

NARRATIVE

OF SOME OF THE

PROCEEDINGS OF THE MORMONS ;

GIVING AN ACCOUNT OF THEIR INIQUITIES,

WITH PARTICULARS CONCERNING THE TRAINING OF THE INDIANS
BY THEM, DESCRIPTION OF THE MODE OF ENDOWMENT,
PLURALITY OF WIVES, &c., &c.

BY CATHERINE LEWIS.

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INTRODUCTION.

IT is expected by the reading public, whenever a book is issued from the press, the author will give a Preface. As the writer of the following pages intends only to give such *facts* as can be well authenticated, it would seem unnecessary to write a Preface. Perhaps it may be well to state here, that I write not for gain; love of fame, or from any malevolent feelings against Mormons, as such, but from an earnest desire to warn the people against *Mormon abominations*. I have no doubt there are thousands of Mormons now deluded, who think now, as I formerly did, that JOSEPH SMITH was a *Prophet of God*, and had intelligence directly from Heaven; I thought it might be so; but Paul saith “Prove all things, and hold fast that which is good” — which I endeavored to do; fearing lest I might be found fighting against God; my only desire is to benefit my fellow-creatures, and prevent, if possible, the *horrible, blasphemous doctrines* from becoming more prevalent.

The Twelve style themselves *KINGS and GODS*, who are to *people worlds, reign over and redeem them*. A wife of one of the Twelve said to the writer, she supposed it was necessary for the Twelve to take a number of wives,

as they were aspiring to the Godhead, but she had rather *her kingdom* were smaller.

One of the 'Twelve said, in Nauvoo, that the Bible, and the Book of Doctrines and Covenants were dead letters ; they went by the Spirit. Who would be willing to be governed by such a set of men, without any standard but their own imaginations, and *that* they call revelation ?

The following pages are respectfully submitted to the perusal of a generous public ; disclaiming, however, any right of exemption from criticism, only, so far as, not having had an early literary education, it cannot be expected from me to indite like a ready writer ; but what is written, has been, I trust, written for the good of the community — for “out of the abundance of the heart the mouth speaketh,” &c. More testimonials can be added, if need be.

I remain

the public's

respectful serv't,

CATHERINE LEWIS.

Lynn, June 1, 1848.

NARRATIVE.

IN the year 1841 I became acquainted with some of the Mormons, joined their Church, and believed them to be a holy people, zealous of good works. Two years passed on, I was still strong in the faith, until the *Plurality of Wives* was taught.—I, from the first mention of it, opposed it, and told the Elder it was the Doctrine of the Devil; but was sharply rebuked by one of the Elders, who said: “Ought we not to receive *every thing* Joseph saith?” “No,” said I, “Joseph is a man subject to like passions as ourselves.” Said the Elder, “This is a direct revelation immediately from Heaven.” I replied, I could not receive any thing without a revelation for myself—the book of doctrine gave me this privilege, &c. I was then cautioned not to tell this conversation. I next heard the doctrine of “Plurality of Wives” was put down, and the teacher of it, was under dealings in the Church. Thus things went on well for a season, until one returned home who had been to Nauvoo; she sent for me,—said she had something to tell me which was *glorious*. She said she would tell me under the injunction of secrecy. I replied, “I could not promise, before knowing.” After a little pause, she said, “The plurality of wives is true, &c. I have brought an invitation to you from *one* of the Twelve, and do not refuse; for you know not what you will lose, if you do. If you are not satisfied with *him*, there are *two* others, and you can have your choice of either; they stand higher than he does; and if you take either of these you will be highly exalted, and all your friends, both dead and living, will be benefited thereby.”—(They professed this order would save the human family, dead or alive, and that it would bring the relatives of such as made the sacrifice, forth in the first resurrection.) I told her it did not look right, or words to that effect. She said, “Make it a subject of prayer, and you will receive an evidence; I have an evidence in answer to prayer.” My views on prayer are these: some people set their hearts on things and pray for their desires; the Lord is pleased to give it unto them, as He did the quails unto the children of Israel. Now,” she resumed, “those two men are on their way here, one of whom expects an answer from you.” After considerable conversation on this subject, which it is useless to mention, she then said, “If you tell any one that I have told you these things, I will deny it, and throw the lie on you.” This I thought was a jest, at first, but I soon learned they were commanded to lie, if they were exposed; and they seek an opportunity when no other person is present, to teach this doctrine, which, if divulged, they must deny.

I saw her several times before the men came, and told her my mind was confused, and that I had no evidence it was right. She said, “The reason you are so confused is, because you have no head, for man is the head of woman.” That is the way they pervert Scripture to suit them-

selves, and many are deceived thereby. After some time, the men of whom we had been speaking, came to Boston to attend the Conference. I also went to the Conference, and while there, one of these men came in; he was introduced to me, and commenced the conversation by asking if Sister Cobb had said any thing to me on the subject of "Plurality of Wives," and wished to know my views, &c. I answered, Sister Cobb and I have conversed about this matter, but as yet I have no evidence that it is right. He said, "You can have a few days to think it over." In conversation with him some days afterward, the same subject was renewed. I told him my mind was as formerly. I did not, or could not, see it right for me to acquiesce in his opinions. He said, "I am going to Baltimore, expect to meet my wife, shall bring her on here. (*id. est.* Boston) you may see her; when you have talked with her, you will say all is right." Whilst he was in Baltimore news reached them of the death of Smith, which caused the Twelve to hasten home; so the matter was postponed until I went to Nauvoo.

People may think it strange I should go to Nauvoo, after the foregoing conversation—but great things were promised in the Temple, at the time of the Endowment, and the writer thought she would have a better opportunity of proving the truth of these promises, by going there. It was called a message from heaven, and therefore feared to oppose it until she was satisfied it was false.

When I left my native home, and all that was dear to me by the ties of nature, to go and prove these things for myself, I committed myself and all I held dear, into the care of my Creator, asking Him to take care of me and mine, whether present or absent. I verily believed He would be true to his word. He has promised to preserve all who put their trust in him. His promise was verified in my case. I was not suffered to be tempted above what I could bear;—when sufficiently tempted to prove me, the vail was drawn away, and I was made to see clearly. "Many are the trials of the righteous, but the Lord delivereth them out of them all."

On my way to Nauvoo, the passage was longer than ordinary, and attended with many privations and dangers; but none of these things moved me; I was blessed with a calm peace of mind. I knew in whom I trusted, and believed Him able and willing to preserve and provide for me. My *motive* was good, and my standard, righteousness; and I went my way rejoicing.

When I arrived at Nauvoo, I went to the house where two of my acquaintances lived, and was very cordially received by them. The next day, Sister Cobb came in, (she who had taught me the doctrine of Plurality of Wives at the eastward,—she went to Nauvoo the summer before.) Mr. Kimball and Mr. Young called on me. Kimball had a large hickory cane with iron on the end; Young had a pistol in each side pocket, which they call the defence in the gospel, or the preparation for the peace of the gospel. I asked Mr. Young, "Is this the way you have to go, armed?" He replied, "Yes, and shame to the nation." (Meaning they ought to be protected by the General Government.) I then thought as he, for I did not think they were then guilty. Kimball asked me what I thought to do. I replied, when my goods arrived I intended to keep house; thought I could obtain a comfortable living, &c. He asked, "What is your business?" I answered, "Dress making, and almost any kind of needle work." He said, "*My wife* (when speaking of other women,

second-hand wives, they do not call them *wife*) wants some one who is capable of doing all kinds of work; will you come and stay with us until your goods arrive? Afterwards, if you prefer keeping house, I can accommodate you with a room." I said, if his wife would be pleased to have me, I would come. On the following Monday, Mrs. K. sent her son to show me the way. I was engaged that day; the son came the next day and I accompanied him to the house, where I stayed twelve weeks, and was treated respectfully by all the inmates. Mrs. K. treated me as a sister. I think she would like to do right, but she is bound, and must obey, or suffer the penalty of their law. I was sitting in the room with Mrs. K.'s sick babe in my arms, when Mr. K. entered and commenced conversation on the subject of Plurality of Wives. He asked me how I felt about the matter now. I said, "I have not, as yet, any evidence that it is right." He said, "It is all right, and when the Temple is done, my wife will come forward and give you to me, for she likes you." Some person then came in, which stayed the conversation for that time; the circumstance of Hagar came to my mind, and I concluded never to become a Hagar. I afterwards told Mr. K. I wanted to talk with him on the subject; he evaded the question, but said, "When the Temple is done you will be sent for, and all will be right."

One day in my hearing it was said that God intended man should transgress before He created him. To this I objected, and said, "I cannot believe God intended man should transgress and then punish him for such transgressions." Mrs. K. said, "You will see it is so, when you go through the endowment." Mr. K. checked his wife, and said, "Sister Lewis is right." Mrs. K. was about to speak, when she was checked again, Mr. K. saying, "Sister Lewis understands; she is right." When I went through the endowment, as it is called, (which, by the way, is as great an imposition as ever was practised on any person,) I then saw what Mrs. K. meant.

Soon after they began to give the Endowment at Nauvoo, Sister K. said to me, "We think it best for you to go into the Temple next Monday." On Saturday evening previous to my endowment, Mr. K. said, "Sister Lewis, how do you feel about having your endowment?" I replied, "I am very ignorant, and know nothing about it." He said, "You cannot know until you have been through, for none are allowed to know." I asked, "Can I go through the first part without being attached to any one?" He replied, "Yes." I said, if all had to go without knowing, I must do as others did; if there was any good in this endowment I wanted it. The Elders taught publicly, "Whoever went to Nauvoo and received an endowment in the Temple, would witness such a manifestation of the power of God which could not be doubted. The keys of the priesthood would be given, and things which had been hidden from the foundation of the world would then be revealed and made known," &c. Under such representations, (which at that time I believed,) I felt anxious to obtain information for good, and accordingly made ready.

On Monday, Mrs. K. and myself proceeded to the Temple; we went up three or four flights of stairs to the upper story, called the "upper room of the Temple," which is a large Hall with six rooms on either side, for the Apostles; and the Hall for the purposes of Initiation, or Endowment, is divided by canvass into six rooms more, making eighteen rooms in the whole. Two of these rooms, separated by canvass, are reserved for dressing-rooms,—one for males, the other for females; and

one of the Apostle's rooms on the right of the entrance, another on the left, are used for washing and anointing rooms. The right hand room for males, the left for females, with a large entry separated by canvass, into which Mrs. K. and myself entered; she (Mrs. K.) knocked at a door, which was opened by the Porter; we went in; she conducted me to the women's dressing room; I was told to remain until I was called to be "washed and anointed." While waiting, a company were going through the room called the Garden of Eden.—This part of the ceremony any number of persons can go in company, with or without wife or husband; but at the second part, none are allowed to go without a companion. I heard language from Scripture, and a noise apparently as if by a man crawling on the floor; soon after I heard singing, what seemed to me to be a romantic song; the sound was farther off than at first, and I puzzled to know what it meant. I was called into the wash-room to receive my washing, anointing, and a new name; the females were attended by females; one of whom came to me with a basin of water, and began to wash my face, saying, "Beloved Sister, I wash you with pure water in the name of the Lord, that you may be clean," &c.

My companions and myself were required to go into a large bathing tub, and wash; then each had a blanket wrapped around us, while we were anointed. One of the ordained women, called *Priestess*, begins to anoint, another stands by with a horn, containing consecrated oil, which she gives to the Priestess from a wooden spoon, in such quantity and at such times, she is directed; the Priestess begins at the head to anoint, and blesses by saying:—

"Sister, I anoint you in the name of the Lord, and bless you. I anoint you to be a Queen; you shall do the same work in the Temple which you now see me do. I anoint your ears, that you may hear, your eyes, that you may see, your arms, that they may be strong, &c."

She then whispers in the ear a name, called a *new name*, adding—

"You must not tell any one your new name, until you get to the *veil*; it must never be spoken above the sound of your breath; if you ever mention it, the name will be taken away."

Our names and ages were then recorded; we then dressed and went into the other room, and waited. When the men and women were ready, a voice was heard saying, "*Michael Jehovah, there is space, go down, create a world.*" After a few minutes the second person said, "I have done as thou hast said." The first person says, "*all is good,*" and pretends to send the second person until all the ceremony of the creation is gone through with; then man is found without an helpmeet, the first person says, "it is not good for man to be alone; I will cause a deep sleep to fall on man, take a rib and make a helpmeet for him." Then a noise was heard in the men's room, but I know not what they did; after a while, it was silent, the doors were opened to the men's and women's rooms, and the women called for; who proceeded to the men's rooms, selected their companion, each for herself, except myself and two others; then the company marched into (what they term) the Garden of Eden—which was adorned with flowers and branches of trees, one of which represented the *tree of life*, and another the *tree of knowledge* of good and evil. While walking around, the guide told us the Garden was made for us to dress and keep, of all the fruit we might eat, but of the fruit of the tree of knowledge, we must not eat; for in the day we eat thereof, we shall surely die.

I was behind the others, which the Guide observing, he came to me, and said, "walk along with the rest." I looked on him contemptuously, but obeyed orders. Soon a person appeared frightfully dressed; he went to the tree of forbidden fruit, and plucked the same, then came to the women and gave them to eat, saying, "take, eat and give to your husband," &c. When he came to me, I refused, and looked upon him with contempt, it seemed so foolish to me. I found there was no time for words, so I took it. We were then told to hide amid the trees in the Garden, for the Lord was coming, &c. Men and women began to hide, but I stood gazing; the guide came and said, "Hide. the Lord is coming." I walked toward the trees by a door; he said "go amongst the trees, for the Lord will come in at that door." So I moved again. Presently a person representing the Lord came in, who walked round and said "*Adam, where art thou;*" the guide answered, "I heard thy voice in the garden, and was afraid, &c." The rest of the ceremonies are recorded in Genesis 3d chapter, with some slight variations. This person then cursed the earth, also the one who personified Satan, who goes on his hands and feet, and crawls out of the garden. A *man* and *woman* were then called to the Altar to receive the *signs* and *tokens* of the *Priesthood*; the one who is styled *God*, says:—

"I knew you would transgress, &c. Before I created, and placed you here, I intended you should; but I have prepared a Saviour for you, and in due time he will come. I will now give you the signs and tokens of the priesthood. If any one comes without these signs, you may know they are not sent by me; do not receive them; the *first sign* or *token* is to take hold of the right hand, placing the ball of the thumb between the two upper joints of the fore-fingers. The *second sign* is to place the thumb on the upper joint of the second finger;—these tokens signify you have two names; one of which is a new name. The *third sign* is called the Patriarchal grip, and has three names; the first, Patriarchal grip; second, the Son; the third, you will receive at the Veil."

Whilst these ceremonies were enacted, I heard a noise, when looking round I beheld a flaming sword come flourishing in at the door, near the tree of life. It had a singular appearance, and looked like fire. After going through other ceremonies, we were cast out of the Garden, into another room, representing this world, the only light we had came through the canvass, which separated one room from the other. The Devil came in to tempt us with a vessel of wine; (as it was called, I did not taste it.) He was singing a vulgar, obscene song; he handed the wine all around, saying "this is my kingdom; here you may eat, drink, and be merry." He strutted about, singing; some one came in and tried to get the signs. Soon, another came with the Gospel, and began to preach; the Devil contending with him for some time; a knocking was heard at the door, upon which the teacher went to the door, and appeared to be listening; he returned and said, "Peter has given me the Keys of the Kingdom, which is to be set up in the last days." Then the Devil began to rage, and was cast out, and he left the room *hissing*. Soon after this our robes, caps and shoes were brought; the men wore shirts over a pair of white pants or drawers, and had no other clothing until our robes, &c. were brought—liuen caps for the men, and muslin caps for the women. We were then ordered into another room, which was called the *terrestrial kingdom*, and there say after our Teacher what he said. So far as my memory serves me, he began by saying "I swear, I will sustain the *Bible* and the *Book of Mormon*; the Book of doctrine and covenants.—I will not disclose any thing here made known.—*I will avenge my brother's blood in every possi-*

ble way." To the men the Teacher said, "I will not touch a daughter of Adam unless she be given me of the Lord;" then to the women, "I will not have any other man but my husband." The men and women were told to hold up their hands. It seemed so frivolous to me, I did not raise my hand; as I had no husband I thought it altogether unnecessary. The teacher came to me apparently frightened, and said "Sister, you did not raise your hand." I smiled and raised my hand, but wondered at his appearance. I have since been informed it would be death to resist.* Our shoes and loose clothing were carried to the upper part of the Hall; we could not obtain them without going through; there was no way to escape; if any one should attempt it, they would be met by *Brigham's Holy Ghost*, I suppose, which one of their Elders told me "was a man standing at the door to knock them in the head with a mallet, if they attempted to escape."

We were to hold up the heads of the Church, and obey them in *all things*, and at *all times*. We then held up both hands above the head, and placed our right hand under the left ear, drew it across the throat, the left hand was placed to the right shoulder, then drawn across the breast, and the right hand suddenly thrust down the right side. We then raised our hands again, and were taught how to pray. This ceremony concluded, we proceeded singly to the veil, (which is a large sheet separating us from the upper part of the hall, having five holes in it—two for the eyes, one for the mouth, and two for the arms,) the person representing the *Lord* is on the other side of the veil, to take the signs and converse with us. Our Instructor tells us how to answer. Then the Lord asks for the signs; we give them; our new name is whispered in his ear; he then whispers the third name of the Patriarchal Grip in our ear, viz:— "*Marrow in the bones, Strength in the sinews, and virtue in the loins throughout all generations.*" This being over, our Instructor knocked at the door, which was partly opened by this Lord, who asked "what is wanting?" The Instructor answered "a Candidate is ready to enter;" he says, "take off your robe and put it on the right shoulder; every thing appears wrong end foremost in the other world. Take off your shoes, "the place on which you stand is Holy Ground." A motion being made, we enter the place representing "the Celestial Kingdom;" we obtain our other clothes, and go out a different way to our homes.

PART SECOND.

The reader would probably like to know what my views and feelings were, while going through such *impious, blasphemous and indecent* ceremonies. I was shocked at the conversation of Kimball and others, although their language was studiously guarded in my presence; and I feared to show my displeasure openly, lest evil come of it. When in the Temple at Nauvoo, every thing appears so novel and strange, as to bewilder and confuse almost all who go through the *mockery* of an *Endowment*. It was so with me, and I have been so informed by others.—Many there are who would gladly testify to the truth of the foregoing statements, but are deterred from a slavish fear, or a dread of personal violence; yet, there are

*Mrs. Kimball came home from the Temple one day, and said to me, "I have been very scared to day. There was a woman going through, she was obstinate, and would not say she would obey her husband in all things, for he wanted to go to the West, to California; but they took her out, and told her the consequences. She came back and went through; I was very glad indeed." Then I saw why the man seemed so when I did not hold up my hand.

sufficient persons, not under such restraint, ready to prove such allegations as have been, or may hereafter be made respecting such consummate hypocrites.—My motto is, “nothing extenuate, or set down aught in malice.”

After going through the ridiculous farce of Endowment, Mr. Kimball came to the room; some other persons were then present; he, K., asked if we understood the signs, and was answered, “we did not.” He explained them by placing his right thumb under the left ear, and drawing across his throat to the right ear, said, “This means, you will have your throat cut from ear to ear, if you divulge any thing you have seen or heard in the Temple.” He then drew his left hand across his breast, saying, “This signifies you must have your heart taken out,” and immediately thrust his right arm down the right side, but did not explain. (I afterwards learned it signified the ripping open of the bowels, tearing out the entrails, and the mangled body to be thrown into the river. “Are not these hard sayings?” said he, “you are *bound to obey* the Heads of the Church; avenge the blood of your brethren every way possible, and strive to build up the Kingdom; if you do not, you must suffer the penalties before mentioned. These things are not to be written, therefore it is necessary for all who have been through the Temple to meet in quorum, in order to become familiar with the signs and tokens, because they are the Keys of the Priesthood, in this the SEVENTH DISPENSATION. Without them you cannot learn the mysteries of the Kingdom, and these Keys cannot be received without an Oath.”

Afterwards I was sent for, and went to the Temple, to assist in making a covering for the Altar, to be used at the ceremony of the second part of the Endowment. While there, one of the Twelve, KIMBALL, came into the room where I was; the other women having left the room a few minutes. Kimball drew a chair toward me, seated himself, and said, “How do you feel now, sister, about matters?” I replied, “I have no evidence it is right.” He said, “It is all right, I feel right toward you, and so does my wife; and when this Altar is done, the sealing will commence; my wife will come forward and give you to me, and all will be right, for she likes you, and will choose you for her associate. I shall take you to the West in the first company; you will always abide in my family, which will be a great blessing to you. *I have a number of women, but do not lodge with all; the probability is I shall with you.*” All this was said, and I had no opportunity of replying, for the door was opened, and one of the women came in. Kimball arose and went out. (I had been previously selected to be one of Kimball’s wives.)

From the time Mrs. Cobb first introduced the subject of Plurality of Wives, until the time of which I am now writing, my mind was unsettled about it; for they had so much Scripture intermixed, and interpreted in such manner to make it appear right, it was almost impossible to refute their arguments; besides they professed *immediate revelation* from Heaven, and a *commandment from God to take wives*. But there was an article in the doctrines of the Church, that every person should have an evidence for him or herself, which article I ever claimed as my right; and when any thing was said to me on this subject, my answer was—“I have not the evidence that it is right for me.” But things were approaching to a crisis. I was troubled in mind, because I must soon say yea or nay to Kimball or some of his myrmidons. Had they not claimed what is before stated, viz: an immediate revelation, and that by an Angel, I should not have hesitated to have said as I did at first, “*It is the doctrine of the Devil.*”

My spirits became depressed, lest these things should be as they represented them ; and if I said *ay*, I might be found raising my voice against the Lord's Anointed, which to my mind was no small thing.

In conversation with Kimball afterwards on this subject, he evaded my questions, turned the conversation upon something else ; I therefore wrote a letter, addressed to him, explaining my views, and expected an answer, but none has been received from that day to this. I know not of any letters being written by any of the Apostles on this subject (since the notorious letter to Nancy Rigdon.) For fear of further exposure, Kimball probably thought by not writing, my mind would be troubled, thereby giving him the advantage over me. His silence caused me still further to doubt, for had they received such a commandment of such importance as the salvation of my own soul, and that of all my ancestors, it was their duty, as servants of the Most High, to have informed me. I had left Kimball's house, but lived in the neighborhood. About three weeks after I had sent the letter, I went to Kimball's house to work, when K. said, " Sister, how do you feel about matters now ? You do not feel so well since you sent me *that letter*." I replied, " You are mistaken, it relieved my mind, and I feel much better." No more was said at that time, for others were in the room.

I believe it was the Will of God, that I should remain in a state of uncertainty, for wise purposes, only known to Himself. At this time I lived in the house with one of my former acquaintances, there being but herself and two small children. I thought to pass the summer with her, because the Twelve, and the others, (against whom the inhabitants of the neighboring towns were so enraged,) were going away. I did not then apprehend any danger ; but before many days I felt it not safe for me, even in Nauvoo. My furniture was yet at St. Louis ; it was consigned to one man, in common with other's furniture, and I thought it best to go and see about it, lest there should be any difficulty. I kept my own counsel, and said not a word until a few days previous to my departure ; and then, as I thought, only to a few friends. When it became known that I was about to go, Mrs. Cobb came to see me. She seemed troubled, and asked to see me alone. I went with her into another room ; she said " I have come with the word of the Lord, and do not resist counsel, sister ; if you do, you know not what you will lose." I replied, " I shall resist such counsel, which does not suit me." She said, " I have come to beg of you, not to leave this place, without having your full Endowment." I said, " I have *no one* to go through with." She named Kimball, Brigham Young, and a number of others ; but to each of these I objected. She asked, " is there no one you will take ?" I answered, " no, if I cannot be saved without, I will be damned ; therefore you need say no more." She asked me to call on her before I went away ; and frequent enquiries weremade, to ascertain the exact time and manner of my going. I went away *without their knowledge*, and from what I have since learned, *without their consent* ; for it is my firm opinion, had they known my exact departure, means would have been used to way-lay, or otherwise maltreat me, in order to prevent my escape. But a snow storm was providentially the means of my deliverance. I arrived safely at St. Louis ; after staying there less than a month, Mrs. Cobb made her appearance at my house. She said to me, " you missed a good chance ; one of the Brethren and his wife were going to Warsaw to take the Boat ; they would have carried you for nothing, and saved expense ; but you went away so privately, they did not know you

were going until the night before you left." She continued, "I hastened early in the morning to see you, but you were gone." I have no doubt, this was a plan and a snare to entrap me; because these persons of whom she spoke, remained in Nauvoo for some length of time after I left. Her language opened my eyes, to see what a wonderful and narrow escape I had made; and I could look back and see many times, my life had been in danger—for some things seemed mysterious. When Mrs. Cobb called to see me, in St. Louis, she brought another woman with her, and I did not care to say much. They talked of those glorious things, (the spiritual wife doctrine.) The woman thought it was *Spiritual*, nothing literal but the ceremony, &c. After hearing them some time, I said, "In my opinion, it is damnable heresy and the doctrine of Devils." They were both speechless for some time. News was brought me at St. Louis, stating a letter had been received at *Boston* from *Nauvoo* in which I was called an *apostate*. This was done to prevent any influence I might have had amongst them, on my return. They threatened to excommunicate any member who visited, talked, or listened to, or with an apostate; because such, they say, are *unworthy of belief*.

A small pamphlet, called a *CIRCULAR*, was sent out through the Eastern and Middle States, warning the churches (among other things) to guard against those who had left them; telling them "not to spend an hour in talking or hearing self-righteous hypocrites retail slander, or foolish tales respecting the Brethren, who have to suffer every reproach and danger. Give them no place nor quarter among you." And this is the way they dupe their members.

Since the deaths of Joseph and Hiram, all classes of Mormons profess to carry out Joseph's measures. What were they? 1st. *DOMINION OVER THE WHOLE WORLD*. In a revelation which he professed to have received immediately from Heaven for the Elders, after giving them many commandments, he saith, "for with you, saith the Lord Almighty, will I rend their kingdoms." It is their design to bring this about, according to the accounts given by Mr. Bennett, and many others, by *poisoning the wells, the food, and the drink*, of all dissenters, apostates, and all enemies of Zion. In short, it is, to *destroy by fire and sword*, all the opponents of Mormonism. (I shall give some further account of this revelation, after showing some of Joseph's measures.)

2d. *TRAINING THE INDIANS, AND TEACHING THEM* that the Book of Mormon is a record of their Fathers; they are the remnant of Jacob mentioned in Micah, chap. v. verse 8. "Who shall be among the people, as a Lion among the beasts of the forest, and as a young Lion, among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver."

3d. *THE PLURALITY OF WIVES, AND THEIR COVENANTS*. This is elsewhere spoken of.

4th. *ENDOWMENTS AND SECRET LODGES; oaths, signs, and pass-words, with Indians, and their Agents*. By these means, they teach the Mormons with their allies, (the Indians,) will take the kingdoms of the earth, and possess them forever.

Other measures, there were, to which I may hereafter allude, particularly the *ORGANIZATION OF THE DANITE BAND, ORDER LODGES, DESTROYING ANGELS, &c.*; some of which are mentioned in General John C. Bennett's *Mormonism Exposed*; from which I intend to make some extracts: also, from some authentic documents, now in the possession of the writer.

Extract from the Testimony of Thomas B. March, sworn to and subscribed before Henry Jacobs, Esq., J. P. Richmond, Missouri, Oct. 24th, 1838, corroborated by Orson Hyde and seven other members. March being at the time of his dissenting, the President of the twelve Apostles, and Hyde, one of the Twelve. After stating several cases of Incendiarism and Robbery committed by the Band, he proceeds :

“ They have among them a company, consisting of all that are considered *true Mormons*, called the DANITES, who have taken an oath to support the heads of the Church, *in all things that they say or do, WHETHER RIGHT OR WRONG.* The Prophet inculcates the notion, and it is believed by every true Mormon, that *Smith's Prophecies are superior to the law of the land.* I have heard the Prophet say, that he should yet *tread down his enemies, and walk over their dead bodies* ; that if he was not let alone, he would be a *second Mahomet* to this generation, and that *he would make it one gore of blood from the Rocky Mountains to the Atlantic Ocean* ; that like Mahomet, whose motto, in treating for peace, was the ‘ *the Alcoran or the Sword* ;’ so should it be eventually with us, ‘ *JOSEPH SMITH OR THE SWORD.*’ ”

ORSON HYDE makes affidavit, viz :—“ The most of the foregoing statements of Thomas B. March, I know to be true ; the remainder I believe to be true.”

Yet this same Apostle, Orson Hyde, is in full fellowship with this DANITE Band, and countenances by his presence, the conduct and language before-mentioned.

JOHN CORBILL, in evidence given before Judge King, says :—“ Joseph Smith said, if the people would let us alone, we would preach the gospel to them in peace ; but if they came on us to molest us, we would establish our religion by the sword ; and that he would become to this generation A SECOND MAHOMET, &c.”

“ JAMES C. OWENS, in evidence given as above, swore, he heard Smith say to the Mormon troops, (on the arrival of the State militia, to quell disturbances,) that they were a DAMNED SET, and God should damn them, *so help him Jesus Christ* ; that he meant to go on them as he had begun, and take his own course, and KILL and DESTROY,” &c.

The reader will perceive by the foregoing affidavits what were some of Smith's measures. Hundreds of certificates can easily be had, for asking, each tending to substantiate the truth of the above ; but before I describe *Order* (rather DISORDER LODGE, it would be well for every candid person to enquire,—Can these things be ? If they are one half so bad as represented, it is high time for our nation, and the whole world, to wake up from their lethargy ; exert an influence to put down this worse than *Papal Hierarchy*, lest we be overtaken, and treated worse than *Christians ever were, in the bloodiest days of the Spanish Inquisition.* Then bear in mind, the second measure : TRAINING THE INDIANS, teaching them to join in a Crusade for the avowed purpose of exterminating Christianity. What did not our forefathers suffer, when contending against unskilled and undisciplined Indians ? And think you we shall suffer less, when the Indians shall be instructed, and furnished with fire-arms and ammunition, trained to the arts of war, and taught to believe, that all persons, not Mormons were their natural enemies ; that it would be honorable to destroy them, &c. Lest any person should doubt this being their object, I make an extract of a letter from J. C. Phelps of Boston. He says :—

“ In conversation with PARLEY P. PRATT, one of the TWELVE, he informed me, the Church had numerous bodies of Indians, under tuition for a number of years ; teaching them among other things, that if they would obey the Church in all things, the Church would assist them in regaining their lands from the United States Government, &c. I have often heard Micah, chap. v. ver. 8, (before quoted) cited, as applicable to this subject, viz :—the remnant of *Jacob*, being the remnant of *Indians*, and that the Indians are taught to fulfil this prophecy. Pratt said a number of tribes were then ready, at a moment's warning, to take up arms against the U. S. Government, at a given signal from the Twelve,” &c.

What a disclosure? How astonishing that such men as Young, Kimball, Pratt, and others, should unblushingly avow such diabolical designs. If we ever have another Indian war, and the writer expects it speedily; unless prompt and decisive measures by General Government be adopted; if the war whoop be sounded in our ears, the tomahawk and scalping knife brandished in our presence; upon whom will this awful responsibility rest? The supine, incredulous, and slothful; upon those who preach "Peace, peace, when there is no peace." Oh! for the pen of a Jeremiah! May God avert the threatening danger.

In further confirmation of what is before stated, I make another extract of a letter received from Mr. John Hardy, of Boston, who says:—I can freely testify, I have heard John E. Page, Erastus Snow, Brigham Young, and several others frankly state, they had a number of large tribes of Indians, in such a state of instruction and drill, who could be brought into the field against the U. States. at a moment's warning; and they intended to do so, as soon as the Church was strong enough to commence hostilities," &c. Is it not time for us, in view of these things, to prevent the Mormons bringing upon us an Indian, and a civil, or uncivil war.

Since writing my remarks respecting the Endowment, the first part of which I endeavored to explain, a friend has kindly given me some additional information, in regard to the second part; who says, "the ceremonies of *Order Lodge*, as described in Gen. J. C. Bennett's book, are the same as the second part of the Endowment, when its worst parts are erased—for some of the obligations Bennett did not tell. if he knew." I now quote the oath or obligation administered to each candidate, on his admission to *Order Lodge*, by the Grand Master, or his representative. The candidate kneeling at the Altar, as set forth by Bennett:—

"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 upbuilding of his kingdom on earth, according to his revealed will. I furthermore promise and swear that I will regard the First President of the Church of Jesus Christ of Latter Day Saints, as the supreme head of the Church on earth, and obey him 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 IS GIVEN ME OF THE LORD*. I furthermore promise and swear, that no Gentile shall ever be admitted to the secrets of this holy institution, or participate in its blessings. I furthermore promise and swear, that I will assist the *Daughter of Zion* in the utter destruction of apostates, and that I will assist in setting 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.*"

If the contemptible mummery of the affair did not render it a ridiculous farce, it would merit, for its atrocity, the deepest execration of all good men and patriotic citizens; besides, it has a very strong pernicious influence, for many of the members feel solemnly bound by their oaths to *execute to the letter* whatever the President may take into his head to command, whether it be treason, murder, arson, or robbery. Here is a case in point. About the time the Smiths were shot, as I have been informed, there were two or three tribes of Indians all ready to go through, avengè; and destroy the people of Carthage; they only waited for the word of command from the Church, which was delayed while they remained in Nauvoo;

and the Indians were prevented from committing pillage, devastation, and bloodshed, for that time, and probably will be restrained until the Twelve think they have arrived at the place mentioned in Isaiah, ch. 26. ver 20, which is professedly understood by them literally; where they can hide in the Secret Chambers, in the midst of mountains, "until the indignation of the Lord be overpast."

A paper published by the Mormons, at Nauvoo, entitled, *TIMES AND SEASONS*, for Oct. 1st., 1844, contains what purports to be a *Revelation to Joseph Smith and six Elders*, (of which the reader will bear in mind, former mention was made.) After enumerating the duties for each to perform, particularly in what manner the moneys should be transmitted to the Bishop in Zion, there to be consecrated to the use of the Church, &c. It concludes by directing the Bishop, as follows:

"Nevertheless, let the Bishop go unto the city of New York, and also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which awaits them if they do reject these things; for if they do reject these things the hour of their judgment is nigh; and their house shall be left to them desolate. Let him trust in me, and he shall not be confounded; and an hair of his head shall not fall to the ground unnoticed. And verily, I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days; for with you saith the Lord Almighty, I will rend their Kingdoms," &c.

What means such nonsense as the above, unless the Mormons themselves are to become the willing tools of the leaders, and ready to carry out such plans as may be concocted in "*Order Lodges*," "*Daughters of Zion*," or "*Destroying Angels in Conclave*," are these Apostles, (falsely so called,) to send forth their Bulls and Anathemas to the Faithful; commanding them everywhere to obtain from the weak, and simple minded, all the money and other valuables they possibly can, in every way imaginable, under the plausible pretext, "that money was wanted to help the poor Mormons, and build the Temple," &c.; and in case of refusal, threatened, and told they would not enjoy their property long. Was ever any heresy taught in the Romish Church, half so damnable? Let the hundreds of honest, but misguided dupes answer the question. Several cases occur to my mind, in which I was a witness, one or two of which I will relate. While the writer was at Nauvoo, *Kimball* came into the room and said "I have been to *Ruth* and *Abigail*, and have got all their money; that is the way to save folks." I asked "Why so?" He replied, "when folks come to Nauvoo, having money by them, if any thing happens which does not suit them, they will go off, but if we get their money, they cannot go and we save them." At another time *Kimball* boasted of an exploit he had just performed, having been more successful than his fellows. He said—"I have been to an *old maid* and obtained *all* her money; a number have tried to get it, but without success; but when she took out her purse to count the money and let me have it, she wept, and tears fell upon it while counting." He laughed during this recital. Whether the *old maid* ever received anything for her money, I have no means of knowing, at present; but *Ruth* and *Abigail* were obliged to go to St. Louis, and work in families. Many such cases might be told and readily proved; but as *honesty* is not a very essential article of Mormon Faith, I leave this subject for the present.

I mentioned a Circular had been issued, and extensively circulated among the Saints, stating, "The brethren have to suffer every reproach and danger for righteousness' sake." It is probable *David* suffered reproach (for taking *Bath-sheba* and *Abigail* for his wives,) when *Nathan* reproached him by saying, "Thou art the man." Such language, and in such terms, used by the prophet *Nathan* to *Brigham Young* or his tools, would be enough to arouse the whole Mormon Fraternity, because their "craft is in danger." I have marked a few passages of this precious Circular, for present and future use.

J. C. Little says,—“ I am responsible to the First Presidency, and if I abuse the responsible trust, I expect to meet my just deserts.” Query, from whom? It will be *Little* enough. Says this *Little* ruling Bishop,—“ We are in hopes to be able to get some assistance from the Government, and for this purpose I propose to visit Washington, &c.” Is it for the purpose of raising funds for ammunition and arms to equip the Indians, whom you and your confederates in guilt have been striving to render as infamous as yourselves? Or do you wish to “ spy out the nakedness of the land,” to take advantage of the Gentiles, according to your *Oath* in ORDER LODGE? *Little* continues:—“ And we would hope that the General Government might stretch out its iron arm of power, and protect us in our *new* homes.” Right. I hope, (and so so does every honest heart, who loves his country,) the General Government will stretch out its iron arm, and protect us in our *old* homes. Why need you call on our Government for assistance and protection, when you so vauntingly boast, “ We owe no allegiance, and can protect ourselves?” You say,—“ I learned in New York from a gentleman, &c., that our Father, the President would be glad to give us two millions,” &c. The gentleman was only joking a *Little*; no doubt, the President would like to have two millions to give. “ We hope and ever pray, that his Excellency and Congress will take into consideration this matter, and make us an appropriation, or a loan of fifty thousand dollars, or more. We shall in the space of a few years, be able to replace it with interest.” Yes, you would repay it, with ingratitude; like the *Viper in the Fable*, bite the hand which cherished and sustained you. “ Full six thousand have received their *endowments* in the Temple of God at Nauvoo, &c.” And what is the endowment here spoken of, but a repetition of *horrid Oaths, Blasphemy*, and other immoralities, as mentioned in my description of Order Lodge, whereby the members swear to avenge the blood of the brethren, &c. “ Let the Saints and the whole world understand that the blood of *Joseph* and *Hiram* still remains unatoned for, &c.” What meaneth this quotation? Do the public understand it? It is well understood by the *Faithful* Mormons; also by many who have rejected their abominations, and have come out from among them; the Mormons teach that this Nation, and the whole world are guilty of the murder of those men, whose blood must be avenged in every possible way; whether by fire, sword, contagion, poisoning, or in any other manner, whereby the perpetrator evades the law.

PART THIRD.

I received a letter from a gentleman in Boston, in which he says, “ While the Mormon Delegates were at Washington negotiating with the President for assistance, to aid them to emigrate to California, aid was

granted, a Battalion of Mormons were armed, equipped and transferred, at the expense of Government, to California, (just where they wanted to go,) and after six months service, allowed to "retain their arms, equipments, &c., to defend themselves against English emigrants and Indians, &c. At the same time these negotiations were pending, a copy of a Mormon periodical, published in England, entitled the "Millennium Star," was put into my hands, containing among other things, a petition to Her Most Gracious Majesty to assist her most Loyal Mormon subjects in emigrating to California, assigning as one reason why they should be urgent in this matter, that the people of the United States were fast emigrating there, and it was highly important, that Her Majesty, in order to maintain a preponderance in the Californias against the U. States, should assist her most Loyal subjects of the Mormon Church in going there." Whether the Queen was as easily duped as President Polk, and yielded to their demands or not, I cannot say; but such abominable hypocrisy, and traitorous proceedings, should be held up to the light of this people. Asking assistance from two Governments at the same time, to enable them to emigrate to a certain place, for the purpose of assisting each Government against the other in securing that place; after they should arrive there; such hypocrisy and double dealing are characteristic, and well worthy the Mormon faith. But is it any worse for the common people to act so duplicitly, when they are taught so to do by the Elders, than it is for Brigham Young, Kimball, Snow, Pratt, and a number of other Mormon leaders, to despoil their neighbor's goods, and then boast of their daring exploits?

I was at a meeting in Nauvoo when Brigham Young came in; he cursed the whole Nation, saying, "They call us *Bogus*; but they are all *Bogus*, every one in office, from the President down, and I say *curse* them, and they shall be cursed. He then urged the people to get ready, and leave this ungodly Nation, for it will not be three years before this Nation will experience such trouble as they never knew before," &c. This same Brigham Young, after cursing the whole Nation, from the President down, had the unblushing effrontery to recommend his people to apply to this *cursed* Government, for pecuniary assistance; also for arms and ammunition, the better to conceal their real designs; which is, to destroy our Government, and set up one of their own in its stead. It may be said, when *Brigham cursed* the Nation, he was *Young* when he did so. Is there any evidence to show, he is "wiser and better, as time wears away." And is he not the most hardened, cool, calculating knave and polygamist, Young Brigham, at present, known to the world in general, and to the Mormons in particular? Why does he ask assistance from an earthly power, when their Elders teach, "they have all power both in Heaven, Earth and Hell;" then why not use it, and not be dependent on others?

One of the Apostles said in my hearing, *he held the keys of Heaven and Hell; those he bound on Earth, were bound in Heaven; and those he loosed on Earth, were loosed in Heaven.*—Yet such men call for earthly aid. What will the Pope of Rome say to such doctrines? Can such men take possession of the Chair of St. Peter, without first deposing the Roman Pontiff? Let the Catholics answer. When Brigham Young cursed the Nation in the Temple at Nauvoo, he spoke very vehemently, and with much boldness. He described the sufferings and privations the people must and should undergo, in such manner, which led me to suspect these sufferings and privations were to be directly or indirectly caused by his willing tools, the *Danites*, referred to in a former part of this work.

Some time after the Nauvoo Expositor press was destroyed by order of Smith, one of their members said, "If they had done as they were told, they would never have been found out; for if those whom Joseph sent to shoot Governor Boggs, had gone according to his instructions the Governor would have been killed immediately, but now he is suffering from the shot, which is far better; for had he been killed outright, he would not have suffered as he now does."

We now come to the second part of the *Endowment*, which is still more wicked and impious than anything preceding, if it be possible. This is called "*the Sealing*;" the Order of the *Celestial Kingdom*. In this part, the Twelve are commanded to take a plurality of wives; but lay-members are only allowed to take to themselves wives with the consent of the Twelve. Here they seal up men, women and children to eternal life, as they term it. Men with their wives and families are sealed up to the Twelve as children, and are bound by solemn Oaths to obey their Parents (the Twelve) in all things, forever. They never become of age, but are subject to the Apostles, as Christ is to the Father.

At Nauvoo, I repeatedly heard it said, "When we arrive in the wilderness, where the law of the Lord can be executed, then the children who will not obey their parents, will be taken out of the Camp, and stoned to death." Did the people know under what bonds and penalties they brought themselves, by this sealing, very few, if any, but the most *vicious* and *depraved*, would consent to be sealed. But it is wrapt so much in mystery, that many submit to its obligations from motives of curiosity, who afterward view them with abhorrence. I saw the sealing ceremony performed on Kimball's lawful family, but should not be allowed to see the sealing of his adopted wives or children.

Mrs. Kimball told me her husband had then forty adopted children, who are bound to obey their parents in *all* things. —If Kimball chooses to take the wife of one of the sons, they must submit without murmuring, for they are bound by oath to obey forever. If Kimball commands one of the sons to take an Indian Squaw to wife, (to bring about the wonderful work of making the Indians a "white and delightful people," as predicted in the Book of Mormon,) he must do so, or incur the penalty of their law.

The TWELVE took Joseph's wives after his death. Kimball and Young took most of them; the daughter of Kimball was one of Joseph's wives. I heard her say to her mother, "I will never be sealed to my Father, (meaning as a wife) and I would never have been sealed (married) to Joseph, had I known it was any thing more than ceremony. I was young, and they deceived me, by saying the salvation of our whole family depended on it. I say again, I will never be sealed to my Father; no, I will sooner be damned and go to hell, if I must. Neither will I be sealed to Brigham Young." The Apostles said they only took Joseph's wives to raise up children, carry them through to the next world, there deliver them up to him, by so doing they should gain his approbation, &c.

Their manner of receiving revelations is somewhat singular; if an Apostle hears anything said, or a dream be told, which pleases him, he goes into the quorum of the Twelve, who take counsel upon it; if it suits them, straightway a revelation is promulgated, because, say they, "The voice of the Twelve is the voice of the Church, and the voice of the Church is the word of God." This is one of their ways; but they profess to receive their revelations through the *Urim* and *Thummim* which had been

restored to them together with the Book of Mormon. I have seen one of theirs, for they have a number. This appeared like a piece of dark soapstone about four inches long, one and a half inch wide, and quarter of an inch thick, and a small hole through it near each end. In ancient times there were Wizards and Witches, who peeped and muttered; but the modern Mormons exceed them in wickedness—they have their Seers, Soothsayers, and Fortune Tellers, who look boldly, and speak loudly only to the Faithful; but to the Gentiles they peep and mutter. I went to Nauvoo for instruction; by adopting their creed which says, "mind your own business, and keep your tongue still," I was doubtless enabled to learn much more than I otherwise should have done in the space of about four months.

By the aid of their dangerous arts, they so ensnare young women, that it is difficult to tell where this will end.—They control their followers so much, they dare not disobey; they are taught to look up to the Apostles as Gods, and that whatever they say, is to be received as truth, because it is only by and through them, the truth can be received.

I heard a woman say after she was sealed, (married to one of the Twelve,) "I cannot pray as I used to do, it seems as if I must pray to my latter husband; I told him so, and he said that was right, for he was my Saviour." I thought while she was speaking, this was strange doctrine, for they call their husbands, their Lords and Masters. One of those women said to me, "I hope you will have a Lord and Master before many days." She laid a snare for me, but through the mercy of God, I escaped. Many young and inexperienced women have been enticed away, by women, chosen for the purpose of furnishing brides for their Lords. The papers state, their winter quarters are fenced in with pickets, &c. Why is it so fenced? Not to keep away Indians—because they are allies—and a picket fence is weak security against wild beasts. They may make what excuse they please for these barricades to satisfy the sleepy headed Gentiles, as they term the people, who are not of them; but I am not so easily satisfied, for I am firmly persuaded, if any person could escape from such duress, such person would risk any perils from wild beasts, believing the wild beasts of the forest less dangerous to society, than the tame beasts at winter quarters, and they could a "tale unfold" which would put mine in the shade, because one half of their atrocities has never yet been told. The Mormons say they have been wrongly dealt by, compelled to leave Nauvoo, &c. What was the cause of their misfortunes and hardships? They committed all manner of outrages upon peaceable, unoffending citizens, such as murder, robbery and treason, under the assumed, hypocritical sanction of Religion; and when the arm of the Law was resorted to, the Mormons ridiculed it, and employed men to assassinate the Governor who undertook to enforce the Law. Their wickedness became more atrocious, until the people, (whose persons and property were in danger) arose in the majesty of Right, and compelled the wretches to leave the place. Had the Mormons gained the ascendancy, far different would have been the result. To some, they said, on condition they would leave in the spring of 1846, all were pacified; but when speaking to the common people at Nauvoo, they said it was a revelation from God, they should journey into the wilderness in order that this passage of Scripture might be fulfilled. "The Church shall come up out of the wilderness, terrible as an army with banners." It was said, there was Church property enough to fit all out; but

when the Twelve and their associates went, they managed to take most of the property, and secured the rest; leaving those behind to help themselves, if they could. Now they endeavor to obtain money under the pretence of alleviating the distress of their suffering brethren; I doubt if they receive one farthing benefit from all which has been collected.

I have known the Elders go round, stating different reasons to obtain money, which has been used by them, without being questioned. Once, some Elders came for money to enable them to finish the Temple, saying, "The house must be done by a given time, otherwise the Lord would reject them." Much money was given them, and one of the Elders paid the passage of his concubine to Nauvoo. They have taken every possible means to obtain money from the unsuspecting public, both fraudulently, and by borrowing from those they never intended to repay; and when civilly asked for payment, have treated their creditors with contumely;—and after all this, not a word must be said against the Elders, especially the Twelve; for I have heard an Elder say in public meetings, both in Boston and Salem, "that the TWELVE *could not sin*." Are not these dangerous men, and dangerous doctrines to be promulgated in a Christian country, more fatal to a Republic than the Church of Rome?

The Mormons have Captains of tens, fiftens, twenties, &c., bound under such oaths as are mentioned in my description of Order Lodge, to go and do, whatever and whenever their Leader shall direct; by referring to the *Times and Seasons* before mentioned, great judgments have been pronounced against Albany, New York and Boston, which they calculate shall come upon the people as a thief in the night. Elder Nickerson told me the Indians would come here, houses would be rifled, women ravished, and none should hinder; one should chase a thousand, and two put ten thousand to flight, for these were the people spoken of in Scripture, who should become so mighty; but do not you tell this, for we are accused of teaching the Indians already, &c. Then, I thought him an enthusiast, but since, I have had a good opportunity of proving many things true, which at that time appeared to be enthusiasm, or jesting. In the summer of 1847, I was visiting at a house when a person came in, (who was from the advanced party of the Mormon Camp, then above the Council Bluffs,) to see some of their old acquaintances. I asked if they were troubled with the Indians; the answer was, "No; we have teachers and interpreters in all the tribes; and the Chiefs are all reconciled to us; but some are unruly, whom the Chiefs cannot govern, for there are unruly persons amongst all classes of people; I will state a circumstance. There was a tribe a little above us; our location was not so good as theirs, and the Chief gave us an invitation to come to their settlement. We went; and while there, some of those unruly ones came and killed one of our cattle; the Chief ordered the man to be whipped; he was then knocked about until they beat out one of his eyes; his poney was then shot before him; this served as a lesson for all the rest; we were not troubled any more." Had the person known I had been a Mormon, I could not have learned what is here stated. There are thousands of honest, well meaning Mormons, who know what I have written is true, in substance; but who probably never gave the subject one moment's serious consideration, leaving such matters to be discussed by the Apostles and Elders, as if it did not concern them. The leaders are a selfish, vain-glorious set, and more to be dreaded than a band of pirates, because people are deceived by their great pretensions to piety, under the most sacred garb of the Priesthood, while they trample under foot the laws of God and man.

Some people say, the doctrine of the Mormons is so preposterous, that it cannot possibly extend beyond the present generation; that education will serve to convince the rising generation of Mormon fallacy. Would to God it might be so; but while we are educating our children on Christian principles, they are instilling worse than Pagan doctrines in the minds of their children. I give a specimen of Mormon Catechism.

Q. What has God been?

A. Like man.

Q. Who is Joseph Smith?

A. He is Jesus Christ's Brother.

Q. From whence is his authority?

A. From Heaven.

Q. What kind of success will he meet with?

A. Universal, over the whole world.

Q. Suppose the people try to hinder him?

A. They cannot do it, but will perish.

Q. When will the present forms of political and religious government come to an end?

A. In the present age.

I might go on and enumerate much more of their blasphemy, but a word to the wise is sufficient.

Since writing the foregoing, I have received a large number of testimonials, corroborating my statements, both eye and ear witnesses; some of whom, have kindly proffered their services and assistance to expose the vile machinations of their leaders; some of whom have been in Boston and Salem, Mass., soliciting money under pretence of helping the poor sufferers among them in the West; enlisting the sympathy of the public, by saying they had been driven from their homes wrongfully, which was the cause of much suffering, &c. If the people of Boston and Salem knew one half of their iniquities, nay, even the half of what the writer knows respecting Mormonism, they would look with distrust on such men, who represent a disorganizing faction, and who have been prowling round, and peeping into every thing they could, to serve unhallowed purposes. Elder Snow went to Salem one night, and left the next morning;—why did he not make his appearance like a man, and not go skulking away, like a thief in the night. I say, verily, there was a cause.

Many of the Mormon Elders have been heard to say in Salem, and elsewhere, that the time was coming, when the waters would be poisoned, and all who drank of them would die. I fear these things will be so, unless some unseen power (to me unknown) devise some plan to frustrate their designs. After what has been said, the awful scene of devastation and destruction is not portrayed, nor in my opinion can it be, if they are left to do as in their Councils they have determined. I have been informed they have with them a *War Machine*, that is designed to carry liquid fire, by which many may be destroyed as by lightning; and this is one way, they are to bring, or threaten they will bring, swift destruction on all opposed to them. Had the Mormons been a law abiding people, I think they would not have been driven from Missouri or Nauvoo, Ill.; but I am convinced by what I knew while at Nauvoo, and since my return, they have been compelled to go from place to place, in consequence of their evil deeds. When persons became dissatisfied with the conduct of Mormon leaders at Nauvoo, and intended to leave them, they dared not avow their intentions openly.

In conversation with J. C. Phelps and wife, I was told they packed their goods in the night, and left early the next morning; he dare not let it be known that he and his family were going, until they were ready to start, because his life was threatened, if he divulged some things said in his hearing, for he had heard the Mormons say, *they would be back in three years from 1846, take their lands again in Missouri and Illinois, backed up by the Indians.* In the year 1844, I heard Brigham Young say, "it will not be more than five years before the Gentiles (meaning all not Mormons) will come bowing and bending down to us, and be glad to carry our old shoes after us; but if the people of this nation knew what men we are, and our power, they would tremble." I have heard them say, they would be back within three years from 1846. When speaking of selling the Temple and other Church property, I disapproved of it, but one of the Twelve said, "If we can dispose of the whole, and obtain the money, it will aid us to go, and it will not be more than three years before we shall be back and possess our property again."

I have been told by many, that the Twelve said in 1844, it would not be more than ten years before they should have dominion, but they expected it in five years. In conclusion, I would exhort all who are not Mormons to stand aloof; and all who are among them, to think for themselves; for if Mormonism be true, there is no sin. The Elders are sent out to preach repentance, and the principles of the Gospel as set forth in the New Testament. If any further information be required, the saints are told to flee to Zion, where the servants of God are ready to wait upon them; but advise them in their flight, to take good fire arms and plenty of ammunition; curious weapons to take to Zion; Faith, was formerly the christian's shield. Many members have been duped and led along, by being told there were great things to be revealed. What were these great things? The reader will understand by referring to my description of the Endowment and Order Lodge for an answer; wherein they say, "they get the Keys of the Kingdom, and the knowledge of things which have been hidden from the foundation of the world. If they are the keys of any kingdom, it must be that of spiritual Babylon; and their *mysteries* are found (as described by St. John in the Revelations) with the Mother of Harlots, whose name was written on the forehead, MYSTERY, BABYLON. As others have said, so say I, "They have made lies their refuge, and under falsehood have they hid themselves."

I ask a candid perusal of what I have written, and submit it, with its imperfections to the public, hoping it will be attended with good to the whole people.

I herewith subjoin the following testimonials, most of which were voluntarily given, and many more might be obtained; but these will probably be sufficient to satisfy the public, how much my statements may be relied on.

LYNN, April 22d, 1848.

This is to certify, that I have seen and heard Mrs. CATHERINE LEWIS' account of the Endowment at the Temple in Nauvoo; her statements are true in every respect. Some things are wanting which I do not recollect distinctly enough to state correctly.

NANCY INGERSOLL.

BOSTON, April 22d, 1848.

This is to certify I have been acquainted with Mrs. CATHERINE LEWIS, several years, and know her to be a person of truth and veracity. She has given a true description of the *Endowment*, for I have been through the same.

EMILY T. BASTON.

BOSTON, April 22d, 1848.

Mrs. LEWIS,—In answer to your question, respecting the "*Plurality of Wives*," I know the doctrine was both taught and practised among that people, by the Twelve and all leading Mormons, which was one reason for their expulsion from Nauvoo; I know too, any person becoming dissatisfied, and determined to leave them, if they avowed that determination, did so at the *peril of their lives*.

I am yours, respectfully,

J. C. PHELPS.

LYNN, February 25th, 1848.

We, the undersigned, being well acquainted with Mrs. CATHERINE LEWIS of this town, have entire confidence in her integrity and truthfulness.

DANIEL PERLEY, M. D. and Wife,	LYDIA RICHARDS,
R. S. ROGERS, M. D.,	ISRAEL BUFFUM and Wife,
EDWARD CARROLL and Wife,	STEPHEN OLIVER,
JONATHAN BUFFUM and Wife,	WILLIAM D. THOMPSON,
TIMOTHY NEWHALL and Wife,	BENJAMIN T. RICHARDS,
ROBERT THOMPSON and Wife,	JOHN ALLEY, Jun., and Wife,
MARY R. NEWHALL,	SILVANUS NEWHALL and Wife.
ABIGAIL INGALLS,	

LYNN, April 22d, 1848.

This is to certify that we have been acquainted with Mrs. CATHERINE LEWIS, before she went to Nauvoo; we have lived in the same house together most of the time since her return,—believe her to be strictly honest in all her dealings, and place implicit confidence in her word.

ELIZA G. BETTON,
DANIEL BETTON,
CALVIN LOVERING and Wife.