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Moroni, A Sketch of the Nephite Republic, XI

Author(s): B.H. Roberts

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Abstract: Roberts discusses the waning days of the war with the Lamanites, until Ammoron's assassination by Teancum near the City of Moroni. The rebuilding process, both spiritual and physical, following the war is mentioned, as is the passing of its chief figures within a handful of years. Roberts discusses the impossibility of knowing a great deal about Captain Moroni, but compares him favorably to Washington. He concludes by stating that "[t]he fate of the Nephite Republic is a warning to all free governments...that the people of a republic—a free people—must be a righteous people or the days of their prosperity are numbered..."

Brigham Young. The boys, Jedediah G. and Albert J., both died very young; but her daughters, Nettie, Nabbie and Talula, remained to comfort her declining years, and smooth her pillow at the hour of final parting. Besides these, Clara reared to maturity the two children of her sister wife, Margaret Alley Young, who died five days after the birth of her son Mahonri M.—since deceased—and when her daughter Eva, still living, was less than three years old. These motherless little ones were as dear to Sister Clara as her own offspring, and they repaid her with filial affection equally tender and sincere.

Aunt Clara received her summons to rejoin her husband, her children, her mother, and the many dear ones gone before, on the fifth day of January, 1889. Her ailment was heart failure,—that heart which for sixty years had throbbled with love for humanity, and had never failed. She had suffered for a week, before her fond relatives suspected, or she herself would admit, that her case was serious; and almost to the very last, when blissful unconsciousness came, some hours before dissolution, to relieve her suffering, with

characteristic courage, she insisted that she was not dangerously ill. She breathed her last at about four o'clock in the afternoon.

The funeral took place two days later, at her residence, in the presence of many of her kindred and friends. Elder Le Grand Young directed the services and remarks were made by President D. H. Wells, President Seymour B. Young and Bishop O F. Whitney. All that was mortal of Sister Clara was then tenderly laid to rest in the city cemetery, to await the resurrection with him whom on earth she had honored, as only a faithful wife can honor the husband of her choice, and at whose side she will reign, a glorified queen, over realms celestial and eternal.

So lived and labored and died Utah's three pioneer women; the heroines of a narrative necessarily incomplete — as much owing to their innate modesty as to any other cause, a modesty which failed to record even the most notable events of their lives—but a story which, though largely traditional, may be depended upon as none the less faithful and true.

O. F. Whitney.

MORONI.

A SKETCH OF THE NEPHITE REPUBLIC.

XI.

HAVING sent re-inforcements to Helaman and to Lehi and Teancum, the next care of Moroni and Pahoran was to provide for the protection of the government at the capital—Zarahemla. For this purpose they left a garrison of faithful troops in possession of the city; and then raising another large body of men they made for the city of Nephiah, a stronghold then in the hands of the Lamanites. It will be remembered by the reader perhaps that Nephiah was on the eastern seashore of the Nephite country, north of the city Moroni; and was the city that fell into the hands of the Lamanites just prior to Moroni's setting out for Zarahemla, to quell the insurrection of the kingmen.

Enroute for Nephiah, the army of

Moroni and the chief judge encountered a strong force of Lamanites which they immediately attacked and captured; but not before many of the Lamanites were slain. The number captured was four thousand, and these Moroni put under a covenant of peace and then sent them to dwell with the people of Ammon, in Jershon. He continued his march eastward and soon encamped on the plains before the city of Nephiah.

He did all he could to provoke the Lamanites to an encounter on the plain outside the city walls; but his wily foe knowing the strength and courage of the Nephites, and knowing also that the Lamanites were rarely successful against them in battle, unless they could overwhelm them with superior numbers, discreetly kept within the city walls, Moroni

seeing that open conflict was not to be expected, and that to storm the walls of the city would expose his army to great danger, resolved to take the city if possible, by stratagem.

For this purpose, when darkness concealed his movements from the enemy, Moroni approached the city, and finding all silent on the west side, mounted the wall. It must be apparent to the reader by this time that one great blunder which the Lamanites repeatedly committed was that they felt altogether too secure when once behind the walls of a city. A too complete sense of security is always a source of danger to mortals. It is an old tale; experience has often proved it true. The Babylonian monarch enclosed within the mighty walls of his great city laughed to scorn the Persian hosts besieging it. He took no precaution to watch the movements of his enemy. He trusted alone in the height and thickness of his walls; in the strength of his towers and battlements—poor substitutes for vigilance, be they ever so high or thick or strong!—but in the moment of his fullest sense of security—when he not only defied the powers of earth, but insulted those of heaven also—in that moment came the handwriting on the wall of his palace, declaring the downfall of his dynasty; and the same night the Persians having entered the city by the bed of the river, beat down the doors of his palace and put him to death.

And so the Jews, feeling secure within the walls of their ancient city, in an evil hour they revolted from Rome, and thought it impossible that the youthful Titus should capture the holy city—their sense of security was only the prelude to their destruction. And the Romans learning no lesson by the fall of either Babylon or Jerusalem, committed the same fatal error. Whatever might befall the provinces, Rome would stand. Rome was "immortal." The majesty of her name alone would be sufficient to keep the barbarian hosts at bay! There is safety in Rome! Nor were the Romans awakened from their false sense of security until Alaric with his host of barbarians was beating down the gates of

the imperial city! Thus age after age, nations like individuals, repeat the errors of their predecessors. But return we to the error of the Lamanites.

It was a new mode of warfare to them—this fighting behind walls. The idea of fortifying cities was new even to the Nephites. Moroni had introduced it; and so successful had it proven with the Nephites, that when the Lamanites came in possession of some of these walled cities, they trusted altogether in the fortifications and failed to man the walls with guards. Hence, it occurred that when Moroni mounted the west wall of Nephihah he found no one to challenge his presence; and from his vantage ground he discovered that the army occupying the city was encamped under the east wall by the entrance, wrapped in slumber. A plan of action was instantly formed in his mind. Leaping from the wall, he returned to his own encampment, aroused his army, and sent around the word for the men to improvise ladders and ropes. Thus equipped, the west wall was approached and quietly scaled. All night the work went on; and when the morning light broke through the mists of night, it revealed to the awakening Lamanites the presence of Moroni's army within their walls, drawn up in battle array. A panic of fear followed. The main entrance was thrown open and the Lamanites made a desperate effort to escape. But Moroni seeing his advantage, promptly availed himself of it and attacked his panic stricken foe. It was a brief struggle—if struggle indeed it could be called; for the enemy attempted no resistance; and was soon captured, except a few who fled southward to the city of Moroni.

This victory threw upon the hands of Moroni a large number of prisoners. All through this protracted war the Nephites were perplexed to know what to do with the prisoners they captured; and not until now did anything like a satisfactory solution to the problem present itself. The Lamanites by coming in contact with their brethren, the Nephites, doubtless learned that much which had been said about Nephite bondage—Nephite usurpation of government—

Nephite priestcraft, etc., etc., was mythical falsehood made use of by their ambitious leaders to prejudice them against their brethren, to fill them with hatred and make war possible. The people of Ammon, who had lived in the Nephite possessions and under their protection, was a complete refutation of the slanders uttered against the Nephite people. The people of Ammon were free—they partook of all the blessings that the government vouchsafed to its founders, not the least of which was security of person and property and liberty, with a right to pursue happiness in whatever condition they conceived it to exist, so long as they trespassed not upon the rights and liberties of others. It was doubtless these facts which had forced themselves upon the observation of the Lamanites during this war, that made the prisoners, which had been taken, willing—nay, even anxious, to enter into a covenant of peace and join the people of Ammon; among whom they learned the arts of industry, and from pursuing a wild and aimless life, became shepherds and tillers of the soil.

Moroni, having captured Nephiah, followed up his advantage by attacking other cities which had fallen into the hands of the Lamanites. He swept everything before him; the enemy vacated city after city at his approach, until the whole line of cities along the eastern borders of the Republic was again in the hands of the Nephites. The situation for the Lamanites was becoming desperate. Moroni was driving them like sheep in the direction of Bountiful, where the army of Lehi and Teancum was stationed, and there was a prospect of all their forces either being captured or destroyed. But when the advanced crowds that were fleeing from the successful army of Moroni were suddenly confronted by the army of Lehi and Teancum, they fled eastward to the sea-shore, and following it closely they passed Moroni's forces and made their way to the city of Moroni. Here they joined those who had escaped from Moroni at Nephiah, and Ammoran their king took command of the united forces and prepared for a final struggle.

They were not allowed any great length of time for preparation; for Moroni, uniting his army with that of his lieutenants followed close upon the heels of the fugitives; and took position on the south and east of the city of Moroni. On the very night that the Nephite Army invested the doomed city, Teancum, whom no danger daunted, and whom no fatigue exhausted, resolved once more to enter the enemy's encampment, and if possible take the life of Ammoran. Ammoran it was who had continued the war after the death of his brother Amalickiah; his strength of character and genius for war had held the Lamanites together, and Teancum doubtless reasoned that if this man was removed the war would collapse and the lives of many thousands, both of friends and foes be saved.

Quietly scaling the walls of the city he went from tent to tent until at last he found Ammoran, and at once drove a javelin through his body, near the heart. But before he could get clear of the encampment the fatally wounded king abandoned his servants who pursued the daring Nephite and slew him. There fell a valiant man; a skilful soldier; a faithful friend; one who had passed through many sore afflictions, but in the midst of it all had been true in his devotions to his country, to liberty, and at last perished while seeking to terminate, in what seemed to him the shortest possible way, a long and grievous war.

The day following, the Nephites made an assault upon the enemy within the city, and drove them from it. They fled to the wilderness and thence to their own lands, glad to escape from a land where they had suffered so much and gained so little. The war they had waged against the Nephites had been a most unjust one; prompted by selfish, wicked ambition, which over-leaped itself, and made possible by the spirit of jealous hatred that rankled in the hearts of the Lamanites, and which was born of ignorance and falsehood. The whole force of the Lamanites had been marshalled into the conflict; in overwhelming numbers they had been hurled upon the young republic; it proved to be a rock to them

on which they went to pieces; for the remnants of their once splendid army returned to their lands dispirited and humiliated. Thus may it ever be in all lands and in all ages when liberty is assailed by her foes, or when the lust for power and dominion prompts ungodly men to acts of treason.

After the departure of the Lamanites from the lands they had invaded, Moroni, cautious even when the troubled waves of war had spent all their force, fortified the cities most exposed to the enemy and then returned to his home in Zarahemla. No foe threatening his country, and the cause of liberty everywhere triumphant, he gladly sheathed his sword and doubtless hoped as others have done:

To husband out life's taper at the close,

And keep the flame from wasting by repose.

But if peace brought repose to our veteran soldier, it brought none to others. The war which had been waged with such unrelenting fury for twelve years (with an interval of four years of partial peace, while Amalickiah was gathering his Lamanite forces for the last struggle) had left the country in a demoralized state. The effects of war even with the victor seldom fall short of disaster. It familiarizes the communities with deeds of violence, and begets a disregard of human life; desperate men take advantage of the general license of the times and commit robberies and murders almost with impunity; and all the flood-gates and sluices of iniquity are thrown open and the filthy stream meanders through all classes of society, corrupting and corroding the very life's blood of a nation. Though the Nephites during these years of the republic, through which the war continued, were comparatively a good people, such was the effect of this war upon them. Nevertheless there were those among them, as there is in nearly all communities, that even the license of war-times did not corrupt, but on the contrary the very vices that were displayed in all their disgusting depravity, sickened their souls and made them cling the closer to virtue and righteousness. The salt of the nation were these. And as the Nephite historian has it—"For

the righteous sake, yea, because of the prayers of the righteous, they were spared."

The war over, Helaman and his brethren who held the priesthood found much to do in preaching the gospel and setting in order the churches which had become badly disorganized. A great reformation followed their labors; the people everywhere repented of their sins and sought the favor of that God who had preserved the republic. While Helaman and his brethren who held the priesthood were engaged in this work, Pahoran and others were setting in order the state, so that in a short time society was protected again by law, and things had settled down to normal conditions. Thus five years passed away and peace had won victories no less renowned than those of war.

In the thirty-fifth year of the republic, Helaman, the priest-patriot and warrior died; and in the year following, Moroni, the defender—the sword of the republic—died also. It is likely that he was but forty-three years old when he died, though that is uncertain. He is introduced to us at the opening of the war which broke out in the eighteenth year of the republic, and speaking of him at that time the Nephite historian says: "And he was only twenty and five years old when he was appointed chief captain over the armies of the Nephites." But whether he had just been appointed commander-in-chief in that eighteenth year of the republic or had held the position several years one may not determine. If he took the chief command of the army in the eighteenth year of the republic then he was forty-three when he died; but if he had held the position for several years before the beginning of the war above mentioned then he was older than that. Let that matter be as it may, however, one thing we may be quite certain of, that is, he died when he was comparatively a young man.

Having arrived at that point of our work where it may reasonably be expected that something more especially shall be said of the man who has been the principal figure in this sketch, I can

but regret the disappointment that I must here inflict upon the readers who have had the patience to follow me thus far in these papers. The fact is, no material exists which would justify me in any attempt at detail in speaking of the life and character of this remarkable man. Nothing is known of his birth, parentage, education, or early life. Nothing is said of his personal appearance; and hence we must leave it to the reader's fancy to furnish him a picture of our hero; venturing only to suggest that, however irregular of feature, diminutive or imperfect of stature they may conjecture him to have been, the nobility of his mind and the evident purity of his life must have stamped his physical organism with a nobility of bearing that would be known and recognized of all men.

I can not claim for Moroni that he was a sage, a statesman, a prophet and a great general. But that he was the last of these none can doubt who have followed the outline of his career sketched in these papers. He had a genius, though no love for war. It may be said of him as it is of our own Washington: "His country called him to the field; liberty unsheathed his sword, necessity stained, victory returned it." Aside from his unquestionable ability as a soldier, strict honesty of purpose, absolute sincerity, a high sense of honor, a noble boldness, a passionate love of country and liberty, coupled with unfeigned faith in God, mark the outline of his character.

Of the Republic, after the death of Moroni, I have but little to say. The year following that event was remarkable for the inauguration of that great tide of emigration into North America—the land called "Desolation" by the Nephites, because of the destruction of the former inhabitants of it, (the Jaredites,) and the scarcity of timber in it—which resulted in filling it with cities, towns, villages, synagogues, temples and homes, "insomuch," to use the quaint language of the Book of Mormon, "that they began to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east."

Wherever the Nephites went they carried with them their political as well as their religious institutions; so that the growth of the Republic was co-extensive with the spread of the people. It continued, too, to be the palladium of the rights and liberties of the people: It is true new foes arose to assail it; but new patriots arose to defend, and for many years its integrity was preserved. Never again was it threatened from without by such formidable, numerous or determined foes, as those who sought its overthrow throughout the period of which I have written. Its new dangers—those which finally worked its destruction—came from within. They consisted of secret societies, built up to gain power, and the general wickedness of the people. So hopelessly wicked did they become, that eighty-nine years after the death of Moroni, even while the Son of God hung upon the cross and also while his body laid in the sepulchre, the judgments of God swept over the land, the whole face of it was broken up, many cities were consumed by fire, others were overwhelmed by tidal waves, and still others were swallowed up in the depths of the earth. Darkness, earthquakes, tempest, and cyclones spread desolation throughout the land, and only the more righteous portion of the people were saved, and these numbered but few. These few were favored with a personal visit from the Messiah, after his resurrection, who taught them His Gospel and established His Church among them.

After that visit of the Messiah, no trace may be found in the Book of Mormon of the Nephite Republic. Ecclesiastical form of government took its place, and for at least two centuries, the people were happy and prosperous under it. But again turning to wickedness, destruction again overtook both them and their government; and as the republic was swept down by the awful judgments of God and ended in darkness and ruin, because of the wickedness of the people, so, for the same cause, the theocracy ended in anarchy and barbarism.

The fate of the Nephite Republic is a warning to all free governments. It was

organized that the people might be free; that upon them might rest the responsibility of whatever of wickedness should arise among the people; that is the responsibility which ever accompanies freedom; and if it be not faithfully discharged, the judgment that follows is awful in its consequences. The fate of the Nephite

Republic emphasizes the fact that the people of a republic—a free people—must be a righteous people, or the days of their prosperity are numbered; it makes to stand out in bold relief that truth uttered by one of old: "Righteousness exalteth a nation, but sin is a reproach to any people;" *B. H. Roberts.*

A HAIR—A FEATHER.

HAIR.

THE bodies of nearly all vertebrates, or back-boned animals, and those of many lower forms are covered with some outgrowth or modification of the skin, in the shape of hair, wool, scales, or feathers. Even the human body is so invested, hair of small growth being naturally present on all parts, with the possible exceptions of the palms and the soles. Let us briefly consider the structure and growth of a hair.

That the hair is an attachment of the skin, a part of the skin in fact, will be seen from an examination of a section of

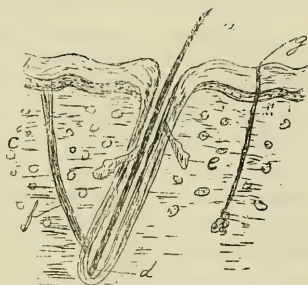


Fig. 1.

skin cut in a direction perpendicular to the surface. Figure 1 shows such a section from the human body. The skin consists of two well defined layers, an upper one (*b*) known as false skin, scarf skin, cuticle, or epidermis, and a deeper portion *c* called true skin, cutis, or dermis. Between these two is a line of colored matter—the pigment layer of the skin, and the varying tints of this constitute the physical cause of the differences in complexion between the blonde and the brunette, the fair Caucassian and the darker tribes. A hair is shown at *a*; it is

seen to be set in a pocket or *follicle* of the skin, resulting from a depression of the cutis into which the cuticle dips. At the bottom of the follicle, a tiny papilla is shown, this is really the root of the hair; therein the hair begins its growth; from it the hair is nourished, if the papilla be destroyed the hair will surely die, no treatment however extreme, with stimulants, tonics, or professed hair restorers will effect its renewal. A tiny muscle *f* is shown attached to the follicle wall; such muscular fibres may become contracted under the influence of cold or excessive fright, and may thus draw the hair "on end." Small oil glands *e* open upon the inside of the hair pocket, so that each hair is wellannointed as it issues from the skin. At *g* a perspiratory or sweat tube opens upon the surface of the skin, the duct leads downward into the cutis and there ends being coiled upon itself in the form of a tiny knot.

The free portion of the hair shaft, will in most instances, if uninjured, be found dwindle to a point; figure 2 is

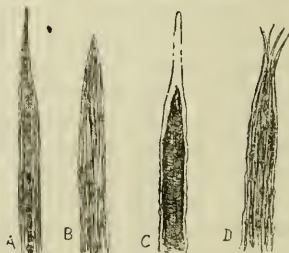


Fig. 2.

sketch of four such specimens of uncut hair, properly magnified. A is from the squirrel, showing a very finely tapering form; B shows the end of a hair from