

3. *The British Critic and Quarterly Theological Review.* Number for October, 1842. Article VI.

The history of religious imposture is replete with facts as instructive and admonitory as humiliating and alarming. How it comes to pass that base and stupid imposition wins its way upon the credulity of multitudes of men, and finally comes to be regarded as the voice of God, is an inquiry which has in different ages of the world called forth the talents of the wise and good—of both philosophers and theologians. It is still however a fact, which to many is involved in inexplicable mystery. How rational minds can be gullied into a belief that the God of infinite holiness and wisdom would employ knaves to teach religion, and to perfect his own revelations, is a problem that many are not able to solve.

A thorough understanding of the intellectual and moral character of men, as developed in the Holy Scriptures, and confirmed by experience and observation, will conduct us to the only safe and satisfactory conclusions upon this subject. Man is so constituted that religion is one of the wants of his nature, and religion of some sort he will have. But he is so perverted in his moral nature that he is averse to the pure and true religion which God has given him; and hence any new religion, or any modification of the old and true religion which offers him the unrestrained indulgence of his animal appetites, or some mitigation of the rigor of the divine precepts, finds in him a ready reception. There is also in many minds a fondness for novelty and the marvelous, which blinds both reason and conscience, and preponderates in their decisions in relation to matters of religion more generally than in any thing else. Such minds, when brought fairly under the power of some novelty, or some wonderful, and, to a cool judgment, incredible relation or theory, are almost wholly incapable of a regular process of reasoning, or of arriving at just conclusions in relation to the subject of their fanatical admiration. Hence we find men of every false religion perfectly honest in their adherence to it, and per-
fectedly incompetent to see in it any defects, or to view in a just light the evidences of the selfish designs of those they make their spiritual guides, though all this is as obvious to all the world besides as the sun at noon-day. Men in this condition are really more entitled to our sympathy and forbearance than our contempt or censure. The poison has acted upon their minds until their regular functions are subverted, and all their moral judgments are actually the hallucinations of insanity.

But we must come to the consideration of the particular subject of this article, viz., "Mormonism and the Mormons." Our object is not to argue the matter with our "Latter-day Saints," nor to give many specimens from the works at the head of this article; but to give the reader a sketch of the facts which our authors have authenticated, and of the results at which they have arrived.

The principal actor in the Mormon imposture is Joe Smith, an ignorant, fanatical, and licentious renegade, who, in connection with his father, was impelled by a money-digging mania to visit the mountains of northern Pennsylvania to prosecute his calling—that of discovering secret treasures in the earth by peeping at a stone in a hat! Here he married Emma Hale, of Harmony, Susquehannah county, without the consent, and contrary to the wishes, of her parents and friends. Smith's character is proved to have been grossly immoral by the affidavits of his father-in-law, brother-in-law, his wife's uncle, and a cousin; besides a long list of respectable names in the state of New-York where he was raised.

The deponents in Pennsylvania we knew well in 1816-17, the first year of our itinerant life. We have a distinct recollection of their several traits of character, and as clearly have in our mind's eye the present wife of "the prophet." Father Hale, as he was called, was a pious, an honest, and a shrewd man, who settled in that rough region of country in an early period in order to gratify his propensity for hunting. Father Lewis is still alive, and it will be a sufficient endorsement of his character to say that he has for many years been an acceptable and a useful local elder in the Methodist Episcopal Church. Father Hale's house was the preachers' home, and Em, as she was called in family parlance, acted a subordinate part in the work about house. Elevated, as she now is, we in those old times often partook of a good repast of venison, eels, and buckwheat cakes, prepared by her hands. Our general impression is, that she was of decidedly moderate intellectual caliber—quite below the average grade of the family. But subsequent associations may have wrought in her marked and salutary changes.
When Joe first broached the grand hoax of "the golden Bible," it was talked of solely as a money-making project. In a conversation with Rev. N. Lewis, about three years since, he informed us, that the first that he heard of the matter was a sort of vague representation from Joe and Em, that they knew of something that when carried out would make them and all their friends rich. And when the story came out about the "gold plates," and the "great spectacles," he (Lewis) asked Joe if any one but himself could translate other languages into English by the aid of his miraculous spectacles? On being answered in the affirmative, he proposed to Joe to let him make the experiment upon some of the strange languages he found in Clarke's Commentary, and stated to him if it was even so, and the experiment proved successful, he would then believe the story about the gold plates. But at this proposition Joe was much offended, and never undertook to convert "uncle Lewis" afterward.

As to "the Book of Mormon," which, indeed, constitutes the foundation of the system of Mormonism, it is proved, most conclusively, that the whole, excepting the religious matter, is identical with a book written, but not published, by one Spaulding, in the state of Ohio, as a novel, and entitled, "The Manuscript Found." It is made quite probable that Smith came into possession of the MS. through the agency of Rigdon, his coadjutor and orator, whom he very easily converted to the faith, after, by the aid of one of his dupes who had the means, he had published this wonderful book.

The first converts to the new religion were from among Smith's family and friends in western New-York. None of his wife's friends in Pennsylvania, with all the prospects of becoming rich presented before them, have to this day, as far as we know, become Mormons. This is honorable both to their heads and hearts.

In the history of the Mormons we mark several important periods. The first is, when they took possession of what was revealed by "the prophet" to be their "eternal inheritance," in Kirkland, Ohio. The next, when, by erecting a magnificent temple, and getting up a bank, and going into various other speculations, they exploded, and went to the "far west," where they found another "eternal inheritance" in Missouri. And, finally, when, by coming into collision with the Missourians, they were forced by fire and sword to leave the state, and finally found another "eternal inheritance" in Illinois, where they have their present head quarters, and where "the saints are to come up to the gathering." Upon the wake of public sympathy, raised by the
persecutions which the Mormons suffered in Missouri, they rode into a condition of prosperity and success before unknown. They are building a city on the bank of the Mississippi near the rapids, which they call Nauvoo.* Here they are erecting a splendid temple, and Joe has published a revelation that the saints must erect a great house to "be called the Nauvoo House," where he, Smith, "and his heirs for ever," are to have "a suite of rooms for their accommodation." A wonderful display of arms and military power is made here by "the saints." And what is a little more than would have been expected, even of Joe Smith, he bears at once the titles of "prophet," "high priest," "president," "mayor of the city of Nauvoo," and "lieutenant general of the Nauvoo legion!"

The fanaticism of Mormonism is set in a true light, and accounted for and explained by the author of the work first placed at the head of this article, with Christian moderation and candor. This is indeed more truly an occasion of grief and sorrow than of ridicule and merriment. And the author never laughs when true religion weeps and bleeds.

The sham miracles of "the Latter-day Saints" are altogether blasphemous, and too shallow to require investigation. The amount of the whole of their miraculous power consists in curing some of the brotherhood of an attack of rheumatism or the tooth-ache, which comes on just at the time a miracle is wanted, and is instantaneously cured "in answer to prayer."

Their prophecies consist in foretelling something that "the prophet" means to bring about—not unfrequently of the sudden death of some one he intends to murder by the agency of his "destructives." And "the prophet" "discerns spirits" by the means of a regular system of espionage, carried on through the agency of his confidential and official informers. The system is made up of an admixture of several parts and parcels of heathenism, Mohammedanism, Judaism, and Christianity—the ultimate tendency of which is to the grossest licentiousness and infidelity.

Its licentious and disorganizing tendency renders it dangerous

* In the month of May, 1839, we passed up the Mississippi as far as Stephenson. Joe was then in duress in Missouri, and the Mormons were flying for life across the river. We saw a motley group on the bank of the river, who, as far as we could judge, had no covering for their heads but covered wagons and some small tents. Little did we then suppose that this was an embryo city, which would develop itself so rapidly as that in three years from that time it would become the glory of the "Latter-day Saints," and the terror of the great west.
to the civil and political interests of the country, as well as utterly
subversive of the public morals. Still we certainly agree with the
author now under review that "persecution" is not the proper instru-
ment with which to assail this hydra monster. Mormons should be
treated just like other men. When they conduct themselves as
orderly citizens, they should be suffered to enjoy their opinions and
to exercise the full liberty of conscience. When they become
insane, they should be sent to the hospital or asylum provided for
such persons. And when they are guilty of crime, they should
be tried before the civil tribunals of the country and punished ac-
cording to the laws. And we can but express a hope that by due
process of law, and not by the agency of a mob, Joe Smith will
be brought to appropriate punishment for his numerous gross
violations of the laws of the land.

An abstract of the doctrines of Mormonism is given by our
author, as follows:

"Stripping off its mantle of hypocrisy, Mormonism stands forth in
the following cardinal positions—a meager and ghastly skeleton.
"1. Joseph Smith is a prophet of the Lord, and a priest after the
order of Melchisedek.
"2. The Book of Mormon is true, that is, inspired.
"3. Zion is on this land, (Nauvoo, Illinois.)
"4. Matter is eternal.
"5. God is a material being.
"6. The saints are to be baptized for their dead relations, on peril
of their own salvation."—Mormonism and the Mormons, P. 234.

The following is the author's account of the Golden Bible:

"1. The Mormon Bible originated with men destitute of a good
moral character.
"2. The primary design of its publication was pecuniary profit.
"4. It basely perverts the language and doctrine of the Holy
Scriptures.
"5. It blasphemously imputes to God language inconsistent with
his character and holiness.
"6. Excepting perverted plagiarisms from the Scriptures of truth,
that book is nothing but a medley of incoherent absurdities.
"7. The system of Mormonism has arisen entirely from the Book
of Mormon, and the contrivance of its "authors and proprietors."
"8. That system has been and still is propagated by means of
deception.
"9. Mormonism, at the same time it pretends to be "the fullness of
the gospel," is intrinsically infidel, and opposed to Christianity. It can
never be reconciled with the principles of a pure religion.
"10. Its legitimate effects are to degrade and heathenize society."—
A remarkable fact is, that several of the early disciples of Mormonism have abandoned the community, and exposed the errors and corruption of the pseudo-prophet; and yet anathemas, fulminated against them in the name of the Lord, are all that seems necessary to retrieve his character with the great body of "the saints," and to sustain his influence among them. Besides a mass of ignorant deluded fanatics which Joe has gathered around him, he must have some base accomplices. His scribes, and orators, and bishops, and presidents, must be made up of men, if not so reckless and fool-hardy, yet quite as wicked and as infidel, as himself. "Emma, daughter of Zion, elect lady," and by special revelation constituted poet*—to compose and select hymns for the saints—tardly as are her mental operations, knows better than to dream that Joe, her husband, acts under a divine commission. But such is the charm of influence, power, and wealth, that her convictions are stifled by the commotion raised through this agency in a mind but too feebly guarded by cultivation and an elevated moral code.

From this general view we shall proceed to a few particular deductions from the facts presented by our author.

Should we, in the present crisis of human affairs, undertake to plot a scheme of evil that would be worthy of the especial patronage of the prince of darkness, and promote, to the greatest practicable extent, the interests of his kingdom, we should feel constrained to copy the prominent features of the system called Mormonism. The leading objects of such a scheme would be,

1. To discredit the word of God; 2. To impugn the evidences of Christianity; 3. To destroy the authority of Jehovah, and to establish some species of idolatry or man-worship; 4. To unite fanatical Christians and sworn infidels in a common crusade against evangelical truth; 5. To sap the foundations of morality and virtue; and, finally, To promote all iniquity in the name and on the credit of religion.

Let us now pass to the parallel.

1. The starting point of Mormonism is its sham bible; a miserable mixture of fictitious narrative and sanctimonious rant; interspersed with passages plagiarized from the word of God. This

* We have before us one of her official productions, with the following title: "A Collection of Sacred Hymns, for the Church of Jesus Christ, of the Latter-day Saints. Selected by Emma Smith. Nauvoo, Illinois: printed by E. Robinson. 1841." This book is made up of hymns gathered from all quarters, a portion of which are miserable Mormon doggerel, whether composed by the "elect lady" or others we have no means of determining.
is palmed off upon the credulous as a supplementary revelation, designed to supply the defects of the Bible. Henceforward the Book of Mormon and the Bible must be so identified as to stand or fall together. Both are rejected as offensive, and the object is gained.

2. Mormonism has made an insidious attack upon the evidences of Christianity by maintaining a pretended parallel between the method of its own propagation and that of the religion of the gospel. Under the name of miracles, tongues, interpretations, and prophecies, it has resorted to a species of spiritual jugglery, marvelous indeed in the eyes of its victims. It has, on the whole, gained to itself the unenviable credit of conjuring up a counterfeit very serviceable to infidels, and very troublesome to weak-minded Christians.

3. Joe Smith's highest spiritual claim has been, to be considered "a prophet of the Most High," but under cover of this dignity he has ruled with a rod of iron. Success in imposture has imboldened this originally stupid villain, until he now grasps at the very prerogatives of the Godhead. He endeavors to make his own perverse will superior to all law, human and divine. Among his followers he has thus far been but too successful. Thousands have been taught to render him homage, and their devotion appears to be as pure as that of the heathen who court self-immolation to appease the wrath, or to promote the infernal joy, of their idols.

4. Mormonism originally made claims to the highest sanctity. On this ground it obtained many of its adherents and some of its chosen apostles. Its principles have long been fundamentally atheistic, and now it openly courts the favor of organized infidelity. Infidel and Mormon newspapers interchange extracts with the greatest appearance of mutual satisfaction, and the strongest evidence of intimate relationship. Henceforth we may regard them as identical in design, and fitly matched in the service of their common author.

5. The progress of Mormonism has the invariable tendency to unsettle the grounds of rational belief. It establishes a false criterion of right and wrong, and having substituted the will of man for the authority of God, it has broken down the barriers of conscience, and opened upon society the very floodgates of wickedness.

6. Such a tremendous enginery of Satan, countenanced on the one hand by a prevailing respect for religious pretensions, however absurd, and sustained by political intrigue and flattery on the other, could not be put in motion without destructive consequences. Such consequences are just now becoming fairly developed. Years
may be required to show the full result; but we may fairly presume that we have already a faithful index of what it will be. This may be seen in wholesale swindling, fraudulent bankruptcy, infamous deception, female prostitution, adultery, polygamy, treason, and murder. All these iniquities in their multifarious developments are disguised under the profession of piety, and sanctioned by solemn appeals to the God of heaven.

What portion of the earth has been cursed with a more reckless attempt at the subversion of all good, and where has ever religious imposture flourished more successfully than in this enlightened, Christian land, since Mormonism arose? We tremble when we contemplate the responsibility of those who might have interposed influences to save its victims; but who neglected to inform themselves of the proper methods of doing. All have been wondering that so stupid an imposture could make any progress in the midst of so much light. Just as though it were depending on its claims to truth for success, or as though there were not in fallen men a natural tendency to confederacies of evil. Such ideas are entirely mistaken, and yet they seem to have prevailed, until Mormonism is prepared to enforce its pretensions by the sword.

Its downfall has been repeatedly predicted, and is again, at the present moment, supposed by many to be inevitable. In the midst of all its former reverses it has only increased. Hitherto all attempts to subject its founder to the penalties of law have been in some way defeated, and, at the same time, converted into capital for the advancement of his object.

Up to this hour Mormonism continues to be zealously propagated on both sides of the Atlantic. Whatever may be the result of the present crisis, the manner in which this system of false religion sprang up, and the steps by which it has arrived at its present character and position, cannot fail to be subjects of interest to those who would become acquainted with the world as it is, with a view to its amelioration.

Let those, then, who wish to see a fair and impartial account of the miserable imposture which is now exciting so much public interest, read "Mormonism and the Mormons." The style of the work is plain, natural, and perspicuous, and the mechanical execution in keeping with the Book-Room works generally.

The above was prepared as a brief review of the work placed first at the head of this article before we saw the announcement of the work of General Bennett. As far as this work goes for
any thing, it confirms all the leading views of brother Kidder, and all our general impressions upon the subject. We can only occupy space to make a few brief notes upon the work of the general. The author, "for eighteen months, was living with the Mormons at their chief city, and possessed the confidence of the prophet himself, and of his counselors;" but says it "is a very gross error to suppose that "I was for some time a convert to their pretended religion." He says, "I never believed in them or their doctrines." It seems that his object in joining Joe "at the seat of his dominion" was to possess himself of his secrets, and then "expose his iniquity to the world." So, according to his own story, the whole of General Bennett's Mormonism was a mere farce—was deception played off upon a diviner! What is this but meeting the devil on his own ground!

That General Bennett has shed much light upon the internal policy, and the abominable wickedness of Smith and his coadjutors, cannot be rationally doubted. Whatever construction is put upon his course, and the spirit he manifests, none can doubt but his numerous affidavits are authentic, and most of his facts amply sustained. There are, however, many exceptionable things in this expose of Mormonism.

To say nothing of the revolting scenes which he describes, which, for the honor of humanity, and the security of the public morals, had already been made sufficiently public through the newspapers, there are many things in the book which will leave a bad impression. In his great zeal against Mormonism the general loses self-respect and a sense of propriety. In a controversy with Rockwell, in relation to the murder of Boggs, the Mormon saint is represented as saying, "I have been informed that you said Smith gave me fifty dollars and a wagon for shooting Boggs, and I can and will whip any man that will tell such a cursed lie." And the sum of the dignified general's reply is, "If you wish to fight, I am ready for you!" The general is rather too laudatory of his correspondents and coadjutors at Nauvoo. They are rather too "good"—the female portion of them are almost too "good-looking," "beautiful," "amiable," "lovely," and "accomplished"—have too many "charms and attractions." One of these charming ladies, he says, "is one of the most devoutly pious girls in the world:" and, perhaps in proof of her extraordinary piety, he tells us, that in a controversy with Joe upon some delicate matters she called him "a cursed liar." Rather a singular flare up this for such a paragon of piety.

The author professes a great regard for the laws, the morals,
and religion of the country. All this may be very sincere. But it is rather singular that in saving the country from the overflowings of wickedness, infidelity, and heathenism, he should seem bent upon a crusade against the Mormons, which implies a little more than an appeal to reason and the laws. A war of extermination must be waged against the poor deluded Mormons, and all Christian people must come up to the help of the mighty deliverer, who will carry "the war to the knife, and the knife to the hilt!" The reader will gather a tolerable idea of the spirit of the work, and of the feelings and character of the author, from the following brief paragraphs, which are all we have space for in the present article:—

"I shall be in Independence, Jackson county, Missouri, as soon as possible, to put the ball in motion; (to which place my friends will hereafter direct their communications to me;) and if the war must be carried to the knife, and the knife to the hilt, the sons of thunder will drive it through. The eyes of a Boggs will never slumber nor sleep, until the rod of Aaron divides the waters, and the supremacy of the constitution and the laws is acknowledged in the land, and violence and misrule hide their hydra head; and I shall hold the rapier of justice in my right hand, and my left arm shall bear the shield of truth, until I bruise the serpent's head."—Mormonism Exposed, pp. 262, 265.

"Will not the people of the west open their eyes to their imminent peril? Will they suffer a community of murderers to congregate their forces, and immolate those nearest allied and most endeared to them by the ties of humanity and consanguinity, without a murmur? Citizens, be ready to put your armor on, and spread your banners on the air! for if the battle must be fought, I will lead you on to glorious victory in this great moral struggle, where the cause of morality and true religion is bleeding at every pore. Arise in the plenitude of your strength and assert your rights, and in the name of the Lord God of Israel, lay the rebels low! 'Vox populi, vox Dei.'—Pp. 280, 281.

"Should I be sacrificed or slain in the conflict, my blood would be avenged by God and my country. I never feared to die, but I did not intend to sell my life cheaply until the world had the truth of the Mormon organization before them in bold relief. The issue is now made up; 'their die is cast, their fate is fixed, their doom is sealed:' their temple will be profaned, their altars desecrated, their city devastated, their possessions confiscated, and their idols immolated; and reason, sober reason, will once more resume its empire in the minds of the people, and folly, fraud, and imposture, hide their hydra head. All honest individuals, who have the requisite moral courage, will now cease to worship the Mormon Baal, in the modern Babylon, and will bow submissively before the Lord God of the universe, renounce heathenism, and espouse Christianity."—P. 292.

"It is to vigorous and united effort that we must look for the final suppression of Mormonism; and the citizen and the Christian is highly
culpable who stands by in apathy, and, with folded arms, coolly looks upon the progress of a system that will eventually destroy, if not timely checked, our religion and our liberties, and involve us and our country in the most direful and irretrievable calamities.

"The Mormons, strong already in their numbers and their zeal, are increasing like the rolling snowball, and will eventually fall with the force of an avalanche upon the fair fabric of our institutions, unless the people, roused to resist their villany, quit the forum for the field, and, meeting the Mormons with their own arms, crush the reptile before it has grown powerful enough to sting them to the death."—P. 307.

This reminds us of what was said of one of old, "His driving is like the driving of Jehu the son of Nimshi; for he driveth furiously." We most sincerely regret that measures so exciting as those which are in progress under the direction of General Bennett are thought to be necessary to bring black-hearted villany and blasphemous imposture to retribution. Why will the sober and reflecting portions of community sleep—give themselves no trouble to gain correct information of the character and progress of a dangerous faction, and a conspiracy against religion and our free institutions, until the warring elements are put into commotion, and then permit hair-brained adventurers to mount the whirlwind and direct the storm? Whatever provocation has been given by Joe Smith and his gang, there is no call for outbreaks of popular fury. The evil is already sufficiently alarming, and needs not to be aggravated and enhanced by bad management. We must be permitted to hope that the people of the west will honor the laws; that no violence will ensue. The way to render the evil incurable is to assail the Mormons in the spirit of fiery persecution. But as much in earnest as we are that Joe and his wretched accomplices should suffer for their licentious, bloody, and treasonable conduct the just penalty of the laws, and that they may find final escape from this utterly impracticable, we protest against all unlawful or indirect measures to accomplish this object. This opposing imposture to imposture, cursing to cursing, fanaticism to fanaticism, and violence to violence, is not the way to cure either heresy, fraud, or faction. But there are empirics in religion and politics as well as in the healing art, and their panaceas are often more to be dreaded than the diseases for which they are offered as the remedy.

We must conclude with a brief notice of an article on Mormonism in the British Critic. This article is principally occupied with a work which bears the following title: "The City of the Mormons; or, Three Days at Nauvoo in 1842. By the Rev. Henry
Caswall, M. A., author of 'America and the American Church,' and Professor of Divinity in Kemper College, St. Louis, Missouri. London: Rivingtons."

It seems, that upon seeing many of his "unfortunate countrymen" passing up the river "to join Joe Smith," Professor Caswall determined to visit Nauvoo, "and, if possible, obtain an interview with the prophet himself." He accordingly "embarked on Friday, April 15, in the steamer 'Republic,' having prudently laid aside his clerical dress; and, in order to test the scholarship of the prophet, provided himself with an ancient Greek MS. of the Psalter, apparently of the thirteenth century." The professor arrived on Sunday morning, was landed on the opposite shore, and crossed the river to Nauvoo, in a canoc, where he attended "meeting," and heard several discourses from "the officiating elders." The following is his description of the congregation:—

"The temple being unfinished, about half-past ten o'clock a congregation of perhaps two thousand persons assembled in a grove, within a short distance from the sanctuary. Their appearance was quite respectable, and fully equal to that of dissenting meetings generally in the western country. Many gray-headed old men were there, and many well-dressed females. I perceived numerous groups of the peasantry of old England; their sturdy forms, their clear complexions, and their heavy movements, strongly contrasting with the slight figure, the sallow visage, and the elastic step of the American. There, too, were the bright and innocent looks of little children, who, born among the privileges of England's Church, baptized with her consecrated waters, and taught to nip her prayers and repeat her Catechism, had now been led into this den of heresy, to listen to the ravings of a false prophet, and to imbibe the principles of a semi-pagan delusion."

We would merely inquire here, by the way, what the professor means by "dissenting meetings?" Have we here any privileged religious establishment? We are aware of no such thing—and, of course, can see no propriety or justice in denominating any body of Christians dissenters. Are all dissenters who are not attached to the English hierarchy? Then are the whole American people dissenters, and have been so ever since the declaration of American independence. Or are those Christian communions who did not ask the king and parliament of Great Britain for leave to organize themselves into a church in this country, after the American revolution, on that account dissenters? This would be a strange reason. But are we dissenters because we did not give up our organizations and merge ourselves in the Protestant Episcopal Church, which was the latest of all the leading Christian denominations in perfecting her organization, and is now the smallest
and least efficient of them? We judge not. We would just hint to Professor Caswall that should he see proper to return to America he had better leave a little of his dignity behind him.

The professor had an interview with the prophet, which he thus describes:—

"On landing at Nauvoo, I proceeded with the doctor along the street which I mentioned before as bordering on the strand. As I advanced with my book in my hand, numerous Mormons came forth from their dwellings, begging to be allowed to see its mysterious pages; and by the time I reached the prophet's house, they amounted to a perfect crowd. I met Joseph Smith at a short distance from his dwelling, and was regularly introduced to him. I had the honor of an interview with him who is the prophet, a seer, a merchant, a 'revelator,' a president, an elder, an editor, and the general of the 'Nauvoo legion.' He is a coarse, plebeian person in aspect, and his countenance exhibits a curious mixture of the knave and the clown. His hands are large and fat, and on one of his fingers he wears a massive gold ring, upon which I saw an inscription. His dress was of coarse country manufacture, and his white hat was enveloped by a piece of black crape as a sign of mourning for his deceased brother, Don Carlos Smith, the late editor of the 'Times and Seasons.' His age is about thirty-five. I had not an opportunity of observing his eyes, as he appears deficient in that open, straightforward look, which characterizes an honest man. He led the way to his house, accompanied by a host of elders, bishops, preachers, and common Mormons. On entering the house, chairs were provided for the prophet and myself, while the curious and gaping crowd remained standing. I handed the book to the prophet, and begged him to explain its contents. He asked me if I had any idea of its meaning. I replied, that I believed it to be a Greek Psalter; but that I should like to hear his opinion. 'No,' he said; 'it ain't Greek at all; except, perhaps, a few words. What ain't Greek, is Egyptian; and what ain't Egyptian, is Greek. This book is very valuable. It is a dictionary of Egyptian hieroglyphics.' Pointing to the capital letters at the commencement of each verse, he said: 'Them figures is Egyptian hieroglyphics; and them which follows is the interpretation of the hieroglyphics, written in the reformed Egyptian. Them characters is like the letters that was engraved on the golden plates.' Upon this the Mormons around began to congratulate me on the information I was receiving. 'There,' they said, 'we told you so—we told you that our prophet would give you satisfaction. None but our prophet can explain these mysteries.' The prophet now turned to me, and said, 'This book ain't of no use to you, you don't understand it.' 'O, yes,' I replied, 'it is of some use; for if I were in want of money, I could sell it, and obtain, perhaps, enough to live on for a whole year.' 'But what will you take for it?' said the prophet and his elders. 'My price,' I replied, 'is higher than you would be willing to give.' 'What price is that?' they eagerly demanded. I replied, 'I will not tell you what price I would take; but if you were to offer me this moment nine hundred dollars in gold for it, you should not have it.' They then.
repeated their request that I should lend it to them until their prophet should have time to translate it, and promised me the most ample security; but I declined all their proposals. I placed the book in several envelops, and as I deliberately tied knot after knot, the countenances of many among them gradually sunk into an expression of great despondency. Having exhibited the book to the prophet, I requested him in return to show me his papyrus; and to give me his own explanation, which I had hitherto received only at second hand. He proceeded with me to his office, accompanied by the multitude. He produced the glass frames which I had seen on the previous day; but he did not appear very forward to explain the figures. I pointed to a particular hieroglyphic, and requested him to expound its meaning. No answer being returned, I looked up, and behold! the prophet had disappeared. The Mormons told me that he had just stepped out, and would probably soon return. I waited some time, but in vain; and at length descended to the street in front of the store. Here I heard the noise of wheels, and presently I saw the prophet in his wagon, flourishing his whip, and driving away as fast as two fine horses could draw him. As he disappeared from view, enveloped in a cloud of dust, I felt that I had turned over another page in the great book of human nature."

After this extract the reviewer gives us a condensed view of the professor's confab "with the surrounding Mormons, in which his ingenuity was fully put to the test," and finally closes with a "plan of emigration" put forth in the professor's book, suggested, it would seem, by the success that had attended Joe Smith's efforts in that way.

By the way, some of the reviewer's statements savor not a little of ignorance of American affairs in general, and of the facts he undertakes to represent. Whether Professor Caswall has led the reviewer astray in the matters referred to, or whether he has proceeded to his statements and executed his review without having read the book he reviews, we cannot say, as we are not able to find a copy of the work. The following quotation embraces what we especially refer to:—

"Mr. Caswall had an interview with the prophet's mother, who gave him an account of her son's early years, which clearly indicated that she was herself no dupe, but a party to the imposture. He requested her to furnish him with a 'Book of Mormon.' She accordingly permitted him to take one of the first edition, belonging to her daughter Lavinia, for which he paid the young lady a dollar. We have seen this identical volume, which has all the look of having been well read. As for the contents, they are mainly a hodgepodge of Scripture, the purely inventive part bearing but a small proportion to the whole. In half a dozen places where we have opened, the matter is very much the sort of stuff which a vast proportion of our countrymen hear 'at
meeting' every Sunday. We should not have been the least startled to have heard it from one of our common field-preachers. It is well known now that it originated in the circumstance of a romance, composed by a Methodist preacher for his private amusement, falling into worse hands, and, after some years, appearing, a good deal enlarged, as a new revelation, pretended to be copied from certain golden plates, which Joseph Smith's mother assured Mr. Caswall she had seen and handled.

"It appears this is by no means the first delusion of the kind in these melancholy regions, which indeed are lands of darkness, and lying in the shadow of death. Mr. Caswall gives some account of another notorious deceiver, one Matthias."

Now as to the Mormon Bible, it seems the reviewer could give us, without difficulty, "the contents," and what it "mainly" consisted of, after he had "opened" only "half a dozen places." Such an examination would scarcely have enabled an ordinary mind to grasp and correctly report the "contents" of so large a work as "the Book of Mormon."

But in all these "half a dozen places—the matter is very much the sort of stuff which a vast proportion of his countrymen hear 'at meeting' every Sunday." Now we fear that the reviewer knows just as little about what is said "at meeting" as he does about the contents of the Book of Mormon, and this is almost nothing at all. For it is not true that this book is "mainly a hodge podge of Scripture," for the largest portion of it is made up of fictitious narrative. As to the meetings he refers to, they must embrace those of the Methodists, and the various other bodies of dissenters, or he could not say "a vast proportion of his countrymen" attend them "every Sunday." Now is this a true bill? Does this grave reviewer intend to say that "very much the sort of stuff" as the "hodge podge of Scripture" of the Book of Mormon, his "countrymen hear at" these meetings "every Sunday?" This is the courtesy and regard for truth which characterize the great organ of Puseyism.

Moreover, the "romance," which constituted the foundation of the Book of Mormon, was not "composed by a Methodist preacher." Spaulding, its author, had been a Congregational minister, but never a Methodist. But this is so slight an error with regard to what "is well known," that perhaps the "Critic" will think it quite immaterial.

The reviewer's lamentations over the "darkness" of "these melancholy regions," to an American, sound really ludicrous. Terrible to relate! "it appears this is by no means the first delusion of the kind in these melancholy regions, which, indeed.
are lands of darkness, and lying in the shadow of death. Mr. Caswall gives some account of another notorious deceiver, one Matthias! Now we fear that Professor Caswall has not told the whole story, that this "one Matthias" lived and figured in and about the cities of New-York and Albany, and perhaps the reviewer is yet to be informed that "these melancholy regions" are within the see of a bishop of the true succession, and one, too, of real high-toned catholic principles.

Another item of information would not have been amiss, and that is, that Matthias never succeeded in making many disciples, perhaps for the reason that he sent no apostles over to England. Now had he pursued Smith's policy, there is no telling what his success might have been. In relation to Smith's converts the reviewer says: "Incredible as it may seem, the greater part of the recent converts to this extravagant delusion are directly from England—sound, enlightened, Protestant England." And Professor Caswall says, those who were "born among the privileges of England's Church, baptized with her consecrated waters, and taught to lisp her prayers, and repeat her Catechism, had now been led into this den of heresy, to listen to the ravings of a false prophet, and imbibe the principles of a semi-pagan delusion."

Alas! alas! for all this! Why is it, dear Mr. Critic, that when you have, with your "consecrated waters," (holy water?) regenerated your children, and made them members of Christ's mystical body, you do not nurse them, and prevent them from falling under this dreadful delusion, and emigrating to "these melancholy regions?" What are the shepherds doing while their poor sheep are so fatally devoured? Do, sir, try to keep them at home, where you have hospitals for the insane, and means of instruction for the ignorant, and not let them be led off into these "lands of darkness lying in the shadow of death."

All Englishmen, and other foreigners, who come to America to better their condition, and to do the country no harm, we bid a hearty welcome to the privileges and blessings of our free institutions. But we wish English Mormons and paupers to stay where

* We would recommend to the "Critic" the history of Matthias and his imposture by our citizen, Colonel Stone. This book would add several important items to the second-hand and imperfect information he has gained from Professor Caswall. He would, at least, learn that dark and "melancholy" as are these "regions," there are some here who are able so far to nerve up their souls to vigorous effort, as to look through the "darkness" which is so prevalent, and to take a philosophical and moral view of the general subject of religious imposture, from which even "the Critic" might derive instruction.
they are. We have here "darkness" enough without an additional cloud flung over us from the old world. Being "baptized with consecrated water," we find does not always make even good citi-
zens, much less good Christians.

But if religious "delusion" is proof of the "darkness" of the land where it occurs, would it be presumed that any such thing had ever shown itself in glorious old England? But where has religious fanaticism and imposture been more rife than in "sound, enlightened, and Protestant England?" To say nothing of more ancient fanatics and impostures, where lived and flourished the fifth-monarchy men? Ann Lee? Joanna Southcoat? and Edward Irving? It must be acknowledged that Joe Smith has far exceeded these English gentry in the magnitude and success of his enterprise. But so long as he imports the principal part of his materials, it is not so clear that this is owing to the "darkness" of the "regions" where the scene of the farce is laid.

But in conclusion we would say, that if Professor Caswall has, by his books or otherwise, contributed in any measure to confirm the prejudices of the British press against our country and our in-
stitutions; if he joins in with the blind and stupid slanders of such publications as the article under consideration, we would counsel him to remain in "sound, enlightened, and Protestant England." We would advise him, that with such narrow and prejudiced views of America—not excepting the great commercial emporium and the capital of the state of New-York—he will not long be allowed to teach the youth of the enlightened, enterprising, and chivalrous west. Even a "divinity" chair cannot long be occupied by such a "professor" in any portion of the republic.

The professor must become Americanized before he will answer our purpose. He must not publish in England that he has, as says the Critic, visited "an utmost corner of the habitable globe—or the haunts of a megatherion," or that the evils which are, in whole or in part, imported, are to be set down to the credit of the country, the form of our government, or our deficiency in intelligence, or a true regard for religion. "Melancholy regions!" "Lands of dark-
ness!!" No, Mr. Critic; you are misinformed. We have, to be sure, no established religion—no beneficed clergy—nor do we want any: no bloated nobility—neither have we millions of poor perishing for bread! We have a free constitution—religion stands upon its own broad basis—we have plenty in all our borders—only the vicious and the idle need suffer want! Where are the "melan-
choly regions," where the "darkness?" Dear sir, look at home—look at Manchester!—and do not forget Oxford!
At the beginning of December he received an answer to it from the Board of Visitors, stating that they had taken his suggestions into consideration and that the necessary steps were being taken to carry the prisoners to the United States, and thought that after giving them time to prepare, they should be put to death. The communication closed by saying that they (the Board of Visitors) would do their best in their mind to God, their country, and their service.

Commander McKenzie at once concurred in this opinion of the necessity of carrying their recommendation into effect.

The necessary arrangements were made, and the pet officers, but was told not to do so by the officers of the vessel, as nothing could be trusted, and therefore they ought not to trust them. He then ordered the pet officers to arm their vessel, but the Lieutenant was not when it was done, and they told him to look at him and obey his orders. He then gave orders to make preparations for executing the sentence. It was not done, and the Lieutenants were dead and the pet officers were cut down all that refused to obey orders. Commander McKenzie then put on his uniform, and announced to the prisoners their fate.

About this time, Spencer had been about to remove him from the ship, and in the darkness of the night, without announcing a prayer for his wife or children, that his (Spencer's) life was forfeited, and that it was necessary for him to go. But that (McKenzie) would not follow his example, and that if he had any words to say to the man, he should be sheltered. Twelve minutes were then given to him to make his will. He then said that he would not come to commemorate him, then the vessel was ordered to be armed, and McKenzie immediately sent for the vessel, and told that he would be no doubt of his guilt, and it was confirmed by the pet officers, and this was the man who trained Spencer to do.

When Cromwell was ordered, Spencer had also pleaded with McKenzie for his release, as he was innocent. He also interjected for himself, by endeavoring to make out an arrest, without prejudice and without announcing a prayer for his wife or children, and that he had no reason to fear it. He then ordered the vessel to be armed, and McKenzie immediately sent for the vessel, and told that he would be no doubt of his guilt, and it was confirmed by the pet officers, and this was the man who trained Spencer to do.

According to the report of the N. Y. Times, the actual number of the vessel was certainly of a larger number, but the total number was 119, 375, and it is estimated that a further sum of 500,000 was paid to complete the Aqueduct bridge over the Harlem River, and 200,000 for pipes. The total cost of the structure complete may be as much as a total of 100,000,000 dollars. Of this sum, 90 to 100 million is estimated, and the interest on 7 per cent. The annual interest is $695,000.

The Lord's Prayer was also confirmed by the petition of one hundred and eighty gentlemen and ladies from Nantucket, on which the American House in this city, on Tuesday, November 30th.

Mr. Wise, in Chamberburg, Pa., against whom a late petition of the amount of $4,500 was presented, was awarded for a breach of promise of marriage, is paying it through the medium of the Bankruptcy Law.

Mr. Thomson, 3rd, was a resident of Shrewsbury, N. Y., and Haf belonged to the H. H. Stuart, a republic of Dahomey, has announced his disaffection.

Dr. Peter G. Douglas, convicted of murder in the Court of Common Pleas, at Delaware, in 1875, was sentenced to three years in the state prison.

While two young men named Thomas and Thompson were shot at Long Branch, N. J., in a duel on the 2nd of October, 1875, the report of the Leipsic Gazette, speaks without the tinge that has been going on for the welfare of the principalities of Mr. and Mrs. Thomas, that they were all killed at the head of the title, with the name of Prince.

ECCLESIASTICAL

Ordination and Installation.—On January 3rd, 1875, by Rev. J. H. R. B. Hay, D.D., Bishop of the country, Bishop of the country, Bishop of the country, Bishop of the country, Bishop of the country, Bishop of the country, Bishop of the country, Bishop of the country, Bishop of the country, Bishop of the country, Bishop of the country.

Married.—On Monday, December 5th, by Mr. James Dowdell, to Miss Helen Barrow, both of Clarkstown.
NEWS OF THE DAY

The annual report of the committee of the school board shows that reports had been sent from 102 out of 144 townships in the State. The number of school districts in the State is about 2500. The number of children between the ages of 5 and 18 in estimated of 490,000 and the number of children in the State who do not attend school is about 62,000.

SUMMARY P. 11

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NEW ADVERTISEMENTS THIS DAY.
General Meeting of Montreal Public Bakery.
Tenders to purchase Montreal Public Bakery.
Premises to let in St. Paul Street.
Information wanted of Joseph Simmons.
A large Lynx Muff lost on the 7th.
Sale of Effects, this day, at 2 o'clock.
Sale of Musical Instruments, &c. on Saturday.
Lease by Auction, on Saturday next.
Sale of a Lease of a well known Tavern.
Sale of Dry Goods, on Saturday next.
Sale of Dry Goods, this day, at 2 o'clock.

AUCTION SALES THIS DAY.
Bridge & Carre—Dry Goods—1 p.m.
Leeming—Dry Goods—2 p.m.
Shedden—Thread Lace, &c.—2 p.m.

THE MONTREAL TRANSCRIPT.
THURSDAY, FEBRUARY 9, 1843.

LADIES' BAZAAR OF USEFUL AND ORNAMENTAL WORK.

We are glad to open our columns to give publicity to any design for promoting the cause of education.

The Sunday School-room at Trinity Church, St. Paul Street, has been considerably too small for the number of scholars attending. Some attempts have been already made to raise a fund to build a larger and more suitable room. In further aid of the object, a Sale of Useful and Ornamental Work will be held at the Old Government House, on Thursday and Friday, the 25th and 26th of February. The co-operation of the friends of Sunday Schools is solicited and we are requested to state that contributions of articles for sale, marked with the prices they are to be sold at, will be received by the following ladies at their residences:

Mrs. Reid, Mrs. A. F. Holmes,
Mrs. Gale, Mrs. Crawford,
Mrs. Dav, Mrs. Bannond.
磅，我们强烈地呼吁公众进行慈善事业，并支持有组织的慈善机构，而非政府或私人组织的慈善事业。由此，我们将社会中不幸的人们所遭受的苦难解救出来，从而使社会更加美好。

Under the most favourable circumstances, it is clear that this is far less likely to happen where the public is extended through and responsible channels.

**Thrice Constitution states in generous terms that it understands that the present is for that city, Mr. Buchanan, has in his community of resigning his seat; that the people of the upper portion of the city, requiring the number of Rules and Regulations, have been addressed to the Sheriff of the Upper Districts during the last two months.**

**Caledonia.**—The Boston Daily Advertiser of Saturday last, states that the steam Caledonia sailed on Friday at eleven. She had on board 35 passengers, of which 2 were bound to Halifax. She took at 21,000 letters, and more than 40

bank, has been rejected in Congress by an overwhelming vote; so that all the evils of a deranged currency are likely to be continued, and the credit of the nation to suffer still further.

**Milk is increasing at Philadelphia.**—They had a gathering there lately of about 4,000.

Joe Smith, the Mormon prophet, says an extensive property is a large post and fine looking man, six feet without shoes, looks about 40 or 42, and weighs about 190 pounds. His eyes light blue, approaching to gray—light brown hair, peaked nose, and a large head. He has a very little self-esteem, but more of the intellectual than the animal—dressed in a box coat, black, blue dress coat and pants, black silk velvet vest, white cravat, a large gold ring on the finger next to the little one of his left hand, black cane, and wears a continual smile.

**"Walk up and settle."**—A Western Editor says he is a believer in Miller, and thinks the world will come to an end in 1843. He therefore wishes delinquent subscribers to the said Conn consideration
K LEGISLATURE.

IN SENATE.

amended the charter of the Baptist, ordered to be read a third time.

ASSEMBLY.

read and passed.

For the payment of contractors and works. Ayes 64, Noes 24.

up his resolution requesting Congress to amend the constitution of the states of Missouri and Wisconsin, which is, for the protection of the people, for the promotion of science, and for the benefit of the general public.

adopted without a coal. A bill to allow the construction of roads by the State.

a bill to authorize the construction of roads by the State.

a bill to provide for the construction of roads by the State.

Passed by both houses and transmitted to the Governor for his approbation.

January 31st, 1843.

A. G. Morehouse.

CLERKS.

On Wednesday evening last, a fire broke out at the New York estable in the basement of the building, and was extinguished by the fire department in a short time.

The insurance company, which was founded in 1830, is one of the oldest and most reputable in the country.

A. G. Morehouse.

N.Y. O.S. 4 MAR. 1843 0 132 10 06 10 31 0 33
Common report says that all these prisoners and their families pass free. These gentlemen owe it to themselves and the public, to contradict this report true; and, from the high character of them, a doubt cannot be entertained will be promptly done. There are visions of the present lease, in which tenants of Brooklyn have a special interest about which I propose to inquire, if I afford the opportunity to a Subscriber.

Philadelphia paper informs us, that the is leaving New York, and that its somewhat modified. The New Yorales; however, make no allusion to the I leave us to infer, from their silence, are not as true as they could wish—it is, that here in Brooklyn there areations, of a “let up,” and those who yet received an unfriendly “gripe,” bling with apprehension. The disease to be somewhat peculiar, as it baffles potions and prescriptions. A celebrayion of the American (or Beach) schooled himself unable to grapple with the; and acknowledges that his roots and; are unequal to the task of its subjuga-

A Museum at Nauvoo.—The organ of the Mormons at Nauvoo addresses a few words “to the Saints of all nations,” respecting a Museum of Curiosities which the Prophet is anxious to establish. The invitation is as follows: “According to a Revelation, received not long since, it appears to be the duty of the members of the church of Jesus Christ of Latter Day Saints, to bring to Nauvoo, their precious things, such as antiquities, and we may say, curiosities, whether animal, vegetable or metallic; yea, petrifications as well as inscriptions and hieroglyphics, for the purpose of establishing a Museum of the great things of God, and the inventions of men, at Nauvoo.”

MORE OF LOVE'S DOINGS—Suicide.—We learned day before yesterday, that a young lady of this city jumped overboard from the Little Ben below Warsaw, and was drowned. A gentleman who came up on the mail boat yesterday, informed us that the body had not been recovered. Our first informant stated that the girl was unknown to any on the boat. It is now said that she was forced away from here to prevent her marriage to a young man obnoxious to her parents. Her name was not known.—Cin. Sun.

MUSICAL FESTIVAL:
To be given next Tuesday Evening, 27th inst., in Rev. Dr. Cox's Church, Cranberry St., By the Brooklyn Mozart Association, aided by the Tabernacle Choir, N. Y., G. Andrews, Esq. Leader; and the Allen Street Choir, N. Y., L. Hart, Esq., Leader, commencing at 8 o'clock.


Organists—Professor Wm. ALPERS and Miss AUGUSTA BROWNE.
The whole under the direction of C. HOLT, Jr., Conductor of the Moz. Association.

The arrangement has been such as to present a constant variety to the audience, and in some pieces the different Choirs will alternately respond, and unite in full chorus.

PART I.
1. Introductory Anthem, ‘He shall come down like rain,’ Moz. Asso...............Partogallo.
   PRAYER.
2. Thanksgiving Anthem, ‘O praise the Lord,’ Tabernacle Choir.
5. Sentence, ‘But in the last days,’ Tabernacle Choir.

Senr. Texas, Willets, 3 ds fm Philadelphia.
Schrr Rubicon, Headen, from York River.
Schrr Gen Wm Washington, 3 ds fm Bath.
Schrr Cambridge, Lacy, from Boston.
Schrr Texas, Emmerson, 8 ds fm Lubec.
TO THE PUBLIC.

I am Informed that Henry Jackson is palmimg himself as some of the branches of the church, in Iowa, and soliciting donations as an elder of said church, whereas he has been excluded from the church and is not a member.

JOHN SMITH, Elder.

TIMES AND SEASONS,

CITY OF NAUVOO,

WEDNESDAY, MAY 15, 1843.

TO THE SAINTS AMONG ALL NATIONS.

According to a Revelation, received not long since, it appears to be the duty of the members of the Church of Jesus Christ of Latter Day Saints, to bring to Nauvoo, their precious things, such as antiquities, and we may say, curiosities, whether animal, vegetable or metallic: yes, petrifications as well as inscriptions and hieroglyphics, for the purpose of establishing a museum of the great things of God, and the inventions of men, at Nauvoo. We have just received the first donation at the office of President Joseph Smith. Who will come and do likewise?

We have just had the above handed to us, by one of President Smith’s clerks, and feel very much interested in the establishment of a Museum, which should be a receptacle of every new invention in the arts and sciences, any thing that has a tendency to throw light upon ancient nations, their manners, customs, implements of husbandry and of war, their costume, ancient records, manuscripts, paintings, hieroglyphics, models of any new invention in the arts and sciences, anything that has a tendency to enlighten the mind, enlarge the understanding, gratify the curiosity, and give general information.

Trusted as we are, as a people, sending men of intelligence to every nation under Heaven, and to every clime, and having a society that will be composed of all nations, that will gather here from all parts of the world, there is no people that possess such facilities as the Latter Day Saints, for a keeping together a collection of this kind.

We would recommend to the Elders that are travelling, either on this continent or any other, to pay especial attention to this subject. We have not conferred with President Smith on this subject, but would respectfully recommend to the Elders to forward every thing of that kind to Mr. Smith, that he may have the disposal of it.

For the purpose of throwing some light on this subject, we here append a very imperfect description of a collection of this kind which we saw last in England, during an exhibition of the Mechanics Institute in Liverpool.

The following are some notes that we took at the time.

July 16th, 1840:

I visited the Mechanics Institute in Liverpool, and such a display of objects illustrating the Fino Arts, Natural History, Philolepsy, Machinery, Manufactures, Antiquities, and of every thing that is grand, noble, interesting, instructing and beautiful, I never before witnessed.

The building, which is large and commodious, and built at an enormous expense, is in the form of the letter L, and has a stone front 100 feet long. It is built on sloping ground, and is three stories high—owing to its location, however, you go in at the second story, up a few steps. There is a large portico at the entrance, supported by large stone columns. There are six rooms in each story, beside a large lecture room that is on the second and third stories, with a gallery on three sides.

This room is so large as a common sized church. On the top of most of the uppermost rooms in the Picture and Sculpture galleries are placed lantern lights, for a better display of the numerous pictures and sculpture, with which these rooms are studded.

As soon as you enter the door, you come into a spacious Hall, in which are stuffed animals, such as a Lioness and her Cubs, Paintings, specimens of Sculpture, and the Costume of Ancient Warriors, clad in armor: one in a suit of chain armor, another in plate, another armed cap-a-pie, and another in a suit of scale armor, with various armor pieces, historical pieces, &c., &c. Two landscapes, Historical pieces, &c., &c., &c. Two paintings, one of a beautiful appearance. You ascend the left hand staircase and descend on the right; when you reach the top you turn to the left, on a lobby that extends the whole length of the building, with the exception of the rooms at each end; after going some distance you then turn to the left, on another lobby, which takes you into a large oblong room, at the back part of the building, in the picture gallery. There are above 250 pictures in these rooms, varying in size from 14 or 15 feet square to one foot, the works
of both ancient and modern artists; specimens of scripture pieces, natural history, buildings, views of cities, moonlight scenes, wars, miracles, philanthropists, kings, angels with wings, dead and dying men, youth and beauty, and description of old age; views of water spouts, castles, heathen gods, and other things too numerous to mention. To many of these pictures there are groups of full grown people, all as natural as life: others of horses, dogs, and men; one of this kind is beautiful beyond description, and as natural as life. There are also many beautiful specimens of pictorial needlework—one of which, a large ancient piece, about 8 or 9 feet square, is a representation of Belshazzar's feast, with the several personages present, full grown; a table of viands and fruits before them, the hand and writing seen upon the wall, and consternation upon the face of the king and others. The letters in which it is written are Hebrew, but instead of going from right to left they go from the top to the bottom—every part but this is very natural. You then go into a Sculpture gallery which is filled with statues of every form, grade, shape, and age. There are upwards of one hundred and fifty figures, containing green, beauty, symmetry, all but the life; by ancient and modern artists; in Persian, Persian, and Egyptian; men, women, children, animals, and half men; some of them are very real, and others have a kind of artificiality about them that is very pleasing. There are also Chinese, Japanese, and European pieces, all as natural as life; and a great variety of beasts, of various descriptions.

You next are shown every variety of antiquities and curiosities—Indian dresses, from India, as well as North America, and New Zealand. There is also a Chinese tea box, boxes, tables, turned work, painting, carving, books, &c. &c. I must say that these specimens show the great ingenuity, and represent anything but ignorance, awkwardness, and barbarism, with which they are generally charged. Coins, both ancient and modern, of all nations; American washers, gold and silver ore, antique carving, devices, from Hindostan and other places, ancient armour of all kinds, and missiles of every description, and from all parts; specimens of ancient newspapers, boxes, vases, match-lock, and other ancient guns—pistols, swords, scimitars, bows and arrows of different kinds, shoes, slippers, God's and Goddesses, tablors, chairs, needlework; petrification of fishes, snakes, shells, &c., some of them divided and polished with the bones, and inside as natural as life. Skins, feathers, caps, &c. &c, manu-

cripts of different kinds, and ancient books of every description—two MSS, in Hebrew, one rolled after the form of Jeremiah's or Ezekiel's roll, or two scribes—MSS of the Koran in Arabic. Egyptian, with hieroglyphics that resembles very much the "Egyptian record," they were taken from stone engraving, for records and books, in Scarcity, Hindoo, Samaritan, Persian, Chinses, Gav anus, Tastian, Burmese, Telenga, written on the talipot palma leaf, in India; an old Bible written in Latin, on parchment, specimens of ancient Bibles, and other MSS; and every thing that is curious, beautiful, antique, and interesting.

You are next shown all kinds of birds of every species, beasts and fishes of every kind and size, and of every tint and hue, stuffed as natural as life, from all parts of the earth; there are thousands of the feathered tribe, of all kinds, from the eagle and ostrich, down to the smallest humming bird. Snakes from the great boa, to the least of the reptile kind, crocodiles, alligators, &c. &c. Some thousands of shells, of every shape, shade, and tint, one I should think would weigh two hundred pounds—the leaves of every genus of the butterfly, caterpillar, beetle, and every kind of insect; you are shown every varity of coal, and mine in the earth, and from every cave of the sea; you are then shown every kind of anatomy, bones and fossils, two skeletons of the human system, and representations of the different parts of the human body, laid open, as natural as life: with the bones, ligaments, arteries, veins, muscles, nerves, brain, &c., laid open: the hands, the head, the neck, the legs, the ear and eye unfolded, and their mysteries and secret operations made manifest; and all their corresponding parts developed. There is a specimen of a mummy, but not so perfect as those that we have; it has the linen around it, and is enclosed in a box which is covered with hieroglyphics, and Egyptian characters; another standing up, not to be opened, enclosed in a case which rudey represents a human being; there is also a great many hieroglyphics on this. There are busts, and heads of every shape, which would be very interesting no doubt to phonologists: there are bones and fossils, part of the head bone of the mammoth, two feet wide, I should think or upwards; two and a half feet high, solid where it seems to be broken; the teeth that are in it, are grinders, and are about eight inches apart, and will measure two inches through. I think it must have had outer teeth, besides those, as these are so close to each other and so differently situated in the head, to say that I have seen before. I should think that with these, it would have power to bite iron in
There are also bones of elephants, and other animals, from different places. Another room is full of specimens of autography of all kinds, and of every date; the writings of princes, potentates, statesmen, sages, the ambitious, and powerful, philanthropists, tyrants, historians, kings, queens, concubines, poets, divines, of wise men and fools. You go into a room again, where different specimens of work are going on, such as paper making, glass blowing, &c. Many philosophical experiments were exhibited in the last named science. Common printing, lithograph and other printing presses were at work.

You then see every kind of Philosophical Apparatus; all sorts of models, complete, of steam engines, of every description, some of them at work; mills, and machines, of all kinds; railway carriages, going, and others still; cabinet ware, from Germany, Spain, China, France, Italy, &c.; screws, levers, pulleys, ox-hydrogen and compound microscopes, kalkaladescope, magic lanterns, camera obscura, clocks, watches, quadrants, circumferentors, zinc reflectors, thermometers, barometers, magnetic interrupters, electrical batteries, telescopes, windmill, pendulum chronometer, models of water wheels, lathes, electrifying machines, of all kinds, gas burning, air pumps, and a thousand other things. I think if Solomon had been here he would have thought there was something new under the sun. You are then introduced into a room where a man is cutting likenesses with scissors. He does them very quick and perfect. You are next shown a Medal Press, with which they strike Medals of every kind. It is a large machine from Birmingham, and the Medals are neatly executed. You see Fringe and Tassel making, and every kind of Carpets exhibited, different kinds of Tapestry, and Lace weaving, Pot making, and in short, you have the privilege of hearing a Lecture on some department of Science by gentlemen of talent, in the Lecture Room.

In fact, such a collection of every thing rare, ancient, useful instructive, beautiful and interesting, I never before saw. I cannot describe the whole, but shall have to say, as the Queen of Sheba, the half has not been told. I would observe that those things are not all owned by the Institution, but that many of them have been deposited there during the mid-summer holidays, (for there are schools taught in many of the rooms at other times,) by noblemen and gentlemen, captains, anticuarios, connoisseurs, linguists, philosophers, anatomists, ladies, mechanics, tradesmen, &c. They admit visitors from ten o'clock in the forenoon to four in the afternoon, and from four in the afternoon till ten. At night. In the morning the charge is 1s. and in the evening 6d. I am told they have taken upwards of £700 a day during the exhibition.

When I saw some of those heroes, and specimens of antiquity, it reminded me of the rise and fall of nations. I was led to reflect on the glory of Babylon, the Medo-Persian, the Greek, the Roman and other mighty powers, who in their turn have risen to glory, and mouldered to decay—whose fame was once known to the ends of the earth—who laid desolate kingdoms, and caused nations to tremble—whose cities and walls, and towers, and fortifications, and armies defied the powers of earth; but who in turn have mouldered to decay, have died, and nothing is now left of them but a name and a few broken pillars, and scattered fragments of ancient greatness, to tell this and other generations, the folly of human wisdom, and the imbecility and weakness of human power; and to point us to the fulness of those prophecies where nations shall again crumble, and empires again be shaken; when thrones shall be cast down, and kingdoms again be destroyed; when that which has visited ancient nations, shall sweep like a torrent over all nations, when there shall be a crash of nations and a wreck of matter; when God's work shall be accomplished, the wicked be burned up, and nothing left to represent their former dignity or ancient glory.

We have mentioned these things for the purpose of shewing what it is our privilege to aspire to; and as we expect that ere long Nauvoo will be the great emporium of the west, and take the lead in the arts, sciences, and literature, as well as in religion, it would be well for us to keep our eye upon this in our various journeyings, and our intercourse with mankind; and possessing the facilities that we do, it only requires a little exertion on our part, to make a museum or repository of this kind, to exceed any thing on the western continent, and in the world: and while nations are tottering, and kingdoms crumbling to pieces, it is for the Saints to snatch from the ruins of ancient greatness, every thing that is interesting, great, valuable and good—whether in religion, morality, arts and sciences, and bring them to the city of the Saints, that intelligence may dwell in our midst, that we may have a knowledge of the policy, the strength and weakness of empires and nations, of their wisdom and folly, their virtues and vices—that we may have a knowledge of the world, and all things in it, comely, great and good. That our all men may be honored and revered for their wisdom, and our young men sit at their feet and learn knowledge—that intelligence may flow from our lips, and “all nations call us blessed”—that we may indeed be the “blessed of the Lord,”—“the Zion of the Holy one of Israel.”
and occupy [them] himself. Authorities come along and eject him from a stolen habitation.

Design of the Great God in sending us into this world and organizing us to prepare us for the Eternal World. I shall keep [my spirit] in my own bosom. We have no claim in our eternal comfort in relation to Eternal things {page 217} unless our actions and contracts and all things tend to this end.

After all this make your calling and election sure. If this injunction would lay largely on those to whom it was spoken. [Then] How much more there [is in this] to them of the 19th century.

1[st] Key — Knowledge in the power of Salvation.

2[nd] Key — Make his calling and Election sure.

3[rd] It is one thing to be on the mount and hear the excellent voice &c., &c. and another to hear the voice declare to you, “You have a part and lot in the kingdom.” {page 218}

{several lines left blank} Judge Adams arrived in Town. {page 219}

May 22[nd], Monday Called at the office 9 A.M. Delivered 3 letters one from [Philadelphia] Concerning Benjamin Winchester [which I discussed] with Clayton. This morning received a large hickory walking stick, silver head with the Motto “BEWARE” from [blank]. {rest page left blank} {page 220}

Tuesday, May 23d 1843 At home in conversation with Judge Adams and others. Rode out to see the sick at 8 A.M. The Twelve {Apostles} met at Pres[ident] J[oseph] Smith's office at 2 P.M. and ordained 4 Missionaries to the Sandwich Islands and set apart 2 to England. See minutes of Twelve {Apostles}. {rest of page left blank} {page 221}

Wednesday, May 24th 1843 Elder Addison Pratt, who was yesterday set apart for a mission to the Sandwich Islands presented the tooth of a whale, coral, Bones of an Albatros wing and skin of a foot, Jaw Bone of a porpoise, [and] tooth of a south sea seal as a beginning for a Museum in Nauvoo.

11 A.M. Court, Ferry vs Sam[uell] Fuller. Decision Nonsuit. No notice having been given defendant. {page 222}

Thursday, May 25[th] 1843 {entry left blank} {page 223}

Friday, May 26th 1843 5 P.M. L. and Hiram and Judge Adams and Bishop Whitney, B[righam] Young, H[iber] C. Kimball, W[illard] Richards, and W[illiam] Law in council in upper room receiving instructions on the priesthood, the new and everlasting covenant [of celestial marriage], &c. &c. Adjourned to Sunday 5 P.M. {rest of page left blank} {page 224}


A tremendous rain storm all day commencing with thunder in the morning. Joseph instructed the Twelve {Apostles} to call up[on] the whole Philadelphia Church while in the council. {rest of page blank} {page 225}

Sunday, May 28[th] Clouds and rain. Cold. 5 P.M. Adjourned council met in the upper room. Attended to ordinances and counselled and prayed that James Adams might be delivered from his enemies, that O[rin] P. Rockwell [be released from prison in Missouri], and that the Twelve {Apostles} be prospered in collecting means to build the Nauvoo House. Joseph and J. Adams <were married> [were sealed for eternity to their wives]/ {rest of page left blank} {page 226}

Monday, May 29th 1843 9 A.M. Met pursuant to adjournment. Hyrum, Brigham, Willard, and Sister Thompson <were married> and Heber and Newel K. Whitney [were] present. Also Joseph and James Adams. Singing and prayer by Elder Brigham Young. Conversation and instruction &c. teaching concerning the things of God. Had a pleasant interview.

Woodworth complaint: People vs James Thompson for assault [it in] /Mayor's/ Court at 2 P.M. Fines Thompson $300. Gave instructions to have the account of Lawrence estate made out. Sister from Quincy visiting them. Pleasant but cool after the rain as it has been every rain this season. James Adams gave a deed of some 11 or 12 {page 227} quarter Sections of land on the prairie to trustee in trust.

6 P.M. the Twelve {Apostles} met and sent a mission to
NAUVOO.—A travelling correspondent of the Baltimore Patriot lately attended public worship at the Mormon city of Nauvoo. He says:

"After the discourse was concluded, the choir sang a hymn with much sweetness, accompanied with instrumental music; the ceremonies were then concluded by a solemn prayer from one of the saints; at the end of which, he notified the congregation that he had lost a valuable sorrel horse, about 16 hands high, and requested to be informed if any person present should discover him! The evening was then closed by a public baptism in the Mississippi, of one or two hundred, and some of the disciples were immersed perhaps twenty times, first for themselves, and then for some deceased relative or friend. After leaving the water, they take seats on the shore and are confirmed by another set of priests in waiting; this is repeated as often as they are immersed.—In all this ceremony there appeared but little solemnity, and, indeed, in some cases, quite a levity of behavior."
The Jacksonville Illinois of the 19th ult., says: A gentleman of this town who has just returned from a visit to Carthage, states that considerable excitement exists in Hancock county, on account of a gross outrage committed by holy Joe Smith, upon the Collector of the county. It seems that Joe had taken offence at the Collector on account of the manner in which he had discharged his duty, in reference to some of the prophet's lots in Nauvoo; and during a recent visit of the Collector to that city, he was attacked and cruelly beaten by Joe, in presence of several hundred of his faithful. The Collector had been quite ill for some weeks, and was scarcely able to travel at the time the outrage was perpetrated.
INDIAN AFFAIRS — The Van Buren, Arkansas, Intelligence, of the 21st, states the following items:

"We learn that Mr. David Vines, who was set upon by the mob in the Cherokee nation, on the 18th, is expected to receive a return from the wounds inflicted upon him that occurred.

"We have received information that the last of Col. Sibley's party returned home on the 8th of August, having left six of their comrades upon the prairies, who were murdered by the Cuancheus. We learn that they suffered greatly from hunger and fatigue. This ends the second party of the expedition.

"A number of Delaware, Shawnees, Kickapoos, and Caddoans, left the vicinity of Fort Washita, on the 15th, for the Great French post, on the 1st of September, about one hundred and fifty miles above the mouth of the false Washita. The Indians expect President Houston to be present. The Cuancheus have consented to meet him, although they say they will never make peace with Texas."

MEAM—In 280 towns heard from Anderson (Dem.) for Governor, 28,733 votes; all others 23,706; leaving Anderson thus far in a minority of 1,027. Ninety towns and plantations return to be from which, it is not improbable, will make up the majority. The Legislature will be largely Democratic. Talbert and Hamlin, and probably Andrews, all Democrats, are elected to Congress; in the other four districts no choice.

MELANCHOLY ACCIDENT—William D. Smith, aged 16, and John Wilson, aged 16, sons of Samuel Hadley, and Theodore, aged 16, son of George F. Fordham, all of this place, were drowned yesterday morning, about 8 o'clock, by the upsetting of a boat which they were in, near Old Fireplace point. There was another boat about 50 rods to leeward, when the accident happened, but there was no violence of the wind and sea, that it was impossible to reach them, and nothing was seen but the mast and sail above water. —Say Harbor Corr. 13th inst.

STRANGE PARISHION—There is now living in Harris's county, Ohio, says the Carroll Free Press, a married lady who preaches a sermon at her residence every Sunday day. When the preaching parson comes on her, she prays up a text of scripture without the book, and explains it in a sensible and rather eloquent manner; the discourse frequently occupying from 2 to 3 hours. While the parsonatory is the only object of her religion, she readily refers to subjects discussed by her in previous discourses. She has preached, as we understand, nearly 100 sermons, periodically—that is, one every two weeks,
A Funeral at Nauvoo—* * * "As we approached the city, we met a mournful cavalcade conveying a human being to his last resting place. First came a common wagon, drawn by horses, in which was the coffin, a rough looking box, with three men sitting upon it in their shirt sleeves. Behind this came a rough wagon, drawn by oxen, in which was a large family of children, of all ages, and a young woman about 18 appearing as chief mourner, her cheeks wet with tears, probably burying her father. No prophet, or priest, or elder, or procession of neighbors accompanied the remains to their last resting place."
JUSTIN PERKINS

A Residence of Eight Years in Persia among the Nestorian Christians
Elibron Classics series.

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Sept. 21. We took passage on board the steamer Crescent, for Smyrna. We had a delightful view of Constantinople, as we left the harbor, and passed down the Marmora. Nothing can surpass its external loveliness and magnificence. The Lord hasten the time, when St. Sophia, and all the hallowed temples of ancient christian worship, now in the hands of the enemy, may be rescued and filled with spiritual worshippers.

On board the steamer was a countryman—the Reverend Mr. Hyde, of Illinois! A Mormon missionary, on his way to Jerusalem! He had reached Constantinople two days before, and sent his message in writing to the Jewish Patriarch there, and hastened on, without seeing that dignitary, or waiting for an answer, in his zeal to reach the holy city. His particular object, he said, was the conversion of the Jews, who, he expects, are soon to return to Jerusalem. He had been twice in England, as he stated, since 1837, and as the fruits of his labors there, eight or ten thousand had embraced the Mormon system. He had also travelled in Germany, and was now preparing a book for publication in the German language, which was to contain the Mormon system. With very moderate cultivation, he evidently possessed no small share of tact and shrewdness. He was introduced to Mr. Goodell, as an American clergyman, and dined with him. From some source unknown to the Mormon, Mr. Goodell had received an intimation of his religious connexion; and with his Yankee birthright of asking questions, to the no small surprise of his guest, he at length bolted the
inquiry whether he were not a Mormon; which, with a momentary embarrassment, the stranger answered in the affirmative. Conversation then naturally ran upon the peculiarities of the sect. Mr. G. inquired whether they hold, that they enjoy the boon of inspiration. "Yes," said the Mormon, "and by the way," (patting his host upon the shoulder,) "I am thinking that you have just had a touch of it;" alluding to Mr. G.'s knowledge of his being a Mormon. The names by which the sect is called, were next mentioned. Latter Day Saints, said the Mormon, is the most common title among them. And how, inquired Mr. G. with a slightly curling tone, do latter day saints differ from former day saints? We think they do not differ much [i.e. primitive Christians and his sect], was the Mormon's ready reply. Christians in America have probably more to apprehend than to despise, in that growing fanaticism; and it may be, in relation to its progress abroad, as well as in our own country.

Oct. 22. While passing the site of ancient Troy at the lower end of the Straits of Dardanelles, I gazed upon the great plain, the monumental tumuli and mount Ida peering in the distance, with inexpressible emotions.

Sept. 23. The early light revealed to us Smyrna, which we reached about eleven o'clock last evening. It lies along a low mountain range at the south-east corner of the deep inland bay. I was
A VOICE FROM JERUSALEM,

OR A

SKETCH

OF THE

TRAVELS AND MINISTRY

OF

ELDER ORSON HYDE,

Missionary of the Church of Jesus Christ of Latter Day Saints,

TO

GERMANY, CONSTANTINOPLE, AND JERUSALEM,

CONTAINING A

DESCRIPTION OF MOUNT ZION, THE POOL OF SILCOAM,

AND OTHER ANCIENT PLACES,

AND SOME ACCOUNT OF THE

MANNERS AND CUSTOMS OF THE LAND, AS ILLUSTRATIVE OF SCRIPTURE

TEXTS, WITH A SKETCH OF SEVERAL INTERVIEWS AND CONVERSATIONS WITH JEWS, MISSIONARIES, ETC., WITH A VARIETY

OF INFORMATION ON THE PRESENT STATE OF THAT

AND OTHER COUNTRIES WITH REGARD TO

COMING EVENTS AND THE RESTORATION OF ISRAEL.

COMPILED FROM HIS LATE

LETTERS AND DOCUMENTS,

The last of which bears date at Bavaria, on the Danube, Jan. 19, 1842.

LIVERPOOL:
PUBLISHED BY P. P. PRATT,

STAR OFFICE, 36. CHAPEL STREET.

PRINTED BY JAMES AND WOOGFERN, 14. HANOVER STREET.
The country is in a terrible state. While I was at Beyrouth, a terrible battle was fought in Mount Lebanon, about six hours' walk from Beyrouth, between the Drewzes and Catholics. It was said that about four hundred were killed on each side. An English officer, returning from St. Jean d'Acre to Beyrouth, was taken by the Drewzes, and would have been killed had not the Pacha come to his rescue.

He said that he found ten human bodies in the street on his way without heads. Thefts, murders, and robberies are taking place almost continually. The American missionaries in Beyrouth and Mount Lebanon have had notice from the Grand Sultan, through our minister at Constantinople, Commodore Porter, to leave the country, and a prospect that all the missionaries in Syria will have to leave. This is only conjecture, however. But in this, if it do take place, I can see plainly the hand of Providence. The fact is, this land belongs to the Jews; and the present fermentation thereof shows to me that it is fast working back into the hands of its rightful heirs. God will, in due time, drive out the Canaanites, so that no more a Canaanite shall be found in the land, or in the house of the Lord.

I find that almost an universal anxiety prevails respecting the return of the Jews. The waters are troubled because the Angel has descended. My heart leaps for joy at the prospect of seeing that land, and there fulfilling my mission.

When we left Smyrna for Beyrouth, we only took in stores for one week, thinking that would surely be sufficient, as the voyage is usually made in four days; but we were nineteen days on the passage. A number of days I eat snails gathered from the rocks, but the greatest difficulty was, I could not get enough of them. I was so weak and exhausted that I could not go on shore after the slight exertion of drawing on my boots. But that is past; I am now strong and well, and have plenty to eat. I now have nothing but land pirates, in the shape of Arabs, to encounter. An Englishman seems like a brother, let his religion be what it may. Yet I am very partial to the fulness of the gospel; for in it have great joy.

The servants are now waiting for me, and I must gird on my arms and be off. Yet one thing I will notice, which is this:—On my passage from Beyrouth to this place, the night before last, at one o'clock, as I was meditating on the deck of the vessel, as she was beating down against a sultry schroke wind, a very bright glittering sword appeared in the heavens, about two yards in length, with a beautiful hilt, as plain and complete as any cut you ever saw. And,