

gelatinous flesh, full of small mouths on its surface, by which it absorbs and emits water. It adheres to shells, rocks, &c., under cover of sea-water. The article used in commerce is found in the Mediterranean and in India: but it is found on the seacoasts in other parts of the earth. Diving and fishing for sponge is reckoned one great qualification of youth, in the countries where it is found.

## THE PEARL.

HALIFAX, FRIDAY EVENING, OCTOBER 25, 1839.

**THE MORMONS.**—It has become a proverbial, that the spirit of persecution causes a reaction against itself;—that coercion, for the purpose of altering opinions, whether that coercion is exhibited in the shape of verbal abuse, mixed with dogmatism and sophistical argument,—or in the worse form of personal degradation and suffering, is sure to rouse up the mental energy of the persecuted to a determined struggle, instead of prostrating them to the wishes of the foe,—and is sure to create a sympathy for the martyr, and an admiration of their endurance,—and a hatred of the unjust oppressors, which results frequently in open and secret conversions to the persecuted creed. Men will not be bullied out of their belief, whatever it be, neither will the comparatively uninterested mass of mankind, so stifle the beneficent feelings of humanity, that they can look tamely on wrong and cruelty,—that they can avoid siding with the oppressed, and anathemizing the oppressors. When this is the case, it is easy to ascertain in which direction conversions may be expected.

The heartless persecutions of the sect called Mormon, in the United States, the robbery and murder—extremely cruel, and cowardly—which were exercised by the wretches who, on this subject, set themselves up as conservators of Christianity and social order, have caused a deep feeling among the better thinking part of society in the places more interested in the subject. The cruel bands indeed were allowed to wreak their vengeance,—no powerful arm arose on the side of mercy, while the wretched enthusiasts were shot down, themselves, their wives and their little ones, as so many wild beasts,—the ground has drunk their blood, and the fire has consumed their homesteads,—they passed away through a dreadful ordeal, their death shrieks appealing to the ever-ready ear of heaven,—no earthly vengeance commensurate with the crime will fall on the murderers,—no earthly reparation can be made to the silent dead,—neither will the ruined survivors be redressed,—but their cause feels the effect of persecution, and finds friends and converts where it otherwise would be unknown.

The members of this sect, it appears by late papers, have obtained a footing in New Jersey, and have been holding conventions in different States. The storm has past, and the tree, torn and despoiled, but not prostrated, rears itself again, to shoot out the more vigorously from the agitation of its roots. Sympathizers, friends, and proselytes, are found by this people, where, if let alone, they, as a sect, would be forgotten or despised: when the feeling are interested, the judgment, in many persons, is very liable to take the same direction. Probably, the Mormons are about, in some degree, to reap the harvest, which philosophy, as well as history, shows may be expected in behalf of those whose opinions have been made an excuse for oppression and cruelty. Degraded as human nature is in many particulars, it has not lost all marks of its origin, and it always—ultimately, and in the aggregate—rises up like a strong man armed in behalf of mercy and fair play.

A meeting was recently held in New York, in behalf of the Mormons. One of the sect, a Mr. Green, from Missouri, gave a narrative of the wrongs of his people. He brought vouchers of his trust-worthiness from the Governor and Secretary of Illinois, and other respectable, well known persons, so that his statements may be considered correct. A subscription in aid of the suffering Mormons resulted from the meeting. As a very melancholy and extraordinary record of wrong and suffering, we subjoin a condensed account of Mr. Green's narrative.

"In the year 1831, the 'latter day saints,' in number about 100 families came from some of the eastern waters, and settled in Jackson county, Missouri. They purchased houses, and cultivated the soil for the purpose of obtaining a livelihood. There was nothing upon record, that would show that there had been any altercation between the latter and the other inhabitants of the country.

In the year 1833, on the 20th July, an armed mob of 300 or 400 men assembled in Jackson county. They appointed a delegation to wait upon his people and inform them, that they must leave the county immediately. This they refused to do, and violence was the result. A two story brick building occupied as a dwelling, and printing office, was assailed, the women and children were roughly ejected from the premises, the types were thrown into pi, the press was broken, and the building torn down. The publisher of the paper was dragged to the public square, where he was, together with another individual, stripped, and tarred and feathered.

These events occurred upon a Friday. On the following Tuesday the mob again assembled, its force had increased to about 700 or 800 men. They came marching along, bearing a blood red flag. They were armed; those who had not guns and bayonets were provided with clubs. They violently took several of the leaders of the society into custody, and drove them at the point of the bayonet to the public square, where they were stripped and

tarred and feathered. The commanding officer then called twelve of his men, ordered them to cock their pieces, present them at the prisoners' hearts, and fire at his command. He then addressed the prisoners, and told them that if they would abjure the book of Mormon, they should be set at liberty—if not, they should die. But they were willing to lay down their lives rather than declare that a lie which they believed to be the truth. They were subsequently set at liberty, upon entering into a written agreement that one half of the society should leave the county by the first of January, and the other half by the first of April next ensuing.

In the succeeding October, instigated by a belief that the Mormons would not remove, the organized mob again commenced their persecutions. They burned their houses, destroyed their property, and even sent negroes to abuse their helpless women. This treatment stirred up the indignation of the sufferers, and a part of the people had recourse to arms. A party of them about 33 in number, met with a mob of about 70 persons, and a battle ensued. One of the Mormons, and 2 or 3 of their antagonists, fell, and several were wounded.

In two or three days the number of the mob had augmented to 700 or 800. They were under the command of Lt. Gov. Boggs. A treaty was entered into between some of the principal men of the Mormons, and Gov. Boggs and Mr. Pitcher on the other side, and in pursuance of its stipulation the Mormons gave up their arms, in return for an assurance that they should be protected from molestation, and should be allowed to remain peaceably in their possessions, until the stipulated time of removal. The next day the mob, composed of 3 or 4 hundred persons, was divided into bands, and proceeded to attack their 3 settlements, situated from 10 to 20 miles apart. They drove the people from their houses, and that during the most inclement season of the year, on the 13th of November. No less than 240 houses were burned or destroyed, and the inhabitants driven into the forests or the prairies to seek for shelter. Before noon the next day after their flight, their course could be traced by the blood which flowed from their feet. Several of the women had given birth to children during their retreat, at a time when they had no clothing to shield them from the inclemency of the season, no canopy but the firmament, and no resting place but the cold and frozen earth. The whole number of persons who were expelled from Jackson county amounted to about 1200.

After undergoing incredible hardships, they made their way across the Missouri river into Clay County. In the meantime they petitioned that a county should be set apart for them by the Missouri Legislature. It was done, and they entered into possession, purchasing the pre-emption rights for the land. They built homes, improved the land, and were again pursuing their peaceful vocations. There were none but most friendly feelings manifested between them and their neighbours, until August last year.

At the election of that year, at Gallatin, in Davis county, one of the candidates mounted a barrel and assailed them with the most invective language. He stigmatised them as a band of robbers, who were not worthy of the privilege of voting, and said that they should not vote in Davis county. This excited the anger of the Mormons. Some among them could not curb the spirit of '76 in their bosoms, nor forget that they were American citizens. One of these remarked that he believed the speaker had told a falsehood, for he at least was determined to vote. For this he was struck at with a club, and with another who interfered in his behalf, terribly beaten. A general engagement ensued, in which stones, clubs, and dirks were used. A compromise was finally effected and order restored.

Subsequent to this event a better state of feeling existed between the parties, yet hostilities soon re-commenced—the mob re-assembled, and declared that the Mormons should not remain in the country. They petitioned the Governor of the state for assistance, he would render them none but upon the condition that they should leave the state, declaring that if they did not they would be massacred. Mr. Green then entered into a detailed statement of the sufferings which the people had undergone in being driven from their homes, through the wilderness, in the depth of winter, without money or clothing, or teams with which they could transport their women and children. 1200 families were thus thrown upon the world, without the necessaries for supporting life, and travelling all the time in the fear of being massacred by a pursuing enemy. One incident of brutal outrage will suffice to give an insight into the character of the whole.

A number of the Mormons—some thirty families emigrating there to join them, were living at Harns's Mills, about 20 miles from Far West. Notwithstanding an agreement which was entered into between them and the mob, that neither party should disturb the other, they were attacked. One of the Mormons swung his hat and cried for peace, which was succeeded in a few moments by a whole volley. The Mormons fled for safety to a blacksmith's shop. Thither they were pursued, and deliberately shot at through the interstices of the logs. Eighteen persons were killed and a number of others were severely wounded. Among others who took shelter in the shop were two boys, who concealed themselves under the blacksmith's bellows. They were found, and while one of them was begging for mercy, a rifle was presented, and the top of his head was blown off. The other boy was shot through the hip, and only saved his life by pretending that he was dead.

Mr. Green gave a detailed account of the escape, under the most heart-rending circumstances, of the remainder of the people, and of their finding a refuge at last, in Quincy, Illinois."

In this appears all the horrible features of the worst kind of persecution. A community of persons, living peaceably, and industriously, are attacked on account of their opinions,—their property is destroyed, and much of their blood is shed in the most cruel and cowardly manner. Their tenets may have been very silly, and very much in opposition to the creed of the mass of those among whom they lived—but they owed responsibility in this respect, to their Maker only. Who made man a judge and a ruler and an avenger in matters of religious opinion, except so far as judicious laws may curb licentiousness and maintain decency and order? And if a mob undertake to punish what they think heterodoxy, one day,—they may select a very different object for their discipline on the next. If it would be right for any party to support their own tenets, in this way, by force,—it would be just as right for an opposite party to do the same, for each is as honest as the other in maintaining opinions, and then what an Aceldama Christen-

dom would become. The only right and safe course is, the cultivation of love to God and man, and of that liberality which would think and let think as the inalienable right of humanity. Under such a course truth would have most probability of success—for its advocates would not render themselves and their doctrines repulsive by oppression,—nor would the espousers of error have the bond of union and the spirit of endurance, and the character of heroism and martyrdom, which suffering for opinion produces.

**CORN LAWS.**—An able writer in a late number of the London Atlas, discusses, in a popular manner, the immediate and remote effects of the corn laws of England. These laws are intended to foster British agriculture, by laying a very heavy duty on foreign corn, except the native article arrives at a certain price, when the duty falls to a rate that will admit of importation. Thus, it was supposed, agriculture would be served, and all fears of famine prices be avoided. But by this mode, the British manufacturer is forced to pay much more for his bread than the foreign artisan, and he cannot therefore compete with him on fair terms,—the foreigner also is prevented from taking British manufactures, because he cannot give in return the staples of his own country, and he is induced to attempt manufactures himself. The Atlas argues, that England is too small and too densely peopled for to be a great agricultural country; that the population require to be employed as manufacturers, under a fostering system; that the corn laws are encouraging foreign manufactures to a great extent, as was evident, particularly, in France and Belgium; and that a different course of policy is absolutely necessary for the avoidance of the most serious and lasting evils to Great Britain.

British land owners are adverse to any change in the corn laws; late failures of the crops, joined to the very excited state of the manufacturing population, may force a repeal.

## NOVA SCOTIA.

**STEAM.**—A prospectus has been laid before the public by Hon. James Ratchford, Parrsboro', which proposes the connection of Parrsboro', Horton, Truro, and Windsor by steam communication, with occasional trips to St. John N. B. The proposed stock for this object, is £5000 in £50 shares, the company to be called the Bay of Fundy Steam Navigation company. This is another very pleasing evidence of the growth of Provincial affairs, and a promise of what may be expected in the course of a short time.

The Theatre closed on Monday evening with a "full house." Many complaints have been made respecting the aggregate return which the manager experienced. Setting aside all considerations of the moral effect of dramatic representations, surely the nature of the accommodations where those representations are exhibited in Halifax, afford sufficient cause for the non-attendance of those who desire to have comfort and respectability in their amusements. Another strong objection which might be urged against late arrangements was, the immediate junction of the "saloon," or rather grog establishment, with the boxes. No doubt much of the apparent apathy to such amusements proceeded from the very prevalent feeling that play-houses tend to dissoluteness of manners, and that they should not receive patronage from the more moral and religious portions of communities. It is in vain to say, that the exhibition of the standard works of our poets, with all the assistance of scenery, costume and elocution, is an intellectual, and should be a moral treat,—we find connected with those higher pieces, wretchedly profane and silly and indecent things, which should be disgusting to every properly constituted mind. Players, beyond doubt, have descended into the habit of ministering to the vicious propensities, and until they reform this, their complaints of neglect are ridiculous, when urged against those who feel that instead of mere neglect active opposition might be thought their duty.

It is to be lamented that matters which, in the abstract, appear harmless and useful and highly entertaining, should be, in practice, pernicious,—yet few will deny the fact, and particularly in reference to the stage. That it must of necessity be so, we do not assert, but an effectual remedy seems distant.

**SUPREME COURT.**—The trial of Clarke and Elexon was expected to take place on last Wednesday. Some informality in appointing the Grand Jury, made the proceedings of that body not in accordance with law, and the trial was consequently postponed to next term. The informality was noticed early in the year, we believe, by the Judge in the Court of Quarter Sessions, but was not attended to, or was not thought of sufficient consequence, and one criminal trial occurred under a bill found by the Grand Jury, during last term. Now, it appears, that all the acts of this body have wanted the sanction of law, and that no further proceedings should be allowed under their authority.

**The Allion Mines.**—The Pictou Mechanic and Farmer furnishes the very unpleasant intelligence, that an extensive fire was raging, in the Pictou Mines. Some horses were killed, and houses injured. The river, it appears, has been let into the mines, and has caused the extinction of the fire, by the lesser evil of flooding the works.