

Fairies; which, while it so naturally supplies the place of the old sylvan theology, gives a witness to this sort of pastoral painting which is perfectly inevitable.

In a word, if Tasso had the honour of inventing the Pastoral Drama, properly so called, Shakspeare has shown us the just application of Pastoral Poetry; which, however amusing to the imagination, good sense will hardly endure, except in a short dialogue, or in some occasional dramatic scenes; and in these only, as it serves to the display of characters, and the conduct of the poet's plot.

And to confirm these observations on pastoral poetry, which may be thought too severe, one may observe that such, in effect, was the judgment passed upon it by that great critic, as well as wit, Cervantes. He concludes his famous adventures, with a kind of project for his knight and squire to turn Shepherds, an evident ridicule on the turn of that time for pastoral poems and romances that were beginning to succeed to their books of heroic knight-errantry. Not but it contains also a fine stroke of moral criticism, as implying what is seen from experience to be too true, that men capable of running into one enthusiasm are seldom cured of it, but by some sudden diversion of the imagination, which drives them into another.

In conclusion, the reader will scarcely ask me, why, in this deduction of the history and genius of pastoral poetry, I have taken no notice of what has been written of this kind in France; which, if it be not the most unpoetical nation in Europe, is at least the most unpastoral. Nor is my criticism of this poem much better than their execution. A late writer (Hume), indeed, pronounces M. de Fontenelle's discourse on pastoral poetry, to be one of the finest pieces of criticism in the world. For my part, I can only say, it is rather more tolerable than his pastorals.—Bp. Hard.

THE CHURCH.

TORONTO, SATURDAY, JUNE 12, 1841.

"There is much," says the late Rev. Robert Hall of Leicester, "it must be confessed, in the apostasy of multitudes, and the rapid progress of infidelity, to awaken our fears for the virtue of the rising generation; but nothing to shake our faith,—nothing which Scripture itself does not give us room to expect. The features which compose the character of apostates, their profane presumption, lewdness, impatience of insubordination, restless appetite for change, vain pretensions to freedom and to emancipate the world, while themselves are the slaves of lust, the weapons with which they attack Christianity, and the snares they spread for the unwary, are depicted in the clearest colours by the pencil of prophecy." If therefore we should at any time be unprepared for the encounter with such adversaries to the truth, we cannot plead the want of warning. The very intricacies of their machinations, and the fullest particulars of their points of attack have been laid open in the volume of Inspiration. We are not, then, allowed to wonder that the system of infidelity, which "vilifies every virtue, embraces the patronage of almost every vice and crime, and wages war with all the order and civilization of the world," should labour to support its attacks upon the sacredness of revealed Truth, by an appeal to the unreasonableness and inhumanity of many proceedings ascribed in the Scriptures to the Divine direction, and the apparent violation of the great laws of justice and morality which these would seem to sanction.

We know that it is possible, by the application of a chemical skill, to extract a bitterness and a poison from the sweetest and most nutritious of substances; and there are some who, by similar efforts of cunning, would alloy the sacred fountain of wisdom and truth, and defile the holy pages of the Word of God with the pollutions which their own evil imaginations have engendered.

One portion of Scripture at which infidelity has been busy with its cavils, and on which the advocates of free-thinking have exhausted the strength of their warfare, is that which includes those apparently merciless wars of extermination which the chosen people of God were, by His direction, required to wage. We admit that the sanguinary and cruel massacres described in the books of Joshua and Judges, are calculated to beget the most painful emotions; but these sentiments of horror should be allowed to recoil upon their original cause,—the sins of those upon whom a punishment so summary was required to be inflicted. It is true that the Divine command to the Israelites "utterly to destroy all that breathed," in their wars against the Canaanites, must strike us with astonishment; but that astonishment should be allowed to revert to its proper object,—the hardened wickedness of that people whom neither threats nor expostulations could change from their depravity or deter from their crimes.

The sinful disposition and ungodly conduct of this devoted people may be traced to their progenitor who provoked this curse from Noah, "Cursed be Canaan; a servant of servants shall he be unto his brethren;" and of their progressive wickedness there were fearful proofs in the time of Abraham, when Sodom and Gomorrah, two of their cities, were signally destroyed because "the cry of them was great, and because their sin was very grievous." At the time of their invasion by the Israelites their "iniquity" was declared to be "full;" and as an evidence of the revolting nature of the idolatry which they practised, it was said that "every abomination to the Lord which he hateth, have they done unto their gods; for even their sons and their daughters have they burned in the fire to their gods." A false and impure religion necessarily begets an impure morality; and in proof of the gross licentiousness which prevailed amongst them, is the Divine declaration, "for the wickedness of these nations the Lord doth drive them out from before thee."

The Israelites, indeed, were explicitly informed that this was the reason of the command to conquer and extirpate the Canaanites; they were fully assured that it was not so much to be a war of conquest on their part, as a contest undertaken in vindication of the insulted majesty of God; and they were expressly cautioned against flattering themselves that "for their righteousness the Lord had brought them in to possess this land." They went forth awfully as the ministers of His justice,—as instruments in His hand for the vindication of his outraged sovereignty and honour.

When, on account of the wickedness of a people, the Almighty is pleased to visit and sweep them away with plague, pestilence, or famine; if, for such a cause, it is his will to destroy them by an earthquake, or an inundation, we do not usually hear any complaint of the Divine injustice or cruelty. Such acts of destruction are generally referred to natural or providential causes; and yet the believer in Divine Providence can no more doubt that the destruction of a nation by the sword of its enemies is the act of God than would be their annihilation by the apparently natural causes we have adduced.

It cannot for a moment be denied or doubted that the Almighty may, with the fullest justice and propriety, expel the wicked corrupters of his world, on the same principle that a man is entirely justified in repelling an injurious tenant from his habitation or his soil. As to the manner of such an expulsion, it matters but little to the sufferers so long as expulsion must ensue; and thus it could matter but little to the Canaanites, if their iniquity was now full and they must perish for their sins, whether their destruction was effected by an earthquake, pestilence, famine, or the sword. If God was awfully

the author of this destruction, there was no more cruelty in effecting it by the hand of man than by the agency of the elements.

If it be objected that the armies of Israel were commanded to confound the innocent with the guilty in one undistinguished slaughter,—that women and children were not to be exempt from the avenging sword,—and that perplexing old age was to experience no mercy from the persecuting victors,—we answer, that in every national or general calamity, this confusion of age and sex must ensue. Such visitations from heaven as earthquakes, pestilence, famine, or inundations, do not discriminate between young and old, or between the innocent and the guilty; all are involved alike in the common destruction. If, therefore, it was divinely decreed that the Canaanites should be extirpated by the sword of the children of Israel, this universal and undistinguished destruction is perfectly defensible on the same principle as a similar calamity by any other agents.

We can, moreover, under the peculiar circumstances of the case, discern a singular wisdom and propriety in the manner adopted of putting an end to the name and nation of the idolatrous Canaanites. In those days of ignorance and superstition, heathen nations regarded victory in war as the highest proof of the power of the gods; and therefore when they witnessed the conquests of the Israelites, they would more readily acknowledge the pre-eminence of power of the true and only God whom they served. And while the signal destruction of the Canaanites would create in the surrounding nations the most lively impression of the omnipotence of the God of Israel, it would equally convince them of His abhorrence of the idolatry and the wickedness which provoked their ruin; it would teach them that their own gods were false,—that their religion was impious,—and their practices in His sight abominable. But it is easy to understand that such an evidence would not have been afforded, nor such a conviction produced, by any ordinary visitation in the manner of an earthquake, pestilence, flood, or famine.

There was this further reason for the total destruction of the Canaanitish nations, that none should be left to be "a snare" to the worshippers of the true God; and the danger of female influence in seducing to idolatry could not but be fresh in the recollection of the Israelites, after their sin with the daughters of Moab and the severe calamity of which it was the cause. When, indeed, the world around them was idolatrous, one solitary nation possessing the knowledge and devoted to the service of the true God, could not be protected by guards too strong against the universal contamination. Viewing their relative situation, we shall admire the wisdom rather than wonder at the severity of this command to the Israelites, "Thou shalt utterly destroy them [the Canaanites], that they teach you not to do after all their abominations which they have done unto their gods."

It would not be difficult to enlarge upon the points of argument we have advanced, and to add to their number; but the brief remarks adduced may not be without their advantage to the pious and humble student of the Word of God. A careful perusal of its holy pages, accompanied with prayer, will enable him to discern wisdom and love where the vain-glorious "disputer of this world" may attempt to fix the evidences of inconsistency and the marks of cruelty. When the pride and the ambition of men lead to the overthrow of kingdoms and the destruction of nations, the religious inquirer will perceive in these calamities the accomplishment of the purposes of God's unerring Providence,—the infliction of his deserved chastisements upon the corruptions and crimes of his creatures. Not to acknowledge the hand of God in such events,—and not to believe that in all things he designs the well-being of his creatures in general,—would be to endanger the growth in ourselves of scepticism, infidelity, and atheism.

We observe in our contemporaries of the Church in the United States, a notice of several very excellent Sermons preached on occasion of the death of their late President, General Harrison. It is impossible for us, in our limited space, to do justice to these publications even by such limited extracts as would attest the eloquence and sound feeling by which they are characterized. We must, however, gratify our readers with a few quotations from one delivered in Utica by our friend the Editor of the *Gospel Messenger*. The following remarks upon a prevailing sin, the heedless pursuit of wealth, are striking and valuable:—

"We talk much of the overgrown aristocracies and the tremendous power of riches in the old world, and no doubt justly, but as well in this as in the devotion we pay to the same thing, it is not Moloch, snatching his jaws of fire, to whom we offer, but to another idol, mammon, there is a sacrifice, distracting to the mind and blighting to the heart. Have we not seen it in a selfishness that forgets all principle, in a zeal that dashes energy in the most fearful speculations—the hazard of all domestic comfort upon the venturesome throw of the gambler? for what, my hearers, has been the recklessness of many speculations but a daring reliance upon the omnipotence of wealth, and as daring a contempt for the providence of God? The result has been mournfully demonstrated in the widow's wail, and the orphan's tears, because the comfortable competency has been artfully torn away to gratify ungodly avarice, or well as in schemes of grandeur and grandeur. The distractions of this very hour—the fraud and corruptions detailing through our public journals, and spreading a mildew upon our national character,—are showing not only how "riches make to themselves wings and flee" hastily "away," but how much cause we have for national humiliation, repentance and amendment."

The following paragraph upon the recklessness of party violence, will be edifying in every country where popular institutions exist, and the consequent excitement of elections is usual:—

"There is also a frequent recklessness of party violence, involving disregard for oaths and private character, at the recollection of which every pious and amiable mind revolts, and in which is seen sufficient reason for deep humiliation. The pulpit must not and will not interfere with politics, but the pulpit will fall of its design and duty if it doth not "reprove the world of sin, of righteousness and judgment to come," as well as in other things of evil. We are ready to inveigh against the governments of the old world, for their corruptions, and yet how much is there in our elections which every candid and virtuous man, when the frenzy of the season is past, mourns over and condemns!—How much does the press teem with virulence, and how many mouths are filled with bitter personal invectives, foul slanders, and fearful imprecations. In this solemn hour of our nation's visitation and our call to penitence and prayer, —I put the question to all those before me who know how fields are fought and won in the days of high excitement, when favourite candidates are up for the high places in the people's gift—has there not been much seen on all sides that must be regarded as gross violations of the best principles and the purest manners? Shall we not all be humbled under the recollection of these things, pray for their forgiveness, and for grace to keep us from them through future trials and exposures? How else shall we avoid the charge of forsaking God? How else can our land prove itself a nation which the Lord will bless?"

We conclude our remarks with a citation of the following excellent extracts upon the neglect of Christian Education:—

"The subject addresses itself to every citizen, and with peculiar solemnity to every parent. We are called a Christian nation, and yet how large a portion of the whole grow up in almost total ignorance, not only of Christian doctrine, but of Christian morals. Of late indeed there are some growing movements that we hail with gratitude to God. But they are far from being commensurate with our advancing population, and the still more rapidly advancing modes of allurements and temptations to vice and crime.—Enough indeed is done to evidence the fond partialities and

indulgences bestowed upon the young, to deck them for parade and show, but what multitudes of youth and children are there whose Christian training is wholly neglected?—Observe the loose and rude manners; listen, if you dare, to the vulgar and profane expressions daily falling from juvenile lips, and then consider what a nation ours must be, when its great majority shall be composed of men thus rising into life, untrained by wholesome restraint—unswept by law—uninfluenced by the religion of the cross. In vain may you look for safety in your free constitution—in vain rely upon the virtue of your people,—in vain depend upon your locks and bars, if you let the young grow up untrained in the principles of the Gospel of Christ. "Virtue alone exalteth a nation;" but virtue itself hath no base but the law of God revealed. Will you seek your country's good? see that your young are well taught in the principles of Christian truth and purity. Are you patriots, in the proper sense of the term? let your dependence, under God, be upon a community of religiously instructed people. The sins of a nation are but the aggregate of individual transgressions. The honour, the safety, the glory of a nation must be looked for in individual order and religion. Is the prospect a fair one now before us, that our virtue as a people will keep pace with our enterprise and our improvement? This question should be answered to conscience now, for soon it must be at the bar of God; or perchance it may be, in the tempest of public convulsions, the willing of domestic woe, the severing of the tenderest bonds, the melting of guilty and distracted bosoms. Let such thoughts make this a time of true humiliation with us all, and may God in mercy visit and protect our land, and sanctify the worship and the teachings of this day."

By the *Acadia Steam Packet*, which sailed from Liverpool on the 19th May, we were happy to welcome the arrival in this country of our correspondent, Alan Fairford,—whose valued contributions to this journal will long be remembered by its numerous and enlightened readers. By him we have been favoured with a copious and varied file of English newspapers of the latest date,—general extracts from which will be found under the proper head. These, with the accounts furnished to us from private sources, assure us of the gratifying probability that long before this the Melbourne Cabinet has been dissolved, and a powerful and vigorous Conservative Administration been formed in its stead.

A debate upon the *SUGAR DUTIES* had been continued in the House of Commons during seven nights, and a division was expected to have taken place on the morning of the 19th May,—the latest advices from London being to the effect of the previous day. On this question there were arrayed against Ministers the whole strength of the Conservative Opposition,—the Quakers, —the Anti-Slavery party,—and all who are directly or indirectly connected with the West India interests. So strong was the sense of the House of Commons against them, that a majority of 25 at least was reckoned upon in favour of Lord Sandon's amendment, and in opposition to the Ministerial project; and by many, well-informed in Parliamentary matters, it was anticipated that this majority would rise even to 50. The Ministry, in apprehension of a defeat, had been concerting their plans of ulterior proceedings, and we find that with a due regard to prudence,—*propriety* with them is out of the question,—they have resolved upon not risking a more certain condemnation from public opinion, by a dissolution of Parliament. It was universally credited in the best informed circles in London that, at a Cabinet Council held on the 13th May, it had been decided that Ministers, if defeated upon the Sugar Question, should resign; because this question involved the great principle of their new scheme of Free Trade, and the result of the attempt at a Corn-Law agitation had fully assured them that nothing was to be gained, but every thing lost, by an appeal to public opinion upon that subject. A friend of ours, on the eve of embarking at Liverpool, received a letter from a Conservative peer, who always expresses himself moderately and cautiously, that had been in London on that day he should have met those at his house who probably would be Cabinet Ministers before the close of the week! The probability, therefore, is exceedingly strong that the *Great Western*, which may now daily be expected, will bring us intelligence of the dissolution of the Melbourne Cabinet, and the firm installation of the Conservatives in office. We are aware of the experience in trick and artifice of that long tottering Ministry, and that even yet they may escape the meshes of difficulty in which they seem to be inextricably entangled; but Proteus himself was caught at last, and we have the fullest reason to believe that now at length their hour of doom is come.

It is perhaps useless to speculate upon the effects which a transfer of power from Whig-Radical to Conservative hands may be supposed to have upon the Administrative policy of the Province of Canada. We neither expect, however, nor desire that it should be the means of removing Lord Sydenham from his present situation, which his talents and habits of business enable him so well to fill for the public benefit; but it may serve to arrest or to ameliorate certain of the obnoxious details which the carrying out of that policy would appear, we cannot but think unnecessarily, to involve. We refer more particularly to certain late official appointments,—made, we must believe, more in condescension to the republican fraction of the population than in obedience to the voice of public opinion, candidly and legitimately expressed. We wait, however, for the authoritative announcement of those appointments, before offering a more direct opinion upon their merits.

As a subject closely connected with the object of the present remarks, we are called upon to notice what strikes us as a most gross infraction of the natural province of our judicial tribunals,—namely, the appointment of a Commission to inquire into the late Election riot at Toronto. There is not a point contained in the instructions to the Commission thus constituted, which our ordinary Courts of justice are not competent to investigate and decide upon; and we should regard a jury of twelve honest men, impartially chosen, as well qualified to pronounce upon the merits of this needlessly agitated case as any three of the most enlightened and most virtuous individuals whom Lord Sydenham could select to usurp the duties which are delegated to them by the law of the land. As to the conduct of the Corporation, and as to the question, put as we conceive it with singular impropriety, "whether it is efficient and enjoys the confidence of the inhabitants or not," we conceive that the Legislature which conferred that municipal constitution is alone competent to arbitrate it; and as the choice of the magistrates of Toronto has been conceded by Act of Parliament to the householders of this city, we cannot see why it should not be presumed that the present Corporation, so very recently elected, do really enjoy "the confidence of the inhabitants." The issuing of Commissions was a marked feature in the despotic reign of James the Second; but we apprehend the people of Canada, in the abundance of their hopes of good from the present Executive, are not prepared to exchange the great boon of trial by jury for the ungracious precedents of a bigoted reign. To all practical intents and purposes, in short,—independent of its unconstitutional interference with established tribunals,—the present Commission must prove a mere nullity, a waste of time, and, as we apprehend, a needless waste of public money.

We are happy to perceive by the *Ecclesiastical Gazette* of May 11th, that the Rev. C. B. Gribble has been appointed as a missionary on Lake Erie, in this Diocese,

under the auspices of the Society for the Propagation of the Gospel, and that he has sailed for that station.—Mr. W. B. Heath has also been sent out to this Province as a Catechist, by the same Society, with a view to his being placed on the list of Missionaries, when the Bishop of the Diocese shall see fit to admit him to Holy Orders. The same Society have also made a grant of £100 towards the church at Peterborough.

We request attention to a communication in a succeeding column, with the extracts accompanying, on the Mormon delusion,—a scheme so palpably nefarious can hardly be dignified with the name of heresy. We regret that in the extracts from the American publications, so many expressions of disgusting coarseness occur; but it is necessary to give the statement as we find it, and as no doubt the facts of the case required it to be made. We trust that these, in addition to other articles already given on the subject, may help to open the eyes of such as are under this delusion, to the knavery of those who are practising it.

On Sunday the 6th inst. the Lord Bishop of Toronto visited Christ's Church, in the Township of Etobicoke, and confirmed eleven persons. His Lordship preached a most excellent Sermon from Acts, 4th chapter, and 32nd verse,—after which he delivered to the persons confirmed and to the whole congregation, a most interesting and impressive address. Prayers were read by the Rev. Dr. Phillips, the Rector.

Among the passengers by the Steam-ship *Acadia* was our valued friend and correspondent John Kent, Esq. (Circular.)

Quebec, 2nd June, 1841.

Rev. Sir, You will be pleased to take notice that the following prayer is to be used henceforward in the Diocese of Quebec, at all times during the Session of the Provincial Legislature, immediately before the General Thanksgiving. The prayer for the Governor General which has been heretofore in use, will continue without change. I am, Rev. Sir, Your affectionate brother,

G. J. MONTREAL. Most Gracious God, we humbly beseech Thee, as for the United Kingdom of Great Britain and Ireland and her Majesty's other dominions in general, so especially for this Province, and herein more particularly for the Governor-General, the Legislative Council and the House of Assembly, in their legislative capacity at this time assembled: that Thou wouldest be pleased to direct and prosper all their consultations to the advancement of Thy glory, the good of Thy Church, the safety, honour, and welfare of our Sovereign, and her dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These, and all other necessities, for them, for us, and Thy whole Church, we humbly beg in the name and through the mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

COMMUNICATION. MORMONISM. To the Editor of the Church. Rev. Sir,—You will greatly oblige a large class of enquirers, by giving publicity to the following communications. The "Mormon delusion" is not yet extinct in our neighbourhood, and some weak and credulous people do not exactly know what to think of it. The first communication is taken from the "Leeds Intelligencer," England. There the delusion seems to have been promptly met by the clergy; traces have been written by some of them exposing their villany. The other two I accidentally met with in the "Olive Leaf and New York Weekly Messenger," a paper "devoted to Temperance, Religion, Literature, &c. &c." and appear to have been written by a Washington correspondent to that paper, under date March and April 1841. The evidences which he gives us, are copies of state papers, and therefore, to a certain extent may be relied on. An early insertion of these, will much oblige Your ob't. Servant, SELECTOR.

To the Editor of the Leeds Intelligencer. Sir,—As the "Golden Bible," or corner-stone of Mormonism, had its origin in nothing better than a mere historical romance, so blasphemously in principle the base instrument by which an artful boy of North American impostors and their converts zealously endeavour to propagate it. They call themselves apostles or elders, now on their mission to the Gentiles in every township or parish in England, and a proportionate number of priests, teachers, and deacons, whom they obtain in every favourable locality. They deliberately set off with the infamous statements—"We wish it to be understood distinctly that the organization of the Church of Jesus Christ of Latter-day Saints, New York and North America, came in 1830 by express commandment and revelation from the Almighty; that all its offices, ordinances, and principles were given by inspiration of the Holy Spirit, by the voice of God, or by the ministering of angels."

That this gross delusion might obtain greater success, and the simple be more easily ensnared, it is bravely announced in a secret book of the priests, called the "Book of Doctrine and Covenants," that the real "Church of Christ has now arisen in these last days, being 1830 years since the coming of our Lord and Saviour Jesus Christ in the flesh; that it is regularly organized and established, agreeably to the will and commandments of God; which commandments were given to Joseph Smith, jun., called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church; and ordained under his hand; and that this is according to the grace of our Lord Jesus Christ, to whom be all glory, both now and ever, Amen."

After it was truly manifested, however, to elder Smith that he had received a remission of his sins, he was again entangled in the vanities of the world; but upon repenting and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garment was pure and white, above all other witnesses, and gave unto him commandments, which inspired him, and gave him power from on high to translate the Book of Mormon from the metallic plates; it being the record of a fallen people, and the fulness of the Gospel of Jesus Christ."

Now, in a matter so exceedingly important as that of a new revelation, and especially after what St. Paul himself hath positively determined on the question at issue, "If any man or even an angel from heaven, preach any other Gospel unto you than that we have received, let him be accursed," it becomes indispensably necessary to inquire into the character and credibility of the parties. This is very fortunately done for us in a publication entitled "Mormonism Unveiled," by E. D. Howe, printed at Painesville, Ohio, in 1834. To the disgrace of the authors of the Mormon delusion, we find the following conclusive points:—"Joseph Smith, Jun., and his family, about the time he pretended to have discovered the book of Mormon, were known as fortune tellers and money diggers; and that they often had recourse to tricks of juggling, for the purpose of finding money, which they said was hid in the earth about the time of the American revolution. In those arts, J. Smith, Jun., was a noted practitioner."

"That the said Smith, up to that time, and after, was known as a wicked man; that he was a cheat and a liar, and used profane language, being impertinent and quarrelsome."
"That his own father-in-law, Mr. Hale, whose daughter he clandestinely married, never had any confidence in him, knowing the manner in which Smith commenced the imposture, in getting out what he called the book of Mormon."
"That Smith had himself confessed the cheat, and so has Martin Harris, one of his principal witnesses. Harris once said, 'What if it is a lie? If you will let me alone, I will make money out of it.'"
"That Oliver Cowdery, another of the witnesses to Smith's book, was a man of good character before he joined Smith in the cheat of Mormonism."
"That Smith and Martin Harris were very often in the habit of meeting together just before the plates were said to be found, and were familiarly known in the neighbourhood by the name of the 'Golden Bible Company.' They were regarded by the community generally as a lying, indolent set of fellows, in whom no confidence could be placed; and the younger Smith's character for truth was so notoriously bad, that he could not be, and was not, believed when he was under oath."
"The wife of Martin Harris testifies that he is both a cruel man and a liar, he having beat her and turned her out of his house."

"That Smith confessed his object in pretending to find the plates was to make money; saying, when it is completed, my family will be placed on a level, above the generality of mankind!" CLERICUS.

July 21st, 1840.

From our late Washington Correspondent.

Mr. Editor,—According to my proposal in my last communication, I proceed with my evidences in the case of the Mormon War in Missouri, as recently published by the Senate of the United States.

Nehemiah Odell, sen., was in the battle between Capt. Bogart's company and the Mormons, October 25, 1838. He testifies that the Mormon commander, on that occasion expressed himself, about to this amount:—"In the name of Lazarus, God, and the Lamb, fire Danites!" Somewhat capricious as well as tragical.

According to the testimony of Capt. Bogart, the Mormons attacked him, and were therefore the assailants.

Wyatt Crovons, one of Capt. Bogart's men, who was made prisoner by the Mormons, testifies, that after they returned to let him at liberty, he was waylaid on his return homeward by a Mormon, shot at, and wounded, but finally succeeded in making his escape.

John Correll testifies, that it was incited among the Danite band, that it was the duty of the members to help a brother Danite out of difficulty, right or wrong. Smith said, that if the people came on to molest them, (the Mormons), they would establish their religion by the sword; and that he would become to this generation a second Mahomet. Smith and Rigdon said, they would suffer vexatious law-suits no longer, and that they would resist even an officer in the discharge of his duty. The teachings of the Danite band, led them to prohibit the talkings of any persons against the presidency, (Smith, Rigdon, & Co.) inasmuch that it was dangerous for any one to set up opposition to anything that might be set on foot; and the witnesses (Correll) had actually become afraid to speak his own mind. Those who declined to take part in the Mormon rebellion, were doomed to have their possessions confiscated for the benefit of the rest. And Rigdon said, that those who were unwilling to go into the war, ought to be put upon their horses with guns and bayonets, and forced into the front of the war. No persons were suffered to leave the county at that juncture. Lyman Wight, one of the Mormon leaders, addressed a body of Mormon troops, and said, that the earth was the Lord's, &c., and that the saints of the Lord had the same privilege that the Lord had, to take food, &c. without asking. Shortly after, some mysterious cattle were seen in that vicinity. Some said they were buffaloes; others, that they were obtained thus and so; at all events, they were cattle to which the "saints" had the foregoing "right," and they were treated accordingly.

James C. Owens testifies, that Smith said he cared nothing about the Missouri troops, nor the laws; that he meant to go on as he had begun, and take his own course, and kill and destroy; and he told the men to fight like angels; that heretofore he had told them to fight like devils, but now he told them to fight like angels,—that angels could whip devils; that God would send two angels where they lacked one man. He said they might think he was wrong; but that God Almighty would not let notice of him in cursing such a set of those were. He said they pretended to come out as militia, but that they were all a set of mobs. He stated at one time, that as they had commenced consecrating in Daviess county, he intended to have the surrounding counties consecrated to him; that the time had come when the riches of the Gentiles should be consecrated to the saints.

John Cleminson, Clerk of the Caldwell circuit court, testifies, that the Danites were taught to support the presidency in all their designs, right or wrong, and to obey them in all things; and whoever opposed them in what they said or desired to have performed, should be expelled from the county or put to death.— They were further taught, that if any one betrayed the secret designs of the Danite Society, he should be killed and laid aside, and nothing should be said about it. When process was filed against Smith and others, in witness's office, for trespass, Smith told him not to issue a writ; that he did not intend to submit to it; that he would not suffer it to be issued, &c.; inasmuch that witness, knowing the regulation of the Danite band, felt himself intimidated and in danger, in case he should issue it. The object of the Mormon expedition to Daviess was, to drive out all the citizens of the county, and get possession of their property. It was frequently observed among the Mormon troops, that the time had come when the riches of the Gentiles should be consecrated to the saints. It was a generally prevailing understanding among them "that they would oppose either militia or mob, should they come out against them; for they considered them all mob at heart."

Reed Peck testifies, that the Danites were taught to do whatever the presidency required of them; that they were not to judge for themselves whether it was right or wrong; that God had raised up a prophet who would judge for them; that it was proper they should stand by one another in all cases—for example, if they found one of the Danites in difficulty, they should rescue him, if they had to do with his adversary as Moses did with the Egyptian, namely, to put him in the sand; that it made no difference whether the Danite was to be killed or not; they would pack to Far West, and there be taken care of. Another, their teacher, told him that they were to consecrate the surplus property, and they lied about it, Peter, he said, killed Ananias, and that would be an example for them. Smith said he did not approve of stealing in a general way; but that our Saviour and his disciples stole corn in passing through the cornfields, because they could not obtain any thing to eat in any other way; and that the Mormon forces had had to go out to Daviess so often, that the people there ought to bear the expense. Those who had seruples on the point, Smith and Rigdon called "O don't mind." Those who were unwilling to join in their marauding expeditions, they denounced as traitors; and the proposition was unanimously adopted, that such should be pitched upon their horses, and be made to go, and be placed in front of the army. Small companies were sent out on various plundering expeditions.—"We were one of those companies on its return. It was called a fur company. Some of our things, some another; but had a feather bed, another some spun yarn, and so on. This fur they were to take to the Bishop's store, where it was to be deposited, and if they failed to do this, it would be considered stealing. As the militia under Gen. Doniphan approached Far West, Smith was apprized of their number by witness. They amounted to about 1300 men. Smith, to prevent panic among the Mormons, said there were about 250.— Some time previous to the difficulties in Daviess, Smith said publicly, that he did not intend to regard the laws of Missouri, nor care any thing about them, as they were made by lawyers and blacklegs. In reference to the Mormon dissenters, Dr. Avar, the Danite teacher, said, "I will tell you I will do them; when I meet one damning the presidency, I can damn them as well as he; and if he wants to drink, I can get a bowl of brandy, and get him half drunk; and taking him in the arm, lead him to the woods or brush, and be into his guts in a minute, and put him under the sod." Rigdon, in a sermon, said he would assist in erecting a gallows on the square, and hang all the dissenters.— Smith was present, and followed Rigdon. He spoke of the fate of Judas, and said that Peter had hung him; and that he himself approved of Mr. Rigdon's sermon, and considered it a good one.

This, Mr. Editor, must suffice for the present week. In my next I will show up these poor, persecuted "Saints," a little more. Yours, ABSTEMIUS.

From our late Washington Correspondent.

Mr. Editor,—I now proceed to bring the subject of the Mormon war to a close, by furnishing some remaining evidences, although I might write several additional communications without exhausting it.

George M. Hinkle, one of the commanders of the Mormon forces, testifies, that there was much mysterious conversation in camp, about plundering and house-burning; inasmuch that he spoke to Smith upon the subject, and told him that this course of plundering and house-burning by the Mormon troops would ruin the Mormons. Smith roughly told him to keep still, and that this was the only way to gain their liberty and their point. Witness saw a great deal of plunder brought into the camp. Smith said that he should fight militia or mob, if they came against him; and that if they pushed him too tight, he would march through Jefferson City, (the capital of the State). Witness heard Smith say, that he believed Mahomet was a good man; that the Koran was not a true thing, but that the world belied Mahomet, as they had belied him; and that Mahomet was a true prophet. The teachings of the church were, that the time had come when the Mormon kingdom was to be set up by force, if necessary; and likewise, when the riches of the Gentiles were to be consecrated to the true Israel; and this plundering of property by the Mormons was a fulfillment of that prophecy. Smith, in a speech to the Mormon troops, said, that the forces which were gathering through the country were a mob; and as to keeping the laws of Missouri any longer, he did not intend to try to do so.

Witness mentioned the great difficulties that the course they were pursuing would be likely to get them into; to which some of them replied, that, as the citizens had all fled, there would be none to prove it but themselves, and they could swear as they pleased in the matter,—could swear one another clear, should it be necessary.— At the time Smith and witness were under guard at Far West, Smith understanding that witness would turn State's evidence, tried to induce him to desert, and not give his testimony.

Thomas M. Odle testifies, that he heard some Mormon troops say, that they intended to make it a war of extermination.

Burr Riggs testifies that Smith said, on several occasions, that the sword was now unsheathed, and it should not be again sheathed, until he could go through the United States, and live peacefully in any county he pleased. Rigdon said, that the last man had run away from Far West that was a-going to; that the