

THE "SPAULDING STORY" REFUTED FROM ITSELF.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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THE "SPAULDING STORY" REFUTED FROM ITSELF.

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After six and twenty years of unceasing efforts to find reasons for resisting Joseph Smith's statements of the *divine origin* of the Book of Mormon, the only *account* which the religious world at large are united in giving as its origin, is that commonly entitled the "Spaulding Story," which, in effect, is about as follows:—In 1812 a certain "Rev." Mr. Spaulding wrote a novel; Joseph Smith or one of his associates, *by some means which they cannot divine*, obtained possession of the manuscript, or a copy of it. The Book of Mormon, say they, is that novel, published with the addition merely of a few religious exhortations and views, peculiar to "Mormonism," about America, which is styled the "religious matter" of the Book; so that according to "believers" in the Spaulding story, strip the Book of Mormon of its religious or doctrinal statements, and any one who has a fancy may peruse what this "Rev." Mr. Spaulding wrote, at their leisure.

With scarcely a solitary exception the religious world, including ministers, "anti-Mormon" lecturers, and editors, of all grades, are committed to this tale; they are agreed respecting its main points. If it is true "Mormonism" is a cheat; if it is false, then modern Christianity fights not for God, or God cares very little for His champions not to have furnished them

with better weapons at such a crisis, when, if they are true, a "wide spreading delusion" is marching over the globe, "conquering and to conquer."

Assuming for the sake of argument that Spaulding did write a work, the case stands thus—the Book of Mormon claiming to have been translated from ancient records, by the gift and power of God, is charged with being merely a copy of this novel, the contents of which are said to be known; for by the resemblance, it is asserted, the discovery of the "fraud" was made manifest. The Book of Mormon is present for inspection, and abundant testimonies, as to the contents of the work of which it is charged with being a copy, are also at hand, so that we can compare the two, and judge of the similarity for ourselves, for if it was by the immense likeness between the two books, that the enemies of "Mormonism" made their discovery—and of course they did not discover it was "a forgery," except *by the likeness*—surely with the contents of Mr. Spaulding's work, *certified on oath*, in one hand, and the Book of Mormon in the other; we shall discover their resemblance to each other as well as themselves.

For be it remembered, according to the upholders of the "Spaulding story," the similarity between the two books is not in a few items, the Book of Mormon

is not charged merely with containing a few straggling ideas or notions, somewhat like Mr. Spaulding's work, and with being on that account open to suspicion and doubt as to the originality or newness of the ideas it produces. The opponents of "Mormonism" have gone the "whole hog;" a partial similarity would not have sufficiently *proved* the Book of Mormon "an imposition;" therefore, say they, "that book is Mr. Spaulding's 'identical work,' wholly and solely, only in company with some religious matter inserted by Joseph Smith or one of his associates."

The following quotations from "anti-Mormon" writers will fully prove that it is on this ground they charge the Book of Mormon with "piracy from Spaulding's work," and "imposture" in consequence.

The Rev. Edmund Clay* shall first receive attention; after saying that Spaulding's MS. "contained the *story* now embodied in the Book of Mormon," he adds, "Solomon Spaulding's widow, brother and six other persons well acquainted with Spaulding's writing, *immediately recognized*, in the Book of Mormon, the *same* historical matter and names as composed the romance." They affirm that, with the exception of the religious matter, it is *copied almost word for word* from Spaulding's manuscript.

A work, professing to be written by a "Cambridge Clergyman," is the next witness on this matter. We are informed at p. 8 of that work, that "the Book of Mormon is *based upon* an historical romance or tale, written by a Mr. Solomon Spaulding. That romance was written in 1812, and [mark it] *is similar in all its leading features* to the historical portions of the Book of Mormon," and "that it was made subservient to the purposes of a vile imposition *is as certain as that the Book of Mormon exists.*"

This is strong language, indeed, but we proceed to quote Mr. R. Clarke, author of "Mormonism Unmasked;" who at p. 28 of the work assures us "that the work of Mr. Spaulding unquestionably forms *the entire ground-work* of the Book of Mormon."

But the Rev. E. Boteler Chalmers, Jun., B.A., is even more explicit;† he wishes it to be understood that "the his-

torical part [of the Book of Mormon] was immediately recognized by all the older inhabitants of New Salem as the IDENTICAL work of Mr. Spaulding, in which they had all been so interested, [only 20] years before."

And to wind up these testimonies and show at once that the Book of Mormon, according to its opponents, contains Mr. Spaulding's work entire and complete, the Rev. S. Simpson, B.A., of Kennington,* testifies that "upon comparing his [Spaulding's] manuscript with the Book of Mormon, it was found that the *alteration* consisted chiefly of passages from the Old and New Testaments, *clumsily* in-wrought into the original text."

The Book of Mormon then, say the above ministers, was not translated by the power of God from ancient records, because the friends of Spaulding discovered it was "copied almost word for word;" is "similar in all its leading features;" was "grounded entirely;" is "based upon," and "identical" with Mr. Spaulding's work, and so little altered by Joseph Smith, that though twenty years had elapsed since Mr. Spaulding had read his manuscript to them in 1812, "the older inhabitants of New Salem immediately recognized in the Book of Mormon the same historical matter and names as he wrote at that time."

Now the "historical matter" of the Book of Mormon, it is well known, describes the peopling of ancient America by a couple of small families of the tribe of Joseph, and traces the present Indians back to them; shows their gradual development into two nations; their wars, springing principally from religious differences among their ancestors; the belief and expectation entertained by one nation, until his appearance, of the coming of Christ; his visit to America, after they had been settled there *six hundred years*, and the information he then gave the fathers of the present Indians, *of the existence of the ten lost tribes in some part distant from that continent.* It also describes the peopling of America by a previous race, who were swept off before these children of Joseph were led there.

Having stated what the Book of Mormon really is, we haste to show what were the

* "Tracts on Mormonism," No. 3, p. 9.

† "Mormonism a delusion," by the Rev. E. B. Chalmers, p. 20.

* Mormonism its history, doctrine, &c., by the Rev. S. Simpson, p. 28.

HISTORICAL CONTENTS of the SPAULDING NOVEL,

Its "resemblance" to the above history it will be seen is perfectly startling!

1st. We give the testimony of Spaulding's wife's according to the Rev. S. Boteler Chalmer, Jun., who presents it as follows:—*

"At that time [1812] an opinion was prevalent that the American Indians were the lost ten tribes, and among others Spaulding warmly espoused it. Being fond of history and antiquities, the idea occurred to him of writing a pretended history of these ten tribes; how they migrated to America, and are now Indians."

2nd. We give the testimony of SPAULDING'S PARTNER, Mr. Henry Lake, who, according to Lieut. Gunnison, gives a clear idea of the work.†

"Mr. Henry Lake affirms—I formed a co-partnership with Solomon Spaulding, he frequently read to me from a manuscript which he was writing, and which he entitled the 'manuscript found,' which he represented as being found in this town. I spent many hours in hearing him read said writings. This book represented the American Indians as the lost tribes."

3rd. SPAULDING'S BROTHER testified precisely the same, Lieut. Gunnison being witness, hear him, "The same in effect [as Mr. Henry Lake's], is the evidence of the brother of Spaulding, all this is confirmed by a half dozen other gentlemen, and by the widow and daughter of the author of 'manuscript found.'"

Lest some fear should exist, that the testimony of these relatives and friends of Spaulding has suffered the least distortion or misrepresentation, the following testimony is extracted from writers against "Mormonism;" they will show that the literary as well as the religious opponents of "Mormonism," are quite satisfied that Spaulding's novel was a history, pretending to show how the ten lost tribes of Israel colonized ancient America. Our fourth testimony will be from a work entitled,

A Country Clergyman's Warning to his parishioners,‡ At p. 6 of which we

* "Mormonism a delusion," by Chalmers, p. 19.

† History of the Mormons, by Lieut. Gunnison, p. 93.

‡ Published by Wertheim and Macintosh, Paternoster Row.

read, "In certain parts of America there are curious mounds of earth, among other guesses about these mounds, some people took up a notion that the ten tribes of Israel had formerly come over to America, and that these mounds were the remains of their cities and habitations. Solomon Spaulding having heard of this talk about the Israelites having come to America, thought he would amuse himself by writing a story about it, and Sidney Rigdon, afterwards a partner of Joseph Smith, got a sight of Mr. Spaulding's book, and copied out the greatest part unknown to anybody."

5th. Lieut. Gunnison's own opinion shall be added, at p. 93 of his work we are told that

"A romance, to show the manner of peopling America by some Jews and the lost ten tribes of Israel; the wars and economy of living among their descendants, and the division into tribes as they were found in our Indians at the discovery by Columbus, is known to have been written by the late Rev. Mr. Spaulding, at Conneaut, Ohio."

And now, as a 6th and last testimony, we notice a *History of the Mormons*, by Messrs. Chambers, of Edinburgh, on p. 9* they inform us that,

"In the year 1809, a man of the name of Solomon Spaulding, having his attention attracted by the notion, which at that time excited some interest and discussion, that the North American Indians were the descendants of the lost ten tribes of Israel, it struck him that the idea might be turned to account as the *ground-work* of a religious novel, he accordingly set about a work of that description, and completed it. One thing is clear, that the manuscript was freely used as material in the composition of the Book of Mormon." Again Messrs. Chambers say, "*John Spaulding declared upon oath* that his brother's book was a historical romance, relating to the first settlers in America, endeavouring to show that the American Indians were descendants of the Jews, or the lost ten tribes."

These statements prove the point in question, but as much more evidence as the reader wants, of the same kind, can be had from almost any work against "Mormonism."

How the "ten lost tribes," then, mi-

* Chambers' Repository of Tracts, No. 53.

grated to America and are now Indians, was the subject of Spaulding's work. How they *did not* migrate to America, but went somewhere else, *and never saw the Indians*; and how a people who never heard of them for 600 years occupied America in their stead, is the subject of the Book of Mormon. What a "similarity in the leading features." And yet that one book was made up from the other "is as certain as that the Book of Mormon exists," a "Cambridge Clergyman" says so, and although reason is outraged by the supposition it must be true, or else what use is there in being a Cambridge Clergyman?

One hardly knows which to wonder at most, the perfectly staggering ignorance or recklessness of the clergy aforesaid, or the wonderful powers of a "recognition" of the "older inhabitants of New Salem," those men of strong memories, who could discover the "identical" novel of Mr. Spaulding in a work that *annihilates his theory, explodes it entirely, and is at variance with it from first to last*. Doubtless if one had presented to them a work pretending to prove that the Jews never inhabited Palestine, they would have "recognized immediately" that it was "copied almost word for word" from the Bible, which proves they resided there for ages. It is consoling anyhow to think, that should they have failed through lack of vision, Messrs. Clay, Chalmers, Simpson, and those very *discerning* "Cambridge" and "country" Clergymen, could have taken up the sight where they left off, and seen the rest for them: on the well known principle by which in America two men and a boy can see exactly twice and a half as far as a single man.

Leaving these "far-sighted" gentlemen to their own "discoveries," the only part in the whole of the 600 pages of the Book of Mormon, that treats of the ten lost tribes, is presented as follows; they are the words of Jesus addressed to the descendants of Joseph in America, who, now, the first time for six centuries, hear tidings of these "lost tribes." 2nd European edition, p. 465.

"Behold, this [America] is the land of your [the children of Joseph] inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandments that I should tell unto your brethren, at Jerusalem, concerning the other tribes of the house of Is-

rael, whom the Father hath led away out of the land. . . . The *other tribes* hath the Father separated from them; and it is because of their iniquity that they know not of them. . . . I have other sheep [ten lost tribes] *which are not of this land*; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have *not as yet heard my voice*; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall bear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to show myself unto them. And I command you to write these sayings, after I am gone; that if it so be that my people at Jerusalem, they who have seen me do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the *other tribes* they know not of, that these sayings shall be manifested unto the Gentiles." . . . Page 467. "Now I go unto the Father, and also to show myself unto the LOST TRIBES OF ISRAEL, for they are not lost unto the Father, for he knoweth whither he hath taken them."

These words are asserted by the Book of Mormon to have been spoken by Jesus in ancient America; they are perfectly consistent and harmonize with every previous idea contained in the volume. They manifestly declare that to visit the "lost tribes," Jesus found it necessary to go *from* that continent. Certainly a most curious volume Mr. Spaulding's work, beautifully describing how the ten tribes flourished in America, must have been with this same bit of historical matter in it. Combine the two histories as we must if we believe the Spaulding story, and the Spaulding novel must have been the *rather* perplexing history of ten tribes who lived over 600 years in America, before they heard *anything about themselves*; and then they heard the startling news that they did not live where they did, for to pay them a visit Jesus had to "go" from the land where they resided. Truly we may say, of him who CAN believe the Spaulding story after a simple investigation, that "Mormonism" will not lose much if he always believes the same.

Again we repeat, that the point in this argument may be kept before the mind, if

the Book of Mormon *was* based or "grounded entirely," upon a history *showing* how the ten tribes migrated to America, and are now Indians—the Book of Mormon is at hand—therefore point out the part in that book that "shows" how they migrated to America. *Pray* produce the part that "shows" they "are now Indians;" and this, of course, our opponents ought to be able *easily* to do, or Spaulding's friends are liars, for they declared, or our enemies have *made them declare*, which is more likely, that they could see such a history "*immediately*." They either did see it, or they did not. If they did, where is it? If they did not, how did they know it? If Joseph Smith so altered the Spaulding MS. that none of its original features remain, then Spaulding's friends have testified falsely, in declaring that they "*recognized perfectly*" his original work; and secondly, Joseph Smith could have found *no use* for a work that he must have had to alter, till there was left no more of the original than there was of the boy's penknife which had had three new handles and six new blades.

All children above eight years of age—those who are Cambridge and country Clergymen, of course, excepted—will perceive, that these two books starting with entirely different and opposing theories must have been different all the way through, and that under no circumstance could one have been fabricated from the other. But we will suppose a case for illustration.

Suppose that when the little band of "Puritan Fathers," who were Englishmen, emigrated to America and colonized that continent, they had kept a perfect history of the incidents of their voyage, showing how they landed, and spread from state to state, until they numbered millions as at present. And suppose that this history should not have been published until 1830, and soon after it came to light, or in 1833, a wife, daughter, and some six friends, of a deceased gentleman named Spaulding, should assert that it was no more nor less than a copy of an old novel, that their friend and relative had written "pretending to show," how America was colonized by *ten whole counties* of England being swept clean of their inhabitants, who were transported across the ocean to America. Would not that man be either very dishonest, or intensely silly, who should de-

clare these books "similar in all their leading features?" or that such a history could have been fabricated from *such* a novel?

Well, the idea of the Book of Mormon being "founded" on Spaulding's novel is *even more* ridiculous, for not only does it, as in the case of the above supposed books, differ vastly as to numbers, but it puts its descendants of two small families of Joseph, where Mr. Spaulding put his ten tribes; and sends the ten tribes, where Mr. Spaulding never imagined there were tribes at all.

The idea of its being, as the Cambridge clergyman says, "*based*" upon Spaulding's novel, is something similar to a man in America affirming that his cottage was "*based*" upon the "*identical*" foundation laid for St. Paul's Cathedral, London. The *size* and difference of country being no object.

Our opponents being completely driven from their charge of "similarity," as a last effort may exclaim. "Well, at least you will admit that Joseph might have gained the bare idea of the Indians being Israelites from Spaulding's work, supposing he had seen it." No, we will not admit that, for what use would the idea have been to him in composing the Book of Mormon which shows they are not *the* Israelites that Mr. Spaulding and the public had all along supposed them to be? About as wise as the writer of a tract published by the Religious Tract Society, (No. 599) who, endeavouring to show how Joseph Smith "might" have gained an idea how to compose the Book of Mormon, says, Joseph Smith "might have known something of the opinion that had been spread in America before his time, about the lost ten tribes, and the American Indians being the same." Clever notion! an intelligent reason certainly. For supposing, that if he had, it would have greatly assisted him to forge the Book of Mormon, which proves they are nothing of the sort. Surely if the wisdom of the wise has not perished, it has come to be so much like folly, that we cannot tell the difference.

We have examined the "leading features," and they blast the "Spaulding Story," and prove it as grossly silly as it is wicked. Let us examine still further, and we shall see that even if Joseph did get possession of Spaulding's novel, and had it by his side, he could not have trans-

ferred a solitary item of even the mere detail of that work to compose the pages of the Book of Mormon for the following reason:—

There is not an event described in the whole of that book, which does not spring naturally from, and belong to, the idea, that America was peopled by two small families of the tribe of Joseph, who came there in a certain way, and from the peculiar circumstances attending whose transit from Jerusalem to America, arose all the following movements and events therein narrated. Therefore, as Spaulding's work did not contain such a theory as that upon which the Book of Mormon is based, it could not have narrated circumstances, that alone could grow from such a theory. This will be still further evident from the following comparison with the probable detail of the Spaulding work.

Spaulding's "pretended history," how Ten Great Tribes of Israel were induced to leave Assyria and cross a mighty ocean, the methods of conveyance to the sea shore, the description of the leaders they required, and the incidents of the journey peculiar to such hosts, could have furnished no material for the Book of Mormon's description, of how one man, being warned in vision, to avoid the destruction of Jerusalem, fled with his family into the wilderness, and getting only another family to accompany him, journeyed *solitary and alone* to the sea shore.

So Spaulding's "history," of how such vast multitudes *crossed the deep*, the fleet of ships they required, their method of building them, and the events that would result from the passage of such an armament over the sea, could not be transferred to compose the history, of how one man, Nephi, constructed a ship in solitude, and with only his father's family and another, crossed the ocean, during which passage, as in all that occurred since they left Jerusalem, *the events described are peculiar to their isolated position*.

Continuing the comparison, Spaulding's description of how ten tribes would have swallowed up a large country, *and thus be nations from their beginning*, must have been anything but of use to compose a book that describes how these two little families separated and *spread by degrees*, until they became, after many generations, a multitude in the midst of the earth.

And so, through all the story, different

events must have risen from so different an origin. The Book of Mormon, therefore, not only could not have been "based" upon, but it could not *have been even aided* by such a work as Spaulding's is said "on oath" to have been.

One thing more must be noticed, and it will still more expose the folly of this "Spaulding Story," *and would alone suffice to explode it*, leaving the contradiction in historical statements between the two works out of the question.

It is always affirmed that the "*religious matter*" of the Book of Mormon was *not* copied from Spaulding's work. Particular attention is called to this, because great stress is laid upon its being like it, "*except the religious matter*." Now, as every circumstance that is narrated in the whole of the "historical part" of the Book of Mormon is connected with, and springs from, the "religious matter" which was *not* in the Spaulding work, by excepting the religious matter from the charge of piracy, *they have excepted the whole book*.

Only fancy the Book of Kings being a copy of another work, "*excepting its religious matter!*" The religious matter is the bone and sinew of that book, and the historical part is the flesh built upon it. By examining the "historical part" of the Book of Mormon, it will be clear that *its* religious and historical matter are inseparably united.

To show this, let us briefly review, commencing with the beginning of that book.

Lehi being warned in a vision that the Jews meant to kill him because of his prophecies, fled from Jerusalem with his family. Out of which "*religious matter*" grows all the events of a journey through the wilderness, and over an ocean, through the whole of which, the "religious matter," or fresh, dreams, visions, and exhortations, influence their course, and give rise to every event described.

After landing in America, one part gives heed to certain revelations or *religious matter*, the other part neglects, and despises them, and losing the favour of the Lord in consequence, become hardened and murderous in their feelings towards the rest. They instil this hatred to these religious matters into their children. And thus comes a whole series of "historical" events, occupying half the book at least, in the shape of murders, wars, stratagems, and sieges, and cities, and fortifications, built and de-

stroyed—lands taken and reconquered. *All as much belonging to the peculiar religious matter of the Book of Mormon, as a man's five fingers belong to the rest of his hand.*

Again, Prophets came and laid before the people "religious" principles; the way they treated and rejected these men, furnishes a large portion of the "historical part." All their sufferings or prosperity being traced to their rejection or acceptance of this "religious matter." Once more, Prophets were sent to prophesy respecting the *coming of Christ, and his visit to America*, most of them rejected again, and then followed the "history," in descriptions of earthquakes, cities burnt by fire, others engulfed, and some drowned in the depths of the sea. Excepting the history of a previous race, inhabiting America, who came from the Tower of Babel, *which, certainly, no one will suppose was founded on Spaulding's History of the Ten Tribes*, the rest of the Book of Mormon is devoted to describing the gradual decay and destruction of a great nation, an event that flowed from no less a "religious matter" than the visit of Christ and rejection of his teachings! Who can separate the religious and the historical matter here? Either Spaulding's novel contained the "theory" of Lehi's dreams and visions, the rise of *Prophets in America*, and *visit of Christ* to that continent *which is denied*, or it did not contain *any* of the Book of Mormon, the balance being only a description of events that sprung from those facts.

The very art that led the fabricators of the Spaulding story so carefully to assert that the historical part of the Book of Mormon *only* was copied from Spaulding's manuscript, clearly exposes the whole cheat, as we have seen there could have been no Book of Mormon "historical part," nor anything else, had these religious facts been excepted.

The investigation of the "Spaulding story" completed, let us review.

We found it grounded on the alleged similarity between the two works. That position has been overthrown, by proving out of the mouths of our opponents a total and complete *dis-similarity* and contradiction. Probably (?) that was what they meant, only by mistake they left out the "dis." We have also seen that no portion of Spaulding's "detail" could have been used, because a history of the transit of at

least ten thousand people from Assyria* could never have been worked into the history of the emigration of scarcely a dozen from Jerusalem. One book professed to be the "*manuscript found*," the other found on plates of gold. One to have been found in Conneaut, Ohio,† the other in the State of New York. One to have traced the division of the ten tribes into the "Indian tribes, as found by Columbus," the other closes by leaving the descendants of Joseph *one nation* after the battle of Cumorah. And then to complete the whole, and put on the capstone of folly, the originators of the "Spaulding Story," knowing that they could not, with a single chance of being believed, ascribe to Spaulding—a Presbyterian preacher!—the idea of a long line of Prophets, and the ministry of Jesus Christ in America, have owned that such parts of the Book of Mormon had no connection with his work. And thus—*could they even now, falsify themselves, and prove the Ten tribes were not the subject of the Novel*—there would still be enough left to easily refute them. For those religious ideas run like a silver vein through the whole Book of Mormon, which would be no more like what it now is without them, than Mr. Spaulding would have resembled himself, after all his bones and sinews had been extracted.

And farther still, if Joseph Smith did make use of Mr. Spaulding's manuscript, it must have been for one of two reasons, either because he was not able to write a history for himself, or that he might save himself labour. On the one hand, he could not have done so, because of inability. For any one that could have so cleverly altered a history of ten tribes, that it now reads a distinct and consistent history of two families of Joseph, certainly could have made such a history for himself, in the first instance, had he wanted one. And, on the other hand, he could not have done it to save himself trouble, for so to alter a history from beginning to end, until it contradicted all it had previously said, and became a harmonious history of another people, could save no man trouble. Therefore, if Joseph Smith, supposing he *was* an imposter, ran the risk of detection, by copying another man's work, he ran that risk without a single

* "Assyria." See Country Clergyman's work, page 6.

† See Gunnison, page 93.

motive, except it was the privilege of toiling for nothing, or the pleasure of being exposed, when by writing it himself, he need have no risk at all.

To close, the Spaulding Story is a triumph for "Mormonism." Had it been proved true, the ministers of the day would have a colateral proof that they are true servants of God, manifested in the fact that they were able to scatter to the winds the pretensions of a book that charged them with apostacy and error.

But it indeed substantiates its charges against them, to find that they fail so miserably, in endeavouring to prove the *earthly origin* of a work, that rebukes them in the name of the Lord.

We have also a testimony of great force in favour of the *Divinity* of the Book of Mormon, seeing that after twenty-five years of efforts by its enemies, to upset its claims to a *divine origin*, the only way by which they are agreed to account for its existence vanishes at a touch.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 24, 1857.

SHIP WRECKS.—The British bark *Tasso* was wrecked on the coast of New Jersey, December 20; six lives were lost while attempting to rescue the unfortunate crew from their suffering and perilous condition on board the wreck.

Also the packet ship *New York*, from Liverpool, was wrecked on the coast of New Jersey, near Barnegat, on the 19th. It is supposed that the cargo will be seriously damaged, if not totally lost. The crew consisted of about 300 passengers, who suffered much from hunger and cold. No lives lost.

The Neapolitan war steamer *Charles III.* has been blown up; forty men were killed.

January 3 and 4. The gale which burst forth with such fury along the coast on Saturday night and Sunday, continued throughout the whole of Monday night a terrific gale from the N.E. to N.N.E.; swept the North Sea, and the upper part of the English Channel, wrecking many vessels, and causing the loss of many lives.

The *Times* states that the number of vessels lost during the year 1855, on or near the coast of the United Kingdom of Great Britain and Ireland, is estimated at no fewer than 1,141 sail, with an aggregate of 176,600 tons.

It also remarks that "these things are neither inevitable nor endurable." We extract the following from a *Revelation*, given to the Prophet Joseph Smith, in August 1831, Book of Doctrine and Covenants, page 228, which will show to all who believe in the divine authenticity of his mission, whether these things are inevitable and will have to be endured or not.

"Behold, and hearken unto the voice of Him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end; behold, verily thus saith the Lord unto you, O ye Elders of my Church. . . .

"Behold, there are many dangers upon the waters, and more especially hereafter, for I the Lord have decreed, in mine anger, many destructions upon the waters, yea, and especially upon these waters, (American rivers) nevertheless all flesh is in mine hand, and he that is faithful among you shall not perish by the waters. . . .

"Behold, I the Lord, in the beginning blessed the waters, but in the last days by the mouth of my servant John I cursed the waters. Wherefore the days will come that no flesh shall be safe upon the waters; and it shall be said in days to come, that none is able to go up to the land of Zion upon the waters, but he that is upright in heart. . . . And now I give unto you a commandment, that what I say unto one I say unto all, that you shall forwarn your brethren concerning these waters, that they