

“brother raising up seed to his dead brother” is now in force ; and as death is only a temporary absence, so they contend a temporary absence is equivalent to death ; and if in the case of death, it is not only no crime, but proper ; so also in this case it is equally lawful and extremely advantageous ! This practice, commended by such sophistry, and commanded by such a Prophet, was adopted as early as at Nauvoo.

Much scandal was caused by others than Smith attempting to carry out this doctrine. Several, who thought what was good for the Prophet should be good for the people, were crushed down by Smith’s heavy hand. Several of those have spoken out to the practices of the “Saints.” Much discussion occurred at Salt Lake as to the advisability of revealing the doctrine of polygamy in 1852, and that has caused Brigham to defer the public enunciation of this “proxy doctrine,” as it is familiarly called. Many have expected it repeatedly at the late conferences. Reasoning their premises out to their natural and necessary consequences, this licentious and infamous dogma is their inevitable result.

Another result of their doctrines is another excuse for licentious indulgence. The Mormons believe, as before stated, in the possibility of man’s administering salvation to the dead. Hundreds of devout, strangely devout and fanatically sincere people are immersed on the behalf of their dead relations ; males for men, females for women. But the salvation of the dead, say they, has to be consummated in the same manner as that of the living. “They will be nowhere,” says Kimball, “unless they have wives :” and these immersed people are therefore *married* for their dead. But as marriage is only a

transient affair, they have to be also "*sealed*" for the dead. And as a marriage ceremony is not valid till *completed*, there is practiced in consequence more abomination. For as the glory of the dead, as well as the living, depends entirely on the size of their families, these accommodating proxies *raise children for the dead too!*

That these practices should be indulged, is not surprising. That they should be veiled under the garb of sanctity, and excused on the grounds of religion, is infamous. Mormonism is ingenious in finding excuses for licentiousness; it is a bitter and a burning satire on human purity and progress; a disgusting but a palpable proof of human depravity.

Much has been said of the Mormon endowment. It has been extolled by its recipients until the bewildered minds of their hearers have thought it something sublime. Men, who proud that they had a secret, and desirous that every one should know that they had it, uttered dark hints. They exhibited a singular kind of an under-garment which they constantly wore. This was fantastically marked and given them in the Temple. They promised this endowment to their awe-struck disciples, as the full fruition of the blessing of heaven, etc., etc., etc. As to what it really was, all was perfectly hidden; as all who received the initiation were bound by the most fearful penalties not to reveal any thing of the matter. Oaths were exacted, obliging the person who took them, to agree to undergo a violent and cruel death on revealing the "mystery." I am about to make a statement, as nearly as I can remember, of what the ceremonies, etc., were. I am induced to this violation of my oaths, from five reasons. *First*, As no on

knew what were the oaths previous to hearing them ; and as no one on hearing could refuse to make them, they are not binding in justice. *Second*, As the obligations also involved other acts of obedience as well as secrecy ; and as I do not intend to obey those other obligations, it can be no more improper to break the oath of secrecy than the oath of unlimited obedience. *Third*, As the obligations involve treason against the confederacy of the United States ; and therefore illegal *ab initio* ; and as the law makes the misprision or concealment of treason, treason itself, it becomes a duty to expose them. *Fourth*, As the promise of endowment is one of the great inducements held out to deluded Mormons, to persuade to emigration to Salt Lake, it is right that they should know the value of their anticipated blessing ; and *Fifth*, It is better to violate a bad oath than keep it : as it would have been better for Herod to have forfeited his promise, than to kill John the Baptist. As to the penalties I incur, I have but one duty to God and the world ; and to God and the world I confide my safety.

On Friday, February 10, 1854, pursuant to notice I had received, with no other instructions than to wear a clean shirt, myself and wife went to the Council House, Salt Lake City, at about seven o'clock in the morning. About thirty persons were previously waiting there, who were to be "endowed from on high" that day. Our names, with full particulars of birth, marriage, etc., were all registered in a record ; our tithing-office receipts examined, because, before hearing the music, it is first necessary to "pay the piper." All those who had not been previously *sealed* to their wives,

were then sealed by Heber C. Kimball, who has under his peculiar direction the giving of the endowment, and we were ushered into a long room which was divided into many little compartments by white screens. All was solemn and hushed. Our shoes had to be removed in the outer register office, those who were officiating were in slippers, and the few words spoken in giving directions were only in a dim murmur. The women were sent to one portion of the place, the men to another. All was still; the simmer of the wood in the stove made quite a painful impression on the nerves. The novelty of the situation, the uncertainty and expectation of what was to follow, the perfect stillness heightened by the murmuring whispers, the dull splash of water, the listening and serious faces, the white screens themselves, every thing was calculated to excite the superstitious in any one. One by one the men were beckoned out till it was my turn. I was told to undress, and was then laid down in an ordinary tin bath, which I remember was painted inside and out; a Dr. Sprague—who, in passing, is one of the filthiest-minded men I ever met—was officiating as “washer,” which ceremony consisted of washing one all over in tepid water, and blessing each member as he proceeded, from the head downward: “brain to be strong, ears to be quick to hear the words of God’s servants, eyes to be sharp to perceive,” nose, mouth, arms, hands, breasts, with the peculiar blessing appropriate to each, down to the “feet to be swift to run in the ways of righteousness.” Washed, and pronounced “clean from the blood of this generation,” I was handed over to Parley P. Pratt, who was seated in a corner, and appointed to give to each

“clean man” a “new name, whereby he should be known in the celestial kingdom of God.” He called me “Enoch,” and I passed on back to our waiting-room, where each in turn was seated on a stool, and some strongly scented oil was ladled out of a mahogany vessel in the shape of a cow’s horn, by means of a little mahogany dipper, and poured on his head. This unctuous compound was rubbed into eyes, nose, ears, and mouth, sodden in the hair, and stroked down the person till one felt very greasy and smelt very odorous. This ordinance, performed by Elders Taylor and Cummings, was accompanied by a formula of blessing similar to the “washing,” and was “the anointing,” administered preparatory to being ordained a “king and priest unto God and the Lamb,” which ordination, however, can only be performed in the real Temple. Greased and blessed, we had then to put on the “garments,” a dress made of muslin or linen, and worn next to the skin, reaching from the neck to the ankles and wrists, and in shape like a little child’s sleeping garment. Over this was put a shirt, then a robe made of linen, crossing and gathered up in pleats on one shoulder, and reaching the ground before and behind, and tied round the waist. Over this was fastened a small square apron, similar in size and shape to masonic aprons, generally made of white linen or silk with imitation fig-leaves painted or worked upon it. A cap, made from a square yard of linen, and gathered into a band to fit the head, socks, and white linen or cotton shoes, completed the equipment. While thus dressing ourselves, a farce was being performed in the next compartment. The creation of the world was being enacted. Eloheim, J. M. Grant, was

counseling with Jehovah, Jesus, and Michael (Adam), W. C. Staines, about making and peopling the earth. He sends these three down to take a look and bring him back word as to what are the prospects. They pretend to go, examine, and return to report. The first chapter of Genesis is then performed, Eloheim taking the "and God said" part; the three pretending to go and accomplish the command, and return and make report, using "and it is so." The mind was struck with the wild blasphemy of the whole affair. When they came down to the creation of man, the three, Jehovah, Jesus, and Michael, came into our compartment, and by stroking each of us separately, pretended to form; and by blowing into our faces, pretended to vivify us. We were then supposed to be as Adam, newly made and perfectly ductile in the hands of our makers (an allegory to be terribly carried out). But we were alone; a little more farce, and our wives were introduced, who were similarly arrayed, and had been similarly conducted toward as ourselves, their officaries of course being women, Miss E. R. Snow, and some others. We were made to shut our eyes as if asleep, commanded to arise and see, and our wives were severally given to us. Joy of course filled our hearts, and we filed off by twos to the compartment where we had heard the voice of Eloheim. This compartment, by the aid of some dwarf mountain pines in boxes, (now paintings), was made to looking something like a garden. W. C. Staines, as Adam, and Miss Snow as Eve, were our "fuglemen;" we did what they did. Some raisins were hanging on one shrub, and W. W. Phelps, in the character of the devil, *which he plays admirably* (!), endeavored to en-

tice us to eat of them. Of course, "the woman tempted me and I did eat." We were then cursed by Eloheim, who came to see us: the devil was driven out, and this erudite astronomer and Apostle (!) wriggled, squealed, and crept away on his hands and knees.

We were then supposed to be in a cursed condition, and here commences the terrible intention of this otherwise ridiculous buffoonery. We were now helpless without the intervention of *a higher power*, and the establishment of *a higher law*. Any law that could apply to *the body* was of small consequence; any power that could control *the body* was of no moment. Thus lost and fallen, God establishes the *priesthood*, and endows them with the necessary jurisdiction; their power unlimited, their commands indisputable, their decisions final, and their authority transcending every other. They were to act as God, with God's authority, in God's place. Oaths of inviolate secrecy, of obedience to and dependence on the priesthood, especially not to "touch any woman, unless given by this priesthood, through the President" were then administered to the intimidated and awed neophytes. A sign, a grip, and a key word were communicated and impressed by practice on us, and the third degree of the Mormon endowment, or *first degree of the Aaronic priesthood*, was conferred. Man, continues the allegory, goes out into life, having one law of purity, one key of truth, and one power of priesthood. With these he goes forth into the world, where light is made darkness and darkness light. He is lost in doubt as to where the truth is. He is, in the next room, supposed to be in the midst of the sects of the present day.

Several imitations of the common styles of Quakers, Methodists, and others are performed. The devil, W. W. Phelps, meets and accosts each of them with "Good-morning, brother Methodist," etc., "I love you all," "You're my friends," etc., etc. Three Apostles, Peter (P. P. Pratt), James (J. Taylor), John (E. Snow), entered, and after a little badinage between the devil and them, Peter commands him to depart in the name of the Lord Jesus Christ, and by the authority of the holy priesthood, and that makes him foam, hiss, and rush out. These Apostles then begin to examine us as to our position; and new instructions are given to us, not only as to priesthood in general, as an *abstract idea*, but to the Mormon dignitaries as the only representatives of this idea of priesthood. The intention of this step is, that Peter, James, and John came down to Joseph Smith, and conferred on him this priesthood, which has descended to Brigham Young; that all the reverence that Christ in them could induce, was now to be paid to *this Mormon* priesthood; immediate, implicit, and unquestioning obedience; to be, as Kimball said, "*like a tallowed rag in the hands of Brigham Young.*" Now, presumed this allegory, we were advancing toward the kingdom of God. The man Adam, lost by reason of his fall, the great original sin; doubly lost by the addition of his personal sins, has received powers and blessings, and wandered away from the truth. As it was the priesthood who took him up in his fall, gave him the promise of a Redeemer, so it must be this priesthood that must be the instruments of accomplishing his redemption. God has now taken pity on the world wandering in darkness, and revealed his gospel to Smith, be

stowed upon him this priesthood, and is now demanding entire obedience to him and his successors.

An oath, with the penalty of throat-cutting, was the condition of the first; heart being plucked out, etc., etc., dragged into agonizing details, is the penalty of the second oath. New secrecy is impressed, and the second degree of Aaronic priesthood, with signs, grip, and key word, is bestowed.

This farce, heightening into a fearful reality, is continued. The allegory presumes man to be now in a partially saved state. He is ushered into a room with an altar in the center of it. Undying fidelity to the brethren is here inculcated. "Never to speak evil of the Lord's anointed," or, in other words, to shut your mouth on all iniquity; to see and not to speak. Not only to think with their thoughts; to come to them as mediators between Christ and man, as Christ is their Mediator between them and God; to feel as they feel, and act as they act; to render implicit obedience to any requisition however treasonable, however criminal, however unnatural, however impious it might be; not only all this, but never to "speak evil of the Lord's anointed." To have the "Church" the first thing in your mind, and filling the only place in your affections; to be ready to sacrifice to its *dictum* or its interests the warmest friend, the nearest relation, the dearest wife, or even life itself; to hold no trust as sacred, no duty obligatory, no promise or oath binding that militates or infringes the interests of the Church. On this oath being taken, the penalty, on either breaking or revealing it, being that you shall have your navel ripped across, and your bowels gush out, etc., etc., in all sorts of disgusting and horrifying details, another sign,

key word, and grip is communicated, and the first degree of the *Melchisedec* priesthood is conferred.

Stupefied and weary ; bowing under a sense of fearful and unnatural responsibility ; excited by a species of apprehension as to what would come next, we were ushered into another room. An altar was in the center ; on it the Bible, Book of Mormon and Book of Smith's Revelations. Man and woman, we were ranged around the place ; Kimball in the same, and Brigham in the next room looking on ; Parley Pratt officiating, and the fourth oath was administered. The allegory presumed that man, now in a fair and certain way to salvation, had a great temporal duty to perform, not an *abstract theory* of obedience, nor obedience in *abstract things*, but a great positive, present, immediate duty. We were, therefore, sworn to cherish constant enmity toward the United States government for not avenging the death of Smith, or righting the persecutions of the Saints ; to do all that we could toward destroying, tearing down, or overturning that government ; to endeavor to baffle its designs and frustrate its intentions ; to renounce all allegiance and refuse all submission. If unable to do any thing ourselves toward the accomplishment of these objects, to teach it to our children from the nursery ; impress it upon them from the death-bed ; entail it upon them as a legacy. To make it the one leading idea and sacred duty of their lives ; so that " the kingdom of God and his Christ" (the Mormon Church and its priesthood) " might subdue all other kingdoms and fill the whole earth." Curses the most frightful, penalties the most barbarous, were threatened and combined in the obligation either on failing to

abide or in daring to reveal these covenants. A new sign, a new key-word, a new grip, and the second degree of Melchisedec priesthood was administered. We were now acceptable to God, and could approach him as children, but had to learn how to pray. We were now told that our robes were on the wrong shoulder and as a sign of our entire dependence on the priesthood in spiritual things, they set them right. In order to impart a deeper religious tone to these proceedings, and to feed the flame here kindled, a new method of praying was shown to us. All the endowees were to stand in a circle; silently to repeat all the signs with their formula, and then to be united by a fantastic intertwining of hands and arms. While in this position one who is previously chosen to be "mouth-piece," kneels on his right knee, takes hold of the hand of one of the standing brethren, thus completing the "circle," and prays slowly; all repeating his words after him.

Thus to meet in circle, to solemnize our thoughts by assuming the garb, to refresh our memories and realize our obligations by repeating all the formula of sign, token, key-words and penalties; and then to pray standing in a mysterious position, using abracadabratie terms, is thought to call down from heaven an immediate answer to prayer, because, finding peculiar favor in the eyes of God. These circles meet every week, and Brigham and the Twelve Apostles often meet every day in this manner and for this object. Standing thus, Parley P. Pratt prayed, and we slowly repeated his words, calling on God to bless or curse as we obeyed or neglected the covenants we had made. We were now brethren, members of the holy orders of God's priesthood;

admitted to the full participation in the privileges of the fraternity; recognizing each other readily; constantly wearing a garment as a protector and remembrancer; bound to each other by tremendous secrets; chained to the priesthood by fearful oaths.

We were now to pass through the Vail, a thin partition of linen, through which all the whole formula had to be repeated; certain marks on the bosom and front of the shirt are cut with a pair of scissors; another name is whispered very softly and very quickly, too soft and fast to be distinguished; and we were ushered into the Celestial Kingdom of God, having passed "behind the Vail!" The men then turn round and admit their wives, who have to repeat the whole affair once more, and the door is opened and they are let through. In the "Celestial Kingdom" we found Brigham, and many others waiting to hear the "Endowment Lecture" which is delivered on every initiation day. We were then allowed to dress, retaining our under-garments; got a hurried lunch, it being nearly four o'clock, and returned to the "Celestial Kingdom" to hear the lecture. This was by H. C. Kimball, explaining the allegory and enforcing the seriousness of the affair; repeating the different signs with formulas of recognition; giving some pointed warnings and uttering some tremendous threats; and about six o'clock we returned to the office, resumed our boots and shoes, and the affair was ended.

There are very few minds, of the caliber usually converted and seduced into Mormonism, that can readily shake off the benumbing effect of such a day as that above described.