

WHAT IS MORMONISM? *

BY THOSE WHO LIVE IN UTAH AND KNOW

To the Easterner, who has made no special study of the subject, the Mormons are a body of crack-brain fanatics, located in a restricted area immediately around Salt Lake City, so different in appearance or dress that they would be recognized at a glance, and whose religion consists principally in the belief and practise of polygamy.

The tourist who spends a few days in Salt Lake City is surprised to find the Mormons just like other people in appearance. They are, many of them, handsome and well educated, very pleasant socially, and most courteous to strangers. From the information given the tourist by guides, and from what he hears in the public services in the Tabernacle, he concludes that the Mormons have been grossly misrepresented and persecuted; that their creed differs only in unimportant details from that of the Christian churches; that polygamy is a dead issue; and that all the uproar about the "Mormon Menace" has been caused by narrow-minded preachers who are still threshing over the old straw.

Let this tourist make his home in Utah—even in Salt Lake City—and, if he keeps his eyes and ears open, he will gradually learn something of what Mormonism really is. He will learn that one of the first principles is to lie for the sake of the Church; that the belief in polygamy is as essential a part of the creed as it ever was; that the Mormons have their own missionaries all over the world. He will learn that they are growing in numbers, power, wealth, and boldness. He will find that the most sacred Christian beliefs, expressed in words which they quote so glibly, rest upon and convey to their minds analogies of the vilest kind.

To the business man, the Mormon Church is the strongest corporate influence in Utah, and one whose wishes must not be opposed. He sees its control or monopoly of many of the natural resources as well as of great mercantile and manufacturing interests; the Church directs not only the spiritual and political affairs of its people, but assumes the management of wholesale houses, banks, irrigation companies, salt factories, pleasure resorts, dance-halls, street railways, light and power plants, and many other enterprises that might be named. And he sees, too, that the leaders of the Church are continually growing richer.

To the politician, Mormonism is a political power that must be taken into account. He reads the meanings of their colonies located in Colorado, Idaho, Nevada, and the surrounding states. If he is of their ranks, he has known how elections were going sometimes weeks before the votes were cast. If he is not of their number, he can guess something of their growing power by their increasing boldness and openness in political affairs, and knows that they are near, if they have not already reached, their ultimate object, which is to hold the national balance of power between the two great political parties, with the ability to dictate, which such a position would bring.

To the sincere believer in Mormon religion, the Church is the first object in life. Its leaders hold their positions by divine appointment, and their counsel is to be followed in all matters, whether spiritual or temporal. To him, the teaching of the Church and its leaders is by direct revelation from God, and is to be accepted humbly; his hope of salva-

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tion depends upon his obedience. He pays his tithes regularly, he accepts all duties allotted to him, and lives a temperate, industrious life.

To Mormon enthusiasts, and there are many, this Church is yet to fill all the world. All nations are to come to them for healing. Theirs is to be all power, whether financial, political, or temporal. Nor is this to be long delayed. The time is fast approaching when they can openly "live their religion," which means polygamy, and when the government must make terms with them. And with all the foresight and cunning of their clear-headed business men and shrewd politicians, increased by the fanatical energy inspired by their belief that they are being led by direct revelations from God, they are working toward these ends.

Is Mormonism Heathenism?

Will the facts justify the statement that "Mormonism is heathenism?" An answer to the question, What do the professedly inspired leaders teach? will enable the reader to reach his own conclusion.

1. The leaders teach what is known in their books and here in Utah as the Adam-God doctrine; that is, that "He (Adam) is our Father and our God, and the only God with whom we have to do." So taught Brigham Young. Since Adam is our God whom we must worship, and Adam was our ancestor, we have ancestral worship. So have the Chinese. Their reverence for Confucius has become worship, and our missionaries informed us that Confucianism is a religion.

2. Mormon leaders teach that we are saved by our own good works; that is, practically by personal merit—that Christ has made it our duty to save ourselves by obeying the ordinances of the Mormon Church, paying tithes, and obeying the priesthood. Thus we make merit by which to secure our salvation. Buddhism teaches the same, salvation by good works, by personal merit.

3. The prophet and apostles of the Mormon Church teach polytheism, that there are many Gods. Joseph Smith, Jr., taught this: "The head God called together the Gods and sat in grand council to bring forth the world." "Are there more Gods than one?" To this question of the Mormon catechism, the answer is given: "Yes, many." Indeed, the doctrine of polytheism is a favorite doctrine of Utah. All the heathen world teaches the same. Rome, Greece, Africa, India, the islands of the sea, all have been the propagators of the doctrine of many Gods, in harmony with Mormon polytheism.

4. Our Mormon leaders teach and practise the doctrine that "the end justifies the means." That is, it is right to deceive for the purpose of building up the Kingdom. Mormon missionaries are instructed to avoid announcing the offensive doctrines of their Church when they go East on a mission. They are not allowed to preach the Adam-God doctrine, polytheism, or polygamy, but to talk of faith, repentance, baptism, using the phraseology of Christian ministers. They are aware that they must cover up and deny the doctrines of heathenism, if they expect to make any converts.

The same doctrine, that it is right to deceive, is taught and practised by the Jesuits. They act on the conviction that it is right to deceive in order to enlarge and strengthen Jesuitism.

5. Mormons teach the doctrine of polygamy. It is made so absolutely fundamental to the system, as a doctrine, that when the Revelator got his revelation on the subject, and fully stated the doctrine, he closed

the door against any repudiation or abandonment of it with this bolt, "If ye abide not that covenant (of plural marriages) then are ye damned." (Doc. and Cov. Sec. 132:4).

Mohammedanism teaches and practises polygamy, and almost all heathendom does the same.

Hence the reader will discover that Mormonism teaches ancestral worship; so do the heathen. Mormonism teaches salvation by works; so do the heathen Buddhists. Mormonism teaches polytheism; so do the heathen. Mormonism teaches deception; so does Jesuitism. Mormonism teaches polygamy; so also does Mohammedanism. The reader will now be able to draw his own conclusion.

"The Tragedy of the Mormon Woman"

"The Tragedy of the Mormon Woman" is the subject of a series of articles now appearing in *The Housekeeper*, by Marian Bonsall. She went to Utah, "regarding the Mormons as a more or less persecuted people," and now, "after living for months among them," she calls upon us to beware lest the perfect and powerful organization of the Mormon Church does not undermine the principles of our homes, of our public schools, of our churches, and of our national government.

She points out the ease with which the visitor, who does not remain long enough to probe beneath the surface, is hoodwinked:

"Every month thousands of tourists return from Salt Lake City, assuring their friends at home that there is no more plural marriage in Utah—assuring them, furthermore, with the confidence born of a few days spent in Salt Lake City, that the Mormon religion is quite like other religions, and that, as a people, the Mormons are intelligent, God-fearing, and patriotic, in no way different from other American citizens, mingling truth, ignorance, and falsehood in their reports. The Mormon Bureau of Information in Temple Block—which entertains visitors most courteously, dispenses Mormon literature gratuitously, and furnishes as guides through the Block well-informed and intelligent representatives of the Church—is largely responsible for this attractive surface knowledge of Mormonism."

Among other instances which show how strangers are deceived, Miss Bonsall relates the case of a clergyman from the East, who requested the friend he was visiting to show him the city:

"Together with his friend he registered at the Information Building, where they were met with a guide, as are all visitors. The guide was a fine-looking and extraordinarily intelligent young woman of about twenty-three years of age apparently, well dressed, and of aristocratic carriage, who showed the visitors the Assembly Hall and the Tabernacle, explaining readily and comprehensively various principles of the Mormon faith. When asked of the relation of polygamy to the Church, the young woman answered, without hesitation, that the Church regarded the principle as true, but had suspended the practise under the admonition of the Manifesto."

The clergyman was much impressed with the intelligence, culture, and apparent truthfulness of this young woman guide. He declared that with such young people Mormonism would soon be no longer a matter of concern. What was his surprise later in the day when his friend handed him several newspapers containing information of the marriage, a short

time previously, of this same young woman to a prominent Mormon already the possessor of several wives.

During Miss Bonsall's stay she discovered that "polygamy, which is but one phase of Mormonism, and the foulest blot on the honor of women and the purity of a faith that ever was injected into the religion of a civilized country, is to-day a living issue among the Mormon people." She tells of darkened lives and of the tragic sorrows which Mormon women suffer. She discloses a situation, as she strikes at the heart of her theme, which all should understand. We, therefore, quote more at length:

"Why then, you say, do not the intelligent women of Utah refuse to submit to this unspeakable degradation? Why do not the fresh young women and the brilliant young men of the State stamp out this relic of barbarism? I will tell you.

"First, because polygamy is in their blood.

"Second, because polygamy is their religion.

"Third, because to denounce polygamy would be to cast reflections of the most horrible character upon the virtue of the mothers and the honor of the fathers. . . .

"There are, roughly stated, three hundred thousand Mormons. There are few of this number who are not, in some way, involved in polygamy. Through intermarriage it can easily be seen that the majority, if not bound in its toils by immediate family ties, are, at least, by those of ancestors, relatives, friends. Every member of the Church of Jesus Christ of Latter-Day Saints is involved in polygamy in so far as he supports a president and apostles, the greater part of whom are directly implicated in this crime which masks in the name of a religion."

The author declares most emphatically that the Mormon woman is the victim of the mightiest and most terrible delusion of the civilized world.

WERE YOU BORN A CHRISTIAN? *

BY REV. C. F. ANDREWS

"Were you born a Christian?" I asked.

"No, sahib," he replied. "When I was a young man I used to hate the very name of Christian, and in the bazaars, when any missionary got up to speak, I used to throw stones and mud, for I was a Sikh, and we hated the Christians up here near the frontier, but the Patháns hated them worse than we did, and we hated the Patháns. It is all hatred here.

"One day I was much worse than usual; it was as if Satan had got possession of me, and I tried to make the missionary angry, but he answered nothing back. He seemed to be praying when he could not make himself heard, and I was afraid. I thought: 'He is calling on his God to curse me.' After the crowd had gone he came up to me and said: 'Why do you treat me so badly?' I thought he would be very angry with me and said: 'Why are you not angry with me?' He said: 'Because in our Injil (Gospel) it is written, "Bless them that curse you."' I said: 'Sahib, they tell me that the Injil is an evil book, and that Christians are evil people, but that word, "Bless them that curse you," is a good word.' 'Read the Injil yourself,' he said, 'do not trust what other

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