

deplorable fanaticism, I felt that it was a comfort to be among Christians.

In order to test the "Prophet's" inspiration in regard to the dead languages, I had brought with me an ancient manuscript of the Greek Psalter, which I still retain as a valuable memorial of the event. Taking this in my hand, I crossed over to Nauvoo on Monday morning, and inquired for the "Prophet." I was informed that he had gone eighteen miles to Carthage, but that he was expected to return about nine o'clock in the evening. At the request of some of the Mormons, I showed them the manuscript, which became at once an object of curiosity and admiration. They assured me that Nauvoo was the only place where its real interpretation could be unfolded, for the Lord had made foolish the wisdom of this world, and had chosen the prophet Joseph to bring to light the things of darkness.

They afterwards exhibited some of the curiosities of Nauvoo, one of which was a chest containing leaves of Egyptian papyrus, the hieroglyphics on which Smith had explained most absurdly by what was considered "divine power." Afterwards I called on the "Prophet's" mother, from whom I purchased a copy of the original edition of the Book of Mormon, with all its uncorrected errors and mistakes. She welcomed me to the "holy city," and told me that now I should have an opportunity of seeing what great things the Lord had done for his people. The wretched old creature assured me that she had herself seen, felt, and handled the golden plates, the Urim and Thummim, and the sacred breastplate.

This statement was in direct contradiction to Joseph's printed "revelation" respecting the persons who alone were privileged to behold them, and among whom his mother was *not* included. She then showed me a sort of cabinet containing four mutilated mummies, concerning which her son had declared "through the mighty power of God," that one had been a king of Egypt (whom she named), two had been his wives, and the remaining one had been the daughter of another king. I then went to the printing-office, where I purchased a set of the "Times and Seasons," and various other documents. Here I was surrounded by Mormon preachers, who were most anxious to purchase, or at least to borrow, my book, that it might be translated by "revelation." They all seemed to agree in an opinion expressed by old Mrs. Smith, viz. that it was "one of the lost books of the Scriptures," which, in the Lord's time, would be fully explained by prophecy to the children of men. After this I returned to the other side of the river, and spent the rest of the day in riding over a beautiful and extensive prairie, then covered with the verdure and the flowers of early spring.

The next morning (Tuesday, April 19th) I again crossed the Mississippi with my book, fully expecting to meet with the renowned "Prophet." A number of the Mormons, who were aware of my intention, accompanied me to his residence, and here I was introduced, as a stranger, to the extraordinary being who, in the estimation of his followers, ranked at least as high as the "sweet Psalmist of Israel." Smith was a clownish-looking man, but with a de-

cidedly knavish expression. His hands were large and fat, and his manner, though awkward, was energetic. On one of his fingers was a massive gold ring containing an inscription. His dress was of coarse country manufacture, and his white hat was enveloped by a piece of black crape as a sign of mourning for a deceased brother. Having been previously informed by his people of my wonderful book, he now took it in his hands and asked me if I had any idea of its meaning. I replied that I believed it to be a Greek Psalter, but that I should like to hear his opinion. "No," he said, "it ain't Greek at all; except perhaps a few words. What ain't Greek, is Egyptian; and what ain't Egyptian is Greek. This book is very valuable. *It is a Dictionary of Egyptian Hieroglyphics.*" Pointing to the capital letters at the commencement of each verse, he said, with a tone of authority, "Them figures is Egyptian hieroglyphics; and them which follows, is the interpretation of the hieroglyphics written in the reformed Egyptian. Them characters is like the letters that was engraved on the golden plates." He then earnestly requested me to sell him the book, but I declined, and tied it up in the bundle in which I had brought it from St. Louis. The Mormons were much disappointed, but congratulated me very kindly on the information which I had received. The "Prophet" afterwards exhibited to me the same sheets of papyrus which I had seen on the previous day, and began to give his usual explanation. But his suspicions appeared now to be awakened, and he suddenly departed, leaving

me in the midst of the credulous and fanatical multitude. I then told the bystanders that the book was certainly nothing but a Greek Psalter, and endeavoured to make them understand how thoroughly the prophet had committed himself by positively declaring it to be a dictionary of hieroglyphics. After much fruitless argument which, however, they took in good part, one of their number, perceiving my partial deafness, endeavoured to work a miracle for my complete restoration. But observing that the touch of his finger and the use of the unknown tongue were in this instance without effect, he assured me that the actual cure was deferred until I should receive Joseph as a true prophet.

I felt really grateful to these people for allowing me, when I was completely in their power, to escape so easily with my book, as well as with my life and liberty. Having expressed myself to this effect, I entered the ferry-boat, and was conveyed again to Montrose, where, on the following day, I embarked on my return to St. Louis.

I cannot doubt that many of the inhabitants of Nauvoo were well-meaning persons, deluded by the Scriptural phraseology of Joseph's "revelations," and really believing themselves to be in the midst of prophecies and miracles. It is also certain that many of them were thoroughly unprincipled, having joined this strange society for various base and selfish purposes. It is supposed by some that the "Prophet" himself was infatuated by his extraordinary success, and in some sense became a believer in his own "revelations." But various independent docu-