

Michigan, whose adherents, because they keep the Sabbath in place of the Lord's Day, are called *Seventh Day Adventists*.

12. **The Mormons or Latter Day Saints.**—Jos. Smith, a broken down farmer of Vermont, who took to knavish digging for hid treasures, affirmed in 1825, that under direction of divine revelations and visions, he had excavated on Comora hill in New York State, golden tablets in a stone kist on which sacred writings were engraved. A prophet's spectacles, *i.e.*, two pierced stones which as a Mormon Urim and Thummim lay beside them, enabled him to understand and translate them. He published the translation in "the Book of Mormon." According to this book, the Israelites of the ten tribes had migrated under their leader, Lehi, to America. There they divided into two peoples; the ungodly Lamanites, answering to the modern Redskins, and the pious Nephites. The latter preserved among them the old Israelitish histories and prophecies, and through miraculous signs in heaven and earth obtained knowledge of the birth of Christ that had meanwhile taken place. Toward the end of the fourth century after Christ, however, the Lamanites began a terrible war of extermination against the Nephites, in consequence of which the latter were rooted out with the exception of the prophet Mormon and his son Moroni. Mormon recorded his revelations on the golden tablets referred to, and concealed them as the future witness for the saints of the last days on the earth. Smith proclaimed himself now called on of God, on the basis of these documents and the revelations made to him, to found the church of *The Latter Day Saints*. The widow of a preacher in New York proved indeed that the Book of Mormon was almost literally a plagiarism from a historico-didactic romance written by her deceased husband, Sal. Spaulding. The MS. had passed into the hands of Sidney Rigdon, formerly a Baptist minister and then a bookseller's assistant, subsequently Smith's right-hand man. But even this did not disturb the believers. In 1831 Smith with his followers settled at Kirtland in Ohio. To avoid the daily increasing popular odium, he removed to Missouri, and thence to Illinois, and founded there, in 1840, the important town of Nauvoo with a beautiful temple. By diligence, industry and good discipline, the wealth, power and influence of their commonwealth increased, but in the same proportion the envy, hatred and prejudices of the people, which charged them with the most atrocious crimes. In 1844, to save bloodshed the governor ordered the two chiefs, Jos. and Hiram Smith, to surrender to voluntary imprisonment awaiting a regular trial. But furious armed mobs attacked the prison and shot down both. The roughs of the whole district then gathered in one great troop, destroyed the town of Nauvoo, burned the temple and drove out the inhabitants. These, now numbering 15,000 men, in several suc-

cessive expeditions amid indescribable hardships pressed on "through the wilderness" over the Rocky Mountains, in order to erect for themselves a Zion on the other side. Smith's successor was the carpenter, Brigham Young. The journey occupied two full years, 1845-1847. In the great Salt Lake basin of Utah they founded *Salt Lake City*, or the New Jerusalem, as the capital of their wilderness state *Deseret*. The gold digging of the neighbouring state of California did not allure them, for their prophet told them that to pave streets, build houses and sow fields was better employment than seeking for gold. So here again they soon became a flourishing commonwealth.

18. In common with the Irvingites, who recognised in them their own diabolic caricature, the Mormons restored the apostolic and prophetic office, insisted upon the continuance of the gift of tongues and miracles, expected the speedy advent of the Lord, reintroduced the payment of tithes, etc. But what distinguished them from all Christian sects was the proclamation of polygamy as a religious duty, on the plea that only those women who had been "sealed" to a Latter-day Saint would share in the blessedness of life eternal. This was probably first introduced by Young in consequence of a new "divine revelation," but down to 1852 kept secret and denied before "the Gentiles." The ambiguous book of Mormon was set meanwhile more and more in the background, and the teachings and prophecies of their prophet brought more and more to the front. "The Voice of Warning to all Nations" of the zealous proselyte Parly Pratt, formerly a Campbellite preacher, exercised a great influence in spreading the sect. But the most gifted of them all was Orson Pratt, Rigdon's successor in the apostolate. To him mainly is ascribed the construction of its later, highly fantastic religious system which, consisting of elements gathered from Neoplatonism, gnosticism, and other forms of theosophical mysticism, embraces all the mysteries of time and eternity. Its fundamental ideas are these: There are gods without number; all are polygamists and their wives are sharers of their glory and bliss. They are the fathers of human souls who here on earth ripen for their heavenly destiny. Jesus is the first born son of the highest god by his first wife; he was married on earth to Mary Magdalene, the sisters Martha and Mary and other women. Those saints who here fulfil their destiny become after death gods, while they are arranged according to their merit in various ranks and with prospect of promotion to higher places. At the end of this world's course, Jesus will come again, and, enthroned in the temple of Salt Lake City, exercise judgment against all "Gentiles" and apostates, etc.—The constitution of the Mormon State is essentially theocratic. At the head stood the president, Brigham Young, as prophet, patriarch, and priest-king, in whose

hands are all the threads of the spiritual as well as secular administration. A high council alongside of him, consisting of seventy members, as also the prophets and apostles, bishops and elders, and generally the whole richly organized hierarchy, are only the pliable instruments of his all-commanding will. Every one on entering the society surrenders his whole property, and after that contributes a tenth of his yearly income and personal labour to the common purse of the community. Soon numerous missionaries were sent forth who crossed the Atlantic, and attained great success, especially in Scotland, England and Scandinavia, but also in North-West Germany and in Switzerland. On removing the misunderstanding that prevailed about their social and political condition, and supplying the penniless out of the rich immigration fund with the means to make the journey, they persuaded great crowds of their new converts to accompany them to Utah.

14. In 1849 the Mormons had asked Congress for the apportioning of the district colonized by them as an independent and autonomous "State" in the union, but were granted, in 1850, only the constitution of a "territory" under the central government at Washington, and the appointment of their patriarch, Young, as its governor. Accustomed to absolute rule, in two years he drove out all the other officers appointed by the union. He was then deprived of office, but the new governor, Col. Sefton, appointed in 1854, with the small armament supplied him could not maintain his position and voluntarily retired. When afterwards in 1858 Governor Cumming, appointed by president Buchanan, entered Utah with a strong military force, Young armed for a decisive struggle. A compromise, however, was effected. A complete amnesty was granted to the saints, the soldiers of the union entered peacefully into the Salt-Lake City, and Young assumed tolerably friendly relations with the governor, who, nevertheless, by the erection of a fort commanding the city made the position safe for himself and his troops. On the outbreak of the war of Secession in 1861 the troops of the union were for the most part withdrawn. But all the more energetically did the central government at the close of the war in 1865 resolve upon the complete subjugation of the rebel saints, having learnt that since 1852 numerous murders had taken place in the territory, and that the disappearance of whole caravans of colonists was not due to attacks of Indians, who would have scalped their victims, but to a secret Mormon fraternity called Danites (Judges xviii.), brothers of Gideon (Judges vi. ff.) or Angels of Destruction, which, obedient to the slightest hint from the prophet, had undertaken to avenge by bloody terrorism any sign of resistance to his authority, to arrest any tendency to apostasy, and to guard against the introduction of any

foreign element. The Union Pacific Railway opened in 1869 deprived the "Kingdom of God" of its most powerful protection, its geographical isolation, while the rich silver mines discovered at the same time in Utah, peopled city and country with immense flocks of "Gentiles." The nemesis, which brought the Mormon bishop Lee, twenty years after the deed, under the lash of the high court of justiciary as involved in the horrible massacre of a large party of emigrants at Mountain Meadows in 1857, would probably have also befallen the prophet himself as the main instigator of this and many other crimes had he not by a sudden death two months later, in his seventy-fifth year, escaped the jurisdiction of any earthly tribunal (died 1877). A successor was not chosen, but supreme authority is in the hands of the college of twelve apostles with the elder John Taylor at their head.—Repeated attempts made since 1874 by the United States authorities by penal enactments to root out polygamy among the Mormons have always failed, because its actual existence could never be legally proved. The witness called could or would say nothing, since the "sealing" was always secretly performed, and the women concerned denied that a marriage had been entered into with the accused, or if one confessed herself his married wife she refused to give any evidence about his domestic relations.—Recently a split has occurred among the Mormons. By far the larger party is that of the "Salt Lake Mormons," which holds firmly by polygamy and all the other institutions introduced by Young and since his time. The other party is that of the Kirtland, or Old Mormons, headed by the son of their founder, Jos. Smith, who had been passed over on account of his youth, which repudiates all these as unsupported novelties and restores the true Mormonism of the founder. The Old Mormons not only oppose polygamy, but also all more recently introduced doctrines. They are called Kirtland Mormons from the first temple built by their founder at Kirtland in 1814, which having fallen into ruins, was restored by Geo. Smith, jun., and became the centre of the Old Mormon denomination. In April 1885 they held there their first synod, attended by 200 deputies.¹

15. **The Taepings in China.**—Hung-sen-tsenen, born in 1818 in the province of Shan-Tung, was destined for the learned profession but failed in his examination at Canton. There he first, in 1833, came into contact with Protestant missionaries, whose misunderstood words awakened in him the belief that he was called to perform great things.

¹ Stenhouse, "An Englishwoman in Utah, the story of a Life's Experience in Mormonism." 2nd ed. London, 1880. Gunnison, "The Mormons." New York, 1884. Burton, "The City of the Saints." London, 1861.