

such sentiments; neither will those who feel an interest in the welfare of the State, for who does not know that to increase the population ten thousand a year with the most industrious people in the world, to pay thousands of dollars of taxes, to bring into the State immense sums of gold and silver, from all countries; to establish the greatest manufacturing city in America (which Nauvoo will be in a few years), and to create the best produce market in the west,—is for the good and prosperity of the community at large, and of the State of Illinois in particular. As to the city ordinances, we have passed all such as we deemed necessary for the peace, welfare, and happiness of the inhabitants, whether Jew or Greek, Mohammedan, Roman Catholic, Latter Day Saint, or any other; that they all worship God according to their own conscience, and enjoy the rights of American freemen.—Nauvoo, June 17, 1842. WILLIAM LAW.

The above are plain matters of fact, that every one may become acquainted with by a reference to the county or state records. We might add, that in regard to moral principles, there is no city either in this State, or in the United States, that can compare with the city of Nauvoo. You may live in our city for a month, and not hear an oath sworn; you may be here as long and not see one person intoxicated. So notorious are we for sobriety, that at the time the Washingtonian convention passed through our city, a meeting was called for them, but they expressed themselves at a loss what to say, as there were no drunkards to speak to.

Saturday, 18.—The following brief extract is from the journal of Elder Wilford Woodruff:—

"The citizens of Nauvoo, both male and female, assembled near the Temple for a general meeting; many thousands were assembled. Joseph the Seer arose and spoke his mind in great plainness, concerning the iniquity, hypocrisy, wickedness and corruption of General John Cook Bennett. He also prophesied in the name of the Lord, concerning the merchants in the city, that if they and the rich did not open their hearts and contribute to the poor, they would be cursed by the hand of God, and be cut off from the land of the living.

The main part of the day was taken up upon the business of the agricultural and manufacturing society. Arrangements were entered into to commence operations immediately, under the charter granted by the legislature.

Also Joseph commanded the Twelve to organize the church more according to the law of God; that is to require of those that come in to be settled according to their council, and also to appoint a committee to wait upon all who arrive, make them welcome, and counsel them what to do. Brigham Young, Heber C. Kimball, George A. Smith, and Hyrum Smith, were the committee appointed to wait upon emigrants and settle them."

Tuesday, 21.—I attended a large assembly of the saints at the stand, near the Temple, and addressed them on the subject of agriculture, manufacture and trade; and was followed by the Twelve, and others on the same subject.

Wednesday, 22.—Was a special session of the city council, when was passed "An ordinance repealing all ordinances and resolutions relative to the changing of the names of streets," in the city of Nauvoo.

## DISCOURSE

By Elder GEO. A. SMITH, in the Bowery, G. S. L. City, Sept. 23, 1855, on the History of Mahomedanism.

[REPORTED BY G. D. WATT.]

I arise before you this morning, unexpectedly; but as I always feel willing to make an attempt to offer some reflections for the consideration of my brethren and sisters, I feel a degree of pleasure. While looking at the improved appearance of our benches to-day, I see quite a number of comfortable seats have been brought here, which will in a great degree dispense with the occasional breaking of temporary seats, disturbing the congregation.

The Lord has said in a revelation given through Joseph Smith, that it is his purpose to take care of his saints. He also promised his people in the commencement of the foundation of this Church to sift them as with a sieve. Some of the old prophets, in referring to the work of the last days, speak of the sieve of vanity. The history of this people since the Church was organized, has been one continued scene of changes.

In the early years of the Church, there was a great anxiety among the brethren to travel and preach the gospel among the Lamanites, but the rigid laws of the United States at that time, prevented any intercourse with them. The brethren used to feel animated upon the subject; they would speak in tongues and prophecy, and rejoice exceedingly in the things that were about to transpire, or that they believed would transpire when they should be permitted to go, and preach the gospel to the Lamanites.

A series of unexpected, and unthought of events has at length brought about an opportunity on our part to inspect these remnants of the house of Israel, in the best knowledge it is possible for us to impart to them.

We have now been for eight years right in their midst, where we could have an opportunity of teaching them to read, if we choose; of teaching them to work, or anything else we may take the time, labor, and expense to teach them. We are now familiar with their habits, character, and customs to a considerable extent.

When the curse of the Almighty comes upon a people, it certainly is the work of generations to remove it. When Cain brought a curse upon his own head, and that of his household, his after generations bear the same curse.

The curse that came upon Canaan, the son of Ham, has extended to a great portion of the human race, and has continued to the present day.

For the last hundred years, philanthropists,

who were ignorant of the order of God—of the irrevocable decrees of the Almighty—have exerted themselves vigorously to thwart the purposes of the Almighty, in trying to remove the curse of servitude from the descendants of Canaan; but their endeavors are vain, and useless; it is labor lost, and answers no end, only so far as it serves to multiply the difficulties and perplexities which are arising in this generation, to bring about the great destruction of corruption and wickedness from the earth; in this way it all indirectly serves a purpose.

When God has decreed a certain way for men to be in servitude, and has designed they shall hold that position, it is worse than useless for any man or set of men, to undertake to put them in a position to rule.

The Lord conferred portions of the priesthood upon certain races of men, and through promises made to their fathers they were entitled to the rights, and blessings, and privileges of that priesthood. Other races, in consequence of their corruptions, their murders, their wickedness, or the wickedness of their fathers, the priesthood was taken from them, and the curse that was upon them was decreed should descend upon their posterity after them, it was decreed that they should not bear rule.

In looking abroad on the earth and seeing the effects produced upon different races of men, it will be plainly discovered that there are races who have never been permitted to bear rule to any great extent.

The God of heaven is the creator, and proprietor of the earth; we will admit however that his claim to it, has been considered by men very weak for many generations; his title has been, I would not say disputed, but it has been absolutely denied for a great while, so much so, that when the Son of God came on the earth he had no where to lay his head; he said himself, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head."

We also read that when the Savior was taken by the tempter on to an exceeding high mountain, he showed him the kingdoms of the world, and the glory of them, saying, all these will I give unto thee, if thou wilt fall down and worship me, although "the poor Devil" did not own a single foot of it.

This proves that Satan considered himself so much in possession of the earth, as to actually exclude the Savior's supremacy entirely, and wished to place him in a position that it might never be acknowledged; but the Saviour said, "Get thee behind me, Satan, thou shalt worship the Lord thy God, and him only shalt thou serve."

The dominion of portions of the earth has changed hands frequently, and sometimes in a very unexpected and miraculous manner: the Romans overpowered it to a very great extent, and all that was considered habitable, or that was then known, was either reduced to submission to the Roman sway, compelled to pay tribute, or at least to acknowledge Roman supremacy, with a very few exceptions; this is as far as profane history extends: hence says Luke, ch. 2, v. 1, "And it came to pass in those days there went out a decree from Cæsar Augustus that all the world should be taxed, and all went to be taxed, every one into his own city." This circumstance shows the existence of several empires possessed of sufficient domains and power in the Roman empire to demand taxation of all the world.

That nation has been compared to a nation of iron in the visions of the prophet Daniel; it has been considered by most commentators upon the word of God, that the prophet Daniel considered the Roman empire to be typified by the dream of Nebuchadnezzar, in which it is represented as being of iron in the great image which he saw.

I believe it came nearer exercising universal dominion than any other empire that has ever existed. Nations of the present time have obtained dominion over a greater extent of the earth's surface than the Roman empire did, yet it appears to be inhabited, cultivated, improved, and discovered to a far greater extent in proportion.

It has been said by some geographers that the empire of Russia is the most extensive one that ever existed; others, that the empire of Charles the Fifth of Germany, which included Spain, Germany, the Netherlands, and Mexico, Guatemala and nearly all South America, was the greatest. Others say the present dominions of Queen Victoria are the most extensive of any other; be that as it may, it is but a mere matter of speculation; Rome at its time was the only government that was considered all powerful; that this power was given by the Almighty, no man who believes in the dealings of God with men will dispute, though many who are sceptical on this subject may produce different ideas and views.

From the time Rome was founded—a small city upon the seven hills of the Tiber, to the final extent of its dominion, was eight hundred years, when it commenced to crumble, and continued so doing until it fell in pieces.

About six hundred years after Christ a prophet arose in Arabia by the name of Mahomet, who was born in 569; he was an orphan boy; his father (Abdallah) having died, he was left in childhood, and was raised under the care of his uncle, whose name was Abu Taleb, and finally became an apprentice to learn the mercantile business; he was sent by his master several times on trading expeditions as his agent, to take charge of his train of merchandize.

He subsequently married Kadija, the widow of his employer, who had left her at his death, considerable wealth.

Mahomet carried on the business his master left, profitably, until he professed and proclaimed to the world to have received a mission from heaven. He was five years in making his first convert; this was rather slow progress, and that convert when made was only a boy of eleven years of age, whose name was Ali, the son of Abu Taleb.

It will be recollected that the climate of Arabia brings persons to maturity in body and mind much earlier than in colder climates. Mahomet and Ali commenced to preach, and finally succeeded in gathering around them a considerable number of adherents.

Mahomet descended from one of the most noble families of the Koreish; he came direct in descent from Ishmael, the son of Abraham.

He was set upon by that powerful and popular tribe, the Koreish, who were determined to destroy him, as he proclaimed that their idol gods were all a humbug, and setting forth but one true and living God for them to worship. The persecution continued to increase until he was obliged to leave Mecca, and flee for his life to Medina, on 15th July 622, which is the great Hijra or Mahometan era. On leaving his native city, Al Abbas, his uncle, one of the most powerful chiefs of the Koreish, made the Ansars, as his friends in Medina were called, promise and swear that they would not deceive, but would protect his nephew at the expense of their lives, though Al Abbas himself did not then believe in his divine mission.

Mahomet continued preaching: there was nothing in his religion to license iniquity or corruption; he preached the moral doctrines which the Savior taught; viz., to do as they would be done by; and not to do violence to any man, nor to render evil for evil, and to worship one God.

He continued so to preach until he was driven from his home. After he had commenced preaching his doctrine extensively in different parts of Arabia, and many had believed it, his persecutors at Mecca gathered a large force and followed him with a determination to exterminate him and his friends. They followed him up with their persecutions until he got so mad, that he could not stand it any longer; his religion caved in, he drew his sword, gathered his followers, and gave his enemies such a drubbing that they went off ashamed. This was the battle of Bedr.

They raised a superior force of 3000 men, and had a second fight with the prophet (in 626) who could scarcely muster 1200 men; his orders not being obeyed; his followers left the field, but the prophet was determined not to be beat from the track, and concluded to fight the battle alone; his intrepidity and boldness on the occasion converted a leader of the infidel army, named Khaled, and subsequently made him his general, and surnamed him the sword of God. This is called the battle of Ohud.

One hundred years extended the Mahometan power over more territory than the Romans gained in eight hundred years; in a very short time all Arabia bowed to his sceptre, and he was confirmed in his kingly power, and assumed the ensigns of royalty in 628.

He then sends his ambassadors to visit the neighboring nations, for he was now the monarch of Arabia, and asked them to receive his religion. They visited Khosroes the great, king of the Persians, one of the most warlike sovereigns of his time; Mahomet's ministers presented his letters, but the Persian king haughtily tore them in pieces, ordered the ambassadors to be scourged, and sent them home in disgrace. They returned to Medina and found Mahomet mending his shoes, and reported their treatment; with tears he replied, you need not be alarmed boys, for many of you will live to riot in the white palace of Khosroes.

It was thought that Mahomet's death would put a final stop to the progress of his religion; some persons gave him poison to see whether he was a prophet or not, and it was his belief that poison was the cause of his death. He died at the age of sixty three, in 632, and was succeeded by his father-in-law, Abu Bukker, who was very faithful in sustaining the prophet during his life, and who was acknowledged as the first Khalif after the prophet's death. This man continued the wars which Mahomet had commenced, for when the prophet had found that the people would not leave their idols by being preached to, he concluded the sword was the best argument; he therefore decided he would take up the line of march to his native city, sustained by a powerful army. He destroyed the idols in the Kaaba, the temple of Mecca, and dedicated it to be the great temple of Mahomet, and the centre of Mahometan worship, which position it has held up to the present time. Mahomet set his examples, gave out his laws in relation to pilgrimage, prayer, and matrimony, and adopted many rigid rules, which he kept strictly himself, and which his followers have observed for many generations; and in his last pilgrimage, in 632—114,000 mus-sulmen converts marched under his banner.

Now this man descended from Abraham and was no doubt raised up by God on purpose to scourge the world for their idolatry. Immediately after his death, his successors commenced a series of campaigns against the Roman or Greek empire, under the command of Khaled the great, surnamed the sword of God, and Abu Obeidali. During the two years of the reign of Abu Bukker, who ascended the throne in 632, he determined to enforce the new religion upon the inhabitants of Persia; this expedition however failed in consequence of its being too weak; but the expeditions against the Greeks were more successful; battle after battle was fought, province after province was surrendered, and millions were converted to the new faith; and on the death of Abu Bukker, Omar Ebn Al Khattab ascended the throne in 634, and the war continued.

During the reign of Omar they conquered Syria and Egypt, overthrew the Persian monarchy, the old dynasty of the Sassanides yielded their standard (the blacksmith's leather apron) which had floated for several hundred years in triumph over the Persian monarchy, to the Saracen rule, and many who surrounded Mahomet's person in times of his greatest danger rioted in the white palace of Khosroes, which was taken by the Arabs in 637, and where they divided among themselves a spoil of sixty millions of pounds sterling, and many of the companions of the prophet wept when they saw this prophecy so literally fulfilled.

Their manner of doing business was singular;

they had a way of their own. When they entered the Persian empire, led by Saud-e-Wekkauss, they received a message from Yezdejird the king, that they were a pack of poor devils, that they came from a country which was a desert, and had not much to eat, and if they would go home and mind their own business he would load their camels with dates. They replied, that they did not come for his riches, nor yet for the fruits of his country, they knew they were poor, and had lived on green lizards and snails, but that had nothing to do with the matter, their business was to present to the king and his people the pure religion which God had revealed to them, and if they would accept of it, and obey its precepts, not one hair of their heads should be hurt, if they would not accept of it, if they would not obey it, they would require of them all to pay tribute, and if they would not pay tribute they would cut off their heads. It was all told in three words, the Koran, tribute, or the sword.

The proud monarch could not bow to this, but called out his immense armies and placed them under the command of Rustum, the son of Furukh-zaud and Ameir ul Omra of the empire. And a decisive battle was fought at Kaudsia; this opened the whole of the Persian monarchy to Saracenic dominion. Saud-e-Wekkauss was afflicted with a disease called the Sciatica which rendered his joints so stiff that he could not ride on horseback; he sounded the Tekbar (alla hu akbar—God he is great) from a terrace of the palace in Kaudsia which was the signal of battle.

The Persian king drew up his hosts amounting to one hundred and twenty thousand men, while the Mahometan army amounted only to thirty thousand men. The battle commenced in the morning at 8 o'clock and lasted until dark, when every Saracen laid down on the ground where he finished his day's work.

The women of the Saracens carried them food, and dressed their wounds, and carried away the wounded and dead, out the soldiers, men and officers never left their position until the call was given in the morning, "God is great." On account of the position which each army occupied, the one army could not present a greater front than the other; they fought the second day, the third, and the fourth, until tens of thousands were killed. On the second day the Saracens received a reinforcement of two thousand men that had marched five hundred miles under forced marches; the Persians also received a reinforcement of 30,000 men, and on the fourth day at noon the conflict was decided, after about one hundred thousand men had been slaughtered on the field.

I relate this to show you what religious zeal will accomplish. Mahomet in his day, cautioned his people not to drink wine, or in other words he had given them "a word of wisdom," showing that it was not proper to drink wine. There was a warrior whose name was Abu Mohudjen, of some considerable reputation at the time, who had broken this law of Mahomet, he had taken some of the good wine of Persia, in consequence of which he had been put in chains, by order of Saud, and confined in the palace of Kaudsia, while the battle was going on so severely. The general had not left a single staff officer to communicate the word of command, from the point the Mahometan general occupied, to his officers in the field, so he had to send them by his wives, or his servants.

The only man left about the house was the general, and this officer in irons, who begged of the women to beseech the general to dismiss him and let him go and fight, but they dare not do it for fear of the wrath of their husband. He implored so earnestly when they brought to him his provisions, declaring that if he did not die in the field, he would return again and put on the irons, that they concluded to let him go, so they gave him the general's piebald mare and a suit of his armor, and away he went to the battle field.

Saud was not long in observing the actions of the disguised warrior, whose extraordinary prowess excited his admiration. He inquired of his attendants who he was, but they were unable to give him any information. He concluded that if it were possible to suppose that God sent assistance on such occasions, it must be the immortal Khezzer, which word signifies Enoch, Elias, St. John the Evangelist, or Saint George.

The Arabs through suffering severely from the annoyance of the Persians' elephants, and from the firm and resolute resistance of the troops of Rustum where he commanded in person, were repulsed and thrown into disorder, and were only recovered by the extraordinary and unlooked for exertions of Abu Mohudjen disguised in the armor of Saud.

After the battle, the imprisoned officer returned to his quarters, and the women again put the irons on him, and nothing was said to the general about his having been set at liberty. While the general was exulting over his victory, and the immense spoil he had taken, he told his wives that the immortal Khezzer fought for him; says he, "The prophet knew I could not ride, and I saw a mighty warrior on my piebald mare, leading the way wherever the battle was thickest."

His wives then told him who it was he saw; Saud says, bring him in here; take off his chains, give him the piebald mare and armor, and let him drink all the wine he pleases all the days of his life. But, says the old officer, if I drink wine now, I shall be doing that which is contrary to the law of God, which if I could atone for by imprisonment I would drink it, but as I cannot I will drink no more wine, and he kept his word.

I relate this to show you what union and religious enthusiasm will accomplish: the Greek empire in Asia was crushed to atoms, and in one hundred years the Mahometan dominion was more extensive than that of the Roman empire in eight hundred years from its foundation.

Persia, Egypt, Mauritania, and nearly all of Northern Africa, Cyprus and Rhodes were subdued previous to 637, together with Syria, Asia Minor, and the countries now known as Turkistan, Afghanistan, Beloochistan, Circassia and