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man rose with his circumstances, if those circumstances developed new aspects of his deceit and imposture. On the 5th of May 1834, he took the field at the head of 150 devoted and well-armed men. Cholera seized them, and though the 'laying on of hands' was vigorously practised by their captain, it was found advisable to break up the band. Foiled in his attempt to overcome his enemies by carnal weapons, he betook himself exclusively to spiritual ones. He organized the Seventy, the apostolic order was chosen, he opened the class of the high school of the prophets, and he gave quite a remarkable rendering to a papyrus roll which had fallen into his hands from an Egyptian mummy. A great Church festival was organized, which extended over several days. A pillar of fire appeared over the temple; cloven tongues, as at the day of Pentecost, sat over certain of the worshippers; and Brigham Young prophesied in an unknown tongue. These five days of prayer and spiritual enjoyment are alleged by the profane to have been five days of drunkenness, and worse; but what will the profane not allege?

In November 1837 Joseph's great 'Safety Society Bank' at Kirtland was declared insolvent, and the prophet pronounced a swindler. Judging that discretion was the better part of valour, he clandestinely retired to Missouri, whither he was duly warned by a revelation, and whence he urged his innocence on the plea that one of his clerks had robbed him. If the prophet had been a Platonist, no doubt he would have defended himself on the ground of a quaint definition given in the 'Opas, often attached to Plato's writings, of a king, who is said to be a person 'not subject to the auditing of his accounts.' It is asserted by the Gentiles, that about this period Sidney Rigdon made bold to have a revelation of his own on the 'spiritual wife' doctrine,—a refined name for the systematic polygamy now practised in Utah; but as the Mormons are shy to own these little failings in their great men, we had better treat their consciences tenderly, and not insist too strongly on the fact. Still the strife raged with unappeased violence between the Mormons and the Missourians. The losses of the Saints are set down by themselves at between 300 and 400 men, women, and children.

1 Smith gave out to his followers with much pomp and circumstance, that these papyri were certain revelations from a so-called 'Book of Abraham,' and actually had the audacity to enter upon the details of these writings of the ancient patriarch, and professed to give a translation of them. M. Bény, curious to ascertain the measure of correctness which belonged to the prophet's mummy, got M. Deveria, of the museum of the Louvre, to give a literal translation of these rolls of papyrus, which turn out to be 'fragments of Egyptian funerary MSS.,' containing accounts of the 'resurrection of Osiris,' and other reconcilable Egyptian affirms, instead of autograph memoirs of Abraham, as the Mormon prophet had given them down for. (See vol. ii. p. 540 of Bény's Journey to Great Salt Lake City. 2 vols. 1861.)
their property was destroyed or confiscated; their prophet was taken prisoner, but he eluded his captors, and fled with his followers to Illinois. This occurred on the 26th April 1839.

The Mormons were at first well received by the inhabitants of Illinois. A new town arose as swiftly, and as harmoniously as if the old lyre of Greece had thrilled the hearts of the faithful who built it. Nauvoo, this modern Thebes, rose from the site of six hovels which had occupied the ground before the Saints arrived. The foreign missions had succeeded to a marvel, and numerous converts flocked from the Old World, and particularly from England, to enjoy the sacred privilege of adding a stone to the temple of the Lord in the city of Nauvoo. Revelations were rife; grand houses, hotels, and temples were built; the prophet had permission from the Government of the country to form a special militia, of which he himself was chosen lieutenant-general. The new city required a mayor; and who more likely to wear the highest municipal robes than the Lord’s prophet, Joseph Smith? He was accordingly proclaimed President of the whole Church, Translator, Revelator, Seer, Prophet, General of Militia, and Mayor of the City! Project succeeded project with ever-increasing success. All his enemies were silenced; good fortune smiled on him; and in the pride of his heart he asked his followers if they wished for another president! The idea of polygamy, which had before been whispered of, now emerged from its hiding-place in the bosoms of the hierarchy. On the 12th of July 1843, the revelator resolved to make a clean breast of his dubious doings, and published the following celebrated revelation: ‘Do the works of Abraham. . . . If a man espouse ten virgins, who are given him by the law (the Mormon revealed law), he cannot commit adultery, for they belong to him; therefore is he justified. Let my daughter Emma receive all those who have been bestowed upon my servant Joseph, and who are virtuous in my sight.’ My daughter Emma unfortunately would do no such thing, and she stormed as lustily as if she had been still a Gentile, or as if the ‘revelation’ had come up from beneath the ‘dark bridge.’ The prophet told the people that the time had not yet fully come, by reason of ignorance and credulity, to carry out fully the concubinage of Abraham and the patriarchs. Flushed with excitement, and big with the idea of being a rival to Mohammed, he set himself up as a candidate for the presidency of the United States. He failed, as doubtless he foresaw he would, but the audacity of the act brought him into notoriety; and the Mormons, proud of their president, bore him in insolent triumph through the streets of Nauvoo. But the end was approaching. A young girl who said she was inspired, predicted that the prophet should
be overthrown, and that one of his apostles should succeed him.
Time will put this, like many other things, to the proof.

A vulgar paper, called the 'Expositor,' began to take to pieces
the character and fair fame of the prophet; and sixteen women,
whether truly or falsely, were brought up as witnesses to the
gross immorality of Joseph and the principal dignitaries of
Nauvoo. This paper was violently voted a public nuisance by
the mayor and municipal council, and a common policeman
was ordered to go and summarily break up the printing press.
The effects of this, in a country like America, where the liberty
of the press is considered more than sacred, may be imagined.
The prophet was seized, but was afterwards liberated; and
having resolved to take the high hand with the Gentile mob
from Carthage, called out, on his own responsibility, the legion
of Nauvoo, and made a pretence of fighting for the rights, the
liberties, and the religion of his people. But he little knew
the violence of an enraged mob. Himself and his brother
Hyrum, a weak fanatic, were charged with treason for having
illegally summoned out the Nauvoo legion; and on this accusa-
tion the two were imprisoned. A hundred men, with blackened
faces, armed to the teeth, rushed into the prison one evening
where the affrighted sectaries lay, and summarily shot them
without judge or jury. With the words 'O Lord my God'
upon his lips, the prophet went out of this life with six bullets
through him.

Never before, in the history of the world, was so much effected
by such a vulgar self-seeker as Joseph Smith. Undoubted ability
no one will deny him: he was acute, clever, dexterous; but
cunning, falsehood, and knavery formed the basis of his char-
acter. No doubt he was fanatical,—as much so, at least, as so
ingenious and skilful a rogue could be. It may well puzzle the
most sagacious student of his life to tell, sometimes, where the
knavery and where the fanaticism begins; his whole life is
formed of knavery and fanaticism as its warp and woof; worked
up by a more cunning hand than any of our pattern designers,
into a texture so plausible and so truthlike as well to deceive
the great mass of mankind. An impostor he was, without any doubt;
but one feels often at a loss to assign to him what really was his,
so inextricably interwoven is his whole life with fraud and reli-
giosity. Shakspeare has hit off Joseph's character in his own
felicitous way in the Tempest, where Prospero recounts the ex-
cellences of his 'dear' brother:

"Like one,
Who having unto truth, by telling of it,
Made such a sinner of his memory,
To credit his own lie."—(Act I., Scene 2.)
Smith had risen from a very mean position, of no fortune, of no education; and yet he effected such a revolution in the religious ways of thinking of the world, that we may well hesitate in pronouncing him a wholesale deceiver. Assuredly it was to a large extent by the most childish deceit that he accomplished many of his ends; and what apparent devotion he superadded to his means, rendered them not a whit more taking to every person of sagacity. Mr Carlyle has enlarged, with his accustomed energy and favour, on the utter unproductiveness of all falsehood; but he has not given us the genesis of this Gorgon, much less its Protean power of changing its shape always when attacked. The enemies of Smith ascribe to him every vice of the seven deadly sins; his friends ascribe to him 'every virtue under heaven.' One would say that his character very likely lies between the two extremes, and that he might adopt with truth the words of the French poet—

'Je n'ai point mérité
Ni cet exil d'honneur ni cette indignité.'

Yet it is a significant fact, and one with which we must take our leave of the prophet, that out of 39 accusations which were brought against him by all manner of courts, so astute and skilful was he, that he contrived to avoid conviction on every one of the charges. The prophet was now dead; and Brigham Young, who had been his right-hand man since his conversion to Mormonism,—a cautious, watchful, self-willed individual, more profoundly astute even than Joseph Smith, but less subject to passion and vanity,—now drew on himself the attention of many of the faithful who were on the outlook for a fit person to fill the vacant presidency. No doubt Sidney Rigdon had strong claims on it; but his fits of backsliding did not improve his prospects with the high council of the church, even although he had long ago aspired, like Prometheus, to seize upon celestial fire, and professed a partiality for the office of 'revelator.' Rigdon, Strong, Wight, and William Smith, brother of the prophet, all put forward their claims; but Brigham Young quietly excommunicated them all, and the three former retired to found religions of their own. There was no candidate now to oppose the 'Lion of the Lord;' so, according to Smith's prediction, Young was raised to the presidency by the unanimous voice of the Saints.

The Nauvoo temple, which by its extent and grandeur surpassed anything of the kind yet erected in America, was consecrated on the 1st of May 1846. In 1850 a storm completed what an incendiary had begun, and it can now rival Baalbek or the Temple of the Sun in the magnificence of its decay. Meanwhile the Saints were urgent in their appeals to Congress for a