

MORMONISM UNVEILED;

OR,

A PEEP INTO THE

Principles & Practices of the Latter-day Saints,

BY

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A DELUDED BROTHER OF THE SECT, WHO HAS HAD THE HAPPINESS OF RECOVERING FROM HIS INFATUATION BY DISCOVERING THE INIQUITOUS PROCEEDINGS OF THE LEADERS, DURING NINE MONTHS' RESIDENCE AMONG THEM.

GIVING AN ACCOUNT OF HIS JOURNEYINGS TO UTAH, THE SO-CALLED CITY OF ZION, IN THE VALLEY OF THE SALT LAKE, IN COMPANY WITH UPWARDS OF THREE HUNDRED OF THE INFATUATED VICTIMS OF THE DELUDERS. ALSO HIS OBSERVATIONS ON THEIR CONDUCT AND PRACTICES DURING HIS SOJOURN AMONG THEM, AND HIS HAPPY ESCAPE FROM THE THRALDOM OF THE SELF-INTERESTED DECEIVERS, AND SAFE RETURN TO OLD ENGLAND.

A WARNING TO THE CREDULOUS.

Second Edition,

REVISED AND ENLARGED.

TO WHICH IS ADDED

A DISSERTATION ON "POLYGAMY AND THE BIBLE"

WITH NUMEROUS SCRIPTURE REFERENCES AND PROOFS, FURNISHED BY A GENTLEMAN WELL VERSED IN SUCH RESEARCHES.

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P R E F A C E .

THE following pages are intended to shew the detestable proceedings of the Disciples of Joseph Smith, the founder of the sect of the Mormons, and the delusion and sufferings of the victims of the leaders of the self styled Latter-day Saints, at the city of the Salt Lake, Utah. They are not written with an attempt at language, but with a view to depict faithfully what the writer saw and heard, during a nine months' residence among them. It is "a plain unvarnished tale" and the only object in its publication is, if possible, to deter others from being duped by the inducements held out by these specious deceivers; who have so far beguiled an immense number of unthinking, credulous, and enthusiastic people, as to be enabled to live in luxurious indolence on the earnings extorted from their infatuated followers, and to give full scope to their demoralizing and unprincipled propensities.

It is unnecessary to make any further remarks, the facts speak plainly for themselves.

This being a second Edition, it is proper to add, that several facts and observations have been introduced which did not appear in the former Edition, and which, although perhaps not of important interest, will enable the reader to form a more correct view of the fiendish principles, and laxity of government, amongst the Rulers, Bishops, and Elders of the sect.

THE AUTHOR.

INTRODUCTORY REMARKS.

HAVING, in the summer of 1849, been induced by some of my acquaintance to go and hear the Mormonites, or Latter-day Saints as they style themselves, I by degrees became something of a convert to their doctrines, but for a time declined to be baptised, because I was a member of the Baptist church for several years before that; however by continuing to attend their discourses, and hearing their ministers declare that they had power to heal the sick, speak with tongues, and cast out devils; and being myself afflicted with a chronic disease of my eyes, I thought to myself, if these people can do this, they must be the right people of God; and considering that such miracles were performed by the Apostles of Christ, I began to have greater faith in their preaching and teaching, and in December, 1849, I was baptised into their Church, and in the course of a few years became so strong a convert, that I resolved to turn all my effects into money, and to emigrate with the Saints (as I then believed them to be) to the city of Zion, in the Valley of the Salt Lake; but ah! how soon the delusion vanished when I had my eyes opened to their iniquity, upon being an eye witness and ear witness of their detestable proceedings.

The following narrative is a faithful account of the journeyings of the Author with the self-styled Saints, his observations on the conduct of the heads of the sect, and a statement of several facts proving them to be the most iniquitous imposters and extortioners that ever professed to be actuated by any principles, which could, by any sort of sophistry, claim to be considered as religionists: being the experience of the Author during a nine month's residence among them, and who sincerely thanks God that he has been spared at the age of 65 to return to his native country, to warn such of his countrymen, as might otherwise be inclined to join the deluders, from such unpardonable folly. And the Author begs to assure his readers that he never yielded to the belief that Joseph Smith, or Brigham Young, could do anything for him towards his salvation, but that he always did, and still does, firmly believe and expect to get his interest with God through the merits and mediation of our blessed Lord and Saviour Jesus Christ, and the Author's fervent prayer to God is, to guide and enable him to speak the truth, and nothing but the truth, of what he has seen and experienced respecting the sect of the Mormonites and their proceedings.

MORMONISM UNVEILED,

ETC., ETC.

CHAPTER I.

HAVING made up my mind to embark for the city of the Salt Lake, or, as it is called among the Mormonites, Zion, I left Cardiff on the 26th of January, 1853, for Bristol, where I had previously resided for several years, and where I had children, and grandchildren, whom I was desirous of bidding adieu to, as well as other friends. I remained in Bristol a few days, occupied in leave taking, thinking at the time, I was never destined to return to my native land again, as I hoped to be permanently settled in Zion. I did not intend to take any of my family with me, but I had sanguine hopes that they would some day follow me. From Bristol I proceeded by train to Birmingham, and next day to Liverpool, where we were to embark for New Orleans. It was on the 1st of February I arrived in Liverpool, and there having joined a large company of the Mormonites, we went on board the vessel provided for us, on the 5th, and sailed the next morning, but not in the vessel which, according to the papers we had received, was to convey us to our destination. The number of passengers was between three and four hundred, and undoubtedly the vessel was victualled for that number. I should here observe, that the circular we received from Mr. Samuel W. Richards, the Mormon Emigration Agent, 15, Wilton street, out of Saint Ann's-street, Liverpool, states "I have chartered the new and splendid ship *Elvira Owen* to sail on the 3rd of February," the fact turned out that, although we were in Liverpool on the 1st, we were not shipped until the 5th, and then not in the *Elvira Owen*, but in an American vessel, *The Jersey of Charlestown* (Captain Day). The circular of Mr. S. W. Richards, also states "every Charterer of a vessel sailing to North America is obliged to send out provisions for Seventy days; the overplus of provisions is returned to the Charterer, but I shall make a present of the overplus provision to the passengers to assist them up the Mississippi and Missouri rivers,

should the ship make a short voyage, the overplus provisions would be worth from £80 to £100 sterling.”—This assurance, coupled with the information we obtained, that, although the vessel we embarked in was not the identical vessel stated by the Emigration Agent to have been chartered for the passengers, yet, that there were Inspectors and bonds to guarantee that all Emigrant vessels were duly victualled according to the Act, put us all in good spirits, being fully convinced that the full ten weeks would not be occupied in the voyage. In this we were not wrong, for we made the passage to New Orleans in six weeks and two days, leaving three weeks and five days to spare, thus, having rather more than one third of the provisions to be distributed among us passengers to assist us up the rivers, as we imagined, according to the promise in the circular, and which we expected would be fulfilled as we had been led to believe: but when the reader comes to the end of this pamphlet and has discovered that the leaders of the sect of the Mormons are a body of deceivers and extortioners, it will be no great surprise to learn that this delusive promise was never carried out, but we were left to do the best we could. This was the first practical breach of faith by the satellites of the sect, towards us, their deluded victims, and this, there can be no doubt, was abetted and participated in by the heads of the body at the city of the Salt Lake, as Utah itself is nothing less than a den of iniquity and a money getting place, so far as the Elders of the sect are concerned, whose objects are, to be better able to govern and rule over those whom they have so cruelly and wickedly deceived. The arrangement about the surplus victuals was not made with the captain of the ship, but with captain Dern Jones, one of the Mormon leaders.

It will not perhaps be uninteresting to give some few particulars as to the amusements on board during our voyage across the Atlantic. We had a very fine passage, on the whole, although a little rough at times; and when the vessel occasionally rolled, boxes, saucepans &c., were strewed about on all sides, which caused the people to groan aloud: but this did not last long, for, upon the weather becoming calmer, every thing went on as before, there was fiddling, dancing, and card playing on board, such as I was not accustomed to see when I associated with the religious party to which I belonged, and who attended the place of worship where I attended before I fell in with the Mormonites.—There were seven or eight weddings according to Mormon law, and these were performed in the evening or at night. We had one death, that of a woman from the neighbourhood of Cardiff, who was Seventy Eight years of age, and who

was buried in the deep blue sea ; and I must say that the ceremony was performed with as much decency and reverence as it might have been on land, the captain officiating as minister. There was aman from the neighbourhood of Cardiff, of the name of William Thomas, an Elder of the Mormon sect, who had four daughters on board, passengers, which he seemed to be very desirous of bestowing in marriage on any of the brethren ; indeed, I myself was rather strenuously urged to take one of them, but I declined, stating that I was far advanced in years, and that his daughters were all to young for me ; his reply was, "pooh ! they are old enough, there are three of them in their teens". I, however, was firm in declining, as I considered his conduct savoured too much of levity ; I could account for it on no other principle, except the desire of being eased of the burthen of maintenance and conveyance from New Orleans to the termination of our journey, his and their passage being paid from the Emigration Fund, which is always to be repaid after arrival : and it was fortunate that I was firm of purpose, as I afterwards learnt that if any of the heads of the sect should cast a wistful eye on her, and prevail on her to become one of their wives, however many they had before, I did not dare to complain, but was without remedy : and, that should I persist in reclaiming her, I ran a great risk of being shot. There was a man on board the vessel of the name of Ellis, who had been in Glamorganshire as a travelling Elder in the district, previous to my emigration, and who, when we were at chapel in Cardiff one Sunday morning, made a great noise, and gave out a very pitiful tale, saying, that his call was come to flee from Babylon to Zion, and that he must obey the will of God, to go to the land where the Lord called his people to gather together, to the valleys of the mountains the resting place for his saints : and there to be baptised on account of his dead relations who had died many years before, and that they might receive their salvation through his being baptised for the dead. This was in allusion to what Saint Paul says in his Epistle I Cor. xv Chapter, 25th verse. This Ellis was one of the head officers of the Mormons, and had been admitted into the Priesthood, but he said he was very poorly off, and required some assistance from us, so that he and his wife and children might be able to procure some clothes, and go to Zion. He and his family had been living for some years upon the poor, without work, riding about and feasting where he could, upon the best of every thing which could be procured by his deluded hearers.

There was also another man, from the same neighbourhood, named Williams, who had also a high sounding title, and was

possessed of great authority in the church, and he, as well as Ellis, arrogated to themselves great power over us. They told us we were to obey their counsels, and that if we rebelled against them we should be cut off from the Church: notwithstanding they were mean enough to trespass on, and beg and borrow from, all on board whom they could cajole; so much so, that at length people became aware of them, and they were trusted no longer. And, further, we discovered by mere accident through a broken jar, that these men, although pleading poverty and having their expenses paid by others, namely, from the Emigration Fund, were better provided for than we, who went at our own expense: they had their jams, pickles, &c., and this roused our attention to the fact, that they were provided with better clothes and necessaries, all procured by begging and borrowing what they never meant to repay. We arrived at New Orleans Bar on the 20th March, and were towed up the Mississippi to New Orleans, by a steamer, which took us about two days more. During our progress up the river, and before we disembarked at New Orleans, we were cautioned against indulging in eating strange food to excess, and also against drinking too freely of the Mississippi river, it being very pernicious unless filtered or well settled down; but the most strenuous caution we received was against suffering ourselves to be entrapped, as they called it, by the New Orleans people; and giving way to their persuasions of staying behind, and give up our intentions of proceeding to our destination at the Salt Lake; and the cautions appeared to have been well attended to, for I believe there only remained two behind out of all the passengers, and they were two young women who got married to two of the sailors of the ship's crew in which our passage was made: indeed every one seemed well pleased with the conduct of the captain and the Mormon president who was on board with us, Mr. George Holliday, President of the Mormon Bristol Branch, whose wife and his wife's sister also accompanied him. We left him at New Orleans for a time, he having remained behind to attend to some machinery, there leaving us to proceed on our route under the presidency of John Hyde. One of the young women who married and remained behind was a young woman of the name of Hannah Harris, from Whitechurch, near Cardiff—the mother, Mrs. Harris, and more of the family, were passengers in the same ship. The mother made some attempt to prevent the marriage, but the young woman having eluded her mother's vigilance by secreting herself, and the authorities at New Orleans siding with the girl, by way of rescuing her from the deluders, the marriage took place; her infatuation

however returned or continued, for upon her husband going out to sea again, she followed the Mormon camp, and again fell in with us after we had proceeded about fifteen hundred miles on our journey from New Orleans; her husband, after his return from a short run, upon learning that she had followed the camp, pursued her, and overtook us at a distance of two thousand miles, but no entreaties of the husband could prevail on her to return, although willing to continue her fidelity to him provided he would become a Mormon, which, however, he declined and returned. She afterwards became second wife to a Mormon, but has since become insane, as I have heard.

Before I continue the narrative of our journeying from New Orleans to St. Louis, in our progress to the Salt Lake, a word or two about New Orleans, which the Mormon leaders call "The First Hell." We remained here two days to refresh and revive ourselves after being on the salt water, and made ourselves very comfortable, which, as provisions and accommodations are very reasonable, in that city, we could do at a very small expense; a good breakfast in a superb coffee house, consisting of coffee and excellent bread and butter, with eggs, &c., two cups of coffee with the eatables, costing only 10 cents, or 5d. English, and most other provisions equally cheap. The only feature in the place which might warrant the appellation given it by the Mormons, *the first hell*, is the harrowing spectacle of human beings being penned up within iron railings and exposed for sale, this place appearing to be the emporium of that nefarious traffic the slave trade. Our exit from this place, and the continuation of our journey, shall be the subject of another chapter.

CHAPTER II.

AFTER our two days' recreation at New Orleans, we embarked on board a fine steamer engaged by the Mormons, to take ourselves and baggage, and proceed on our journey up the Mississippi to Saint Louis; the vessel was called the *John Simpson*, on board which we proceeded in good spirits for the promised land, or Mormon Zion; but we had not proceeded far before we discovered that we had no victuals on board, except the steamer's stores, which were no doubt ample, and out of which we might have been supplied, on paying for individually. The steamer had stopped at the outskirts of the town, or suburbs, to take in a part of her general lading, and to transact other business, which occupied a considerable time, and many of us went on shore for our own purposes, some taking breakfast and other refreshments, in

preference to taking our meals on board, so that we did not become aware of our being thrown on our own resources; but the first time we looked for our rations we were fully apprised of the dodge practised on us, with regard to the three weeks and five days' provisions we had been led to expect would be appropriated to our use to assist us up the Mississippi; what, therefore were we to do? we had no other alternative but either to take the supply from the steamer's stores, at the extortionate charges usually made for such accommodations—or to provide ourselves at the different towns and villages on the banks of the river, where the steamer might touch at, to take in or deliver portions of her freight and cargo, and if we had not the means we might beg or starve—and now our faith in the probity of our deluders began to be shaken, for the deception about the three weeks and five days' provision became evidently apparent, and the shock to our confidence can scarcely be imagined, when we reflected that the heads of the Mormon could so coolly consign between three hundred and fifty and four hundred of their credulous followers to deprivation and chances of utter destitution, after having deluded them by specious promises, so many hundred miles from their homes—by cheating them out of that which they had paid for, to some of the heads of the Mormons. The amount of this speculation appears, even by the circular of their own Emigration Agent, Mr. Richards, of Liverpool, to have been somewhere from £80 to £100 sterling. This was the commencement of their breach of faith. As we progress, more will be seen, as the whole of their system is based upon fraud and delusion, and self interest appears, to be their predominant object (it being a money making scheme). But to proceed, we are now going up the Mississippi to St. Louis, and are cautioned against the people of that city, our leader designating this place as the Second Hell, and their fears are still that we should have our eyes opened before we should get right into the trammels of their nets; some were fortunate enough to slip out in consequence of having taken a clear view of the enormities of the heads of our party, which began to display themselves more on our nearer approach to the land of promise, under the presidency of Mr. Hyde, who succeeded Mr. Holliday for the time, on his being left behind at Orleans. At a village on the Mississippi, before we reach St. Louis, two very respectable people, man and wife, passengers belonging to us, having become disgusted with the ways of the Mormons, left us and took their luggage ashore, and we heard nothing further of them. At length we arrived at St. Louis all safe. Here we met with a man named Thomas Pugh, of high

title, and great authority in the Mormon Church, being known as First Council to the President of Wales. I must here explain that the terms council and president relate entirely and solely to the appellations given to certain individuals, considered as dignitaries in the Mormon sect, by the members of their own fraternity, and not recognized as such by the populace or general public. This man Pugh, was accompanied by his two sons, and his two intended wives, having left his own lawful wife in England at the time of his departure, and took these two women with him, to whom he was to be married on his arrival at Zion. We had gathered £100 for him in the different branches in Wales previous to emigrating. Besides this he had borrowed £80 before he left the country, under a promise of repaying it when he reached Zion, which was described and held out to us as a place where all our troubles would be at an end, the Mormon leaders having told us that if we could reach there we should be all right, and want for nothing; but I have lived there from the 10th October, 1853, till the 20th July, 1854, and saw no prospect of the promised felicity. As for Pugh, we left him at St. Louis, he not being able to proceed with us, having spent all his money, £180, as well as the produce of his watch and clothes, which he had pawned, and he was obliged to go to work in a hot country without a cent in his pocket. This was a retributive judgment, and humiliating change to him, after having lived for years the life of a gentleman, riding about and living on the best that the victims of his cajolery could procure for him, to be obliged to earn his own bread by the sweat of his brow. I heard from the woman of the house where he lodged, that he had obtained a job of work in the neighbourhood of Saint Louis, in clearing some land, at so much per yard. As to his wives, or intended wives, he never performed his promise to them: I never could learn that he was married to either of them, it is certain he did not take them to the promised land, and during my sojourn he had never reached there himself. Ann Anthony, I was informed, while we lay encamped at Caycock, had become married to another man, having left Pugh in consequence of the overbearing disposition of Mary Jones, who was a bully of a woman, and had borne a very loose character before she left England. It would perhaps be proper here to mention that, although Pugh and his intended wives did not take their passage in the same vessel as ourselves, it was an undisputed fact that Ann Anthony had been delivered of a still-born child on her passage, and that Pugh did not attempt to deny his being the father, nor could he consistently do so, as it was

known she passed as his wife, and the still born child, having six toes on each foot, which was the case with Pugh himself, the great toe on each foot being divided. Pugh's sons also remained behind at Saint Louis, not being able to proceed for want of means. I also think it proper to state that our camp at Caycock, where we halted for a considerable time, was comprised of many other companies of emigrants from other places and other nations; and that the party which I came over with, formed only a portion of the camp: the whole camp comprising a body of upwards of three thousand persons. It appears that before our emigrating, Pugh had been living a most immoral and wicked life, that he and some others of the elders of the church had select houses, among the brothers and sisters, where they frequently met, and where profaneness and abominable practices were carried on to such extent, as would shock the most indecent minds, making free with one another as they thought proper; but of this I had never known or heard until I was some thousands of miles on my journey, in fact, these select houses were not made known to the disciples of the Church generally, but was confined to the elders, and men and women who assumed to have the gift of speaking with unknown tongues, &c. I will now inform you as to the tenor of the agreement, which we considered we had entered into with the American elders of the Mormons, who had entrapped us by their delusions, saying that the call had come from Zion for every person—man, woman, and child, who could (by themselves or their friends) raise £10, (that is, £10 clear in Liverpool, the port of embarkation, after their own travelling expences were paid,) to come forward and flee from Bablyon to Zion, before the curse would fall upon them; and it appears there were some thousands who did come forward, and made themselves ready to start; and there they stated to us that it was so arranged, that after our passage across the Atlantic, there were waggons to be provided, and companies formed of ten persons to each waggon; well, money was called for and collected from us to buy waggons, cattle, and provisions in America. These calls amounted to £10 from each individual: namely, £1 each when the ship was chartered to earn the vessel, and £5 a head to be remitted to buy cattle, waggons, and provisions in America, for our inland progress from the port of disembarkation, this made £6 a head, which was stated to us to have been remitted over to America to make the proposed purchases of waggons, cattle, and food, in order to accomodate us with the means of inland transit, immediately after our arrival at the port we were bound

for. It was expressly stated to us that they could purchase each waggon, two yoke of oxen, and two cows for £40 ; if so, there would be £20 to the good for each proposed company of ten, to find them in provisions after disembarking : well, each person had afterwards to pay £4 in Liverpool as his passage money, this would make £10 as the contributions of each individual, and each company of ten would have a just right to see into the disbursement of £100, and would naturally expect that the cattle and waggons, or the produce of them when sold, would be their own property, or appropriated to their advantage or benefit, as having paid for them and the terms of the agreement signed by them previous to leaving their native land was expressly to that effect ;-- but, it will be seen that after our arrival we had to wait a most unreasonable time for the accomplishment of this promise in any shape, every seemingly plausible excuse, however frivolous, being taken advantage of for delay—such as the advance in price of cattle, the scarcity of grass and fodder on the route, occasioned by the continuous succession of companies travelling towards the promised land ; the fact is, that every species of cajolery had been made use of to induce us to advance money for the purchase, such as—that the waggons and cattle would always fetch their price, and that the value of both would be more after arrival at Zion, where they would be sold, than they were in the United States, where they would be purchased, and that the produce of the sale would be divided, &c., &c. So now they used every subterfuge for appropriating as much of the £60 reserved from the contributions of each ten men (after the passage money, £4 a head, was paid) as possible, and determined that the contributors should have as small a share of the benefit of their contributions as they could, by all manner of shuffling, manage to do. This sum of £6 a head for our number (say 350) would amount to £2,100, sterling money, a tolerably handsome sum to speculate out of, which they did not omit any opportunity of doing. One scheme of avoiding the outlay was, by changing the original arrangement of ten person to each waggon into that of appropriating one waggon and team to each twelve persons, thereby saving the expense of several waggons with their teams, and out of the produce of even this reduced number, when sold, the contributors got but a mere fraction, notwithstanding the delusive hopes held out to us by the American Elders, on advancing the money, but Yankee Doodle is a fine boy ! which we found out to our cost, as well as many others. I will here give an instance of the sacrifice of property by one family, an old friend and countryman of mine, one David Bona,

of Swansea : this old gentlemen, with his wife, sons, daughters, and two sons-in-law, and grand children, fourteen in family, pack up all to go to the fine country, as the American Elders call it, where there is nothing carried on but honesty, honor, and justice, and a free country as they tell us, (but you must not believe them, if you do, you will be deceived the same as I was; if you go there, as thousands have, near eleven hundred miles, in a desert country, that is very hard to come away from.) This old gentleman, David Bona, had a little property, he sold it all to flee from Babylon and go to Zion, as it is called; he paid £140 as the contribution of himself and family, besides their outfit, which cost him a great deal more, and which made him very short of cash, so that he found he was obliged to borrow through the delay on the journey. I helped him with what I could spare, and he sold some clothes and other articles to enable him to procure food, so as to reach his destination; he depended like myself and many others to have a considerable return from the sale of the waggons and teams after our arrival, as he had fourteen shares in the concern, but he was deceived; he had a waggon and a half appropriated to his use for part of the journey, after the tedious delay and shuffling excuses.

The reader has been informed, previous to the above digression, that we arrived safe at St. Louis, I shall now say a word or two about that place. This is a large manufacturing town, and a prosperous place, where there is plenty of employment, and is a good place for making money. Some few of our people remained behind, among the rest was one John Evans, from Swansea, who had left his wife at home; he had paid the passage money of Mary Ann Sturge (from Cardiff) across the Atlantic, she also remained behind with him. I had paid the portion of her £10 share in the £10 company, namely, £6 by way of loan to her, and was to receive in payment, her share of the produce of the sale of the cattle and waggons, but when I applied for it at the Salt Lake, when the dividends were to be distributed, I could get no account of it, they pleaded as an excuse that it was not entered on the book, and there is no doubt that the proper entry was made, although Ellis, the Elder before alluded to, was well aware of it, and it was he who prevailed on me to let her have the use of it, but I was obliged to put up with the loss, and the Mormon leaders had the benefit of it.

CHAPTER III.

WE are now leaving St. Louis, and taking another steamer that is smaller, to go further up the river, to a place called Cay-

cock, which lies about two or three hundred miles higher up ; here we are told we are to meet our cattle and waggons. When we arrive and land we find this place to be a pretty little town on the banks of the river : here we are to encamp and wait for the cattle, &c. We had our tents and waggon covers with us, having brought the materials from Liverpool, and made them on board the ship during our passage. We now form part of a camp, consisting of thousands, some from all nations, but chiefly from England and the British dominions—English, Welsh, Scotch and Irish. Well, we remain encamped here two months waiting for the cattle, &c. ; and now the scheme is beginning to come out, and the mask is gradually removed. We are told that the cattle are risen in price, that they are very difficult to be got, &c., &c. The waggons are rose in price, too, but they are come : and now I shall give a little specimen of the make of them. The felloses are two inches thick, made very plain and roughly put together—the axletrees are hard wood with two studs of hard wood on each bolster, and a thin bit of hoop iron on the outside of the four studs, with a slight coat of red paint on the carriage—the bed is made of four wide boards, one inch thick, and about sixteen or eighteen inches wide, two for the bottom and two for the sides. At both ends there are four strips, something like the fixing of a board across the doorway of a house to prevent children getting into the street ; there is an iron rod going through each to keep the bed together, with a nut at the ends. The whole of the boards are rough from the mill, so the value of such a vehicle can easily be imagined. Timber is cheap in America, but iron rather dear. A respectable person at Caycock told us what they were worth : he was asking me what they cost, “ What do you think, now ? ” said I, “ well,” he replied, “ having so many of them, I should think you did not pay more than £8 each for them ; ” this he said was their full value, but our head men said that the waggons cost £13 each ; of course I cannot contradict them, but, to say the least, it appears highly improbable. Our cattle have not yet arrived, so, as this is a flourishing little town and plenty of employment at this time of the year, our people are going to work, both men and women ; some of the latter earning two dollars a week and their keep. Provisions are very cheap here, flour, 1d. per lb. ; bacon, 2d. to 2½d. per lb. ; eggs, 2½d per doz., in fact, I have had six dozen for thirteen pence ! Tea and sugar very cheap, and potatoes very reasonable. Our weekly allowance from the company cost about 10d. a head per week only—if I said 9d. perhaps I should be nearer the mark ; it consisted of seven pounds of flour and two pounds of bacon

per head, but this must be calculated at the wholesale price, and this was all that was furnished us by the £10 company : those who have money can buy at a cheap rate what they want to help out, and those who have no money can get work if they chose to do it, there being, as I before said, plenty of employment here. The time spent here is the most pleasant part of our journey, but our cattle have *not yet* arrived, although our money was stated to have been sent from England to America five or six weeks before we left our homes, in order that the purchases might be made, and the cattle ready on our arrival.— I must here explain that the two first calls of £1 and £5 were made long before leaving our homes for Liverpool.—But we remain still in camp, anxiously expecting the arrival of the cattle to enable us to go on, when one day our Leader and Elder, Isaac Height, came to the camp and said he had been disappointed very much, that the cattle were advanced in price greatly, that he had been obliged to borrow the sum of seven thousand dollars, with the money that we sent to pay for the cattle, and that he could not have the quantity of cows that had been agreed upon for us to have ; a disappointment which can be better imagined than described, especially as we had sent out the not inconsiderable sum of £1458 6s. 8d., and I began to calculate that we should be brought in in debt instead of receiving any distributive share of the produce of our waggons and teams, when sold, and I said to myself, this is a roguish piece of business all through. Oh ! Yankee Doodle, you are too deep for us. I had almost forgot to mention that there was some little hard bread, and a small quantity of damaged rice sent in from the ship to our camp at Caycock, in about three weeks after we arrived, for the purpose of blinding us. After having been encamped about two months, we received intimation that we were about to leave, and got orders to have our luggage weighed, as the allowance for each person to take with him was one cwt. across the plains, (short weight,) including cooking utensils and all ; this we certainly were given to understand before we left England, but of course we expected it to be long weight. As I had upwards of two cwt. of luggage, I was rather puzzled as to what was to be done, until at length I remembered that Chuckliffe, one of the American Elders who had been previously preaching in the neighbourhood of Cardiff, and with whom I was then very intimate, had waggons and cattle, although when he came to England to preach he had neither purse nor scrip. I applied to him for permission to place my overweight baggage in his waggon ; he replied that he would carry anything I had for seven-pence a pound, and if

it was not worth that, I had better throw it away ; and, in fact, I did throw and give away several things rather than pay carriage, and even afterwards my overweight luggage cost me upwards of two pounds, but it was not Mr. Chückliffe who carried it ; and I learnt there was no reliance to be placed on any one, however intimate they might have been when cajoling us, for that when we were entrapped, they cooled in their professions of friendship and intimacy, and that before long they were quite estranged and distant. There are no favors to be obtained from the Mormon Elders and Preachers without paying for them—and that, in every case, “through the nose.” The Elders who are so poor and so meek in this country, who have scarcely anything to support them but the charity of their dupes, alter very much on arriving at St. Louis, and higher up ; here they suddenly become possessed of cattle and waggons, and here they make purchases of merchandize, which they carry to the Salt Lake, where it is sold for four or five times its cost price. One fortunate thing in our journey across the plains is, that there is nothing to be paid for but food for ourselves, there being no turnpikes, and plenty of grass for the cattle on the prairies, as we proceed. I forgot to mention that at St. Louis we were advised over and over again to remain there ; the inhabitants warning us that we should repent going to Utah ; some went so far as to preach to us about the practices followed there, but what with the notions we had imbibed at home, and the advice of our Elders, who told us not to go near them, only a few remained behind there ; but some did remain, and some few left us coming up the river, stopping in the towns and villages. To account for the number of receders being so small, it is necessary to state that our Elders held a sway over us, and made us believe that if we remained at St. Louis, or any other place as receders, we should be disobeying council and rebelling against the Church, and for which some evil would certainly happen to us. At the Salt Lake we were generally called “Greenhorn Bunglishmen,” (in ridicule of Englishmen,) and well they might, I think they were quite right in the name they gave us. At Caycock once I had a conversation with a person whom I met, who somewhat shook my faith in the Mormons ; but which, unfortunately, was not sufficient to prevent my going on. This man was in company with another, driving a waggon laden with Indian corn ; they were both very respectable looking persons, and one of them asked me if I wished to purchase some Indian corn, I replied that I did not ; to which he remarked, “I suppose when you want any you go and fetch it :” I again replied in the negative, and he rejoined, “well, that is the way with

some of your people when they stop in this country." I made answer that, "the cattle were the Lord's upon a thousand hills, but that he had commanded me not to covet or desire other men's goods." "Is that your creed?" said he, "It is, sir," I answered. "Well, you differ very much from the Mormons who were in this country before," he observed, and left me; but I afterwards learnt, upon good authority that some of the body who had been previously in the country, had been guilty of taking that which did not belong to them; and that was in a great measure the cause of their being so much disliked in Caycock and the neighbourhood, and persecuted so much. Again we receive orders to move, but our cattle have not come yet: we are to go to a place called the Potters' Fields, situate about four or five miles from the city of Navon, formerly the settlement of the Mormons, where Joseph Smith and his brother Hyrum were brought, after they were shot in Cathry Gaol. His mother and his wife (that was and still is in the eye of the law) reside in the same house; the latter is now married to another man, but neither of them are members of the Mormon Church. The house in which they reside (and also Joseph Smith's son) was built at the expense of the Mormons, and settled upon Joseph Smith and his family *so long as water should run and grass grow*. It has been said, and I have heard it declared by the ministers while preaching, that Joseph Smith gave himself up to his persecutors, and was led like a lamb to the slaughter; but this statement is not true, although it has been given out from the pulpit; the fact is, he got away from the people and crossed the river Mississippi, where he was followed by some of the Mormons, who made long faces, and exclaimed, that if brother Joseph left them they should be massacred: one of these men, named Cahom, was in the Salt Lake city when I was there, and from him and others I learnt the truth of the matter. My remarks are necessarily disconnected, because I am unaccustomed altogether to book making, but if wanting merit in this respect, the reader can depend upon it that he will in this simple recital meet with nothing but truth, and facts that will bear the utmost scrutiny.

At length some of our cattle have arrived, and we receive orders to pack up and be journeying. The cows have not come yet, and we are told it is difficult to get them, but this is nothing more than a blind. However, we make shift to leave this place and proceed a distance of fifteen or sixteen miles, with the assistance of some cattle which were sent back from a party who had moved on before us, and with much difficulty we get on with the borrowed aid, through very bad roads, so

bad that the waggons are sinking to the axletrees, and it often required six or seven yoke of oxen to get them out of the ruts. The cows are not yet arrived, but we are told that they will follow us soon. On Sunday some people from the States came to preach to us, but we are ordered not to listen to them, and we must obey counsel: well, we proceed for about three or four days and wait again for our cows, and pitch our tents for a week in a nice open wood, where there is plenty of water and wood, and good grass for our cattle; a farm house is near, and here we could purchase butter, milk, potatoes and eggs, and many other things if we chose to do so. The people here are chiefly Dutch, and are very civil. These are good times; no rent and taxes to pay; it did not however last long, for part of our cows having arrived, we are again to be on the move: we must be satisfied with what have come, as we cannot have more. I should have observed that during our stay at Caycock there were a few deaths, and our ranks were also thinned by the receding of several who remained behind and refused to go any further; among whom was one of the leading men, the second council of the president of Wales, who left the sect altogether—being an example which many of us would have been wise in following.—This man's name was David Jones, one of the Elders who had been preaching in Wales. It was here also that we again saw Hannah Harris, the young woman who had been married to one of the sailors at New Orleans, and who followed our camp after her husband went to sea. Hannah Harris's mother was also married at Caycock, secretly, under the Mormon law; she had seen her legal husband at St. Louis, on our journey, he having come there with a former party of emigrants, but as they had not lived happily together while in the old country, they did not renew the connexion. We are now fifteen or sixteen miles from Caycock, and the continuation of our journey shall be shown in another chapter.

CHAPTER IV.

IN pursuance of orders we left our pleasant encampment in the wood and moved on, and after travelling many days we arrived at a place which the Mormons call the "Garden of Eden." I went to a farm house, which was near, in company with two or three others, to ask for a drink of water, and there I heard something more about the Mormons, which increased not a little the doubt I was beginning to entertain. The farmer very kindly brought out a large quan-

tity of buttermilk, and which upon his invitation we partook of upon a seat in front of his house. He questioned us as to what we were, and where we were going, and we answered that we came from England, and were going to the Salt Lake ; that our camp, which was back in the valley, was coming on, that they were watering the cattle : we had a long conversation about the Mormons and Mormonism ; he told us that when the Mormons had been driven from Navou, that two of the seventy missionaries, who are ministers ordained by the Mormons, in imitation of the seventy disciples sent out by our Saviour to preach, had come to his neighbourhood and had a place to live in on his farm, that winter, and had obtained work so as to make a good livelihood, and that he liked one of them very well, but that some of the Mormons had been found committing some bad deeds in that neighbourhood, but that he did not blame them all, yet he blamed them for harbouring and cloaking the delinquents, who they well knew had been guilty of the depredations committed ; he said there had been fourteen horses stolen from persons in that neighbourhood, which were found among the Mormons, and although the Mormons knew the thieves (who belonged to their body) they sheltered them, and denied having seen them ; however, the horses were at length recovered. This farmer and his wife were very civil people, and appeared to be very sincere in their communications to us, without exaggerating in the least : he said that it cost the country a good deal of money every year to drive the Mormons out of the State ; he said he hoped their conduct would be better for the time to come ; he admitted that it would be more difficult to drive them from the Salt Lake, and was afraid that much more expense would be incurred in the attempt, as the Salt Lake is a central place between the States and California, and an accomodating place for the Californians to winter in, when it gets severe, late in the season, and a place to procure fresh supplies of provisions ; but the Mormons do not omit to make the most of the necessities of the Californians, by taking the advantage of rising the price of their goods to double, and even treble the value, when they sell to the Californians ; this they did during the time I was there, and by these means the Mormons make a most excellent profit upon their stock and provisions, but the Californians begin to be wide awake, and provide themselves with supplies before they leave home. After leaving here I travelled some part of the way in company with an elderly man, who had been living at the Mormon settlement at Navou some years, he told me

several things which came under his notice ; I recollect one thing in particular, that was, one day as he journeyed through a wood, he met two men driving before them a fine fat ox, but he did not pay any great attention to the circumstance at the time ; by-and-by he met a farmer looking for an ox which he had lost, who asked him if he had seen one on the road, he replied that he had seen two men driving one ; and the other then said that there was a Mormon camp a few miles distant, where he followed and made some enquiries about his missing ox. They denied all knowledge of it, although some beef was roasting, but after searching some time he found the skin, and then threatened them with the law : to this they replied that, "the Lord had need of it," and then willingly paid for it, and also bought the other ox (his yoke fellow) of the farmer, and paid for both, apparently very glad to escape in such a manner after committing a robbery. I have every reason to believe this person was telling the truth, as numbers of similar depredations are currently reported in the neighbourhood, and this person's manner of relating the fact had every appearance of sincerity. On we journeyed till we came to a place called Michel's Tavern ; here we encamped with good grass, water, and firewood. It is very hot here in the day time, so that after remaining the night we made another move onwards. I and five other elderly men, like myself, started before the camp, in order that we might have some time to rest on the road, by which step we got rather into a difficulty. There were two roads, and on enquiring our way, we were directed by one which afterwards turned out to be the wrong one ; on we travelled, expecting of course that the camp, was following us ; we came to a place called Fort Desmoy, formed out of a few houses ; here we had two ferries to cross ; money must be found ; well, I paid the two ferries, it was now about 6 o'clock in the evening, we wanted food, and, upon conferring together, I found that three of our company had no money ; we were six in company, four Welshmen and two Englishmen ; three had money and three had none ; we agreed to mate, one monied man and one without, in order to keep the reckoning the easier ; by this time it was getting late, and we felt that we wanted victuals very much, and it was difficult to get any, we had been travelling in the hot sun all day ; at length we met an open hearted man on the road going home from work, and we told him our case, and he invited us to come with him to his house, to which we gladly agreed, and when we arrived were delighted to find there was a good supply of roast pork,

and plenty of bread and good water ; we ate and drank to our satisfaction, and I then asked him what was to pay, but the good man refused to take anything ; I persisted in my offer, saying I did not wish that, but would rather pay ; at length he consented to take some trifle by way of remembrance, and then we left. He directed us on our road, and we travelled on all night through woods and over prairies, we were afraid that the camp would pass on before we could reach the place where we understood the camp was to pass. This part of our journey was very tedious, as one of our party was blind, and I myself partially so ; we came about 11 or 12 o'clock the next day to the place where we expected to meet our companions, and were greatly disappointed on not seeing or hearing anything of them. Onward we went, having nothing to eat until the next morning about 8 or 9 o'clock, when we reached a farm house. Here we halted, and having satisfied our present cravings we resolved to remain a few days until we could hear some tidings of our company, and agreed for our board by the meal, at a reasonable rate, till the camp should come by : we remained at this place four or five days until the camp came up ; what kept it so long was, that some of the waggons had broken down, and had to be repaired before they could proceed. Well, we joined the camp again in good spirits. It will easily be believed how glad we were to see our companions again after having met with such difficulties, and been harrassed by the fear that the camp had gone on without us ; we were like sheep that had gone astray, and were welcomed as such by our fellow travellers, and with as much joy as the shepherd is described to have had on recovering his lost sheep. The next town we arrive at is Winterset : this place is also formed out of a few houses, new settlements, a store or two, a blacksmiths' shop, &c., being an accomodating place for people who travel, and for the neighbouring settlers about the country. We make no stay here but pass on to the next place, called Counsel Bluff, or Cainsville ; this will be our last stage in the United States before reaching the Indian country ; we are going on in good spirits, believing there are good times before us if we can reach our destination ; some deaths occur on the road. We are now come within eight or ten miles of Cainsville, where the Mormons call it the winter quarters, and here we encamp for two days ; we are again cautioned by our American Elders on the Sunday to beware of Cainsville and the people in it, for that as we read in Scripture of the Third Heaven, so the place we are now about to arrive at is the "Third Hell."

Here they also prepared us by a few hints, to pave the way for reconciling us to the discovery which was now approaching, of how we had been gulled in money matters, as they no doubt expected there would be great murmuring, if not something more serious, when so large a body would find out that the expected division of the sale and profits of our waggons and stock would be mere moonshine ; this they endeavoured to temper down by saying, that probably some of us might be expecting that some of our money would be returned when we arrived at Salt Lake, but that we must bear in mind that our board cost a good deal. The reader will recollect that I before stated our board to have cost from 9d. to 10d. per head, per week ; flour being less than 1d. per lb., and it stands to reason, that, by purchasing several tons at a time and paying ready money, it can be purchased at a much cheaper rate than by buying a single pound ; and the same remark applies to the buying of bacon ; but this cajolery, as I before observed, was only to smooth us down, and soften our disappointment. We now arrive at Cainsville, and here we encamp for a week, the water being too high to cross the Missouri river. At last we have orders to cross the river ; and, having procured a kind of vessel of curious construction, built something after the fashion of a platform or wooden bridge, to take our waggons, cattle, &c. over the ferry, we all got over safe, with the exception of a few more receders, who remained behind in Cainsville, notwithstanding the cautions of our Elders, that it was the *Third Hell*. After crossing the river, we proceed on our journey ; and after journeying some distance, we came to a fine open ground, where there is good grass and water, and plenty of wood ; here we halted a few days to put matters to right, and to feed our cattle. There were no back doors, here, if we wished to run away ; and not a house or habitation before us, for near a thousand miles, otherwise, no doubt, several would have left the camp here, and at the time our allowance of provisions was reduced, as set forth in the next chapter, because the scanty allowance was no doubt one reason why several had left us before our arrival so far on our journey. The whole of those who left us at different places on our journeyings, including deaths, might now amount to the number of somewhere about one hundred. I make this calculation from the circumstance, that our number of waggons was fifty-six ; and, as I before said, a waggon was appropriated to twelve persons, instead of ten, as agreed upon ; but our party were now reduced so as to average somewhere about ten to a waggon.

CHAPTER V.

WE now experience a little more of the arbitrary dealings of our leaders ; we are informed that our allowance of bacon is to be only three quarters of a pound per head, per week ; instead of two pounds, as agreed upon ; this was rather short allowance to travel on for so long a distance, and we did not feel very comfortable, especially as we had to travel hard, and this was not the worst of it, sometimes we met with grass and sometimes none, our oxen got weak, and we had to put our cows to work, to help the oxen, and then the cows becoming dry we lost their milk, we had neither tea nor sugar allowed us, so that we were far from being happy at our lot. This is the way we were treated going to Zion ; well, I thought nothing of it, if the Lord should spare my life to reach the journey's end ; we all kept up our spirits pretty well ; I made up my mind to endure everything in order to reach the promised land, this sort of feeling seemed generally to pervade the whole camp, notwithstanding what I have before said about our unhappiness. It was a sort of quiet resignation to bear all the ills we might meet with, hoping to find comfort and rest, at the end of our journey. After some time we met with a troop of mounted Indians, numbering about five hundred, who had just returned from a war with another tribe. We willingly gave them some bread, having nothing else to give them. Their appearance was very savage and they were all armed, they were called the Pawnees ; they were not satisfied with the bread given them, but wanted to rifle our pocket, and take our handkerchiefs off our necks, and to rob the waggons. We had to haul up our waggons into two tiers and put the women and children in the waggons, and get out guns, and fired off eight or ten shots, to clear the guns. Then their chief made a motion that he did not wish to fight, and gave orders to the Indians to go away, upon which they all drove off on their ponies to the wood ; but the chief remained in our camp all night, for fear the Indians would return and come in the night and steal our cattle, or do some other mischief. In the morning he left us with many Indian compliments and great civility, having been well regaled by our party.

About this time, some of our hearty young men began to feel the want of sufficient food very much, they could make use of twice seven pounds of flour in a week, if they had it ; it was very hard upon them after we had left the States, but as for myself, I did not require so much as young hearty

men, because I was advanced in years, and besides, I had provided myself with some nourishing food while at Cainsville, but I did not think our allowance of bacon would be reduced. After going on some distance we passed several graves in places on the route, over one of which I noticed a board with the name of Chambers on it, it directly struck me, that as it stated he came from England, it was my old friend Chambers, one of the Mormon Elders with whom I had been previously acquainted, especially, as I knew that the camp to which he belonged passed that way. I remember that at one time when I was suffering from a disease in my eyes, when at home, he had told me that I had no faith to get well, he professed to have the gift of knowing the mind of the Almighty, to a great extent, as the Mormons pretend; he had been admitted into Priesthood, and he told me that if I had sufficient faith I should be perfectly cured and my sight would be as good as ever. But to return to our camp, we have now passed Fort Laramy, and here some of the party became dissatisfied with the manner in which the victuals were served out, it had nearly come to a revolution in the camp; some contended that the victuals were not fairly divided, but I believe they were wrong, I had my own opinion. The Elders, however, called a meeting, at which the non-contents stated their grievance, but as they could not establish their case, they had to humble themselves and ask forgiveness, or be left behind alone in the wild desert. We next arrive at Fort Bridget, about one hundred miles from the city of Utah, in the valley of Salt Lake. At this spot the Indians are very troublesome to the Mormons. A party of Mormons had been sent out here to protect the parties who were coming to the Salt Lake, this party was stationed for the season, and of course we expected to get some victuals of them by paying for it, but we were disappointed, they had nothing to spare, they said they were sorry for it but they were short themselves, and enquired when we expected the last emigrants would arrive, stating, that if they had to remain there much longer they should be obliged to kill their mules and eat them; in fact some among our party were ready to do something of that kind, they had indeed devoured every one of our cattle which died, whether from accident, fatigue, or any other cause, and our casualty deaths among the cattle were not few: for what with over work in hot weather and scarcity of food, our cattle became so weak and lean that they died, or when they laid down could not proceed from exhaustion. We did put the knife into them and let their blood run, if they had any blood in them, and they were skinned and

devoured, and the people were ready to fight who should have the most of this unhealthy stuff, for hunger is sharp.

This stationary party further told us that we ought to be satisfied with a half a pound of flour per day, that they were obliged to do with less, and upon which they have been compelled to exist—this was not altogether agreeable to us ; we remained here one night, protecting our camp by very strong guards, lest the Indians should come down and carry off our women, as they had been in the habit of doing to other parties : their mode of capturing the women was very singular and ingenious. They came down in a party with horses and lassos, (the lasso is a kind of sling or long strap, with a running noose) which they threw over the females, pulled them up, and galloped off : and they were not seen afterwards. Nothing however happened to us during the night, and the next morning we were off again ; but we had passed a very unpleasant night here, as it was extremely cold to camp at night at this season in this part of the country (the month of October having commenced). At this place we heard that a man by the name of big Jem, an Irishman, had joined himself to the Indians, and had become a leading man among the Indians who were about Fort Bridget ; this the Mormons did not like, thinking that he would learn them too much ; so they went in search of him, and three of them took him, and said he was their prisoner ; he resisted and said with an oath that he would not suffer himself to be made prisoner, upon which one of them walking close behind shot him.—Jem said while bleeding on the ground, if you had given me a little more time I would have shot the lot of you, calling them at the same time most abominable names. We are now on the move again for the land of plenty, as we had been led to believe it was ; and heartily did we wish for the termination of our trials and sufferings ; well, we journeyed on, and nothing particular happened till we arrived in the city of the Salt Lake ; but many had a hungry belly when we got in. It was on the 10th of October when we got to our journey's end, in the dusk of evening ; and glad were we to have arrived in any condition. We camped in the square, and those who had money purchased food, but those who had no money were compelled to go without food until the next morning ; as we had no wood to kindle a fire, we gathered some dry cow dung, having found out many times during our journey that it was useful for such a purpose—some of us had a little bread which we had saved and some had nothing. There were several waggons with potatoes for sale, and some onions : some who had money

bought the first food that offered, in order to get a blow-out after our semi-starvation, and many were obliged to suffer still with hunger. Some of the twelve Apostles came to see us, and to fill us with good advise, (the substance of which I shall give hereafter,) but none gave us wherewith to satisfy the cravings of hunger. The Governor and President Brigham Young, the prophet, came and made a short speech, and said that we were discharged, but did not tell us where to go, nor what to do ; he did not ask any of us whether we had victuals, or money to buy any. Well, I thought this was rather strange, after coming so many thousand miles to a strange country, more than a thousand miles from any habitation, except the wild Indians, and those in the city. Our cattle were taken from us the first night, without a word about cost, and without price : and we were left to shift for ourselves in the best manner we could, after having been stript of every thing. In the camp were the old, the young, some lame, some blind, some sick, and all worn out with fatigue and hunger, during a tediously protracted long journey, with no one to afford us assistance, after having arrived at the promised land of plenty and happiness, and the robbery of our cattle perpetrated before our eyes. Money was short with many, and numbers had borrowed from their friends at home, hoping to pay it back by the sale of their cattle and waggons, and the division of the proceeds, according to what each had paid into the £10 company as agreed upon before leaving England, which was in accordance with the proposals of the American Elders, in the stars and tracts which are printed in Liverpool, in which it is said (at least in those which were issued in 1852, and which may still be seen) that the man who did not assist his poor brother or sister in getting to Zion, would be visited with a curse, and that something would happen to him as a judgment, and that he would never reach Zion, go when he would. I still entertained hopes that some account would be rendered of the proceeds of the waggons and cattle, and that we should receive something of a dividend, however small, and I looked forward to receive my dividend upon two shares which I had paid in, and my friend, David Bona, looked to something handsome from his fourteen shares, but the event showed that our divisional shares were very similar to bankruptcy dividends. David Bona received 12 13s. 4d. as the produce of the whole of his fourteen shares, that is three dollars and a half upon each share, so that his expectations from his £140 paid in, did not produce £3, and that not paid in cash but in kind, that is to say in food and necessaries, no cash payments

being made on any share. I could only obtain a dividend on one share ; that which I had advanced at Ellis's suggestion to pay the share of Mary Ann Sturge, having been disallowed because no entry had been made in the books, and she had left our camp, therefore, I was fain to be content with $3\frac{1}{2}$ dollars in kind ; but more of this in the next chapter, upon the subject of the duplicity of the Mormon leaders and their agents ; suffice it to say, that $3\frac{1}{2}$ dollars was the value accounted for, to each contributor upon their shares, and that not paid in cash, but in food and necessaries.

CHAPTER VI.

I shall now endeavour to make evident the duplicity of the Mormon leaders and their agents. The first subject is relative to the produce of the sale of the cattle and waggons, and the division of the proceeds among the contributors. The understanding before we left our homes was, that the cattle and waggons to be bought and paid for with our money was to be considered our property, and that on our arrival at Zion they were to be sold to the highest bidder, and the money arising from such sale was to be distributed in shares to each person, according to the amount he had paid as a contributor, to the £10 company, (called so, because each contributor paid £10 into the joint stock,) now I had paid two shares, and my old friend, David Bona, had paid fourteen shares, and if he had received that to which he was entitled, he would have had £60 or £70 out of his £140, after deducting the passage money of £4 a head on fourteen shares, and the real and necessary outlay for food on our inland journey, from the place of disembarkation ; leaving out of the question the great profits which our cajoling Elders had represented would be made by the sale at advanced prices in the land of Zion, (and be it remembered, we never had any account rendered us of the actual produce of the sales,) but instead of his £60 or £70, my friend, Mr. Bona, was only paid £2 18s. 4d., and that not in cash, but goods, as I before stated. The reader will recollect that Isaac Height, our Elder, to whom the money had been entrusted for the purchase of the requisites, stated that he had borrowed 7000 dollars to pay for the cattle, &c., because (as he said) the money we had sent from England was not sufficient to pay for them. If that had been the case, how could we have had three dollars and a half to receive upon each share after our arrival at the Salt Lake. The next thing is the duplicity practised as to the exaction of tithes. When we were in Liverpool we were informed that we were to pay

tithes of all we were worth : and before we start we are requested to pay the tithe of all we were then worth ; all right, this was done, but when we come to Zion, we had to pay our tithing here again, the tenth part of all we are worth ; well, it was useless to resist, and we are informed that we are to give the tenth day of our labour all the year round ; we are to pay tithes of our household goods, the ring which our wives wear on the finger, the ear rings, the tenth chicker, the tenth egg, the tenth from the produce of our lot of ground or garden. In doors and out of doors, the tenth of every thing in our possession : in addition to this, we have to pay city taxes. All who have property have to perform the duty of contributing so many days' work on the city walls, according to their professions. Another thing you have to do is to assign every thing over to the church,—houses, land, wife and children, and all that you possess, (this I presume is by way of trust, for the benefit of the community.) If the church thinks proper to make any fresh laws, whether you approve or no, you must submit. If you resist, or if you do anything that the heads of the church judge not to be right, you are cut off from the church, and you must go where you can, and leave your wife, children, and property there. Reader, this is Law in the Salt Lake city, I do assure you. It is all church government : and this seems to be the object of the church in compelling you to assign over everything you may be worth to them, in order to give them a right of depriving you of all your substance, in case you should resist or disobey counsel.

I shall now say a few words on the subject of the marriage laws in Zion. If a man and his wife should come from England, America, or any other place to Zion, their marriage is not considered lawful, they can live together or not, as they think proper, there being no compulsion, their marriage is dissolved. They can marry any one they like, according to the Mormon law, and a man is allowed to have as many wives as he thinks proper, or can maintain : and the latter is not uneasy, because the Mormons have a way to make them maintain themselves. It is this :—the man has land and four or five cows ; well, that is too much for one woman to attend to, so the man must have another wife, or more, and that saves paying servants, and as the stock increases, so does the number of wives. George Holliday, the president of the Bristol branch, who went over in the same ship as myself, with his wife and her sister, on arriving at Zion, he married the latter, and the three lived together, apparently well contented

and happy ; the women believing that they earned, as no doubt they did, more money than Holliday himself. The way a third or fourth wife is procured is this : when a camp arrives in the city, the man who is in want of further assistance sends his wife down to the camp, and she selects from among the new arrivals, a girl, who is engaged as a servant for a month, at rather low wages ; during which time they sound her, as to whether she would like to become one of two, three, or four wives, as the case may be : and if she consented, well and good, but if not, she was sent about her business, at the end of the month. To the honor and virtue of the daughters of Cambria be it said, that during the whole time I was at the Salt Lake, I did not hear of one Welsh girl having married, except as the only wife ; not a single instance came under my knowledge where a girl from Wales had married a man who had a wife already living ! In the States, the women's pay was two dollars a week and their board, but at Zion it is different ; the wages being from a dollar to a dollar and a half ; but wearing apparel is three or four times as dear at Zion as it is in the States, every advantage being taken to bring the women to the terms of the men in want of wives. After a marriage takes place according to the Mormon law, the parties are allowed to separate if they think proper. For instance, if a man is so poor as to be unable to provide his wife with tea, sugar, cheese, and other necessaries, another who is better off, and has taken a fancy to her, will come and wheedle her in this manner : " Why do you live in poverty with your husband ? come, and be my wife, and you shall have plenty of tea, coffee, sugar, and all other nourishments." If she gives way to this man, he will marry her, and the former husband has no power to resist, so that it is evident the marriage institution according to Mormon law is not a contract for better or worse, and no ways binding, but merely a state of concubinage ; and yet if one man is known to have committed adultery with another man's wife, before the separation takes place, he is shot at once. I know men living there who have married both the mother and her daughter. There is a man living in the first ward who has four wives, and who is actually the father of children by his own daughter. Cluckliffe, who was in Wales preaching in the years 1851 and 1852, had three wives ; and another man, named Willock, had also three, and married another in 1854, after he returned from a mission in England ; being on a mission, by the way, is a money making piece of business. There is another thing to induce women to become

wives, and that is, the doctrine that the wives of him who holds the highest office in the church, will have greater honor in the world to come. If a man has two or three wives, he is more respected than he who has none in the Mormon settlements. I shall now say a word or two about the authority of the wives. The management of the household matters belongs by right to the first wife, and it is through her hands that the second, third, and so on get their victuals, if they live some distance off. Sometimes there are two or three wives in one house, and it is then a miserable life with many of them. I knew some who, although in good circumstances, would have gone away if they could, never being contented since their husband married the second wife. I was working with a man who did an excellent business as a shop-keeper, and well to do in the world. A friend of his and his wife passed through the settlement, and slept at their house on their way from the States to California; and the mistress, or first wife, being unhappy in consequence of a second wife living in the house, wished to join their party and leave her husband and his property there, and go off with this other man and his wife to California; but the man was obliged to decline taking her; being afraid that the Mormons would shoot him, if he did so; the man had promised to take her, but went off without her knowing it, for fear of what might happen; this I know, because I worked six weeks for the family. I could mention several similar cases if necessary. It was taught us in England and Wales before leaving, that we were not to take tea, nor make use of tobacco, that it was against counsel, and many did obey the command, but believe me or not, those that can get it, make use of both at Salt Lake. The reader will recollect my mentioning my old friend, Chambers, a Cardiff man, whose grave we passed by on the plains: his widow and children arrived safe in Salt Lake City, and she being a very tidy good looking little woman was soon picked up, and married to a man who had one wife and children before. The wedding was kept up in high glee, the ceremony was performed by Brigham Young, the married couple thus being sealed in this world and the world to come, to all eternity. Any Elder or bishop has the power to marry, but to Brigham Young alone belongs the power of marrying to all eternity, both in this world and the next; yet it seems this eternity is of very short duration in some instances, and it was so in this case, notwithstanding, the parties were sealed to all eternity—for Brigham Young has great power given him if he can get well paid for it,

and can unmarry and unseal, as appears by the following fact within my own knowledge and under my own observation.--Chambers' widow (that was) lived in the same house with her husband and his first wife and the two parties of children for one month, but the man becoming tired of his bargain, he paid Brigham Young 50 dollars, that is £10 8s. 4d. of English money, for which he was unsealed and unmarried, and the widow Chambers was turned out of doors, she and her children. No one is allowed to dispute the authority of Young, for I remember that on one occasion, when a man, J. Gallop, asked for permission to speak his sentiments and attempted to argue the matter with Young, he told him to shut his mouth, unless he wanted a bullet through his head! This Gallop told me himself. What language for the prophet of the most High God! W. D. Richards, the prophet's first counsellor died while I was in the settlement, and his death bed was awful; also the patriarch, John Smith, whose part was to bless the people if they paid him well for it; but no pay no blessing. The former left four and the latter three wives, behind at their deaths. As for Brigham Young, it would occupy pages to describe his wives, and marriages; I shall however, give him a short space, to say that he has many wives, but however many it is impossible to tell; there were no less than five wives living in the house with him, and he has many small cottages in the neighbourhood for his other wives and children to live in. I have heard it mentioned, and I firmly believe the statement, that this man has from fifty to sixty wives and numerous children, the whole of whom are supported by the tithes, which are extracted from the poor deluded Mormons.

Before I conclude this chapter, I shall give one more instance of polygamy and adultery, accompanied by such gross duplicity and fraud, practised by Captain Daniel Jones, one of the Mormon leaders and preachers spoken of before, that is enough to make one's blood boil with indignation at its recital. This Jones was preaching in Wales, in the year 1845 and 1846, having just arrived from America. Among the many converts he was unfortunately successful in obtaining, was a respectable person of property, named David Lewis, from the neighbourhood of Llanelly, in Carmarthenshire, and his wife (who had formerly been his servant, but had become his wife) they joined the sect of the latter day saints, and Dan. Jones prevailed upon Mr. Lewis to sell his property, at least all that he could then make a title to, there being a law suit pending, respecting another part of his property, which would

take some time before it could be decided : well, Jones persuaded Mr. Lewis to let his wife take her departure for Zion that season, and to remain behind himself in order to await the issue of the law suit, and then to follow them the next season ; well, Mr. Lewis having every confidence in the integrity of his leader and brother saint and teacher, as well as a firm reliance on the purity and fidelity of his wife, consented, and having received the purchase money for that part of the property which had been sold, he confided it to the keeping of his wife, till he should join her in Zion, and she departed with the produce of the sale of the property.— Now mark the scheme of the designing Dan Jones ! his own wife Mrs. Jones was in Wales, rather unwell, so he persuaded her to remain behind also, and follow him next season, this was to give him a clear stage and fair play to pursue his designs on Mrs. Lewis. Mrs. Jones however having some suspicion of his deceit made up her mind to follow him the same season, which she did, with another party of Mormons, and overtook her husband and Mrs. Lewis, with their party at Cainsville, just before they reached the Indians' country, but the bargain was made and Dan. Jones and Mrs. Lewis got married in Salt Lake city, so that now Jones had two wives. In the meantime the lawsuit in Wales had gone on, and resulted in Mr. Lewis being defeated. After a lapse of time, Mr. Lewis left his native country and followed his wife, expecting on his arrival in Zion to be well received by her, knowing that she had wherewith out of his property to make them comfortable ; but what must have been his feelings when he discovered that he had been choused out of both wife and property, by the very person on whom he had built his hopes of leading him into the way of salvation ; but he found himself destitute of worldly wealth in this world and deprived of the staff on which he had leaned to assist his pilgrimage to the next. In spite of all his complaints he could get neither his wife nor property restored, and being destitute and friendless could obtain no satisfaction or redress, so that he was compelled to go to work, labouring with his hands, which he had never done before in the whole course of his life, having been a gentleman farmer, residing on his own property, and now reduced to such a state that he had not a cent to bless himself in the world and almost incapable of working ; the consequence was, that not being skilled in labour he became greatly distressed, and he was out of pure charity taken to the house of one Samuel Thomas, who supported him for a twelvemonth, but was at length obliged

to go to Brigham Young and tell him that he could not afford to keep him any longer : Brigham Young gave Mr. Lewis some sort of a suit of clothes, as his own were worn out and he got very ragged. When I left the Salt Lake he was in the north settlement herding sheep : all must work there, old and young, or starve. I had the particulars of this case from Samuel Thomas, in addition to what I knew and was informed of by others. A great part of the foregoing chapter being a detail of instances of polygamy and adultery, I beg to refer the reader to the dissertation at the end of this narrative, for a repetition of the principles and practices sanctioned by the Mormon leaders.

CHAPTER VII.

HAVING been an eye witness and an ear witness, to many of the enormities detailed in the foregoing chapter, as sanctioned and practised by the rulers and leaders of the Latter Day Saints ; and having been a sufferer myself, as well as a witness of the sufferings of my fellow victims, to the treachery and deceit of the arch deluders ; and also having a full conviction that their chief object is to be enabled to live in affluence and luxury, upon the plunder of the simple and credulous portion of their fellow creatures without any conscientious motives as to the eternal welfare and happiness of either themselves or their followers ; but that their sole aim is to enjoy as much of the pleasures of this world as they can grasp, by frauds and peculations from their unfortunate victims, under the cloak of an assumed revealed religion, based upon imposture, trickery and delusion ; well knowing that those who look most anxiously forward to the grand object of all their hopes, i. e. their eternal salvation, are the most easily duped with respect to the goods of this world, and are far more easily ensnared by the wily treachery of those deceivers on whom their simplicity has induced them to place a firm reliance, as their infallible guides to happiness in the world to come ; and having had my own feelings acted upon by similar influence, previous to my recovery from the delusion under which I laboured, I felt before my God that as I had been spared, and enabled by his merciful providence to return to my native country in safety, having my eyes opened to the folly of my former delusion, that it was a duty incumbent on me to endeavour by all means in my power to warn others from being led astray by a similar delusion, by publishing to the world at large, the facts which had come under my observation, during my thralldom for nine months, under the sway of the deceivers ; and the duty was impressed more especially on my feelings, by the idea that as

so few escape or return from that region of mental bondage, through the self interested vigilance and precautions of the governing authorities there, and the influential sway they continue to hold over the minds of the greater portion of the inhabitants, by assuring them that the Latter Day Saints are the only people who will secure salvation and acceptance in the world to come, and by inculcating the principle that it is their duty to persuade and compel all to come within their fold ; and to prevent the escape of any that would go astray or leave the fold ; so that it is firmly believed by many of them that they would be rendering God service, by destroying any one who left the territory unless he were going on a mission. When I came to discover their principles on religion, I could not be content to remain among them if I had the riches of California, and therefore I sought every opportunity of escape from the miscalled city of Zion, which might more properly be termed "Pandæmonium" (the council chamber of the Devils;) it being abundantly more deserving of the name of "Hell" than any of those three places to which they scurrilously gave the appellation of the 1st, 2nd and 3rd hells, on our journey to the Salt Lake. Well, I at length succeeded in effecting my escape, on the 20th day of July 1854, from Utah, after a residence in that city and the neighbourhood, where my employment occasionally called me, for a period of nine months and some odd days : but before I begin the narrative of my homeward journey, I shall give some account of the absurd belief which the residents have in the pretended supernatural gifts and power of the so called prophet Brigham Young, and of his artifices and management to keep their faith alive. Also some of their current opinions concerning the Deity, and the Saviour and bible, and the creation of the first parents of the human race—and likewise of the tenets and diversity of opinions sometimes advocated by the teachers, even from the pulpit, and their fancied security and impunity from the consequences of their treachery, breaking out through their caution sometimes, and boasting that we were in their trammels and could not escape ; also some account of the wages and prices of articles of consumption and wear, and the overbearing conduct of those who were well to do towards their labourers and dependants, who are seldom paid in cash for their labour, but compelled to take any article of commerce in lieu ; I shall also give a hint of their general policy, as manifested by their strenuous endeavours to increase the population by every means as well as immigration, but before going into a detail of the subjects under these general heads (for which the reader is referred to chapter 8,) I shall relate what more par-

ticularly happened to myself and my means of support whilst in the territory. The first job I obtained was to work for a man of the name of "Brother Lamb," a cooper : I agreed with him to go to a cañon or the dingle, to trim some timber and cross cut them at 20 dollars a month, board and lodgings—we were four persons altogether and we had to travel twenty-five miles to reach the cañon, where the timber was : of course we expected that some place of shelter was provided for us to screen ourselves during storms and to sleep in at night, especially as board and lodgings were part of the terms of our agreement ; however, on our arrival we found that there was nothing but the open air, except such a temporary hut as we chose to setup with the trimmings and browse ; well, I worked in this place till the snow came and compelled us to give in and return.

We had now to travel twenty-five miles through the snow, and the snow was very deep and the road very bad by which we had to reach the city. There was an old store on the road which we made shift to reach the first night and there contrive to lodge ourselves as comfortably as we could for a few hours during the night ; but as it was not pleasant to be hiding there we rose at early dawn to resume our journey : our shoes, which we had taken off, were frozen, so that we could not get them on ; however, we rubbed them up as well as we could to supple them, and having got them on, away we toddled to brother Lamb's house (our employer) and had some breakfast—there of course, I looked for my money—but was disappointed, in finding that no money was paid for labour ; I must take what I could get, flour, potatoes, meat, or any thing else ; however, he paid me all in the course of time, in one shape and another, and did want me to work for him again the next spring, and to shew his sons the best method of performing the work, which I should have been happy to have done, but I declined, solely for the reason that I was about to leave, having made up my mind to quit the place by the first chance that offered.

When I first arrived in Utah, being partially blind, I was in hopes that my eye sight would be restored to me, by some means, and those with whom I conversed persuaded me that our leaders had the power to heal me, so I went to the Bishop of the 15th ward, in which I resided, and stated my case to him, upon which he laid his hands on me, and prayed for me, that I might receive my sight ; but as I did not receive any benefit from his laying on of hands and prayers, in two or three weeks I went to the prophet Brigham Young, that he might lay his hands on me, but the prophet was too wide awake, he sent some one else, that it might not be said, that he had laid his hands on me and failed to render me any benefit.

CHAPTER VIII.

THERE are numbers of persons in Utah labouring under infirmities,—lame, blind, deaf, maimed, fevers, internal and constitutional complaints, and other diseases which flesh is heir to ; this of course will readily be believed by every rational person, as it is the case in every other place, but the generality of the Latter-day Saints are so infatuated as to believe that Brigham Young, their Prophet, has the gift and power to heal all manner of infirmities and diseases, miraculously, by laying on of hands. I never could hear whether Young keeps the peepstone in his hat, as his predecessor, Joe Smith did, by which he pretended to read the mind of the Almighty, and to work miracles : it would have been dangerous to hazard a question on the subject in Utah, but if we admit for a moment that Brigham Young has this pretended gift, which we will for the sake of argument, then we must naturally come to the conclusion, that he is not only void of benevolence, to suffer so many of his followers to pine in misery, when he might so easily, by the exercise of a benign attribute, not only relieve their sufferings and secure their gratitude and veneration, but also establish the truth of his mission by incontrovertible testimony ; we must therefore at once discard the assumption of his power, and come to the alternative, that he is a base impostor and deluding deceiver ; and the artifices made use of by him to evade detection, tend the more to convince us of his want of power. I have stated in the last chapter, that on my application to the prophet, he, in order to avoid the imputation of being unable to perform the cure, sent a deputy to perform the mummery, which of course failed in effect, and the prophet's reputation remained immaculate in the minds of his infatuated dupes. Another similar instance is, the case of a woman totally blind, who was taken to the prophet to lay his hands on her, which he declined, but sent his deputy, as in my case, and with the like result ; and yet the people are such dupes that they will not open their eyes to the foul and deluding schemes of the Mormon leaders to get people to come together to work for them, and give up their money and property, and rally around them and defend them while they carry on their wicked works and spread their diabolical doctrines. I remember forcibly an instance of the preaching of this prophet, Brigham Young. He was in the tabernacle, preaching, and in the course of his address, he alluded to some men who had passed through the settlement, and who were charged with stealing cattle : "Shoot them ! shoot them !" exclaimed this prophet and leader of the Mormon church, "wherever they are

seen ; for unless their blood be spilt, there can be no redemption for their souls. I have no malice against them," he continued, "not the least ; but I repeat, that they cannot receive salvation unless their blood be spilt !" The Bible was designated by Brigham Young as an old book, being of no use in the present day, being only written for the guidance of mankind in former times, but that they, the Mormons, got their revelations immediately from God, in the present age, to guide them and their church and followers : and they say that our forefather Adam is our God, and that our Lord and Saviour Jesus Christ is the son of Adam. They also deny that our mother Eve was made out of a rib taken from Adam's side ; the prophet, Brigham Young, says, that she was created like as the other ; that people must not believe that God made the woman in the same manner as people make daubies in Salt Lake, to build houses : and yet we are told that the scriptures must be preached in England, or no converts will be obtained.

On a Sunday, shortly after our arrival in the settlement, one of the twelve apostles, John Taylor, in the course of preaching made use of the following extraordinary language :—"You thought this was a fine place, but now you see what it is ; you are here, and you cannot get back again." On the very evening of our arrival in Utah, some of the twelve apostles came to our camp, previous to the visit by the prophet, to see and preach to us, and give us good advice ; and in their discourse told us, "that if we should see any of them doing that which was not right, whether they were apostles or elders, drunk or otherwise, we were not to follow their bad example or bad works."

In the settlement, weekly meetings are held for the purpose of "*mutual improvement*," where all may attend who think proper. At some of these meetings, I have heard it argued, whether there was or was not a God. At some meetings it has been decided that there is ; whilst, on another occasion, when the same question came on, quite a different conclusion has been come to—the decision being, that there is not a God. Yet one of the most common sayings is, that if any one disobeys Brigham Young, the wrath of the Almighty will fall upon him, so that there is a God or there is not a God, just to suit their own purpose. It is also said amongst the Mormons, that very few of their letters posted for England ever reach their destination. All letters posted there, whether for England or other countries, are opened by the Mormon authorities, and if they contain anything prejudicial to the Mormons, they are destroyed ; but if anything favourable, they are allowed to proceed.

I promised to give some account of the general policy of the Mormons in their settlement. I have, at the end of my narrative, given copies of some official documents, which will throw a great light upon that subject; I will merely add in this place, that the settlers are recommended to take a squaw or two for wives, in addition to those they might have, as that would help to increase the population. I have myself seen several young Indian females among them, whom they are rearing up for that purpose; their undisguised intention of increasing their population by all means in their power, is to enable them to cope with their neighbours, and surrounding nations, who might molest them or attempt to dislodge them, as they have formerly done; and they entertain flattering hopes of being in time able, not only to cope with the States, but to upset them; and indeed some among them speak of a much more extensive object in view in after ages.

CHAPTER IX

THERE was an old man in the settlement, a married man and his wife, very old. They were very poor, and bad off for firewood. He told me he was tired of his life, but did not like to make an end of himself; that he would not go by night to steal firewood, but he would go by day; that they may shoot him if they liked, which it seems is law there. He accordingly did so. He went and publicly took part of the fence that was about the schoolroom, but he did not meet his fate, for the bishop of the ward, in this case, took compassion on him and sent him a little firewood.

The elder, John Hyde, whom I have before mentioned as having come over in the same ship with me, and who had been our president on the journey from New Orleans to St. Louis, had been on a mission in France. He was a great man in the church, and thought a great deal of himself; and pretended that he knew the mind of the Lord to a great extent. This man made himself very conspicuous and ridiculous after arriving in Zion with us. He acted the part of merryman in the plays and balls at the social hall in Utah; where the prophet, the apostles and bishops, with their wives, were in the habit of attending, for recreation and enjoyment, together with all the heads of the Mormons. This social hall is a great place for dancing in the winter, where all the leaders, including prophet, apostles, bishops, and elders join in the dancing and amusement. I had an opportunity of observing all their proceeding from the circumstance of my being employed close to the hall to work out my tithing.

The poor people have their dancing parties in their own houses, where they meet together, at different houses alternately in the winter season; engaging a fiddler, whom they pay as they can, in provisions and other commodities. Here they dance all night, or nearly so, and many of them will sleep the greater part of the day; the weather being so cold there in the winter season, that little out of door work can be done, with the exception of cutting firewood, which was chiefly my employment there, and which I generally contracted for by the lump, so as to have my time at my own disposal.

Cursing and swearing is considered no crime there, except this, if a man is guilty of saying God d——n, there is a fine for it, which goes to help to fill the coffers of the prophet; but any other profane or indecent language is tolerated, and may be made use of with impunity. I began to discover that the religion of the Mormons was a jumble of inconsistencies, and to consider that it was as vile a scheme as ever the Devil instigated his votaries to designate by the sacred name of religion.

I have already given some general account of the price of labour, provisions, and other articles. I will now state that the price of labour is very good, if it was paid in money, and work was constant. Labourer's wages is as much as a dollar and a half a day, or about 6s. 3d., English money: masons, carpenters, and quarrymen get 3 dollars a day: women's wages, from a dollar to a dollar and a half per week, and their board. Provisions are cheap, that is, the necessities of life; but luxuries are dear. Flour is sold at the tithing stores about the same all the year round, namely, 6 cents per lb.,—that is a good thing—and it is generally of a very good quality: beef, 5d. to 6d. per lb., but not as good as English beef; cheese, 10d. per lb.: tea, coffee, and sugar are very dear, and so are boots and shoes, and every article of wearing apparel. The reader will perceive that the prices of the necessities of life, and the rate of wages would enable workmen to subsist comfortably, if the payments were made in cash; but when they consider that the truck system prevails so much, it materially alters the case.

Having now redeemed my promise as to the information I purposed giving, I shall commence the narrative of my homeward journey.

CHAPTER X.

HAVING learnt that a person, who had wintered in the city at Salt Lake, was going on with his waggon to California, I determined to make my escape, or perish in the attempt; having become entirely disgusted with the foul and oppressive conduct

of the Mormons, and their utter disregard of religion and morality, as well as their blind superstition, and their credulity in the preternatural power and pretended gifts of those arch imposters (their rulers) who governed them, by keeping their minds in a state of complete prostration. Therefore on the 20th July, 1854, I entered into an engagement with this man to convey my luggage to California, telling the people, my neighbours, that I was going to Boxelder, the last settlement in the Mormon territory, on the road to California, and which is 70 miles from the city. I left in the dusk of the evening, for fear I should be shot, if they suspected that I intended to escape, especially as it was taught there, that they would be rendering God service by so doing. I left about £10 behind me, chiefly in money lent, for the Mormons are the right people to borrow, and the wrong ones to pay back anything. I walked 1200 miles without seeing a house or habitation, until I came to a town called *Red Bluffs*, in California, where I met with very kind treatment from the people. Proceeding from there, I came to another little town, called Collusia, where I was also well treated; a man wont starve here in this country if he behaves himself. I was short of money, and obliged to sell some of my clothes here; I sold a black coat to the judge of the town, and whose district extended over the neighbouring country. I sold in this place, three coats, and other articles. I remained here three days, waiting for a steamer to go Sacramento. The reader will be surprised to learn that I became short of money so soon, on my homeward journey, especially when I have informed him that I left £10 behind, due to me at Utah, for work and for money lent; and he will naturally think that as I had to choose my own time for starting, I ought to have taken care to be better provided; but I must inform him, that I was glad to embrace the first opportunity which offered, and also that when I left the city, I did not consider that I was so very unprovided for, having a tolerably decent purse, and a little merchandize, consisting chiefly of flour, which constituted my luggage, and for the travelling of which I had paid in advance to my travelling companion, before I left the Salt Lake. The reader will please to recollect also, that I have now travelled upwards of 1200 miles from the city; and I calculated, that over and above what would supply my own wants on the road, as far as Sacramento, or St. Francisco, I could dispose of at least 1 cwt. of flour; the man that I agreed with to take my luggage to California, proved to be a very bad man, and it seems I had placed too much reliance on his honesty; for in addition to paying him the carriage money

in advance, I lent him money to buy a cow. He had a light waggon, with a yoke of oxen and one cow, which, with the cow he purchased with my money, made a yoke of cows; and I considered that I could make a good market of my flour on the plains, so many thousand miles from any place where it was sold. When we were on the plains, about two or three hundred miles in the Indian country, some people came to us and wanted to buy flour, and the man sold them my flour, and pocketed the money; I said nothing to him then, but bore it in mind, of course; at another time I saw him making free with my flour himself; I then spoke to him in as mild a manner as I possibly could, but he went in a great rage, and said he would hit my head off; at this time there was some company with us, but I was in great terror, as he carried both a horse pistol and a revolver, so that I was fain to be silent, and say nothing more; and he used no more violence or threats, but he was very cross to me after that. We were now five waggons in company, and we travelled on together for some days, till we came to the river Humbolt, which we had to cross. Our waggon was the last to come to the river, the other waggons passed over and got to the other side, and I passed over with them. He said he would not come over, so that I had to cross the river back again, and we went down the river on the same side until we came to a place where there was good grass and wood; there we encamped that night by ourselves. He robbed me that night of a book, with the receipt for the money that I paid him, and the memorandum of the money that I lent him to pay for the cow; thanks be to God, he did not have the power to do me any bodily harm, although he had his revolver loaded, and his horse pistol; but I considered my life in danger all the time until I parted with him. He never would travel many days in the company; sometimes we had to travel by night; his waggon was always the last, and his revolver was always in his belt about his middle; I had nothing to defend myself but my walking stick; I kept hold of the after part of the waggon, and did expect to have my brains blowed out every minute for many hundred miles, but thank the Lord, I have arrived in England, through many trials, on sea and land, without one day's sickness. The man sold all my flour at a high price; he had from 30 to 60 dollars a hundred for it. I parted with him after coming some hundreds of miles with him, glad to get away from him with my life and my clothes. Well, I am at Collusia, and the steamer for which I had waited having arrived, I asked the mate to give me a job to unload her, to clear my passage down, which he kindly did, and gave me

plenty of victuals. We had 130 or 140 miles to go to the next town. We got aground on a bar of sand, where we remained several hours, but we got safely off again. We arrived at Sacramento in the night; and the mate being a kind man, and knowing that I was partially blind, took great care of me; and, with the assistance of another man, carried my things on board the store ship, leading me with them all the way. They spoke to the captain in my behalf, requesting him to let me lie down and rest until the morning, when I could go into the town and find a boarding house, to which he kindly consented. In the morning I went into the town, and carried my things to a boarding house, and had my breakfast, and remained there for that day. The next day I went on board a steamer, called the *Wilson*, D. Hunt, to go to St. Francisco; we arrived there that night, and I went on shore in the morning, that was on the 1st of October, 1854. There was a steamer there, called the *Yankee Blades*, leaving that day to go to Panama. I went to the office to pay my passage to go to Panama, intending to come through New York, to England. On arriving at the office, to pay my passage money, I was too late, for which I have reason to thank God; for she had not left port many days, (having many passengers on board, and much gold) when she struck upon a rock, and went down, and many of the passengers perished. I had to remain in St. Francisco until the 23rd of November, before I could get a ship to come to England; but at length, I left this place on the 23rd of the same month, in a ship bound for Callao, in ballast, and had a fine passage of 80 days; but the ship was very leaky. Our crew left on account of the ship making so much water. The ship had to undergo a survey here, and was caulked above water, but it was not much good, as the leaks were in her bottom. We went from here in the same vessel to the Chinca Islands, to load Guano, and having taken in 600 tons, returned to Callao; the ship making twice as much water when loaded, as when in ballast. We were detained here some time, and it was with difficulty we were allowed to get away at all, the authorities wishing to condemn the vessel, but the Captain being owner also, he eventually prevailed upon them to allow him to sail; we then shipped a fresh crew and off we went, very unfit for the passage we had to make, should we have to encounter rough weather and a heavy sea. The ship leaked very much, so that we had to be at the pumps half our time, day and night; besides we were two hands short, and one hand died soon after we cleared Cape Horn; poor fellow he was used very ill by the Captain, it even now makes

my heart sick to think of it. There were no medicines on board, nor anything to take besides the regular ship's allowance, not as much as a little oatmeal to make gruel, nor arrowroot, nor any spirits whatever: and the man was made to go on duty when he was not able, or be dragged out of his berth and compelled to work, or threatened to be beaten; and at last he died, and his body was committed to the deep. I must admit that the Captain was irritated a good deal by the unfeeling remarks of the sailors, with respect to the sick man; one would say, he can eat, another would say, he has got the Cape Horn fever, another, that he ought to be thrown overboard, and the old cook said he ought to have a d——d hammering; all this exasperated the Captain much, and between them all, the man was far from having fair play, and died in the night, nobody knew when. After this man's death, our trouble increased; we had but one pump, and that got choked, the water did not run to it from aft, so that the dunnage broke down and choked up the water way, and filled to the lazerhead. The Captain took the time, and called the men and said, "well men this is no joke, we are 1230 miles from the nearest port. It is no use to think about taking the long boat, we had better go down with the ship, than perish and be starved to death, we shall be sooner out of our misery; but we will try to bale the water out of the lazerhead, and some stick to the pump to keep the water down that she is making forward. Well, we turned to for our lives; we cleared the water in two days and two nights, and got a way under the dunnage for it to come to the pump. The water washed three casks of beef, and two large casks of water, holding 700 gallons each, all to pieces. It was blowing a heavy gale, and we were no sooner out of one trouble than we were in another. The gale did increase, our sails were blow'n all to ribbons, some blown clean out of the ropes they had been fastened to: nothing to be seen but bare ropes; the bulwarks were washed away, both sides, back to the poop, and also the boat that was on the long boat in the gang way. We had nothing to work the ship but one maintopsail, and the foretopsail: thus we continued for 23 days before we got to Rio, in Brazil. The ship was rolling so, that I expected the bottom would part from her. I was lashed to the pump from 6 o'clock in the morning until 8 at night, and the sea breaking over the deck fore and aft, so that we had no dry clothes to put on, and the water was knee-deep in the cabin; but we got to the mouth of the harbour at last, and thought our trouble was over; not so, however: we got to a narrow place between high hills and rocks, that a cat could not creep up them, and

a strong current running, so that the ship would neither wear nor steer. We dropt anchor, with but little hopes that it would hold on, but it did, thank the Lord for it. There was a fort not far from us; they kept on firing their guns for signal that a ship was in distress, but no assistance could come to us, the weather being too rough. It became a little moderate the next day, and we got to Rio, and I might say, that we were totally wrecked. The ship underwent survey again, and was ordered to discharge half her cargo, and come home to England in ballast trim; but first to get new bulwarks, sails, and gear, and this was done as soon as possible. As soon as we got ready, we had to get a fresh crew, our crew had left the ship, because she was leaky, although they had £8 a month, from Callao to England; well, we got provision on board for two months, and putting out to sea, got head winds and rough weather for most part of the way, and made so long a passage that we were almost out of provisions; we had to go on allowance of a half-pound of bread a day, for each man; in this way we were for weeks, and blowing hard, gale after gale, until the last half-pound was served out one morning for breakfast, but thank the Lord the weather moderated a little, and the sea went down. We saw a sail at the distance of sixteen or eighteen miles. She was outward bound, we lowered the boat, and the mate with four men pulled off, and with difficulty they prevailed on the captain to spare 1 cwt. of bread, and a few potatoes; when the boat returned along side with these provisions, all hands had a smile on their faces. We had a fair wind now, for three or four days, and felt pretty comfortable, although we had neither tea, nor sugar, butter nor cheese, nor meat of any kind whatever, only the bread and coffee without sugar. The wind is right a-head again, blowing a gale; the sea rises and we have both sky-lights blown off from the poop, the cabin door is broken down, and the cabin half filled with water; my bed and bedclothes got so wet that I could not sleep in them: the wind continuing to blow very hard, and right against us. We were now not far from Cape Clear, and the Captain told me that if the wind continued, we should not be able to weather the Cape; we had neither water nor provisions, and if we should be obliged to put out to sea, we should all perish with hunger and cold. He added that he must try to get the ship into smooth water, to save our lives if he could, and thank God he managed to do it, for the Lord in his mercy did look upon us, and the wind did shift, about ten o'clock that night, and we got inside Cape Clear, and had a pilot on board, and cast anchor next day in the Cove of Cork. We

had been five weeks and three days on allowance of half a pound of bread a day, each man, and coffee, without sugar, but we soon had plenty. Here we received orders to go to London to discharge our cargo, we arrived in the West India Dock in London, 2nd February, 1856, in the ship William, of Auckland, Captain Colin Mackptree. We had a very long passage, of 437 days ; I enjoyed most excellent health, during the whole of the voyage, which was more than the Captain, or any of the ship's company had. The Captain had met with a serious accident on the voyage, while on the coast of Brazil, off Pernambuco, he was taking an observation in the front of the poop, with his gold watch in one hand, and the sextant in the other, when the ship making a sudden pitch, the captain fell over the rail on the main hatch, and was very much hurt, which disabled him for some time ; this was a great trouble to us for a time, as we had not another Navigator on board, but fortunately the second mate had had a little practice in taking the sun, whilst coming from Callao, and the captain worked the observations in his bed, during the time he was sick.

It was a common saying among the Mormons, that if a man did not obey the precepts of Brigham Young, or should do any thing contrary to what he told them, it would be disobeying counsel, and that something would happen to him, for the wrath of the Almighty would fall on him ; and if any accident had happened to me on my journey home, and the Mormons should hear of it, they would doubtless say, that it was in consequence of having disobeyed counsel, that a curse had fallen on me ; but thank God, I reached my native land in good health, and leaving London, I proceeded to Cardiff, where I safely arrived without accident, having been absent a little more than three years. And who knows, but what I might be a means in the hands of God, to prevent many thousands of my fellow countrymen, and others, by my warning, from being led away by the duplicity of the Mormons, may God grant that my plain and truthful tale may have such a beneficial effect. I have written the foregoing narrative, not with an attempt to display any degree of learning, but simply with the view of exposing the absurd doctrines, and teaching of the Mormon church, a teaching which is dangerous, both in this world and the next. And also of bringing to light the deluding cajolery, and money making scheme of the heads of the Latter Day Saints.

POLYGAMY AND THE BIBLE.

THE divine origin of Marriage and the primitive state of the institution are clearly recorded in the instance of the first human pair, Gen. ii. 18—25, whence it appears that woman was made to be a helper suited to him. The narrative is calculated to convey exalted ideas of the institution.

It is a highly important circumstance in this transaction that God created only ONE Female for ONE Man, and united them;—a circumstance which is the very basis of our Lord's reasoning in the passage against Divorce and Re-marriage (Matt. xix. 3—10 inclusive). Here by the inattention of our translators the article has been omitted—the original reads "a male and a female," and said they shall become one flesh, so that they are no more two but ONE flesh. What therefore God hath joined together let no man put asunder.

The weight of our Lord's argument lay in this circumstance—that God at first created no more than a single pair, one of each sex, whom he united in the bond of marriage, and in so doing exhibited a STANDARD of that union to all generations. The Greek word has, indeed, no word answering to it in the present Masoretic Editions of the Hebrew Bible.

The apostacy introduced a new feature into the institution, namely, the subjection of the wife's will unto her husband,—Gen. iii. 16. Num. xxx. 6—16. The primitive model was adhered to even by Cain, who seems to have had but one wife.—Gen. iv. 17.

Polygamy, one of the earliest developments of human degeneracy, was introduced by Lamech, who took unto him two wives,—Gen. iv. 19. The intermarriage of the sons of God, i. e. the worshippers of the true God, with the daughters of men, i. e. the irreligious, is the next incident in the history of marriage. They indulged in unrestrained Polygamy. They took them wives of all that they chose! From this event sprang that headlong degeneracy of mankind at this period, which ultimately brought on them extirpation by a deluge,—Gen. vi. 3—7.

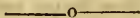
At the time of that catastrophe, Noah had but one wife (Gen. vii. 7), and so each of his sons, verse 13. Job next appears as the husband of one wife,—Job ii. 9.—xix. 17. Reference is made to the adulterer, who is represented in terror and accursed,—Job xxiv. 15—18. The wicked man is represented as leaving widows behind him, whence his Polygamy may be inferred,—Job xxvii. 15. Job expresses his abhorrence of fornication—Job xxxi. 1—and of adultery,—ver. 9—which appears in his time to have been punished by the Judges,—ver. 11. Abraham and Nahor had each but one wife,—Gen. ii. 29. From the narrative of Abraham's first equivocation concerning Sarabjit may be inferred that marriages were held sacred in Egypt. Abraham feared that the Egyptians would sooner rid themselves of him by murder, than infringe by adultery the relation of his wife to an obscure stranger.

The reproof of Pharaoh "Why," &c. (Gen. xii. 11—9.) affords a most honourable testimony to the views of marriage entertained by Pharaoh, at that period, and most likely by his court and nation. The first mention of concubinage arises in the case of Hagar, Sarah's Egyptian handmaid, whom Sarah, still childless, after a residence of ten years in Canaan, prevailed on Abraham, apparently against his will, to receive into that relation, (Gen. xvi. 1.) and the miseries naturally consequent upon it are amply portrayed in the history of the patriarchs; (Gen. xvi. 1.—xxx. 1.—iii. 15.) and the excessive multiplication of wives and concubines was the cause and effect of Solomon's apostacy in his old age,—1 Kings xi. 1—8. He confesses his error in Ecclesiastes, where he eulogises Monogamy,—Ecclesiastes. vii. 28, ix. 9.

It seems that the outward manner of the Jews about the time of our Lord's advent had become improved, since there is no case recorded in the New Testament of Polygamy or Concubinage among them. Our Lord excludes all causes of divorce except whoredom, (Math. v. 32) and ascribes the origin of the Mosaic Law to the hardness of their hearts. The same doctrine concerning Divorce, had been taught by the Prophets.—(Jer. iii. 1. Micah ii. 9. Mal. ii. 14—16.) The Apostles inculcate it likewise, Rom. vii. 3. 1 Cor. vii. 4, 10, 11, 39.

ADDITIONAL SCRIPTURE PROOFS.

Gen. xx. 3. Gen. xxxix. 7, 9. Lev. xviii. 8, 20. Lev. xx. 9, 11, 14. Numb. xxv. 6, 7, 8. Dent. xxii. 22, 24. 2 Saml. xii. 10. Prov. vi. 28, 29. Jer. v. 8, 9. Ezl. xvi. 32. Mal. ii. 14, 16. Math. xiv. 3, 4. v. 27, 28. xix. 9. 1 Cor. vii. 10, 27, 30. 1 Tim. iii. 2, 12. Tit. i. 6. The voice of the Bible is the doom of such as are guilty of Polygamy.—Lev. xx. 10. Isaiah lvii. 3. Jer. xxiii. 10, 14, 15. ix. 3, 11. Hosea vii. 4, 13. Mal. iii. 5. 1 Cor. vi. 9. Heb. xiii. 4. Rev. xxi. 8. 2 Chr. xxi. 11. Is. xxiii. 17. Ezl. xvi. 15, 26, 29. Acts xv. 20, 29. Rom. i. 20. 1 Cor. v. 1. vi. 13, 18. vii. 2. x. 8. 2 Cor. xii. 21. Gal. v. 19. Eph. v. 3. Col. iii. 5, 1 Thes. iv. 3. Jude vii. Rev. ii. 14, 20, 21. ix. 21. xiv. 8. xvii. 2, 4. xviii. 3. xix. 2.



[Copy of a Letter from a gentleman of the name of Dr. Isaac Galland, holder of extensive landed interests in Illinois and Iowa, who made a grant of territory to the Morimons at their outset. From a work entitled "Mormonism and the Morimons," compiled by Mr. D. P. Kidders, U. S.]

"DEAR SIR,—It was my intention to have addressed you before this, but a multiplicity of engagements have hitherto prevented, and I am only enabled now to spare a few moments for that purpose. You are of course aware that an attempt to new doctrinal tenets in religion is an enterprise of momentous magnitude, and it is an undertaking which, in order to succeed, will require great reflection, a perfect knowledge of the human character, and determined perseverance. Tact, energy, and talents are indispensable and will accomplish much, yet they alone cannot prevail without encouraging virtue and discountenancing vice: general industry and moral conduct must exist in every community, or that community will totter and be dispersed. A systematic arrangement is also necessary in forming a plan for a new colony, taste in laying out the streets and squares, and skill in the architecture of the buildings are important. Now, as regards your tenets, so far as I have had an opportunity of examining them, there appears nothing objectionable but much to approve; at any rate, some explanations made by you when I had the pleasure of seeing you aroused my faculties to an extent not often experienced by me, and I am constrained to say, that your views appeared novel, very curious, and extremely plausible. I am not able to discover why they are not based upon a foundation of truth; and if it be truth itself, what a tremendous moral power can be exerted by the denomination of 'Latter-day Saints,' particularly if a large number possessing fine talents of good cultivation co-operate with each other, all acting in unison, applying and concentrating religion; intellect, and science, to the attainment of one grand object—should this take place, as I think assuredly it will, how noble will be the results, what an increase of numbers, what an accession of political influence—what accumulations of wealth; and above all what a broad and glorious foundation will be laid for building the triumphant Church of the Latter-day Saints. There is no estimating the deep spreading immense power of such an Engine as Religion: it goes on rising, enlarging, and subduing, conquering and to conquer. Ambition itself can hardly grasp, in imagination, the almost omnipotent force of such an agent as Religion."



The following is a Copy of the Author's Certificate as a Member of the Mormon Church, and which he here gives in order to refute any slanderous assertions, which possibly the Mormons may be induced to cast upon him, in consequence of this publication.

MEMBER'S CERTIFICATE.

We hereby certify, that John Davis is a Member of the Cardiff Branch of the Church of Jesus Christ of Latter Day Saints, of the Glamorganshire Eastern Conference, in good standing; and as such we recommend him to any Branch with which he may desire to unite. Date, 23rd Day of January, 1853.

(Signed,)

{ William D. Jones, President.
John Thomas, Secretary.

The Author has also in his possession a certificate, signed by several of the higher class of the Respectable Inhabitants of Cardiff, as a testimonial of his Credibility and general good Character.