

The historical part was immediately recognized by all the older inhabitants, as the identical work of Mr. Spaulding, in which they all had been so deeply interested years before. Mr. John Spaulding was present and recognized perfectly the work of his brother. He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot, and expressed to the meeting his sorrow and regret that the writings of his deceased brother should be used for a purpose so vile and shocking. The excitement in New Salem became so great, that the inhabitants had a meeting, and deputed Dr. Philastus Hurlbut, one of their number, to repair to this place, and obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds, and to prevent their friends from embracing an error so delusive. This was in the year 1834. Dr. Hurlbut brought with him an introduction and request for the manuscript, which was signed by Messrs. Henry Lake, Aaron Wright, and others, with all of whom I was acquainted, as they were my neighbours when I resided at New Salem. I am sure that nothing would grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity which was thrown about the composition doubtless suggested the idea of converting it to the purposes of delusion. Thus, an historical romance, with the addition of a few pious expressions, and extracts from the Sacred Scriptures, has been construed into a new Bible, and palmed off upon a company of poor deluded fanatics as Divine. I have given the previous brief narration, that this work of deep deception and wickedness may be searched to the foundation, and the authors exposed to the contempt and execration they so justly deserve.

"MATILDA DAVISON."

#### "YOUNG LAMBS TO SELL!"

##### MORMON MODESTY.

No doubt most of our Birmingham readers will remember "Young Lambs to Sell." For many years he has been in the habit of bearing his woolly flock of mimic sheep on a wooden frame through the back streets of the town, offering his little *muttons* to admiring children who could look up for him in exchange old bottles or bones. His exterior is decidedly not pastoral, neither is his happy home amongst the classical hills and streams of Virgil's *Bucolics*. "Young Lambs to Sell" is an inhabitant of the more ideal but less classical parlious known by the name of *The Louse Hole*, in High Street. He would make an admirable companion print to the Old Inkleys Professor of unknown tongues. Albeit, though he has but little of this world's wisdom, and is wholly unencumbered with the refinements of modern society, yet hath he a large heart, and a mind and discernment prescient of the future. Having been appointed a Light in the Mormon Church, he is desirous that Light should not be hid, and with a view to its shining forth has modestly proposed that a meeting of ten Mormons and ten Anti-Mormons shall assemble themselves together under his presidency, and at we suppose, his last known place of residence, the aforesaid "Louse Hole." We congratulate the world on the probability of the Mormon controversy being thus speedily brought to a satisfactory termination.

It is confidently expected that the *Journal* will report the same free of charge.

#### EZRA BENSON, ONE OF THE "TWELVE APOSTLES."

##### HIS CONDEMNATION OF POLYGAMY.

SIR,—I attended your lecture at the Odd Fellows' Hall, and was disgusted at the impudence of the man who interrupted you so many times respecting David's sins. He said you judged David too harshly. He ought to have been in the Odd Fellows' Hall when Ezra Benson arrived there at the Conference of July, 1836: he spoke of several of the old prophets having many wives, and named David in particular. "Ah!" says he, "I will tell you where David is, he is in hell, brothers and sisters—he is in hell!" Benson, the great Apostle, condemning David to hell, while another of the same school defends him, and blames you for harsh judgment! It is a usual thing amongst the Mormon leaders for one to tell you of a *duty* which another will condemn as a *crime*. There is one thing, and only one thing, in which they strictly agree, and that is in draining every farthing they can from the poor dupes.

Hope Street, Birmingham.

J. W.

#### RELIGIOUS LIBERTY.

##### THE THUGS' PETITION.

SIR,—As we are about to introduce our "Religion" into this district, you had better mind your P's and Q's, or I shall write another letter to the *Birmingham Journal* in advocacy of *Religious Liberty*. As the Editor of the *Journal* so staunchly defends the Mormonites, who take their converts to Paradise through floods of tears and blood, we need not doubt his advocacy of *our* system, which, with only one little twist of the neck, does the business at once, and just as effectually. We shall *now*, under the patronage of the *Journal*, despise any opposition you can get up, and introduce our "Religion" the first favourable opportunity, feeling assured that those worthy people who sanction the Mormons cannot, with any propriety, repudiate us. Treating you, therefore, with utter contempt, I am, &c.,

A MEMBER OF THE SOCIETY OF THUGS.

#### PROGRESS (?) OF MORMONISM IN BIRMINGHAM.

—A member of the Bible Defence Association informs us that he attended the Mormon Chapel, in Cambridge Street, last week, when there were present *eight Elders*, but only five men, including himself, thirty women and girls, and nineteen children for their audience!

#### DR. BRINDLEY'S LECTURE AT RUGBY.

ON Friday last Dr. Brindley delivered, by invitation, a lecture at the Assembly Rooms, Rugby, on the Mormon iniquities—open to discussion. The room was densely crowded. Mr. Campbell, a county magistrate, occupied the chair, and was supported by several of the clergy and ministers of the neighbourhood. The principal point urged upon those assembled was the utter inconsistency of the present Mormon practices with the doctrines laid down in their own pretended books of revelation, the Book of Mormon, and Book of Doctrines and Covenants. Those books distinctly declared that polygamy was hateful to God, and that no man whatever should have at one time more than one wife. They also declared that the Eternal God, who was from the beginning, and His only begotten Son Jesus Christ, were to be the sole objects of man's worship. They

further declared that every true believer in Mormonism, as an evidence of his true belief, was bound to work miracles to the full extent set forth in the Christian scriptures. In opposition to all this, the Mormons of the present day boasted of their licentious habits, and commanded every man to be "sealed" to a multitude of women. They also now ridiculed the God of the Bible, declaring that God was a material being, a man like ourselves, that *Adam was God*, and Jesus Christ *his son in the flesh*, as in the instance of *any other man's son*. And for the miracles, when now called upon to make good their pretensions, they shuffled out of it by every imaginable subterfuge—they had not performed one single miracle, neither could they do so.

At the close, Elder King got up to reply, and fenced about in the most ludicrous manner, to avoid acknowledging that he was a Mormon. He did acknowledge it at last. He offered no defence to their atheism—could not defend their immoral practices—but asserted his miraculous powers. The case was that of a *young woman*, as usual. She was troubled with diarrhoea. So far from Elder King's anointings having effected a cure, she was for nine days under medical treatment, *after* his mock ceremony, before she was restored to health. The case was intensely ridiculous. The man had no miraculous powers.

#### TRIAL OF PRESIDING ELDER JOHN HARDY FOR HIS CHARGES AGAINST THE OTHER HEADS OF THE MORMON CHURCH.

WE propose to reproduce the published account of these proceedings, as the printed copies have long since been bought up and destroyed. It will herein be seen that the Mormon chiefs had begun their immoral teachings and practices *before* the "revelation" commanding such practices had become known to the Mormon church. Mr. Hardy, although exposing their wickedness, remained still a firm believer in Mormonism, so that his evidence is unexceptionable. He brings their own book of Mormon and the book of "Doctrines and Covenants" to witness against their immoralities.

"In February, 1843, I was chosen by an unanimous vote to succeed Elder George B. Wallace, in the Presidency of the Church of 'Latter-day Saints,' in this city, having been a member of that church about two years at that time. I continued in the Presidency until the 7th of October, 1844, at which time I resigned my office, as the following from the records of the church will show.

"Suffolk Hall, October 7th, 1844.

"At a meeting of the Church of Latter-day Saints, held this evening, Elder John Hardy in the chair, A. Macalister, clerk, the following business was transacted: Elder John Hardy resigned his office of Presiding Elder of this branch. Resolved, that a vote of thanks be given Elder Hardy. Carried unanimously. Moved by Elder Macalister and seconded by Elder Hicks, that

a committee be appointed, consisting of five, to draw up a letter *strongly recommendatory* and *warmly expressive* of our feelings towards Brother Hardy, our late presiding Elder, that he may carry with him a testimonial of our *highest esteem, love and respect!* This committee consisted of Elders G. J. Adams, Macalister, Gouch, Dam, and Phelps; this motion, after being supported by Elder Macalister and Phelps, in a manner the most flattering to Elder Hardy, was carried unanimously.

"So much concerning my standing in the church, and their feelings towards me unanimously on the 7th of October, 1844, and now elders Phelps and Brown eat their own words and votes, when they say I have been endeavouring to destroy and divide the church for six months or a year. I am pleased to say, however, that the more honest and sensible portion of the church rebuke this serpent-like spirit of Phelps and Brown, and will eventually see things in their true light. About two months previous to my resigning my office, I visited elder G. B. Wallace, president of the New Bedford branch, then about moving to that place, and (as will be seen by his testimony) conversed with him freely concerning the iniquity in certain authorities of this church, especially of Adams and Smith, and I then asked his advice respecting resigning my office on account of this iniquity. He was the first man I spoke to of these things, always making him a confidant. He was then of the same mind with me concerning their existence, but told me to do whatever I thought best about resigning. Thus things passed on about a month, when the facts and proofs of the iniquity of these men began to develop themselves to such a degree, that I finally selected five of the brethren (with the advice and consent of the church) as my counsellors to advise and consult with, on matters I did not wish to lay before the body of the church. I called a meeting of this council for the express purpose of laying this matter before them. Indeed, had it not been for the existence of this iniquity, I think that council would never have existed; but being fully satisfied that these men were teaching and practising, under the sanction of religion, a system that is reprobated in the most decided and strongest terms by the Old and New Testament, Book of Mormon and 'Doctrines and Covenants,' I concluded this the wisest course, instead of blowing it to the world, or even laying it before the church—both of which these same men have wickedly accused me of since. When this council convened, and I laid the matter before them in precisely the *same terms* I used to Elder Wallace, I found that the most of them admitted they were already aware of it! I requested their counsel as touching my duty in the matter—some of them advised me to lay the whole matter before the church! among whom Elder Bickford was the foremost, while Elder Phelps was strongly for having me write to Nauvoo on the matter. I replied I did not wish to lay the matter before the church, because it might injure the minds of some of the younger members, that were strangers to the matter; and as to sending to Nauvoo, I said that the *authorities at Nauvoo*

(To be continued.)

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