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Apostasy and Treason (Continued)

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

settlement of Pennsylvania, by William Penn and his Quaker brethren; but to-day we will dwell upon the subject of our engraving. In the middle of the seventeenth century Quakers were called in the province of Massachusetts, "the accursed sect;" and the people who entertained them were fined. For being a Quaker on the first conviction the man or woman would lose one ear; for the second another ear; for the third, the tongue was bored with a red-hot iron. This law, however, was soon repealed, and was never printed; but a penalty was imposed upon every person who should be present at a Quaker meeting, or who should speak at such meetings. Quakers were banished from the jurisdiction, and if they did not leave, they were to be killed. Four of them were executed for this cause. In the engraving a Quaker stands before a judge in Massachusetts, he will not doff his hat, but wears it in defiance of the Court. After three of the persons above alluded to were executed, a man by the name of William Leddra was put upon trial for not leaving the colony. While the trial was proceeding, Wenlock Christison, who had been banished on pain of death, entered the court. The Judges were struck with dismay at seeing him; for they found their threatenings could not frighten the Quakers. They desired Leddra to accept his life and leave the colony. He refused, and was hung. Christison, as you see in the engraving, was then brought up. He demanded of the Judges by what law he was to be put to death; they replied, "We have a law, and by it you are to die." Wenlock said, "So said the Jews to Christ; but who empowered you to make that law?" They answered, "We have a patent, and we make our own laws." He again inquired, "Can you make laws repugnant to those of England?" They replied, "No." Then said he, "You have gone beyond your bonds; I demand to be tried by the laws of England, and there is no law there to hang Quakers." The magistrates were divided in pronouncing sentence, the vote was put the second time, and there appeared a majority for the doom of death. Wenlock asked them, "What do you gain by taking a Quaker's life? If you have power to take my life God can raise up ten witnesses in my stead." The magistrates finally became convinced of their error. Wenlock Christison, with twenty seven of his friends, was discharged from prison, and the persecutions against the Quakers ceased.

APOSTASY AND TREASON.

(Continued.)

AMALICKIAH, it seems, had a brother whose name was Ammoron, who was also an apostate and a traitor. We have no particulars as to when he deserted the Nephites and connected himself with the Lamanites, though it is probable that he accompanied his brother and was a partner in his guilt. Upon the death of Amallekiah, he was appointed king over the Lamanites. One of his first orders which he gave after being recognized king, was that his people should maintain those cities which they had captured. The capturing of these had cost them much blood, they being so well defended; and he was not disposed to relinquish them. In carrying out this policy he had considerable success for a time, for Teaneum was well aware of the uselessness of a contest with the Lamanites while protected by their battlements and forts; for they were strong and numerous. He, however, did not neglect any protection necessary to defend himself and the country against the attacks of Ammoron and his troops. By the orders of Moroni, he fortified the narrow pass at the Isthmus, so that the Lamanites should not be

able to get around them in that direction, or to harass them from that quarter. He did everything in his power also to fortify all the cities which the Nephites had in their possession.

Ammoron had, in the meantime, returned to the land of Nephi, and had communicated to the queen the news of the death of his brother. He gathered together another army, and with it made an attack upon the Nephites on the Pacific coast, with the intention of diverting their forces and harassing them so that they would be weakened in their defence of the land of Zarahemla, where his former operations had been principally conducted. At the same time he had instructed his officers in Zarahemla to act on the aggressive to the extent of their power and according to the strength of their armies. For nearly two years affairs remained in this condition, until Moroni marched to the assistance of Teaneum. There was a city which was known by the name of Mulek that Moroni was desirous of re-taking and he had given Teaneum orders to make an assault upon it, but the latter saw that he could not overpower the Lamanites while they were in their fortifications. Therefore, he awaited the arrival of Moroni's army. When the Commander-in-Chief arrived, he called a council of war, and took into consideration what means they should adopt to cause the Lamanites to come against them to battle, so as to have a fight on the open plain. They sent an invitation to the commander of the city, who was an apostate by the name of Jacob, to come out and have a fair fight on open ground; but this did not suit his purpose. He determined to remain within the shelter of his walls. Moroni, finding that his challenge to fight outside the city was not accepted, resolved to decoy the Lamanites out of their stronghold. He ordered Teaneum to take a small number of men and march down to near the sea shore; while himself and his army marched by night into the wilderness on the west side of the city. In the morning, when the guards of the Lamanites discovered Teaneum and his troop of men, they ran and told Jacob, the commander of the city. Unsuspecting, apparently, that this was a decoy, and seeing a small number of the Nephites, he thought he could easily capture them; and he marched out to attack them. When Teaneum saw them coming out he began to retreat down by the sea shore. As soon as the Lamanites saw him commence his retreat they pursued him with great vigor. Of course they were led away from the city; and Moroni, when he saw it unprotected, commanded a part of his army to march against the city and take possession of it, while he marched with the remainder to meet the Lamanites when they should return from the pursuit of Teaneum. Those who marched against the city succeeded in capturing it, and killed all who had been left to protect it who would not yield up their arms and surrender.

The Lamanites pursued Teaneum until they drew near the city of Bountiful, when they were met by Lehi and a small army who had been left in charge of that city. When they saw him marching down towards them, they turned and fled, thinking they could not regain their own city before he overtook them; for they were considerably wearied with their march. They had no idea that Moroni had made an attack upon their city, and all they feared was Lehi and his men. Moroni had arranged his plans most excellently, and the Lamanites were thoroughly entrapped.

It was not Lehi's policy to overtake the Lamanites before they met Moroni and his army, which they did before they had marched very far. Surrounded on all sides by Nephites, and thoroughly tired by their long march, they were not in a position to resist the onslaught which was made upon them; but they fought with fierce courage.

Jacob, their leader, was killed, as well as many more. The Nephites also suffered; Moroni was wounded and many others were killed. A large number of the Lamanites surrendered unconditionally, and those who resisted were taken and bound, deprived of their weapons and were marched back to the city of Bountiful, of which Lehi had held command. These captives were guarded while they buried their own dead and the dead of the Nephites; and they were also put to work fortifying the city Bountiful. This was Moroni's policy, for they were so numerous that it was not easy to guard them in any other way.

At the close of that year Ammoron sent a request unto Moroni for an exchange of prisoners. The proposition pleased Moroni, for it was quite a burden feeding his prisoners, and he desired the provisions with which he fed them for the support of his own people; and he also wished to add to the strength of his army. Among the prisoners taken by the Lamanites were many women and children, while the prisoners that the Nephites had were all men. So in answering Ammoron, Moroni proffered to exchange on one condition only, namely, for every Lamanite prisoner that he had to receive in exchange a man, his wife and his children. At the same time he wrote a very severe letter to Ammoron, in which he charged him with having sought to murder the Nephites and destroy them while they, the Nephites, had only sought to defend themselves. He also wrote to him concerning the justice of God, and the sword of his almighty wrath which hung over him, and also concerning that awful hell that awaited such murderers as he and his brothers were. He further said that unless he and his armies withdrew, that they would wage a war against them until they were destroyed, and if it were necessary he would arm his women and children, and he would march against them and follow them even until he came to their own land, and it should be blood for blood, and life for life; he would not cease to fight until they were destroyed from off the face of the earth.

This epistle made Ammoron very angry, and he wrote a reply, in which he charged the Nephites with the murder of his brother Amalickiah, and said he was determined to avenge his blood upon them. He also set forth a most absurd claim, just such a claim as we might expect an apostate to make, to the effect that the fathers of the Nephites had wronged their brethren, and had robbed them of their rights to the government when it rightly belonged to them. In stating this he referred to Nephi, Sam, Jacob and Joseph, the younger sons of Lehi, who had withdrawn from Laman and Lemuel, the older sons. He further proposed to Moroni that if they would lay down their arms and subject themselves to be governed by those to whom the government, as he considered, rightly belonged, then he would cause his people to lay aside their arms and the war should cease. He nevertheless wished to exchange prisoners on the terms proposed by Moroni; but added that they would wage a war that was eternal, either until the Nephites were subjected or completely destroyed.

When Moroni received this letter he was determined that he would not exchange prisoners on any terms. He knew that Ammoron had a perfect knowledge of his fraud, and also that it was not a just cause that had prompted him to wage war against the Nephites, and he determined that he would not give him any more power than he had by exchanging his prisoners unless he withdrew his purpose to wage war.

(To be continued.)

WRITING A COMPOSITION.

Laura came to her Instructor, and wished to be excused from writing a composition which had been required of her. The Instructor inquired: "Why do you wish me to excuse you, Laura?"

Laura.—"I don't know what to write; I cannot write anything fit to be seen."

Instructor.—"Well, Laura, we will converse about it. Do you wish to be excused from spelling, reading, or writing?"

Laura.—"No, sir."

Instructor.—"Why not from these, as well as writing a composition?"

Laura.—"They are easy; and, besides, we could not do without a knowledge of them."

Instructor.—"Could you always read, Laura?"

Laura.—"No, sir."

Instructor.—"How is it that you can read now?"

Laura.—"I have learned to read."

Instructor.—"How long were you in trying to learn, before you could read with ease?"

Laura.—"I do not know; it was a long time."

Instructor.—"Did you tell the teacher that you wished to be excused, and that you never could learn, and that you could not read in a way fit to be heard?"

Laura.—"No, I did not."

Instructor.—"I saw you knitting and sewing, the other day; could you always knit and sew?"

Laura.—"I could not."

Instructor.—"How, then, can you do so now?"

Laura.—"Because I have learned how to do both."

Instructor.—"How did you learn?"

Laura.—"By trying."

Instructor.—"Did you ever tell your mother she must excuse you from knitting and sewing, because you did not know how, and could not sew or knit fit to be seen?"

Laura.—"I did not."

Instructor.—"Why did you not?"

Laura.—"I knew if I did not keep trying, I never could learn, and so I kept on."

Instructor.—"Do you think it is necessary to know how to write letters, and to express yourself properly when writing?"

Laura.—"O, yes sir."

Instructor.—"You expect to have occasion to write letters, do you not?"

Laura.—"I presume I shall, for I have written to my brother and cousin already."

Instructor.—"Then you think if I should aid you in learning to write a letter or other piece of composition properly, that I should do you a great benefit?"

Laura.—"I suppose, sir, you would."

Instructor.—"Is it right for me to benefit you and the school as much as I can?"

Laura.—"I suppose, sir, you ought to aid us all you can."

Instructor.—"Should I do right, if I neglected the means which will benefit you?"

Laura.—"No, sir."

Instructor.—"Now I will answer you. You asked if I would excuse you from writing. I will do so, if you think I could be justified in neglecting to benefit you as much as I can. If you can say, sincerely, that you believe it is my duty to do wrong to the school, by indulging them in neglecting what they ought to learn, then I will comply with your own request."

Laura frankly acknowledged that the teacher ought not to excuse her from this exercise.—*S. J. C.*