauvoo were not made public. They had to be kept still. A young man did not know when he was talking to a single woman. (Lec 167)

It is no obstacle whatever to this "spiritual marriage" if one or both of the parties happen to have a husband, or a wife already united to them according to the laws of the land. (His'y Mor. pg. 380.)

† North Am. Rev. March 1881.

"The principle of Celestial marriage was one of the first things the angel showed to Joseph;" (Brigham Young—and this before Mormonism started.—(W. of M. pg. 28.) All through the history of the church, during the life time of Joseph, may be noticed a disposition to free-lovism.—Stenhouse Rocky Mountain Saints—(W. M. 23.)
fore, seems to have been a convenient cloak and a cunning device to cloak his own immorality, and to bring himself out of serious difficulties into which his intimate relations with his several "spiritual wives," some of whom were the wives and daughters of trusting husbands and parents, had led him. "Some of us," says a prominent Utah lady, "were in Nauvoo when Joseph Smith and John C. Bennett were deceiving any number of sisters, and when "spiritual wifery" was first concocted as a means of allaying the social scandal which had grown to such alarming proportions that there were threats, from the most devout Mormons, of clearing out the entire iniquitous nest."* The power of revelation committed to Smith and to his successors, and to the leaders of the church ever since, has been an easy way to cover up crimes under the blasphemous pretense of religion and of heavenly inspiration. Some two years ago a committee, by direction of an Eastern secretary, was appointed to investigate matters in Utah. It was found that eighty per cent. of the plural marriages were necessitated by previous immorality.† The lewdness, the infamy, the social degradation of this system cannot be pictured. It brutalizes men. It enslaves women, and lowers her from the position to which Christianity has exalted her to the degradation of heathenism and the Mohammedan harem. It is destructive to the family and to social life. It

*W. of M. pg. 157.
†Smith's immoral character conceded by nearest friends as well as enemies (W. M. pg. 22-33, 157.—P. M. C. M. pg. 71.—U. U. 146 & 165.
§Mormon revelations justify the grossest and most debasing social crimes.—See Madam La Tour's pg 68 H. M. pg. 876.—P. M. C. M.—U. & C. (87 H. B. M. pg. 21 22) See also (W. of M. pages 198.) (P. M. C. M. pg. 898.)
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blinds its adherents to all sense of true morality. It is contrary to the laws of all civilized lands. It is repulsive to the religious sense of humanity. Its demoralizing effects cannot be told. It is an organized system of tyranny, of licentiousness and of moral filth, legalized by the church under the pretense of religion.*

*The laws of Utah give the lawful wife no dowery.—(Madame Le Tour, pg. 201) This renders a polygamous wife slavishly dependent upon the husband's favor.

Mrs. Helen Mar Whitney describing the glories of polygamy, pronounces it "the power which holds this people together."—(Why we practice Plural Marriage, pg. 83.)

"An eminent divine, after a thorough investigation of the system, has said: "The best resources of our language cannot supply us with strong enough terms in which to denounce this infamous doctrine of the Mormon creed." (W. of M. 20-21) In establishing polygamy, "It was necessary to make woman believe that she was an inferior being, a lower creation than man, that her only chance of salvation, her only opportunity of entering heaven was as a satellite to add glory to some male saint."—(W. of M. pg. 28.)

"The corner stone of polygamy is the degradation of woman, and it can flourish only where she is regarded and treated as a slave." (W. M. pg. 20) "Women must not expect their husbands to love them; it is enough honor to allowed them to bear children to a Saint."—(Brigham Young.—See W. of M. pg. 89.

"Our children are considered as stars in a mothers crown, and the more there are, if righteous, the more glory they will add to her and their father's eternal kingdom, for their parents on earth, if they continue righteous, will eventually become as Gods to reign in Glory." (Whitney-Plural Marriage pg. 11) Mrs. Whitney's saintly[?] father, the noted Heber C. Kimball in urging the young men to plural marriage said: "I think no more of taking another wife than I do of buying a cow." (W. of M. pg. 83.) In her pamphlet above named Mrs. Whitney gives the "saintly" address of her father who at the time—May 1863—was living in polygamy, though Smith had not yet received his revelation of Celestial marriage. In this address to his children he says "A man must become a God as Jesus Christ did" (Why we practice Pl. Mar. pg. 69.) There are facts which cannot be repeated which reduce the system to the lowest form of indecency. It is degrading to man and woman, a curse to children, and destructive to the sacred relations of family. That it should be practiced in the name and under the cloak of religion only adds to the enormity of the crime. (Address of Gentile women in Utah, W. of M. pg. 2 0-21) "The plural women are sworn to the greatest secrecy and are even enjoined to deny the paternity of their infants rather than compromise their "saintly" husbands. Almost any day in the week women may be seen in the streets of Salt Lake City, carrying infants whose fathers they would not reveal under torture." (W. of M. pg. 288.) Says Mrs. Whitney in her defense of Plural Marriage above named: "We defy any earthly potentate or power to compel us to break our sacred vows" (pg 83.)

There is probably not one full grown, sensible Gentile in Utah who believes the Mormon assertion that polygamy is practiced for religious sake. *P. M. C. M. pg. 559.

Polygamy, as we have seen, is an essential factor, a prime principle of the Mormon faith. It is now considered an essential, as a saving ordinance, and as necessary for exaltation in heaven, as when publicly taught and openly enforced. As a part of their religion, it was and now is claimed that the Government of the U. S. had no right to prohibit it.