

typical variation, limited by an intelligent and symmetrical outline of a cleanly and healthy view, &c." "in disposition they are active, enterprising, aggressive, domineering, land-hungry, and terribly independent." As there are "not any much stronger *proofs* that the Anglo-Saxons are the ten lost tribes of Israel, than the "traits of pomposity, &c.," above indicated, it would be trespassing unduly on the reader's time to enlarge further on the subject. The prophet Joe Smith, (Joseph the first), of happy memory, erred through *lack* of knowledge; to *him*, such titles as "Alpha" and "Omega," and such words as "*anathema*," and "maranatha" were high-sounding blanks; he therefore inserted them in his work of fiction, on the assumption that they were equally meaningless to others; another aspiring genius, commonly known as the Tichborne claimant, had his wings clipped in a similar way; he, in his unacquaintance with the problems of Euclid, assumed that a bridge was a structure intended for walking over, &c., and that there could be *no other bridge*; Sir John Coleridge, therefore, in cross-examining him, enquired if he remembered "*the asses' bridge*," in the neighbourhood of Stoneyhurst, to which interrogation the unsuspecting innocent replied in the affirmative, and added that it is about three miles from Stoneyhurst. The claimant's primers had not anticipated such a mathematical thrust on the part of the counsel, and only they who had been over (or under) *the bridge* were able to appreciate the force of it. The prophet Wild (Joseph the Second), who of course wears no "rough garment to deceive," is wont to err through the

plenitude of his "familiarity with Hebrew, Arabic, Greek, and Latin;" hence, when enlightening the web-footed mob which flocks to his conventicle, he informs them that the horns of the altar *metaphorically* stood for wisdom, etc.; again, we learn that "these two horns stand *metaphorically* for Ephraim and Manasseh, and it is plain to all that Manasseh is not now a part of England," (*probably*). "England (we learn) is a providential thief; she will steal all the land she can lay her hands on, and the United States is a providential stomach. She has to swallow Indians, Blacks, Chinese, Germans, French, Irish, and all nations of the earth. The States will not be Russian, French, German, but as food in a field makes pork, beef, etc., so food in man,—so all will be Manassehites." "By the reason of the large foreign element in this country (the States), Manasseh is not going to be willing to do the pleasure of the Lord in this matter. As God forced England to part with Manasseh by war, and as *He forced Manasseh to sue for peace to the Canadians*, thereby humbling both England and the States; and as He forced Manasseh by war to let the slave go free, so, if we again prove stubborn and unwilling, God will by war and various calamities again make us willing in the day of His power." *Because of the ignorance of the pulpit, etc., etc.* If the reader be, by this time, as much befogged as the writer, he will feel the more indebted to that gentleman, commonly styled the printer's devil, for the dexterous sleight-of-hand movement, which by dislocating the type, dissipated the fog in one brief moment, and reduced the whole subject to *Man-ass-eh !!!*