



Type: Magazine Article

---

## Apostasy and Treason (Continued)

Editor(s): George Q. Cannon

Source: *Juvenile Instructor*, Vol. 6, No. 4 (18 February 1871), pp. 26–27

Published by: George Q. Cannon & Sons

---

**Abstract:** Lengthy retelling of the conflict of Amalickiah and Ammoron against Moroni, Teacum, and Lehi.

---

God, Noah and his family alone remained on the earth. For many years Noah preached the gospel, but it was of no use, the people had heard it so often from Enoch and others that it had no effect upon their sinful natures. At last the Lord told the patriarch to build an ark to float upon the waters, and gave him very minute directions as to the size, shape and material of the ark, to all of which Noah gave attention. Whilst Noah was building the ark the wicked would jest at his labor, ridicule what they thought was his folly and gave no heed to his words. By-and-by the set time of the Lord arrived. The ark was finished, the work was complete. Then entered Noah and his wife, his three sons and their wives, and male and female of all flesh, even of all animals dwelling on the earth, flying in the air, or creeping on the ground. When all had entered, the Lord shut the door. It was then that the fountains of the great deep were opened and the rains in torrents descended. Day after day did the furious storm rage, inch by inch, foot by foot did the waters swell on the face of the earth. First the valleys were inundated, then the low hills were covered, and at last the mountain peaks sank from view beneath the world of troubled waters. And every living thing, man and beast, bird and reptile, that was not in the ark, was destroyed.

The waters prevailed on the earth for the space of an hundred and fifty days, when the dry land once more appeared out of the waste of waters on which the only thing that could be seen was that one, solitary ark, filled with all that was worth saving of a whole world. Safely it floated over the troubled waves, far away from where it first left the dry land, and when the storm was stilled and the waters sank it rested on Mount Ararat, and Noah and his family came out and once more trod the solid ground.

Some men who think it is a proof of great wisdom not to believe anything they cannot fully understand, have expressed doubts as to the truth of the account given us in the Bible of the flood, which account by the way, I advise you all to read. Yet there is scarcely a nation, amongst whose traditions cannot be found some idea of the flood. It is so with the Chinese, Hindoos, Assyrians, Greeks, Egyptians, Mexicans, Lamanites, the South Sea Islanders and many others, and from many of these traditions, it would appear that in the course of time Noah came to be regarded as a god by his descendants. For you must know that even whilst Noah lived, men began to pervert the ways of the true God, to fall into idolatry and commit just the same kind of sins, for which the wicked had been destroyed by the flood. A few hundred years after, in Egypt, in Chabla, in Mesopotamia and in other places the people had fallen into gross wickedness, and worshipped idols made of wood and stone. This was even so whilst the sons of Noah who had lived with him before the flood were still on the earth, for Abraham was born before Shem died, and from this great man, who was clothed with the priesthood of his father Noah, did Abraham the father of the faithful, doubtless, receive many of his blessings.

G. R.

### EAST INDIA MISSION.

IN September, 1835, a short time before quitting India for our homes in Utah, Elders Leonard, Hines and myself visited a place some (four koss) eight miles from Kurrachee, in the Province of Scinde. This place was called Muggur Peer (*Muggur* is the native name of alligator, and *Peer* is the name given to a deceased Mohammedan saint) and was resorted to by numerous foreigners as well as natives. The chief attraction at the place was between fifty and sixty partially tame alligators, which

lived in a low marshy bog, near which stood the tomb of the celebrated saint who had died several centuries ago, so we were told by the attendant priest.

So tame were these animals that I approached one from behind, and not only touched, but shook him several times without making him uneasy. During my familiarity with him he was surrounded by numerous other ones, not so old nor as large as he. He no doubt had had a great many fights with his companions, during his life time, as he had lost one of his eyes and the first joint of a fore leg.

On the arrival of foreigners at the place, the natives would beg money of them, ostensibly to purchase goats and sheep for the alligators, which they would throw in small pieces to the animals in the presence of the strangers. The alligators would contend and fight desperately with one another for these voluntary contributions of meat. Many of the presents collected from strangers were no doubt kept by the native beggars, who gravely told us that the Peer supplied the food they lacked from other sources. One of these beggars, after telling us about the Peer feeding the alligators, asked us for "boxish" or "cherry-merry" (a present), intimating that he was *bhot bhooka* (very hungry), and that he had *kooch kupra naye* (no clothing). I told him to ask the Peer to feed and clothe him, as he fed the alligators. This displeased him.

Some years before we reached Kurrachee, one of the Muggur Peer alligators was killed by a Mr. MacLeod, and by him stuffed for the museum. Soon after this occurrence cholera broke out in the European and native towns of Kurrachee, from which thousands of all classes died, as the saying is, "like rotten sheep." The superstitious and ignorant natives, who hold these animals in great reverence, said the cholera was a scourge from the Almighty for killing one of their idols—the alligator.

Near the tomb were cold and warm springs, which fed the marsh, and in which the natives bathed. The tomb was an oval shaped building, with but one room, near the centre of which reposed the remains of the dead Peer, and at whose feet we saw an old woman in the attitude of prayer. The room was ornamented with gaudy curtains, ostrich eggs, peacock feathers, &c. Before we entered we were requested to take off our hats and boots, which we did. On quitting the place we paid the attendant priest a few pieces of money.

In going from Kurrachee to Muggur Peer Bro. Hines and myself rode an unt (dromedary), much like the one now in our museum. Bro. Leonard rode a pony. The "unt walla" (camel man) followed on foot, and taking a more direct course than we, he got there about the time we did. On our return from this "sainted" place I very willingly rode the pony. The camel ride I think was the most tiresome one I have ever taken.

A. M. M.

### APOSTASY AND TREASON.

(Continued.)

AFTER Amalickiah had secured the chief command, he marched with his armies to the city of Nephi, which was the chief place in the land of Nephi. This land and city are called Nephi in the Book of Mormon, because it was the land which Nephi and the sons of Lehi settled, but which was afterwards abandoned, and taken possession of by the Lamanites. As soon as the news of his near approach reached the king, expecting no treason, he came out to meet him with his guards. Even the largeness of his army did not arouse his suspicions; for, having given Amalickiah the chief command, he supposed that

the troops which were with him had all been mustered into service for the purpose of making war against the Nephites. When Amalickiah saw the king coming out to meet him, he sent some of his servants, whom he had previously instructed, to meet the king; and they went and bowed down before him, as if to reverence him. The king, of course, according to his custom, a custom which they had borrowed from the Nephites, extended his hand to raise them up, and, as he raised the first man from the ground, he drew a weapon and stabbed the king to the heart, killing him instantly. As soon as his servants saw him fall, they became alarmed and ran away. At this the murderer and his companions raised a cry that the king had been stabbed by his own servants, and they had fled; and they called on the people around to come and see. Amalickiah ordered his troops forward to see what had happened to the king. When they reached the spot how shocking the sight! The king lay prostrate in his gore. Life was extinct. Amalickiah, when he saw his corpse, pretended to be very angry. He breathed vengeance against the servants of the king who could, in so cruel a manner, kill their master. He called upon all who loved the king to pursue those whom he called his murderers and kill them. A large number sprang forward in pursuit of the servants, anxious to avenge the murder of the king. But their chase was in vain, for when the king's servants saw that they were followed by a large body of men, they fled into the wilderness; and finally succeeded in reaching the land of Zarahemla, and joined a body of Lamanites who had associated themselves with the Nephites.

By the commission of this crime Amalickiah could see the scepter almost within his grasp. Commander-in-chief he already was, and this was an important position at such a juncture; for no man could ascend the throne in defiance of his wishes. His zeal to punish the supposed murderers of the king, pleased the people, and helped him to gain their hearts. The next day he marched his troops into the city, and took possession of it. He had already sent an embassy to the queen, informing her of the murder of her husband. She was told that he had been killed by his servants, and that he (Amalickiah) had sent his army in pursuit of them, but they had escaped. She expressed an anxiety to know more about the manner of her husband's death, and sent a message to Amalickiah to come and see her, and bring those with him who had witnessed the death of the king. According to her desire he waited upon her, taking with him the man and his fellow-conspirators who had killed the king. They testified that the king had been slain by his own servants, and as a proof of the truth of their guilt, they dwelt upon the fact that they had ran away. If they had not been guilty, why should they flee? By these means Amalickiah satisfied the queen concerning the manner of his death and who were his murderers.

That he might more easily accomplish his design, and secure the glittering prize which he coveted, namely, the kingly dignity, he resolved to woo the queen and make her his wife. In this he was very successful. A man guilty of such crimes as he, would not be very scrupulous about the means he used to accomplish his ends. He wormed himself into her affections and married her, and by the aid of his agents, who had been his willing tools in murdering the king, he succeeded in obtaining the kingdom, and was acknowledged king throughout all the land and among all the people.

He was now the recognized monarch of the Lamanites. His career of wickedness had been most successful, and had he been content with this, he might have retained

possession of power for many years. But he could not forget the people of Nephi. He was one of their race; had grown to manhood in their midst. The people over whom he ruled were alien to him in color, language and breeding; but he hated his own race with an unquenchable hatred, and was determined, if he could, to bring them into subjection to him. Like many rulers in modern times, he did not dare to declare war without his people sustained him; so doing. Therefore he commenced to create a public opinion among them opposed to the Nephites. Had newspapers been published there, as they are in the United States and in Europe, he would, doubtless, have hired writers to embitter the people's minds against the neighboring nation. But he adopted a plan which answered equally well. He sent out men to make what we would call stump speeches against the Nephites, who sought in every way in their power to fire the hearts of the Lamanites against them. By these means he succeeded in creating an anxiety among his people for war. They were moulded to suit his purpose. He did not care how many lives were sacrificed if he could only gain the object of his ambition—to be king over the whole land, and to reign without a rival from the west to the east sea. For the leading officers of his troops he selected apostates, who were familiar with the arrangement of the Nephite armies, their places of resort, and the weakest parts of their cities. These men he knew would fight more savagely against the Nephites than the Lamanites themselves would; for it is the nature of an apostate to hate strongly, and to fight fiercely against the work and people of God.

But in Moroni, the chief general of the Nephites, Amalickiah had an opponent that could not be taken by surprise. He was a man of unconquerable courage and decision, and an exceedingly skillful engineer and warrior. Anticipating a war from the progress of events among the Lamanites, he had been preparing his people to the best of his ability. He had drilled and strengthened his armies; had fortified his cities, taking pains to make those places most impregnable which previously had been the weakest points to defend. He had used earth fortifications very extensively; a material which modern engineers have found in many instances superior to any other for embankments and works of defence.

Amalickiah, having collected a very numerous army, supposed that it would not be necessary for him to go to the war; but that his captains had sufficient ability and means to carry it on successfully. He stayed at home, probably with the idea of seating himself more firmly upon the throne, and to keep down disaffection among his people. The first point to which his army marched was a city that had once been captured by the Lamanites, and which was supposed to be one of the weakest places in the Nephite country. This was what Moroni expected they would do, so he took special pains to make that city secure. And when the Lamanites saw its frowning battlements, and that every spot was well defended, they were astonished. It was a new system of defence to them. They saw at a glance that this war would have to be conducted upon a different plan to any they had ever waged. Upon an open plain, or even in an unfortified city, the Nephites could not withstand the shock of their numerous hosts; but behind these heavy ramparts, they were well protected and secure. They could not hope to gain any success at this city, so they resolved to march in the direction of another city named Noah, which had also in former times been a weak place.

[To be continued.]