

be a greater follower of righteousness, and to possess greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions and to keep the commandments of God. I became a rightful heir, a high priest, holding the right belonging to the Fathers; it was conferred upon me from the fathers; it came down from the Fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first born, on the first man, who is Adam, or first Father, through the fathers, unto me.

2.—I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers, concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathens, utterly refused to hearken to my voice; for their hearts were set to do evil, and were wholly turned to the God of Elkenah, and the God of Libnah, and the God of Mahmackrah, and the God of Korash, and the God of Pharaoh, King of Egypt; therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice but endeavored to take away my life by the hand of the priest of Elkenah; the priest of Elkenah was also the priest of Pharaoh.

3.—Now at this time it was the custom of the priest of Pharaoh, the King of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods, both men, women, and children. And it came to pass that the priest made an offering unto the God of Pharaoh, and also unto the God of Shagreen, even after the manner of the Egyptians. Now the God of Shagreen was the Sun. Even the thank offering of a child did the priest of Pharaoh offer upon the altar, which stood by the hill called Potiphar's Hill, at the head of the plain of Olisheim. Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent, directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship Gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

4.—And it came to pass that the priests laid violence upon me, that they might slay me also, as they did those virgins, upon this altar; and that you might have a knowledge of this altar, I will refer you to the representation at the commencement of this record. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the Gods of Elkenah, Libnah, Mahmackrah, Korash, and also a God like unto that of Pharaoh, King of Egypt. That you may have an understanding of these Gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldeans, Rahleenos, which signifies Hieroglyphics.

5.—And as they lifted up their hands upon me that they might offer me up, and take away my life, behold I lifted up my voice unto the Lord my God: and the Lord hearkened and heard, and he filled me with a vision of the Almighty, and the Angel of his presence stood by me, and immediately unlocked my hands, and his voice was unto me, Abram! Abram! behold my name is JEHOVAH, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kindreds, into a strange land, which thou knowest not of, and this because they have turned their hearts away from me, to worship the God of Elkenah, and the God of Libnah, and the God of Mahmackrah, and the God of Korash, and the God of Pharaoh, King of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abram my son, to take away thy life: Behold I will lead thee by my hand, and I will take thee, to put upon thee my name, even the priesthood of thy Father; and my power shall be over thee; as it was with Noah so shall it be with thee; but through thy ministry my name shall be known in the earth forever, for I am thy God.

6.—Behold, Potiphar's Hill was in the land of Ur, of Chaldea; and the Lord broke down the altar of Elkenah, and of the Gods of the Land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the Court of Pharaoh, which Pharaoh signifies King by royal blood. Now this King of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites, by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

7.—The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which, in the Chaldean, signifies Egypt, which signifies, that which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it: And thus from Ham, sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was Patriarchal. Pharaoh being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the Fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also Noah, his father, who blessed him with the blessings of the earth, and the blessings of wisdom, but cursed him as pertaining to the Priesthood.

8.—Now Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would claim it from Noah, through Ham, therefore my father

was led away by their idolatry; but I shall endeavor hereafter to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time.

9.—Now, after the priest of Elkenah was smitten, that he died, there came a fulfillment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repeated of the evil which he had determined against me, to take away my life. But the records of the Fathers, even the Patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the Fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.

10.—Now the Lord God caused the famine to wax sore in the land of Ur, inasmuch that Haran, my brother died, but Terah, my father, yet lived in the land of Ur of the Chaldees. And it came to pass that I, Abraham, took Sarai to wife, and Nehor my brother, took Milcah to wife, who were the daughters of Haran. Now the Lord said unto me, Abram, get thee out of thy country, and from thy kindred and from thy father's house unto a land that I will show thee. Therefore I left the land of Ur, of the Chaldees, to go unto the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai, my wife, and also my father followed after me, unto the land which we denominated Haran. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

11.—But I, Abram, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister, to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice, for I am the Lord thy God; I dwell in Heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jehovah, and I know the end from the beginning, therefore, my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations; and I will bless them through thy name; for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto thy father, and I will bless them that bless thee, and curse them that curse thee, and in thee (that is, in thy Priesthood), and in thy seed (that is thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of life eternal.

12.—Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in mine heart, thy servant has sought thee earnestly, now I have found thee. Thou didst send thine angel to deliver me from the Gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace. So I, Abram, departed as the Lord had said unto me, and Lot with me, and I, Abram, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents, as we came in our way; therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

13.—Now I, Abram, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish; and then we passed from Jershon through the land, unto the place of Sechem. It was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation.

SIBERIA.

The Asiatic possessions of Russia, inclosed between the Ural Mountains, the North Pacific Ocean, the North Pole and Chinese Tartary, are generally called Siberia. This whole region is divided, for administrative purposes, into two parts—Western and Eastern Siberia—each with several counties or departments, under the control of a special Governor-General. Siberia is watered by some large rivers—the Irtysh, the Ob, the Jenissy, and the Lena—all issuing from the Altai Mountains, and debouching in the Polar Ocean. They are navigable nearly through their whole extent; but being frozen seven or eight months during the year, and traversing regions comparatively uninhabitable, no great use is derived from facilities which they would otherwise offer.

The population scattered over Siberia amounts to over 3,000,000, nearly six-sevenths of which are Russian—the natives being of Mongolian,

Finnish and Kamschatkan descent, the latter called Yakouts by the Russians. Averse, almost all, to agriculture, they are nomadic hunters or fishermen. The conquest of Siberia was made in the sixteenth century, by a band of Cossacks of the Volga and their motley adjutants, under the lead of a certain Yeromak, and these equestrian tribes became its first European and Russian settlers.

In the course of the seventeenth century, and more especially of the eighteenth, the Czars began to transport thither convicts and criminals. The first colonists of this character were the various dissenters from the Russian Orthodox Church. Whole villages or communities were thus transported, receiving in different parts of Siberia vast tracts of land. These colonists formed communities in the same way as they were organized in the mother country, having equal privileges of self-administration with the crown-peasants, on paying a small tribute to the Treasury. Their return to European Russia is strongly prohibited; but they enjoy perfect liberty of worship, according to their doctrines and usages. Some of these sectarians live according to the communism attempted by some Socialist theorists.

When the riches of the Altai Mountains were first discovered, transportation thither to the mines took the place of capital punishment; this punishment having been abolished in 1740, under the Empress Elizabeth. Disgraced favorites, official defaulters, and, finally, political offenders were sent thither for life, or for the term of their punishment. Among the first in the eighteenth century were Menchikoff and Biron—both of whom had omnipotently ruled the empire and the field—Marshal Munich, and several others.

At present, transportation to Siberia is a penalty administered for all kinds of crimes and offences; for burglary, theft, smuggling and violations of the excise. According to the Russian penal code, these condemnations are variously graduated. The punishment is hard labor for life, or for a certain number of years; after which the felon becomes a colonist, receiving land, a house, and some cattle, and being attached to some rural community or borough, and enjoying the rights of this class of inhabitants. Smaller offences are punished with transportation for a lesser number of years, with the privilege of returning to Russia. Serfs condemned for any offence whatever never return into bondage; and thus Siberia becomes, to them at least, a land of emancipation.

Political offenders are distributed over Siberia according to the decision of the sovereign, and of the courts martial by which they are condemned. Such offenders are generally incorporated into battalions, forming the corps of the Siberian army. If the verdict does not define the exact number of years of their service, they remain in the army 20 or 25 years, and then resign to become colonists and members of some community. Such a convict very seldom, and that only through some extraordinary exception, can be promoted to the grade of a commissioned officer. Those not condemned to transportations for life, can, after their term is expired, return to their families.

After the insurrection in St. Petersburg in 1825, and that in Poland in 1830, many were sent to Siberia for life. Their destination was principally to the Altai Mountains, where they were incorporated in the mining districts into which this whole region is divided. But no hard labor was imposed upon them. They count or are inscribed as prisoners; most of them, however, being supported by their relatives at home, they look for means of gaining additional wealth to the cities. As a general rule transportation to Eastern Siberia is considered a somewhat more severe punishment than to Western Siberia.

Wives and children following the exiles, lose all their status and privileges enjoyed in Russia. The bulk of the Russian population in Siberia, by which the rudiments of civilization have been introduced, consists of merchants trading thither, whose communities extend from the Ural Mountains to the mouth of the Amour. They are established in boroughs and cities, or in agricultural districts, but perform military duties and those of internal police.

There are also many Cossacks with some Mongolian tribes, Manchos, who have immigrated from China, and who preserve their customs and manners—some becoming Christians, others not. These are called Buryats by the Russians. The dissenters and descendants of convicts form the rest of the population.

The Russians, as we have said, are traders, merchants, mechanics, operatives, miners and agriculturists. But if the natives, of which the Government takes especial care, intend to devote themselves to agriculture, they are allowed to select the best lands, being considered in principle the original owners of the country.

The distinction of the social organization of Siberia is, that no kind of serfdom exists, or can be introduced there. Otherwise, too, the inhabitants enjoy, comparatively, more liberty and independence than those of Russia proper. The requirements of the Government from the population are insignificant, and its pressure, therefore, is less heavy.

Thus slowly, but uninterruptedly, cemented grain by grain, a State is growing on political and social foundations wholly different from the mother-country—not only unstained by serfdom, but even possessing a certain democratic equality. Almost the only distinction of classes is that of the Government officials. Nobility, with its privileges, is there unknown; and no one toils and sweats for another. The regulations between private individuals are determined by supply and demand, by capital and labor, but not by the tyranny of a master over a serf.

The whole soil of Siberia belongs to the Crown; and it is already a fixed principle with the Emperors not to surrender any Crown lands to serfdom on any pretense. As far as Siberia is concerned, the Czars are free-soilers. No nobleman can migrate thither with his servants; and, saving some body-servants of officials, serfs are unknown.

The Russians are the cultivators of the soil; the natives and nomads breed horses, cattle and sheep. But the principal wealth of Siberia lies in mining and gold-washing.

The Altai Mountains, running along its southern frontier, are subdivided into various chains—as that of the Little Altai, the Sayanskoi, Douriskoi the Jablonnoi, and the Great Altai—all of them containing in their bowels various ores, considered by some geologists to be the richest on the globe.

Murchison finds a great similarity between the Altai region and California and Australia. The sparseness of the population prevents the thorough working of these hidden treasures.

Thus far the earth has only been superficially scratched. The silver, arsenic and lead mines are almost wholly abandoned, as dangerous to human life, and, as such, reducing the chances of increase to the population. Precious stones—even emeralds, opals, aquamarines, topaz—are found freely, and the last are of a very large size. Gold-washing is the principal, or rather, the exclusive industry.

All the principal rivers, with most of their confluent and tributaries, have their sources in the Altai, and carry gold. New and more productive gold-washings are established every year. The business is conducted by Government prisoners, and by private persons, subject to a tax which is not excessive, as the existence of millionaires in Siberia shows. Generally the private establishments are the most prosperous.

The gold-product is carried to the city of Barnaul, situated in the government of Tomsk, in Western Siberia, in the centre of the Little Altai chain. There are the furnaces, the assays, and the central mining administration. The metals, and especially the gold brought by private individuals, are purchased by the Government for cash at equitable and satisfactory prices, and thence conveyed to St. Petersburg.

The valleys in the Altai are covered with gorgeous vegetation in summer, and various nutritious grasses, as are the plains of South-Western Siberia. In some parts, wheat is cultivated; but, as long before the earth is covered with snow, the frost comes with exceeding intensity, this important product, as well as fruit trees, cannot be cultivated on a large scale. Rye, oats, barley and buckwheat thrive, and in some spots, potatoes and other vegetables.

The capital of Western Siberia is Tobolsk, situated on the river Irtysh. It has some twenty thousand inhabitants, and is the commercial metropolis of the whole of Russian Asia. Its trade, carried on with the European interior of the Empire, and extending to China, is very brisk and extensive.

Some fifty miles north of the Lake of Baikal, the city of Irkutsk, situated at the confluence of three rivers, of which the Angara forms the principal, is the capital of Eastern Siberia. The site, surrounded by elevated wooded hills, is very picturesque. Irkutsk has about five thousand inhabitants, and the Governor-General of the Eastern Territory resides there. At present, this office is filled by Lieut.-Gen. Muravieff, a man of high cultivation and ability, and of an enterprising and energetic character. He holds greater powers than any other Governor-General, suited to organize such a primitive country.

Not long since the country south of Lake Baikal, embracing nearly the whole chain of the Altai was organized into a government called the Trans-Baikalan. It is the richest country for mineral purposes in Northern Asia. Irkutsk is the seat of the Archbishopric for the whole region. The natives are gradually converted; and, as far as possible the clergy selected from among them, the rites of the church being performed in their own dialects. Various languages, Greek, for the Poles, Latin, Russian, Mantchoo, and so forth, are severally employed for this purpose in Siberia.

These vast Asiatic possessions have been of late increased by the annexation of a very extensive territory destined to form the jewel of Siberia. Russia has taken possession of the entire left bank of the Amour, that is, from the junction of the River Shilka and of the Arann, which form the Amour or Saghalien, down to its mouth at that part of the Pacific called the Sea of Okotsk.

Some time since we gave some particulars of this portion of the Russian Empire, and to these we now add some further details, as well as the mode in which it was taken possession of. These facts we derive from sources not easily accessible to European writers.

The Mantchoo country, situated on the left side of the Amour, is occupied by a few nomadic bands of Tartars, no fixed settlement or any kind of cities existing there. Although nominally considered under the supremacy of China, it was, in fact, a region without a master. The Chinese really never claimed it. Many years ago Russian traders descended the river Silimpi, and some other streams running and debouching in the Amour, and visited the Chinese towns thereon. The celestial authorities, as well as the inhabitants, spoke of the left bank of this river as naturally belonging to Russia.

The regular occupation of the territory took place in 1849. It was prepared with care and foresight. Two small iron steamers were built in Shilka, a mining establishment situated on the river of the same name. Their construction occupying nine months, was divided between a naval officer and an engineer, having at their disposal only crude materials and raw workmen.

These steamers laden with guns, arms, ammunition, stores and implements of all kinds served to convey the Governor-General, his staff, and some infantry soldiers. They were accompanied by about one hundred rafts and barks filled with Cossacks. The river, carefully explored and sounded, proved everywhere navigable, without rapids or any other serious incumbrance.

At the end of thirty-three days, the expedition reached the mouth of the river, and a permanent