# HASZARD'SREGAZETTE  

Established 1823.
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Charlottetown, Prince Edward Island, Saturriay, June 24, 1854,


OARD.




A stantion

New Series. No. 149 .

THE MORMON DELUSION. It is no longer concenled to what doc-
trines the disciples of Mormonism are con verted, and into what practices they are
initiated. A theology of blasphemy, and

 leading characteristics of the seet and com-
manity of Utah. We imagine that the munity of Utah. We imagine that the
number of persons who have emigrated from
the United Kingdom to the suceessive "Zions" and "stanes of YZion" ", succested by
the Mormonites in the back settlements of
 der 25,000. A single steamer lately passed
up the Missisispp with
board, who emaigrants on described in an American board, who are deseribed in an American
paper as heing almost exclusively
or Wench or Welsh, converts to the Mormon religion
and morility, Or immorality, -and under
the guidance of one of the Latter Day and moraity, -or immoraity, -and under
the guidance of one of the Lanter Day
Saints, who had been on a missionary tour
then in Great Britain." More than half the num-
bber, our American econtemporary adds,
"were women-mostly young and buxom"were women-- mostly young and buxom-
looking lasses: what were their views of
spiritual spirititul maltrimony we dido not ane asceewtain."
In order to entice several thousands of per sons overy yeerar away from thinsands ountry, the
Mormonite emissaries must have a considerable staff and an extensive ageney. On
the census Sunday of 1851 their largest the census Sunday of 1851 their largest at-
tendance was 17,000 pertans
according to their according to their own statistices, theire ad-
herants in Grent
Britain amounted to 30,690 , and it has been remarked that oue-
fifh of these were ofticial persons, high
priests elders tenche priests, elders, teachers, priests, or deacons.
The compier of the Census Report on Re-
ligioua Worship attributes the success of ingioun Worship attributes the suceeses on
their proselytism chiefly to the prominence in
their teaching of the their teaceling of the speedy coming and
personal reign of their Saviour, and their
pertensions to pertensions to Church infallioility, . Besides
the hatter of these causes, the Reviewer in the latter of these eauses, the Reviewer in
the "Edinburgh" assigns the discontent of our operatives, expressed by thosen long
"repinings of labour against capital,", -the compactness of the Mormonite organization
coupled with the great porportion of officiale whom it recognises, -and its low material-
ising theology. To these must be added
 heaven. Conscious that it cannot satisf
the longing after what is really spiritual pretend to the supernaturaralinytead, to go gits
of tongues and miracles, -vulgar substitutes $\begin{aligned} & \text { of tongues and miracles, -vulgar substitutes } \\ & \text { but offered to the vulgar } \\ & \text { aspects the similarity to Inving some of its }\end{aligned}$
ans not escaped dhe similarity Ro Irvingism has not Rever, who observes that
the English Irvingites, not long after the the English Irvingites, not long after the
publication of the "Book of Mormon," sent
a deputa a deputation to express their sympathy with
Joseph Smith. The Mormon recipe for
producing an producing an utterance in an unknown ton
gue is a very simple affair:-"Continue t
emit sounds of some emit sounds of some kind, and the Lori
will make a correct tongue or language of it.", One of the gifed ladies of Mr.
Irving's day went througt Irving's day went through a more complex
process of self-deecpion : a hearer assured process of seif-deception : a hearer assured
her flat she was speaking Hebrow, which
our informant told her she certainly was not; our informant told her she certainly was not;
bet some days afferwarde, in a private con-
versation stye said to the latter." WWell, I derastion shie said to the latter. "Well, I
do think there might have been some Ho-
brew in it, for at one time $I$ brew in it, for at one time 1 studied that
language." As for MMormon miraces, it is
astonishing how litle will satisisfy a muna who wishes to believe A Latter Day Waint once assured us that he had seen a dead,
man reatored to life. "How long dzad?",
was naturall asked, and the reply was,
". $A$ naurely "A quarter of an hour, or twenty meply wates,",
This was most tikely a case of fimple delu-
sion, but instances of deliberte sion, but instanees of deliberate and auda-
cious imposture are on record. We have
been disaspointed in lo cious imposture are on record. We have
been disappointed in looking for s.gggestions
to prevent the spread of this immoral and to prevent the spread of this immoral and
perrieicusus delusion annong hose clases who
furaish its vietims. POpular tetures wion Yaraiah its vietima. Popular lectures have
been delivered, but in such as $w e$ have
heard detaile were tition heerd details were introduced which in
themselves were greatly to be deprecated By judicious stracts, personal remonstrancei
and the recent est and the recent exposures fron the press, to
which,
 seeking a perilons and pollluted tome nemr
the Gomorrhial of the Great Salt Lake.-
Watchiman.
gossip about seamen.
No menen in my opinion, are less selfith then our
neamen, or more true to their word When



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HASZARD's GAZETTE, JUNE 24



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