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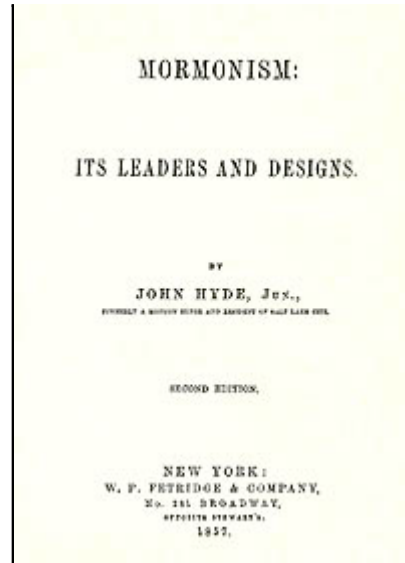
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**John Hyde's**

***Mormonism,  
Its Leaders...***

**(NYC, W. P. Fetridge, 1857)**

(part 3 of 4)



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## CHAPTER V.

## EDUCATION.

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THE moral and mental health of a community can safely be predicated from their system of education. The physical system is relaxed or invigorated according to the nature of the food we eat, and so, also, the mental system relies on its aliments for present power and future hope. On the education of the boys of to-day depends the nature of the men of to-morrow. Thinking men discover principles of nature, working men apply them to the purposes of art. Brigham Young keeps the people of Salt Lake, as before remarked, constantly at work. He aims at making them *working* men and women, and has succeeded. In the attention bestowed on physical education, the mental and moral training is neglected. It is true that outside of Utah they boast, and in Utah they *talk*, of the school systems. Orson Pratt, in a sermon delivered at

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Salt Lake Tabernacle, February 10, 1856, very aptly remarked on this subject:

"Have we had a high school here? Not in this Valley. But, says one, we have had a parent school, and that is what we consider a high school. Yes, we have had a great many things in name, but mere name is not what is wanted. We have had a university *in name, but as yet we have had no such university.*

"Have we colleges? I believe none, even in name. Have we had academies? I believe not. If we have, they have been very inferior to those in the eastern States. Go to the schools in the New England States and see the order that is kept in them, see the improvement of the youth who are taught in them, and then come back to our common schools and you will see that the common schools of the East will far surpass any that we have yet had in our Territory." -- *Deseret News*, May 14, 1856.

The "authorities" at Salt Lake send out reports of university boards, literary and scientific institutes, etc.; dub men with names of offices, and send regents, professors, lecturers, etc., out into the world; but, as Pratt himself is forced to acknowledge, they are only *names*.

Their system of education is eminently practical, but, unfortunately, any thing but eminently beneficial. They have in Salt Lake City, nineteen school-houses, one in each ward. It is only during the three winter months, however, that a boys' school is ever attempted to be kept. During the other nine months, at three or four of their school-houses, they have endeavored to employ a female teacher, who has great difficulty in obtaining a class of little children, some being too

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poor to afford to send their children; some being too idle to get them ready; some being too careless whether they go or not, and the generality regarding it as only one mode of *getting their children out of the way!* No respect is felt for a school-teacher; he can only obtain a small salary; experiences the greatest difficulty in procuring it after it becomes due; is forced to take as "pay," the poorest and commonest articles, at the most exorbitant prices, often obliged to take "trade" he does not need at all, and rely on bartering with it for some other commodity that he may require, or perhaps trade off again, and even after all this "trucking and trading" can never obtain more than one half

or two thirds his due. This is so well known in Utah that it has become a common expression when a man can get no other employment, "O you had better turn school-teacher!" or when a debt is extremely bad, and its recovery almost hopeless, "O it is just like a school debt." From these reasons, men who could at all teach, never attempt it, unless compelled by poverty, and, as generally, if they be sufficiently intelligent to teach, they are sufficiently intelligent to obtain some other livelihood, consequently Mormon school-teachers are usually very ignorant themselves.

The boys' schools continuing only for three months, with an interval of nine months, they return to their schools in the winter nearly as ignorant as when they left the preceding spring. All the work of education has to be nearly recommenced under a different tutor, each one having his own peculiar style of instruction, and very peculiar those styles are too; confidence has to be established, obedience exacted, and

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attention enforced, and the struggle between the large scholars and their teachers frequently ends in the triumph of the former and in the grieved feelings of the disgusted and insulted teacher, who often resigns before his term of three months has expired, and reproaches himself with the folly of attempting to "teach a school."

In most instances these men would be the most efficient; men of some sense and of some sensibility, who are neither boxers nor wrestlers, and who value their own dignity too highly to fight with their pupils, and prove their superiority *vi et armis*. I could mention names of wards in which such exhibitions have occurred. Mr. Pugh, who for many years was the principal of a large academy in Shropshire, England, heard, believed, and embraced Mormonism; emigrated to Salt Lake with his family in 1853; and was persuaded to accept the teachership of the fourteenth ward

school, the best and largest in the city. The trustees promised him a salary of \$50 per month, where provisions are dearer than in California! When his three months' term had expired, he wasted as much time in trying to collect the sums due from the parents of each scholar, and in 1856 had not been able to obtain more than two thirds of the amount. The same winter, the trustees of the thirteenth ward, the wealthiest in Utah, refused to pay over \$30 per month to their teacher, and Brigham eventually discharged a clerk from his office, Mr. Corey, in order to compel him to teach the school, because Corey was qualified, and Brigham wanted to send his children there! In the winter of 1852-'53, a Mr. E. B. Kelsey endeavored to establish a superior kind of a school.

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Among other pupils were the children of the Presidents. One of Brigham's sons was very unruly, and refused obedience. Kindness being inadequate, Mr. Kelsey tried the ferule, intending to compel the submission he could not induce. The boy left the school and complained. Instead of sustaining the tutor in his authority, J. M. Grant, on a Sabbath forenoon, before several thousand persons, laid down this singular doctrine: "Some children are bass-wood and may be bent, but these are hickory saplings, and they can't be bent or whipped into submission." Protected by the "authorities" in their insubordination, the result was inevitable. Mr. Kelsey threw up his school and wisely turned farmer. In the winter of 1854-'55, W. Eddington, a school-teacher from Portsmouth, England, attempted to establish a similar institution. He was nearly reduced to starvation, as, having no assistance, he had to be at the school-house. If he attended the school, he had no time to collect his fees; if he neglected school, they refused to pay; if he sent an agent, they either ignored the debt or plead a hundred excuses. From instructing the young he turned to be a small peddler in every thing, on the principle of universal barter. The consequences are unmistakable. Those who could teach, will not. Those who attempt to teach, can not!

The young, therefore, do the best they know how, and that is always the very worst possible.

There is yet another drawback on schools. The Mormons love dancing. Almost every third man is a fiddler, and every one must learn to dance. This is old, too, for Smith used to delight some beer-shop loafers at Nauvoo with scraping on catgut. A fiddling Prophet! School-houses occupied by the

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classes during the day, are turned into dancing academies in the evening. There are many who can afford only to pay one tutor. Their children *ought* to learn to read, but they *must* learn to dance. The children themselves urge this view very strenuously. The dancing-master must be paid in advance, and either the day-school is neglected, or else the teacher is defrauded of his remuneration. In the winter of 1854-'55, there were dancing-schools in almost every one of the nineteen school-houses, and necessarily so much more attention to dancing involved so much less attention to study. Just-so much less education, and just so much more injury.

Many abortive attempts have been made to institute an evening adult school. Every such endeavor has been discontinued after a few evenings, with the gloomy announcement that receipts did not pay for fuel and candles. The instigators of the effort have been forced to turn to other occupations in order to maintain themselves from hunger and destitution. Many a sigh and groan have been breathed over the spade-handle and ax-helve by blister-handed men; who, had their talents been employed and encouraged, would have benefited the Mormon community. Many of the people express satisfaction in seeing these "better-dressed fellers" obliged to "nigger it" as well as themselves; and some of them will come and slap such on the shoulder; laugh at their awkwardness, while they say encouragingly, "Wall, bruther, ye're gwine through the mill now, for sarten-ye're a cummin down from yer high

horse to be one on us; ye'll soon be perfec' now!" This is by no means a rare occurrence.

But what is the conduct of the "authorities" in this respect.

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They ought not to be accounted responsible for the many foolish things said or done, especially considering the many foolish things of their own they have to answer for.

Brigham is a very ignorant man. By his position as Prophet and President, he considers himself the only proper person to commence any work, originate any principle, and turn on the "gas" for the listening multitude. For another to assume this privilege, is to usurp his prerogative, and that is to illumine his ire, and to awaken his power of prophetic rebuke. One Sunday afternoon, in the Bowery of Salt Lake, before 3000 persons, during the summer of 1855, O. Pratt was addressing the people on the necessity of studying from books. Said he,

"Suppose that you and I were deprived of all books, and that we had faith to get revelation, and no disposition to understand that which has been sought out, understood, and recorded in books, what would be our condition? It would require an indefinite period in which to make any great progress in the knowledge that is even now extant."

Brigham arose, his dignity hurt, his temper ruffled; and he administered to Pratt, the presumptuous offender, the most outrageous tongue-lashing I ever conceived of. He said,

"The professor has told you that there are many books in the world, and I tell you there are many people in the world; he says there is something in all these books; I say each one of these persons has a name; he says it would do you good to learn that something, and I say it would do you just as much good to learn these somebodies' names. Were I to live to the age of Methlusaleh, and every hour of my life learn something new out of some one of these books, and

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every particle I had acquired, five minutes' revelation would teach me more truth and more right than all this pack of nonsense that I should have packed into my unlucky brains."

Orson Pratt hung his head, while the very faithful exulted in this defeat of Brigham's favorite antagonist. This celebrated speech was much talked of by the people. It was thought best not to publish it, however, and as it had irritated the public mind, and weakened rather than increased Brigham's influence, he, on the following Sunday morning, paid Professor Pratt a high compliment, and called on him to deliver "*a lecture on astronomy*," instead of preach a sermon; which accordingly O. Pratt did. Some extolled Brigham's magnanimity; others slyly laughed at his astuteness; and a very few made a memorandum in their journals of the event, and asked, What next?

Brigham is the model and standard of every thing. It is thought that as the keys of the kingdom give all knowledge, to require any knowledge but that which comes through the holder of these keys is apostacy. His *fiat* revokes all science and destroys all demonstration. Now, Brigham not being an educated man, to commence to educate the people would be compelled to ask advice. To ask advice is to exhibit inferiority; to betray inferiority would be to destroy confidence in himself, as far as that inferiority extended. To betray inferiority, is also to elevate some other to a higher position than he would occupy, to the extent of that other's acknowledged superiority. To sacrifice, for a moment, the people's *unbounded* confidence, is to peril it on other points. Teach the people to doubt his unlimited authority, is to teach them to



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compare; to excite remark; weaken his influence and destroy Mormonism. Hence Brigham can not be active in education measures. He can only talk to the shallow extent of his own superficiality. He *talks* about it, but it almost stops there.

Heber C. Kimball, the second man in the Mormon triad, not only does not possess, but openly ridicules education. It is a remarkable fact that all educated men apostatize from the Mormon Church; and this is, therefore, a remarkable argument against education. To retain slaves, they must keep them ignorant. The mode of reasoning adopted by these men is peculiar, and ridiculously sophistical. Mormonism, say they, is the plan of salvation instituted by God. Fidelity to it is, therefore, the greatest blessing; infidelity to it, the greatest curse. Any thing which increases faith in, or induces obedience to it is a good; any thing which inclines to doubt is an evil. Now, Gentilish education only leads its possessors to dispute the wisdom of the authorities, to criticise their sayings and scruple at their deeds. This weakens their own faith and that of other persons; consequently, they conclude, Gentile education is a positive evil. Kimball elaborated this idea once in his very remarkable style. Said he:

"Here are some edicated men, jest under my nose. They come here and they think they know more than I do, and then they git the big-head, and it swells and swells till it gits like the old woman's squash; you go to touch it and it goes ker-smash, and when you go to look for the man, why, he ain't thar. They're jest like so many pots in a furnace -- yer know I've been a potter, in my time -- almighty thin and almighty big, and when they're sot up, the heat makes 'em

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smoke a little, and then they collapse and tumble in, and they ain't no whar."

These coarse but forcible comparisons form the staple of

Heber C. Kimball's ordinary discourses.

In the fall of 1855, O. Pratt volunteered to instruct a class in the higher branches of arithmetic, algebra, and mathematics; proposing to charge only enough to pay for lights. He advertised and received one or two applications. He then offered, by advertisement, to provide the candles, fuel, and room; and to teach the class *gratis*, if he could obtain twenty scholars, of any age or either sex. Not content with this, as he was desirous to induce the young to such studies, he agreed to suit his evenings to the convenience of the largest number of the scholars; only stipulating their regular attendance if they promised to come. One of the last questions I put to Orson Pratt, before leaving Salt Lake City was, "How many applications did you receive?" To this he replied, "Only three or four!" The class was never organized. I have heard some of the "very faithful" predict the final apostacy of this learned and talented, though grievously mistaken gentleman, in consequence, they say, of his education. "It will lift him up, till he topples over."

Several have essayed to establish grammar schools. Strange have been the remarks they caused; bringing both sexes together, they have occasioned many a suspicious husband to be jealous of his wife. The attendance has dwindled down to one or two, the most disgusting jokes perpetrated in them, and their entire utility questioned. One man, who stands high in authority, argued in this wise:

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"The Sperit is a gwine to lead and to guide us into all truth, yer know. Now, if grammar is truth, why, the Sperit will jest lead us into it a kinder nateral like: and if it ain't truth, it's no use, and I ain't a gwine to bother my brains and pay my money about it."

Even the editor of their paper, the "Deseret News," denies all originality of thought. Denying it, of course, he is never guilty of it in his newspaper.

A great incentive, perhaps the greatest incentive to education, is a cultivated class of females. The natural proclivity of one sex for the other maintains a constant action, and induces by rivalry, great efforts at personal improvement. Men always assimilate with the society kept, as certainly as those who walk constantly together adopt each other's gait and carriage. Intellectual female society, the great polisher of manners; sharpener of wit, purifier of sentiment, and refiner of expression is, at Salt Lake, entirely unknown. Not only is it unknown, but despised, and called "Gentilish affectation." To be esteemed by the people, all must be esteemed by the authorities. To obtain their approval, they must feign entire inferiority, by simulating entire reverence for them. This might not be difficult if their minds were cultivated or their habits even decent. Conversation the most filthy, obscene anecdotes, jests, and allusions form much capital in the stock of Brigham and Heber. Indeed I have often heard it said praisingly of Brigham, that he can "tell the dirtiest story in the dirtiest way." To stand well with them, all must sink to the level of their social habits; not to stand well with them is not to stand well in the estimation of the people, and that is to be suspected and annoyed.

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So complete is this mental sycophancy, that however trivial or serious be the subject a party may be considering, if any one has heard Brigham or Heber express an opinion on the topic, all discussion is discontinued. I once listened in one of "the schools for the prophets" to some remarks from W. C. Dunbar, a more than ordinarily intelligent Mormon. He proved his position, I thought satisfactorily; an American Elder however told him, that "Brigham taught the contrary doctrine." Said this mental Colossus, "If he said so, he must be right, and I withdraw my argument!"

One very striking illustration of this mental abnegation occurred in the late Dr. Richards's office in 1854. Mr.

Thomas Bullock, Mr. Leo Hawkins and some others were talking to Kimball about the resurrection. The Mormons believe in a literal physical resurrection, and were desirous to learn "Whether, when the body came forth from the grave, it would leave a visible hole in the ground?" "No," said Kimball, "not at all, the atoms will be reunited, and they won't leave no hole." He proceeded to explain his reasons for this opinion, and presently Brigham came in, when this important question was referred to him for his prophetic decision.

Why, yes, certainly it will," was his verdict. "Christ is the pattern, you know; and he had to have the stone rolled away from the sepulchre, and that left the hole visible, for did not the soldiers see it?"

"Brother Brigham," immediately cried Kimball, "that is just my opinion!"

Orson Hyde, the President of the Twelve Apostles, has

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endeavored to set a better example to the Saints. Himself and daughters assumed a more cultivated style, but it is the common significant remark, "The Elder was always a little Gentilish in his feelings."

The greatest of all education is "home education." Home education depends upon the mother. Where the woman is degraded, there is no home education.

"To teach girls to sow, and weave, and work in the garden, and cook, and be smart in the dairy, and neat about the house, is the best education," says Brigham; "stuff their heads with reading and they go to novels and romances, and such like trash, and neglect their duties, and they won't be obedient to their husbands and fathers. Teach them to work-teach them to work."

This is good practical philosophy, but it is only half the truth. There is but one step from neglect of, to contempt of education. It is so at Salt Lake. Women who are taught to believe that the "husband's power is absolute," and that all "their sins committed in obedience to their husband's commands, are borne by their husbands," care nothing for self-education, and as little for the instruction of their daughters. The few persons who go there, who are a little superior, are mocked. They are the "speckled sheep;" the hearts which still cling to "Gentile customs and notions of things." "They look back to the flesh-pots of Egypt." The leaven of the gospel has only partially worked in them." Their apostacy is predicted, and any influence they might obtain, crushed out. Oases in a desert, a thousand hands heap sand upon them. Hence the women who endeavor to make

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a reputation for mind are the most rabidly fanatical. Miss Eliza R. Snow, the Mormon poetess, a very talented woman, but outrageously bigoted, and one or two kindred souls, are the nuclei for all the female intellect at Salt Lake. Let any recant from their creed, or oppose it, she and her band of second Amazons crush the intrepid one down. In the society of such women the Mormon youth stand abashed and terrified, like small children who, it is said, "ought to be seen but not heard."

Another element has been lately introduced into Utah society. Mormonism is too well known in America to attract any but the most ignorant to its standard. Mormonism in England, atrociously misrepresented, has attracted some rather better informed people. Among these are the printers of Utah, all Englishmen; these tried to organize a "Typographical Association," for the purpose of obtaining a library, hearing lectures, and procuring scientific apparatus, etc. They succeeded in getting up some *balls*, which was far more in unison with Mormon prejudices; drawing up a constitution, etc., etc., all in due form. They got their society very admirably on to *paper*, but could get it no

further. A. Carrington advertised a lecture for their behalf, and could not obtain a sufficient number of persons to make an audience. Another institution arose, called "The Deseret Universal Scientific." Officers were elected, constitution framed, prospects and projects blazed forth in double capitals in their journal, but, like a choke-damp, made much noise, emitted much "gas," but settled down in smoke. Elder E. Snow, one of the Twelve Apostles, then organized another institution in 1855, and

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called it by a name that was new-coined for it by Phelps, the Mormon devil, "The Polysophical Society." Its birth quickened other mushroom children of this humid soil. The "Seventies' Variety Club" was organized among a class of Elders; dragged out its length over two meetings, and expired. The "Deseret Universal Scientific" was resuscitated, but only to die again. Brigham grew envious of these little pistolets, and resolved to assume his position, and lead in this as in all other things, and fired off his big gun. *He* founded an institution! Its officers were the chief dignitaries. Its object "universal truth." Its name "The Theological Institution." But Brigham found that his Elders could only preach "sermons" after the approved Mormon style. The people had enough of that on Sunday, and failed to attend the meetings, and so the "Theological" went out. The death of this was followed by the decease of all the rest. Some young men, however, tried again to bring an institution into life, and a "Deseret Literary and Musical Society" was commenced. I attended the organization meetings, and the great fear we all felt was, that perhaps Brigham and the authorities might patronize the institution, so it was agreed not to ask "counsel" on the subject, but let it stand or fall by its own merits. It was dreaded that Brigham might nurse this to death; and, without asking his consent, they commenced their meetings. It flourished pleasantly; but I observed that Brigham began to pet it last summer, and I presume it has followed the path of its defunct predecessors.

There are very few books in Utah. Very few persons are rich enough to carry libraries over the plains. There is a

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public library, however, for which Congress appropriated \$20,000. It is tolerably well selected, but is necessarily small, and but very little used by the people. Sympathizing in Brigham's views as to the futility of acquiring knowledge out of books, of course they do not allow their practice to disprove their *faith*. He often tells the people, "When you come here, you have got to unlearn all you have ever learned, and begin to learn all again. The Gentiles put light for darkness, and darkness for light, and we've got to turn you right round." Consequently, many would rather not attempt to obtain any book-information, believing it *better not to be informed at all than to be incorrectly informed*.

While those works that could instruct or improve them are neglected, works of fiction are very ravenously sought for and devoured. The most trashy *feuilleton* is carefully preserved and constantly lent around. Over their lascivious and ridiculous pages the Mormon women pore and prose with extravagant zest, till Brigham's wholesale condemnation is deserved, "their reading only fills their head with trash and nonsense." While, however, this is their real practice, in their WORKS they endeavor to impress a contrary lesson. In Smith's Revelations there is an express command, "Get learning, even by study;" but almost side and side with this law, there is the command, "Thou shalt love thy wife with all thy heart, *and cleave unto her, and none else!*" How much respect the Mormons pay to the commands of their deity, is very apparent.

But still the Mormons have done something. One notable enterprise must be remembered. Brigham does not know

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how to spell, finds it very difficult indeed to spell, yet in his broad spirit of philanthropy, has endeavored to correct English orthography. With some very original emendations, he has adopted Pitman's system of phonographic spelling, as the basis of the "Deseret alphabet." Lines that would frighten Hogarth, and that would puzzle even Pitman's pliant hand to form, were adopted. This is nearly all the pretentious named "Board of Regents of the Deseret University" have accomplished since their organization; and this, like the other literary efforts of the Mormons, although blazoned forth, fonts of the new type made, and schools instituted to teach it, has resumed its proper level. It began in a flash and ended in smoke; "went up a rocket and came down a stick."

As to their own literature, they publish a weekly paper at Salt Lake, which is almost wholly filled with the autobiography of Smith, and sermons of the "First Presidency." It neither gives honest reports of speeches, nor correct statements of facts. Much talk has been made about getting up a separate paper, devoted to scientific and literary purposes; but its friends are afraid the Church might become so fond of it, as to hug it to death, as it has their literary institutions. They publish a weekly sheet at San Francisco, California. Its editor, workmen, and even devil, are all "on mission;" get nothing but food and raiment; but are "therewith content." Their sincerity can not be doubted, whatever be said of their intellect. The "Mormon" dribbles out its weekly quantum of saintly notice and opinion at New York. A "Luminary" hardly lit its own path into obscurity at St. Louis, Mo. At Liverpool they publish a "Millennial Star." By compelling

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the believing to take several copies, they say they have a circulation of over 16,000. At Paris they published "L'Etoile du Deseret," but the star has set. "Zion's Panier" floated at



Hamburg a month's wind blew it into shreds. They still publish periodicals in the Welsh and Danish languages.

Of their standard works, the Book of Mormon, although most mentioned, is not the principal. The Doctrines and Covenants, containing some of the Revelations that Smith pretended to obtain, is viewed as the "law of God to this generation." Its contents are very miscellaneous, comprising the organization of the Church; revelations as to priesthood, and cattle medicine; chewing tobacco, and sending out missionaries; "endowments from on' high," and "building taverns;" "supplying all the wants of my servant Joseph;" and anathematizing apostates, etc., etc. Besides these, Smith attempted a new translation of the Old and New Testaments. This translation, however, is kept very secret, the people "not being able to bear it now." Some singular extracts from it have reached their presses, but the impression they created was not favorable. More than Jew ever read, or Christian ever conceived, and far more than Hebrew or Greek MS. ever contained, is to be seen in Smith's new translation of the Bible. While at Nauvoo Smith obtained four Egyptian mummies. In the bosom of one of them, a MS. was pretended to be found. Smith gave out that he made a "*translation*," and the result was, "A Book of Abraham." He announced it ("Times and Seasons," vol. iii., p. 704), "A Translation of some Ancient Records that have fallen into our hands from the catacombs of Egypt, purporting to be

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the writings of Abraham, while he was in Egypt, called the Book of Abraham, written by his own hand on papyrus." This was received with especial unction by the devout. Although evidently the work of the same hand as the Book of Mormon, Smith had somewhat improved himself in the use of words. It contains several singular engravings, a chart of astronomy, and is altogether quite unique. The Apocalypse of St. John occupied the attention of Smith, and he composed "A Key to the Book of Revelations." The Bible student would be startled at some of its views. As

Smith had to labor to sustain his reputation as a prophet, accordingly, in December, 1830, he issued a Revelation, pretending to contain a "prophecy of Enoch," "A revelation of the gospel to Adam after he was driven out of the Garden of Eden." These, which are of course *morceaux choisies* to the Church, have been collected and bound together into a little work called the " Pearl of Great Price."

But, happily for the Church, they are not at all limited to their *leges scriptae*. O. Hyde, at Iowa, taught that "these books were only our school-books, and as boys put away their elementary books, so Saints should learn to put away and live above these." This is very convenient doctrine, as too close a scrutiny in their book of Smith's Revelations, proves him a very singular prophet; showing that Missouri was Zion; then Nauvoo was Zion; then Mormon salvation depended on building "Smith's Tavern," and as it was not built, all the Mormons must be damned, according to Smith! And now Missouri is not Zion, and Nauvoo is not Zion, although they were both to be "eternal habitations for my

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Saints, saith the Lord," but Salt Lake is Zion, about which the "Book" says nothing. The great criteria and guide to the Church, however, is, *constant* and oral revelation.

"The words of our Prophet Brigham are as much more important to us than those of the Saviour and Apostles in the New Testament, as their words were to the people at that time more than those of Noah in the Old Testament."

This is the doctrine constantly urged, and believed; hence, Brigham's sermons are all revelations, and, consequently, standard works for the Church. It is rather amusing to notice how frequently those revelations of Brigham contradict themselves and all reason.

Of their standard controversial works, P. P. Pratt's "Voice of Warning" is the most popular. O. Pratt's works are the

most able. A great spite is felt toward O. Pratt at Salt Lake, in consequence of his refusing to blindly submit to the mere *ipse dixit* of Young. He published the "Seer" at Washington; and although it was the production of an inspired Apostle, Brigham not only publicly ridiculed it and its author, but also wrote to the "Saints in England and elsewhere," that it contained "many falsehoods, and much incorrect doctrine; but that they might exercise their faith and discernment, he would not point out its errors." This letter was published in the "Millennial Star" at Liverpool by Brigham's direction. Orson Pratt's influence was great in England; he was a little contumacious at home, and it was thought "wisdom to somewhat break him down." O. Pratt is the only really able man they have among them, "but his head is

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always among the stars," his love and hobby being the study of astronomy.

The late Parley P. Pratt, something of a poet, something of a preacher, very much of a panderer, and a bad man, has written a singular work, "The Key to Theology," about which much expectation was excited, and much disappointment felt. Andrew Jackson Davis has contributed no little to its matter and style. The Mormons have other and less important works; an ephemeral effort of J. Taylor, "The Government of God," and several pamphlets.

The literature of the Mormons is like their preaching. What is lacked in ability, is made up in earnestness. The singular success their Elders have met in proselyting, abundantly proves that sincere enthusiasm is a very formidable weapon. It is a pity such earnestness and sincerity were not exercised in a better cause.

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## CHAPTER VI.

### BRIGHAM YOUNG AT HOME.

His biography -- Birth and education -- Embraces Mormonism -- Meets Smith the Prophet -- Journey to Missouri -- Is ordained an Apostle Preaches -- Appointed President of the Apostles -- Flies for his life Re-lays foundation of Temple in Jackson county, Mo. -- Mission to England -- Returns to Nauvoo -- Brigham and Smith -- Brigham and Sidney Rigdon -- Builds up Nauvoo -- Conducts emigration -- Mormon Battalion -- Salt Lake City -- Brigham's leadership -- Appointed President of Church -- Quarrels with Judges and expels them -- Colonel Steptoe -- *Modus operandi* -- Should he die, fate of the Church -- Personal appearance -- In council and in pulpit -- Satellites to this planet -- His manners -- Style of oratory -- As a writer -- As a husband and father -- Domesticities -- His wives -- His favorite Women -- Courting the men -- Occupation and property -- Universal confidant and adviser -- Administrative blunders -- Secret of success.

BRIGHAM YOUNG, the President of the Mormon Church and Governor of Utah Territory, was born at Wittenham, Vermont, June 1, 1801, and is, consequently, now fifty-six years of age. His father was a farmer, and had been a soldier of the Revolution. The whole family moved to the State of New York in 1802. Brigham's youth was occupied by the ordinary pursuits of a farmer's son; familiarized with tools and accustomed to hard work.

In the year 1832, being then thirty-one years old, he heard

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and embraced Mormonism. He was convinced by Elder Samuel H. Smith, brother to the Prophet, Joseph Smith, who has since apostatized, and was baptized by Eleazar Miller, now at Salt Lake. Brigham gathered with the Saints to Kirtland, Ohio, in September of the same year, and soon became intimate with Joseph Smith. He was ordained an Elder, and began preaching. His shrewd views of policy, and almost intuitive knowledge of character, soon attracted attention and favor among the small and despised Church. Illiterate, among the ignorant his lack of education passed unnoticed and unknown. He accompanied Smith, in 1834, from Ohio to Jackson county, Missouri, with the companies who "went for the relief of the Saints;" who had just been driven out of that, into Clay county. He had become a marked and prominent man. Eminently practical and far-seeing, at a time too when practical ability of any kind was much needed to meet the exigencies of the Church, then being driven, starving and naked, in the winter season, from their homes to suffer and several to die; he made his presence felt in the Church, and was regarded as one of the men of Mormonism. Accordingly, in 1835, on the 14th of February, at Kirtland, Ohio, Brigham Young, then thirty-four years of age, was ordained one of the newly-organized quorum of the Twelve Apostles; he having been previously designated by a special revelation, that Smith pretended to obtain. Under the hands of the three witnesses of the Book of Mormon, all of whom subsequently apostatized, Brigham was ordained and set apart to his office. The Twelve were sent from Kirtland, in March, to different parts of the States, and Brigham, firmly

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believing in the authority, and enthusiastically devoted to the person of Smith, as well as fully convinced of his being in reality an Apostle, and equal with Paul or John in the eyes of God, went out to preach. He traveled through the eastern States, and proselyted with much zeal and, therefore, with

much success. Not only had he been ordained to the apostleship, but had subsequently received an especial blessing designed to peculiarly aid and Comfort him in his travels at this particular time.

When the Kirtland Temple was completed, in 1836, we find Brigham's name as being present at its dedication. A great many of the Saints on that occasion, were seized, as the Irvingites, with an uncontrollable desire to utter unknown sounds, called "the gift of tongues." Brigham, among others, was thus favored, and this, more than ever, confirmed him in the faith and inspired him with renewed zeal to "bring many to the knowledge of the truth." He continued to labor ardently in the Mormon ministry.

In 1837, Smith's bank, "The Safety Society Bank of Kirtland," failed; his stores were seized, and goods sold, and himself (Smith) was forced to fly by night, to avoid arrest, and very likely being mobbed. Brigham Young accompanied this second Mohammed, in this second Hegira, and Missouri was the Medina that opened its gates to receive them. A new revelation was obtained, and Brigham was commanded to make his home in this State of Missouri.

Thomas B. Marsh, the President of the Twelve Apostles, had apostatized, finding Mormonism too bad a faith, or Smith too bad a Prophet. Brigham Young who, by having "preached

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in tongues" to the Saints, who did not understand him though, in 1836, and having abundantly proven his practical superiority, was appointed President of the Twelve Apostles in Marsh's stead.

Then came the dark days of Mormonism; days that proved Smith's tact and talent severely. Orson Hyde, the present "President of the Twelve," had apostatized, and testified against Smith. W. W. Phelps, the present Mormon devil, almanac maker, "Brigham's jester," etc., had made affidavits

against the Church. The Pratts were wavering; Dr. Arvard, a prominent member of the Danite band, had exposed the hidden machinery of Mormonism. Almost alone, and discouraged, Smith was arrested. Brigham fled to save his life, on September 14, 1838. He reached Illinois in safety, met with the Twelve at Quincy, Il., in council, transacted some "Church" business and returned to Far West, where, in company with several of the Apostles and "other brethren," he assisted to re-lay the foundation of the Temple at "The New Jerusalem" in Independence, Jackson Co., Mo. This was done at midnight on the 25th and 26th of March, 1839. In the darkness of a gloomy night, surrounded by enemies who had sworn to take their lives, who had previously driven them from their habitations, that lay in ruins silently around them, these men met to perform fantastic rites for a fanatic object. However much one may denounce their malpractices, or deplore their delusion, he can not but admire the stern intrepidity of these fearless and foolish men.

On 14th September, 1839, Brigham was appointed with others, by Joseph Smith, to go to "open England by preaching

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the gospel." They landed at Liverpool on 6th April, 1840, partook of the sacrament, and commenced preaching. As they were penniless, and depended entirely on the charity of their audiences, then very poor and very small, Brigham suffered much and often. He here superintended affairs, issued an edition of the Book of Mormon, and commenced the publication of the *Millennial Star*, a weekly periodical still living. He found that gullibility formed a strong ingredient in the characters of residents of the old as well as new countries. He shipped off, to Nauvoo, Ill., seven hundred and sixty-nine of the faithful who had been converted to Mormonism; and on April 20, 1841, Brigham sailed for New York, leaving behind him many Mormon Churches with organizations completed.

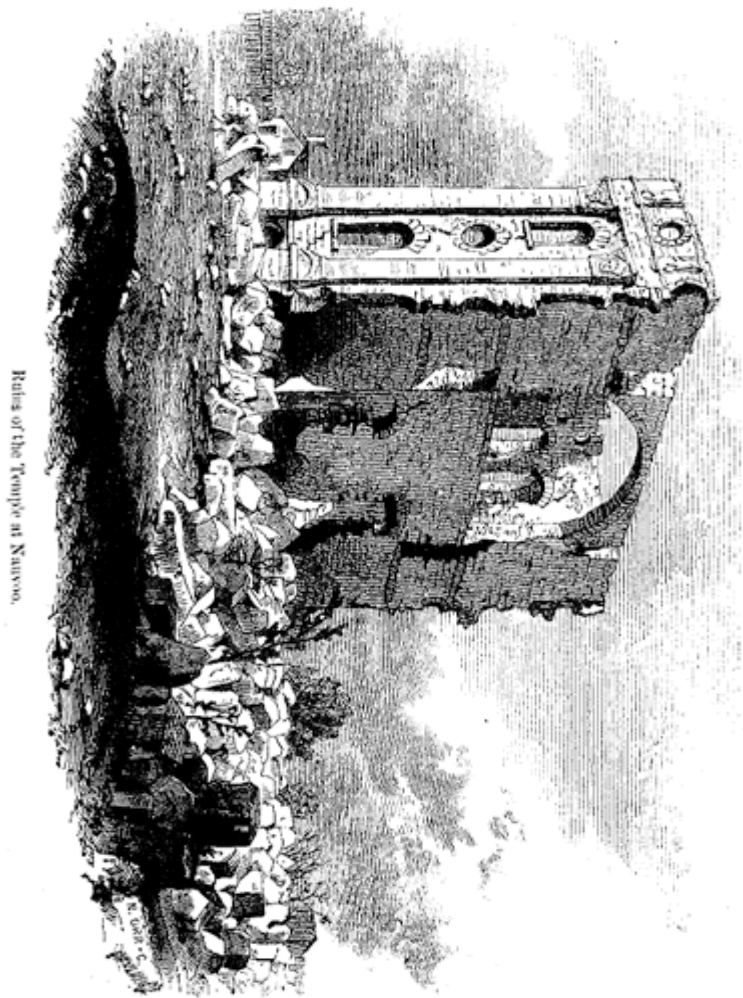
His value was felt and appreciated. Smith received him cordially at Nauvoo, in the July following, and all the Saints

applauded him very warmly. Although it is, and always has been, Mormon policy that there should be but one head, and he the all in all of the Church; yet, in April, 1843, Brigham was possessed of influence sufficient to even grapple with Smith, as to the trustworthiness of the Twelve. Smith, who had trained Brigham, had to yield to the pupil he had educated.

The summers were spent by Brigham in preaching, in which his handsome face and pleasing manners obtained him much success; his winters, in attending to the necessities of his wives and children.

It was June, 1844. Smith was shot. The Twelve Apostles were scattered in different places. Nauvoo was threatened.





Ruins of the Temple at Nauvoo.

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Illinoisians were alarmed. The most absurd rumors were circulated. Troops were in arms, and their generals had lost their brains. Brigham was then in Boston, Mass. Sidney Rigdon, to whom the right of presidency belonged, according to Mormon law, assumed his authority and began to obtain revelations, confer endowments, institute new mysteries, and dictate *a la* Smith. Brigham came hurriedly to Nauvoo -- and now came the tug of war -- convinced of his right to lead the

people. O how easy it is to be convinced of what is to one's interest! He called his quorum and the people together; ran Sidney Rigdon into the earth completely; broke up his organizations; denounced his revelations as from the devil; crushed his influence; cut off himself and adherents; cursed him; "handed him over to the buffetings of Satan for a thousand years," and was chosen President by an overwhelming majority. He did not stay to reason with the minority, but cut them all off at once. The Church was going to ruin; a thousand divisions threatened to tear it piecemeal. Four claimants to Smith's position appeared, and each had his followers among the people. Brigham aimed at the most prominent. His energy intimidated those whom it did not cut off. He saved the system, and achieved his own triumph.

One thing is certain, had Rigdon remained President, there would have been no Mormonism to-day. Brigham had given a strong proof of his administrative ability. The people obeyed him willingly, for people will always obey men who are able and determined to lead. Energy grew in him with its exercise. From pleading with the people, he began to teach them; from teaching, he dictated to them. Possessed of

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a far more powerful mind, more dogged pertinacity, clearer views, and more pointedness of means than Smith, he soon made Nauvoo show the firm hand of the helmsman. The Temple was completed, the Mansion was growing fast, Nauvoo was increasing rapidly, and, with these, his popularity and power.

Not only on the present did he keep his shrewd gaze. He felt the then position of the Saints was entirely a false one, and he was busy laboring to convince them of the necessity of moving from Nauvoo, even though it should be at the sacrifice of their all. They had reared their Temple in the munificence of their poverty; to leave it was like forsaking a child. Smith's promises and prophecies about Missouri had failed; those about Nauvoo were about to fail too; might not Brigham's

predictions of the Rocky Mountains also fail? They hesitated, and they wept. Still Brigham's authority prevented further expression. The force of a strong will bent them before it; and his influence carried the measure through. The Temple was finished in 1845, and endowments were commenced. Thousands were hurried through. They were bound together and to him by oaths, which, while they made them shudder to remember, yet made them love him the more. Their tenderest attachments, their deepest superstition, their fiercest passions, and most sacred reverence were artfully enlisted, to make them more united, and more unitedly obedient. Loving Brigham as their brother, venerating him as their President, obeying him as their God, they left even their beautiful Nauvoo. They crossed the Mississippi on the ice, in February, 1846. Here Brigham proved himself a general as I

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well as a commander. He directed every thing. Thousands were leaving; many destitute, and all poor; their future location was undecided and unknown, it being "somewhere in the Rocky Mountains," and all their property left behind them. Without confusion, without hurrying or even discord, their long trains rolled by him, while he comforted, inspirited, blessed, and counseled the weeping emigrants. Committees were left behind to sell the property of the Church; all business was arranged, and he left Nauvoo, for Winter Quarters, Iowa.

The same skill and energy directed the next movement of the Church. Their avowed intention of going to the Rocky Mountains, then Mexican country, was to establish an independent government. Disgusted with the institutions of a country that had allowed them to be expelled three times, they resolved to forsake it, and forever. In their style, they would "worship under their own vine and fig-tree, and none should make them afraid." But they were poor: money was needed to enable them to move. Their design they desired to cloak under a sham patriotism. The United States offered \$20,000 bounty money, and Brigham recruited a regiment, persuaded,

commanded them to leave their families, many of them perfectly destitute, and join General Scott's army, then in Mexico, and they obeyed. One hundred and forty-three men, with Brigham at their head, made the trip to Salt Lake, where they arrived July 24th, 1847; and leaving a few to commence farming operations, Brigham returned to Winter Quarters, Iowa, where the Church were suffering poverty and starvation; while the cholera, and fever and ague, were mowing them down in ranks.

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A very serious step had now to be taken. The veneration of the people for the memory of Smith was very sensitive. No man could supplant him in their affections: few men could have dared to attempt occupying his position. A thousand reminiscences of him, that the people loved to cherish, were sanctified in their thoughts by his blood. Brigham was only ruling the people in his capacity of President of the Twelve Apostles. He needed greater influence; therefore, he coveted the higher authority of the President of the Church. Cromwell was content to be king in fact; Brigham demanded the name as well as the power. It was a bold step, but his feet were firm; he attempted it, and succeeded.

The Church was reorganized at Council Bluffs, Iowa, on the 24th December, 1847. After the pattern of Smith, Brigham was chosen "President of the Church of Jesus Christ of Latter-day Saints in all the world." He appointed Heber Chase, Kimball, and Willard Richards, to be his Counselors. These three formed the "First Presidency." All this was subsequently confirmed at a conference held 6th of April, 1848, at the same place. Brigham was then the nominal as well as virtual "head of this strange community." A greater trial demanded his forethought. The whole of the Church had to be moved a distance of 1030 miles, through an almost unknown country, full of dangers and difficulties. Some ability is required to efficiently remove bodies of armed troops over such new and pioneering obstacles; well supplied, equipped and mounted, it taxes a commander's skill; but here were poor, unprovided,

feeble men, women, and

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children, shaking with ague, pale with suffering, hollow and gaunt with recent hunger. Without strife, without discord, without almost a murmur, this heterogeneous mass moved off. Many groaned with anguish, but none with complaint. Brigham's energy inspired them all; his genius controlled them all. Marking their road with their grave stones, they arrived at Salt Lake Valley, destitute and feeble, in 1848. The desert, to which they had come, was as cheer less as their past history. From cruel foes they had fled to as unfeeling a wilderness. Renewed difficulties demanded a renewed effort from Brigham. Every thing depended on him. Starvation and nakedness stared in the gloomy faces of the desponding people. Murmurs and complaints were uttered. He quelled every thing; scolded, plead, threatened, prophesied, and subdued them. With a restless but resistless energy he set them to work, and worked himself as their example. He directed their labors, controlled their domestic affairs, preached at them, to them, for them. He told foolish anecdotes to make them laugh; encouraged their dancing to make them merry; got up theatrical performances to distract their minds, and made them work hard, certain of that rendering them contented by-and-by. Feared with a stronger fear, venerated with a more rational veneration, but not loved with the same clinging tenderness that the people still felt for Joseph Smith, Brigham swayed them at his will. They learned to dread his iron hand; and were daunted by his iron heart. They got enough to eat, and their previous want made their then present scarcity seem like paradise begun. They

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were by themselves, but still they were away from their enemies.

Mexico was vanquished, California seized, much territory annexed to the United States, and the Mormons were now desirous to be recognized by the federal Government. Accordingly the people elected a Convention who drew up the Constitution of the State of Deseret, appointed delegates, sent them to Washington, and prayed admission into the Union. Brigham of course was Governor; the other offices were filled by the leading men of the Church. Congress in 1850 sheared some of the self-named and extensive proportions of "Deseret;" and granted them a Territorial Government under the name of Utah. Fillmore, by the advice and intercession of Colonel Kane, who had embraced Mormonism in Iowa, appointed Brigham as the Governor of Utah, for the first term of four years.

Since that time, large bodies of emigrants have flocked in. The California excitement drove thousands through, who left much money and property. Brigham's policy of keeping the people to work constantly, began to show its fruits. Cities, towns, public buildings, roads, etc., were going up. A Temple block was dedicated, inclosed, and the Tabernacle erected. Meanwhile his influence began to increase; thousands came from England, prepared to believe him any thing he pretended, and every thing he said. They brought the skill of English mechanics added to the Mormon energy. Comfort and prosperity dawned upon the people; and Brigham had a moment's respite. The year 1852 came, and the Secretary and Judges appointed by

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President Pierce to Utah, came with it. Mr. Brocchus and others made some slighting allusions to the Saints, and their conduct. Brigham was aroused. The man who had crushed Sidney Rigdon, in the very teeth of the Church, at a time pregnant with ruin for the whole system, would not be cowed by one man, especially when there were thousands to support him in what he might do, and they were a thousand miles "from anywhere." Brocchus was bruised, bent, broken; and the officers fled. Others were appointed; they yielded to Young,

and remained.

In 1854 another cloud darkened the temporal horizon of the Church. The crops failed. Famine stared the people in the face. Hundreds were suffering want and anxiety. The people murmured, and many left. Brigham recalled his old tact and energy. "The Saints were unfaithful, therefore they were cursed;" or, rather, the Saints were cursed, therefore they were unfaithful. Brigham's famine sermons startled every body; they succeeded where every thing else would have failed. He stifled out complaint by cursing the murmurers. The people bowed to the yoke, and only worked harder than ever. There was more suffering, and more prayer. Brigham had frequently declared that "no other man should be Governor of the Territory." Colonel Steptoe came in the same year, with his appointment, generally suspected. Brigham courted the Colonel; got up parties for the officers; flattered, befooled, and used them as tools. Colonel Steptoe threw up his appointment; got up the following memorial to President Pierce; induced his officers and civil friends to sign it, and forwarded

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it to Washington, praying for the reappointment of Brigham Young to the office of Governor.

TO HIS EXCELLENCY FRANKLIN PIERCE,  
PRESIDENT OF THE UNITED STATES.

Your petitioners would respectfully represent: that Whereas Governor Brigham Young possesses the entire confidence of the people of this Territory, without distinction of party or sect; and from personal acquaintance, and social intercourse, we find him to be a firm supporter of the Constitution and Laws of the United States, and a tried pillar of Republican Institutions; and having repeatedly listened to his remarks, in private as well as in public assemblies, do know he is the warm friend and able supporter of Constitutional Liberty, the rumors published in the States to

the contrary notwithstanding; and having canvassed to our satisfaction his doings as Governor, and Superintendent of Indian Affairs, and also the disposition of the appropriation for public buildings for the Territory,

We do most cordially and cheerfully represent, that the same has been expended to the best interest of the nation; and Whereas his reappointment would better subserve the Territorial interest than the appointment of any other man, and would meet with the gratitude of the entire inhabitants of the Territory, and his removal would cause the deepest feelings of sorrow and regret; and it being our unqualified opinion, based upon the personal acquaintance which we have formed with Governor Young, and from our observation of the results of his influence and administration in this Territory, that he possesses in an eminent degree every qualification necessary for the discharge of his official duties, and unquestioned integrity and ability; that he is decidedly the most suitable person that can be selected for that office.

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We therefore take great pleasure in recommending him to your favorable consideration, and do earnestly request his reappointment as Governor, and Superintendent of Indian Affairs for this Territory.

Great Salt Lake City, Utah Territory, December 30, 1854.

J. T. KINNEY, Chief Justice U.S. Supreme Court, Utah.

E. J. STEPTOE, Lieutenant-colonel U. S. Army.

JOHN F. REYNOLDE, Brevet Major 3d Artillery U. S. Army.

RUFUS INGALLS, Captain U.S. Army.

SYLVESTER MOWRY, Lieutenant U.S. Army.

LATHETT L. LIVINGSTON, Lieutenant 3d U.S. Artillery.

JOHN G. CHANDLER, Lieutenant 3d U.S. Artillery.

ROBERT O. TYLER, Lieutenant 3d Artillery.

BENJAMIN ALLSTON, Brevet 2d Lieutenant 1st Dragoons U. S. Army.

CHARLES A. PERRY, Sutler U.S. Army.

WILLIAM G. RANKIN, Quartermaster's Clerk.

HORACE R. WIRTZ, Medical Staff U. S. Army.

LEO. SHAVER, Assistant Justice of Supreme Court of U. S., Territory



of Utah.

WILLIAM I. APPLEBY, Clerk of Supreme and First District Courts U. S., Territory of Utah.

CURTIS E. BOLTON (Book-keeper of Mr. Perry).

A. W. BABBITT, Secretary of Utah Territory.

JOSEPH HOLLMAN, U. S. District Attorney for Utah;  
and many Mormon signatures.

The Colonel left, believing Brigham to be an ill-used and belied man; and feeling that certainly, notwithstanding his fame in military and diplomatic circles, he was not the man to cope with this famous prophet and would-be reformer.

Other judges and officers were appointed; not one of them but sunk themselves, or was fiercely curbed by Brigham. One

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officer disgraced himself with an Indian squaw. Another was a notorious opium-eater, with which he killed himself. Another was accused of having gambling in his cellar. Another for taking a public prostitute, seating her on the bench with him, and being accessory to an attempted assassination. Another was a notorious drunkard. All fell, or all had to fall. It is a popular mistake that Brigham used physical force in any of these cases; he is too wise a man. Physical force is the sole property of brutes, and they are brutes who make it their sole property. But although he never struck, he has over and over again threatened and intimidated them. He has instigated annoyances of a thousand different kinds; frustrated their plans, and baffled their designs; forced them to act under a mental and moral duress; but he never yet attempted personal violence. They have all felt the pressure of his heavy hand, but none bear the marks of his fangs. Had they resisted him, however, I make no doubt but that some appointed individual would have sought a quarrel with the contumacious Judge, and have murdered him. Let an other man give the Mormons the same reasons to be disliked or feared as Governor Boggs of Missouri, and Joseph Smith's successor will find another O. P. Rockwell to attempt to assassinate him. That Brigham Young has been accessory to several murders, I am compelled to

believe; that he would not hesitate at such, if he thought it advisable and proper, I have not the slightest doubt; yet, I think his heart would condemn such an act, if not imperiously demanded by his policy.

To his policy he would sacrifice himself; to it he would willingly sacrifice his country; to it he will assuredly sacrifice

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the whole Mormon people, by arraying them against federal authority and power; and the immolation of a Judge or a Governor, would need but a small stretch of his conscience. While this is true as to his unscrupulousness, it is not true of his past conduct. The means he has employed to so completely rule the United States officials hitherto sent has been this -- they have put themselves under his heel, and he has mercilessly trod them down, and compelled them to leave.

Brigham Young has one design, and only one. However wild in theory and impossible in execution, he entertains it seriously; and that is, to make the Mormon Church by-and-by control the whole of this continent. For this he really hopes, and to this end are all his efforts directed. By the native force and vigor of a strong mind he has already taken this system of the grossest absurdity and re-created it; molded it anew and changed its spirit; taken from beneath it the monstrous stilts of a miserable superstition, and consolidated it into a compact scheme of the sternest fanaticism; guided its energies and swelled its numbers; increased its wealth and established its power, and all with the same ability that characterized his triumph over Rigdon, or his direction of the emigration to Salt Lake. His success in the past only inspires in him confidence in his future, and relying on contemptuous disregard or fluctuating imbecility on the part of the Government, he is prepared to consummate his folly and his ruin.

I have seen and heard him very often; privately conversed with him; watched him in his family and in his public administrations;

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carefully endeavored to criticise his movements, and discover his secret of power, and I conscientiously assert, that the world has much mistaken the ability and danger of the man.

This is independent of his system; *that* is a piece of gross fraud, but it is a proof the stronger that he must be something of a man, to make so much out of so poor and ridiculous a foundation. In a few years he will follow others to the grave; Mormonism will lose his clear head and his iron fist. Under the vacillating weakness of Kimball, or the impetuous thoughtlessness of the old apostate, Hyde; the abstract ponderings of O. Pratt, or the good-natured want of energy of George A. Smith; the self-confident and self-exhibiting egotism of Taylor, or the wild theories of the others, Mormonism will decline. It must live its day and die. Brigham is its sun, this is its daytime. Delusions have arisen in all ages; like meteors, the more rapid their progress, the more heat and light they have evolved -- but the more speedy has been their extinction. It has been thus with other systems of imposture, and will be so with this.

Brigham Young is far superior to Smith in every thing that constitutes a great leader. Smith was not a man of genius; his *forte* was *tact*. He only embraced opportunities that presented themselves. He used circumstances but did not create them. The compiling genius of Mormonism was Sidney Rigdon. Smith had his boisterous impetuosity, but no foresight. Polygamy was not a result of his policy, but of his passions. Sidney gave point, direction, and apparent consistency to the Mormon system of theology. He invented

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its forms and many of its arguments. He and Parley Pratt were

its leading orators and polemics. Had it not been for the accession of these two men, Smith would have been lost, and his schemes frustrated and abandoned. That Brigham was superior not only to Smith, but also to Rigdon, is evident. To carry on Mormonism demands increasing talent and skill. Its position and process becomes constantly beset with fresh and greater difficulties. The next President must be as superior to Brigham as he was to Smith, or Mormonism will retrograde. Such an one does not live in the Mormon Church.

Thus far with Brigham's past history. It may be interesting to ask what is his appearance and style. In person he is rather large and portly, has an imposing carriage and very impressive manner. To pass him in the street, he is one of those men we should naturally turn round to look after. In private conversation, he is pointed, but affable, very courteous to strangers, knows he is the object of much curiosity, takes it as a matter of course, and, so long as the curiosity is not impertinent, is very friendly. he talks freely, in an off-hand style, on any subject, does not get much time to read, and, therefore, often blunders grossly; he is much more of an observer than reader, thoroughly knows men, a point in which Smith was very weak, although he boasted "the Lord tells me who to trust." *Men*, not books, *deeds* not words, *houses* not theories, the *earth* and not the heavens, *now* and not hereafter, is Brigham's view of matters. Hence his religion is all practical; and, consequently, hence his practical success.

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Brigham in a council and Brigham in the pulpit are not the same. Under the force of his prophetic afflatus, he talks, till, on reviewing his remarks, he has to say, "Well, well, words are only wind." This is a remark he once made. In council he is calm, deliberate, and very politic; neither hastily decided, nor easily moved when decided. His shrewdness is often, however, baffled by a set of sycophants that he has around him. He has unjustly browbeaten and crushed several of his warm believers through the instigations of men "whom I thought I could believe." So complete is his ascendancy that

they, however, have only bowed their heads and tried to do better. The same petty jealousies, secret maneuverings, pandering flattery, and entire self-abnegation, characterize his, as any other great man's satellites. One difference exists, and that is this, however bickering among themselves, they would all die for Brigham Young. One of the severest tests of greatness is the power to completely center in oneself a thousand interests and the deep affections of a thousand hearts. All really great men have done this. Philosophy has had its disciples, adventurers their followers, generals their soldiers, kings their subjects, impostors their fanatics. Mohammed, Smith, Brigham have all been thus. No man ever lived who had more deeply devoted friends than Brigham Young. The magnetism that attracts and infatuates, that makes men feel its weight and yet love its presence, abounds in him. Even his enemies have to acknowledge a great charm in the influence he throws around him. The clerks in his office and his very *wives* feel the same veneration for the Prophet, as the most respectful new-comer. It is

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thus also in his public orations; he soon winds a thrall round his hearers. Bad jokes, low ribaldry, meaningless nonsense, and pompous swagger that would disgust when coming from any one else, amuse and interest from him. I have seen him bring an audience to their feet and draw out thundering responses more than once. Sermons that appear a mere farcical rhodomontade have been powerful when they were spoken by him. His manner is pleasing and unaffected, his matter perfectly impromptu and unstudied. He does not *preach* but merely *talks*. His voice is strong and sonorous, and he is an excellent bass singer. His gestures are easy and seldom violent. He *feels* his sermons; the people see he feels them, and, *therefore*, they make themselves felt. He makes constant and unmistakable allusions to individuals; imitating their personal appearance and peculiarities, and repeating their expressions. Brigham is a good mimic, and very readily excites laughter. Much that tells, therefore, very gallingly to Salt Lake audiences, who understand the allusions and recognize the

parties, seems ridiculous when read. Even on reading, after denuding his sermons of the ridiculous and obscure, there is an evident vein of strong, practical sense. They are, however, much garbled in printing, and are still more coarse and profane, when spoken. Brigham has no education. He never writes his letters, merely dictates them. This was also the custom of J. Smith. Smith's letters to A. Bennett, Clay, and Calhoun, and his address as candidate for the Presidency, which was thought to so clearly evince the man, were written by Phelps, the Mormon devil, W. Clayton, and others. In like manner, the epistles, addresses,

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and messages that simple Saints have believed were the divine effusions of "Brigham's graphic pen" (!) were written by General D. W. Wells, Albert Carrington, and others. His autograph, which is quite characteristic, dashed energetically up and down and curling off with a little flourish, is almost as far as Brigham's chirography extends.

Much interest is naturally felt as to his family. As a husband he is *kind* not *fond*. As a father he is necessarily negligent, indeed he makes a mockery of Solomon's injunction, "Bring up a child in the way he should go, and he will never depart from it;" quotes Solomon himself as a proof to the contrary, and says, "According to my experience it is, bring up a child and away they go." Brigham is a tolerably well-preserved man, considering his travels and hardships, and the constant mental and physical demands on his system. He sleeps by himself, in a sacredly private chamber behind his office. He, as some old philosophers, teaches the doctrine that cohabitation is entirely for the purpose of procreation, and that all cohabitation should, therefore, cease with pregnancy; nor be resumed until after weaning the infant! This rule he endeavors to keep, although the birth of children proves him to have violated his own law, certainly in one woman's exception. There is also another practice he has adopted which eminently proves the degrading nature of this Mormon institution. As cohabitation is merely for the purpose of

procreation, therefore after his wives get past child-bearing, they are entirely discarded. They live in his house and eat at his table, but all attention from him, as a husband, ceases. Brigham believes that Solomon's injunction, "Waste not thy

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strength on women," might be peculiarly applied in these instances. These women, thus neglected, usually become "Mothers in Israel;" pretend to great piety, and endeavor to win the smile of approval as devotees, that is denied to them as wives. But Mormon piety is very peculiar in its nature; it is not the spiritual purity and holiness that might be imagined, but assumes quite a practical and Mormon cast: to convert young girls who dislike polygamy into advocates of the practice; to convince young wives who stand alone in their husband's affections, that it is their duty to persuade their husbands to take other wives; to visit the sick, and by anointing, and praying, and "laying on of hands," to endeavor to heal them miraculously; to teach newly-married wives their duties, which many of them do most indecently and even obscenely; to be present at child-births, and give motherly advice upon the most sacredly private affairs; to attend their weekly "council of health," and tell their own and friends' experiences; and disgustingly discuss the laws of procreation and *human nature* in general. Incited by feelings which are neither dead nor dormant, witnessing around them unblushing signs of sensuality, remembering the reasons that have induced the neglect they can not but feel, hearing but little conversation not connected with marriage, or birth, or their kindred concomitants, the vast majority of them are as above stated; and who can be surprised that such results should inevitably follow?

Brigham has not only these discarded wives, and those with whom he lives, but also the widows of Smith; besides many spiritual wives (temporarily married to other husbands)

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and likewise many women to whom he has been "sealed" as agent or proxy for some dead brother. Counting all these he has a very large number. Out of this number, there are only, I believe, about twenty-five with whom he lives. This, I think, includes the whole, but of this it is impossible to speak decisively. I can only say, that I am not acquainted with any more. It may be naturally asked, Where does he keep them? How do they live? What do they do? When does he visit them? etc., etc.

Brigham has some of his wives in his Lion House; others in his Mansion, and others in little houses, in different parts of the city. He intends to see them all once a week, and, if possible, once a day. This, however, owing sometimes to his ill health, sometimes to the press of business, and sometimes from bad weather, he is not able to do. His wives, if they want to see him, then, have to go to him. For thirty or forty women to be in a sick room, and all wanting to do something for their suffering lord and master, is no trifle for weak or disordered nerves. If he be sick, he has to name his attendant, and the rest go sadly away and weep, till their jealousy and anguish is over. Poor women! there is many and often a wet eye, a pained bosom, a dreary heart-ache, and deep sighs; but they murmur, "It is the will of the Lord," and try to stifle down the voice of nature that is pleading within them, against the monstrous cruelty. He may be in pain, and their kind hearts and soft hands may uselessly wish to attend or comfort him; he may die, and the whole of his family could not stand around his bed, to hear his last words or watch his last breath. They are the companions of his

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passions, and not of his life; panderers to his lusts, instead of being the partners of his affections; obliged to be satisfied with a passing nod, a casual smile, or an accidental confidence: crushing out every hope of happiness, every dream of girlhood, every wish and every necessity of their



deep woman hearts; searing themselves into a premature age, and age bringing with it inevitable neglect, and yet, most of them appearing content to be thus degraded, for the sake of their religion; preserving themselves pure for their impure husbands, till the observer is almost compelled to think, that they must have ceased to be women altogether in heart, in soul, and in mind.

Brigham Young, imitating the sultan in his hareem, has imitated him also in having a favorite. This, of course, is vigorously denied by the men of Utah; the women, however, whose perceptions are far more acute, especially when sharpened by jealousy, know the men are trying to deceive them. It is contrary to human nature for men, however brutal or however refined, to have several wives without feeling a warmer love for some one of them than for the others. Brigham Young, I presume, would deny the charge directly, were any of his wives to dare to make it: but with so many eyes to watch his glances; to observe on whose face it lingers the longest; or seems most tender while regarding; or whom he gets to wait on him most, when sick; or whose company he prefers, when traveling; or who seems best acquainted with his views on private matters; or who exercises most influence over domestic arrangements; or who obtains the most attention if unwell; or who is always best provided

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with assistance; or at whose accouchments Brigham, in spite of himself, exhibits most anxiety; with so many eyes to remark, and so many hearts to treasure up such observations, it is impossible not to know.

Brigham has a favorite. She is a very good-looking person, of about thirty years of age. She is tall; her eyes are a very soft blue, large and full; her hair light brown; complexion very fair, and general expression very intelligent and prepossessing. I believe she is Brigham's third wife, and, I understand, he married her at Council Bluffs, Iowa. She has had six children, most of them, however, are dead. In her case, Brigham

violated his own law. For a little while, he indulged his vanity so far as to wear his hair curled; much laughter and remark was occasioned by persons often noticing his head fixed up in papers and hair-pins, of an evening. This lady was the industrious hair-dresser. She is very devout in her religion and passionately devoted to her husband, that is, to her "undivided moiety" of a husband!

Mrs. Emeline Free Young, however, is not alone, either in her worth or her affection. Brigham is very much beloved by all his wives, notwithstanding his bitter attacks on some, and cruel neglect of others, of them. They all certainly believe in his authority, and are content to share his future glory, although that is so widely diffused, that it can come only in *homeopathic doses to any one of them.*

There are still very many who would like to be married to Brigham, notwithstanding the size of his family. Many great men, orators, tragedians, poets, or warriors have excited similar feelings in many bosoms. At Salt Lake the women not

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only feel, but express such wishes. Nature has implanted the feeling of sympathy and the sentiment of admiration; false education has taught many to mistake that sympathy for love, and that admiration for devotion: the Mormons have broken down the barriers of modesty, and the women, thus in error are permitted to indulge it, and gratify the new passion by a new marriage, if single; or by a divorce and then a marriage if previously united.

Great numbers have pestered Brigham so much to marry them, that he has been forced to declare, "My family is large enough, and I do not want to take any more." I spent a few days at the house of an old gentleman from Pennsylvania, during the spring of 1856. He was a thorough German; honest, honorable, very hard working, and completely infatuated with Mormonism. He had a daughter, about twenty-two years of age, good-looking, intelligent, and very

much courted by several wealthy and hard-working single young men, but had refused them all. She was moping, and doing her best to make herself miserable, and I learned that Melina had been spending a few weeks with Mrs. Emeline Free Young, had thus been thrown into the society of Brigham, had become so impressed and enamored of him as to love him. She told me that she had asked Brigham to have her, she promised him to labor for and support herself, told him of her love, and only wanted to call herself his wife. When I asked her, very gravely, what Mrs. Emeline said to all this, she told me,

"Why, brother Hyde, she was only desirous to add to her husband's glory!"

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I demanded what reply Brigham made to this earnest and devoted appeal?

"Why, he told me that his family was large enough and he did not wish to extend it," replied the half weeping and foolish girl.

"Then as he refused you, Melina," said I, " why do you not marry some of these young fellows, who are constantly pestering you to go to parties and sleigh-rides?"

Her answer struck me forcibly. "Brother Hyde, it is a principle of Mormonism that, if we resolve, and keep on resolving, and keep on living up to our resolution, that we can accomplish what we want. Isn't that true?"

"Yes, to a certain extent, it is true, but what do you make of it?" I demanded.

"Just this; I am determined to be one of brother Brigham's wives; God showed him to me in a dream, and I know he will have me, if I only resolve and keep sticking to my resolution, and living for it and nothing else, and that is why I keep

refusing all these fellows. I won't ride with them, nor dance with them, nor walk with them; I'll keep myself to myself, and I know I shall get my wish."

Her perseverance is commendable, whatever be said of its object; and so Miss Melina is "still sticking to her resolution."

Brigham has some seventeen or eighteen of his wives in his "Lion House." Each wife has a separate sleeping apartment, except in case of discarded ones who sleep by twos. The rooms are scrupulously clean and neat; sufficiently, but not well furnished. They are the sitting-rooms during the day

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time for their occupants. When well, all in that and the adjoining house are expected to eat at the general table. It is a curious spectacle is Brigham's dining-hall. Wives, children, workmen, visitors, a crowd of hungry dinner-seekers. It needs no small amount of cooking, nor any slight quantity of edibles. Brigham keeps no servants; his wives, unless sick, wait on themselves. In that case, they must wait on each other. Cooking, cleaning, dairy-work, washing, mending, tending children, has to be distributed among them according to the taste or skill of each; or else, by the absolute and final dictum of the Prophet! Before the general table system was adopted, each wife was supplied in rotation, and by weight and quantity, with vegetables, fruits, etc. Like old feudal barons, Brigham is obliged to keep a steward and purveyor for his numerous dependants.

It must not be imagined that these wives lead an idle life. Brigham is a working man. Sternly practical in his views of policy, keeping the whole of the people constantly and diligently at work, he makes his household a pattern for the Saints. "There must be no idlers in Zion, no drones in the hive," is Brigham's hobby-cry, and consequently the whole of his family work. His sons among the stock, herding, branding, driving. His wives at household affairs, looms, spinning-wheels, knitting-needles, and quilting-frames. They

boast very extensively of how many stockings, quilts, yards of flannel, linsey, and carpet they have made. "If a woman can not support herself, and partly provide for her family, she is only half a woman," say Mormon domestic economists. They try, therefore, to make their wives models of perfection;

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they have to work hard. "To dress well is costly, and that is extravagant; and extravagance is a sin," say they; and, consequently, they conclude, "to dress well is a sin." Proud of a delaine, pleased with a muslin or content with a calico, they limit their wants to the wishes of their "lords," and are satisfied if none of the rest *have any better*. Roundheads could not be less costly in their dress; Puritans not more punctilious in the trifles of life. I have often thought, indeed, that Brigham tries to imitate the old Puritanic style in every thing, except his polygamy. Stern old fellows who would pray while they drew their swords; who would kill an antagonist for the love of God; who, in the fanatic hope of securing a heavenly kingdom, would tear down earthly governments, and sincerely rebel in the belief of doing their duty; to whom blood was but an incense to the Almighty, and whose foes were the especial enemies of the Eternal; these certainly present Mormon sentiments. Brigham's wives, although poorly clothed and hard worked, are still very infatuated with their system, very devout in their religion, very devoted to their husband. They content themselves with his kindness, as they can not obtain his love. Not being allowed to be happy, they try to be calm; and endeavor to think that this calmness is happiness. Because their hearts may not feel, therefore they freeze their hearts. As their religion is all their solace, they try to make it their only object. If it does not elevate their mind, it deadens their susceptibilities, and not being permitted to be *women*, they try to convince themselves that it is God's will for them to be *slaves*.

As before remarked, Brigham sleeps alone. He not only

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practices, but publicly advocates this habit, and that, too, without any delicacy of thought or modesty of expression. The reasons he urges are very singular and ridiculous. "*Audit solum ad vocem libidontis.*"

Brigham has many small children living, and one of his wives is school-mistress to the whole. His two large houses are comfortably furnished, and he has a piano and melodeon, on which his daughters have learned to play. His family is necessarily very expensive, but he is a very excellent business man; and although he does not receive a cent from the Church in remuneration for his services, his position as President secured to him all the chances of selection in the commencement, and every opportunity of improvement since. To this must be added his past salary as Governor and Superintendent of Indian Affairs. He is a very extensive farmer, having the best locations; owns several saw and grist-mills, much stock and other property. No one's farms are better cultivated; no stock, finer breed; no mills make better flour than those of Brigham Young. His practical genius shows admirably in the improvement of his own property. Of course his position secures also many valuable presents. From a barrel of brandy down to an umbrella, Brigham receives courteously, and remembers the donors with increased kindness. Any new variety of fruit, or stock, is always sent up to "Brother Brigham, with Brother So-and-So's respects." I saw one man make him a present of ten fine milch cows. That man will some day get an exclusive grant to some nice pasture from the Legislature of Utah, or some rich claim to a wood kanyon; or an important privilege in a valuable ferry.

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Although, of course, the Mormons indignantly disclaim such bribery; still it is thus at Salt Lake; and as says Sam Slick, "human natur is human natur, wherever the critter's found."

Brigham is a great lover of fruit, and a warm patron of the Pomological and Horticultural Societies of Utah; although some rigid Saints are inclined to view Mormon co-operation with outside Pomological or Agricultural Societies, as evincing a hankering after "the flesh-pots of Egypt."

Brigham's time is much occupied. He rises early, calls the whole of his family together. They sing a hymn, and he prays fervently, and they separate for the day's duties. He eats at the long table, and as his gustativeness is small, his fare is very simple; often consisting only of a bowl of milk covered with cream, and dry toast or bread. To make his rounds, "see the women folks," is his next duty. To these he is cordial and kind, but no more. He is not Brigham the lover or the husband, but Brigham the Prophet and President. They feel for him more reverence than love, watch his face and treasure his words; and torture every one of them into embodying the "key" to some great mystery. Then to his office, to meet his visitors and counsel with them. He is the director of every thing. From the slightest matter to the most important, the Saints all consult with Brother Brigham. Many absurd things have occurred in consequence of this. Men of every trade seek his advice, and view it as a revelation from God for them to follow. None can divorce but him, and to him all such cases come for investigation and action. No other can give permission to a man to take any wives subsequent to the first, and therefore all such parties apply to him. An old

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lady once went to seriously inquire "the word of the Lord" as to whether red or yellow flannel was best to wear next the person, and he as gravely advised her to "wear yellow by all means." C. V. Spencer was married to two ladies on the same day, and they disputing as to *priority*, he appealed to Brigham to determine the important question. Brigham's reply was characteristic. No speculation is entered on, no enterprise begun without seeking counsel from Brigham. He encourages and commands this: "If you do not know what to do in order to do right," said he, "come to me at any time, and I will give

you the word of the Lord on the subject." -- *Deseret News*, June 25th, 1856. He is fully obeyed in this. Although it occupies much time and involves much labor, it is very admirable policy. It acquaints him with every secret of their thoughts; associates him with every action of their lives; makes them feel him their truest friend, and renders him positively necessary to their prosperity. For them to uphold, cherish and love him is inevitable; and whatever may be said of his policy as a leader, or his conduct as a husband, all must acknowledge that Brigham is as true to his friends as he is unscrupulous to his enemies.

He often enmeshes the affairs of the people, so that none but himself can disentangle them. A French soldier once, seeing a shell about to explode, threw himself on to Napoleon the Great, and sprang with him into a depressed earthwork. "Look here," cried he, "you must not die. You have brought us into this scrape, and no one but you can bring us out. So it is with Brigham. Brigham, knowing the business of all, can blend interests, and plan more successfully than any

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one else; hence, also, if any grow contumacious, he can very easily ruin them, without being seen. A Mr. Howard was a Mormon merchant, but grew dissatisfied in 18[5]5, and determined to leave Salt Lake. No sooner was his intention known at head-quarters, than the line was drawn, and he found himself irrevocably entangled. His goods were seized and sold at auction, when they were bought in by the "*Church*" at a mere nominal amount; his store was sold also and likewise bought by the Church at their own price; no one daring to bid against this unseen, but all-powerful individuality; and Mr. Howard found himself a ruined man. His wife was, however, a firm and fervent Mormon; she pleaded and implored him to remain; consented even to *procure for him another wife*. Several Mormons used their influence with him; the "*Church*" threatened its anathema; it alluded to his endowment covenants, and their penalties; old infatuation was re-awakened, and Mr. Howard bent his head to "the will of the



Lord;" was re-baptized, blessed, and returned to his old allegiance; helplessly sunk and hopelessly involved in the destiny of Mormonism. This case is but a sample of many similar. Mormonism has adopted *Romanism* as its model of government, and uses *Jesuitism* as its means of accomplishing its ends, and controlling its victims. Loyola might have learned something from Brigham Young. So universally is this unseen power felt, although very seldom traced, that it has become a very common saying among the faithful Mormons at Salt Lake, "When I obey counsel, every thing prospers with me; when I neglect it, I prosper in nothing." This united action under the able direction of one powerful business

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mind, is the main cause of the rapid prosperity of the Mormons; but is at the same time a strong evidence of Brigham's administrative tact and ability. On several occasions, however, he has made great blunders, and had to retract. One very prominent error was the attempted settlement of Carson and Wash-ho Valleys. Being surrounded, however, with active, enterprising and ambitious men, whom he must constantly keep employed, it would be astonishing were he not frequently to fail. Not long will elapse before this Cromwell shall fall, and under the lax administration of Brigham's "Richard," or some more cautious than profound General Monk, this meteor shall fade, and

"The king shall hae his ain again."

Brigham Young is not a temperate man. He loudly urges young men to quit the use of tobacco and liquor, as well as tea and coffee. He made a solemn covenant before the whole Church in 1851 that he would cease using tobacco. Excited by his words, and stimulated by his example, all the men joined in the obligation, and much was thrown away. Brigham persisted for several weeks; grew languid and nervous; he accidentally met Ira S. Miles, who was just cutting his tobacco; the temptation overcame the Spartan heroism of this would-be Lycurgus, and he asked for a piece. It was given;

Brigham chewed it with great gusto. "It is very good, brother Ira," said he, "That is a question between you and the Lord, brother Brigham," retorted Ira; "Joseph says that God denounces it as bad!" Since that time the people have followed the Prophet; the children

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imitate the men, and tobacco is the best article of merchandise at Salt Lake. Lewis has received many a hundred dollars from many a Mormon Gentile hater.

Not only with regard to tobacco, but also as to liquor, Brigham is decidedly intemperate. His two sons, Joseph A., and Brigham, jun., have long since been notorious for their indulgence; and I have seen Brigham intoxicated at the same time that he was seated in his office, pretending to give the "word of the Lord" to those who should consult with him! This was on the evening of Monday, April 7th, 1856. Mr. Alva L. Smith was in company with me, and he also noticed it, and remarked it to me, after we left the office. It had been conference-day. Brigham had spoken but very little; but had been observed to have been "*full of the spirit*" when he did speak.

The whole secret of Brigham's influence lies in his *real sincerity*. Brigham may be a great man, greatly deceived, but he is not a hypocrite. Smith was an impostor: that can be clearly established. Brigham Young embraced Mormonism in sincerity, conscientiously believed, faithfully practiced, and enthusiastically taught it. As devoted to Smith as Kimball is now to himself, he revered him as a Prophet, and loved him as a man. For the sake of his religion, he has over and over again left his family, confronted the world, endured hunger, came back poor, made wealth, and gave it to the Church. He holds himself prepared to lead his people in sacrifice and want, as in plenty and ease. No holiday friend, nor summer Prophet, he has shared their trials, as well as their prosperity. i.e. never pretends to more than "the inward monitions of the Spirit;" and, not as Smith, to direct

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revelations and physical manifestations. No man prays more fervently, nor more frequently, than Brigham Young. No man can more win the hearts, or impress the minds of his hearers than Brigham, while in prayer. Few men can persist in believing him a hypocrite, after hearing him thus pray, either in his family, or in private meetings, or in public. I am convinced that if he be an impostor, he has commenced by imposing on himself. It is not impossible, as any reader of history knows, for men to be as grossly deceived as Brigham, and yet be honest in their intentions. The Florentine Savanarola is a strong pertinent illustration. Were it not for this real, constant, evident sincerity, he would expose himself before the entire people, and fall. He is a good specimen of a man in positive earnest; and what such a man can do. He is in earnest; if he makes nothing else felt, all feel this. Enthusiasm is the secret of the great success of Mormon proselytism; it is the universal characteristic of the people when proselyted; it is the hidden and strong cord that leads them to Utah, and the iron chain that keeps them there; and it is, too, the real reason of Brigham's triumph. This earnest, obstinate, egotistical enthusiasm has been nursed by wily men as deceived, but more ambitious; it has been fed by false miracles, justified by false logic, fanned by persecution, and cemented by blood.

Brigham, however deceived, is still a bad man, and a dangerous man; and as much more dangerous, being sincere in thinking he is doing God's work, as a madman is than an impostor; one being accessible to reason and inducement; and the other knowing no reason but impotence, and no inducement but constraint.

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## CHAPTER VII.

### BRIGHAM THE PROPHET.

Intention of Mormonism -- Smith's prediction -- Their prayers -- Christ coming in 1890 -- Where he shall descend -- Brigham's position -- Brigham on himself -- Drawing "the sword of the Almighty" -- Shedding blood -- Brigham on prospects of Utah -- Fanaticism -- His army -- His intention, if arrested -- His method of government -- Stealing Bribery -- On debt paying -- Frightening apostates -- Mormon missions and missionaries -- Brigham's policy -- His successor -- Joseph Smith, jr. -- Heber C. Kimball -- O. Hyde -- Parley Pratt -- Joseph A. Young -- Revelations -- Adam the God of this world and Father of Jesus Christ.

WE have viewed Brigham Young as a man; impartially certainly, and we believe correctly. However *interesting* such an inquiry may be, it is more *important* that he be accurately understood as a *Prophet*. Great abilities ever command respect, but the world have a right to demand the good use of great talents. The more skill evinced in crime only so far enhances the criminality.

That Brigham Young is a great man, there can be no question; that he is a great criminal we shall prove.

The real object of the Mormon Church is the establishment of an independent kingdom of which Brigham shall be king. This they believe is a temporal kingdom to be soon set up, and to be begun at Utah, in fulfillment of ancient and modern

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## CHAPTER VIII.

### CHRONOLOGICAL HISTORY OF MORMONISM.

1805. December 23. Joseph Smith, jun., born at Sharon, Windsor county, Vermont.

1815. April. His father and family remove to Palmyra, Wayne county, New York.

1820. March. Many revivals of religion in western New-York, and Smith's mind becomes disturbed. Under the preaching of Rev. Mr. Lane he becomes partial to the Methodists.

April. Smith pretends to receive his first vision while praying in the woods. He asserts that God the Father and Jesus Christ came to him from the heavens; and, like Mohammed's Gabriel, told him that his sins were forgiven; that he was the chosen of God to reinstate his kingdom and re-introduce the gospel, that none of the denominations were right, etc.

1823. September 21. Smith proved forgetful of his pretended revelation and swore, swindled, lied, and got drunk as formerly; but says that an angel came to him while he was in bed, and told him of the existence and preservation of the history of the ancient, inhabitants of

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1823. America, engraved on plates of gold, and directs him where to find them.

September 22. Goes as directed and discovers them in a stone box, in a hill side between Manchester and Palmyra, western New York. He attempts to take them, but is prevented. The devil and angels contend about him; devil is whipped and retreats: he receives many instructions from the angel and begins *preparing himself for his future*.

1827. January 18. Smith married to Miss Emma Hale, afterward "Lady elect of the Church."

September 22. Receives the "plates" from the hands of the angel.

1828. July. Translation is suspended, in consequence of Martin Harris stealing one hundred and eighteen pages of MS., which have never been replaced.

1829. April 17. Translation recommenced, Oliver Cowdery acting as clerk.

May 5. Smith pretends that John the Baptist came and ordained Cowdery and himself "priests;" and commanded them "to baptize and afterward re-ordain each other."

1830. Smith was ordained Apostle by Peter, James, and John.

April 6. The Mormon Church organized at Manchester, New York, and consisted of J. Smith, sen., Hiram and Samuel Smith, O. Cowdery, Joseph Knight, and J. Smith, jun. Martin Harris, one of the witnesses, not being one among them!

1830. June. First conference at Fayette, New York.

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August. Parley P. Pratt and Sidney Rigdon converted to Mormonism.

December. Smith is visited by Rigdon.

1831. January. The Church commanded to move to Kirtland, Ohio, where Rigdon had a body of persons converted to Mormonism as a nucleus.

May. The Elders sent out by twos to preach.

June 7. The first endowment given; Elders much disappointed in their expectations. Many ordained and sent out to preach. New branches growing up rapidly.

June 17. Smith and party start for Missouri to search for a location for "Zion."

August 3. Zion determined to be in Independence, Jackson county, Mo. Smith dedicates the "Temple block;" names the place "The New Jerusalem," and returns to Kirtland.

August 27. "The Kirtland Safety Society Bank," store, mill, and other mercantile operations commenced by Smith. 1832.

February 16. Smith and Sidney Rigdon pretend to see in a vision the whole destiny of man, and his different degrees of glory and punishment.

March 22. Smith mobbed, tarred, and feathered for dishonorable dealing.

April 2. Smith visits Jackson county, Mo., where matters are in disorder; the Saints by their boasts and threats enraging the old citizens, and the "Church" quarreling among themselves about the *communism* that Smith had attempted to establish.

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1833. March 8. The first presidency organized by the

appointment of Sidney Rigdon and Frederic G. Williams as Smith's counselors.

July 23. The foundation of Kirtland Temple laid by Smith. The mob at Independence, Jackson county, Mo., rise against the Mormons, and extort a promise of half to leave by January, and all by April, 1834.

October 30. The mob destroys ten Mormon houses. Two of the mobbers are killed by the Saints. This was the first blood shed, and the Mormons shed it.

November. The Mormons fly from Jackson, and are kindly received in Clay county, Mo.

1834. February 20. Smith goes with companies from Kirtland to Missouri, to the relief of the Saints; organizes a small army, and begins to dream of physical conquest and temporal sovereignty.

May 4. Mormon Church first called "The Church of Jesus Christ of Latter-Day Saints" by Sidney Rigdon at a convention at Kirtland.

July 9. Smith returns to Kirtland, where his presence began to be needed.

1835. February 14. The first quorum of the Twelve Apostles ordained at Kirtland; and among them Brigham Young and Heber C. Kimball. Classes of instruction and school of Prophets commenced. Sidney Rigdon delivers six lectures on Faith, generally attributed to J. Smith, being unaccredited to their author, and bound in the book of Smith's Revelations (Doctrines and Covenants).

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1836. March 27. The Kirtland Temple, finished at a cost of \$40,000, is dedicated; at which Smith pretends to see Moses, Elias, and Elijah, who give him different "keys" of priesthood, which guaranteed to their possessors unlimited power in spiritual



and temporal things.

June 29. The Mormons are requested by the citizens to move from Clay county, Mo., to Carrol, Davis, and Caldwell counties, they having become impudent, encroaching, and threatening. They wisely decide to move, and leave with friendly arrangements.

1837. June 1. O. Hyde and Kimball appointed to go to England as missionaries. November. Smith's Kirtland Safety Society Bank broke, store seized, goods sold, and himself insolvent.

1838. January 12. Smith and Rigdon run away in the night from their creditors in Ohio, who were threatening their arrest for fraud.

March. They arrive in Missouri, and begin to scatter the Saints, in order to obtain political ascendancy in other counties of the State of Missouri. The citizens commence to murmur at being under Mormon rule. About this time Smith pretended to obtain a revelation from God authorizing him to practice polygamy, and began to practice it accordingly.

July 4. Sidney Rigdon, in an anniversary oration, familiarly called by the Mormons "Sidney's Salt Sermon," threatens the Mormon enemies and apostates with physical violence.

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1838. July 4. The Danite Band, or United Brothers of Gideon, organized, and placed under the command of David Patten, an Apostle, who assumed the alias of Captain Farnot.

Martin Harris, Oliver Cowdery, and David Whitmer, the three witnesses to the Book of Mormon, are charged with lying, theft, counterfeit-coining, and defamation of Smith's character, and are cut off from the Church.

Orson Hyde, Thomas B. Marsh, W. W. Phelps, and many others apostatize from the faith, and give evidence against Smith,

accusing him of being accessory to several murders and many thefts, and of designing to rule that part of the State of Missouri, and eventually the whole Republic.

August and September. Several *emeutes* occur between the mobbers and Mormons. The latter steal sixty or eighty stand of arms at Richmond, and fire on the militia, mistaking them for the mob, at Crooked river, where several are shot, when the militia return the fire, and David Patten is killed.

September 30. The militia, to avenge the death of their comrades, brutally attack the Mormon women and children at Hawn's Mill, shooting them down and burning the houses, and committing other barbarous atrocities on the women.

November. The Saints are kindly received at Quincey Illinois.

Smith arrested and about to be shot by the excited

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military, but is handed over to the civil authorities, and is subsequently released.

1839. March 25. Brigham Young and others relay the foundations of the Temple at Independence, Jackson county, Mo.

May 9. Smith goes to Commerce, Ill., by invitation of Dr. Isaac Galland, of whom he obtains *gratis* a large tract of land, to induce him to settle there with the people. He accordingly receives a revelation, calls the Saints about him, and sells them the town lots he had received for nothing.

September. Brigham Young, H. C. Kimball and others leave for England as missionaries; O. Hyde, although previously appointed by "revelation," not accompanying them.

October. Smith and others go to Washington, to try and obtain redress from Congress for their injuries in Missouri.

5. The town of Commerce chosen a "Stake of Zion" by Smith.

1840. April 21. Commerce changes its name to Nauvoo.

October 3. Mormons begin preparing to build the Temple, and petition the State Legislature of Illinois for the incorporation of Nauvoo.

1841. February 4. Nauvoo incorporation act, passed in the preceding winter, begins to be in force. Nauvoo Legion organized. J. Smith, Lieutenant-General.

April 6. The foundation stones of Nauvoo Temple laid by Smith, with grand military parade.

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1842. May 6. Governor L. W. Boggs of Missouri shot at by Orrin Porter Rockwell (now at Salt Lake City), with the connivance and under the instructions of Joseph Smith.

1843. J. Smith, mayor of Nauvoo, vice J. C. Bennet cut off for imitating Smith in his spiritual-wife doctrine.

July 12. Smith pretends to have a second revelation on polygamy, in order to conciliate his first wife, who was angry with his "ladies."

1844. February 7. J. Smith, as candidate for the Presidency of U. S., issues his address.

May 6. Smith and party destroy the material of "The Expositor:" suit issued against him in consequence.

June 24. The arms are demanded from the citizens of Nauvoo by the Governor of Illinois.

June 27. Joseph Smith, Jr., and his brother Hiram are shot in jail at Carthage, Illinois, by a gang of Missourians.

August 15. The Twelve Apostles, with Brigham Young at their head, assume the presidency of the Church; and address, as such, an epistle to the "Saints in all the world."

October 7. Brigham Young's authority is fully recognized by the majority of the Mormon people. Rigdon and all the contumacious members cut off, cursed, "and delivered to the devil to be buffeted in the flesh for a thousand years!" by Brigham.

1845. January. Nauvoo charter is repealed by the State Legislature

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1845. February. Brigham Young and the Mormon authorities begin to seriously contemplate a general move to the west.

John Taylor, an Apostle, proposes Vancouver's Island, British America. Lyman Wight, also, then an Apostle, proposes Texas. Others suggest California, then but little known. Much dissension as to locality. Some valley in the Rocky Mountains finally selected.

May. The cap-stone of the Mormon Temple laid: and endowments soon after begin.

1846. January. Baptizing for the dead administered in the river Mississippi.

20. Pioneers leave Nauvoo to find some resting-place on the borders of Iowa. They select Council Bluffs.

February. Mormon companies cross the ice-covered river en route for Council Bluffs.

July. Brigham Young sells a company of his brethren as a Mexican battalion, for \$20,000.

September. Nauvoo, in which many of the Mormons were

remaining, was besieged by the mob.

1847. April 14. The pioneers leave their Winter Quarters, Council Bluffs, Iowa, for the Rocky Mountains, and by following the trail of Colonel Fremont, arrive at Salt Lake.

July 23 Orson Pratt and a few arrive at the Valley.

24. Brigham and main body of pioneers enter. This day, instead of the 23d, is always celebrated, as a compliment to Brigham, a species of sycophancy very customary from the Mormon people to the Mormon Prophet.

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1847. December 24. Brigham Young nominated "President of the Church of Jesus Christ of Latter-day Saints in all the World," at a special conference. He appoints Heber C. Kimball and Willard Richards as his coadjutors. N. B. -- He was not the appointment of God but the choice of the people, even by his own statement.

1848. April 6. His appointment confirmed at the General Conference at Kaneshville, Iowa.

May. The Saints start for Salt Lake City, where they arrive in the fall.

September. Some of the Mormons who had sailed from New York for San Francisco, expecting the Church to locate in California or Vancouver's Island, as first intended, came in to Salt Lake Valley from the west.

1849. March 5. Convention held at Salt Lake City; Constitution of State of Deseret drafted by them, and Legislature elected under its provisions.

July 2. They send delegates to Washington to present Constitution, and petition for admission into the Union as a "sovereign and independent State."

August. Captain Stansbury, T. E., arrived to make survey of the Valleys and of the Salt Lake.

September 9. Bill organizing Utah Territory, signed by President Fillmore.

1850. February. Brigham takes oath of office as Governor of Utah Territory and Superintendent of Indian Affairs.

April 5. Assembly met, and State of Deseret was merged into Territory of Utah.

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1850. June 5. "Deseret News" commenced under editorial charge of Dr. Willard Richards, "a prophet, seer, and revelator."

September. Judges Brocchus Day, Brandebury, and Mr. Secretary Harris arrive at Salt Lake.

22. Mr. Brocchus insults the people. Brigham threatens violence, and the judges leave Utah.

1851. The Salt Lake Tabernacle built.

1853. February 14. Temple excavations commenced.

April 6. Corner stones of Temple laid.

1854. August. Colonel Steptoe and soldiers arrive at Utah.

1855. May. Colonel Steptoe, having resigned the governorship of Utah, left with troops for California.

August. Judge Drummond, General Burr, Surveyor General, and other U. S. officials arrive at Salt Lake.

1856. May. Judge Drummond left.

1857. April. General Burr and the other U.S. officials leave Utah

and return to the States.

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## **CHAPTER IX.**

### **ANALYSIS OF THE INTERNAL EVIDENCES OF THE BOOK OF MORMON.**

Introduction -- The nature and purport of the book -- Contents --  
Contradiction as to plates -- As to Urim and Thummim -- Hebrew language  
-- Jewish materials for writing -- Laban's plates-Jewish genealogies -- The  
copies of the law -- History of the Jews -- Various Prophets of Bible and  
Book of Mormon -- Prediction -- Contradiction in Book of Mormon --  
Lehi's compass or Liahona -- Natural history of America -- Importations of  
stock -- Elephants in America -- Astronomical anticipations of the Book of  
Mormon -- Contradictions between reputed authors of Book of Mormon --  
Solomon's Temple in America -- Gifts of the Spirit before Christ -- Jared's  
barges, what they were and what they brought -- Precision of Book of  
Mormons Prophets -- Plagiarisms from the Scriptures -- Use of various  
terms not then known -- Inconsistency -- Prophetic apologies -- Conclusion.

MORMONISM claims as its founder, Joseph Smith. The  
pretensions of the system depend on the founder. If Smith be an  
impostor, Mormonism must fall. To commence an analysis of

the system, we must begin with the pretensions of the Prophet. It is not enough for some to believe him to be a liar. To say that one has a right to believe him false, is to say others have the right to believe him true. Belief is the effect produced by evidence on the mind. Grounds of belief must, therefore, be searched for in the evidence. It is important to determine how much evidence ought to convince

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us. To believe without much proof is a sign of a weak mind. To be obstinately skeptical is a sign of ridiculous vanity. It is just as much to be avoided to say, "I am the standard for every thing," as to say "Every thing is my standard." The higher the pretensions, however, the stronger should be the evidence and the stricter the analysis. An amount of evidence that would justify belief in a trivial matter, would be wholly inadequate when offered to substantiate matters of vital moment.

The Book of Mormon claims our belief as being a revelation from God, inspired in its matter and translation. Is it true or is it false? This inquiry is important. O. Pratt, the ablest Mormon polemic writer, says, "The nature of the message in the Book of Mormon is such that, if true, none can be saved and reject it; and if false, none can be saved who receive it." Pretensions involving such important interests demand the very best of evidence. Happily for the world, it is not a question of events and persons between whom and us centuries have rolled their mists of prevarications, contradictions, and falsehoods. Young men remember its rise. Living witnesses are conversant with the whole of its history.

Professing to be a revelation from God, its evidences must be worthy of God; because God can do nothing unworthy himself. God, in the first place, would not send a book that would not commend itself and endure critical examination. God, in the second place, would not send it in a manner that would not sustain the most rigid scrutiny. God, in the third place, would not send it through a person whose character would not bear the most searching inquiry.



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The nature of the book. the circumstances attending its production, and the character of its producer are the subjects proposed for discussion in the three ensuing chapters.

*The Internal Evidences of Book of Mormon*

I. What is the book?

1. It purports to contain a history of America from shortly after the destruction of the Tower of Babel, to the fifth century after Christ. It asserts that this continent was peopled by three different families

First. The family of Jared who emigrated from the Tower of Babel, and whose descendants were entirely destroyed more than 600 years B.C.

Second. The family of Lehi, a Manassehite, who emigrated, about 600, B.C., from Jerusalem; the righteous part of whose descendants were destroyed 400, A.D., and the wicked part of whose descendants are now the American Indians.

Third. The "people of Zarahemla," Jews, who emigrated from Jerusalem about eleven years after Lehi, and the descendants of whom were destroyed by the wars or mingled among those of Lehi.

The history of the wanderings and wars of these several families was engraved by their Prophets on different plates; sometimes of gold, sometimes of brass, and sometimes of "ore" (as stated in the B. M.) These plates were religiously preserved until they all fell into the hands of Mormon, one of the descendants of Lehi, who made an abridgment of the whole, A.D. 384; when he buried the originals, together with certain other curiosities, in a hill; handed the *abridgment* to his son, Moroni, to which Moroni added an "abridgment of the history

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of the people of Jared," and finally boxed them up and buried them in a hill in New York State, A.D. 400. It is asserted that they lay in this box till the 22d of September, 1827, when they were given by an angel to Joseph Smith, who "translated them by the gift and power of God." A portion of this translation constitutes the Book of Mormon.

2. In this book there are mentioned certain other plates and curiosities, and most of which, if the book be correct, must still be in the hill "Cumorah," between Palmyra and Manchester, N. Y. A list of these curiosities is subjoined, to aid us in further remarks; the pages of the Book of Mormon (3d European ed.) on which they are described, are also stated:

1. Plates of Laban, B. M., pp. 9, 11, 144, 145.
2. Brass genealogical plates of Lehi, B. M., p. 11.
3. Brass plates of Lehi, afterward abridged by Nephi, B. M., pp. 3, 44, 62.
4. Brass plates of Nephi, containing "more history part," B. M., pp. 16, 138.
5. Brass plates of Nephi, containing "more ministry part," B. M., pp. 16, 144.
6. Ore plates of Nephi, containing "mine own prophecies," B. M., p. 44.
7. Plates of Zarahemla, containing "genealogy," B. M., 140.
8. Plates of Mormon, containing abridgment of Nephi's "more ministry part," B. M., p. 141.
9. Plates containing record from "Jacob to King Benjamin," B. M., p. 141.
10. Plates containing record of Zeniff, B. M., p. 161.

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11. Plates (golden) of Ether, B. M., pp. 161, 189, 312, 516.
12. Plates of Alma's "account of his afflictions," B. M., p. 196.
13. Plates, Jared "brought across great deep," B. M., p. 530.
14. Copies of "Scriptures," out of which sons of Mosiah "studied 14 years," B. M., pp. 255, 271.
15. Many records "kept by people who went north ward," B. M., pp. 894, 395.
16. Twelve epistles from different prophets at various times, (B. M., in loci).
17. The round ball, or "Compass of Lehi," B. M., pp. 33, 145, 314.
18. The sword of Laban, B. M., pp. 8, 143, 145.
19. The engraved stone of Coriantumr, B. M., p. 140.
20. The sixteen stones that " God touched with his finger," B. M., p. 520.
21. The two-stone interpreters of Mosiah, B. M., pp. 162, 204.
22. The two-stone interpreters of Jared's brother, B. M., pp. 522, 523.
23. A white stone, "Gazelem," B. M., p. 212.
24. A brass breast-plate, found with Ether's plates (No. 11), B. M., p. 161.

Besides these, there were the plates containing Mormon's

abridgment of the whole history (B. M., pp. 142, 443, 444, 507), and Moroni's "few plates," B. M., p. 507, the professed translation of which constitutes the present Book of Mormon. These plates, Smith says, were bound into a volume by three rings passing through the back edge.

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3. There is one oversights contradiction that stares us in the face, about the plates themselves. On p. 507 we are told that Mormon buries all these curiosities, "except these few plates" (his abridgment of the history) which he gives to his son Moroni. On p. 509, we are told Moroni fills up his father's plates, and says, "I have no more room on the plates, and ore I have none, for I am alone." The plates of his father, the book with rings, are all full. He has no more plates nor ore to make any of; and yet, the matter of *forty-seven closely-printed pages of pretended translation follows directly after*. Where does Smith pretend to have got the originals of the forty-seven pages of printed translation? He only professed to find *one set of ring-bound plates*, Mormon's abridgment. They were not in that, for Moroni "filled them up;" he did not make any more plates, "for he had no ore, and was alone." Then where were the originals of this subsequent matter?

4. Another and a graver difficulty presents itself next. Mormon, it is said, buries all the curiosities, giving Moroni *only* "these few plates." Moroni fills "these few plates," and then buries them up. Joseph Smith says he found, with these plates, the two-stone interpreters of Jared's brother (No. 22 in list), the breast-plate (No. 24), and the sword of Laban (No. 18). How could these few plates, which Moroni pretends to have buried, be with these other curiosities, *which Moroni did not have*? They were buried apart, and yet they were found together!

5. Lehi professes to live at Jerusalem in the beginning of the reign of Zedekiah. The scenes, characters, and habits

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must belong to this age. They must not belong to a period 500 years antecedent or posterior to this time. When any thing is definitely known of this period, for the Book of Mormon to directly contradict it, must be a proof of imposture. Nephi states, Book of Mormon, page 1, "I make a record in the *language of my father*, which consists of the learning of the *Jews and the language of the Egyptians*." The almost foolish reverence felt by the Jews for their Hebrew language is well known. They used to believe that it was given by God to Adam in the garden, and spoken by man before the languages were confounded. It was in Hebrew that God had talked with Abraham and spoke on Mount Sinai. The imagery of Job, the tenderness of David, the expressiveness of Solomon, the sublimity of Isaiah, were all in Hebrew. They thought that while it was an especial gift, it was almost an especial sign to them. It was the only language in which they could name God. In the days of Hezekiah the pure Hebrew of Moses to David began to decline. Till 784 B. c. was the "golden age" of Hebrew literature. After this time it became corrupted with its cognate dialects. These were Aramaean, Syriac, Chaldee, Phoenician, Samaritan, but not Egyptian. The Egyptians were hated by the Jews. Briton slaves felt not a fiercer hatred to the Latin tongue of their masters than the descendants of the Jewish bondsmen to the language of their Egyptian taskmasters. For a Jew to adopt so thoroughly the "language of the Egyptians," that a Jewish prophet should call the Egyptian the "*language of his father*," is contradictory to every thing that is known of the time and people. On page 2 we are told Lehi lived in "Jerusalem

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all his days." He was constantly talking to the Jews, his fellow-citizens of the holy city; mingling with them in their festivities, markets, synagogue, and houses; had learned to talk among them; had never left Jerusalem; continually read the prophecies, which were in *Hebrew*, and yet we are told that his language was *the Egyptian*. Nephi pretends that God gave revelations to Lehi, and although the Eternal had never used

any thing but *Hebrew*, and was communicating to a *Hebrew*, yet we are informed that God talked in the "language of his father," which was the "language of the Egyptians." Is not this requiring the world to believe too much, and, therefore, a strong presumptive evidence of ignorant imposture?

6. The plates. We must remember that it is a *Hebrew* youth, who "has lived at Jerusalem all his days," until he leaves for "the wilderness." He had no other privileges than those enjoyed by others of his circumstances and time. He did as others did. His ideas could extend but very little further than others. The writing materials then in use, and it was then only very few who could use them, would be those such a youth would be familiar with. Now the Jews did not use plates of brass at that time. Their writing materials were

1. Tablets smeared with wax.
2. Linen rubbed with a kind of gum.
3. Tanned leather and vellum.
4. Parchment (invented by Attalus of Pergamos).
5. Papyrus. (M. Stuart, O. Test. Can.)

All the writings of the Jews long anterior and subsequent to Zedekiah were in *rolls*. (Isa., xxxiv. 4; Jer., xxxvi. 25;

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Ezek., iii. 9, 10; Ps. xl. 7; Zech., v. 1, etc., etc.) These rolls were chiefly parchment and papyrus. The use of papyrus was as ancient as Hermes, 1500 B. c. Ancient monuments, in Mr. Abbott's collection, whose date are at least 1600 B. C., bear representations of the inkstand and stylus. On this papyrus, were not only the ancient writings of Egypt, but the early copies of the Pentateuch. The use of this material superseded the stones filled with lead (Job), Hesiod's leaden tables, Solon's wooden planks, the wax tablets, so clumsy and easily erased. This material rolled up could be bound with flax and sealed. Isa., xxix. 11; Dan., xii. 4; Rev., v. 1. (*Vide* Kitto, Watson, Calmet.) The Jews used this material. The Egyptians, whose language Nephi gives his father, used this material. Had Lehi or Nephi

really lived then, they would have used this material. Contradiction and inconsistency are stamped on any other assertion. This is another strong proof of imposture.

7. From pages 7 to 11, Book of Mormon, there is an account of Nephi's return to Jerusalem to steal from his kinsman, Laban, some plates of brass, on which were engraven certain matters. He murdered him, cheated his servant, broke into his house, carried them off, took the servant prisoner, and returned to his father in the wilderness, *thanking God* for enabling him to accomplish so many notable things, so worthy of a prophet and so honorable to the Deity!

What were the contents of these plates On p. 10, "Then he (Lehi) beheld that they did contain the five books of Moses, \* \* \* and also a record of the Jews from the beginning even down to the commencement of the

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reign of Zedekiah, king of Judah, and also the prophecies of the holy prophets, even down to the commencement of the reign of Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah; \* \* \* also a genealogy of his fathers, and of Laban, who was also a descendant of Joseph." To an uneducated youth like Joseph Smith, all this would not appear extravagant; but let us see in what position he has placed himself.

*First.* The genealogies were kept by public registrars, and were written in Hebrew on rolls of papyrus and parchment, not on plates, nor in the Egyptian language. They were very extensive, embracing all members of the family, and were sacredly preserved. -- (*Kitto.*) This mass of names, embracing from Joseph, son of Jacob, down to Lehi, even though they had been, as pretended, engraved on *brass plates*, would have formed an immense volume and a great weight.

*Second.* They contained not only the genealogies, but the Pentateuch. A few years before this reputed time, in the reign

of Josiah, king of Judah, "the book of the law" was lost. Not one copy was to be found. The few copies, and they were few, that had existed, had doubtless been destroyed by Manasseh. The nation was in the dark, directed only by tradition. Eighteen years of Josiah's reign had thus passed away. He had broken the idols, dispersed the idolaters, repaired the Temple, reinstated the high-priest; and Hilkiah went in to the holy of holies before the Lord. He "found the book of the law" hidden in the house of the Lord. He sent it to Josiah, and Saphan, the scribe, read it before the king; "who, when he had heard it, rent his clothes."

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(2 Chron., xxxiv. 19.) The only remaining copy was found; and so great had been the ignorance of its contents, that all Judea stood rebuked and cursed. Here, according to the Bible, a few years before, had all Judea lost the law, and Josiah, the good, who had been eighteen years on his throne, was so ignorant of it; and now Smith impudently makes God say that Laban's father had a copy of this very same law engraved on *brass plates*, and although side and side with their genealogy, and, therefore, all Jerusalem constantly seeing it, *yet entirely ignorant of it!* Is not this impudent imposture?

*Third.* These copies of the Scriptures, which Smith, soon after this period, makes very common indeed in America (Book of Mormon, pp. 249, 255, 271), were scarce at any time among the Jews. Jehoshaphat sent the Levites and priests, the depositaries of the Word, (not Joseph's but Aaron's descendants) with the "law of the Lord" to the people, and they had to carry it with them; it was not where they went (2 Chron., xvii. 7, 9). So scrupulous were the Jews in making copies of the Scriptures, that they would not only copy the letter, but imitate its faults and even size. This involved much labor, and the copies were therefore very few. To have told one of those old Levites, so punctilious and even superstitious, that some one had copied their law in the language of the Egyptians (idolaters and enemies) in the first place, and had it durably engraved on brass, when they were handling so delicately those papyrus rolls, he would have called it an infamous imposture. Every



wise man will imitate the skepticism of that Levite.

*Fourth.* These plates contained, also, a "record of the Jews

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from the beginning till the reign of Zedekiah." By whom written and compiled? The four books of Kings and Chronicles were not compiled till Ezra, many years after Zedekiah. Who compiled these?

*Fifth.* These brass plates contained "all the prophecies of all the prophets from the beginning down to Zedekiah," together "with some of the prophecies of Jeremiah." Let us glance at the list. It embraces the whole Assyrian period: Joel, Hosea, Isaiah, Micah, Nahum, Jonah. All these lived in the golden age of Hebrew literature, and all anterior to Zedekiah; although Smith does not seem to have been aware of this, and only quotes or names Isaiah in his book. These, however, are only a part of the prophets who had written. Besides these, there is the Book of the Wars of the Lord, Num., xxi. 14; Jasher, Jos., x. 13; Statutes of Kingdom of Israel, 1 Sam., x. 25; Acts of Solomon, 1 Kings, xi. 41; Nathan and Gad, 1 Chron., xxix. 29; Ahijah and Iddo, 2 Chron., ix. 29; Shemaiah, Jehu, Sayings of the Seers, Isaiah's History of Uzziel, Life of Hezekiah, Life of Jehoshaphat, Lamentation over Josiah. Besides all these, which must have been on those wonderful plates, if the Book of Mormon be true, there are prophets mentioned and quoted in the book, about whom our Scriptures and Hebrew history are silent: Zenoch, Zenos and Ezias, Book of Mormon, pp. 411, 429, 455; besides all these there was "Jacob's Prophecy about Joseph's Coat," Book of Mormon, p. 336; Joseph's prophecies, "than which not many greater," Book of Mormon, p. 62. All this vast mass of matter, it is pretended, was on these singular brass plates: the Pentateuch, history, prophecies, and of course

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the Psalms, for was not David a prophet? Add to all this the genealogies of their families ever since Abraham! One man could never have carried it all. A narrative so full of absurdities and positive contradictions of all fact, can not come from God, and must therefore be an imposture.

8. Lehi prophesies, on p.11, "These plates shall go forth to all nations -- never grow dim, nor perish." "These plates" are not, as the Mormons often try to apply the passage, the plates on which the Book of Mormon was engraved, *but the plates of Laban*. The Mormons claim literal interpretations of Scripture. It was the *plates* that should never grow dim, the plates that should never perish, the plates to go forth to all nations. Where are they? It is pretended, Book of Mormon, p. 507, that Mormon hid them up, and there they are still. If Laban's plates were to be the ones to go to all nations, why dig up Mormon's plates? If they both are to go, why not send both? It is evident that in commencing the Book of Mormon, Smith was not quite settled as to the exact plot of the affair, and after Cowdery had once written it, it could not be erased.

9. Nephi's ball or compass, Book of Mormon, p. 33, can not endure the application of any rule of criticism. "He beheld on the ground a ball of curious workmanship, and it was of fine brass; and within the ball were two spindles, and *the* one pointed the way we should go in the wilderness." How they could look into a *brass ball*, how they were to know which one spindle was *the* one, and what was the use of the other, are questions that need some answer, before believing that God inspired so vague and meaningless a sentence. On

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p. 35, these spindles, *inside this brass ball*, did not work independently of its possessors, but "according to the faith and diligence and heed we did give unto them." It was only one spindle, before, that pointed. "And there was also written on *them* (not the ball, but on these *fine spindles*) a new writing, plain to be read, which did give us understanding concerning the ways of the Lord, and it was written and changed from time

to time." Nephi builds a ship by himself in a few weeks (it took Noah and all his men 120 years to build his ark), launches it, takes this "compass" on board, and sails. His brethren, however, rebel against, and bind him. The miracle of his compass, the still greater miracle of building a ship, when he "*had even to melt the ore he found in the rocks in order to make tools,*" every tree to cut down, and every plank to hew out, and yet he completes, launches, and fits it for sea -- *all by himself, and in a short time,* do not convince them. When they bind him, the "compass did cease to work," p. 42. His frightened brethren "are driven backward three days;" then "they loosed me, and I took the compass, and it did work whither I desired it." Here is a jumbled mass of vague inconsistencies. If the compass "ceased to work," how could Nephi tell they were driven backward or forward, or sideward? As they had lost their way, how did Nephi know in which direction to "*desire* it to work?" One thing is painfully noticeable, Smith is very cautious not to give the slightest clue as to where they sailed from, how long they were reaching that point, in which direction it lay from Jerusalem. All the rivers and valleys he makes Lehi name with *new names*. The little that is written about it only

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serves to mislead the reader. It is not the plain honest narrative of an honest man; it certainly is not the luminous narrative of a God-inspired man. Telemachus' Mentor, building a ship on the island of Calypso, is rational, compared with this statement of Nephi's ship-building. His voyage across the island-dotted sea to America is a mystery of navigation. This vagueness, inconsistency, evident effort at being antique, is impossible in an honest narrator of facts, ridiculous in a prophet; but perfectly natural in an ignorant impostor.

10. "We found upon the land of promise (Central America) that there were beasts in the forest of every kind; the cow, and the ox, and the ass, and the horse," Book of Mormon, p. 44. This is a palpable falsehood, and eminently displays the impostor's *hoof*. "When horses were first brought to Mexico, by Hernando Cortez, they were objects of the greatest astonishment to the aborigines, who thought they lived on flesh as well as

their riders, and brought flesh to feed them with. They thought that they devoured men in battle, and that their neighing was a demand for prey" (Herera, Dec. ii., lib. vi.) "They invented a new weapon, with which to catch and fight them" (Ib., Dec. v., lib. viii., quoted Robertson's History of America). This occurs in a country and among a people, *where the Book of Mormon makes horses quite common*. The first horse the Utah Indians ever possessed, they tied up till it died of starvation; they thought it need not eat. South American horses have all sprung from those introduced by the Spaniards. Cuba obtained her horses from Spain; Mexico got hers from Cuba. West American horses sprang from the Canadian, imported by the French.

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Eastern America from the importations of British stock (Youatt on the Horse, *in loci*). It may be objected the stock could not have increased so rapidly since that time, 1500; but the wild horses of the Ukraine and Tartary have all descended from a few that escaped from their masters at the siege of Azoph, 1657. "The first horses brought to America were imported by Columbus on his second voyage, 1493. The first horses landed in United States territory, were brought to Florida by Cabega de Vaga, who imported forty-two head, 1527. De Soto, in 1539, imported a still larger number, etc., etc. (Report of Superintend. of Census, U. S. A., 1852.) And yet Smith makes horses abundant in America, 600 B. c., which, Book of Mormon, p. 517, he makes imported in "air-tight, whale-like barges" from the plains of Shinar, after the destruction of the Tower of Babel! They found "cows and oxen." Cows and other domestic animals were all imported. Columbus, in 1493, brought a bull and several cows. In 1553, the Portuguese took cattle to Nova Scotia and Newfoundland. In 1611, Sir Thomas Gates imported 100 cows and some bulls. In 1624, E. Winslow brought 3 heifers and 1 bull, etc., etc. (Superintendent's Report, Census, 1852.) "They also found the ass." "Washington was the first man who imported the ass into America" (Ency. Americana, Art. Ass.) Since his time, the raising of mules has become quite a business in this country. To say that these animals were here, that they lived till the fifth Christian

century, and then became so extinct as to leave no trace, and be remembered by no tradition, is requiring a miracle to sustain imposture. Smith has evidently overreached his knowledge of fact. This

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contradiction of well-known truths can not have been made by a prophet, and is, therefore, positive proof of imposture.

11. But Smith not only makes all these animals flourish "in large flocks," just subsequent to the destruction of Babel, but on page 533, he says, "The people had silks, and all manner of cattle and sheep and swine, and also *elephants* and *cureloms and cumons*." What these cureloms and cumons mean it is impossible to decide. The present elephant is not a native of America, and never since the creation of man has it been an inhabitant of this continent. Prior to his advent on the earth, when the climate of North America was very different from what it has since been, gigantic species of elephants and mastodons lived, died, and left their bones in the post Pliocene formation of this country, as well as in northern Europe; but here, Smith pretends that so recently as shortly before Christ, the people had them and used them, when their forms are seen upon no ruin, carved on no temple, represented by no idol. Sheep; "neither North nor South America can boast any aboriginal, primitive, domestic sheep; those which have received the name of 'natives' having been brought at early periods by the colonists." (American Shepherd, New York Agricultural Society, 1854.) Swine are certainly not aboriginal to America. The earliest swine were imported by De Soto, in 1539, who brought 13 sows. The Portuguese took swine to Newfoundland, 1553. In 1609 the English imported

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600 swine and many sheep and fowls. So plentifully had the imported swine increased that, in 1627, the Indians fed on the

hogs that roamed the woods, half wild. The Spaniards took swine to their settlements in southern America, where they also increased very rapidly. Does not such jumbling up of inconsistencies and contradictions not only demand the strongest possible evidence to substantiate, but become a positive proof of forgery and imposture?

12. "All things denote that there is a God, yea even the earth and all things thereon; yea and its motion; yea and also all the planets which move in their regular form." Book of Mormon, p. 293. Here is the gist of Paley's design argument anticipated. Not only the Egyptians but also the Greeks and all the world accepted Ptolemy's theory of the solar system. The earth was to them the stationary center, around which *all* the stars revolved. What the Jews knew of astronomy they had acquired from the nations around them. God revealed spiritual and not physical truths! He certainly did not reveal to them a treatise on astronomy. Their acceptance of the Ptolemaic theory is evidenced in all the astronomical allusions of Job, David, and Solomon. Believing all the stars to move, the word *planet* was neither needed nor used. Copernicus, when he discovered that some stars moved, while others were stationary, divided the heavenly bodies into planets (from Gr. *planeo*, I wander), the moving bodies, and the fixed stars. The Manassehite Alma, however, is far wiser than all the rest of the prophets. He overturns all the astronomical theories, and just as *an illiterate itinerant might, to-day*, use a weak version of Paley's

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argument. It is a question of probabilities. Is it the most probable that this Alma could have used such language, anticipated the discoveries of 2000 years' later date, excel all the other prophets, quote the circumstances as *a well-known fact* on which to base an argument, when every thing we know proves it not to have been known at all; or is it the most probable to believe it the ignorant forgery of an illiterate impostor? This, however, is a small thing. On page 421 there is an attempted refutation of the modern infidel argument about Joshua and the sun. Smith pretends that this argument was used by people *who*

*believed the same theory of astronomy as the ancients and therefore could not feel its pertinence and therefore could not have used it.* "The earth goeth back and it appeareth unto man that the sun standeth still, yea, and behold this is so, for *sure*, it is the earth that moveth and not the sun." Here are all the prophets transcended; Ptolemy refuted; Copernicus and all his discoveries anticipated 2000 years before he was born. The only pity is, that this was not published, however, *until 200 years after he was dead!*

13. One great peculiarity of the Book of Mormon is the number of direct contradictions. among its inspired men. We will quote a few examples. On page 3, it says Lehi left Jerusalem because "God directed him in a dream;" but on page 411, we are gravely told Lehi was "*driven out by the people.*" On page 109, Nephi tells his brethren, "We are descendants of the *Jews;*" and on page 113, he says, "the *Jews* from whence I come;" yet on page 235, Amalek testifies that "Nephi and his brethren were of the *tribe of Manasseh.*"

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On page 517, we are assured that "the Lord led Jared and his brother out to America;" but on page 406, the reader is divinely instructed that it was "*the Devil.*" All the world have considered America was a continent; all the writers in the Book of Mormon call it a continent; but the Lord is made to tell Jacob "it is an isle of the sea." (Book of Mormon, page 78.) "At the death of Christ," it is predicted that "darkness shall cover the *face of the whole earth for three days.*" (Book of Mormon, page 428.) The New Testament says three hours; and the Roman records do not even notice that casualty. It is certain that darkness did not cover the earth for three days. Smith not only regulates the motions of the planets, but on pages 426 and 434 he makes a "new star." Not a brilliant conjunction of stars, but a *bona fide* new planet, for he makes it move too. Where is it now?

14. The Nephites build on America (Book of Mormon, page 65) "a temple like unto Solomon's;" and this poor family had come to this land destitute a few years before. They "offer

burnt offerings therein," page 145. They "ordain *high priests*," page 208; and priests, page 225. If the Bible be true, there could be but one temple; but one holy of holies; but one high priest. The location for that temple was to be Jerusalem, the city of God. No high priest could be chosen out of the tribe of Levi and of the seed of Aaron. "The stranger that approaches thereto shall surely be put to death." Yet here it is asserted that Jews or Manassehites dared to break God's most holy law, administer God's most holy ceremonies, usurp the authority of God's most holy priesthood,

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and that the Lord blessed and sanctioned this violation of his word. They were not Levites; they were strangers; they did go into the holy of holies, and yet Jehovah falsified his own threat and favored the transgressors!

15. In the holy Scriptures, we are informed that the Saviour had to die in order that his disciples might obtain the gift of the Holy Ghost. "If I go not away, the Comforter can not come." "He, when he is come, shall bring all things to your remembrance, and show you things to come." John xiv. Smith makes the Nephites far more favored. On page 234, the reader is divinely informed, that "there had been made known unto them that which has been, which is, and which is to come; having *been visited by the Spirit of God*, having conversed with angels and spoken to by the voice of the Lord, and having the spirit of prophecy and the spirit of revelation, and also many gifts; the gift of speaking with tongues, and the gift of preaching, and the *gift of the Holy Ghost*, and the gift of translation;" and all this, Smith pretends, occurred more than *three hundred years before Jesus Christ came*. If we believe the New Testament is true, we must reject the Book of Mormon as an imposture.

16. Come we to a still more startling proof of imposture. From page 517 to 526 of the Book of Mormon is contained an account of how Jared, his brother, their families and friends were miraculously conducted to this continent from the plains



of Shinar. They are commanded to gather "their herds and flocks, two of each kind, male and female," also "all kinds of animals after their kind, male and female," also "fowls of the air," likewise "swarms of bees;" beside these,

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they "did prepare a vessel, in which they did carry with them the fish of the waters," as well as "seeds of the earth of every kind." With this mass of material they cross the ocean, on which they are tossed about for "*three hundred and forty and four days*." (Book of Mormon, page 526.) How did they cross? Not only have they to take all these creatures, but they have to carry with them food for all of them for a *year*. Not only food, but *fresh water* for the same length of time, and some of the animals need so much. What means were adopted? They crossed in eight *barges*, which are thus described (page 519): "And they were *small* and they were *light* upon the water, even like unto the lightness of a fowl upon the water; and they were built after a manner that they were exceeding tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish; and the ends thereof 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 Jared cried unto the Lord, we shall all perish, there is no light to steer by, and in them we can not breathe for there is no air." "And the Lord said, 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*, *ye* shall stop the hole thereof that ye may not perish in the flood." But the light difficulty needed another remedy. "And Jared did molten out of a rock, sixteen small stones, and they were white and

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clear, even as transparent glass." (N. B. *Glass at the time of the deluge!*) These stones he brought before the Lord, and "behold the Lord stretched forth his hand, and touched them one by one with his finger." He then placed them, one in each end of his eight barges, "and they shone in the darkness." While they were "as a whale in the sea, swallowed up in the depths of the sea, and the mountain waves should dash upon them." Eight canoes are formed of as many trees, hollowed out inside, peaked at the ends, having a shut down door. And now, Smith pretends, that "two of each kind of animals," "fowls of the air," "swarms of bees," "a large vessel containing fish of the waters," "all manner of seeds of the earth," "twenty-two grown persons and their sons and daughters" (page 526), all the food they would need for a year, and all the fresh water they would require, with vessels in which to carry it; all this vast amount of matter is snugly stowed away in eight canoes, "*which were small and light like unto a fowl, and only the length of a tree!*" It would be folly to attempt to apply figures either as to their capacity to receive, and much less to sustain these things. To attempt to palm such a statement on to man as a revelation from God, is the act of an impostor.

17. God, in the predictions of the Bible, has left a species of ambiguity. Pretended prophets take especial care to leave nothing vague in their predictions, when their prophecies do not profess to come to light *till eighteen hundred years after the accomplishment of the event foretold*. This is peculiarly the case in the Book of Mormon, about the coming of the Saviour into the world. The most minute incident of his

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life, from the first sign of his advent till his final ascension, as it is left us by the Evangelist, is definitely foretold. While, however, it predicts every thing of which we have any account, it is silent about those things of which we have no account! His mother should be a virgin, named Mary, who should conceive by the Holy Ghost, p. 227. The star in the east, p. 426. He should be born at Jerusalem, p. 227. *Not at Jerusalem but at Nazareth*, p. 20. His name should be Jesus Christ, pp. 76, 226.

Lamb of God who taketh away the sins of the world, Redeemer, Maker of heaven and earth, coming to and rejected of his own, Only-begotten, full of grace and truth, High Priest, etc., pp. 17, 150, 235, 246, 223. His baptism by John and descent of Holy Ghost as a dove, p. 17, 110. Has twelve apostles, heals sick and casts out devils, pp. 29, 21. Is spitten on, smitten, scourged, p. 45. Crucified, p. 21. Three days in sepulchre and rises on third day, pp. 96, 150. Ascends into heaven, p. 180. His people in America calling themselves Christians one hundred years before he came, p. 335. John's Apocalypse, p. 29. Is not this "fitting prophecy to the event " If it were true, it would be most extraordinary that the Lord should thus singularly favor these Israelites with so much clearer views of his scheme of salvation, and, therefore, so signally neglect the Jews, when the Jews were "his own," and he declares that he had "cast the Israelites out from his sight."

18. From page 2 to page 428, pretending to embrace a period from 600 B. C. to A. D., I have counted no less than 298 direct quotations from the New Testament; some of them, paragraphs of verses; some of them, sentences from verses.

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Besides these, there are whole chapters of the Old and New Testament copied *verbatim*, and often not acknowledged. Below is the list:

Isaiah, chs. 48 and 49 are from pages 46 and 50, B. M. (3d European edition).

Isaiah, chs. 50 and 21 are from pages 68 and 71, B. M.

Isaiah, chs. 2 and 14 are from pages 79 and 94, B. M.

Isaiah, ch. 52 is from page 477, B. M.

Isaiah, ch. 54 is from pages 480 and 481, B. M.

Malachi, ch. 3 is from pages 482 and 483, B. M.

Matthew, chs. 5, 6, and 7 are from pages 457 and 464, B. M.

1 Corinthians, ch. 13 is from page 556, B. M.

"In the Hebrew manuscripts of the Old Testament there have been counted 800,000 different readings, as to consonants

alone. (M. Stuart, *Old Tes. Can.*, p. 192.) How comes it then, with such a margin for slight differences, that all the above quotations are copied in the *exact words of King James's translation*? The style of thought and expression in the original of the Book of Mormon and these interpolations, are entirely different. From the nervous, luminous English of the Bible, Smith wallows in the fogs of his own barbarous twaddle. The slightest investigation will show that Smith copied them *verbatim* from the English translation of the Scriptures; will show him to be an impostor.

19. I might urge the utterance of ideas and the use of words which these ancient writers, if genuine, could not have known, as an argument against the authenticity of the book. Such as "Bible," not employed to express the idea of the united Scriptures, till Chrysostom, in the fifth century. Or

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dissenters," a word of Latin origin, a language not then known, and the word not employed till Wickliff, and not generally till 1662, the great era of non-conformity. Or "church," which Smith puts into a Jew's mouth, 600 B.C. (B. M., p. 9), but which was not thus employed till after Christ's ascension. Or "martyr for Christ," or "cimeters." Another strong evidence of forgery may be found on page 513, "*For do we not read*, that God is the same yesterday, to-day, and forever, and that in him is neither variableness nor shadow of changing?" The first part of this sentence is to be found in Paul's epistle to the Hebrews, chapter xiii., ver. 8: "The same yesterday, to-day, and forever." The closing clause was written by James, i. 17: "Father of lights in whom there is no variableness nor shadow of turning." The Nephites do not pretend to have these epistles; how, then, could "*they read*" what they did not have? Smith made a terrible oversight here.

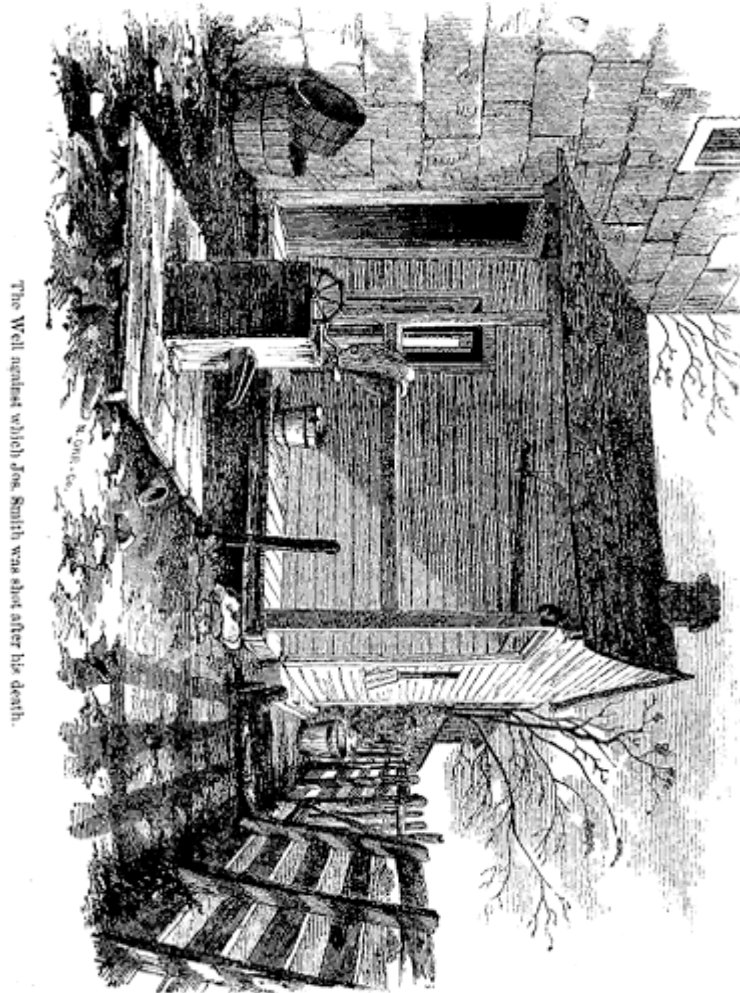
20. When the prophets of the Scriptures had predictions to utter or events to narrate, conscious of their authority, they spoke without circumlocution or excuse. Many men are forced to concede their dignity who question their veracity. With these

compare Smith's pseudo Prophets of the Book of Mormon; "Many shall say we have a Bible, and there can not be any more Bible." (p. 107.) "Neither am I mighty in writing like unto speaking." (p. 113.) "Condemn me not because of my imperfections, neither my father, because of his imperfections, neither them who have written before him, but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more

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wise than we are." (Strange talk for an *inspired Prophet!*) "And if our plates had been sufficiently large we should have written in Hebrew, and if we could have written in Hebrew, behold ye would have no imperfection in our record." (515). Whatever imperfections we find, therefore, we must attribute to the records not having been written in Hebrew. They were not written in Hebrew, because their plates were not large enough. But they made their own plates; they had abundance of gold, as we are over and over informed. They might have made their plates, consequently, just as large as they pleased. It is impious to charge the omniscient God with such trifling puerilities.

The Book of Mormon consists of two parts. One is stolen, and the other original. Its copied part consists of plagiarisms, culled from the commonest books, collected without knowledge, and combined without skill. Its original part is a mass of contradictions, and miracles sublimed into absurdities. To attempt to palm the whole on human credulity, as a revelation from God, is folly and fraud.



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