

the Southern States shall be divided against the Northern States, and the Southern States shall call on other nations, even the nation of Great Britain, as it is called, and they shall call on other nations in order to defend themselves against other nations; and thus war shall be poured out upon all nations."

As does Prof. Buchanan, the Prophet foretells the universality of an approaching war. The latter also, nearly thirty years before it broke out, predicted, with remarkable fidelity to detail, the civil war, which is now a portion of American history. Among the details were the geographical divisions, the precise locality where it would first burst forth, the sending of representatives of the Confederacy—Messrs. Mason and Slidell—to ask Great Britain for assistance, etc.

The Boston scientist states in his article that he predicted the war of the Rebellion, through the columns of the *Louisville Journal*, in 1859. But he had been superseded by Joseph Smith, whose prophecy was just twenty-seven years ahead of his announcement. Besides, the learned gentleman of Boston gave no details, merely stating that the country was "about to enter a period of six years of national calamity."

As if to strengthen his position regarding the power of man to occasionally foretell the future with astonishing minuteness, Professor Buchanan directs attention to the fact that a Quaker named Joseph Hoag predicted the war of the Rebellion as early as 1803. That he should select the comparatively obscure announcement of Joseph Hoag on the subject, in place of the clear, pointed and unmistakable prophecy of Joseph Smith can only be accounted for on the basis of one of two causes; he was either ignorant of the fact that the founder of the Church of Jesus Christ of Latter-day Saints had made any such prediction, or he withheld allusion to it on the ground of prejudice, to which all prophets called of God have been subject.

Perhaps it would be appropriate to here introduce Joseph Hoag's "vision," as it was designated by himself. In the fall of 1878, when the writer was passing through the States on the way to Europe, he met, on a railroad train, Mr. James B. Fry, a manufacturer of Lynn, Mass. The latter made many inquiries about the doctrines of the "Mormon" religion, and among other topics the predictions of Joseph Smith were spoken of. He showed great interest in regard to that

theme, especially because of a statement of Joseph Hoag's vision, obtained from himself, having been preserved in his family—who had been Quakers from early times—for many years. At the request of the writer, Mr. Fry subsequently sent him a copy of the vision, which is as follows:

#### VISION OF JOSEPH HOAG.

In the year 1803, in the ninth month, I was one day working in the field alone, and observed that the sun shone clearly, except at one point, where a mist seemed to obscure its brightness. As I noticed this circumstance my mind was clothed with silence, the most solemn I remember to have experienced, for all my faculties were laid low and unusually brought into silence. I do not recollect ever before to have been sensible of such feelings. I said to myself, "What does this mean?" when I heard a voice from heaven saying, "This that thou seest, that dims the brightness of the sun is a sign of the coming time. I took the fathers of the country from the land of oppression. I planted them here among the forests. I blessed them and sustained them and, while they were humble, I fed them and they became a numerous people. But they now have become proud and lifted up and have forgotten me who nourished and protected them in the wilderness, and are running into every abomination and evil practice of which the old country was guilty. They suffer a dividing spirit to come among them. Lift up thine eyes and behold." And I saw the people dividing in great haste. This division began in the Presbyterian Society and went through the various denominations and, in its progress, was much the same. Those who dissented were of high heads and taunting language, and those who kept to the ancient faith appeared exercised and sorrowful. When it came to the Society of Friends it raged in as high degree as any before. It next appeared in the body of Freemasons and set the country in an uproar for a time. Then it entered politics and did not stop until it produced civil war and an abundance of blood was shed. The Southern States lost their power; slavery was abolished and a monarchical government arose, established a State religion, and made all societies contribute to its support. I was amazed at beholding all this, and I heard a voice proclaim: "This power shall not always stand, but with it I will chastise my people until they return to the faithfulness of their forefathers. Thou seest what is coming in thy native land for the iniquities and blood of Africa, the remembrance of which has come up before me." This vision is yet for many years.

The foregoing was by Mr. Fry, published in several journals, while the Rebellion was in progress.

Returning to the prophecies uttered by Joseph Smith, hundreds of which have either been verified or are in progress of fulfilment, it is interesting to note how they have been, in many instances, duplicated or paralleled by people whose predictions are based on present causes. He, however, did not have any such basis on which to operate. He claimed a supernatural calling

and gift. That he exercised a power of far-reaching penetration enabling him to clearly disclose future history, is beyond the power of successful contradiction.

There are other branches of Prof. Buchanan's extraordinary forecast, which are merely parallels of the enunciations of Joseph Smith, made more than half a century ago. Yet the prophet—although he made rapid educational strides considering his facilities—was comparatively unlearned. The Boston Professor on the contrary is a veteran scientist. His book on "The New Education," is alone sufficient to give him a national reputation.

#### COOK AND COLORADO.

THE superficial and obese Bostonian plagiarist, Joseph Cook, contrives to get himself into the newspapers wherever he goes. We do not think his utterances have much weight with the public, but he is one of the show preachers of the times, and being gifted with as much assurance as volubility, and with a conscience in a chronically comatose condition, he pushes himself to the front and rashly rushes into print, without regard to facts, figures or consequences. By this means he keeps himself before the public and on that depends his financial prospects.

His interview with twenty-one persons in this city, selected for their ability and disposition to lie about the "Mormons," furnished him with a stock of venomous darts with which to do battle on the public platform, against the "Mormon" Church. He will air his second-hand information as though it were brand new and original, acquired during a twenty-four hours' sojourn in one part of one city in one county of Utah.

We do not propose to take up and comment upon the batch of stuff he has been giving to press reporters on his way eastward. We need say no more about it than that he obtained it from such reliable authorities as A. L. Thomas, R. N. Baskin, the *Tribune* editor and a few sectarian pulpitiere noted for their unscrupulous anti-"Mormon" mendacity.

While in Denver he thought he was among people who would approve of any sort of vilification of the "Mormons," and so made some of his remarks topical, like an end man in a minstrel show, and animadverted on "Mormon" influence in Colorado. But it happens