

MORMONISM PORTRAYED;

ITS

ERRORS AND ABSURDITIES EXPOSED,

AND THE

SPIRIT AND DESIGNS OF ITS AUTHORS

MADE MANIFEST:

BY

WILLIAM HARRIS,

WITH EMENDATIONS BY A CITIZEN.

(*Thomas C. Sharp*)
TO WHICH IS ADDED AN APPENDIX,

CONTAINING THE TESTIMONY OF THE MOST PROMINENT WITNESSES
AS TAKEN AT THE TRIAL OF JOE SMITH, JR., AND OTHERS,
FOR HIGH TREASON AGAINST THE STATE OF
MISSOURI, BEFORE JUDGE KING, OF
THE FIFTH JUDICIAL DISTRICT.

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INTRODUCTION.

THE devotion of believers in a false creed, seems to be commensurate with its absurdity. When once a wild and fanciful doctrine is imbibed, it gives a strange and unnatural excitement to the imagination, which produces a zeal and ardor in its propagation truly astonishing. Indeed it may be said, that the absurdities of a doctrine work not more to its detriment, while in infancy, than the assiduity they give to its advocates, does in its favor. It is only on this principle, that we can account for the rapidity with which error at its first appearance is diffused. Were it not for this, the delusion of Mahomet, the nonsense of the Shakers, and the blasphemous ravings of the Mormons had never excited the attention of a reflecting mind. This being the case, the question naturally arises to the lover of truth, how can the progress of fanaticism be arrested? The answer is, in the present state of society it can only be done, by rendering the absurdity and wickedness of its subject so palpable that the way-faring man, though a fool, cannot but see and comprehend. The object of the writer, therefore, in the following pages, is to present the absurdities of Mormonism, and the wickedness of its spirit and design, as exhibited in the works and history of the church, in as plain and simple a manner as possible. In doing this, he wishes to say nothing but what can be substantiated in the most satisfactory manner. The absurdities of the Mormons will be made manifest by reference to their own writings. To say, however, a tenth part of what might be said on the subject, would swell these pages far beyond his purpose; he has, therefore, only selected a few of the more glaring and palpable matters in which the cloven foot of the great beast has been displayed, and from these has endeavored to exhibit its general character.

The only apology which he offers for having treated that which is in itself so contemptibly ridiculous, with so much gravity, is, that well meaning, though weak minded persons, are daily imposed upon

by the plausible statements of Mormon teachers; a work, therefore, designed to arrest the progress of Mormonism, must present the weakness of its claims, and the absurdities of its dogmas, in the most glaring manner possible.

CHAPTER I.

THE BOOK OF MORMON—ITS ORIGIN AND THE EVIDENCE OF ITS TRUTH.

THE Book of Mormon, which may be said to be at the foundation of Mormonism, was first published in the year 1830. Since that period, its believers and advocates have propagated its doctrines and absurdities, with a zeal worthy of a better cause.—Through every State of the Union, and in Canada, the Apostles of this wild delusion have disseminated its principles, and duped hundreds to believe it true—they have crossed the Ocean, and in England, if their own accounts may be credited, have made thousands of converts; and recently some of their missionaries have even been sent to Palestine. Such strenuous exertions having been, and still being made, to propagate the doctrines of this book, and such fruits having already appeared from the labors of its friends, it becomes a matter of some interest, to investigate its origin and claims.

The Book of Mormon purports to be the record, or history of a certain people, who inhabited America, previous to its discovery by Columbus. This people, according to it, were the descendants of one Lehi, who crossed the Ocean, from the Eastern Continent, to this. Their history and records, containing prophecies and revelations, were engraven by the command of God, on small plates, and deposited in the hill Comora, which appears to be situated in Western New York. Thus was preserved an account of this race, (together with their religious creed,) up to the period when the descendants of Laman, Lemuel, and Sam, who were the three eldest sons of Lehi, arose and destroyed the descendants of Nephi, who was the youngest son. From this period, the descendants of the eldest sons "dwindled in unbelief," and "became a dark, loathsome, and filthy people." The last mentioned are our present Indians.

The plates above mentioned, remained in their depository, until about the year 1825, when, as the Mormons say, they were found by Joseph Smith, Jr., who was directed in the discovery by the Angel of the Lord. On these plates were certain hieroglyphics, said to be of the Egyptian character, which Smith, by the direction of God, being instructed by inspiration, as to their meaning, proceeded to translate. This transaction is the work which I propose now to examine.

It will be here proper to remark, that a narrative so extraordinary as that contained in the Book of Mormon, translated from hieroglyphics, of which even the most learned have but a limited knowledge, and that too, by an ignorant youth, who pretended to no other

knowledge of the characters, than what he derived from inspiration, requires more than ordinary evidence to substantiate it. It will be my purpose, therefore, in the remainder of this chapter, to enquire into the nature and degree of testimony which has been given to the world, to substantiate the claims of this extraordinary book.

In the first place, the existence of the plates themselves, has, ever since their alleged discovery been in dispute. To this point it would be extremely easy to give some proof, by making an exhibition of them to the world. If they are so ancient as they are claimed to be, and designed for the purpose of transmitting the history of a people, and if they have laid for ages, deposited in the earth, their appearance would certainly indicate the fact. What evidence, then, have we of the existence of these plates? Why, none other than the mere dictum of Smith himself, and the certificates of eleven other individuals, who say that they have seen them: and upon this testimony we are required to believe this most extraordinary narrative, and are threatened with eternal punishment for not believing it.

Now, even admitting, for the sake of argument, that these witnesses are all honest and credible men, yet what would be easier than for Smith to deceive them? Could he not easily procure plates to be made, and inscribe thereon a set of characters, no matter what, and then exhibit them to his intended witnesses as genuine? What would be easier than thus to impose on their credulity and weakness? And if it were necessary to give them the appearance of antiquity, a chemical process could easily effect the matter.—But I do not admit that these witnesses were honest; for six of them, after having made the attestation to the world that they had seen the plates, left the church; thus contradicting that to which they had certified. And one of these witnesses, Martin Harris, who is frequently mentioned in the Book of Covenants—who was a High Priest of the church—who was one of the most infatuated of Smith's followers—who even gave his property, in order to procure the publication of the Book of Mormon, having afterward left the church, Smith, in speaking of him in connection with others, said—"that they were so far beneath contempt, that a notice of them would be too great a sacrifice for a gentleman to make."

But what reason does Smith give for not exhibiting the plates to the world? The only reason that I have ever heard, is, that God has forbidden him; but at the same time directed that he should show them to the eleven witnesses above spoken of. Now, the foreknowledge of God has never been denied; and is it to be presumed that the Almighty would direct Smith to exhibit the plates to men whom he knew would prove traitors? and more especially to so contemptible a man as Harris is described to be? If these plates are of Divine origin, the witnesses to them must be considered as the witnesses of God; but what idea could be more ridiculous, than to suppose that six, out of eleven witnesses, chosen by the Almight-

ty, for his own purpose, should prove recreant. Yet this is not more absurd, than to suppose God would require mankind to believe a matter so out of the ordinary course of nature, as are many things recorded in the Book of Mormon, from the simple attestation of eleven men. How different, in this respect, is Mormonism from Christianity? Did Christ exhibit the evidence of his Divinity before his twelve Apostles only? No! nearly every miracle that is recorded was performed in the presence of great multitudes. Did he ask mankind to believe that his mission was from above, merely because his twelve Apostles said that they had evidence of it? No! but he exhibited the proof wherever he went, and gave such clear and incontestable evidence of its nature, even in the presence of his enemies, that they were everywhere confounded. Now, is it probable that God, in one age of the world, should give such convincing proof of the truth of his word, and in another age, require us to believe on the mere *ipse dixit* of but eleven men, and the moral characters of these equivocal, to say the best of them, and according to the general evidence, very bad.

But admitting the plates to exist, and that they have certain hieroglyphics inscribed upon them, yet how are we to know that the Book of Mormon is a correct translation? Smith, at the time of the alleged translation, was a young man, totally ignorant of any language, except his mother tongue. There is no way, therefore, in which he could have arrived at a correct translation of the plates, unless by the aid of Divine inspiration: indeed the first certificate attached to the Book of Mormon, avers that it was translated "by the gift and power of God." Now, the first evidence to show that they really were translated by the "gift and power of God," would be to show that the Book is a correct translation of the plates.—This could easily be done, by submitting the plates to the inspection of learned men, and procuring their attestation to the fact. Has this ever been done? Not one of the men to whom the plates were alledged to have been shown, possessed any knowledge of the language in which they were said to have been written. How, then, could they tell whether the book was a correct translation? Why, only by the same means that Smith professed to translate it,—namely, by inspiration. Indeed, Oliver Cowdery, David Whitmer, and Martin Harris, in the first certificate attached to the Book of Mormon, claim to be inspired. Speaking of the translation, they say, "it is marvellous in our eyes, nevertheless, the *voice of the Lord commanded us that we should bear record of it.*" Here it will be observed, that there are a number of men, all professing to be inspired, and they are the only evidence of each other's inspiration. Does this not look like collusion? Smith says, "I am inspired," and these men say, "we believe it, for we have the evidence of its truth, by inspiration." This is something like thieves proving each other honest men.

A further remark here. There are two certificates attached to

the Book of Mormon; the second of which is signed by eight witnesses. Now this certificate does not say one word about the Book being translated through the aid of inspiration; it simply avers that Smith is the translator. The only evidence, therefore, which we have that Smith translated the Book by the aid of inspiration, is the first certificate, signed by Martin Harris, Oliver Cowdery, and David Whitmer. Now as to Harris, by Smith's own showing, he is too contemptible to be noticed by a gentleman, therefore we will lay him on the shelf. The other two, Cowdery and Whitmer, left the church, renounced Mormonism, and contradicted what they had certified. Here, then, are but three witnesses on all the Mormon records, to prove Smith's inspiration, one of which, is too contemptible to notice, and the others have discredited themselves.

Some of the Mormons have said, (I know not whether it comes from the heads of the church) that a copy of the plates were presented to Professor Anthon, a gentleman standing in the first rank as a classical scholar, and he attested to the faithfulness of the translation of the Book of Mormon. Now let us hear what the Professor himself has to say of this matter. In a letter recently written by him to the Rev. T. W. Coit, of New Rochelle, N. Y., he professes to make a plain statement of all he knows of the Mormons. In this letter he says:

"Many years ago, the precise date I do not now recollect, a plain looking countryman called upon me with a letter from Dr. Samuel L. Mitchell, requesting me to examine, and give my opinion upon a certain paper, marked with various characters which the Doctor confessed he could not decipher, and which the bearer of the note was very anxious to have explained. A very brief examination of the paper convinced me that it was a mere *hoax*, and a very clumsy one too. The characters were arranged in columns, like the Chinese mode of writing, and presented the most singular medley that I had ever beheld. Greek, Hebrew, and all sorts of letters, more or less distorted, either through unskillfulness or from actual design, were intermingled with sundry delineations of half moons, stars, and other natural objects, and the whole ended in a rude representation of the Mexican zodiac. The conclusion was irresistible, that some cunning fellow had prepared the paper in question, for the purpose of imposing upon the countryman who brought it, and I told the man so without any hesitation. He then proceeded to give me the history of the whole affair, which convinced me that he had fallen into the hands of some sharper, while it left me in great astonishment at his own simplicity."

He also states that he gave his opinion in writing to this man, that "the marks on the paper, appeared to be merely an imitation of various alphabetic characters, and had no meaning at all connected with them."

The plain looking countryman referred to, the Professor states, he believes to have been no other than the Prophet Smith, himself;

but the probability is, that it was Martin Harris. Here, then, is a beautiful illustration of what Mormonism really is—a mere *hoax*, designed to take advantage of the gullibility of mankind, and thus to aggrandize its author and his coadjutors.

The only evidence that has ever been received to prove the inspiration of an individual, is this, that he possessed the power to work miracles; in other words to do some act impossible, according to the established laws of nature. Now, has Smith ever performed an act of this description? True, if he establishes the fact incontrovertably, that he discovered plates on which were engraved certain characters in the Egyptian, or any other ancient language—and that he, being unlettered, made a correct translation of them, this indeed would be a miracle. But neither of these facts are established; not even by the slightest testimony. For the certificates of the witnesses do not state where, or how, Smith obtained the plates, but simply that an Angel came from Heaven, and brought, and laid the plates before their (the witnesses) eyes, that they “beheld and saw the *plates*, and the engravings thereon.” There is, then, no evidence of where Smith obtained the plates, except his own dicta; neither is there any evidence of the nature of the characters alleged to have been written thereon.

As for any other miracles, although I have heard of Smith’s having performed such, yet until he appears before a multitude, every opportunity being given for detecting fraud, and performs an act that could not be done without suspending the ordinary laws of nature, no credence can be given to the statements of bigoted and interested persons. His miracles must be performed as were those of Christ, in the presence of thousands, and before the eyes of his enemies. Can he heal the sick? if so, why, when he is himself sick, does he take ordinary medicines for relief? Can he prevent death? Why, then, are his nearest relations and most useful friends suffered to die in the vigor of manhood?

I have now examined the sum total of the external evidence which has ever been given to prove the truth of the Book of Mormon. True, numerous passages of scripture are quoted, and by forced constructions are made to have reference to this Book; but a fair interpretation will always show the fallacy of all arguments that can be drawn from this source. With the same propriety that quotations are made to prove the truth of Mormonism, they can be made to prove it a horn of the great beast referred to by John.—Equally futile with the last, is the attempt of some to corroborate the narrative of the Book, by producing facts to prove that this continent was once inhabited by a civilized race. This only shows that the author of the book had a knowledge of that fact, and wrote it in reference thereto.

I cannot better close this chapter, than by giving an extract from a revelation to Smith, which will show what idea he has of inspiration. It appears that Oliver Cowdery, who was appointed

to assist Smith in translating the plates, finding that he was but little aided by inspiration, complained of the fact; and Smith, for his encouragement, received the following revelation, which will be found in the Book of Covenants, page 162, and reads thus:—"Be patient my son, for it is wisdom in me, and it is not expedient that you should translate at this present time. Behold, the work which you are called to do is to write for my servant Joseph, and behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you; do not murmur, my son, for it is wisdom in me, that I have dealt with you after this manner. Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me; but behold, I say unto you, *that you must study it out in your own mind; then you must ask me if it be right;* and if it be right, I will cause that your bosom shall burn within you; therefore you shall feel that it is right; but if it be not right you shall have no such feelings; but you shall have a stupor of thought that shall cause you to forget the thing which is wrong." Here is inspiration, with a vengeance! "Study it out in your own mind!" no matter what it is! make the most plausible story that you can, and then, ah! then, you must come and "ask me if it be right." Is this any thing like to the inspiration spoken of in the Bible? Does it bear any analogy to the voice of God speaking to Abraham, when the burning coals, &c. passed between the parts of the sacrifice, at eventide; or to the burning bush of Moses; or the terrific grandeur of Sinai, when in the presence of millions the mountain shook, and burned with fire, and the trumpet waxed louder and louder, until Moses said, "I exceedingly fear and quake?"

Now, it will here be observed that the translators of the Book of Mormon, by their own showing, were not under inspiration at the time of writing the translations. How, then, in the name of common sense, would a set of unlettered men, who could scarcely write their own language, and who were totally innocent of a knowledge of any other, proceed to make a translation of Egyptian hieroglyphics? We are told that they must "study it out in their own minds," without assistance from God; and after they had *imagined* what the characters meant, *then* the inspiration should come. Here, then, is direct evidence from Smith, himself, of what the Book of Mormon really is—namely, a mere fiction, conjured up from the brains of Smith, or his coadjutors, and designed for nothing else than to gull mankind, and to aggrandize themselves.

One remark, further. We are asked, if Smith was an unlettered youth, is not the fact of his producing a work, such as the Book of Mormon, a proof of inspiration. I answer, that the style and matter of the book is nothing superior; but admitting that it was more than a youth like Smith could produce, is it not well known that he had coadjutors of acknowledged talents—fully ample to produce such a work? more especially, as in style and matter, it is written

in imitation of the Scriptures. Some have intimated, however, that the Book was obtained by Smith surreptitiously, from the executors of a man who had written it as a religious romance, and altered it to suit his own purposes.

CHAPTER II.

THE CLAIMS AND ABSURDITIES OF THE BOOK OF MORMON.

PROBABLY, in the history of the world, there is not to be found an instance of more cool impudence, and deliberate blasphemy, than is contained in the Book of Mormon. Coming forth, as has been shown, without one shadow of evidence in its favor, either circumstantial or direct, except what has evidently been manufactured for the occasion, it claims for itself, or the Mormons claim for it, a rank and importance, excelled by nothing that has gone before.

In the first place, it is claimed to be a new and everlasting covenant, doing away with all former covenants. This is expressed in a revelation given to Joseph Smith, Jr., Book of Covenants, pages 91, and 178: "And this condemnation resteth on the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon." "Behold, I say unto you, that all old covenants have been done away in this thing, and this is a new, and an everlasting covenant."

Secondly, it is claimed to be the fulness of the everlasting gospel. Book of Covenants, page 180: "Behold, this is wisdom in me; therefore marvel not, for the hour cometh, that I will drink of the fruit of the vine with you, on the earth, and with Moroni, whom I have sent unto you, to reveal the Book of Mormon, containing the fulness of my everlasting gospel."

Thirdly, it claims a pre-eminence over the Bible. *Book of Mormon, page 30, where the Roman church is referred to, as "having taken away from the gospel, many parts which are plain and most precious; and also many covenants of the Lord have they taken away," &c.; and on page 32 you find that the preference is taken to itself, in, that it professes to make known the "plain and precious things which have been taken away."

Here, then, are some of the claims of this truly wonderful Book. The world is informed that all old covenants are done away—the promises of the Bible, therefore are void; and hereafter we must look alone for comfort to the Book of Mormon. Not only this, it is the complete gospel; of course the New Testament must be imperfect. And above all, it corrects the errors in the present translation of the Bible. Wonderful, indeed!!

Having given the exhibition of the claims of the Book of Mormon, let us examine some of the absurdities and contradictions to scrip-

* The first edition is referred to, throughout this work.

ture apparent on the face of it. These are very numerous, and to point out the title of them would swell this pamphlet far beyond my design.

On page 65, we have the following: "And now behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were after they were created; and they must have remained forever, and had no end. And they would have had no children, wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell, that men might be; and men are, that they might have joy."

Here, we have Adam placed in a very sorry dilemma: for in Genesis, i. 28. he is commanded to "be fruitful, and multiply and replenish the earth;" and in chapter ii. 17. he is commanded not to "eat of the tree of knowledge, of good and evil." But, according to the Book of Mormon, had Adam not transgressed, he would have had no children. If this be correct, Adam was obliged to transgress the second command, above mentioned, that is, eat the fruit forbidden, in order that he might obey the first commandment, to multiply and replenish the earth. Was ever a contradiction made more glaring? The truth of the Bible must be denied, or else the Book of Mormon is untrue.

But further: the passage says that our first parents "had no joy, for they knew no misery;" in other words, they were in a state of perfect neutrality, and incapable of enjoyment. If this be true, why did God plant the garden of Eden, and cause in it to grow every tree that is pleasant to the sight, and good for food? And why did he place Adam in the garden to dress it, and to keep it? Why, I ask, did God place man in such a perfect Paradise, surrounded by every thing to produce enjoyment, and nothing to disturb it, and yet, not confer on him the power of enjoyment? Such nonsense is too trivial for argument.

But further: the passage says, "Adam did no good, for he knew no sin." According to this, there can be no good done without sin. The Angels, therefore, who sin not, do no good. But was Adam doing no good when in a state of purity, obeying the commands of God? Is not the rendition of such obedience, the very height of goodness? But if Adam, in a state of innocence, did no good, for what did God create him? The conclusion is inevitable, that he created him for no purpose at all; or else, he created him to sin.—To suppose the former, would make God create man from a mere whim; and to suppose the latter, would make *Him*, and not the Devil, the author of sin. In either case, an absurdity necessarily follows.

Here, then, is a short passage from this veritable book, containing nothing but contradiction, nonsense and absurdity.

Again, on the same page, (65) we find the following: "Wherefore men are free, according to the *flesh*, and all things are given them which is expedient unto man. And they are free to choose liberty, and eternal life, through the *great* mediation of all men." Now, what are we to understand from this? Why certainly, nothing more nor less, than that all men are mediators: and if we obtain liberty and eternal life, at all, it must be through the mediation of *all men*. What, then, becomes of the words of the Apostle, in Tim. ii. 5. where he says, there is "one mediator between God and man." Certainly the Book of Mormon, or else St. Paul must be wrong.

Again, on page 424, the following passage occurs: "Behold they, (speaking of oaths and covenants,) were put into the heart of Gadianton, by that same being who did entice our first parents to partake of the forbidden fruit; yea that same being, who did plot with Cain that if he would murder his brother Able it should not be known unto the world." "And he did plot with Cain, and his followers, from that time forth. And also, it was that same being, who put it into the heads of the people, to build a Tower sufficiently high, that they might get to heaven. And it was that same being which led on the people, which came from that tower into this land." Now, here it is positively stated, that the being who tempted Eve, &c. that is, the Devil, was the leader of the Jaredites, or the people who came from the Tower of Babel, in Babylon, to the American Continent. But by reference to pages 539 and 540, we will find the following: "And it came to pass, the Lord did hear the brother of Jared, and he had compassion upon him, and said unto him, go to, and gather together thy flocks, both male and female, of every kind; and also, of the seed of the earth, of every kind, and thy families; and also Jared, thy brother, and his family; and also thy friends, and their families. And when thou hast done this, thou shalt go at the head of them down into the valley which is northward, and there will I meet thee, and I will go before thee, into a land which is choice above all the land of the earth." Here there is a positive contradiction. These two statements, both refer to the same people, and to the same journey; in one of which the Devil is represented as the leader, and in the other the Lord. In reading these passages one is reminded of the adage—"Liars to be consistent, should have good memories."

But now for the climax. On page 542, we have a description of the Barges in which all the people, before referred to, crossed the ocean. It is in these words: "And the Lord said go to work, and build after the manner of barges, which ye have hitherto built. And it came to pass, that the brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built, according to the instructions of the Lord. And they

were small and they were light upon the water, even unto the lightness of a fowl, upon the water; and they were built after the manner that they was exceedingly tight, even that they would hold water like unto a dish; and the sides thereof were tight like unto a dish; and the ends were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut was tight like unto a dish. And it came to pass that the brother of Jared cried unto the Lord saying: O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me. And behold in them there is no light, whither shall we steer? and also, we shall perish, for in them we cannot breathe, save it is the air that is in them; therefore are we to perish.

And the Lord said unto the brother of Jared, behold thou shalt make a hole in the top thereof, and also in the bottom thereof, and when thou shalt suffer for air thou shalt unstop the hole thereof, and receive air.

And if it be so that the water come in upon thee, behold ye shall stop the hole thereof, that ye may not perish in the floods.

And it came to pass, that the brother of Jared did so, according as the Lord had commanded. And he cried again unto the Lord, saying, O Lord, behold I have done even as thou hast commanded me, and I have prepared the vessels for my people, and behold there is no light in them. Behold, O Lord! wilt thou suffer that we shall cross this great water in darkness? and the Lord said unto the brother of Jared, what will ye that I shall do, that ye may have light in your vessels? For behold, ye cannot have * windows, for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of the fire; for behold, ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again, out of the depths of the sea; for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth."

From this description we learn that the boats were made perfectly tight, bottom, top, door, and sides: and were of the length of a tree. (Very definite! almost equal to the witness, who described a stone that one man threw at another, as being about the size of a piece of chalk.) But these boats, although made according to the direction of God himself, appear to have been very deficient; for they could not exist in them for want of air. (A strange oversight for God to make.) But the remedy is the funniest of all, viz: to make holes in both the top, and bottom. Yet after they were made, it appears that they could be of but little use, for the boats were to

* *Quere.* What kind of windows are here referred to? if of glass, it will be recollected that such were not in use until modern times; and what other kind would have been dashed in pieces?

be as a whale, sometimes under the water, and sometimes on top. Of course, when they were under the water they were in as bad a fix as ever; for they had to keep the holes stopped, in order to keep out the floods. But what did they want with that hole in the bottom? I was told by a Mormon expounder, that the holes in the top and bottom were so made, on account of the roughness of the passage—the mountain waves dashing the boats over and over, so that sometimes the top would be uppermost, and sometimes the bottom. Hence, the holes were made to suit either case. What an idea! men, women, children, flocks, bees, &c. &c., all confined in a tight vessel, tumbling, and rolling—one moment heads up, and the next down; and this delightful commingling to last during the whole passage from India to America. What squealing there must have been! Truly, this was a perfect shaking together of the elements, by which the new continent was to be populated.

But another idea. The brother of Jared, after he had finished the barges, which admitted neither light nor air, asks the Lord whither he shall steer. It will be remembered that the vessels were perfectly tight—there were no holes for either oars or rudder, and no sails, nor could they see any place without the boat, when once shut up in it; and yet he asks the Lord to what point he should steer? Truly, Smith's nautical genius must have been extremely limited, or he would have told a better yarn than this. But it does seem that he, in this description, used his utmost endeavors to see how far he could impose on the gullibility of mankind.

It will be useless to make any further comments to prove the absurdities of this extraordinary book. Enough has been said, already, to show it to be a perfect humbug. A great number of other passages might be quoted, all tending to prove its absurdities, but the limits prescribed for this pamphlet, compel me to forbear.

CHAPTER III.

SMITH—HIS CLAIMS, AND CHARACTER.

THE great noise which Smith has made, and the influence which he now sways in the world, is a striking illustration of what a man may attain through impudence. The scheme of Mormonism is too deep ever to admit the supposition that he is the dupe of his own imposture. His claims are such that they must be admitted as true, or he must be branded as a consummate knave—for his works plainly show that he is neither a fool, nor a fanatic, but a deliberate designer, who intends the whole scheme which he has set in operation, for the gratification of his own vanity and selfishness. In order to show this, I design, in this chapter, to set forth, first, the claims which Smith makes for himself, and secondly, his real character.

On page 177 of the Book of Covenants, you have the titles of Smith, in the following language: "Behold there shall be a record

kept amongst you, and in it thou (Smith) shalt be called a seer, a translator, a prophet, an Apostle of Jesus Christ, and an elder of the church." And on page 88, "a revelator, like unto Moses, having all the gifts of God, which he bestows upon the *head of the church.*"

On page 126, Book of Covenants, it appears that he is the only one to receive revelations for the church. "And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations, until he is taken, if he abide in me."

On page 177, Book of Covenants, you have his power over the church. "Wherefore, (meaning the church,) thou shalt give heed unto all his words and commandments, which he shall give unto you, and his words ye shall receive, as if from my own mouth."—Mark this revelation, for it is important in a political point of view. By this we are told that the church is to obey all the words and commands of Smith, as though they were from the mouth of the Lord, both in things spiritual and temporal. Now, I ask the community, while men are duped, as we know that they are, is not Mormonism inimical to the institutions of our country? Can not Smith, at any time set himself up as superior to the civil law? Can he not commit any act of depredation, and screen himself from punishment? Can he, ah! does he not, control the votes of his followers? Let the ballot box, at every election where they have voted, answer, and it will be found that they have voted almost to a man, with Smith. Is not this contrary to the spirit of our free institutions? Is it not an imposition on the rights of the other citizens who enter into the civil compact, only on the condition that all shall think and act for themselves? Carry out the principle! Suppose that the Mormons should become a majority of the citizens of the state of Illinois, where they are now concentrating their numbers, would it be right that such a majority, controlled by *one man*, should rule? Would not such a state of things be a total subversion of Republicanism, and the establishment, in effect, of a despotism? If so, the principle is the same while they are in the minority. But I digress.

On page 112, Book of Covenants, he claims exemption from temporal labor. "And in temporal labor thou shalt not have strength, for this is not thy calling; attend to thy calling, and thou shalt have wherewith to magnify thy office. And again I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment, and whatsoever thing he needeth, to accomplish the work." Now, every one who has any knowledge of Smith, knows that the avowment in this revelation is not true; for he is a large portly man, remarkable for physical strength. It was, then, evidently designed merely to excuse his laziness, and enable him to suck a livelihood from his followers.

On page 180, Book of Covenants, Smith claims to have been or

dained by John the Baptist, in the presence of our ancient fathers, Joseph, Jacob, Isaac, Abraham and Adam, to the Aaronic priesthood. And also, on the same page, is an account of his ordination to the Melchisedec priesthood, by Peter, James, and John. Now, what better evidence can be adduced, of the total ignorance of this man, respecting the nature of the priesthood, than is here afforded. What is the office and calling of a priest? St. Paul says, it is to "offer gifts and sacrifices for sins." A priesthood cannot, therefore, exist in the christian church—Christ having been offered as a complete sacrifice for all. And St. Paul, in Heb. vii. 18. speaking of the priesthood, says: "For there is verily a disannulling of the commandments going before, for the *weakness and unprofitableness* thereof;" and in the 17th verse, he says: "For he (the father) testifieth, thou, (Christ,) art a priest forever, after the order of Melchisedec." Now here, as by the whole tenor of the Apostle's argument, it appears that the Aaronic and Levitical priesthoods were done away, and Christ created sole priest, *forever*, after the order of Melchisedec. He then is the only priest known to the Christian religion. But this latter day Prophet, has risen up to tell the world that God has annulled his former decrees, and revived the old priesthood which was abolished for its weakness and unprofitableness; and that Christ is stripped of the office which was given him *forever*, and he, Smith, made successor to him—claiming, thereby, to be equal in official dignity to the Mediator; and that too, when Christ, according to the Apostles, was made a priest after the order of Melchisedec, because the priesthood would be in him unchangeable. Was there ever more abominable blasphemy?

By reference to page 181, Book of Covenants, it will appear that Smith is at the head of the Mormon church. "And thou shalt not command him who is at the *head of the church*." And in the Book of Mormon, page 66: "And he shall be great, like unto Moses."

Search the annals of infallible Rome! Read the history of her most aspiring pretenders, and where was there ever assumed higher titles, greater authority, or more immaculate holiness, than is now assumed by this image of the same beast, arisen in these latter days!

In reviewing these claims of Smith, what a striking contrast is presented between him and the Apostles. They acknowledged no head but Christ; they sought no titles but those of Apostles, servants, or Ministers of the New Covenant.—All were permitted to receive revelations for the church—all were on a level, as regards their authority. But Smith, not satisfied with calling himself a seer, a prophet, and a revelator, claims to be "great like unto Moses." It almost seems like blasphemy, but as thousands profess to believe in the claims of this empty pretender, it becomes a duty to expose their weakness in the most effectual manner possible.

Let us then ask, where is the least point of analogy between these men? We read of Moses being sent by God, from the burning bush to deliver the Israelites from under the tyranny of Pharaoh, of the signs and wonders that attested his mission, of his leading the people out, of their journeying through the wilderness, of the division of the Red Sea, of the cloudy and fiery pillar that went before to guide them in the way, of angel's food and quails for their subsistence, of rivers of water flowing from the flinty rock to satiate their thirst, of the miraculous durability of their clothing, of their glorious reception of the lively oracles, the cloud overshadowing, the mountain shaking, the trump of God waxing louder and louder, the voice of Nature's author heard, his glory manifested, the people quaking, and all this in attestation of the divinity of the mission of Moses, and the laws of Jehovah.

Now what is there in the history of your Latter Day Prophet, that can compare with this? Where was the power of this pretender to work miracles, when his followers fainting with hunger, were famished on the way? Where was he, when their enemies pressed sore upon them, threatening destruction? Did he then give even the slightest assistance to his people? No! On the contrary he led the flight. Give us then, at least, one well authenticated and incontestible instance of the miraculous power of this man, before he is claimed to be great like unto Moses.

But where is there any analogy in the character of the two men? Moses was said to be the meekest and one of the most benevolent and upright of men. Now is there any of this meekness in the character of Smith? Let his harangues to his people speak, let his own writings speak, and they will show him to be one of the most vindictive men that can be produced. And what evidence is there of his benevolence? At the very time that the widows of the church and indeed the poorer class were suffering for want of the common necessaries of life, Smith, and his co-adjutor, S. Rigdon, demanded at the hands of the people, twelve hundred dollars per year each, in order to aggrandize themselves, and enable them to live in luxury. And when some complained that this would be a violation of the rules of the Church, he remarked, that if he could not obtain his demand his people might go to hell, and he would go to the Rocky mountains! And this, too, when the Bishop is appointed by revelation, to deal out to every man according to his wants. Here, then, is a beautiful specimen of his benevolence—he must have his enormous demands satisfied though his people starve, even by breaking through the laws of the church. Where was there anything like Moses in this? But look at his example before his people. At the very time that their enemies were pressing them, he was found, like a giddy boy, or an abandoned renegado, wrestling for amusement on the Sabbath day; and when reproved, said, “never mind, it is a time of war.” Those who were with Smith at the periods referred

to, know that these things are true. And what do they show? Any thing but a Moses.

Having now shown the emptiness of Smith's claims, let us, for a moment, inquire into his real origin and character. The following remark is from the Rev. John A. Clark, of the city of Philadelphia, but formerly of Palmyra, New York:

"Joe Smith, who has since been the chief Prophet of the Mormons, and was one of the most prominent ostensible actors in the first scenes of this drama, belonged to a very shiftless family near Palmyra. They lived a sort of vagrant life, and were principally known as *Money-Diggers*. Joe, from a boy, appeared dull and utterly destitute of genius; but his father claimed for him a sort of second sight, a power to look into the depths of the earth, and discover where its precious treasures were hid. Consequently, long before the idea of a GOLDEN BIBLE entered their minds, in their excursions for money digging, which I believe usually occurred in the night, that they might conceal from others the knowledge of the place where they struck upon treasures, Joe used to be usually their guide, putting into a hat a peculiar stone he had through which he looked to decide where they should begin to dig."

This account of Smith is corroborated by Mr. Hale, his father-in-law—a man whose character, for veracity, is certified to by the most prominent men of the county in which he resides. As this statement of Mr. Hale goes far to exhibit Smith's real character, and the origin of Mormonism, I will give it entire:

"I first became acquainted with Joseph Smith, Jr., in November, 1825. He was at that time in the employ of a set of men who were called 'money-diggers,' and his occupation was that of seeing or pretending to see by means of a stone placed in his hat, and his hat closed over his face. In this way he pretended to discover minerals and hidden treasures. His appearance at this time was that of a careless young man, not very well educated, and very saucy and insolent to his father. Smith and his father, with several other "money-diggers," boarded at my house while they were employed in digging for a mine that they supposed had been opened and worked by the Spaniards, many years since. Young Smith gave them encouragement at first, but when they had arrived in digging, to near the place where he had stated an immense treasure would be found; he said the enchantment was so powerful he could not see. They then became discouraged, and soon after dispersed. This took place about Nov. 17, 1825; and one of the company gave me his note for \$13.68 for board, which is still unpaid.

After these occurrences, young Smith made several visits to my house, and at length asked my consent to his marrying my daughter Emma. This I refused and gave my reasons for so doing; some of which were that he was a stranger, and followed a business that I could not approve; he then left the place. Not long after this, he returned and while I was absent from home, carried off my daugh-

ter, into the State of New York, where they were married without my approbation or consent. After they had arrived at Palmyra, N. Y., Emma wrote to me enquiring whether she could have her property, consisting of clothing, furniture, cows, &c. I replied that the property was safe, and at her disposal. In a short time they returned, bringing with them Peter Ingersol, and subsequently came to the conclusion that they would move out and reside upon a place near my residence.

Smith stated to me that he had given up what he called 'glass-looking,' and that he expected to work hard for a living, and was willing to do so. He also made arrangements with my son Alva Hale, to go up to Palmyra, and bring his furniture, &c., to this place. He then returned to Palmyra, and soon after, Alva, agreeable to arrangement, went up and returned with Smith and his family. Soon after this, I was informed they had brought a wonderful book of plates down with them. I was shown a box in which it was said they were contained, which had to all appearances been used as a glass box, of the common sized window glass. I was allowed to feel the weight of the box, and they gave me to understand that the book of plates was then in the box, into which, however, I was not allowed to look.

I inquired of Smith, who was to be the first who would be allowed to see the book of plates? He said it was a young child. After this I became dissatisfied, and informed him that if there was any thing in the house of that description, which I could not be allowed to see, he must take it away; if he did not, I was determined to see it. After that, the plates were said to be hid in the woods.

At this time Martin Harris made his appearance upon the stage, and Smith began to interpret the characters of hieroglyphics which they said were engraven upon the plates, while Harris wrote down the interpretation. It was said that Harris wrote 116 pages and lost them. Soon after this happened, Harris informed me that he must have a *greater witness*, and said that he had talked with Joseph about it, Joseph informed him that he could not, or durst not show him the plates, but that he (Joseph) would go into the woods where the book of plates was, and after he came back Harris could follow his tracks in the snow, and find the book, and examine it for himself. Harris informed me afterwards, that he followed Smith's directions, but could not find the plates, and was still dissatisfied.

The next day after this happened I went to the house where Smith lived, and where he and Harris were engaged in the translation of the book. Each of them had a written piece of paper which they were comparing, and some of the words were 'my servant seeketh a greater witness, but no greater witness can be given him.' There was also something said about 'three that were to see the thing,' meaning I suppose the book of plates, and that 'if the three did not go exactly according to orders, the thing would be taken from them.' I enquired whose words they were, and was informed

by Joseph or Emma (I rather think it was the former,) that they were the words of Jesus Christ. I told them then that I considered the whole of it a delusion, and advised them to abandon it. The manner in which he pretended to read and interpret, was the same as when he looked for the 'money-diggers,' with the stone in his hat and his hat over his face, while the book of plates was at the same time hid in the woods!

After this Martin Harris went away, and Oliver Cowdery came and wrote for Smith, while he interpreted as above described. This is the same Oliver Cowdery whose name may be found in the Book of Mormon. Cowdery continued a scribe for Smith until the Book of Mormon was completed, as I supposed and understood.

Smith resided near me for some time after this, and I had a good opportunity of becoming acquainted with him, and somewhat acquainted with his associates, and I conscientiously believe from the facts I have detailed and many other circumstances, which I do not think it necessary to relate, that the whole 'Book of Mormon,' (so called) is a silly fabrication of falsehood and wickedness, got up for speculation, and with a design to dupe the credulous and unwary, and in order that its fabricators might live upon the spoils of those who swallow the deception.

ISAAC HALE.

Affirmed and subscribed before me, March 20, 1841.

CHARLES DIMON, J. P.

Nathaniel C. Lewis, a relation of Smith's wife, also affirms that, "Joseph Smith, Jr., is not a man of truth and veracity, and that his general character in this part of the country (near Harmony, Pa.) is that of an impostor, hypocrite, and liar."

Any amount of evidence can be obtained to substantiate the above statements; and besides what is here said, it can be incontestibly proved, that Smith, since he has become the leader of the Church, has been repeatedly guilty of the sin of drunkenness.

Here then is a beautiful character, to be selected as the chosen vessel of the Lord—a *money-digger*—(next below a wizzard in respectability,) and a common liar chosen as a Prophet! What a commentary on the weakness of human nature does the success of such a man afford!

CHAPTER IV.

THE BOOK OF COVENANTS—ITS ABSURDITIES AND CONTRADICTIONS.

The Book of Covenants appears to be regarded by the Mormons as equal, in point of authority and inspiration, to the Bible. It contains, firstly, An exposition of the doctrines of the Church; and secondly, a number of revelations, given to Joseph Smith, Jr., and others, either explanatory of the Scriptures, or directory of the manner of governing the church, both in things temporal and spiritual. Like the Book of Mormon, there appears on its face many absurdities and contradictions to scripture, which it may be important, for the object of this work, for one moment to examine.

On page 7, Heb. chapter xi. verse 3, is quoted thus: "Through faith, we understand, that the worlds were formed by the word of God; so that things which are seen, were not made of things which do appear." On this passage the following wise commentary is made, "By this we understand that the principle of power, which existed in the bosom of God, by which the worlds were framed, was faith, and that it is by reason of this principle of power, existing in the Deity, that all created things exist; so that all things in heaven, on earth, and under the earth, exist by reason of faith, as it exists in him." "Had it not been for the principle of faith, the worlds would never have been framed, neither would man have been formed of the dust; it is the principle by which Jehovah works, and through which he exercises power over all temporal as well as eternal things; take this principle or attribute (for it is an attribute) from the Deity, and he would cease to exist." Here is a bright idea, and a bright perception of the meaning of language. The Apostle in the above quotation says, "Through faith we understand," who understand? We, says the Apostle. Understand what? "That the worlds were framed by the word of God," not by faith. The evident meaning to any man, even of the most ordinary perception is, that the followers of Christ through the aid of faith, understand or know that the worlds were made by the power of God!—Faith must always have a subject, but in what could God have faith? What was there to have faith in before the worlds were framed? But admitting that there were other beings, God was greater than they, and what aid could he derive from having faith in inferiors? To suppose that God, by having faith in others, could be aided, would be taking away his omnipotence; for that which is all powerful cannot be made stronger—Further, if I perform a miracle through faith in God, the miracle is not my work, but the work of God, done as a reward of my faith; to say, then, that God could not have made the worlds without faith in others, is to say he did not make them at all, but that they were made by those in whom he had faith. But perhaps we are to understand, that God made the worlds through faith in himself. Now faith in himself, means nothing more than *confidence* in himself—to say, therefore, that God made the worlds by faith in himself, is to say, that he made them by confidence in himself.—What nonsense!

On page 85, it is said that "Enoch was twenty-five years old when he was ordained, under the hand of Adam; and he was sixty-five, and Adam blessed him, and he saw the Lord; and he walked with him, and was before his face continually, and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated." *Per contra*. Gen. iv. 23, reads thus: "And all the days of Enoch were three hundred sixty and five years." Here, then, is a difference of only sixty-five years between the Mosaic account of the age of Enoch, and that given by Joe Smith. Which is correct?

On page 175, we have the following: "For behold I, God, have suffered these things for all, that they might not suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain." The idea of the Godhead, or Divinity suffering involuntary pain, will excite a sneer by the mere mentioning.

On page 102, it is said, "The day shall come when you shall comprehend even God." In these days it takes a shrewd man to comprehend a fool, but the Mormons are to comprehend even God; of course their comprehension must be at least commensurate with his power, which is infinite.

The Prophet Edgar said by the lord, "This proverb shall be no more heard in Israel, 'the fathers have eaten some grapes, and the childrens' teeth are set on edge.'" But the Mormons have revived this proverb, page 219, thus, after stating that if a person trespass against you, you shall forgive him three times, it says, "But if he trespass against thee the fourth time, thou shalt not forgive him, but thou shalt bring these testimonies before the Lord, and they shall not be blotted out until he repent and reward thee four fold in all things wherewith he has trespassed against thee, and if he do this thou shalt forgive him with all thine heart; and if he do not this, I, the Lord, will avenge thee of thine enemies an hundred fold; and upon his children, and his childrens' children, of all them that hate me, until the third and fourth generations." Here is the old proverb revived with a vengeance! For it will be perceived by reading the next few lines, that there is no forgiveness to the children unless they restore the trespass of their fathers, and that, too, four fold. It reads thus: "But if the children shall repent, or the children's children, and turn unto the Lord their God, with all their hearts, and with all their might, mind and strength, and restore four fold, for all their trespasses, wherewith they have trespassed, and wherewith their fathers have trespassed, or their fathers' fathers, then thine indignation shall be turned away, and vengeance shall no more come upon them." If this be true, hard fate for the Mormons.

On page 103, in speaking of Christ, it is said, that "The saints shall be filled with his glory, and receive their inheritance, and be made equal with him." On this passage, Parley P. Pratt, in the Voice of Warning, (a standard work of the Mormons) makes the following argument, which I give in this place as an illustration of the wild doctrines of Mormonism: "See the prayer of Christ recorded by John, concerning his saints becoming one with him and the father, as they are one, and certainly they are equal: and again, the saints are joint heirs with him; and again, he that overcome shall sit down with Christ on his throne, as he has overcome and set down with the father on his throne; and again, the spirit shall guide his saints unto all truth, God is in possession of all truth, and no more, consequently his saints will know what he knows; and it is an acknowledged principle that knowledge is power; consequently if they had

the same knowledge that God has, they will have the same power. And this will fulfil the Scriptures which say, unto him that believeth all things are possible, and I am sure God can do no more than all things; consequently, there must be equality. Hence the propriety of calling them God's, even the sons of God." Such is the reasoning of the Apostle Parley P. Pratt, and such is the doctrine of the Church, for they believe that they will have power to create worlds, and that those worlds will transgress the law given, consequently they will become saviors to those worlds, and redeem them; never, until all this is accomplished, will their glory be complete; and then there will be "Lords many and Gods many."

CHAPTER V.

MORMON PARADISE.

The Mormon idea of a Paradise is a singular feature in their creed. They, however, regard it, as one which shows the superiority of their system over all others, and ridicule, as absurd, the notion generally entertained of the location and nature of heaven. As a matter of curiosity, then, as well as to make a further display of the absurdities of Mormonism, I will here insert a description of the Mormon Paradise, taken from the Voice of Warning, pages 179-80. Alluding to a prophecy in the Book of Mormon, the author says: "From this prophecy we learn, First, That America is a chosen land: Secondly, That it is the place of the New Jerusalem, which shall come down from God out of heaven upon the earth, when it is renewed; Thirdly, That a New Jerusalem is to be built in America, to the remnant of Joseph, (the Indians) like unto or after a similar pattern to the old Jerusalem in the land of Canaan; and that the old Jerusalem shall be rebuilt at the same time; and this being done both cities will continue in prosperity on the earth, until the great and last change, when the heavens and the earth are to be renewed; Fourth, We learn that when this change takes place, the two cities are caught up into heaven, together with the inhabitants thereof, and being changed, and made new, the one comes down on the American land, and the other to its own place as formerly; Fifth, We learn that the inhabitants are the same that gathered together and first builded them. The remnant of Joseph and those gathered with them, inherit the new Jerusalem; and the tribes of Israel, gathered from the north countries, and from the four quarters of the earth inhabit the other, and thus all things being made new, we find those who were once strangers and pilgrims on the earth, in possession of that better country, and that city for which they sought."

Here then is a picture of the Mormon Paradise. Let us now, for a moment, compare it to the Paradise of God, or the city of inheritance, spoken of, and sought for by the Prophets and Apostles.

Christ said, when on earth, "In my father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you." Now where did Christ speak of going? To the

earth? He was already there, and on the very spot where one of the new Jerusalems, according to the Mormons is to be. He meant, evidently, to his father's house, the place where is the throne of God. Paul, in his allusion to this passage, says, "For we know, that if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." And speaking of Abraham, "For he looked for a city which hath foundation, whose maker and builder is God." Here is Paul's idea of heaven, "a house not made with hands, eternal (that is, existing from, and to all eternity) in the heavens." The Mormon Paradise, on the other hand, is to be built by men, (not by God, as was Abraham's) and does not yet exist. Again, Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away; reserved in the heavens for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Here Peter's inheritance is "reserved in the heavens;" not to be built hereafter, but now being, and reserved "ready to be revealed at the last time."

Again, Peter, in his 2d Epistle, 3d chapter and 10—13th verses, says, "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat; nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Now here Peter says that the old earth shall pass away, and that, according to the promise of God, we look for a "new heaven and a new earth;" not the present heavens and the present earth *renewed*, as the Mormons have it. To renew merely implies to change, but Peter says that the earth shall pass away. Again, John referring to the same, Rev. xxi chap. 1 verse, says, "And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no more sea." Now if there is to be no sea, how can the new earth be divided into continents? But the Mormons say there are to be two Jerusalems, one on the eastern and the other on the western continent. John goes on to say, "And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." He does not say that the city was caught up into heaven, brick houses and all made by men, and then let down again, as the mormons have it, but "I saw the city, (not two cities) coming down from God," on the new earth. Further, in the same chapter, 22d verse, he says, "And I saw no temple therein,

for the Lord God Almighty and the Lamb are the temple of it."—Now in the revelation giving directions for building the Mormon New Jerusalem, they are to build a Temple, &c., and, according to Pratt's account, the cities are to be caught up into heaven, and are to be let down after the earth is renewed; of course, there are to be temples literally speaking. A great number of other passages might be quoted, to show the dissimilarity between the Mormon Paradise and that which is described in the scriptures; but enough has been said to prove their's a mere invention of the imagination.

CHAPTER VI.

PATRIARCHAL BLESSINGS.

As an illustration of the visionary and absurd ideas entertained by the Mormons, and to show to what feelings they appeal in disseminating their religion, as well as to adduce further proof of the spirit of Mormonism being inimical to Christianity, I will here insert two "Patriarchal Blessings," one on the author, and the other on Lyman Leonard—remarking by the way, that such are generally given in writing to the preachers.

A PATRIARCHAL BLESSING,

By Joseph Smith, Senior, Kirtland, Ohio, May 2, 1836.

FOR WILLIAM HARRIS, WHO WAS BORN IN FREDERICKTON, NEW BRUNSWICK, JANUARY 19, 1803.

BROTHER HARRIS—In the name of Jesus I lay my hands upon thy head, according to the authority of the Priesthood, and the holy anointing, and the calling of God, and pronounce a patriarchal blessing upon thee. Thou hast been willing to leave thy native land for the cause of God. Thou hast suffered much, and for thy pains shall be rewarded ten fold. *The riches of the earth shalt flow unto thee in time*, and thou shall receive the blessings of Abraham, Isaac, and Jacob, and they shall reach thy posterity also, and thy father's house shall follow on, and be gathered with thee unto the mountain of Israel. Thou art of the seed of Israel, and the Lord hath watched over thee. Thou shall preach in thy native land, far in the cold north.—Thou shalt also preach in the south, and in the east and west, and the Lord shall be with thee wherever thou shalt go, and thou shalt win many souls. Angels shall be thy guard upon thy right hand and upon thy left; even the twelve legions shall watch over thee. Thou mayest see them if thou wilt believe, and if any arm is raised against thee it shall fall, and all weapons lifted to thy hurt shall perish. If any dig pits for thee, they shall fall therein. If they seek to confound thee with subtle questions, they shall be confounded; for the Lord will keep his own anointed, and fill them with knowledge. Thou shall see within the veil, and know that thy redeemer lives like Paul, and testify, like unto thy brethern, that thou hast seen Angels and heard the voice of God. Thou must keep the word of wisdom and observe all the commandments, and thou shalt have all the

blessings that thou canst ask, for thyself or thy posterity, and they shall rise up and call thee blessed, for thou shalt bless thy children and thy blessing shall remain. Thou shalt be blessed in thy outgoings and in thy incomings, and thy arm shall prevail like unto the Almighty's, for his power shall be round about thee, and thou shalt have all power, even to translate thyself and change into a shadow, so that if any shall smite at thee, they shall only hit thy shadow, and thou shall be in another place, and the eyes of thy enemies shall be blinded so that they cannot see thee, and thou shalt escape their power. This is thy blessing, and I cannot tell thee all, but the Lord shall add unto it a hundred fold.

I seal thee up unto eternal life in the name of Jesus. Amen.

A PATRIARCHAL BLESSING,

By Joseph Smith, Senior, Kirtland, Ohio, May 2, 1836.

FOR LYMAN LEONARD, WHO WAS BORN IN SPRINGFIELD, MASSACHUSETTS, JUNE 3, 1793.

BROTHER LEONARD—In the name of Jesus I lay my hands upon thy head and bless thee in the name of the Lord, with a father's blessing. Thou art entitled to a father's blessing; because thou art an orphan, that thou mayest receive an inheritance amongst the brethren and be equal to them in all things. And thy blessing shall rest on thy posterity after thee as long as the world shall remain, and be remembered in the covenant of grace, even as the seed of Abraham. Thou art one of Abraham's sons, an Ephraimite by blood, the Lord has looked on thee from eternity, even from the foundation of the world, and designed to bring thee unto the covenant, and to give power next unto himself; *power to overcome thy enemies, and walk upon their ashes*, and thou shalt see the vengeance of our Lord poured out upon the nations. Thou hast been surrounded by a wicked mob, and hast been shot at, and spilt some of thy blood in the cause, but thou shalt be satisfied, for the Lord shall requite thee, *riches shall flow unto thee*. The great men of the earth shall bring thee treasures, until thou shalt say, 'tis enough. Thou shall go to the nations *and thy name shall be great to the ends of the earth*. Thou shalt speak and prison walls shall fall, rivers be turned out of their courses, and all things be subject unto thee. Thou shalt save many orphan children from destruction, for thou wilt mourn over their calamities, and seek to send them up to Zion. Thou shalt save thousands, and push the people together, (for thou art the horn of Joseph,) and gather them from land to land, and from Island to Island, and from unknown places, and speak in languages which thou hast heard, for thou shalt be taught of God, and be able to speak in their own tongue, and many shall believe. Thou art the Lord's anointed, and no weapon shall prosper that is formed against thee, and thou shalt have power to translate thyself away from thy enemies, so that they cannot find thee, and nothing shall be too great for thee.— Thou hast already been preserved by a miracle from the hands of

thine enemies, thou shalt be preserved in time to come for thy life is hid with Christ in God. Thy children shall be blest, and thy companions in thy absence, and Satan shall not have power to affect them, for I seal a blessing for them, and they shall be kept by the power of God, and thy children taught in righteousness. The Lord loves thee and angels smile over thee, and the heavens rejoice in thy blessings. Thou must keep the word of wisdom, and all the commandments and pray much, and nothing shall be impossible unto thee. Winds, waves, and sea shall obey thee, and thou shalt baptize some in the briney deep. These blessings I seal for thee, and ask God to seal them in the heavens, and I seal them up unto eternal life in the name of Jesus. Amen.

Without commenting further on these extraordinary productions, the reader is requested to notice particularly, the difference existing between this self-styled patriarch, and the teaching of our Lord and his Apostles.

MORMON.

1. Thy name shall be *great* to the ends of the earth.

2. If any arm is raised against thee it shall fall, and all weapons lifted to thy hurt shall perish. Thou shalt have power even to translate thyself into a shadow, so that if any shall smite at thee they shall only hit thy shadow. Power to overcome thy enemies and walk upon their ashes.

3. The riches of the earth shall flow unto thee in time.

And riches shall flow unto thee.—The great men of the earth shall bring thee treasures until thou shalt say 'tis enough.

4. Thou shalt have all power! Thy arm shall prevail like the

CHRIST AND APOSTLES.

1. And ye shall be hated of all men for my name sake. Luke xxi. 17.

And the world hath hated them.—John xvii. 14.

We are made as the filth of the world and are the off-scourings of all things unto this day. 1 Cor. iv. 13.

2. Then shall they deliver you up to be afflicted and shall kill you.—Mat. xxiv. 9.

Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned.—II Cor. xi. 23—26

And they stoned Stephen. Acts vii. 59.

And he killed James ——— with a sword. Acts xii. 2.

Some of you shall they cause to be put to death. Luke xxi. 16.

3. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows. 1 Tim. vi. 9—11.

And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. Mat. xix. 18.

Go to now, ye rich men, weep and howl for the miseries that shall come upon you. James v. i.

4. All power is given unto me in heaven and in earth. I Cor. xv. 25.

MORMON.

CHRIST AND APOSTLES.

mighty

For he must reign till he hath put

The Lord — designed to give thee all enemies under his feet. 1 Cor.
power next to himself. xv. 25.

This is thy blessing, and I cannot
tell thee all, but the Lord shall add
unto it a hundred fold!!

A hundred fold *more* than *all* power is nonsense: yet this is prom-
ised in the first blessing, and besides the previously specified differ-
ences existing between these blessings and the Bible, we have an
appeal made to almost every wicked passion of unregenerate nature.
Ambition, avarice, pride, hatred, with many others, are pressed into
the service of Mormonism; and made to urge its votaries on in en-
deavoring to extend its influence. Now as an appeal to these pas-
sions &c., is regarded as proof positive against Mahomet's Alko-
ran, why is not the same argument conclusive against Smith's claims
to inspiration?

CHAPTER VII.

HISTORY OF THE MORMONS.

An account of the origin of Smith, the discovery of the plates,
and their translation, will be found in another portion of this work;
I shall therefore confine myself more particularly in this chapter, to
the history of the Mormon church, with a view thereby more fully
to illustrate its character. Its first organization, with only six mem-
bers, was shortly after the publication of the Book of Mormon, in
1830. These first members, consisting mostly of persons who were
engaged with Smith in the translation of the plates, forthwith set
themselves with great zeal to building up the church. Their first ef-
forts were confined to Western New York and Pennsylvania, where
they met with considerable success. After a number of converts
had been made, Smith received a revelation, that he, and all his
followers should go to Kirtland, Ohio, and there take up their abode.
Many obeyed this command, selling their possessions, and helping
each other to settle in the spot designated. This place was the head
quarters of the church, and the residence of the Prophet until 1838:
but it does not appear that they ever regarded it as a place of per-
manent settlement; for in Book of Covenants page 150, it is said in
speaking of Kirtland, "I consecrate this land unto them for a little
season, until I the Lord provide for them to go hence."

In the spring of 1831, Smith, Rigdon and others, were directed
by revelation, (see Book of Covenants page 193) to go on a journey
to Missouri, and there the Lord was to show them the place of the
New Jerusalem. This journey was accordingly taken, and when
they arrived a revelation was received, (see B. C. p. 154) pointing
out the town of Independence, Jackson co., as the central place for
the land of Promise, where they were directed to build a temple &c.
Shortly after their return to Kirtland, a number of revelations were
received commanding the saints throughout the country, to purchase

and settle in this Land of Promise. Accordingly many went and began there to build up Zion, as they called it.

In the mean time, Smith, Rigdon, &c., devoted their labors in Kirtland, to building up themselves and the church.

In 1831 a consecration law was established in the church, by revelation. It was first published in the Book of Commandments page 93 and in the Evening and Morning Star, 1st. ed. no. 3 vol. 1. It reads thus—"If thou lovest me thou shalt keep my commandments, and thou shalt consecrate *all* of thy properties unto me, with a covenant and deed which cannot be broken." This law however, has been republished, in the Book of Covenants, page 122. and in the republication, has been altered. As modified it reads thus. "If thou lovest me thou shalt serve me and keep all of my commandments, and behold thou shalt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them with a covenant and deed, which cannot be broken". Let me digress for one moment, and ask why this alteration? It does appear to have been done by command of God, but purports to be the same revelation as was first published. This is demonstration that Smith makes and alters revelations, to suit his own purposes.

The details of this consecration law, will be found in Book of Covenants, page 150: and reads thus. "Harken unto me saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he have directions how to organize the people; for it must needs be that they are organized according to my laws. If otherwise, they will be cut off; wherefore let my servant Edward Partridge, and those whom he has chosen, in whome I am well pleased, appoint unto this people their portion, every man equal according to their families, according to circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing, that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, to belong to the church, according to the laws and covenants of the church; and if he shall transgress and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the Bishop, for the poor and the needy of my church, therefore he shall not retain the gift, but shall only have claim to that portion which is deeded unto him.— And thus all things shall be made sure according to the laws of the land.

"And let that which belongs to this people, be appointed unto this people, and the money which is left unto this people, let there be an agent appointed unto this people, to take the money to provide food and raiment according to the wants of this people. And let every man deal honestly and be alike amongst this people, and receive alike, that he may be even as I have commanded you.

And let that which belongeth to this people, not be taken and given unto that of another church: wherefore if another church would receive money of this church, let them pay unto this church according as they shall agree, and this shall be done through the Bishop or the agent, which shall be appointed by the voice of the church”.

And again. “Let the Bishop appoint a storehouse unto this church, and let all things both in money and in meat, which is more than is needful for the wants of this people, be kept in the hands of the Bishop. And let him also reserve unto himself for the wants of his family, as he shall be employed in doing this business.” Again, speaking of this law, “Behold, this shall be an example unto my servant Edward Patridge in other places, in all churches, and whoso is found a faithful, a just, and wise steward, shall enter into the joy of his Lord, and shall inherit eternal life. Verily I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not; even so, Amen.”

The penalty attached to a breach of this law, will be found in the Book of Covenants, page 241, thus: “Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of the gospel, unto the poor and the needy, he shall with the wicked lift up his eyes in hell, being in torment.”

These were the provisions of the consecration laws, which so far as I am informed, are yet unrepealed. They have never however, been put in full operation: because the people would not suffer it. The whole scheme was evidently designed for the benefit of Smith, & Co., as will more fully appear by what follows.

In April, 1832, a firm was established by revelation, ostensibly for the benefit of the church, consisting of the principal members in Kirtland, and in Independence, (see B. C. pages 219 & 220)—. The members of this firm, were bound together by an oath and covenant, to “manage the affairs of the poor, and all things pertaining to the bishopric, both in Zion (Missouri) and in Shinahar, (Kirtland). According to the consecration law, above quoted, the Bishop was to have charge of all consecrated property, also to have charge of the storehouse, of the church, consequently as this firm superseded the bishop, it had charge of all the consecrated property. In June 1833 a revelation was received to lay off Kirtland in lots, and the proceeds of the sale, were to go to this firm, (B. C. p. 234). In 1834 or 5, the firm was divided by revelation, (B. C. 240) so that those in Kirtland continued as one firm, and those in Missouri, as another. In the same revelation, they are commanded to divide the consecrated property between the individuals of the firm, which each separately, were to manage as stewards. Previous to this in 1833 a revelation was received to build a temple, (B. C. p. 213) which was to be done by the consecrated funds in the management of the firm. In putting up this structure the firm involved itself in debt to a large amount, wherefore in the revelation last mentioned above, the follow-

ing appears, "inasmuch as ye are humble and faithful, and call on my name, behold I will give you the victory, I give unto you a promise that you shall be delivered this once out of your bondage, inasmuch as you obtain a chance to loan money by hundreds and thousands, even till you have obtained enough to deliver yourselves out of bondage." This was a command to borrow money, in order to free themselves from the debt that oppressed them. They made the attempt, but failed to get sufficient to satisfy their purposes. This led to another expedient.

In 1835, Smith, Rigdon and others, formed a mercantile house, and purchased goods in Cleveland and in Buffalo, to a very large amount, on a credit of six months. In the fall other houses were formed, and goods purchased in the eastern cities to a still greater amount. A great part of the goods of these houses went to pay the workmen on the Temple, and many were sold on credit, so that when the notes became due, the houses were not able to meet them. Smith, Rigdon and Co., then attempted to borrow money, by issuing their notes payable at different periods after date. This expedient not being effectual, the idea of a Bank suggested itself. Accordingly in 1837, the far-famed Kirtland Bank was put into operation, without charter. This institution, by which so many have been swindled, was formed after the following manner: Subscribers for stock were allowed to pay the amount of their subscriptions in town lots, at five or six times their real value—others paid in personal property, at a high valuation; and some paid the cash. When the notes were first issued, they were current in the vicinity, and Smith took advantage of their credit, to pay off with them, the debts he and the brethren had contracted in the neighborhood, for land, &c. The eastern creditors, however, refused to take them. This led to the expedient of exchanging them for the notes of other banks.—Accordingly, the elders were sent off the country to barter off Kirtland money, which they did with great zeal, and continued the operation, until the notes were not worth twelve and a half cents to the dollar. As might have been expected, this institution after a few months exploded, involving Smith and his brethren in inextricable difficulties. The consequence was, that he and most of the members of the church, set off in the spring of 1838, for Far West, Mo., being pursued by their creditors but to no effect.

I will now go back for a short period. In 1836 an endowment meeting, or solemn assembly was called, to be held in the Temple at Kirtland. It was given out that those who were in attendance at the meeting, should receive an endowment or blessing, similar to that experienced by the Disciples of Christ on the day of Pentecost. When the day arrived, great numbers convened from the different churches in the country. They spent the day in fasting and prayer, and in washing and perfuming their bodies; they also washed their feet, and anointed their heads with what they called holy oil, and pronounced blessings. In the evening, they met for the endow-

ment. The fast was then broken by eating light wheat bread, and drinking as much wine as they saw proper. Smith knew well how to infuse the spirit which they expected to receive; so he encouraged the brethren to drink freely, telling them that the wine was consecrated, and would not make them drunk. As may be supposed, they drank to the purpose. After this they began to prophesy, pronouncing blessings upon their friends, and curses upon their enemies. If I should be so unhappy as to go to the regions of the damned, I never expect to hear language more awful, or more becoming the infernal pit, than was uttered that night. The curses were pronounced principally upon the clergy of the present day, and upon the Jackson county mob in Missouri. After spending the night in alternate blessings and cursings, the meeting adjourned.

I now return to Missouri. The Mormons who had settled in and about Independence, having become very arrogant, claiming the land as their own—saying the Lord had given it to them—and making the most haughty assumptions, so exasperated the old citizens, that a mob raised, in 1833, and expelled the whole Mormon body from the county. They fled to Clay county, where the citizens permitted them to live in quiet, until 1836, when a mob spirit began to manifest itself, and the Mormons retired to a very thinly settled district of the country, where they began to make improvements.—This district was, at the session of 1836-7 of the Missouri Legislature, erected into a county, by the name of Caldwell, with Far-West for its county seat. Here the Mormons remained in quiet, until after the Bank explosion in Kirtland, in 1838, when Smith, Rigdon, &c., arrived. Shortly after this, the Danite Society was organized—the object of which, at first, was to drive the dissenters out of the county. The members of this society were bound together by an oath and covenant, with the penalty of death attached to a breach, to defend the Presidency, and each other, unto death—right or wrong. They had their secret signs, by which they knew each other, either by day or night; and were divided into bands of tens and fifties, with a captain over each band, and a general over the whole. After this body was formed, notice was given to several of the dissenters to leave the county, and they were threatened severely, in case of disobedience. The effect of this was, that many of the dissenters left; amongst these were David Whitmer, John Whitmer, Hiram Page, and Oliver Cowdery, all witnesses to the Book of Mormon, also Lyman Johnson, one of the Twelve Apostles. The day after John Whitmer left his house in Far West, it was taken possession of by Sidney Rigdon. About this time, Rigdon preached his famous “salt sermon.” The text was—“Ye are the salt of the Earth, but if the salt have lost its savour, wherewith shall it be salted; it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.” He informed the Mormons that the church was the salt—that dissenters were the salt that had lost its savor—and that they were literally to be trodden under the feet of

men." He informed the Mormons that the church was the salt; that dissenters were the salt that had lost its savor, and that they were literally to be trodden under the feet of the church, until their bowels should be gushed out. In order to give weight to this interpretation, he attempted to sustain his position from the Bible! He referred to the case of Judas, informing the people that he did not fall headlong and his bowels gush out, without assistance, but that the apostles threw him, and with their feet trampled them out! He also said that Ananias and Sapphira his wife, did not fall down dead, as translated; but that Peter and John slew them, and the young men, or deacons, carried them out and buried them.

In one of the meetings of the Danite Band, one of the leaders informed them that the time was not far distant, when the elders of the church should go forth to the world, with swords at their sides, and that they would soon have to go through the state of Missouri, and slay every man, woman, and child! They had it in contemplation at one time, to prophesy a dreadful pestilence in Missouri, and then to poison the waters of the state, to bring it about, and thus to destroy the inhabitants.

In the early part of the fall, of the year 1838, the last disturbance between the Mormons, and the Missourians, commenced. It had its origin at an election in Davies county, where some of the Mormons had located. A citizen of Davies in conversation with a Mormon, remarked that the Mormons all voted one way: this was with warmth denied. A violent contest ensued: when at last the Mormon called the Missourian a liar. Upon this the Missourian struck him. A row between the Mormons and Missourians followed.

A day or two after this, Smith, with a company of men, in Far West, went into Davies county, for the purpose, as they said, to quell the mob; but when they arrived, there was no mob there. They excited the citizens of Davies, and they gathered in turn. But in a few days the Mormons soon collected a force to the amount of three or four hundred, and compelled the citizens to retire. They fled, leaving a number of their property deserted for a number of miles around. At this time they destroyed between one and two hundred hogs, a number of cattle, and at least forty or fifty stands of honey, and at the same time destroyed several fields of corn. The word was out, that the Lord had consecrated, through the Bishop, the spoils unto his host. All this was done when they had plenty of their own, and previous to the citizens in that section of the country, taking aught of theirs. They continued these depredations for near a week, when the Clay county militia were ordered out. The history of what followed will be found in the appendix. Suffice it to say, here, that Smith, Rigdon, and many others, were finally taken, and at a court of inquiry were remanded over for trial. Rigdon was afterwards discharged on *habe-*

as corpus, and Smith and his comrades, after being in prison several months, escaped from their guards, and reached Quincy, Illinois.—The Mormons had been before ordered to leave the State, by direction of the Governor; and many had retired to Illinois previous to Smith's arrival.

Of this Missouri war, as it has been called, a great deal has been said, and public opinion, at the time, generally censured the conduct of Missouri. That the Missourians carried the matter too far, and treated the Mormons with an unnecessary degree of cruelty, in many instances, there can be no doubt; but that there was great cause of aggravation, there can be just as little. The truth is, that while the Mormon body, as a church, interfere with the pecuniary and political acts of its members—assuming the sole direction of both, it will be impossible for them to live in peace in any community. The necessary consequence of their regarding the words of Smith as the words of the Lord, is, that he can unite them whenever it may be necessary to effect his purposes. This, probably, would produce no jealousy, if his acts were confined to ecclesiastical government; but when they extend to controlling the political and pecuniary interests of his followers, it must inevitably produce distrust and enmity. Such a community, thus united, hold the rights of the neighboring citizens in their own hands; and in every contest they must come off victors. They have a capacity for secrecy, which enables them to commit any act of depredation, without the fear of detection; and when a crime has been committed by one of them, they are so united to each others' interests, as to render it almost impossible, through a legal formula, to obtain a conviction. It is not, therefore, any wonder, then, that a body thus controlled—their interests confined within themselves, and inimical in its nature, to that of every other citizens, should excite jealousy? And when we consider the materials of which the church is made, the amount of ignorance, bigotry, and arrogance, that is displayed by its members, is it not surprising that an explosion should take place between them, with those by whom they are surrounded? Now, even admitting that the Mormons were honest, yet taking all things into consideration, the Missourians acted in the commencement of the difficulties, as would almost any community in the country. I do not justify their mobs; on the contrary I say that a mob in no case is justifiable; but I do say, that as society is now constituted, mobs will arise under certain circumstances in any community. Let, then, those who have regarded the Missourians as a set of unprincipled desperadoes, because of their conduct towards the Mormons, bethink them, that the same scenes, under the same circumstances, would, in all probability, have been enacted in their own neighborhoods. It was not the mere religion of the Mormons, that exasperated the Missourians; it was their arrogance—their united pur-

pose to protect each other, and to infringe on the rights of other citizens—their thefts, and their concealments of each others' crimes,—these were all, under the circumstances, injuries without legal remedies, and, although this does not justify a mob, yet there are few communities in this country, that would not, if placed in the same situation, have been exasperated to violence.

The Mormons, as a body, arrived in Illinois in the early part of the year 1839. At this time they presented a spectacle of destitution and wretchedness almost unexampled. This, together with their tales of persecution and privation, wrought powerfully upon the sympathies of the citizens, and caused them to be received with the greatest hospitality and kindness. After the arrival of Smith, the greater part of them settled at Commerce, situated on the Mississippi River, at the head of the Des Moines, or Lower Rapids—a site equal in beauty to any on the river. Here they began to build their habitations, and in the short space of two years have raised quite a city. At first, as was before said, on account of their former sufferings, and also of the great political power which they possessed, they were treated by the citizens of Illinois with great respect; but subsequent events have served to turn the tide of feeling against them. In the winter of 1840 they applied to the Legislature of the State for several charters. One for the city of Nauvoo, the name Smith had given to the town of Commerce—one for the Nauvoo Legion, a military body—one for manufacturing purposes—and one for an University. The privileges which they asked for were very extensive; and such was the desire to secure their political favor, that they were granted for the mere asking. Indeed the great ones of our Legislature seemed to vie with each other in sycophancy, to this set of fanatical strangers—so anxious was each party to do some act that would secure their gratitude. This, together with the sycophancy of office-seekers, tended to produce jealousy in the minds of the neighboring citizens, and fears were expressed, lest a body, so united, both religiously and politically, would become dangerous to our free institutions. The Mormons had nearly all voted at every election with their leaders, and evidently under their direction; this alone made them formidable. The Legion had got under its direction a great portion of the arms of the State, and the whole body was placed under the strictest military discipline. These things, together with complaints, similar to those which were made in Missouri, tended to arouse a strong feeling against them; when at last, in the early part of the summer of 1841, a political move was made by them, and the citizens organized a party in opposition. The Mormons were beaten in the contest. The disposition now manifested by the citizens, appears to be to act on the defensive; but to maintain their rights at all hazards. If the Mormons consent to act as other citizens, they will not be molested on account of their

religion; but freemen will not submit to be trampled on by an organized body of men, no matter by what name they are called, or whose standard they follow.

As regards the pecuniary transactions of the Mormons, since they have been in Illinois.—Smith still uses his power for his own benefit. His present operations are to purchase land at a low rate, lay it off into town lots, and sell them at a high price to his followers.—Thus, lots that scarcely cost him a dollar, are frequently sold for a thousand. He has made several towns in this manner, both in Iowa and in Illinois.

During the last year he has made two Proclamations to his followers abroad, to settle in the county of Hancock. These Proclamations have been to a great extent obeyed, and hundreds are now flocking in, from the Eastern States, and from England. What is to be the result of all this, I am not able to tell; but one thing is certain, that in a political point of view, the Mormons are already dangerous; and as a consequence, they will be watched with jealousy by their neighbors.

CHAPTER VIII.

SPIRIT OF MORMONISM.

THE spirit of Mormonism is, to a great extent, displayed in the foregoing pages; but in order, more fully to exhibit the real temper of Smith, and his principal followers, I shall make a few extracts, which must satisfy all who have any doubts on the subject. The first is an editorial article in the Elder's Journal, published at Far West, and edited by the Prophet Smith, himself. The article, in fact, is not fit for the public eye; but when a man professing to be the chosen vessel of the Lord, and to speak only as advised by God, debases himself into a blackguard, the world should have the evidence of it—and here it is. The article is headed "Dissenters and Priests:" "From the abundance of the heart the mouth speaketh." After some introductory remarks it continues thus:—

"If we did not know, that the people of this generation, love lies more than the truth, or at least a great many of them, it would be a matter of some astonishment to us, to see with what eagerness they give credence to every hypocrite, and iniquitous wretch we detect in his wickedness, and bring to an account. It matters not how scandalous is his conduct, the priests and all their coadjutors rally around them the very moment they are excluded from the church, and listen with most intense interest to their lies; and soon the papers are filled with their lies and abominations. But such is the piteous situation of the priests of all denominations, for there are no exceptions to be made; for, to say the least of them, they have pleasure in lies; but in the truth they have no pleasure, neither have they any part. Within the last six months they have been making

one of their greatest efforts. The church, in accordance with her laws, excluded from her fellowship a set of creatures, whose behaviour would have disgraced a Heathen Temple; and as might have been expected, they had recourse to the foulest lying, and basest slander, in order to hide their iniquity. This seemed as a favorable opportunity, to the persecuting priests and their adherents. They gathered round them in swarms, like the flies around Æsop's foxes, and opened both their eyes and ears, to enjoy a good feast of lies, which pleased them more abundantly than any other sound could, except the voice of Beelzebub, the Prince of the whole brood; his voice would doubtless have been more delightful to them than an angel of light to the ear of a Prophet of the living God. All these pious soul's papers were put into requisition; and this gang of horse thieves and drunkards were called upon immediately, to write their lies on paper, and let them print them, so that all the world might have as great a feast of lies as they had. Accordingly, to work they all went, with one accord; and after this mighty mountain of bustle and human folly, had filled its full time of gestation, behold, and lo! it brought forth a mouse, from the bowels of Mr. Warren Parrish, and the priest's papers have flown abroad to tell the world of it! No animal, we presume, has been produced in the last century, which caused more agony, pain and groaning, than this wonder of modern times: for during the time of gestation, and a long time before the birth thereof, he kept up such an unusual groaning and grunting, that all the devil's whelps in Geauga, and Cuyahoga counties, of Ohio, were running together, to see what was about to come forth from the womb of granny Parrish. He made such an awful fuss about what was conceived in him, that night after night, and day after day, he poured forth his agony before all living, as they saw proper to assemble. For a rational being to have looked at him, and heard him groan and grunt, and saw him sweat and struggle, would have supposed that his womb was as much swollen as was Rebecca's when the angel told her that there were two nations there. In all this grunting business he was aided by Leonard Rich; who, however, was generally so drunk that he had to support himself by something, to keep him from falling down; but then it was all for conscience sake. Also, a pair of young black-legs; one of them a Massachusetts shoemaker, by the name of John F. Boynton; a man notorious for nothing but ignorance, ill-breeding, and impudence; and the other by the name of Luke Johnson, whose notoriety consisted, if information be correct, in stealing a barrel of flour from his father, and other acts of a similar kind. Thus aided Mamma Parrish made a monstrous effort to bring forth; and when the full time of gestation was come, the wonder came forth, and the priests who were in waiting, seized the animal at its birth, rolled it up in their papers and sent it abroad to the world. But Rich, Boynton,

and Johnson, in the character of midwives, waited around the bed of Mamma Parish to get away the after-birth; but awful to relate! they no sooner got it away than Mamma expired, and the poor bantling was left in the hands of the Priests, to protect and nurse it, without any other friend. A short time after the delivery of granny Parrish, a little ignorant blockhead, by the name of Stephen Burnett, whose heart was so set on money, that he would at any time sell his soul for fifty dollars, and then think that he had made an excellent bargain; and who had got wearied of the restraints of religion, and could not bear to have his purse taxed, hearing of the delivery of granny Parrish, ran to Kirtland, got into the Temple, and tried with all his power to bring forth something, nobody knows what, nor did he know, himself; but he thought, as granny Parrish had been fruitful, so must he; but after some terrible gruntings, and finding nothing coming but an abortion, rose up in his anger, proclaiming all revelation lies, and ran home to his daddy with all his might, not leaving even an egg behind, and there sat down and rejoiced in the great victory he had obtained over the great God, and all the holy angels; how he had discovered them liars and impostors.

There was also a kind of secondary attendant, that waited upon this granny of modern libels, whose name is Sylvester Smith; in his character there is something notorious—and that is, that at a certain time in Kirtland, he signed a libel, in order to avoid the punishment due to his crimes; and in so doing has disqualified himself for taking an oath before any court of justice in the United States. That libel can be forthcoming at any time, if called for. Thus armed and attended, this modern libeller has gone forth to the assistance of the Priests, to help them fight against the great God, and against his work. How successful they will be, future events will determine. A few words on the history of this Priest's help-mate may not be amiss. He went into Kirtland, Ohio, some few years since to live, and hired his boarding in the house of one Zerah Cole. He had not, however, been there but a short time, until Mr. Cole began to make a grievous complaint about his taking unlawful freedom with his (Cole's) wife. Parrish was accordingly brought to an account, before the authorities of the church, for his crime. The fact was established, that such unlawful conduct had actually taken place between Parrish and Cole's wife. Parrish, finding that he could not escape, confessed, and plead for forgiveness like a criminal at the bar, promising in the most solemn manner, that if the church would forgive him, he never would do so again—and he was accordingly forgiven. For some considerable time there were no outbreakings with him, at least, that were known; but a train of circumstances begun at last to fix guilt on his head, in another point of light. He had the handling of large sums of money; and it was

soon discovered, that after the money was counted and laid away, and came to be used and counted again, that there was always a part of it missing. This being the case repeatedly, those who owned it, knowing that there was no other person but Parrish who had access, suspicion, of necessity fixed itself on him. At last the matter went to such length, that a search warrant was called for, to search his trunk. The warrant was demanded at the office of F. G. Williams, Esq., but he refused to grant it; and some difficulty arose on account of it. The warrant was, however, at last obtained, but too late; for the trunk in question was taken out of the way, and could not be found; but as to his guilt, little doubt can be entertained, by those acquainted with the circumstances.

After this affair, Parrish began to discover that there was great iniquity in the church, particularly in the editor of this paper, and began to make a public excitement about it; but in a short time he had an opportunity of proving to the world the truth of his assertion. A poor, persecuting booby, by the name of Grandison Newell, and who, in fact, was scarcely a grade above the beasts that perish, went and swore out a state's warrant against the editor of the paper,—saying he was afraid of his life. In so doing, he swore a palpable lie, and every body knew it, and so did the court, and decided accordingly. One of the witnesses called in behalf of Mr. Newell was Warren Parrish.

Newell had no doubt but great things would be proven by Parrish. When the day of trial, however, came, Parrish was not forthcoming. Newell's counsel demanded an attachment to bring him forthwith, and accordingly Parrish was brought. But behold the disappointment! when Parrish was called, instead of fulfilling Newell's expectation, when asked by the lawyers, 'Do you know of any thing in the character or conduct of Mr. Smith, which is unworthy of his professions as a man of God?' the answer was, 'I do not.' The countenance of Newell fell; and if he had possessed one grain of human feeling, would have went off with shame; but of this there is about as much in him, as there is in other beasts. In giving the answer Parrish did, he has given the lie to all that he has said, both before and since; and his letter, that is now going the rounds in the Priest's papers, is an outrageous pack of lies, or else he took a false oath at Paynesville. Take it which way you will, and the Priests have but a feeble help-mate in Granny Parrish! The truth is, at the time Parrish was called on to give testimony, in Painesville, he had not got his nerves so strengthened, as to take a false oath, and though he could lie most insufferably, still, he had some fear about swearing lies. But no doubt if he were called upon now, he would swear lies as fast as tell them; since he denies all revelation, all angels, all spirits, and has taken the liar Sylvester Smith by the hand, and become his companion. Some time after Parrish had giv-

en his testimony at Painesville, he began again to rail. The church would bear it no longer, and cut him off. A short time after he was cut off, he plead with them to receive him back again, and in order to get back, he confessed all he had said to be false, asking forgiveness for it, and by much pleading and confession, and promises of reformation, was received back again. Thus, once under oath, and another, and another time voluntarily, for the sake of getting back into the church, he confessed himself, that all that he had said, and all that he had written, were falsehoods; for his letter that is going the rounds in the papers, is no more than a reiteration of what he had before declared, and denied himself. This is the poor, pitiful resort, then, of the Priests, in order to stop the progress of the truth. But this is not all concerning Mamma Parrish. The next business we find him in, is, robbing the Kirtland Bank of twenty-five thousand dollars at one time, and large sums at others. The managers had in the mean time appointed him as Cashier, and F. G. Williams as President, and they managed the institution with a *witness*. Parrish had stole the paper out of the institution, and went to buying Bogus and counterfeit coin with it, becoming a partner with the Tinker's Creek black-legs, and in company with Julius Granger, in buying different kinds of property with it, and devoting it to his own use, and soon entirely destroyed the institution. He was aided by his former associates to take his paper, and go and buy Bogus with it, from the Tinker's Creek black-legs, and on the way coming home, they would way-lay Parrish and his gang, and rob them, so they would loose the Bogus money at last. Parrish sold his horse and carriage for Bogus money, and behold when he came home and opened his box of Bogus, it was sand and stones. Parrish was somewhat chagrined at this, so he gets out a state's warrant, takes his coadjutor, Luke Johnson, and off to Tinker's Creek they go,—Johnson a constable; the pretended object was to take the man who had them, (the horse and carriage) one for stealing them, and the other as stolen property. Coming to the place where they were, Johnson takes after the man and drives him into a barn. Parrish in the mean time, takes the horse and carriage, and clears to Kirtland with it. And when Johnson had pretendedly tried to take the man, until he supposed Parrish had got off with the horse and carriage, he ceased the pursuit, and went home. For this, Parrish was taken by the Sheriff of Cuyahoga county, his hands bound behind his back, and held in custody until he paid two hundred dollars, and if he had not paid it, he would have stood a chance for the workhouse. Thus, O ye Priests, what a blessed company of associates you have got, to help you on in the work of persecution. You ought to rejoice greatly at the venerable addition which you have added to your numbers. No doubt they are men as much after your own hearts, as ever David was after the heart of God: and you, Mr. Sun-

derland in particular, you have, no doubt, in Warren Parrish, an helpmate after your own image, and your own likeness. Congratulate yourself greatly, for having obtained a man after your own heart to help you to lie and persecute. O ye Priests! but you are a heaven-born race! and that all the world may well know, by the company you keep; you have got Warren Parrish for an associate, a man notorious for lying, for adultery, for stealing, for swindling, and for villainy of all kinds, but for nothing else; are you not happily yoked together with believers, precisely of your own characters?—Surely you are, since it is company of your own choosing. For our parts we shall consider it an honor to be belied and persecuted by debauchees; in it we will rejoice as long as we have breath, knowing if these men speak well of us that we are not doing the will of God, for the friendship of such is enmity against God, and the friendship of God is enmity to such. And there, O ye Priests, we leave you with your holy company, until it shall be said to you all, ‘Depart ye workers of iniquity, into everlasting fire, prepared for the devil and his angels.’

There is another character, who has figured somewhat in the affairs of Granny Parrish—a Doctor W. A. Cowdery. This *poor, pitiful beggar* came to Kirtland a few years since, with a large family, nearly naked and destitute. It was really painful to see this pious Doctor’s (for such he professed to be) *rags flying*, when he walked the streets; he was taken in by us in this pitiful condition, and we put him into the printing office, and gave him enormous wages, not because he could earn it, or because we needed his service, but merely out of pity; we knew the man’s incompetency all the time, and his ignorance and inability to fill any place in the literary world, with credit to himself or his employers; but notwithstanding all this, out of pure compassion, we gave him a place, and afterwards hired him to edit the paper in that place, and gave him double as much as he could have gotten anywhere else. The subscribers, many at least, complained of his inability to edit the paper, and there was much dissatisfaction about it, but still we retained him in our employ merely that he might not have to be supported as a pauper. By our means he got himself and family decently clothed and got supplied with all the comforts of life, and it was nothing more nor less than supporting himself and family as paupers; for his services were actually not worth one cent to us, but on the contrary was an injury, the owners of the establishment could have done all the work which he did themselves, just as well without him as with him. In reality it was a piece of pauperism, but now reader, mark the sequel; it is a fact of public notoriety, that as soon as he found himself and family in the possession of decent apparel, he began to use all his influence to our injury, both in his sayings and doings. We have often heard it remarked by slave-holders, that

you should not make a negro equal with you, or he would try to walk over you; we have found the saying verified in this pious Doctor, for truly niggardly spirit manifested itself in all its meanness, even in his own writings, (and they were very mean at best). He threw out foul insinuations, which no man who has *one particle of noble feeling* would have condescended to, but such was the conduct of this *master of manners*; nor was this niggardly cause confined to himself, but his sons also were found engaged in the same mean business. His sons, in violation of every sacred obligation, were found among the number of Granny Parrish men, using all their influence, which however was nothing, but they were none the less guilty for that; for if it had been ever so great it would have been used to destroy the benefactors of their family from poverty and wretchedness.

One thing we have learned, that there are negroes who wear white skins, as well as those who wear black ones. Granny Parrish and a few others who acted as lackies, such as Martin Harris, Joseph Coe, Cyrus P. Smalling, etc., but they are so far beneath contempt, that a notice of them would be too great a sacrifice for a gentleman to make. Having said so much, we leave this hopeful company, in the new bond of union which they have formed with the Priests.

While they were held under restraint by the church, and had to behave with a degree of propriety, at least, the Priests manifested the greatest opposition to them; but no sooner were they excluded from the fellowship of the church, and gave loose to all kinds of abominations, swearing, lying, cheating, swindling, drinking, with every other species of debauchery, then the priests began to extol them to the heavens, for their piety and virtue, and make friends with them, and call them the finest fellows in the world. Is it any wonder, then, that we say of the priests of modern days, that they are of Satan's own making, and are of their father, the Devil? Nay, verily, nay, for no being but a scandalous sycophant and base hypocrite would say otherwise. Therefore, until we have more evidence than we have now, we shall always think, when we see men associating with scoundrels, that they themselves are scoundrels; and there we shall leave them for the present, firmly believing, that when the day of decision has come, we shall see all the priests who adhere to the sectarian religions of the day, with all their followers, without an exception, receive their portion with the Devil and his angels."

Search the annals of billingsgate, and where will you find a more accomplished blackguard than the writer of the foregoing has proved himself to be! Such a filthy, foul-mouthed production has never been made public, even through the most violent political prints in the country. Now, what man, no matter how bigoted, can believe that the author of such obscene slang can be the Prophet of the Almighty. It is said by some that Smith did not write it, but that it

is the production of Rigden. No matter—Smith, as editor, adopted its sentiments, and is responsible, unless it can be shown that it was published without his knowledge or design.

It may not be uninteresting to give some account of the persons spoken of in this production. Warren Parrish was one of the first seventy elders of the Mormon church. Leonard Rich, and Sylvester Smith, were two of the seven presidents of the seventy elders.—John F. Boynton, and Luke Johnson, were two of the twelve apostles. Stephen Burnett was an elder. Zerah Cole was one of the seventy elders. Frederick Williams, one of the presidency of the church. Martin Harris, a high priest, and a witness to the Book of Mormon. Cyrus Smalling, one of the seventy elders, and Doct. Warren A. Cowdery, a presiding high priest. Here then, by Smith's own showing, a great number of the highest officers of the church, selected by himself, were a pack of scoundrels. Is not this proof positive that the whole scheme of Mormonism is a system of rascality, when so many rascals have been chosen as leaders.

Now, by reference to the Mormon works, it will appear that the officers are chosen by revelation. See Book of Covenants, page 225. It is, therefore, to be remarked, that either "poor, pitiful beggars," "masters of meanness," and men in whom there was "not one particle of noble feeling," were chosen by the Almighty, to fill high and responsible stations, or else they became corrupt while living under the influence of Smith. Let the Mormons then answer: Did God select a pack of scoundrels—or did Joe Smith make them so? one of these two conclusions is inevitable; or else Smith is a liar and a slanderer.

Another instance of the spirit of Mormonism I extract from Parley Pratt's answer to L. Sunderland's remarks. It is in the form of a Prophetic curse, and reads thus:

"As Mr. L. Sunderland has lied concerning the the truth of heaven, (the Book of Mormon,) the fullness of the gospel; and has blasphemed against the word of God: except he speedily repent and acknowledge his lying and wickedness, and obey the message of eternal truth, which God has sent for the salvation of his people; God will smite him dumb, that he can no longer speak great swelling words against the Lord; and a trembling shall seize his nerves, that he shall not be able to write; and Zion's Watchman shall cease to be published abroad, and its lies shall no longer deceive the public; and he will wander a vagabond on the earth, until sudden destruction shall overtake him. And if Mr. L. Sunderland enquires when shall these things be, I reply, it is nigh thee, even at thy doors; and I say this in the name of Jesus Christ—amen.

"Out of the abundance of the heart the mouth speaketh," is a declaration of scripture, which of course, clearly enough shows where "cursing and bitterness" were to be found in abundance, and super-

cedes the necessity of commenting upon the spirit of the "curse." In addition to this, there is a desire to know how the utterer of this curse will deliver himself from the dilemma into which he has, for the purpose of venting his spleen, plunged himself. Will he say that he is not inspired? What then becomes of his loud sounding pretences, set forth in the "Voice of Warning"? Will he acknowledge himself mistaken? If in this, why not in other things? Now not one of the declarations in this curse has proved true—Sunderland still lives, and "Zion's Watchman" is still published, although "it was *even at the door*", several years since. Where then are Pratt's claims to character as a man of truth?

CHAPTER IX.

THE DESIGNS OF MORMONISM.

THE designs of Smith and his coadjutors, at the time of the first publication of the Book of Mormon, was, doubtlessly, nothing more than pecuniary aggrandisement. I do not believe, at that time, they expected that, so many could ever be duped to admit it true. When however, the delusion began to spread, the publishers saw the door opened not only for wealth, but also for extensive power; and their history throughout, shows that they have not been remiss in their efforts to acquire both. The extent of their desires, is now by no means limited, for their writings and actions show a design to pursue the same path, and attain the same end by the same means, as did Mahomet. The idea of a second Mahomet arising in the nineteenth century, may excite a smile; but when we consider the steps now taking by the Mormons to concentrate their numbers, and their ultimate design to unite themselves with the Indians, it will not be at all surprising, if scenes unheard of since the days of Feudalism, should soon here-enacted.

In the first place, Smith, by Proclamations and by revelations, has called all his followers to settle immediately around him. The last revelation on this subject, is published in the "Times and Seasons" dated June 1st., 1841, from which I extract the following, "Awake! O! Kings of the Earth! Come ye, O! Come ye, with your gold and your silver, to the help of my people, to the house of the Daughter of Zion, * * *. And again, verily I say unto you, let all my saints come from afar; and send ye swift messengers, yea, chosen messengers, and say unto them, come ye with all your gold, and your silver, and your precious stones, and with your antiquities," &c. They are further informed in the course of this revelation, that after sufficient time has been allowed to build a baptismal font at Nauvoo, their baptisms for the dead shall not be acceptable in other places. The object of Smith in all this, is evidently to collect all his followers into one place, and thus to concentrate all his power and enable him the better to secure wealth.

Those quotations and statements are introduced to show that they are concentrating all their energies at one point, and that they teach their proselytes that it is the will of God that they should thus concentrate themselves. In accordance with this, I wish to make a few remarks: First, it is a notorious fact that they (the Mormons,) are gathering from every part of the world, and all their teachers are instructed by revelation, to gather them together at Nauvoo. Secondly, they have obtained an act of the Legislature, organizing the 'Nauvoo Legion,' (which may be increased to an indefinite number,) have obtained arms of the Government, and are at this time more than one thousand strong, and increasing continually. Now, I ask, why all this gathering, so different from every other denomination, unless they have designs against the rights and liberties of others? Why are they using their best exertions for, and actually raising up a large, well drilled, well armed, standing army? There can be no religion in this, every one knows; and hence it follows, that they are not only contemplating, but actually preparing for, the execution of some murderous design. But as an illustration of what they intend to do, I make the following extracts from Rigdon's Oration, delivered at Far West, July 4th, 1838, and from their standard writings.

In his oration, Mr. Rigdon said: "We take God and all the holy Angels to witness this day, that we warn all men in the name of Jesus Christ, to come on us no more forever. The man, or the set of men, who attempts it, does it at the expense of their lives. And that mob that comes on us to disturb us; it shall be between us and them a war of *extermination*, for we will follow them, till the *last drop of their blood is spilled*, or else they will have to exterminate us: For we will carry the seat of *war* to their own *houses*, and their own *families*, and one party or the other shall be utterly destroyed. Remember, it then, all men. * * * No man shall be at liberty to come into our streets, to threaten us with mobs, for if he does, he shall atone for it before he leaves the place, neither shall he be at liberty to vilify and slander any of us, for suffer it we will not in this place. We therefore take all men to record this day, as did our fathers. And we pledge this day to one another, our fortunes, our lives, and our sacred honors, to be delivered from the persecutions which we have had to endure, for the last nine years, or nearly that. Neither will we indulge any man, or set of men, in instituting vexatious lawsuits against us, to cheat us out of our just rights; if they attempt it, we say wo be unto them. We this day, then, proclaim ourselves free, with a purpose and a determination, that can never be broken,—*No Never! No NEVER!! NO NEVER!!!*"

What gives this testimony the more importance, is this; it was uttered some time previous to the disturbance in Missouri, in which they were driven away, and hence shows conclusively, that Rigdon

and Co. expected a disturbance, which could only have arisen from an intention to act in such a manner, that the Missourians would not bear with them. But further:

Book of Covenants, page 191. "Wherefore I say unto you, that I have sent unto you mine everlasting *Covenants*, (namely, the Book of Mormon) even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth *shall bow to it*; and if not of themselves, *they shall come down*; for that which is now exalted of itself shall be laid low of power." Also, on page 76, "Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may: prepare ye, prepare ye, for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is sheathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh, that they who will not hear the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people." Also, on page 95, (perhaps it ought to be remarked here, that in all their revelations, and by all their declaimers, they represent themselves and Indians as the instruments by which these desolations are to be brought about) "Go ye forth, as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days; for with you, saith the Lord Almighty, I will rend their kingdoms." Also, page 117, "Wherefore, I have called upon the weak things of the world, those who are unlearned and despised, to thrash the nations by the power of my spirit; and their arm shall be my arm, and I will be their shield and their buckler, and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf; and by the fire of mine indignation will I preserve them."

Voice of Warning, by Parley P. Pratt, one of the Twelve Apostles, page 186, "The Government of the United States has been engaged, for upwards of seven years, in gathering the remnant of Joseph (the Indians) to the very place where they will finally build a New Jerusalem; a city of Zion; with the acquisition of the believing Gentiles, who will gather with them from all the nations of the earth; and this gathering is clearly predicted in the Book of Mormon, and other revelations; and the place before appointed, and the time set for its fulfilment; and except the Gentiles repent of all their abominations and embrace the same Covenant, (namely, the Book of Mormon) and come into the same place of gathering, they will soon be destroyed from off the face of the land: as it is written by Isaiah, 'the nation and kingdom that will not serve thee shall perish.

Yea, those nations shall be utterly wasted.'” It is further stated in the same work, that the Indians shall be gathered, and that they, in connection with the Mormons, shall be amongst the Gentiles, as “a young lion among the flock of sheep, *and none can deliver,*” and that the Gentiles (all anti-Mormons) shall be “as a thing long since passed away, and the remembrance of it almost gone from the earth.”

But to cap the climax, read the following: “All who will not hearken to the Book of Mormon, shall be cut off from among the people; and that too, in the day it comes forth to the Gentiles and is rejected by them.” And not only does this page set the time for the *overthrow of our Government, and all other Gentile Governments* on the AMERICAN CONTINENT, but the way and means of this *utter destruction* are clearly foretold; namely, the remnant of Jacob (or Indians) will go through among the Gentiles and *tear them in pieces* like a lion among the flocks of sheep. Their hand shall be lifted up upon their adversaries, and all their enemies shall *be cut off*. This destruction includes an utter overthrow, and desolation of all our cities, forts and strong-holds—an *entire annihilation of our race*, except such as embrace the Covenant, and are numbered with Israel!!! “And I will state, as a prophecy, that *there will not be an unbelieving Gentile on the face of this continent fifty years hence*; and if they are not greatly scourged and in a great measure overthrown within five or ten years from this date, (1838) then the Book of Mormon will have proved itself false.” This last quotation comes from Pratt’s “Mormonism Unveiled, or Truth Vindicated;” a work, by the way, so popular among them that it has already passed through several editions. Comment is unnecessary here; the fact stands proved, clearly and incontrovertibly proved, that they contemplate nothing less than the butchery! murder!! and entire annihilation!!! of all who will not subscribe to their ridiculous teachings. And what adds injury to insult is this: that they raise a long and loud cry of “PERSECUTION,” when people are only defending themselves against their unlawful aggressions. In conclusion, permit me to ask my countrymen whether they are prepared to allow these “wolves in sheep’s clothing” to impose upon them by the false cry of peace, when it is evident that they have only “religion on their tongues,” at the same time “holding a dagger in their hands, and murder in their hearts.”



A P P E N D I X .

EXTRACTS FROM A DOCUMENT

Showing the testimony given before the Judge of the Fifth Judicial Circuit of the State of Missouri, on the trial of Joseph Smith, jr., and others, for high treason, and other crimes against that State; published by order of the United States' Senate, on the occasion of an application made to Congress by the Mormon leaders, for a redress of grievances alleged to have been committed by the People of the State of Missouri.

[The following extracts, taken from the testimony of some of the the most important witnesses, on that occasion—such as tend to show most clearly, the object—the designs—and the spirit of Mormonism,—as exhibited in the conduct of the leaders, in the “Missouri War.” We regret that our space will not allow us to reprint the whole of that important testimony.]

Testimony of Dr. Sampson Avard, an officer and influential leader of the Danite Band.

Sampson Avard, a witness produced sworn, and examined on behalf of the State, deposes and saith: That about four months since a band, called the Daughters of Zion. (since called the Danite band) was formed of the members of the Mormon church, the original object of which was to drive from the county of Caldwell all those who dissented from the Mormon church; in which they succeeded admirably, and to the satisfaction of those concerned. I consider Joseph Smith, Jr., as the prime mover and organizer of this Danite band.

The officers of the band, according to their grades, were brought before him, at a school-house, together with Hiram Smith and Sidney Rigdon: the three composing the first presidency of the whole church. Joseph Smith, Jr., blessed them, and prophesied over them: declaring that they should be the means, in the hands of God, of bringing forth the millenal kingdom. It was stated by Jo-

seph Smith, Jr., that it was necessary this band should be bound together by a covenant, that those who revealed the secrets of the society should be put to death. The covenant taken by all the Danite band was as follows, to wit: They declared, holding up their right hands, "In the name of Jesus Christ, the Son of God, I do solemnly obligate myself ever to conceal, and never to reveal, the secret purposes of this society called the Daughters of Zion. Should I ever do the same, I hold my life as the forfeiture." The Prophet Joseph Smith Jr., together with his two counselors, (Hiram Smith and Sidney Rigdon were considered as the supreme head of the church; and the Danite band feel themselves as much bound to obey them, as to obey the Supreme God. Instruction was given by Joseph Smith, Jr., that if any of them should get into a difficulty, the rest should help him out; and that they should stand by each other, right or wrong. This instruction was given at a Danite meeting, in a public address. As for Joseph Smith Jr., and his two counselors, the witness does not know they ever took the Danite oath.

At the election last August, a report came to Far West that some of the brethren in Daviess county were killed. I called for twenty volunteers to accompany me to see into this matter. I went; and about one hundred and twenty Mormons accompanied me to *Adam on Diakmon*—Mr. Joseph Smith Jr., in company. When I arrived there, I found the report exaggerated. None were killed. We visited Mr. Adam Black—about 150 or 200 men of us armed. Joseph Smith was commander; and if Black had not signed the paper he did, it was the common understanding and belief that he would have shared the fate of the dissenters.

Joseph Smith, Jr., the Sunday before the late disturbances in Daviess, at a church meeting, gave notice that he wished the whole county collected on the next day (Monday) at Far West. He declared (on Sunday or Monday—I don't recollect which) that all who did not take up arms in defence of the Mormons of Daviess should be considered as Tories, and should take their exit from the country.

At the meeting on Monday, when persons met from all parts of the county of Caldwell, Joseph Smith, Jr., took the pulpit, and delivered an address, in which he said that we had been an injured people, driven violently from Jackson county; that we had appealed to the Governor, magistrates, judges, and even to the President of the United States, and there had been no redress for us; and that now a mob was about to destroy the rights of our brethren of Daviess county, and that it was high time that we should take measures to defend our own rights. In the address, he related an anecdote about a captain who applied to a Dutchman to purchase potatoes, who refused to sell. The captain then charged his company, several different times not to touch the Dutchman's potatoes. In the morning the Dutchman had not a potatoe left in his patch. This was in reference to touching no property in our expedition to Daviess county

that did not belong to us, but he told us that the children of God did not go to war at their own expense. A vote was taken whether the brethren should embody and go down to Daviess to attack the mob. This question was put by the prophet Joseph Smith, Jr., and passed unanimously with a few exceptions. Captains Patten and Brunson were appointed commanders of the Mormons, by Joseph Smith, Jr., to go to Daviess. He frequently called these men generals. I once had a command as an officer, but Joseph Smith Jr., removed me from it, and I asked him the reason, and he assigned that he had another office for me. Afterwards Mr. Rigdon told me I was to fill the office of surgeon, to attend to the sick and wounded. After we arrived at Diahmon, in Daviess, a council was held at night, composed of Joseph Smith Jr., George W. Robertson, Hiram Smith, Captains Patten and Brunson, Lyman Wight, President R. Cahoon, P. P. Pratt, and myself, and perhaps Mr. Hinkle. President Rigdon was not present. He remained at Far West; a correspondence was kept up between him and Joseph Smith, Jr. I heard Mr. Rigdon read one of the letters from Smith, which, as I remember, was about as follows: That he knew, from prophecy and from revelation of Jesus Christ, that the enemies of the kingdom were in their hands; and that they (the Morinon church) should succeed. Rigdon, on reading the letter, said it gave him great consolation to have such authority that the kingdom of God was rolling on. In the above referred to council, Mr. Smith spoke of the grievances we had suffered in Jackson, Clay, Kirtland, and other places declared that we must, in future, stand up for our rights as citizens of the United States, and as saints of the most high God; and that it was the will of God we should do so; that we should be free and independent, and that as the State of Missouri, and the United States would not protect us, It was high time that we should be up, as the saints of the most high God, and protect ourselves and take the kingdom. Lyman Wight, observed, that before the winter was over, he thought we would be in St. Louis, and take it. Smith charged them that they should be united in supporting each other. Smith said on some occasions, that one should chase a thousand, and two put ten thousand to flight; that he considered the United States rotten. He compared the Mormon church to the little stone spoken of by the Prophet Daniel; and the dissenters first, and the State next, was part of the image that should be destroyed by this little stone. The council was called on to vote the measures of Smith; which they did unanimously. On the next day Captain Patten (who was called by the prophet Captain Fернаught) took command of about one hundred armed men, and told them that he had a job for them to do, and that the work of the Lord was rolling on, and they must be united. He then led the troops to Gallatin, saying he was going to attack the mob there. He made a rush into Gallatin, dispersed the few men there, and took the goods out of Stolling's store, and carried them

to Diahmon, and I afterwards saw the storehouse on fire. When we returned to Diahmon, the goods were deposited in the Lord's storehouse, under the care of Bishop Vincent Knight. Orders were strictly given that all the goods should be deposited in the Lord's storehouse. No individuals were to appropriate anything to themselves until a general distribution should be made. Joseph Smith, jr., was at Adam on Diahmon, giving directions about things in general connected with the war. When Patten returned from Gallatin to Adam on Diahmon, the goods were divided or apportioned out among those engaged; and these affairs were conducted under the superintendence of the first presidency. A part of the goods were brought to Far West. On their arrival, under the care of Captain Fearnaught, President Rigdon shouted three hosannas to the victors. On the day Patten went to Gallatin, Colonel Wight went to Millport, as I understood. I saw a great many cattle, beds, furniture, &c., brought into our camp by the Mormons. After we returned to Far West, the troops were constantly kept in motion, and there was a council held at the house of President Rigdon, to determine who should be chiefs. * * * The object of the council was in furtherance of the scheme proposed in council in Daviess, referred to above. After this council, Fearnaught disputed as to the chief command of the Far West troops, and had a smart altercation about it with Hinkle, but Smith proposed that they agree to disagree, and go on for the good of the kingdom. The troops were kept together until the militia came out lately. There were five hundred to eight hundred men, as I should suppose, under arms. It was about the time that the militia came out lately to Far West, under General Lucas, that our Prophet assembled the troops together at Far West, into a hollow square, and addressed them, and stated to them that the kingdom of God should be set up, and should never fall; and for every one we lacked in number of those who came against us, the Lord would send angels, who would fight for us; and that we should be victorious. After the militia had been near Far West awhile, in an address, Smith said that those troops were militia, and that we were militia too, and both sides clever fellows; and he advised them to know nothing of what had happened; to say nothing; and to keep dark: that he, Smith, had forgotten more than he had ever known.

* * * Some months ago I received orders to destroy the paper concerning the Danite Society; which order was issued by the first presidency, and which paper, being the constitution for the government of the Danite Society, was in my custody, but which I did not destroy. It is now in General Clark's possession. I gave the paper up to General Clark after I was taken prisoner. I found it in my house, where I had previously deposited it, and believe it never had been in any person's possession after I first received it. This paper was taken into President Rigdon's house, and read to the prophet and his councillors, and was unanimously adopted by them.

as their rule and guide in future. After it was thus adopted, I was instructed by the council to destroy it, as, if it should be discovered it would be considered treasonable. This constitution, after it was approved by the first presidency, was read, article by article, to the Danite band, and unanimously adopted by them. This paper was drawn up about the time that the Danite band was formed. Since the drawing up of that paper against the dissenters, it was that this constitution of the Danite band was draughted; I have no minutes of the time, as we were directed not to keep written minutes; which constitution, above referred to, is as follows:

“Whereas, in all bodies laws are necessary for the permancy, safety, and well-being of society, we the members of the Society of the Daughters of Zion, do agree to regulate ourselves under such laws as in righteousness, shall be deemed necessary for the preservation of our holy religion, and of our most sacred rights, and the rights of our wives and children. But, to be explicit on the subject, it is especially our object to support and defend the rights conferred on us by our venerable sires, who purchased them with the pledges of their lives, their fortunes, and their sacred honors. And now to prove ourselves worthy of the liberty conferred on us by them, in the providence of God, we do agree to be governed by such laws as shall perpetuate these high privileges, of which we know ourselves to be the rightful possessors, and of which privileges wicked and designing men have tried to deprive us, by all manner of evil, and that purely in consequence of the tenacity we have manifested in the discharge of our duty towards our God, who had given us those rights and privileges, and a right, in common with others, to dwell on this land. But we, not having the privileges of others allowed unto us, have determined, like unto our fathers, to resist tyranny, whether it be in kings or in the people. It is all alike unto us. Our rights we must have, and our rights we shall have, in the name of Israel's God.

“ART. 1st. All power belongs originally and legitimately to the people, and they have a right to dispose of it as they shall deem fit; but, as it is inconvenient and impossible to convene the people in all cases, the legislative powers have been given by them, from time to time, into the hands of a representation composed of delegates from the people themselves. This is and has been the law, both in civil and religious bodies, and is the true principle.

“ART. 2d. The executive power shall be vested in the president of the whole church and his councillors.

“ART. 3d. The legislative powers shall reside in the president and his councillors together, and with the generals and colonels of the society. By them all laws shall be made regulating the society.

“ART. 4th. All offices shall be during life and good behaviour, or to be regulated by the law of God.

“ART. 5th. The society reserves the power of electing all its of-

fficers with the exception of the aids and clerks which the officers may need in their various stations. The nomination to go from the presidency to his second, and from the second to the third in rank, and so down through all the various grades. Each branch or department retains the power of electing its own particular officers.

"ART. 6th. Punishments shall be administered to the guilty, in accordance to the offence; and no member shall be punished without law, or by any others than those appointed by law for that purpose. The Legislature shall have power to make laws regulating punishments, as, in their judgments, shall be wisdom and righteousness.

"ART. 7th. There shall be a secretary, whose business it shall be to keep all the legislative records of the society, and also to keep a register of the names of every member of the society; also the rank of the officers. He shall also communicate the laws to the generals, as directed by laws made for the regulation of such business by the Legislature.

"ART. 8th. All officers shall be subject to the commands of the Captain General, given through the Secretary of War; and so all officers shall be subject to their superiors in rank, according to laws made for that purpose."

In connection with the grand scheme of the prophet, his preachers and apostles were instructed to preach to and instruct their followers (who are estimated in Europe and America at about 40,000) that it was their duty to come up to the State called Far West, and to possess the kingdom; that it was the will of God they should do so; and that the Lord would give them power to possess the kingdom. There was another writing drawn up in June last, which had for its object to get rid of the dissenters, and which had the desired effect; (this is the paper drawn up against the dissenters, referred to by the witness.) Since that time, and since the introduction of the scheme of the prophet made known in the above constitution, I have [heard] the prophet say that it was a fortunate thing that we got rid of the dissenters, as they would have endangered the rolling on of the kingdom of God as introduced, and to be carried into effect, by the Danite band; that they, the dissenters, were great obstacles in the way; and that unless they were removed, the aforesaid kingdom could not roll on. This paper against the dissenters was draughted by Sidney Rigdon, and is as follows:

"FAR WEST, June, 1838.

"To Oliver Cowdrey, David Whitmer, John Whitmer, William W. Phelps, and Lyman E. Johnson, greeting:

"Whereas the citizens of Caldwell county have borne with the abuse received from you at different times, and on different occasions until it is no longer to be endured; neither will they endure it any longer, having exhausted all the patience they have, and conceive that to bear any longer is a vice instead of a virtue. We have borne long, and suffered incredibly; but we will neither bear nor suffer

any longer; and the decree has gone forth from our hearts, and shall not return to us void. Neither think, gentlemen, that in so saying, we are trifling with either you or ourselves; for we are not. There are no threats from you—no fear of losing our lives by you, or any thing you can say or do, will restrain us; for out of the county you shall go, and no power shall save you. And you shall have three days after you receive this communication to you, including twenty-four hours in each day, for you to depart with your families peaceably; which you may do undisturbed by any person; but in that time, if you do not depart, we will use the means in our power to cause you to depart; for go you shall. We will have no more promises to reform, as you have already done, and in every instance violated your promise, and regarded not the covenant which you had made, but put both it and us at defiance. We have solemnly warned you, and that in the most determined manner, that if you did not cease that course of wanton abuse of the citizens of this county, that vengeance would overtake you sooner or later, and that when it did come it would be as furious as the mountain torrent, and as terrible as the beating tempest; but you have affected to despise our warnings, and pass them off with a sneer, or a grin or a threat, and pursued your former course; and vengeance sleepeth not, neither does it slumber; and unless you heed us this time, and attend to our request, it will overtake you at an hour when you do not expect, and at a day when you do not look for it; and for you there shall be no escape; for there is but one decree for you, which is depart, depart or a more fatal calamity shall befall you.

The whole of this article is too lengthy for insertion. It reminds the dissenters, that "Oliver Cowdery, David Whitmer, and Lyman E. Johnson, united with a gang of counterfeiters, thieves, liars, and blacklegs of the deepest dye, to deceive, cheat, and defraud the saints out of their property, by every art and stratagem, which wickedness could invent; using the influence of the vilest persecutions, to bring vexatious lawsuits, villainous persecutions, and even stealing not excepted. In the midst of this career, for fear the saints would seek redress at their hands, they breathed out threatenings of mobs, and actually made attempts with their gang to bring mobs upon them." This paper was signed by 84 Mormons. It will be recollected that Oliver Cowdery, David Whitmer, and Martin Harris, are the three witnesses who signed the first certificate attached to the Book of Mormon! *Prima facie*, what must be thought of a man who would select "counterfeiters," "blacklegs," "thieves," and "liars," for witnesses.!

About the time the dissenters fled, President Rigdon preached a sermon from the text, "Ye are the salt of the earth; but if the salt hath lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and trodden under foot of men"—commonly called the salt sermon; in which the dissenters were called the salt that had lost its savor, and that they should be trampled upon and driven out by the saints; which was well understood by the Danites to be a part of their duty to do.

Testimony of Wyatt Cravens.

Wyatt Cravens, a witness, produced, sworn and examined for the State, deposeth and saith: He was one in Captain Bogart's company and was present in the fight with the Mormons the 25th October last, about day break, in Ray county. Parly P. Pratt and Captain Patten appeared in command of the company that made an attack upon us. We were lying in camp when we heard them coming.— We got up, and prepared for battle. The Mormons came within about sixty yards of us, and formed the line of battle. They approached in a body, numbering, as near as I could guess, about 150, armed with guns, swords, and pistols, to within about forty yards of us, when the firing commenced by both parties about the same time: I can't say which side fired first. I was taken prisoner by the Mormons.

Seven men came out, and I was placed under their guard, and told by Wight that they would escort me off, and let me go about my business. We started back, and, after getting near a field, the captain of the guard and one of them, rode off, ahead, saying they saw some one. Shortly after the captain returned alone. He declared that I should be guarded no further, and pointed out the path I should take, which led around the fence. I then thought the man who had not returned had been placed round the fence to kill me; but I was determined to do the best I could to make my escape. In passing on, I discovered my direction would lead me to where I thought the man was placed, and I took off to the right, and immediately I was ordered to stop by some person, whom I recognised to be the man of the guard who left with the captain of the guard, and did not return. I fled, and turned my head to look, and saw the man with his gun in a shooting position; and shortly after, while running, I was shot by him; and made my way to Ray county.

Testimony of John Cleminson, Clerk of the Circuit Court of Caldwell County.

John Cleminson, a witness, produced, sworn, and examined, in behalf of the State, deposeth and saith: Sometime in June I attended two or three of the Danite meetings; and it was taught there, as a part of the duty of the band, that they should support the presidency in all their designs, right or wrong; that whatever they said

was to be obeyed, and whoever opposed the presidency in what they said, or desired done, should be expelled from the county, or have their lives taken. The three composing the presidency *was* at one of those meetings, and to satisfy the people, Dr. Avard called on Joseph Smith, Jr., who gave them a pledge, that if they led them into a difficulty he would give them his head for a foot-ball, that it was the will of God these things should be so. The teacher and active agent of the society was Dr. Avard, and his teachings were approved of by the presidency. Dr. Avard further taught, as a part of their obligation, that if any one betrayed the secret designs of the society, *they* should be killed and laid aside, and nothing said about it.

I heard Sidney Rigdon's sermon, commonly called the "salt sermon," and its purport and design was about as other witnesses have stated before me. When process was filed against Joseph Smith, and others, in my office as clerk of Caldwell circuit court, for trespass, Joseph Smith, jr., told me not to issue that writ; that he did not intend to submit to it; and that it was a vexatious thing, and I had a right to judge whether a suit was vexatious or not, and that he would see me out in it. Hiram Smith, (who was not a defendant in that suit,) also joined him in this promise, if I would not issue the writ. This was previous to the last term of the Caldwell circuit court. I considered myself not as a proper judge as to whether it was a vexatious suit or not. Joseph Smith, jr., said it was a vexatious thing, and that he would not suffer it to be issued; and I felt myself intimidated and in danger, if I issued it, knowing the regulations of the Danite band.

On the Monday prior to the last Daviess expedition, I heard Mr. Rigdon say that those who had heretofore been backward in taking up arms in defending themselves, ought to, or should, be put upon their horses, with bayonets and pitchforks; and Smith said, forced into the front of the battle; and that the property of those who would not go into the war should be consecrated to the use of those who did. Mr. Smith said their beef, corn, and potatoes, they would take.

When we first went to Daviess, I understood the object to be to drive out the mob, if one should be collected there; but when we got there we found none. I then learned the object was, from those who were actively engaged in the matter, to drive out all the citizens of Daviess* and get possession of their property. It was understood that they burnt Mormon houses, as well as the houses of other citizens. The burning of the Mormon houses was to bring the Mormons into Diahmon, as I understood it. It was said by some that the Mormons were burning their own houses, and, by others, that the mob were burning them; and so much was said about it, that I did not know when I got the truth. I heard Demick B. Huntington one of the Mormon troops, say that the Missourians at Gallatin, had

taken the goods out of Stolling's store, and piled them up and set fire to the storehouse, and had gone off for wagons to haul off the goods; but that our wagons had got there first, and had hauled them off. I understood that the goods were deposited with the bishop of the church at Diahmon, as consecrated property to the church. A great deal of other property was brought into the Mormon camps; but [I do not] know where it came from, but understood it to be consecrated property. It was frequently observed among the troops, that the time had come when the riches of the gentiles should be consecrated to the Saints.

Testimony of Reed Peck.

Reed Peck, a witness produced, sworn, and examined, on behalf of the State, deposes and saith:

A short time after Cowdery and the Whitmers left Far West, (some time in June,) George W. Robinson and Philo Dibble invited me to a Danite meeting. I went; and the only speaker was Dr. Avar, who explained the object of the meeting, and said that its object was, that we might be perfectly organized to defend ourselves against mobs; that we were all to be governed by the presidency, and do whatever they required, and uphold them; that we were not to judge for ourselves whether it were right or wrong; that God had raised up a prophet who would judge for us; and that it was proper we should stand by each other in all cases—and he gave us an example: If we found one of the Danites in a difficulty, in Ray or Clay for instance, we should rescue him, if we had to do with his adversary as Moses did with the Egyptian—put him in the sand.—It made no difference whether the Danite was to blame, or not; they would pack to Far West, and there be taken care of. The question was asked, whether it would extend to a legal process? Avar answered, not. The Danite oath was administered to about 30 or 40 persons at this meeting. Philo Dibble told me who the head officers of the Danite band were: that George W. Robertson was colonel, that he (Dibble) was lieutenant colonel, and Seymour Brunson major, and that I was chosen adjutant. After that, I had a talk with George W. Robertson and Philo Dibble together, in which I was informed who the officers were, as above; and further, that Jared Carter was general of the band, Cornelius P. Lott major general, and Sampson Avar brigadier general. This is as I recollect it. Dr. Avar, in speaking to the society, remarked, that it would be impossible for the presidency to explain their views and wishes to the head officers, and they to the members of the society. I was present at one meeting when the officers of the society were presented and introduced to the presidency, each officer receiving a blessing from them. Avar stated that he had procured the Presidency to come there, to show the society that what he had been doing was according to their direction or will; and while there, the

presidency approved of Avard's course in the society. Dr. Avard, however, did not explain to the presidency what his teaching had been in the society.

I heard Avard, on one occasion, say that the Danites were to consecrate their surplus property, and to come in by tens to do so; and if they lied about it—he said Peter killed Ananias and Sapphira, and that would be an example for us. When appointed adjutant of the Danite band, as referred to above, I did not think proper to object openly, though I determined within myself not to act; and the lists and other papers brought to me for recording, I threw aside and made no record of.

On the day before the last expedition to Daviess, I heard Joseph Smith, jr., in a speech, say, in reference to stealing, that in a general way he did not approve of it; but that, on one occasion, our Savior and his disciples stole corn in passing through the corn-fields, for the reason that they could not otherwise procure anything to eat. He told an anecdote of a Dutchman's potatoes, and said, in substance, that a colonel or captain was quartered near a Dutchman, from whom he wished to purchase some potatoes, who refused to sell them. The officer then charged his men not to be caught stealing the Dutchman's potatoes; but next morning he found his potatoes all dug. I think it was in reference to the expedition to Daviess, and that they had been compelled to go out there so often that the people there ought to bear the expense.

Such men as would oppose things undertaken as being unlawful, and such as they feared was a violation of the law, I have heard Smith and Rigdon, in their public addresses, denominate "O don't men." These I understood to be those who were denominated also dissenters; and in reference to men who were hanging back, and did not wish to engage in their expeditions, they were called traitors; and referring to such, as I understood, Mr. Rigdon proposed that blood should first begin to flow in the streets of Far West; but his proposition did not carry. The proposition was then made, and carried unanimously, that those who thus hung back should be pitched upon their horses and made to go, and placed in front of the army. All the above occurred in Far West, the day before the last expedition to Daviess. * * *

When the troops arrived at Diahmon, they were divided into companies of 20, 40, 50, &c., just as they might be called for. Those companies were sent out in different parts of the country, as I saw them thus occasionally going out and coming in. I saw a company of about fifty, called a fur company, come once. Some had one thing, and some another; one I saw with a feather bed; another had some spun yarn. I understood from some of those who were bringing property, that they were to take it to the bishop's store, and deposit it; and if they failed to do so, it would be considered stealing.

As the property was brought in, there was a general shout of

hurrah, and waving of hats, by those in camp. I heard Demick Huntington, one of the troops, tell in camp that the mob had burnt the storehouse in Gallatin, but that the Mormons had hauled off the goods; and also, that the mob were burning some Mormon houses. I looked at him as though I did not believe it, and he stooped down to me (being on his horse,) and whispered to me that it was Captain Brunson who had gone with twenty men to the Grindstone fork, who was burning those houses. The goods taken in Gallatin were generally understood in camp to have been deposited with the bishop, as consecrated property. * * *

I think it was the last of June, or first of July, that I heard Dr. Avard say that he had just returned from a council with the presidency, in which council Jared Carter was broken of his office by Captain Gene, of the Danite band, for having spoken against Sidney Rigdon, one of the presidency: it being a regulation of that society, that no one should speak against them, or hear any one else do it, with impunity. In that council, Avard said, an arrangement was made to dispose of the dissenters, to wit: that all the head officers of the Danite band should have a list of the dissenters, both here and in Kirtland; "And," said he, "I will tell you how I will do them: when I meet with one damning the presidency, I can damn them as well as he; and if he wanted to drink, he would get a bowl of brandy, and get him half drunk, and, taking him by the arm, he would take him to the woods or brush, and said he would be into their guts in a minute, and put them under the sod." He gave this as an example of the way they should be disposed of. The only motive for getting rid of the dissenters in this way, as far as I ever learned, was, that if they remained among the Mormons, they would introduce a class there, that would ultimately endanger their lives, and destroy the church; and if they were suffered to go out from among them, they would be telling lies on them in the surrounding country. * * *

Testimony of William W. Phelps, a Post Master in the County of Caldwell.

William W. Phelps, a witness on the part of the State, produced, sworn, and examined, deposed and saith: That, as early as April last, at a meeting in Far West of eight or twelve persons, Mr. Rigdon arose, and made an address to them, in which he spoke of having borne persecutions, and law-suits, and other privations, and did not intend to bear them any longer; that they meant to resist the law, and, if a sheriff came after them with writs, they would kill him; and, if any body opposed them, they would take off their heads.—George W. Harris, who was present, observed, You mean the head of their influence, I suppose? Rigdon answered, he meant that lump of flesh and bones called the skull, or scalp. Joseph Smith, jr., followed Mr. Rigdon, approving his sentiments, and said that was

what they intended to do. Both, in their remarks, observed, that they meant to have the words of the presidency to be as good and undisputed as the words of God; and that no one should speak against what they said. Hiram Smith was not in Far West at this time, and [I] think he was not in the county. Some time in June, steps were taken to get myself and others out of the county of Caldwell, and efforts were made to get the post office from me, (being post master,) by a demand for it. I explained the law, which seemed satisfactory, and it was given up. I then informed the second presidency of the church, by letter, that I was willing to do any thing that was right, and, if I had wronged any man, I would make satisfaction. I was then notified to attend a meeting. Sidney Rigdon, in an address, again brought up the subject of the post office. I told them if public opinion said I should give it up, I would do so; but they [would] have to await the decision of the post master general; which they agreed to do, with the understanding that a committee of three should inspect the letters written and sent by me, as well as those received by me. This committee, however, never made their appearance. After my case was disposed of, another man's was taken up; he attempted to speak in his defence, and said he was a republican. Several rushed up towards him, and stopped him, telling him if he had any thing to say in favor of the presidency, he might say it, and that was their republicanism. Joseph Smith, jr., Sidney Rigdon, and Hiram Smith, who compose the first presidency were there. It was observed in the meeting, that, if any person spoke against the presidency, they would hand him over to the hands of the Brother of Gideon. I knew not, at the time, who or what it meant. Shortly after that I was at another meeting, where they were trying several—the first presidency being present; Sidney Rigdon was chief spokesman. The object of the meeting seemed to be, to make persons confess, and repent of their sins to God and the presidency; and arraigned them for giving false accounts of their money and effects they had on hand; and they said, whenever they found one guilty of these things, they were to be handed over to the Brother of Gideon. Several were found guilty, and handed over, as they said. I yet did not know what was meant by this expression, "the Brother of Gideon." Not a great while after this, secret or private meetings were held; I endeavoured to find out what they were; and I learned from John Corrill and others, that they were forming a secret society called Danites, formerly called the Brother of Gideon. In the meeting above referred to, in which I was present, one man arose to defend himself; and he was ordered to leave the house, but commenced to speak; Avard then said, "Where are my ten men?" Thirty or more men arose up; Whereupon the man said he would leave the house. At this meeting I agreed to conform to the rules of the church in all things, knowing I had a good deal of property in the county, and, if I went off, I should be

[obliged] to leave it. For some time before and after this meeting, an armed guard was kept in town and one of them at my house, during the night, as I supposed, to watch my person. In the fore part of July, I being one of the justices of the county court, was forbid by Joseph Smith, jr., from issuing any process against him. I learned from the clerk of the circuit court that declarations had been filed against Smith, Rigdon, and others, by Johnston; and, in reference to that case, Smith told Cleminson, the clerk, that he should not issue a writ against him. I observed to Mr. Smith that there was a legal objection to issuing it; that the cost (meaning the clerk's fee) had not been paid. Smith replied, he did not care for that; he did not intend to have any writ issued against him in the county.— These things, together with many others, alarmed me for the situation of our county; and, at our next circuit court, I mentioned these things to the judge and several members of the bar. A few days before the 4th day of July last, I heard D. W. Patten, (known by the fictitious name of Captain Fearnaught) say that Rigdon was writing a declaration, to declare the church independent. I remarked to him, I thought such a thing treasonable—to set up a government within a Government. Demick Huntington, and some others, made about the same remark. Sidney Rigdon's 4th of July oration was the declaration referred to. Along through the summer and fall a storm appeared to be gathering; and, from time to time, I went out into Ray and Clay counties; saw and conversed with many gentlemen on the subject, who always assured me that they would use every exertion, that the law should be enforced; and I repeatedly made these things known in Caldwell county, and that there was no disposition among the people to raise mobs against them from these counties. I never was invited, nor did I attend any of their secret meetings. I was at the meeting the Monday before the last expedition to Daviess, having learned that steps would be taken there which might affect me. At this meeting the presidency, together with many others, were there, to the number of perhaps 200 or 300, or more. Joseph Smith, jr., I think it was, who addressed the meeting, and said, in substance, that then they were about to go to war in Daviess county; that those persons who had not turned out their property should be taken to maintain the war. This was by formal resolution, and was not objected to by any present. A motion was then made by Sidney Rigdon, that the blood of those who were thus backward should first be spilled in the streets of Far West; a few said, Amen to this. But immediately Mr. Joseph Smith, jr., before Rigdon's motion was put, rose and moved that they be taken out into Daviess county, and if they came to battle, they should be put on their horses with bayonets and pitchforks, and put in front: this passed without a dissenting voice. There was a short [speech] made then, by Joseph Smith, jr., about carrying on the war; in which he said it was necessary to have something to live on; and, when they

went out to war, it was necessary to take spoils to live on. This was in reference to the dissenters, as well as to the people of Daviess, where they were going. In this speech he told the anecdote of the Dutchman's potatoes.

Finding I should have to go out, and not wishing to be put in front of the battle, I sought a situation, and went out with my wagon.— This was the expedition in which Gallatin and Millport were burnt. I went on to Diahmon a few days after the Mormon troops had gone out. I went to the tavern, late at night, where I found Joseph Smith, jr., Hiram Smith, and others. I informed J. Smith that the Clay troops had returned home, some 40 or fifty in number; but told him that General Parks was in Far West, and his troops just behind.

There was a conversation among them as to what they would [do;] and they came to the conclusion to send down to Lyman Wight, at his house, for him to send an express to General Parks that his troops were not needed. Some time before day I awoke, and found Lyman Wight and Captain Fearnought in the house; he said he had sent the express to General Parks, informing him that his militia was not needed. Wight asked J. Smith, twice, if he had come to the point now to resist the law; that he wanted this matter now distinctly understood. He said he had succeeded in smoothing the matter over with Judge King, when he was out, and that he defied the United States to take him, but that he had submitted to be taken because he (Smith) had done so. This was in reference to the examination for the offence for which he and Smith had been brought before Judge King in Daviess. Smith replied the time had come when he should resist all law. In the fore part of the night after my arrival, I heard a good deal of conversation about drawing out the mob from Daviess. I heard J. Smith remark, there was a store at Gallatin, and a grocery at Millport; and in the morning after the conversation between Smith and Wight about resisting the law, a plan of operations was agreed on, which was, that Captain Fearnought, who was present, should take a company of one hundred men, or more, and go to Gallatin, and take it that day; to take the goods out of the store in Gallatin, bring them to Diahmon, and burn the store. Lyman Wight was to take a company and go to Millport on the same day; and Seymour Brunson was to take a company and go to the Grindstone fork on the same day. This arrangement was made in the house, before day, while I was lying on the floor. When I arose in the morning, some of the companies were gone; but I saw Lyman Wight parade a horse company, and start off with it towards Millport. I also [saw] a foot company the same day go off.

On the same day, in the evening, I saw both these companies return; the foot company had some plunder, which appeared to be beds and bed-clothes, &c. They passed on towards the bishop's store, but I know not what they did with the plunder. I remained in the camps one day and two nights at Diahmon, when I returned to Far

West. The night before I started to Far West, an express was sent from Joseph Smith and Lyman Wight's to Rigdon, at Far West; but what was the contents of the express I know not. When I returned to Far West, I had a message in reference to having wood and provisions provided for the families of those persons living in Far West, who were in Daviess; and for the purpose of giving that information, I was invited to a school house, where it was said the people had assembled. I went there and was admitted. The men being paraded before the door when I arrived, in number about 40 or 50. It was remarked, that these were true men; and we all marched into the house. A guard was placed around the house, and one at the door.

Mr. Rigdon then commenced making covenants, with uplifted hands. The first was, that, if any man attempted to move out of the county, or pack their things for that purpose, that any man in the house, seeing this, without saying any thing to any other person, should kill him, and haul him aside into the brush; and that all the burial he should have should be in a turkey buzzard's guts, so that nothing should be left but his bones. That measure was carried in the form of a covenant, with uplifted hands. After the vote had passed, he said, Now see if any one dare vote against it, and called for the negative vote; and there was none. The next covenant, that, if any person from the surrounding country came into their town, talking about—no aids who he might be—any one of that meeting should kill him, and throw him aside into the brush.—This passed in a manner as the above had passed. The third covenant was, 'conceal all things.' Mr. Rigdon then observed, that the kingdom of heaven had no secrets; that yesterday a man had slipped his wind, and was dragged into the hazel brush, and said he 'the man who lips it shall die.'

ERRATA.

On page 22, for 'Prophet Edgar,' read 'Prophet Ezekiel.'

On the same page, for 'Voice of Warning' read 'Mormonism Unveiled.'