

emigrants, she had engaged herself as stewardess in several vessels, and at length in the Amaranth. "But what became of Stephan?" asked my wife. "He escaped entirely," she said, "for you know, madam, there is no law in this country as there is in Saxony; but for all that, this is the land for the poor to thrive in. They pay me twenty dollars a month, and I am saving money fast; for, though home-sick, I can not, after all my follies, return and throw myself penniless on my relations." Here she began to shed tears and to be much affected, wondering whether her mother was still alive. She had written to ask her forgiveness, as she had been her darling, and in spite of her prayers and entreaties had left her almost heart-broken. "I thought it my duty to go; for how should we poor peasants not be deceived when so many of our clergy were led astray by the cunning of that artful man? I have written to my two sisters to tell them how bitterly I repent, and to ask them to pardon me."

When I afterward talked of this adventure in a steamer on the Mississippi, a fellow traveler exclaimed, "But would you believe it, there are still many Stephanists?" "Why not," said I, "are there not also many thousand Mormons? The fraud of Stephan was not more transparent than that of Joseph Smith or his vision, and the story he related so circumstantially of records engraven on metallic plates, shining like gold, which were delivered to him by the angel of the Lord on the 22d day of September, 1827."

Are we then to despair of the progress of the human mind in inquiries in which it must ever take the deepest interest, because in a land where there are so many schools, and so many millions of readers, a free press, and religious toleration, it is so hard to extinguish a belief in the grossest impostures? By no means—in the doctrines taught by Stephan and Smith there was a mixture of some fiction with much truth; they adopted nearly all the highest truths of theology common to the prevailing religions of the world, with the addition of nearly all which Christians believe. In each sect the difficulty consists in clearing away a greater or less amount of human error and invention from the divine truths which they obscure or conceal. The multitude are