ORIGIN OF MORMONISM. -- The Albany Evening Journal gives the following account of Joe Smith's early operations:

Joe Smith, previous to his becoming a Prophet, was a 'Loafer.' He resided near the village of Palmyra, spent most of his time in bar-rooms, and seemed only [anxious] to live along 'from hand to mouth,' without work. He was then remarkable for nothing in particular, but indolence and scheming on a small scale. In 1824 or 1825, he went a vagabonding off into western Pennsylvania, nobody knows how, where he got possession of the manuscript of a half-deranged clergyman, with which he returned to Palmyra, where he pretended that he was directed in a dream to a particular spot in the woods, to possess himself of an oracular slate or as he called it, a 'Golden Bible.' From this inspired slate, which he used to place in his hat, he read to the gaping 'few' new and strange revelations: and finally, he produced the 'Book of Mormon,' as the creed and faith of a people of whom he was designed by Providence to be the Prophet and Ruler. The Book of Mormon is a copy of the manuscript which Smith obtained near Pittsburgh.

A wealthy farmer, by the name of Harris was his first believing convert. Harris mortgaged his farm to raise the money required for the temporal support of the Prophet, and printing of the Book of Mormon. The Prophet and his convert (Smith and Harris) came to Rochester, and offered us the honor of being their printer. But, as we were only in the newspaper line, we contented ourselves with reading a chapter of what seemed such wretched and incoherent stupidity, that we wondered how 'Joe,' had contrived to make the first fool with it. But he went on, making not only fools, but knaves, in America and Europe, for more than twenty years.

Note 1 by Dale R. Braodhurst: At the time this article was reprinted, the editor of the Albany Evening Journal was the famous Whig journalist and politician, Thurlow Weed. Mr. Weed had been publishing the Anti-Masonic Enquirer in Rochester, NY, when Joseph Smith Jr., and Martin Harris approached him, soliciting his publication of the Book of Mormon. Mr. Weed printed essentially the same information again in the Albany Evening Journal ten years later. See reports in Dan Vogel's Early Mormon Documents for more on Weed and his reminiscences of Mormon origins.
MARINE INTELLIGENCE.

PORT OF HONOLULU.

ARRIVED.

June 20th -- American ship Brooklyn, Richardson, 136 days from New York.

Joseph Smith, jr., Founder of "Church of Latter-Day Saints," (or Mormons) -- Origin -- Book of Mormon -- History -- Creed -- present condition and prospective plans of the Sect -- California, &c.; &c.

The arrival of the "Brooklyn," has brought to our shores a large company of emigrants, on their passage from New York to California. Rumors are afloat and numerous inquiries are made respecting the origin and sentiments of these people, and the desire has been expressed that we should furnish for the readers of the Friend, some information upon this subject. It cannot be expected that an extended account would appear in our columns, but we offer the following summary of information gathered from various sources: --

Joseph Smith Jr. -- This individual is regarded as the founder of this sect, which has styled itself "Church of Latter-Day Saints." He was a native of Vermont, U. S., and in early life removed with his father to Manchester, N. Y. In the year 1823, when he was about 17 years old, "while engaged in meditation, watching and prayer," an angel appeared to him, who announced that the Lord had chosen him as translator of the Book of Mormon. 24 gold plates deposited in a stone box, in Manchester, upon a hill called Cumorah, about three miles from his father's house, and that there they had been deposited about 1400 years. He did not at first obey the command to go and look for the golden plates, but went to his labor as usual. Again the angel appeared, and in obedience to his call he went and by his followers, is believed to have found the plates in a stone box, lying near the surface of the ground. The plates are described as being thin plates of gold six or eight inches square, fastened together by three rings passing through each plate. Our limits will not allow us to state every thing that is reported respecting the plates, but suffice it to remark, Smith allowed them to remain for four years until 1827, when an angel or the Lord delivered the plates over to him, and with them the "Urim and
Thummim," or two stones also found in the stone box. By looking through the stones
Smith was informed that he could translate the records upon the golden plates, written in
the Reformed Egyptian language. The work of translation was undertaken and completed,
a person by the name of Oliver Cowdry, acting as Smith's amanuensis. The translation
was published in 1828 [sic], under the title of the Book of Mormon. It has passed through
three editions in the United States and one in England -- Smith continued to act as the
chief mover and head of the sect, until he was killed on the 27th of June, 1844, at
Carthage, Hancock County, Illinois. A pamphlet has been published at Nauvoo, Illinois,
giving an account of his death, from which we make the following extract. The writer,
who professes to have been an eye-witness, thus describes certain miraculous events:

"When President Smith had been set against the curb, and began to recover, Col.
Williams ordered four men to shoot him."

"The ruffian, of whom I have spoken, who set him against the curb, now gathered a
bowie-knife for the purpose of severing his head from his body. He raised his knife and
was in the attitude of striking, when a light so sudden and powerful burst from the
heavens upon the bloody scene, (passing its vivid chain between Joseph and his murderers,) that
they were struck with terrified awe and filled with consternation. This light, in its
appearance and potancy, baffles all powers of description. The arm of the ruffian, that
held the knife, fell powerless; the muskets of the four, who fired, fell to the ground, and
they all stood like marble statues, not having power to move a single limb of their bodies.
Col. Williams saw the light and was badly frightened; but he did not entirely lose the use
of his limbs or speech."

Church of Latter Day Saints -- This is the name of the society founded by Joseph Smith,
Jr. It was organized April 6, 1830, at Manchester, N. Y. Six members originally
composed the body, viz: Joseph Smith, senior, Hiram Smith, Samuel Smith, (father and
brothers of the leader,) Joseph Smith, Jr., Joseph Knight and Oliver Cowdry. This
company has continued to multiply and increase until now they claim at least 200,000
members, scattered over the United States, Great Britain and British Colonies, (Canada
and Australia.) In 1831 they established themselves in Kirtland, Ohio, and Independence,
Missouri. The latter place was called Mt. Zion. Here they laid the corner stone of the
"Lord's Temple." On the 23d of July, 1833, the inhabitants of the surrounding country
came into hostile collusion with them, when they were compelled to leave the place,
some being killed. They retired to Ray county. Wherever they went, from various causes,
they came in contact with the civil authorities, and were extremely disliked by persons
who were not of their body. So strong became the feeling of opposition in Missouri, that
the followers of Smith were compelled to leave the State. They looked around for a spot
where they might again rally and concentrate their forces. At length they fastened upon
the township of Commerce, Hancock County, Illinois. This is represented as a most
beautiful site for a town, situated on the banks of the Mississippi. Nauvoo, is the name
given to the place, signifying the beautiful city. It is believed that Nauvoo was first settled
by the Mormons, in 1839. From the Legislature of the State of Illinois, they obtained six
charters, incorporating, viz: A city, a standing army called the "Nauvoo Legion," a
company for building a temple, an immense hotel, a school for the prophets called
"Nauvoo University," and a manuactoring company. In 1845, the city of Nauvoo, was
supposed to contain 20,000 inhabitants. The Temple is represented as a building of great
magnificence, constructed of hewn stone, 180 ft. long, 120 wide, and otherwise well proportioned. The cost has been estimated at $100,000, while some put it much higher.

Belief or Creed. -- The following summary of their articles of belief, we publish upon the authority of Mr. Brannan, who is the leader of the company now bound to California. We would remark in regard to Mr. Brannan, that he is a young man, about 27 years of age, -- a native of Saco, Me. -- a printer by trade -- has resided for nearly three years in the family of Joseph Smith, Jr. -- been the editor of a weekly paper in New York city, called the New York Messenger, and is intending to establish another paper on his arrival in California.

The Church of Latter-day Saints profess to believe in God the Father, Son and Holy Ghost; in the Bible, as a divinely inspired book; in the necessity of repentance, reformation, faith in the Lord Jesus Christ and baptism by immersion for the remission of sins: in the gift of the Holy Ghost, (in the fullest meaning of the expression, see 1 Corinthians, c. xii.) in miracles and revelations; in the Lord's Supper; in the Holy Ghost accompanying the laying on of hands upon laymen and priests; and in the washing of feet and the anointing with oil.

The Book of Mormon -- This is believed to be divinely inspired, that it gives a true and authentic account of the Indians of North and South America, the inhabitants of the Sanwich Islands and other Polynesian tribes, or of their ancestors the Jews, from the days of Jeremiah to the 4th and 5th centuries of the Christian era. The title of Mormon is given from the name of the last writer in the book. One of the sect informs us that the book of Mormon stands in the same relation to the western world as the Bible does to the Eastern. We do not learn that their preachers select their texts or topics of remark from the book of Mormon, but from the Bible, only referring to the former as to a well authenticated historical work.

As to other principles of this people upon other subjects -- they profess to advocate civil and religious liberty. During the election of President Polk, all the Mormons in the U. S. are reported to have voted for him, as the representative of the principles of democracy; and they assert that his election turned upon their vote. In regard to slavery, they assert that whoever adopts their views will be opposed to the system, and if he holds slaves, that he will very soon give them up. The principle of total abstinence finds many supporters among them; and as a body they would disown the use of intoxicating liquors.

Their present Condition and Prospective plans. -- As has been already stated, they estimate their numbers by hundreds of thousands, very many of whom have come off from other denominations. This is true of the company on board the "Brooklyn." -- Some have come from the Baptists, others from the Methodists, a few from the Presbyterians, while almost every denomination has its representatives among them. So far as we are able to learn, California is now to be their grand central rendezvous, while the beautiful region around San Francisco Bay is the chosen spot where the latter-day-saints propose to settle. Abating much from the highly colored descriptions which we have always heard respecting that region, it must still be regarded as a most enchanting spot, and the most
desirable location for a colony to be found upon the long line of the North and South American sea coast. The natural facilities of the country and bay conspire to render it certain, that many years cannot elapse before flourishing cities and villages will diversify the scene. The watchword of the Mormons now is "California." The few scores of emigrants on board the "Brooklyn" are but a fraction of the immense numbers already on their way thither. The difficulties in which these people found themselves at Nauvoo, and other parts of the states, have led to the resolution to "break up" and "be off" for California. From various reports, we conclude that about 25,000 have left Nauvoo and other parts of the states for California; while the report has reached us, that a vessel with Mormon emigrants has already left Liverpool, and that others will soon follow, all bound for California.

Whatever views different classes of christians and politicians, may form of the dogmas and tenets of this people; one thing is certain, that this general movement in the four quarters of the globe, and rush for California, opens a new chapter in the colonizing and peopling of a sparsely inhabited and fruitful region of our globe. The influence which their arrival and settlement must have upon the present condition of California, is quite uncertain; but should the tide of emigration continue to flow in, (as it undoubtedly will) California must very soon become a very different country from what it has been, -- civilly, socially, morally and religiously. We cannot but hope for a brighter day, and most certainly we are far from taking a dark view of the subject.

Before closing our remarks, we feel ourselves in duty bound to give publicity to the testimony of Capt. Richardson, master of the "Brooklyn" in regard to the general character of the emigrants as it has been developed during a long voyage round Cape Horn. Of their general behavior and character, he speaks in the most favorable manner. They have lived in peace together, and uniformly appeared to be quiet and orderly. They are going with the full determination of making a settlement, and have brought ploughs, carts, scythes and all kinds of husbandry implements and tools for ship and house building. They have not lost sight of the means for promoting education and schools. Many of the emigrants coming from New England and the middle states are inclined to transplant some of the noble institutions of their native regions. Capt. R. informs us that during most of the passage they have maintained orderly and well conducted daily religious exercises, which still continue while lying in port.

During the passage of the "Brooklyn" there have occurred 10 deaths, (4 adults and 6 children,) and 2 births. A male child born before doubling the Cape, was called Atlantic, and a female born this side is called Pacific.

This numerous company of emigrants are soon to leave for their new home; may it prove more powerful than the one they have left. So far as their minds may have been led to embrace error, may it be renounced. That we differ upon many essential points of doctrine and practice is clearly manifest, yet our best wishes and prayers go with them. May the fostering smiles of a kind and benignant Providence rest upon them. They are to lay the foundations of society, and institutions, social, civil and religious. O, may they be such that coming generations shall rise up and call them blessed.
We are indebted to our friend M. for another interesting letter describing Nauvoo, which we propose to give next week. We hope the writer will continue thus to favor us. Also, another letter from S. S. Griscom.

Serious disturbances are anticipated in Ohio from the mob which has attempted to drive off the colored persons who formerly were the slaves of Randolph. A meeting has been held by the mob, resolving that the colored persons shall remove by a certain date or be forcibly expelled. The Governor of the State has issued a proclamation calling on the officers to maintain the peace and protect persons and property—and recommends that the colored persons should be arrested if they had violated the law.

In the southern part of this city the colored population have for some days past been subject to the attacks of a lawless mob armed with deadly weapons, and many of them injured so seriously that they have been conveyed to the hospital. We record with sorrow these results of prejudice and passion.
not acquainted with Mormon history, it may be as well to say, that when the Mormons were driven from Missouri, they were kindly received by the people of Illinois generally; and they had every opportunity of forming their settlement at Nauvoo, and progressing in gathering the "Latter Day Saints," as they called themselves, from every State and land, that they could desire.

For some years all seemed to prosper. A town was laid out four miles square, intersected by broad and straight streets. The country around was becoming thickly settled by the "Saints," and within twenty miles of the city, the majority of the population employed in farming were either Mormons, or connected with them. The Temple was started, and grew apace; every tenth day was devoted by each Mormon to the building. The town became a chartered city, and the "Prophet" the Mayor of it. It was supposed there were 25,000 "Saints" there, and in the neighborhood.

So far all appeared to be prosperous; but it soon began to be rumored, that the Mayor was not impartial when any difficulties occurred between Mormons and other citizens of the State, and that justice was pretty much out of the question when a "Saint" was concerned in a suit. These difficulties increased with time, and a spirit of irritation grew among the unsainty neighbors. Then came rumors of some immoralities among the leaders. These were exposed by a disappointed printer, who, not receiving the promotion he desired, betrayed some of the secrets of the Camp, or, as the "Saints" said, belied them. Joe Smith, as Mayor, ordered the suppression of the paper, and the destruction of the offending press. These circumstances aroused the citizens of Hancock county, and after a series of events, the charier was taken from the city, and Joe and his brother put in prison, and finally murdered there.

But the death of Joe did not satisfy the neighboring citizens, and they resolved the Mormons should leave the country. Matters seemed to be proceeding to extremities; several houses were burned which were occupied by Mormons, and the families turned from their domiciles, desolate and destitute, and many other acts of aggression were perpetrated by the Mohites, or Anti-Mormons, when, at a conference of the leaders of the parties held last "October," the Mormons engaged to leave for the far West in the Spring, and that they would sow no more seed there; which promise about 5000 of them fulfilled, and started for California.

Some reports say 3000, others, that 10,000 have assembled at Boree, in Wisconsin; some have united with Sidney Rigdon, at his settlement near Chambersburg, Pa.; while others have gone in various directions, until, when we arrived there, only 500 of them were left, 200 men, and the rest women and children, and nearly all of them so poor, that they could not leave for want of conveyances, and the necessities of life to take with them; and from every account we had, they were in a state of extreme destitution and suffering, their usual supplies being cut off by their not having planted any thing, and the unsettlement of their condition during the last year.

Notwithstanding they were so scattered, (those only remaining who were not united with the ruling party in sentiment, or too poor to leave) yet the Anti-Mormons showed such bitterness, and such a persecuting spirit, that when we were in the neighborhood, pity for the Mormons seemed to be the prevalent sentiment.

A great many of the "Saints" had sold their property for almost any offer they could get for it, and the new settlers had come in, and desired

Correspondence of Friends Weekly Intelligencer.

Illinois, 7th month, 1846

The period of our visit at Nauvoo was a very interesting one. For the benefit of those who are

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peaceable possession of their new homes, while many others who had effected purchases were afraid to venture to occupy the Mormon lands, until more quiet times. Others who had not been able to make sales, left their homes desolate, and had gathered what they could take in their wagons, and started, many of them, probably, to disease, starvation and death.

I was offered a farm, a short distance from the city, of 160 acres, 40 of them improved, with tolerable buildings, for $250; and we heard of many such sacrifices of property; indeed, they told us, that a person bringing a wagon and a pair of good horses into the town, with a $100 to boot, could exchange them for a comfortable brick house, with a good garden lot; while furniture had been, and was then almost given away, the poor creatures, in their haste to be gone, sacrificing almost every thing.

When we were there, the new citizens seemed to be held by the Mobites in almost as much aversion as the "Saints," which had produced an union between them to defend their property; and an armed force was then out a few miles from Nauvoo, the two parties holding each other at bay. Some laborers had been out in the harvest field, gathering in the grain, when they were attacked by the mob, who severely beat them. On the other hand, it was alleged that some cattle had been stolen, and had been found on Mormon land; but it appeared that the mob was principally composed of idle fellows, who were neglecting their own concerns for the sake of a frolic, and who often stole property, which, if likely to be discovered upon them, they transferred with the credit of the theft to some Mormon, and then joined in the hue and cry against them.

The new settlers and Mormons had taken several prisoners who had been concerned in the flagellation of the harvesters, while the Hancock troops, in their turn, held other captives; and rumor said that in a few days they had promised to march into Nauvoo and destroy the Temple, burn the town, and drive out the remnant of the "Saints." All, therefore, was anxiety, as no one could foresee what was to be the end. — Since then, the prisoners have been set at liberty on bail; but from the accounts we have received, the difficulties are not yet over, but probably after a season the excitement will die away, and the poor, mis-guided Mormons be left to work out their own destiny, and the new settlers to weave a new history for Nauvoo.

I have a letter which I will copy, as essential to the full understanding of the affairs in the county. It is from the Governor of the State, (to a gentleman in Quincy) and was published in the Hancock Eagle, as the exponent of his views; as it explains the reasons why "Mob Law" has been left to be the dominant one in that part of the country.
Correspondence of Friends' Weekly Intelligence.

Illinois, 26th month, 1846.

(Concluded from page 185.)

* * * After we had obtained all the information we could at the Temple, we visited the Mother of the Prophet, (a respectable looking old lady) who has four Mummies for exhibition, who (she says) were a King and Queen, and their Son and Daughter, and gives the names of each. She produced a black looking roll (which she told us was papyrus) found upon the breast of the King, part of which the Professors had unrolled and read; and she had pasted the deciphered sheets on the leaves of a book which she showed us. The roll was as dark as the bones of the Mummies, and bore very much the same appearance; but the opened sheets were exceedingly like that of parchment, and of quite a light color. There were birds, fishes, and fantastic looking people, interspersed amidst hieroglyphics; but the old lady explained the meaning of them all, as Joseph had interpreted them to her.

The stories appeared to be more particular accounts than our Bible gives us, of Noah, the Ark and the flood—of Abraham and Melchizedec—of Joseph and Pharaoh—and of various other distinguished characters. She said, that when Joseph was reading the papyrus, he closed his eyes, and held a hat over his face, and that the revelation came to him; and that where the papyrus was torn, he could read the parts that were destroyed equally as well as those that were there, and that scribes sat by him writing, as he expounded. She showed us a large book where these things were printed, which of course sealed their truth to Mormon eyes and minds; but we had not time to read them.

Fortunately for our curiosity, the men of our party concluded to leave us there, while they visited the prisoners who had been taken by the troops. We immediately commenced inquiries relative to the "Spiritual Wife System." At first the old lady seemed desirous to avoid the subject; but when we told her the rumors we had heard, and that we had come to her for the truth, she replied, "then I will tell you the truth," and owned that all we had heard was true, and ever more. She said this system was not perfectly developed until after Joseph's death, and that she did not think that he would have approved of it had he lived longer; and that previously to their starting for the West, many poor, deluded females were shut up in the Temple with these "Saintly" deceivers, under the name of performing various religious ceremonies, but which, it is believed ended in the most gross inmorals. She mentioned many families that had been entirely broken up, and made desolate,—wives leaving it some cases their husbands and children,—husbands bringing other women into their families forming a complete harem,—and young girls sacrificing themselves, in the belief that it insured their salvation to become the handmaids of the "Saints."

The picture which was drawn was a sad one and she seemed to feel it deeply. An amiable

In my last letter, the printer made two mistakes. On was—saying I was offered a farm, &c; when I said & was offered a farm; and the other was, putting a B instead of V, making the name of the new Mormon city to be Born, instead of Fort. girl (a friend of ours) had married a Mormon preacher, and went with him to Nauvoo a year since, and there we hoped to find her; but they had gone West, and we heard that two additional wives were added to the family. These accounts were confirmed by a number of persons with whom we conversed.

Some, to whom the history of the Mormons may not be familiar, may be led to inquire how this plan which has been one of the leading causes of the troubles at Nauvoo, had been introduced among them. The whole workings and progress of this doctrine have not been given me in detail; but I have gathered it in conversations with different individuals connected with the Mormons, during the year previous to our visit to that city, and from the information gained while there. It would be difficult, perhaps, even to one of themselves, to trace the scheme to its birth; for the leading idea dwelt in many minds before the existence of Mormonism. The theory is this: that every mind, or Spirit, has its congenial mind, or Spirit; and that let them meet under whatever circumstances they may, they are attracted together as with magnetic force; and that a true marriage is formed alone under these influences. Of course then, with this view, persons living together in a married state who have not this sympathy of mind, or of Spirit answering to Spirit, have not formed the true marriage, and cannot live the true life; and therefore to carry out this idea, it is no crime to break a contract which is merely a civil one, when it counteracts, as they conceive, the union intended by Heaven.

In all communities, there are men of powerful minds, but of weak principles; and these frequently see governing others, who desire to follow the truth; but the gilded error is presented by the designing leaders in so plausible a form, that they grasp the delusion,—believing it to be the real gem they have been seeking. Thus, at Nauvoo, as in every other city, there were weak, but honest minds, who were led away by the apparent sentimentality of the theory to sanction the schemes of some of their bold leaders, who in this inidious manner became able to destroy the moral feeling of a great number of their community, that they might carry out their own licentious propensities.

In such a population there were doubtless some, by whom this desirable congeniality with their married partners was not experienced; and to such, this doctrine was particularly convicing; and of course they could not work out their true destiny without a change, or, at least, without the society of their spiritual companions. The doctrine, when once admitted among them, would consequently lead many who had hitherto appeared to live happily together, to examine with some curiosity their own feelings, so as to discover whether theirs was the true marriage; and from the course of events, we have reason to believe that these examinations led to the most sorrowful destruction of domestic peace and virtue. Two young women with whom we were in company, had been selected by a couple of the "Saints" as their spiritual wives, to be added to their families; but the good sense and virtue of the girls resisted their schemes, and they were still at Nauvoo, while those who had sought to beguile them, had gone West.

How little could those who first introduced and propagated this theory have foreseen, that in time it would so effectually destroy their social relations, undermine their religious compact, and blot the city of Nauvoo, as their city, from the face of existence.

None of the Smith family have gone West. William, the Prophet's only brother now living, has joined the settlement at Voree, and there..."
their mother expects to go. We visited Emma, the Prophet's widow. She appeared undecided in her plans; but as she had five children, was dubious of being where they could be properly educated. Hiram's widow is the only one of the family who approves of the Spiritual Wife System, or of the Western emigration, and it was uncertain what course she would pursue. Joseph and his wife formerly kept a hotel. The widow has retired to a very pleasant mansion; but from the unsatisfactory state of agriculture, and their prophetic aunts among them, who know how long it may be before there is any. We understood she held property enough to live comfortably; but it does not appear that the Prophet enriched his family at the expense of his followers. He lived in palmy days, believing would be realized by his followers. Fallen, indeed, is the glory of the Saints in Nauvoo. The immense schemes of future communism and greatness which floated in the dreams of the founder of the city, and the circulating empire which he anticipated would spread from State to State, and bring its millions of authoritaries to his Temple, have proved but baseless fabrics. The Temple still stands, but unfinished, and almost without workmen. Ten of the Apostles are wandering with the Western multitude, homeless as the Arab of the desert; and of the intended disposition of them; for when he had that great part of Western trade, which the Prophet foresaw the box, he could not do it; but while he was making the effort, the Angel, or Prophet, who had hidden himself appeared to him, and reproved him with designing to appropriate them to his own use; and as a punishment, told him the future 1833, and it is said, that Joseph was not sufficiently purified until 1827, when he gained possession of them, having, during the time, had various interviews with Maroni, in which he received information respecting the past, and also of the future. In 1830, the Society was established in the form of the first Christian Church; and as converts gathered together, Apostles, Prophets, Evangelists, Pastors, Priests, Teachers and Deacons were appointed to preside over, and labor in and for the Church.

They acknowledge a belief in the Father, Son and Holy Ghost; in rewards and punishments, according to the acts of individuals, without reference to the transgression of Adam; in the ordinances of baptism, and the laying on of hands in visions and revelations; in communications with Angels, and the reception of gifts to interpret the visions and revelations of so vast a body of men, many of whom, probably, have never known the true birth and kingdom of Christ, must coming of Christ; the personal resurrection; the millennial reign of the Saints on earth for a thousand years, and after that time, the judgment of the righteous and wicked. They believe in the Bible, literally, unprejudiced, they would disapprove and renounce.

Upon perusing their books, I find I was mistaken in saying, that the Angel Moroni was the father of Mormon. It appears, that Mormon the Book of Mormon, which is the translation by the father of Maroni, and that Mormon the Book of Mormon from the golden plates. The recent discoveries present the leading idea to Joseph's mind, on which is founded the Book of Mormon.
their now desolate farms, and see in almost every house nearly all the panes of glass broken, and in some all demolished, and the sashes broken in pieces, the doors taken off their hinges, the chimneys torn down, and in some places even the boards of the floors dragged from their resting places, and the country for miles looking as if a pestilence had suddenly carried off all its inhabitants; this was enough to awaken the saddest feelings in our natures, and, as we rode along, our moralizing were colored by the melancholy gloom which had settled on the otherwise beautiful face of the country.

Our driver was a timid man, and knowing the lawless state of the neighborhood, he feared, as we came from the doomed city, that if we met any of the roving bands we might become captives, (or at least himself, and the carriage and horses) and therefore tried to avoid the towns which laid directly in our way, by taking other roads across the prairie; in doing which he lost the nearest path, and we rode many unnecessary miles amidst the deserted farms of the Mormons, without seeing a living creature, of whom we could make inquiries. Frequently we turned to take, as we supposed, the last look at the Temple, but a rising mound brought it again and again in view, and each returning prospect gave us renewed feelings of interest.

I will pass over two weeks spent in Illinois, to say a few words more of the Mormons. On our voyage on the lakes Michigan and Huron, there were several of the "Saints" in company. They appeared to be pleasant, genteel people, but, perhaps from the want of that sympathy which baptizes one individual into the spirit of another, we could not perceive any greater degree of holiness among them, than in some of the rest of the company. Yet we had one of their twelve apostles in our midst, no less a personage than Wm. Smith, the brother of the Prophet, who now holds the office of Patriarch, and is the only remaining male of the family. We had considerable conversation with him. He is not an educated man, but appears to be full of faith and zeal for the cause, and to every objection to Mormonism, he quoted numberless passages of scripture to confound the unbeliever. It is true, we were generally at a loss to see the application of the texts as they understood them, but we had the prejudices of many years to contend with, and our eyes had not been anointed with the eye salve of Joseph's kingdom; so we sat in stupid incredulity, wondering that the simple truths of the gospel could be so perverted. He conversed freely on their difficulties, and the new doctrines propagated by the ten apostles who had gone West, and entirely condemned their immoralities, and appeared to consider them arch deceivers, who had led a misguided multitude to adopt views and practices inconsistent with morality, and the outrage of all religion. 'John E. Page and himself are the remnant of the apostles who truly (as they think) hold to the original faith. They believe that Joseph appointed James J. Strang as his successor in the prophetic office, and Strang produced a letter written by Joseph a short time before his death, bestowing upon him the succession; but the other ten apostles, and the California party, refused to acknowledge the authenticity of the letter, and even dared to hint, that Strang (who was a lawyer, and a shrewd fellow) had written it himself. But all the Smith family have full faith in his mission and authority to be the head of the church; accordingly, at Voree the Saints are gathering together, and expect that city will rival Nauvoo.

I have now in my possession, a letter from William Smith, another from his mother, and a third, signed by her two married daughters and

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their husbands, acknowledging their full belief in Strang's appointment by Joseph, to be the president of the church; and a declaration of the Vineyard church, to receive, acknowledge, and uphold him as prophet, seer, revelator and translator. —

These documents were presented to us by Lucy Smith, the mother of the deceased prophet.  

But still there were some incredulous ones, even at Voree, who could not give full belief to the Strangites, and therefore it was necessary to get up faith by various revelations and visions, and among them was one in which Strang said, he was informed that there were plates buried for him too; so taking several of the gifted ones, he directed them to a certain tree, which had been shown to him in a vision, under which was deposited the buried treasure.  

While they were digging he said some distance from them, that he might not be accused of deceiving them; and there, enshrouded by the roots, as if the little radicles had grown around them, they found several small plates, apparently of copper, covered with cyphers, unintelligible to all but the new prophet.  

A Mormon elder, who was with us on the Lakes, gave us the narrative, and told us he was the one to whom the plates were given when they were taken from their hidden depository, and that he was the first one who examined them. Upon our inquiring whether it was not right to give them up, that the public might have a clear view of them, he seemed to think from their situation it was utterly impossible; and when we queried as to his belief in it when a heavenly appointment, he replied, "I do not only believe, but I know it, for I have had revelations myself confirming it." Of course, we could not longer appear to doubt with such evidence before us!

Strang has been decyphering the plates at his leisure, and as he still retains them, the unbeliever may receive full satisfaction by looking at them. They are as large as a man's hand, being only about two inches wide, and two and a half long. Joseph's plates (they say) were of bright gold, but Strang's are of dark, dim looking copper; and those who are opposed to Strang bring forward a passage of scripture, the words of which I do not recollect, but the significa- tion is, that 'the things of God shall never be dimmed,' to show the falsity of his pretensions. After Joseph's death, there was an attempt to prove that Sidney Rigdon had been appointed by the prophet as his successor, and a sealed revelation was produced, said to have been written by Joseph some months before; but the ten apostles, believing they would each share a piece of the government, have not been willing to acknowledge the authenticity of either the Voree or Strang revelations. This, with some other differences, has produced a schism, which has spread throughout the whole Mormon body.

Rigdon, gaining but few adherents, has resigned his claim, and acknowledged that of Strang; while still his hat is put on to the head of his congregation, and the Book of Covenants, which says, "that if Joseph transgresses, he shall not have power, except to appoint another," and as in the letter and revelation which Strang produced, his councillor, gathering place, &c., are mentioned, and as Joseph did transgress, they consider the whole affair null and void. They have also doubts on another subject: Joseph, they consider, held the keys of the kingdom in this world and of the world to come, and that he had received them from Peter, James and John, according to the expression of the transferring of them to Strang, he cannot hold them, and therefore cannot be the true successor. Each party has a place of meeting for worship in Philadelphia, but the congregations are small. The patriarchal character is, a rhymster. I have several verses of his efforts in that line, may not be inappropri- ate here.

God did his servant, Joseph, call To tell the Great I Am; all, His last day's purpose reveal, And all the tribes of Israel see; But wicked men, in bloody strife, Have sought, and taken his sweet life, But now his place is filled, you see, 

By James J. Strang of fair Voree. The angels too have bless'd the place With messages of Truth, and Grace, Sent forth from shining worlds above They sing for God and love; This Truth springs out from under ground To testify to all around That James, a Prophet's called to be, And lead God's church, in fair Voree.

The city of Voree, which received its name from Joseph, in his letter of appointment to Strang, is on White river, on the borders of Racine and Walworth counties, Wisconsin, twenty-six miles west of lake Michigan. It is described as a beautiful place, having immense hydraulic power, an inexhaustible quarry of stone, a soil not to be surpassed, and supplied with plenty of timber. It is a hundred and thirty thousand per lot, and the conditions are inserted in all the deeds, that no liquor shops shall ever be opened upon them. These Mormoms have learned some wisdom by their past misfortunes, and have discovered that morality must go with the profession of religion to be successful in their operations; therefore, they now proclaim temperance, and the most strict morality as their mottoes.

Religious delusions, in all ages, have influenced the feelings of the strong man, as well as the weakling; and it has been an invariable rule to be with these people, and observe how their minds cling with the greatest tenacity to many things, which appeared to us to be the most ridiculous absurdities. Blessed, indeed, is that faith which looks not outwardly for signs and miracles, but depends on the monitions and pointings of the Divine light in the soul of every seeking individual, who, turning inward from the plans and teachings taught in the schools of men, meets, in the silence of all flesh, the true Teacher, the Great I Am. whose voice, though still speaking in the awful tones of thunder, from pole to pole, is yet "the small voice" heard in the soul, coming, as formerly to the prophet in the cave, only after the storm and the whirlwind have passed by.  

I have been pleased to observe the dependence of these people, on some occasions, upon Divine inspiration. At one of their meetings which I attended, the preacher spoke for a little while, and, then, stopping in the midst of his address, remarked, "We had it clear proof that he had re- ceived that preaching to be beneficial, either to the speaker or hearers, must be inspired,—that the Divine truths must flow as from vessel to vessel, and that the feelings of the audience would be brought to acknowledge that the words were indeed the record of the movements of the Spirit upon the mind of the speaker, if he were properly qual- ified; but that he must confess he was not then in that state, and feared that any communication he might make would be without a good influence; upon his application for the command to be sent to him, the voice of the Lord answered, requesting then the prayers of those present for an accession to his faith and strength, he resumed his seat. It was in interesting occasion, and the feelings were more excited by one of the elders rising and flowing freely upon the head of the preacher, expressed his unity with his

The Book of Mormon, which is Joseph's translation of the history recorded upon the golden plates, is considered by the believers to account satisfactorily for all the discoveries, that have been made in America of the remains of an ancient people, more civilized than our present race of Indians. They believe that the earthquake, which occurred at the period of the crucifixion upon Mount Calvary, extended to America, and that many large cities in this country were buried deeply at that time; and the scientific, the curious, and the faithful, are referred to the Book of Mormon to solve the subject. It was among the horrors of that frightful convulsion of nature (according to the record) that Jesus appeared to the remnant of the saved in the Western world, and testified to them of his life and death at Jerusalem, and established the Christian church among them.

Probably some of our friends may think I have made too long a digression from the narrative of our journey, in saying so much of the Mormons; but I have found, from the inquiries of many, that an interest was awakened for these people, and a desire to know more of their history, and as we had access to sources of information which they did not, they wished to hear more of them than merely the little that could be told in the description of Mormonism. Now, I am sure that many quoshants may be surprised at my inculcations when they have presented me with so many evidences of what they consider the truth; but could I accept in full faith their versions of the scriptures, and receive, as they do, the history of the rise and progress of their society, I should inevitably have to become—what I cannot be—a Mormon.  

M.