

# MORMONISM EXPOSED

Or

## Crimes and Treason of the Mormon Church

By

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Independence, Missouri  
1933

A complete set of sheets of an old carbon reproduction of a typewriter copy of this work was sent to me by a long-time trusted friend. On the first sheet in the set were these words:

Since this book is out of print and this information needs to be known by Baptists and other evangelical people who would like to help Mormons to know the truth, we have produced this copy.

A search of the Library of Congress Catalogue revealed a number of books with the title, *Mormonism Exposed*, but none with this author. A Google search on the Internet showed that the work was listed on two sites connected with Mormonism. One indicated an earlier production in 1917 with no publisher, and a later production in 1933 published by Herald.

If it was a book it must have been a relatively small one, or maybe a booklet. The author refers to it as a pamphlet (see p. 26).

Since the work has been out of print for years and copies are not generally available, if available at all, we have decided it would be valuable to make it available in this form. My wife, DeLores, typed out the text seeking faithfully to reproduce what was on the faded and worn sheets. I then took the liberty to divide the work into more readable paragraphs and make a few minor corrections, mostly in spelling. I also added a table of contents. Otherwise the text has been left as it came to us. Since the copyright, if there ever was one, has lapsed, this reproduction should present no problems.

The friend who passed the material on to me wrote:

I was told when I received this information [*35 years ago*] that if the opposition became aware of it they would do anything humanly possible to prevent it from being passed on.

*John Hoeldtke*

FLAME MINISTRIES

November 2006

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## CHAPTER I

### MORMONISM IS A MENACE BY ITS CLAIMS

This is not an attack upon the individuals. [*Piece of book missing*] honest soul is his own. It is too sacred a thing for me or any other man to make light of. I may be profoundly convinced that he is wrong; he may be profoundly convinced that I am wrong. Nothing is gained by abuse or ridicule, much indeed is lost. But toleration must not wear blinders, or go about with lips sealed. When it does, it becomes cowardice.

It is necessary to discriminate. There is a difference between the man and the organization to which he belongs. To assail the government is not to impugn the private citizen.

I am not going to call in question the integrity of the masses of the Mormon people. I must be understood as dealing with a system, Mormonism as a cult, or religious body, touching the life, not only of the communities, but the nation. That is something of an entirely different complexion. I hold, and I will show in this pamphlet, that Mormonism, its claims, its teachings, its practices, is a menace to which as Americans, as patriots, and as Christians, we dare not be indifferent.

First of all, Mormonism is a piece of ecclesiastical machinery that has a system all its own. There is nothing to compare with it; the network of this system is thrown all over the world, with its greatest power in eleven western States.

The Mormon mind as [*piece gone*] theology runs to sexualism. It [*piece gone*] and shocking of the earth [*piece gone*] ideas. Back of its organization [*piece gone*] dominating all is [*piece gone*]. The claim is that when the priest [*piece gone*] God speaks. Here we are at the fountain head. The priest acts for God, and in the name of God. It is bluntly affirmed that "by possessing part of God's power, they are really part of God"; that when the priest speaks the will of God it is as though the angels were here to speak.

The supreme authority of the priesthood, by which the Lord Almighty governs his people, and by which he will govern the nations of the world, as the Mormon church insists, ramifies into all the relations of life. It extends to business and politics, to things industrial, civil and social as well as things spiritual. It maintains its ambassadors in the halls of Congress in Washington. Its high priests hold official positions in the Government, in brazen defiance of all who attempt to interfere with the manifestations of the will of the prophet.

Most people are aware of the case of the United States against Reed Smoot, one of the twelve Apostles of the Mormon church. Many people believe that Reed Smoot was tried for polygamy before the United States; the fact is, Smoot was tried for treason, and found guilty of treason. The Committee's report, denouncing the church for its teachings and practices of crime and treason, and denouncing Reed Smoot as a responsible member of an oath bound governing hierarchy, is the most impressive public document in our recent history. The verdict of the great committee was overturned in the Senate, and Reed Smoot remained in the national law-making body until the last presidential election, when another high priest was given the ambassadorship in the law-making body, exercising authority for his church over the American people, against whom he has covenanted an oath of vengeance; while Smoot was placed in a position of greater power for his church.

It is the desire of this work to tell, in brief, the evidence as the committee uncovered the truth; to epitomize the committee's startling report; to supplement these authoritative presentations by additional facts equally incontestable, to the end that the people of the country may know, for the first

time, how their dearest rights are being invaded by polygamous priests, and how the government is being dishonored to protect those priests.

Eighteen reputable citizens of the United States filed a charge with the President and members of the Senate against Reed Smoot, apostle of the Mormon church and senator from the state of Utah.

They did not charge him personally with the practice of polygamy. Perhaps they did not believe that he was a polygamist in practice. Perhaps, if they did believe he was, they knew that they could not prove the fact, since all the power of the United States cannot drag the evidence to light if the Mormon church has a particular desire for its concealment.

But there was a deeper reason for their making no attempt to prove that Reed Smoot was polygamous in practice. The House of Representatives had determined in the case of Brigham H. Roberts that no known polygamist could sit in Congress. Nothing could have been gained by trying out that issue once more, except possibly a personal victory over Smoot. And this, the protestants were not seeking.

They desired to have the Senate determine that no high official of the Mormon church—responsible for its teachings of polygamy; responsible for the maintenance of polygamous priests; responsible for innumerable Robertses and their polygamy; responsible for the treason of the Mormon church; responsible for the utter destruction of free government within the States which are under Mormon control; bound by solemn covenant to give his supreme allegiance to the church; and bound by oath to pray for God's vengeance upon the United States could sit in Congress to make laws for the republic which his church was seeking to destroy.

In effect, they charged Apostle Smoot with treason and they proved the charge.

They charged him with responsibility for polygamy, and they proved the charge.

They charged him with responsibility for violation of the treaty made between the United States Government and the Mormon Church, and they proved the charge.

In effect, they charged that he was not in any proper sense, and could not be, either senator or citizen to this Republic; because he was the ambassador from an alien and hostile kingdom. And they proved the charge.

The protest was filed with the Senate in 1903; and that filing was followed by disclosures of Mormon church perfidies, crimes, tyrannies, which set the whole nation aghast.

Upon the evidence, the senators, members of the committee—A MAJORITY—voted to exclude the apostle of the polygamous church. The committee report recited the evidence accurately, presented the constitutional conclusions, and recommended the adoption of this resolution; "RESOLVED", that Reed Smoot is not entitled to a seat in the Senate of the United States."

If the Senate had decided the issue promptly, Smoot would have been excluded by practically unanimous vote.

But delay was procured. And during that delay of more than three years the public consciousness was cleverly chloroformed. The appalling testimony was forgotten. Strong and well-informed senators went out; new senators (some of whom did not read the evidence) came in. All the political and financial power of the Mormon church and its allies was devoted to a misrepresentation of the case, and to a coaxing and coercion of senators.

To this day, the American people believe that the sole charge against Reed Smoot was the practice of polygamy; that such charge was carefully examined; that he was triumphantly vindicated; and that he was justly seated.

The fact is that the eighteen protestants did not charge Smoot with Polygamy: NO SUCH ISSUE WAS EVER TRIED BEFORE THE COMMITTEE, OR THE SENATE. Therefore there was no "triumphant vindication."

Upon the charges which were made and tried, recited above, Reed Smoot was found guilty by the Senate committee.

But the misrepresentation accomplished its work. The people's indignation was lulled.

Then the assault upon the integrity of the Senate was easy. Political agencies coerced senators, the big financial interests compelled senators to vote for Smoot in order that the Mormon church might be shielded from the judgment of mankind.

Even senators who had signed the committee's verdict of guilty were afterward induced to misstate the evidence to the public and to vote in the Senate against their own report.

And this shame went practically unchallenged; because the facts were so obscured by voluble misrepresentation that the voice of protest could not be heard.

In Feb. 1907, the Senate overturned the report of its own committee and seated Reed Smoot in the Senate as ambassador from the Mormon kingdom.

And the proofs of this treason are also still there, a part of the imperishable record.

Time has not run against his disloyalty.

The Mormon church is today more openly hostile to the Republic; more aggressive in its determination to overthrow free government, than it was in 1907, when the Senate committee branded the church as a Mohammedan kingdom and its ambassador as an oath-bound alien to our institutions.

## CHAPTER 2

### THE MORMON TREATY

But there is something even more definite than this. When Brigham Young established the Mormon church in the Rocky Mountain region he gathered from the church and for himself as "Trustee" vast areas of fertile land, water power, toll roads, coal mines and other natural resources. In 1862, Abraham Lincoln procured from his Congress a statute which was intended to correct this evil. The statute provided that the Mormon church should not accumulate or hold in the Territories of the United States more than fifty thousand dollars of business property. On account of the war and the reconstruction which followed this statute was never enforced. For more than twenty years thereafter

the Mormon church went on gathering up more properties, multiplying its commercial power in defiance of the statute.

From 1882 to 1890 the Government's war upon the Mormon church was so determined that in the latter year the polygamous chiefs [*piece gone*] their community threatened with [*piece gone*] legal prescriptions had been carried almost to the attainment of blood. Every appeal to Congress, to the Supreme Court, to the national sentiment, had been decided against the church.

In this despair the Mormon rulers surrendered and asked for mercy. Believing in the integrity of their supplications and promises, the Government gave amnesty for their offenses, it restored their confiscated property, it bestowed statehood upon the territories in which the Mormons had their numerical strength.

Of the utmost importance to their social security and their pride, the Government had already legitimized all the children born of polygamy in the Mormon Church.

Upon their part the Mormon rulers pledged their honor, for themselves and their followers, that they would abandon the teaching and practice of polygamous marriage and polygamous living forever; they would cease to interfere in politics; they would use their property only in consonance with the spirit in which Congress had restored it; they would conform in all respects to the law and the sentiment of the Republic.

So pitiful had been their situation, so moving was their plea for mercy, so convincing were their pledges that the "Gentiles," meaning non-Mormon of all kinds, abandoned their antagonisms and indorsed the terms of settlement. The Gentiles in the Territories had held practically all the authority of government over the prescribed Mormon body. They chivalrously relinquished that authority and permitted themselves to come under the rule of the enfranchised Mormon majority, believing that they were protected both by Mormon gratitude and by national vigilance.

### **THE DISHONORED PLEDGES**

In the first hour, following their emancipation, the Mormon rulers began to encroach upon forbidden ground. Sometimes they advanced brazenly, sometimes insidiously. Where they found their move too bold, they affected a retreat; but under cover of hypocritical apology, they retained some advantage. Thus, with charges and creepings, they continued their encroachments; coaxing, buying, coercing political favor, teaching polygamy and rewarding polygamists, while denying the practice, until today they are violating every covenant of the treaty which they made with the Government and the people of the United States.

#### **SPECIFICALLY:**

1. The Mormon Church teaches polygamy.
2. The rulers of the Mormon Church and hundreds of their oath-bound priests practice polygamy.
3. The Mormon Church teaches treason to the Republic.
4. The Mormon Church rules politically the States of Utah, Idaho, Nevada, New Mexico and Colorado, and it exercises an influence already appreciable and rapidly extending in Wyoming, Arizona, Montana, Washington, Oregon, and California.
5. The Mormon Church diverts to forbidden purposes the millions of property which the Government restored to the rulers, after the surrender. It uses its finances to promulgate polygamy, to aggrandize polygamists, to organize and entrench law-breaking trusts, while its broken tithe-payers are thrust into public poorhouses and are

denied a participation of the vast wealth which the national Government bestowed in trust for them.

6. In all these offendings, it is this criminal church which appoints their priestly ambassadors to the Senate of the United States, as a brazen defiance to its pledges and as a forerunner of its purpose to overthrow the Republic and substitute the rule of the polygamous Mormon kingdom.

And it is this ambassador from a hostile kingdom who is kept in the United States Senate by as nefarious a combination of plunder and treason as ever disgraced the national life.

### CHAPTER 3

#### COMMERCIAL DESPOTISM

Now we come to the commercial tyranny of Mormonism which is a gigantic law-breaking greedy trust. The Mormon prophet, Heber J. Grant, has for title in business, "Trustee-in-Trust", meaning for God. He exacts ten percent of the income of every one of his followers every year, as a tithe. This goes into the sole custody of the "Trustee-in-Trust". For one hundred years no prophet of the Mormon Church has ever made an accounting of this mighty tithe fund which as accounted to hundreds of millions.

No other of the great trusts of the country is fixed so firmly, so dangerously, and so arrogantly as the Mormon Church trust. It must first be realized that the Mormon prophet is "Trustee-in-Trust", for the Almighty, appointed to that agency in a BUSINESS revelation, couched in such terms as to indicate that the Mormon God in the heavens has a very canny idea of commercial values on earth. As such "Trustee-in-Trust for God", the prophet holds title to millions of stocks and bonds, lands, mines, flocks, herds and merchandise. And as such "Trustee-in-Trust for God", he claims authority over all the industrial and financial activities of the whole people—and over the rest of the world, for that matter. His claim of divine authority once admitted, the rest is easy. There is no end, except when his greed is satiated; and, up to date, that condition has not been attained.

By federal statute passed in 1862, but not enforced until more than twenty years later, Congress escheated the Mormon church properties (outside of religious edifices, etc.) to the use of the public schools.

When the church announced its abandonment of polygamy, it asked to have the property restored. The prophet Joseph F. Smith, was most assiduous in his beseechings and his promises, to procure these millions. He went voluntarily before the federal Master in Chancery and swore in explicit terms that the church had decreed an inhibition of polygamy and polygamous living. He petitioned President Harrison for amnesty, on his pledge to abstain from a continuation of his illegal marriage relations. He accepted the amnesty which was granted upon that condition. And he made his sworn testimony and the gracious act of President Harrison a part of his prayerful appeal to get back the millions. Congress and the courts were prompt in statute and decision, and the properties were given to the "Trustee-in-Trust".

That vast estate, thus recovered by the Mormon church from the public schools, is the basis of the present unconscionable and greed tyranny of the prophet in his commercial affairs. Congress thought it was providing the means whereby the church could care for its poor. The prophet uses the millions, so bestowed, in order to crush individual effort and to absorb individual opportunity. Thus he multiplies the poor; and then he denies to them a participation in the trust which was established by Congress for their benefit, leaving them to the cold mercy of the public almshouse. The polygamous prophet goes on, misusing the property which was bestowed by the Government upon a condition which he boastfully violates; extorting the earnings of the dupes; waging battle with his polluted millions against the Republic, which shields him in his crimes.

It was natural that the other law-breaking trusts should seek close relations with a magnate of such power. And today the cooperation is complete. The Mormon kingdom is the "city of refuge" of the combines of the country. The Mormon prophet is director in more than a score of corporations—railway, insurance, banking, mining, mercantile, sugar, salt and other companies.

It is his authority as prophet which gives to him these positions of material emolument. It is his authority as prophet which enables him to shield himself and his partners from the vengeance of the law. The commercial despotism of the Mormon prophet, Joseph F. Smith, is shown in many ways. When the E. H. Harriman wanted to entrench his Union Pacific behind a plenary charter, his lawyers drafted a corporation measure which became law in Utah, and the Union Pacific took refuge under that act by a Utah Corporation. As soon as Joseph F. Smith ascended the Mormon throne, Mr. Harriman selected him as a director of the Union Pacific. Smith had not previously owned a dollar of stock in the company; he had no knowledge of railroad affairs, but he was prophet and king; above the courts, above legislature; and so he was of inestimable worth to Mr. Harriman as an ally. Prophet Smith probably paid no money to become one of the railroad trust controllers. His services as lord were worth more than cash.

That illustrates the way the prophet gets into some of the trusts. He is too important to be left out.

In June 1912, the Government's case against the sugar trust was on hearing before the federal court at New York. It was there established by the letter and the oral utterance of Bishop Thomas R. Cutler of the Mormon Church that the church and the Havemeyer interests owned a controlling interest in the beet sugar factories of the United States. On the 7<sup>th</sup> of August, 1912, it was proved before the Examiner of the Department of Justice that the great sugar merger was made in the office of the Mormon president at Salt Lake.

The prophet's trust is the ruler of trusts; and the other sugar magnates were compelled to come to his court for their license to loot. How oppressively the Mormon prophet extorts by means of this sugar monopoly every household in the land already knows at its own cost. But here is the extortion demonstrated in a few words: when the beet sugar factories were running independently they paid as much for a ton of beets as they charged for a hundred pounds of sugar. Thus they were helpful as a local industry and as a curb upon the greed of the refining trust, but after the sanctified merger made by the Mormon prophet, the price of sugar was advanced all over the country, and today it takes more than the price of one and a third tons of beets to pay for 100 pounds of sugar.

When the war broke out in Europe, the Mormon prophet put his name to the bill that raised sugar 4 ½ cents a pound, and made for himself a little better than \$9,000,000 in one day with just the stock he had on hand. The prophet's sugar companies have watered their stocks; have paid enormous dividends; have in some instances sold watered stock for more than the entire cost of plants. Nowhere throughout the Mormon kingdom is anyone permitted to start a sugar factory. The prophet controls the whole situation. And the people of the United States pay tribute of millions to him every year.

The Mormon prophet is head of the western salt trust. An independent salt company was organized in 1893 by two Mormons, men of ability and resources. Prophet Smith ordered these men before him. He directed that they abandon their project, warning them they would be crushed if they persisted. They are out of the salt business. One of them died, his fatal illness being hurried by the cruelties of his prophet. The other is excommunicated from the church for daring to lift his hand against the salt trust of the Lord's anointed.

And it is this greedy tyrant who has despoiled the public school funds of millions; who asserts a divine right to plunder the people of the United States by his monopolies, who levies tribute upon even unbelievers to maintain his polygamous grandeur; who appoints his priests to the Senate to guard the interests of the criminal trust.

## CHAPTER 4

### MORMONISM POLITICAL

Another well-marked tendency of present-day Mormonism is its rapid development of political strength and power. The Mormon Church is called Republican in politics. That is a superficial judgment. In a deeper sense it is neither Republic nor Democratic. It is Mormon in its politics. And as a political organization it is the best disciplined, the most despotic, and the most effective absolutism on the face of the earth. But it bargains with either or both the great parties as its own interests demands; and it always exacts more than it gives.

Through the manipulation of the "tithing trust" funds and the despotic exploitation of the Mormon vote, the leaders have built up a political machine second to none in the history of American politics. Fifteen men are supposed to be inspiring and directing the religious energies of the Mormon people. A careful study of the daily program of these fifteen men throughout the year reveals the fact that since the granting of statehood of Utah, these same fifteen men are devoting the most of their time and energies to shaping the commercial and political policies of the so-called Mormon kingdom. These fifteen men, rulers of the church are in turn ruled absolutely by one man, Heber J. Grant, who is the acknowledged head of one of the strongest political organizations in the modern political world.

Recently in my presence a certain Mormon elder, representing the proselyting interests of his church, in one of the cities of second class in the States, was challenged to name one man elected to state or federal office from Utah, since 1894 (the year in which the statehood was granted) without first having obtained sanction or at least the consent of the church. There was a painful silence of some minutes following the challenge, which silence was finally broken by an embarrassing admission on the part of the elder that he was unable to name one. Possibly this may have been due to his ignorance of the political situation generally, but we find a challenge of long standing issued publicly and repeatedly to anyone representing the Mormon Church, in whatever capacity, to name any bill up before the Utah legislature which has ever failed to become a law where its passage has been desired by the authorities of the church; or to name one name which has not been killed when opposed by the same authorities.

In 1890, the Mormon Church entered into a pact with the Republican Party. For its contribution, the church was to donate money; it was to use its commanding influence in Idaho and Wyoming, and it was to turn its growing strength in Colorado, Nevada, Montana, Washington, Oregon, California, Arizona, and New Mexico to the same end.

From 1890 until 1916, the Mormon Church had fulfilled its bargain faithfully and efficiently; faithfully, because no other party had offered or had been able to pay more; and efficiently, because it has a pride—as well as a profit—in doing an evil thing well. In the 1916 presidential election the Mormon prophet switched his entire political machine, and eleven western States went Democratic for the first time in the history of American politics.

That its recent arrangements have been with the Democratic Party is because that party has had something to give in return—and has given it lavishly. The church would have been just as ready to bargain with the Republicans if that party had been able and willing to pay the price. And all the time, the priests have held their facility to change front as a fearful admonition over either one of their allies. An interesting coincidence in the recent presidential election was the fact that Apostle Reed Smoot was chairman of the nominating committee of the National Republican Convention held in the city of Chicago, Ill. Having this dominating power in the Republican Party and fearing no opposition to their aims and desires from that party, the Mormons switched to the Democrats, putting another Mormon high priest on the Democratic side of the house, taking the place of Senator Southerland, a non-Mormon.

In such bargaining, the leaders of the church seem to have reached a position of political prominence and power whereby they are able not only to dictate the terms, but to guarantee the delivery of the goods. It is claimed that the “terms” dictated are those of protection principally, and there is much in the logic of subsequent events which would seem to substantiate the justice of such a claim. It is certainly a fact of no small significance that in national elections the Mormon people are found voting solidly with but one of the national parties. This is no guaranty, however, that in the very next national election these same voters may not be found voting with another one of the national parties. The Mormon Voter casts his vote with either party, but it is always a Mormon vote that he casts.

## CHAPTER 5

### POLYGAMY THE BASIS OF MORMONISM

Ever since its secret introduction, polygamy has been, and still is, the corner-stone of Mormon theology. It is the royal order of the Mormon social system. The church has never abandoned it, and has never promulgated and enforced any order for its abandonment. Sometimes covertly, sometimes boldly, but always the church continues the teaching and protects and rewards the practice. It is today the chief sanctity in Mormon religious consideration. You can throw a priest into instant rage by intimating that polygamy is not of God. One might deny Christ and abide in the community under an amused toleration, but to deny the right of the priests to marry at wholesale is to commit the unpardonable sin. The only legitimate children, in Mormon eyes, are the offspring of “celestial marriage.” And the pretended command from God for “celestial marriage” is entitled “Revelation on the Eternity of the Marriage Covenant, including PLURALITY of Wives.”

So the POLYGAMOUS ORDER is the ONLY ORDER of marriage—even a monogamous marriage in the church must be solemnized at the polygamous altar and the participants must accept the divinity of polygamy.

There has been no president of the Mormon Church from the time of the introduction of polygamy until today, but has had from six to nineteen wives. Brigham Young had nineteen, John Taylor, Young's successor, had nineteen. Wilford Woodruff, Taylor's successor, had seven. Lorenzo Snow, Woodruff's successor, had nine. And Joseph F. Smith, scores of spiritual wives sealed unto him.

The ceremony which seals a woman to a priest as his plural wife in eternity, is the same as that which would have united her to him as a wife on earth; the church recognizes that they belong to each other righteously and indissolubly; therefore nothing but disinclination prevents their anticipating the eternal relation. So the foregoing list of earthly wives may fall far short of the real number. Today, as definitely as ever in its history, the Mormon church teaches polygamy. Its official book of commandments, the *Doctrine and Covenants* – in 1932 edition – carries the pretended revelation from God, ordaining polygamy. The revelation is too long for these articles. A few quotations and a synopsis must suffice. All those who have this law revealed unto them must obey the same.

“And again, as pertaining to the law of the Priesthood; if any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him, for he cannot commit adultery with that that belongeth unto him and to no one else.

“And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified.

“But if one or either of the ten virgins, after she is espoused, shall be with another man; she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the World; and for their exaltation in the eternal worlds; that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

“And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.”

“And if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as has been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds for ever and ever.

“Then shall they be Gods because they have no end; therefore shall they be from everlasting to everlasting because they continue; then shall they be above all because all things are subject unto them. Then shall they be Gods, because they have all power and the angels are subject unto them.”

“Verily, verily, I say unto you, except ye abide my law, ye cannot attain to this glory.”

In addition to these explicit mandates for polygamy, the pretended revelation abounds in promises, authorizations, and absolutions to those who obey this commandment. For instance, it forgives to the polygamist in advance, every sin which he may commit — except “shedding innocent blood,” and the prophet makes his own law of innocency. Also, it promises that the Mormon polygamist shall be a

god. And this revelation is held to be divine by every teaching, by every commentary of the Mormon Church. There has never been a sermon preached in the Mormon Church against the divinity of polygamy. The present prophet of the Mormon Church lives with five plural wives. These are avowed by him they are mothers of his forty-three children. In addition, many women, probably scores, have been sealed to him as spiritual wives. Some of these sealed women are dead, some are living, some are single and some are widowed, and some are wives to husbands here on earth, whom they will leave to join the prophet when he becomes a god in the hereafter.

The priests claim for the present prophet that he is a lineal descendant of Jesus Christ by one of the Saviour's polygamous wives; and therefore, the prophet's polygamous practice is the divine example. The trial of the Mormon Church (under the title of "proceedings against Reed Smoot," its ambassador to the Senate) disclosed the fact that a majority of the ruling hierarchs of the church were flagrant polygamists. Seven of the chiefs (members of the apostolic quorum of twelve to which Reed Smoot belongs) have married additional wives, after the surrender and after the pretended abandonment of polygamy.

The president of the church university was a polygamist. He fled the country to escape the Senate's investigation. He has been succeeded by another polygamist, as an example to the young people who are ambitious for honors and emoluments at the hands of the church. All the antecedent culture, all the existing conditions promote the polygamous extension.

Here is a typical case: A married Mormon priest returns to his community honors after he has served for two years as a missionary, "preaching the gospel to the apostate world." He has followed unquestioningly the church instructions to proclaim the restoration of prophetic power and to deny the practice of polygamy. Having given this evidence of his loyalty, the fanaticism and courage of his ignorance, he is inducted into more mysterious sanctities. He is admitted to membership in an apostolic "prayer circle" which meets in the solemnity of the forbidden temple. There he is advised that his great worth has been revealed to the priesthood. He is one chosen to keep alive the holy order of plural marriage. He must be faithful and secret. The world, darkened in its sin, may scoff and persecute but God will lead him and reward him. He will be crowned with glory, dominion, principalities and everlasting power of procreation; he will be a creator and peopler of planets. He must select for his plural wife a woman who is worthy to rank as a queen in the heavens, and whose fidelity is such that she will suffer any earthly martyrdom rather than betray. He is both proud and terrified at the command. He dare not rebel. God's oracles have spoken. He must obey. He uses his influence as living husband and authorized priest to win his wife's approval. She yields a tortured consent. Then to find the available woman, while he is being schooled by the priest, marriageable girls of the church are being prepared for the sacrifice. The young woman, already devout, already looking upon the priests as semi-divine, is told that God approves her and destines her for his glory. She is to be a priestess on earth and a mate with a god hereafter. When the morning stars sang together, she was selected in the councils of heaven to come upon earth in this last dispensation to establish "God's law of chastity-polygamy," to give release to waiting spirits, by bearing for them bodies of flesh; she must fulfill her mission by becoming plural wife to some priest, consecrated to this pure vocation.

Adroitly the man and girl are thrown together in the routine of church duties. She is earnest, beautiful, schooled to fitness as a conjugal companion. He is able, faithful, favored. The proposal and acceptance are a mingling of love-making and religious rhapsody. And then they are ready for the solemn criminal ceremony. In the case of an apostle the courtship probably goes on in the Mormon Temple, where in the midst of its mystic atmosphere she is more readily inveigled into the belief that she is to be a queen in the hereafter, to sit by the side of her Mormon-god husband. At first he does not ask her to be his polygamous wife. But he teaches to her the sanctity of celestial and polygamous marriage. The only way that she can get into heaven is to be sealed to some man whose

sanctity of life and whose priestly authority are an assurance that he will be a god hereafter and can admit her through the veil. No other opening into heaven can be made for her except the opening he made by her god-husband when she stands at the veil of eternity. If she believes all this, then he is encouraged to ask her if she have no other immediate tie, whether it would not be well for her to be sealed to him for the eternal world. If she accepts him for her husband for all eternity, you can guess the rest. Why shouldn't she accept him for her husband in this world for its poor little day?

This is the way they get them and after they get them they hold them. If religion gives out, love for their children carries them on.

Sometimes the plural wife is a girl converted from the outside world by the priest who becomes her husband. While serving as a missionary he has impressed her with his piety, his devotion, his general (and sincere) cleanliness of language and conduct. He has denied to her the practice of polygamy by his church. But after she has once accepted "the gospel" she recognizes that the prophet can make and unmake law and morals at his will; that falsehood to protect the church is a service to God; that the consecration to polygamy is one more step in her progress toward divinity. She feels a maddened zeal to justify her sacrifice of her old home ties by attaining the highest exaltation in God's presence.

### **THE MARRIAGE CEREMONY**

The polygamous marriage ceremony is usually conducted in the Mormon temple.

The priest, his first wife and the girl who is to become his polygamous wife enter into the temple, going to the Room of the Altar. Here upon a great exalted throne sits a priest with a golden robe upon his body and his face veiled to the lower lip. The wife of the priest takes her husband by the right hand and the girl by her left hand, walking up to the altar and facing the enthroned priest, placing the hand of the husband on one side of the altar, and the hand of the girl on the other side of the altar, and bows in adoration to the enthroned priest. Then she takes the hand of the girl and places it in the hand of her husband, blessing their marriage union. And as a token of her approval she must kiss the other woman. Rising to his feet the enthroned priest blesses them that they may be fruitful and replenish the earth.

She has no marriage certificate, no marriage lines, and the records of the temple are beyond her reach; as they are beyond the reach of the Government. As long as she is faithful and satisfied, she is favored by the prophets. But should she murmur, she finds herself helplessly dependent upon her husband. If he proves unjust, the church will heed no complaint. The law gives no recognition. The world holds no refuge. In ninety-nine cases out of a hundred she prefers to be a church favorite than to be an outcast.

Rarely indeed, does the woman make any serious rebellion. And here is a case which helps to show the reason. An educated girl convert became the plural wife of a priest. After a few years of what was to her degrading concealment and falsehood, she decided to abandon the life. She asked her husband to give her a church marriage certificate and a church divorce. He refused; she went in humble supplication to the prophet. Before her plea was half uttered, the prophet upbraided her as an apostate. He denied that the church had any responsibility for her marriage in polygamy; and at the same time he warned her in the name of God that, if she broke her vows to her priest husband, she would be damned eternally as an adulteress!

In 1905-6-7 the writer was living in Logan, Utah. The highest authority of the Mormon Church in that part of the country was Marriner W. Merrill, one of the twelve apostles of the Mormon Church. Apostle Merrill had altogether twenty-seven wives. To my certain knowledge three of those wives

were taken within the period covered by 1905 to 1907. Three young women brought as converts to the Mormon Church from other parts of the world. These wives were taken from fifteen to seventeen years after the solemn promise was given to this Government. Married to the apostle in the secret temple of the Mormon Church, recognized by the brethren of the saints other twenty-four to be his companions through all eternity. Children were born to some of these late polygamous marriages. Apostle Merrill was in full standing and fellowship in the Mormon Church, the immediate friend and companion of the polygamous Prophet and of Apostle Senator Reed Smoot. Apostle Merrill died in 1907; and seven children were born into his family after his death. Seven of his wives had children who would never see on this earth the face of the father.

This is something for social students, eugenists, and some lawyers to consider. We have provision in the law for a posthumous child. We have even provision for any number of posthumous children born of one wife to a man after his decease, but this is the first time on record as far as I know, that a man has had seven children born to seven wives after the man died.

How long will the nation endure the ignominy? How long before the people of the United States will realize the danger of this immoral cancer within our land?

## CHAPTER 6

### THROUGH THE MORMON TEMPLE

The writer was put through the Mormon Temple December 18, 1909 before leaving on a mission to Europe.

This temple is situated on the northeast end of the temple square in Salt Lake City, Utah, as the wives of Apostle Merrill; placed with the other twenty four to be his companions through all eternity. This square includes the famous Mormon Tabernacle and Information Bureau, being surrounded with a twelve foot stone wall. The entrance is made through large steel gates. This temple is built of stone taken from the nearby mountains, and was under the process of construction for forty years. It has three spires on each end to the east and west and the statue of an angel on the central eastern spire. This building is 186 ½ feet long and 99 feet wide, the walls being six feet through.

Before going into the main temple, you enter into what is called the Annex, a small, low building on the north end of the temple. Here you present your "recommend" which must be signed by the ward bishop or the president of the stake or mission from which you come. After presenting your "recommend" you pay the usual cash contribution toward the temple services. This may range from \$1.00 to \$10.00 according to the circumstances of the individual.

From here you enter into what is known as the Prayer Room which consists of a large auditorium of ancient Greek architecture. About the walls of this room are large paintings of the prophet and twelve apostles. A raised platform at one end of this room accommodates those who instruct the candidates. Before entering the Prayer Room, the candidates remove their shoes. This is usually done in a long covered passage that leads from the Annex to the Temple proper.

The services are very simple, consisting usually of singing two hymns, some remarks and prayer. As soon as the exercises are finished, all proceed to the dressing rooms but before entering there the steel doors of the temple are closed, making it impossible to escape. Here you are stripped of all your clothing because of the holiness of the place. Then you are taken and bathed in a large tub, supported on the backs of golden oxen with large golden angels at each end of the tub, reaching forth and blessing the waters. After being bathed in these tubs you are hurriedly dried, taken forth and laid upon an altar to receive the holy anointing, which consists of olive oil being poured from a rams horn and massaged on the following parts; head, eyes, ears, breasts, joints, legs, feet, and the organs of reproduction.

This being done you are taken from the altar and garments of the following description placed upon your body. These garments are in the form of a loose-fitting union suit. In place of being fastened with buttons they are fastened with white tape strings. Around the neck of the garment is a loose fitting collar running from the back of the neck around to the center of the throat on either side. Over the heart is a V-shaped Mark cut through the garment and lined with tape. Over the intestines is a straight cut cut through the garment also lined in tape, and over the knees are the same markings. We are told that this is the pattern of the garment the Lord gave to Adam in the Garden of Eden, and that it is not to be removed from the body only when being changed for a clean one, as it will prove a protection in time of danger. After putting on the garments the attendant whispers in your ear a new name; usually one taken from the Bible and is instructed never to reveal this name to any person except as it may be requested at one point during the temple ceremonies.

## THE CREATION ROOM

### *Cast of characters in the creation scene.*

Elohim, the Top-God. Jehovah, Jesus Christ. Michael, who becomes Adam. Lucifer, the Devil. Eve, the mother of the human race.

Now we enter the Creation Room which is as dark as night. Under the mystic influence you tremble in every fiber of your body. From the stillness you hear three voices, Elohim, Michael and Jehovah. Elohim (to Michael and Jehovah) "Here is matter unorganized, let us go down and make a world like unto other worlds we have created." Jehovah and Michael – "We will go down." It is evident that Elohim remains in the celestial world while Jehovah and Michael have to do with the creation of this. The work is carried on in strict accordance with the account given in Genesis. At the end of each day Jehovah says to Michael, "We will go down and report this, the labor of this day." Michael replies, "We will return and report." Thus until the creation is completed.

Then from carefully hidden lamps the room becomes illuminated and you find yourself in the midst of a most beautiful and gorgeous garden; trees, flowers, shrubbery, and animal life painted on the walls. Under the tension of mystery it seems almost real. Then into the garden come three men, Elohim, Jehovah and Michael. Elohim is dressed in a loose, flannel surplice, wearing a goatee, a small mustache, and his hair is of a golden color, falling almost to the shoulders. Jehovah is about the same type of man, but wearing a fuller beard of auburn color and has features like those generally displayed in the pictures of Christ. Michael has black hair, is clean shaven and appears to be much younger than the other two.

Elohim (to Michael and Jehovah as they look about) "See the earth we have made. There is no man on it to till the ground." Jehovah – "Let us make man in our own image." Michael now sits down upon a stump, Elohim and Jehovah pass their hands over Michael's body, breathe upon him and he falls asleep. Elohim (to the Audience) "This man who is being operated on is Michael. When he awakes he will have forgotten everything and become as a little child and will be known as Adam." (Whereupon Adam awakens) Elohim "It is not good for man to be alone." Jehovah "It is not good

for we are not alone.” Elohim “We will cause a deep sleep to fall upon Adam and make for him a woman to be with him.” The male part of the audience are asked to close their eyes, and perhaps the reader can guess what transpires, as Eve is supposed to be the offspring of Elohim, the Top-God and his wife. So while Adam sleeps, Eve has been produced and enters and stands beside him. Now Elohim awakens Adam and says, “See the woman we have created for you. What will you call her?” Adam – “Eve.” Elohim – “Why Eve?” Adam – “Because she will be the mother of all living.” Elohim (to Jehovah) – “We will plant a garden eastward in Eden and here we will put the man who we have made.”

### IN THE GARDEN OF EDEN

All go up a flight of stairs to the Garden of Eden. The sides of these walls are painted to represent a tropical scene; birds and beasts seem to be at perfect peace with each other.

At the end of the room is an altar, and behind this is an elevator on which the Gods descend and ascend. Near the front and to the left of the altar as the audience faces it, is the tree of knowledge of good and evil. Elohim and Jehovah are both present. Elohim addresses Adam – “See the garden we have planted for you. Of all the trees of the garden you may eat freely except the tree of knowledge of good and evil. You shall not eat of it, neither shall you touch it least you die. Now be happy and enjoy yourselves. We go away, but we shall return.” Elohim and Jehovah then ascend in the elevator in sight of the audience until they disappear in the clouds. Adam (to the audience) – “Now brethren, calm your minds and be not surprised at anything you shall see or hear; we shall be visited soon.”

Enters the Devil from an elevator up through floor, wearing silk hat, carrying a cane and having a masonic apron with the pillars surmounted by the balls. The Devil (to Adam) – “You have a nice world here, patterned after the world where we used to live.” Adam – “I do not remember about the other world.” Devil – “Oh, I see you have not got your eyes opened yet.” Devil goes to the tree of knowledge and pretends to pluck fruit he offers to Adam. Devil – “Here, Adam take some of the fruit of this tree.” Adam – “I shall not partake.” Devil – “Oh you won’t, won’t you? Well, we shall see. Eve, will you take some of this fruit?” Eve – “Who are you?” Devil – “I am your brother.” Eve – “My brother, and come to tempt me to disobey my father?” Devil – “I said nothing about father. This will open your eyes, and you will know good from evil, virtue from vice, etc.” Eve – “Is there no other way?” Devil – “There is not.” Eve then tastes the fruit and Adam approaches. Devil – “Now go and get Adam to partake.”

Let the writer explain here that the partaking of this fruit is a carnal relation between Eve and the Devil.

Eve – “I know thee now, thou art Lucifer who was cast out of heaven for his rebellion.” Devil – “Oh, I see you are beginning to get your eyes opened already.” Eve – “Adam, here is some of the fruit of that tree; it is very pleasant to the taste and very desirable.” Adam – “I shall not partake. You know that father commanded us not to touch that tree.” Eve – “Do you intend to obey all of father’s commands?” Adam – “Yes, all of them.” Eve – “Well our father commanded us to be fruitful and multiply and replenish the earth. Now I have partaken of the fruit and shall be cast out of the garden, while you remain a lone man in the garden.” Adam – “Yes I see, I will partake that man may be.” Devil – (nodding his head) “Yes, that is right.” Elohim appears. Adam in the meantime had conveniently concealed himself near the tree. Adam – “I heard thy voice as I was walking in the garden, but I was ashamed, because I was naked and hit myself.” Elohim – “Who told thee that thou wast naked; hast thou eaten of the tree that I commanded thou shouldst not eat?” Adam – “The woman that thou gavest to be with me, she gave of the fruit and I did eat.” Elohim – “Eve, what have you been doing?” Eve – “The serpent beguiled me, and I did eat.” Elohim – “Lucifer, what have you

been doing here?" Devil – "Oh, the same that we have been doing in other worlds; I gave them some of the fruit to get their eyes opened."

Elohim then curses Lucifer, who defies him by saying: "I will take the money and treasures of the earth and buy up popes, princes, armies and navies, and I will reign with blood and horror in the earth." Elohim then drives the Devil away, who goes out of the door at which he entered, shaking his fist and stamping his heels. Adam then turns to the audience and says: "In your bundles, brethren and sisters, you will each find an apron; please put it on." When the request has been complied with, Elohim says: "Let Adam be cast out of the garden, and a cherubim be placed with a flaming sword to keep the way of the tree of life." As the elevator rises with Elohim and Jehovah on it, a sword is waved through the curtain. Eve now stands on Adam's left, and the first oath is administered by Adam. One couple from the audience kneels at the altar to represent Adam and Eve, and all present participate in the ceremony. The audience stands, the right hand raised to the square.

### **FIRST OATH TAKEN**

"We and each of us solemnly bind ourselves that we will not reveal any of the secrets of the first token of the Aaronic priesthood, with its accompanying name, sign or penalty. Should I do so, I agree that my throat may be cut from ear to ear, and my tongue torn out by the roots." The name of this token is the new name of the candidate, which he received when he was given his garments.

### **GRIP**

The grip is very simple: hands clasped, pressing the point of the knuckle to the index finger with the thumb.

### **SIGN**

In executing the sign of the penalty, the right hand, palm down, is placed across the body, so that the thumb comes directly under and a little behind the left ear. The hand is then drawn sharply to the right across the throat, the elbow standing out at a position of ninety degrees from the body; the hand is then dropped from the square to the side.

### **IN DESOLATE WORLD**

The next room, the "lone and desolate world", has its walls painted with scenes very different from those of the Garden of Eden; animals are fighting and the scene is one of chaos. At the end of the room is an altar, behind which stand Adam and Eve. When Adam was cast out of the Garden of Eden he built an altar and called on the Lord saying: "Oh Lord, hear the words of my mouth. Oh Lord, hear the words of my mouth. Oh Lord, hear the words of my mouth." As Adam speaks these words, he raises his hands first high above his head, then to the square, then drops them to his side. The words used are: "Pale, Ale, Ale," We are told that in the pure Adamic language these words mean, "Oh Lord, hear the words of my mouth." Adam, when asked why he is praying, replies that he does not know only he has been instructed so.

Lucifer enters. Devil – "I hear you; what do you want?" Adam – "Who are you?" Devil – "I am the god of this world." Adam – "Who made you the god of this world?" Devil – "I made myself. What is it you want?" Adam – "I was calling on father." Devil – "Oh, I see, you want religion. I will have some preachers down here presently." (Enter preacher.) Parson (looking around) – "You have a very fine congregation here." Devil – "Oh, are you a preacher?" Parson – "Yes." Devil – "Ever been to college and studied the dead languages?" Parson – "Why certainly. No man can preach the gospel unless he has been in college and studied the dead languages." Devil – "If you will preach to this

congregation and convert them, mind you, I will give you, let me see, four thousand dollars a year.” Parson – “That is very little, but I will do the best I can.”

The parson then opens a hymn book and leads in a hymn, while the devil prances around with a complacent air. After the singing the parson turns to Adam and says: “Do you believe in that Great Spirit who dwells beyond the bounds of time and space and sits on top of a topless throne; who is so great that he can fill the universe, yet is so small that he can dwell in your heart; whose center is everywhere and whose circumference is nowhere?” Adam – “No, I do not believe a word of it.” Parson – “I am very sorry for you. But perhaps you believe in hell, that great bottomless pit, which is full of fire and brimstone into which the wicked are cast, and where they are ever burning and yet never consumed?” Adam – “No I do not, and I am sorry for you.”

The voices of the gods are now heard from the upper room. Elohim (to Jehovah) – “The man Adam seems to be true and faithful; let us send down to him Peter, James and John.” Jehovah – “That is good.” Elohim (to Peter, James and John) – “Go down to Adam, who seems to be a good and faithful man.” Peter, James and John descend by a stairway at the rear of the room. Peter – “Hello! What is going on here?” Devil – “We are making religion.” Peter – “Of what are you making it?” Devil – “Newspapers, novels and notions of men and women, sugared over with a little religion.” Peter – “How does it take with this congregation?” Devil – “Pretty well, all except that man Adam; he does not believe anything.” Peter – (to Adam)-“Good morning.” Adam – “Good Morning.” Peter (taking Adam’s hand) – “What is that?” Adam – “The first token of the Aaronic priesthood.” Peter – “Will you give it to me?”

#### **Cannot give token**

Adam – “I cannot, for it is connected with my new name; but this is the same sign.” (Peter answers by the same sign.) Adam-“You are a true messenger of father.” Peter – “What do you think of the preacher of the parson this morning?” Adam – “Why, he asked me if I believed in that Great Spirit who dwells beyond the bounds of time and space and sits on top of a topless throne; who is so great that he fills the universe, yet so small that he can dwell in your heart, whose center is everywhere and circumference nowhere. I told him I did not believe a word of it.” Peter – “I do not blame you.” Parson – “Are you the apostle of the Lord Jesus Christ?” Peter – “We are.” Parson (pointing to the Devil) – “Why, he said that we were to have no more apostles, but if any men came along professing to be such, I was to ask them to cut off an arm or a leg, or some other member of the body, and stick it on again, just to show that they had come with power.” Peter – “A wicked and adulterous generation seeketh a sign. Do you know that man?” Parson – “Certainly. He is a great gentleman, and stands at the head of all religious denominations of today.” Peter – “Why, that is Lucifer.” Parson – “What, the devil?” Peter – “Yes, I believe that is one of his names. You should get out of his service and have a settlement with him.” Parson – “If I get out of his service, what is to become of me?” Peter – “We will teach you the gospel in connection with the rest of the sons of Adam.” Parson – “Well, that is good.” Parson (turning to the Devil) – “Sir, is it not time we had a settlement?” Devil – “I will keep my word. I offered you four thousand dollars per year to convert this people, and by what I can see, they have nearly converted you. Get out of my kingdom; I do not want such men in it.” The parson then retires by a back door, while Peter, James and John ascend the stairs and report to Elohim the condition of the man Adam. Elohim – “Peter, James, and John, go down again in your true characters and reveal to Adam the second token of the Aaronic priesthood and place the robe upon his left shoulder.” (They descend.) Peter – “I am Peter.” James – “I am James.” John – “I am John.” Devil (scowling) – “I thought I knew you.” Peter (to devil) – “Begone.” Devil – “By whose authority?” Peter (raising arm to the square) – “In the name of Jesus Christ, my Master.”

The Devil disappears, scowling to the elevator where the minister had already disappeared. The robes are then taken from the bundles and put on the candidates, as well as the caps and sandals. The apron is replaced and the oath is administered to all, standing:

### **SECOND OATH**

“We, and each of us, do solemnly promise and bind ourselves never to reveal any of the secrets of this priesthood, with its accompanying name, sign, grip or penalty. Should we do so, we agree that our breasts may be torn open, our hearts and vitals torn out and given to the birds of the air and the beasts of the field.”

### **SIGN**

The sign is made by extending the right hand across the left breast directly over the heart; then drawing it rapidly from left to right, with the elbow at the square; then dropping the hand by the side.

### **NAME**

The name is the given name of the candidate.

### **GRIP**

Clasp the right hand and place the thumb into the hollow of the knuckle, between the first and second fingers.

### **THE CELESTIAL ROOM**

This room is divided into two parts by white curtains, through which there are several openings. Some of these are simply openings for convenience but others have a significance in which the candidate is afterwards instructed, for it is through these curtains that the candidate must pass to gain his exaltation. In front of the curtain is a raised platform, some three or four steps above the general level, and on this platform the candidate waits, after his name has been called until it is time for him to be admitted to the Sealing Rooms. In front of the platform and on the general level there is an altar, at which the true order of prayer is taught. As soon as the candidate is seated, Elohim is heard speaking to Peter, James and John: Elohim – “Go down to Adam and give him the first token of the Melchisedec priesthood, and place the robe upon the right shoulder.” They go down, and Peter instructs them in the changing of the robe. After this the following oath is administered to all, standing:

### **THIRD OATH**

“You and each of you, do covenant and promise that you will never reveal any of the secrets of the priesthood, with its accompanying name, sign and penalty. Should you do so, you agree that your body may be cut asunder and all your bowels gush out.” In this, the left hand is placed palm upright, directly in front of the body, there being a right angle formed at the elbow; the right hand, palm down, is placed under the elbow of the left; then drawn sharply across the bowels, and both hands are dropped at the side.

### **NAME**

The Son.

### **SIGN**

The sign is pressing with the forefinger and thumb in the palm and back of the hand of the recipient of the grip. This is called the "Sign of the Nail." Peter, James and John return to Elohim, report, and come back to the audience. Peter – "The brethren, all standing, will receive the second grip of the Melchisedec priesthood."

### **GRIP**

Grasp right hands so that the little fingers are interlocked and the forefinger presses into the wrist. This is called the patriarchal grip or true Sign of the Nail. It has its accompanying name and penalty, and here are given the three important obligations.

### **LAW OF SACRIFICE-OBLIGATION**

Peter – "You, and each of you, do covenant and promise that you will sacrifice your time, talents, and property to the upbuilding of the Church of Jesus Christ of Latter Day Saints. All bow your heads and say, Yes."

### **LAW OF CHASTITY – TO THE MEN**

Peter – "You and each of you do covenant and promise that you will not have sexual intercourse with any other than your lawful wife or wives; who may be given you by the priesthood. All bow your heads and say, Yes."

### **TO THE WOMEN**

Peter – "You and each of you covenant and promise that you will not have sexual intercourse with any person of the opposite sex save those who may have been given you by the priesthood. All bow your heads and say, Yes."

### **LAW OF VENGEANCE**

Peter – "You, and each of you, covenant and agree that you will pray, and never cease to pray Almighty God to avenge the blood of the prophets upon this nation; and that you will teach the same to your children, unto the third and fourth generation, and that you will pray, and never cease to pray, Almighty God that He will guide the hand of the prophet against this nation." Every man and woman in that dimly lighted room, at the command of the priest who uttered the oath raised his or her white robed arm in solemn vow of vengeance. We were told that if we disobeyed or revealed the oath our blood should be shed as an atonement. Other horrible penalties were pronounced and even by us accepted, if we should reveal to any one the secrets of that oath.

### **INSTRUCTED TO PRAYER**

Entering into the Prayer Room we are instructed how to pray. As many couples as possible surrounding the altar, the priest who is to pray standing behind it. The signs of the holy priesthood are then given the last one being the uplifted hands, and the words, "Pale, Ale, Ale" repeated three times, in imitation of Adam's prayer. All are given the patriarchal grip, the left elbow of one person resting upon the right shoulder of the next one. In this way they form a complete circle. The priest now kneels at the altar, his right arm raised to the square, as though to receive a blessing. A form of prayer is then offered, which serves as a type for similar prayers in every prayer circle of the Mormon priesthood.

### **PASSING THROUGH THE VEIL**

From the Prayer Room we enter into the Room of the Veil, which consists of a large, beautiful, white plush curtain stretched across the entire end of the room. Through the veil is cut a square and compass also other openings which represent the marks in every garment that the candidate wears. There are also other openings for the hands, which are called openings for convenience.

Behind the veil stands Elohim, Jehovah, and Adam. When all is ready the candidate approaches the veil. There are three gavel taps upon one of the pillars as a call to the Gods behind the veil. The candidates then say, "I desire to converse with the Lord behind the veil." The Lord (to the candidate) – "Give me the two grips of the Aaronic priesthood with their accompanying names, also give me the grip and the name of the Melchisedec priesthood." He then gives him the grips. Elohim – "Have you a name?" Candidate – "I have." Elohim – "Will you give it to me?" Candidate – "I cannot, for I have not yet received it; for this purpose I have come to converse with the Lord behind the veil." Elohim – "You shall receive it upon the five points of fellowship through the veil. These are, foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear." Having placed the candidate in proper position, he whispers, "Health in the navel, marrow in the bones, strength in the loins and sinews, and power in the priesthood be upon me and my posterity through all generations of time and throughout eternity."

After having conversed with the Lord through the veil, the candidate is ushered into his holy presence. He finds himself in a beautiful garden from whence issues forth fountains of glistening water, and the air is filled with sweet soft strains of heavenly music. From here the candidate goes into his dressing room, puts on his street clothes, leaving the temple at about five o'clock in the evening, still wearing the temple garment upon his body.

## **CHAPTER 7**

### **MORMON THEOLOGY—DOCTRINE OF DEITY**

A Mormon's God is himself. As Brigham Young stated, vol.3, page 93, *Journal of Discourses*: The Lord created you and me for the purpose of becoming Gods like himself, when we have been proved in our present capacity, and been faithful with all things He puts in our Possession. We are created, we are born for the express purpose of growing up from the lowest state of manhood, to become Gods like unto our Father in heaven. That is the truth about it, just as it is. The Lord has organized mankind for the express purpose of increasing until he is capable of creating worlds and worlds and becoming Gods, even sons of Gods."

Again, Vol. 1, page 32: "We are already the best people on earth, but we can still improve. We are made for that purpose, our capacities are organized to expand until we can receive into our comprehension celestial knowledge and wisdom, and continue worlds without end."

To illustrate so that the reader may catch a glimpse of the method and operations by which a man becomes a God, let us begin with Adam, who is now the God of this earth. Before Adam came here he lived in another world similar to this, having numerous wives and hundreds of children. He and

his wives died the same death as any mortal. They were again resurrected with bodies of flesh and bone. In this resurrected state they have the same relation of husband and wives that they had on the earth where they were before their death. The offspring of these unions in place of being bodies of flesh and bone, like the parents, are bodies of spirits, and in this way one man begets millions of spirit bodies.

As a proof of this belief the Mormons refer to Hebrews 12:9. "Furthermore we have had fathers of our flesh which corrected us and we gave them reverence; shall we not much rather be in subjection unto the father of spirits and live." They use this as proof that one man fathered all the spirits that come upon any one earth. As you will note, "Fathers of flesh" is plural, and "father of spirits" singular.

After begetting millions of spirits, Adam goes out and creates a world. In the operation of making the world he is known as Michael. He takes one of his wives, the favorite one (the other wives as stated by Brigham Young, *Journal of Discourses*, Vol. 3, page 203, "Will continue to decrease and decompose until they return to the native element" O, going down upon the earth he has made. Here through physical contact with the Devil, his wife who is now known as Eve, becomes mortal, that is, blood courses through her veins. She then comes to her husband, who through their relation also becomes mortal (see Temple Ceremonies), and is known as Adam. Now in this state they begin to beget bodies for the spirits they begot in their pre-existent state.

At 930 years of age Adam dies the material that went into the composition of his mortal body evaporates and goes back to the planet, or earth, from which it came, while the body of his wife, Eve follows a like disposition of the other wives. A woman has no soul in Mormon theology. Her existence ceases when she has served her purpose in the evolution of her husband to the God-head.

The spirit of Adam her husband, is of eternal composition, but is now without a body, so his father, Elohim, a top-god; that is, a god up over him, begets him another body by the virgin Mary, and he becomes Jesus Christ, The Saviour of the world. To substantiate this they refer to I Corinthians 15:45: "And so it is written, the first man Adam was made a living soul (that is with blood to maintain his life) the last Adam was made a quickening spirit." (That is, the life of his body was maintained by the spirit.)

So that the reader will appreciate the significance of this creation; a man must pass through many worlds in his climb from God to God. The man who was once Adam is now Jesus Christ or Jehovah. He will next advance to the position of Elohim, and all others climbing to the God-head must go through a like routine.

### **SALVATION CELESTIAL**

One of the most important phases in Mormon theology is their salvation by proxy, that is, if they do not obtain converts here, they obtain them hereafter. To illustrate: A certain Mormon priest, a bishop from the southern part of Utah came over to Europe while I was operating there, to get the genealogy of his forefathers so he could be baptized for them by proxy, and perform the various ordinances necessary to make them full-fledged Mormons; also to have wives sealed unto them so that in the resurrection they would have an abundant supply of wives to start begetting spirit bodies, as explained previously. In many cases the priests here on earth raise up seed unto those departed so that no time will be lost in their obtaining the God-head.

There is no way out of it; the Mormon religion is so arranged that it will get one coming or going, dead or alive. It would, indeed, be some surprise to the good Christians were they to wake up in the morning of the resurrection and find themselves surrounded by multitudes of unsolicited wives. This

belief is fundamental in Mormon theology, and the present prophet Heber J. Grant, has had numerous wives sealed unto him for a future state. Many women in the Mormon faith, through their ignorance and fanaticism have been sealed unto the prophet to be his future wives, leaving their present husbands at the morning of resurrection. All their children in like manner born here on earth have been sealed to the prophet as his recognized off-spring. With these numerous wives and children sealed to him, in a very short time, he will become a God. Up to date the Mormon church has baptized into its system by proxy about three millions of Christians and hundreds of thousands of Christian women have been sealed to the prophets and priests to form a part of their polygamous harems in eternity.

This belief is so thoroughly imbedded in the minds of many of the priests that I have heard them state in my presence that they would be glad when the time came for them to be called on the other side where no law would prohibit them from practicing their polygamous relation at wholesale.

### **BLOOD ATONEMENT**

Blood atonement is another principle of Mormon theology of which the world has very little knowledge. They maintain there is no remission of any sin except by the shedding of blood. In order to substantiate this they quote from Paul, "Without the shedding of blood there is no remission." Therefore, if a man apostatizes from the faith they believe it is better to shed his blood than for him to lose his soul.

The church has set apart certain elders and priests to this "holy" calling, known as the "Danite Band." The Mountain Meadow Massacre and other atrocious crimes were committed by this band.

So that the reader might appreciate how this band operates, I will illustrate by reciting the information given me by a man who was one of the perpetrators of the Mountain Meadow Massacre. This man, Patty McGuire, visited England while I was a missionary for the Mormon Church abroad. We became fast friends. He was a man of about seventy years age. He recited to me many of his experiences and associations with the church enterprises. In recounting to me the matter of the Mountain Meadow Massacre, he stated that he was Lieutenant in Command of a scouting party for Brigham Young; that he and his men were proceeding on a scouting expedition. After traveling some distance into the open country they sighted an immigrant train westward bound. That at the time no heed was paid as to who these people were, or where they were going; that the scouts continued on into the open country for some hours, when they were overtaken with darkness, and pitched camp for the night out on the open prairie; that they hobbled their horses, ate their supper, and stretched out on saddle blankets for the night. McGuire stated that he lay on his saddle blanket with his head in his saddle, that he was looking up into a clear blue sky and while in that position it seemed that a star fell from the heavens and all at once a great light burst open before him. In illumination it was brighter than the noonday sun. In the midst of this light stood a personage; that the personage spoke to him in these words; "Thus saith the Lord, your God, go and destroy these people that cometh in among us. Save only the wagons and cattle."

I was told that they went out and executed this command supposedly from the Most High God. The real facts the pages of history have never been able to tell. The reader can appreciate from the foregoing that the fanaticism of these people is dangerous to our whole national life; for we never know the day or the hour when some fanatic priest or prophet may give forth a revelation as atrocious in character as the above narrative. THEREFORE, it is the duty of every Christian to watch and pray always for the preservation of the Christian home and the Christian principles in our national life.

## CHAPTER 8

### SOME PERSONAL EXPERIENCES

I was born of Mormon parentage in Richmond, Utah, February 22, 1886. My father had been a convert to this faith at Copenhagen, Denmark. My mother and her people accepted the religious cult in England, and were among the first immigrants from Illinois to Utah, settling in the northern part of the State, where the Mormons were establishing colonies. My father arrived in this country in 1879 and was advised by the church to open up a blacksmith shop in Mendon, Utah, my mother's home town. It was here they met and were married, moving soon after to Richmond, near the Idaho line. This village consisted exclusively of Mormon population.

Under this environment I grew up, attending the church schools which taught Mormon theology at least two hours each day. I also received special training at home as my parents were very devoted to their religion. At eight years of age I was baptized; at twelve I was ordained a deacon. This is the first office in the priesthood and is usually bestowed on all male members whose ages range from twelve to fifteen years. This puts the young boys under special duties in preparation for higher church activities.

When I was fifteen years of age my people moved from Richmond to the city of Logan, Utah, a town of about eight thousand people. Here I attended the Brigham Young College, a church institution, receiving, among other studies, special training in Mormon faith.

### AS A MISSIONARY IN EUROPE

In 1907 I was ordained a high priest in the Mormon Church.

In the year 1909, Joseph F. Smith, the prophet occupying the throne, received a revelation that it was the will of the Lord that I was to represent the church in missionary duties abroad. On the 23<sup>rd</sup> day of December, 1909, I was inducted into the secret rite of the Mormon temple at Salt Lake City, Utah, leaving at once for my missionary work in continental Europe, in connection with several thousand others operating in the European countries.

The Mormons have a method wholly their own in making converts. They travel two by two, making house-to-house visits. Generally they will come to the door in this manner; Missionary – “Good morning, lady. Will you accept a small religious tract?” Lady – “What religion is it?” Missionary – “Oh, it is the gospel of Jesus Christ.” Lady – “Oh, I don't think I care for a tract today, I am satisfied with my own religion.” Missionary – “Well, don't you believe the Bible?” Lady – “Yes, but I don't think it would be worth your while to talk to me about it. I'm satisfied with my own religion.” Missionary – “Well, I'll leave this tract anyway, and perhaps some time you will have time to read it. Good morning.” They go on to the next house after learning the name and address from the lady herself they take the number of the house themselves if they haven't gotten it from the lady just visited. Several weeks after, two more missionaries, who have received the report of the two preceding elders, come to the door with the same message. When they offer the tract to the lady of the house the answer is generally: “I received one of these tracts several weeks ago from some young men who called here.” Before she gets any further the missionary at once says: “Did you read it; was it scriptural?” Lady – “Yes, it was scriptural alright, but I don't think I care for any more.” Missionary – “We are giving out a series of tracts, and we would like you to read this one that you may appreciate fully the other one.” Thanking her he leaves the tract and departs. A few days later, a lady missionary calls at the same home, not as a missionary, but as a representative of some society or reform. She gets access into the home under the pretense and in the course of the conversation she

tells the lady of two young men leaving some tracts at her home which she read, and found very interesting as to their teachings, etc. Here the lady of the house mentions receiving some tracts also, venturing the question, "What is the Church of Jesus Christ of Latter Day Saints?" Missionary – "I don't know, but I have heard they are holding meetings in a certain hall, and if I can find out just where they are I am going up some evening just for curiosity. Would you like to go with me?" In this manner they become friends, and after calling at the home several times we find the lady attending the Mormon hall, and if nothing hinders their operations it isn't long before the Mormons have another convert.

It is just by such methods that eighty-two thousand converts were made to this faith in 1916 in the United States and Canada.

Another method of propaganda is this street meetings. They are well trained in the handling of suitable scriptural quotations, and putting up genuine Christian principles, denying polygamy, denying any belief that would be antagonistic to the Christian belief. Thousands of tracts are being distributed among audience and passer-by as the meetings go on. I held several hundred meetings while in Europe which were generally well attended. It seemed to be very easy to get a crowd, and we would never get less than two or three investigators at each audience. After we once got their interest the rest was easy, nine-tenths of the investigators became converts, eighty-five percent of which were women and girls.

My experience and observations of the operations of the missionary propaganda were wide because of being secretary of the European Missions for three and a half years, which included all the countries of Europe. Our discipline was so perfectly organized that we could get in touch with any one missionary in the course of an hour and a half. Every missionary sent his daily report into the office, giving detail the number of homes visited, families visited tracting, families visited not Saints, hours Gospel conversation, number of Gospel conversations, tracts distributed door to door, open air meetings, baptisms, etc. In this manner the head office has complete information as to the progress of the work.

I visited each field of labor twice a year. The fields were divided off into what were called "Conferences," such as the Irish Conference including all Ireland, the Scottish Conference including all Scotland, London Conference, Danish Conference, etc. At these conferences we would have special meetings and hear reports as to how the propaganda was progressing in the particular community, and adopt such measures as seemed most feasible to the work of that district.

It was not uncommon for us to meet with severe opposition where the Christian ministers were informed as to the insidiousness of the Mormon religion. While I was visiting the missionaries in the city of Belfast, Ireland, the elders asked me to speak on the street corner at a place called Corn Market Square. After speaking five or ten minutes, several men in the audience spoke out: "We don't want to know here any more about baptism and repentance. What we want to know is what became of Agnes Harten and Ethel McQuillin who joined your church and were shipped out to Salt Lake City a few weeks ago." When I failed to give an answer the crowd pushed close, in fact they were so close that I had my arms above my head and was unable to get them down. It seemed as though everyone was trying to get one good square lick at me. My face was bleeding from assaults, brick bats and rocks were flying over my head from every direction, when a man back in the audience with a rope called out, "Lets hang him to that light post; he'll never take any more girls out of this town." It came to me on the impulse of the moment to appeal to the Irish sentiment, and with all the tears I could muster in my voice, I said "I've lived in old Ireland for more than two years and I've learned to love the Irish people. I never knew an Irishman who wouldn't see fair play and all I ask is opportunity to leave." Two or three back in the crowd at this moment called out "Let 'im go this time, but next time

if he comes back we'll get 'im." With that the crowd gave me an opening and that was all I wanted. If the island had been big enough I would have been running yet.

During the years I was in Europe, thousands of converts were shipped to this country, nine-tenths of whom were young girls and women, many of which no doubt were inducted into polygamy. But to produce absolute proof of these marriages would be an impossibility as all those who enter into unions of this character are oath bound under terrible penalties. If they are brought into court they will deny the relation. Ask a priest if this woman is his polygamous wife and he will deny any acquaintance with her whatever.

To illustrate we will call the reader's attention to the Geddis-Eckles case. When Reed Smoot, the Mormon apostle, was tried for treason before the United States Senate, important witnesses was Mrs. Margaret Geddis Eckles, the fourth wife of David Eckles, multi-millionaire sugar king. She had been the former wife of Mr. Geddis, Mr. Eckles' secretary who had been deceased twelve years. She was placed on the witness stand in Washington and asked the question: Question – "What is your name?" Answer – "Mrs. Maragaret Geddis." Q – "Aren't you the wife of Mr. Eckles?" A – "No, I am not the wife of Mr. Eckles." Q – "How long has your husband been dead, Mrs. Geddis?" A – "Twelve years." Q – "Have you any children?" A – "Yes, I have a little boy six years old." Q – "And you are not the wife of David Eckles?" A – "No, I am not the wife of David Eckles." Q – "Who, then is the father of the boy?" A – "I don't know." Some time ago David Eckles fell dead on the street in Salt Lake City. He made no provision in his will for Mrs. Margaret Geddis-Eckles and her boy. She went to the Mormon prophet and said: "I lied at Washington, I perjured myself to protect the church, and now I am left out of the estate." The prophet answered, "Don't worry about that Mrs. Eckles. You sue the Eckles estate in the courts of Utah, tell them you perjured yourself before that great tribunal and I will protect you for your perjury." The case was tried in the courts of Ogden, Utah, and judgment was rendered in favor of Mrs. Eckles, and she received her share of the millionaire's estate.

From this incident the reader can appreciate how utterly impossible it would be to convict the Mormon church when they can perjure themselves before the great Supreme Court of the United States and the perjury goes unpunished.

From various things I had seen and was forced to do while a missionary, I could no longer conscientiously continue the work. It was about that time while speaking on the streets that a minister came up at the close of my address and invited me to his home. We became fast friends, and he advised me to remain with the church until opportunity presented itself for me to leave. Since returning to this country, I have put forward every effort within my power to inform the Christian people of the insidious, treacherous operations of the Mormon church, and I hope that this pamphlet will find its way into the home of all Christian people in the country, that they may be prepared and awake to this blotch on the horizon of our fair land.