A fellow by the name of Joseph Smith, who resides in the upper part of Susquehanna county, has been, for the last two years we are told, employed in dedicating as he says, by inspiration, a new bible. He pretended that he had been entrusted by God with a golden bible which had been always hidden from the world. Smith would put his face into a hat in which he had a white stone, and pretend to read from it, while his coadjutor transcribed. The book purports to give an account of the "Ten Tribes" and strange as it may seem, there are some who have full faith in his Divine commission. The book it seems is now published. We extract the following from the Rochester Republican.

Wayne Co. Inq.

BLASPHEMY.--"Book of Mormon" alias The Golden [sic] Bible.--The "Book of Mormon" has been placed in our hands. A viler imposition was never practised. It is an evidence of fraud, blasphemy, and credulity, shocking to the Christian and moralist. The "author and proprietor is one Joseph Smith, Jr.," a fellow who, by some hocus pocus, acquired such an influence over a farmer of Wayne county, that the latter mortgaged his farm for 73,000 which he paid for printing and binding 5000 copies of this blasphemous work. The volume consists of about 600 pages, and is divided into the books of Nephi, of Jacob, of Mosiah, of Alma, of Mormon, of Ether, and of Helaman. "Copyright secured."
FOR THE MESSAGER.

THE BOOK OF MORMON.

Mr. Editor,—I have lately spent between two and three days examining a book of an extraordinary character, bearing the above title, which was lately brought from the state of New York, and is much talked of in some parts of the county of Windham, where it is circulating. I feel inclined to give a short account of it to each of your readers, as I may not have opportunity of seeing it. It was printed at Palmyra, contains near six hundred pages, and claims to be divine inspiration, or written by men who had frequent interviews with God's angels. It is stated to have been written in the Egyptian language, on plates of gold, and to have been found in the town of Manchester, and county of Ontario, in a box of stones well cemented together, and buried in the earth, where it must have lain, according to things said in the book, ever since A. D. 400. Joseph Smith Jr. found it, and he translated it, not from any knowledge of the language the plates, but by means of two stones or glasses found with it in the box, which give light, and exhibit objects, when looked into in the dark. Eight persons testify, in a certificate appended to the book, that they have seen the plates, which have the appearance of gold, and are of curious workmanship; and three more testify, in another certificate, that God showed them the plates, by an angel descending from heaven for the purpose. These all, either expressly, or appear to have full confidence in the truth of the book. It is written, frequently, with bad grammar, in a repetitious and affectedly ancient style, and in some places sounds considerably like the Scriptures. It has large portions of both old and new testament, but derives them from other sources than our Bible. It comprises a period of almost three thousand years, as it extends from the confounding of the languages at Babel to the year of the Christian era above mentioned. It is chiefly historical, but yet very full of religion, often inculcating the importance of repentance of sin, faith in Christ, baptism, and general obedience to God's commands. In one place it appears rather opposed to believing in election, and in another, holds up man's moral power or free will pretty strongly, but does not dwell much on either of these points. It speaks of Jesus Christ and the Holy Ghost in new testament style, long before it represents Christ as having come upon earth. It gives an account of baptism having been practiced about eighty years before Christ. This is said to have been performed by immersion, and afterwards Christ himself enjoined the same mode expressly; and the baptism of infants is very fully condemned by God, as being inconsistent with that purity of heart which they all possess. It speaks of Christ as knowing in his public prayers, and says the apostles were in that posture, when they received the supper from him. It seems to condemn that public worship, in which there is but one speaker, and says it was performed by prayer, exhortation, singing of psalms, &c., as every one was moved. It relates some cases of distinguished opposers to gospel instruction being struck down, lying two or three days & nights as dead, and then brought out with great comfort. It represents all receiving of pay for preaching as being priestcraft, and contains the doctrines of the Trinity, and of endless future punishment.

But the history it contains is one of its distinguishing features. It represents the family of Jared, as leaving the great tower at the time of the confounding of the languages, and travelling across land and rivers a great way, till they came to a vast sea, over which they were to pass to a promised land. There the Lord directed them to build eight vessels or barges as long as a tree, into which they put their herds, various seeds, and went themselves, and were shut in by a door, the vessels being made very close around them, except an air hole in the top, which was opened & shut occasionally, when the state of the sea permitted. They are lighted each by two stones, which, at the request of their most pious man, and in his sight, the Lord touched with his fingers, to make them give light in the dark. After sailing before a strong wind almost a year, they arrived at the promised land, which must have been this continent, where they found a very good country. They passed through a long, variegated period, being always prosperous when they were good, but famished upon when wicked, until they were all cut off by wars with each other, except the prophet, who was directed from above to hide in a rock, that he might be preserved to write the concluding part of the history, and bury the plates containing it, that they might be found in future ages, as it was predicted they should be. This history
seems designed to explain the ancient fortifications and other things seen at the west.

But there was another colony, Léhi and his family, who were warned by God to leave Jerusalem in the reign of Zedekiah, and just before the Babylonish captivity. They resided a while in the wilderness by the Red Sea, and there were commanded to journey many days towards the east, until they came to the "sea of many waters," where the Lord taught them how to build a ship, much as he taught Noah about the ark; and after many days sailing before the wind, they arrived at their promised land, where they afterwards found many marks of the destruction of the former colony. They prospered and multiplied very much, but became at length divided into two parties, the Samanites [sic] and Nephites; the former being more inclined to wickedness, the latter to piety; and they had many wars and vicissitudes through a period of a thousand years. The birth of the Savior was foretold by one of their prophets, and a token of it given, which they afterwards saw, viz., two days without any night intervening, and also a remarkable star, the sun setting and rising as usual. In the thirty-fourth year from this, or at the crucifixion, there was darkness and storms, and earthquakes, for three days and nights; and most of the people were destroyed. Christ then spake to them out of a cloud, and some time afterwards descended from heaven among them, chose twelve apostles, gave them directions or all the instructions we have in his sermon on the mount, after which he administered the supper, and returned to heaven. In about four hundred and twenty years, the Nephites became very wicked, and were all destroyed in war by the Samanites, who were the only people left. These, though generally wicked, acknowledge the Great Spirit—Soon after their arrival in the country, they had a mark put upon them in the color of their skin, but when a part of them became peaceful, this mark was taken off them, and they became white, and their children very fair, but the rest were not whitened. Many miracles were wrought during these periods, and it is asserted that miracles and prophecy will continue till the end of the world. These plates were commanded to be hidden in the earth, and it was foretold they should be found, translated by means of the stones or glasses, and made known to all the world. It states that they had cows, oxen, and horses in abundance, and likewise copper, iron, steel, and swords; but none of these were found by the first European discoverers and settlers. This at least makes the story rather less. I am at a loss to determine whether the book originated from speculation only, or from fanaticism, or from both. I am credibly informed, that a church has been formed at the westward, on the plan of this book, if this is true, it may furnish a new denomination in religion.

OLIVERUS.
The Golden Bible.—Some two or three years since, an account was given in the papers, of a book purporting to contain new revelations from Heaven, having been dug out of the ground, in Manchester in Ontario Co. N. Y. The book, it seems, has made its appearance in this vicinity.—It contains about 600 octavo pages, which is said to be translated from Egyptian Hieroglyphics, on metal plates, by one Smith, who was enabled to read the characters by instruction from Angels. About two weeks since some persons came along here with the book, one of whom pretends to have seen Angels, and assisted in translating the plates. He proclaims destruction upon the world within a few years,—holds forth that the ordinances of the gospel, have not been regularly administered since the days of the Apostles, till the said Smith and himself commenced the work—and many other marvellous things too numerous to mention. In the neighboring township of Kirtland, we understand that twenty or thirty have been immersed into the new order of things, many of whom had been previously baptised.—The name of the person here, who pretends to have a divine mission, and to have seen and conversed with Angels, is Cowdroy. We understand that he is bound for the regions beyond the Mississippi, where he contemplates founding a "City of Refuge" for his followers, and converting the Indians, under his prophetic authority.
Mr. Editor,—I have gotten some additional information respecting the Book of Mormon, which I send you for insertion in your paper, if you see fit. It is contained in an extract, which I have just taken from a letter, written from a town in the State of New York, where, as I had been previously told, this Joseph Smith has resided some years, and from which he set out, with an attendant, in pursuit of the gold plates, which he found, as they say, about one hundred and fifty miles from the place of starting. The letter is dated Oct. 18th, 1830, and the extract is as follows:

"You have probably heard of the Gold Bible taken from the earth by Joseph Smith, the money-digger. This he has translated from the Egyptian reformed language to English, by a pair of stone spectacles (provided by an angel) and a dark hat before his eyes. The books have been printed, and Js. S., and Mrs. B— are engaged in peddling the same. The society is increasing. Eighteen have been baptized in a day. Js. P. and wife have been baptized, as are very strong in the faith. The girls are under conviction. The leaders pretend to cast out devils and work miracles, heal the sick, &c. We have seen many of their miracles here, except N. N. I heard say in meeting, that he had had the devil cast out."

I just add, that I have been almost in contact with these peddlers in different parts of this county, having my information from them only through most credible second-hand informers, who state that they said, they knew the book, and the manner in which it is said to have been found, was true; or that they did not believe it, but knew it. They are said to be respectable men. The wife of one of them, though Teked formerly by an Elder in this county, has been immersed or baptized again into this new system. I only state facts, and leave the judicious and pious to their own reflections. 

IVEROLIS

P. S. There was a little error in the former piece. You mistook 7 for 8 in the word Lamanites.
The Book of Mormon.—It being the business of an Editor to collect and lay before his readers, whatever seems to agitate the public mind, we took occasion two weeks ago to notice a pretended new revelation from God, which had recently visited this vicinity. To record the thousand tales which are in circulation respecting the book and its propagators [sic], would be an endless task, and probably lead to the promulgation of a hundred times more than was founded in truth. In this way, we perceive that the Gazette last week, shot wide of the mark in many important particulars. There are rising of 100 in this and an adjoining county who have embraced the ideas and assertions of Joseph Smith, Jr., many of them respectable for intelligence and piety. If the book of Mormon, as it is called, with the pretensions of its apostles, is a fabrication, it is one of the most infamous and blasphemous character; and we must confess, after having an opportunity to canvass some of its claims to a true revelation from God, we have not been able to discover testimony which ought to elicit faith in any prudent or intelligent mind. It may, perhaps, be useless to condemn the thing by positive and absolute assertions—time will discover in it either something of vast importance to men, or a deep laid plan to deceive many.

The first persons who were here, have proceeded on their mission to the Indians, (or Lamanites, as they term them) in the "far west," where they say a Prophet is to be raised up, in whom the tribes will believe.

As but few have had an opportunity of seeing the Book, we extract the following from the title page:

[The title page is then quoted.]

The following is the PREFACE to the Book. [This follows.]

The book closes with the certificate of 11 persons, who have seen the plates and many other marvellous things, among whom are the father and other relatives of the author.
"THE GOLDEN BIBLE."—Yes, readers, strange as it may appear, there is a new Bible just published, entitled the "Book of Mormon," and better known to some as the Golden Bible. We have no doubt many will be shocked to learn there are those sacrilegious enough to contend that a new Bible has been given to the children of men. But it is even so, for we have lately purchased one for the gratification of our curiosity, which was rather excited on learning that its doctrines were taught and believed in this and the adjoining counties.

We have not read it in course, but have perused it sufficiently to be convinced that it is one of the veriest impositions of the day. The following is from the title page:—Herald.

There follows the title page.

We find the following in relation to the history of this pretended divine gift, in Mr. Smith's Preface to his book.

There follows the Preface.

The Bible is composed of, first and second Book of Nephi; Book of Jacob; Book of Mormon; Book of Alma; Book of Helaman; Book of Nephi, the son of Helaman; Book of Nephi, the son of Nephi; Book of Mormon; Book of Ether and Book of Moroni.

The last book appears to have been added as a sort of appendix, and contains the form of service, mode of ordination (sic), prayers, &c.

This Bible is closed by two certificates commending the work; to the first is attached the name of Oliver Cowdry and two other persons, and to the last are 8 names, among which are those of the father and two brothers of the reputed author.

On reading the name of Oliver Cowdry, in support of the divine authenticity of the work, whatever faith we might have been inspired with on reading the certificate, was banished, for we had known Cowdry some seven or 8 years ago, when he was a dabbler in the art of printing, and principally occupied in writing and printing pamphlets, with which, as a pedestrian pedlar, he visited the towns and villages of eastern N. York, and Canada, and the only opinion we have of the origin of this Golden Bible, is that Mr. Cowdry and Mr. Smith the reputed author, have taken the old Bible to keep up a train of circumstances, and by altering names and language, have produced the string of jargon called the "Book of Mormon," with the intention of making money by the sale of their books; and being aware that they would not sell unless an excitement and curiosity could be raised in the public mind, have therefore sent out twelve Apostles to proclamate its doctrines, several of whom are in this vicinity expounding its mysteries and baptising converts to its principles, whose labors, we understand, are principally lost among the superstitious and ignorant or hypocritical, presenting a new proof that all fools are not dead, and knavery in any garb, may yet find votaries.

"GOLD·N BIBLE."—Some extracts will be found in another part of this paper, taken from the newly invented money speculation, and also the remarks of the editor of the Cleveland Herald. We think, comment is unnecessary.

[Note: On February 5, 1831, the Journal printed the Geauga Gazette's story, "The Golden Bible, or The Book of Mormon," and on February 26 it reprinted from the Palmyra Reflector its brief biography of Smith, the Waterloo Letter of January 26, 1831, and the article, "Golden Bible," with its remarks about Joanna Southcote and its account of Joseph's receiving the plates.]
The Golden Bible.—Some two or three years since, an account was given in the
papers of a book purporting to contain new revelations from Heaven, having been
dug out of the ground, in Manchester in Ontario Co., N. Y. The book, it seems, has
made its appearance in this vicinity.—It contains about 600 octavo pages, which
is said to be translated from Egyptian Hieroglyphics, on metal plates, by one Smith,
who was enabled to read the characters by instruction from Angels. About two weeks
since some persons came along here with the book, one of whom pretends to have seen
Angels, and assisted in translating the plates. He proclaims destruction upon the
world within a few years,—holds forth that the ordinances of the gospel, have not
been regularly administered since the days of the Apostles, till the said Smith and
himself commenced the work—and many other marvelous things too numerous to mention.
In the neighboring township of Kirtland, we understand that twenty or thirty have been
immersed into the new order of things, many of whom have been previously baptized.—
The name of the person here, who pretends to have a divine mission, and to have seen
and conversed with Angels, is Cowdroy. We understand that he is bound for the regions
beyond the Mississippi, where he contemplates founding a "City of Refuge" for his
followers, and converting the Indians, under his prophetic authority. [Painesville,
Ohio, Telegraph, November 16, 1830.]

DECEPTION.

About a couple of weeks since, three men, calling themselves Oliver Cowdroy, David
Whitmer and Martin Harris, appeared in our village, laden with a new revelation, which
they claim to be a codicil to the New Testament. They preached in the evening in the
Methodist Chapel, and from certain indications, conceiving they might do more good
otherwise, departed for Kirtland, where is a "common stock family," under the charge
of Elder Rigdon, a Campbellite leader of some notoriety. These men claim to act under
a "commission written by the finger of God"—they are very enthusiastic—tolerably
reluctant—but from what we can learn, need that steadfast, determined resolution, and
popular talent, which are necessary to ensure any considerable degree of success in a
new project.

The account which they give is substantially as follows:—at a recent period an
angel appeared to a poor ignorant man residing in or near Palmyra in Ontario County
in the State of New York, directed him to open the earth at a place designated, where
he would find the new revelation engraved on plates of metal. In obedience to the
cosmic messenger, Smith repaired to the spot, and on opening the ground discovered
an oblong stone box tightly closed with cement. He opened the said deposit and
found enclosed a bundle of plates resembling gold, carefully united at one edge with
three silver wires so that they opened like a book. The plates were about 7 inches
long and 6 broad, and the whole pile was about 6 inches deep, each plate about the
thickness of tin. They were engraved in a character unintelligible to the learned men
of the United States, to many of whom it is said they have been presented. The angel
afterwards appeared to the three individuals, and showed them the plates. To Smith
was given to translate the characters which he was enabled to do by looking through
two semi-transparent stones, but as he was ignorant of the art of writing, Cowdroy
and the others wrote as Smith interpreted. They say that part of the plates escaped from
them in a supernatural manner and are to be again revealed when the events of time shall
require them.

The three individuals above named, have subscribed their names to an article in
the book, in which they solemnly declare, that they saw the angel, and that reassured
them that the book was a divine revelation. They say it was written by the prophets
of God, during the period embracing the time for 600 years before and several hundred
after the Christian era. It predicts, we understand, almost all events which have come
to pass, such as the American revolution, etc.

These men are believed by their followers to be prophets; and they say that the
world is soon to come to an end—within 15 years at longest.

By the world coming to an end, they only mean, that the incorrigible will be cut
off by a variety of means, leaving only the true believers. They have now gone west,
for a country they know not where, west of the Mississippi, where they say is a Holy
City, and there they are to establish a New Jerusalem, into which will be gathered all
the natives, who, they say are descendants of Ham and Mixed. They are led by the spirit,
and will know the ground when they place their feet on it.

The book has been read and was
baptised for the third time—once as a regular Baptist—once as a Campbellite, and now as a disciple of the new revelation. He says he has hitherto, ignorantly preached heresy. His flock, we understand, have principally followed their shepherd, for the second time, and some for the third time, have gone down into the water. We are told that the number baptized into the new order, is rising of one hundred. [New York Morning Courier and New-York Enquirer, December 7, 1830, quoting the Painesville, Ohio, Geneva Gazette, ca. November 23, 1830.]

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THE GOLDEN BIBLE.

In the fall of 1827, a man named Joseph Smith of Manchester, Ontario county, N. Y. reported that he had three times been visited in a dream, by the spirit of the Almighty, and informed that in a certain hill in that town, was a Golden Bible, containing an ancient record of a divine nature and origin. On going to the spot he found buried the Bible with a huge pair of spectacles: The leaves (he said, tho' he was not permitted to shew them) were plates of gold, about 8 inches long, 8 wide, and 1/8th of an inch thick, on which were engraved characters or hieroglyphicks, which with the spectacles he could interpret. Martin Harris an industrious farmer, caught the contagion, took some of the characters to different learned men to translate, but without success. He returned, set Smith to work at translating it, and has had it printed. ** ** [Rawenna Ohio Star, December 9, 1830.]

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From the Painsville (Ohio) Gazette.

"About a couple of weeks since, three men, calling themselves Oliver Cowdery, David Whitmer and Martin Harris, appeared in our village, laden with a new revelation, which they claim to be a codicil to the New Testament. They preached in the evening in the Methodist Chapel, and from certain indications, conceiving they might do more good elsewhere, departed for Kirtland, where is a 'common stock family,' under the name of Elder Rigdon, a Campbellite leader of some notoriety. These men claim to act under a 'commission written by the finger of God'—they are very enthusiastic—tolerably resolute—but from what we can learn, need that steadfast, determined resolution, and popular talent, which are necessary to ensure any considerable degree of success in a new project.

A prior account which they give is substantially as follows:—at one period an angel appeared to a poor ignorant man residing in or near Palmyra in Ontario County in the State of New York, directed him to open the earth at a place designated, where he would find the new revelation engraved on plates of metal. In obedience to the celestial messenger, Smith repaired to the spot, and on opening the ground discovered an oblong stone box tightly closed with cement. He opened the sacred depository and found enclosed a bundle of plates resembling gold, carefully united at one edge with three silver wires so that they opened like a book. The plates were about 7 inches long and 6 broad, and the whole pile was about 8 inches deep, each plate about the thickness of tin. They were engraved in a character unintelligible to the learned men of the United States, to many of whom it is said they have been presented. The angel afterwards appeared to the three individuals, and showed them the plates. To Smith as given to translate the character which he was enabled to do by looking through two semi-transparent stones, but as he was ignorant of the art of writing, Cowdery and the others wrote as Smith interpreted. They say that part of the plates escaped from them in a supernatural manner and are to be again revealed when the events of time shall require them.

The three individuals above named, have subscribed their names to an article in the book, in which they solemnly declare, that they saw the angel, and that he assured them that the book was a divine revelation. They say it was written by the prophets of God, during the period embracing the time for 600 years before and several hundred years after the Christian era. It predicts, we understand, almost all events which have come to pass, such as the American revolution, &c.

These men are believed by their followers to be prophets; and they say that the world is soon to come to an end—within 15 years at longest.

By the world coming to an end, they only mean, that the incorrigible will be cut off by a variety of means, leaving only the true believers. They have now gone west, for a country they know not where, west of the Mississippi, where they say is a Holy Spot, and there they are to establish a New Jerusalem, into which will be gathered all the natives, who they say are descendants of Lamanites. They are led by the spirit, and will know the ground when they place their feet on it.

Immediately after their arrival here Elder Rigdon embraced the new doctrine and was baptised for the third time—once as a regular Baptist—once as a Campbellite, and now as a disciple of the new revelation. He says he has hitherto, ignorantly preached heresy. His flock, we understand, have principally followed their shepherd, for the second time, and some for the third time, have gone down into the water. We are told that the number baptised into the new order, is rising of one hundred,
Those who are the friends and advocates of this wonderful book, state that Mr. Oliver Cowdry (sic) has his commission directly from the God of Heaven, and that he has credentials, written and signed by the hand of Jesus Christ, with whom he has personally conversed, and as such, says Cowdry claims that he and his associates are the only persons on earth who are qualified to administer in his name. By this authority, they proclaim to the world, that all who do not believe their testimony, and be baptized by them for the remission of sins, and come under the imposition of their hands for the gift of the Holy Ghost, and stand in readiness to go to some unknown region where God will provide a place of refuge for his people, called the "New Jerusalem," must be forever miserable, let their life have been what it may. If these things are true, God has certainly changed his order of commission. When Jesus sent his disciples to preach, he gave them power against all unclean spirits, to cast them out, to heal all manner of diseases, and to raise the dead. But these newly commissioned disciples (sic) have totally failed thus far in their attempts to heal, and as far as can be ascertained, their prophecies have also failed. Jesus Christ has forewarned us not to believe them: "There shall arise false Christs and false Prophets, and shall shew great signs and wonders, insomuch if it were possible they shall deceive the very elect--behold I have told you before, we give too much credit to these men"--Let us follow the example of the church at Ephesus. "Thou hast tried them which say they are Apostles, and are not, and hast found them liars." "We ought to believe God, though it should prove all men to be liars."  

A lover of Truth.
THE GOLDEN BIBLE.

In the fall of 1827, a man named Joseph Smith of Manchester, Ontario county, N. Y., reported that he had three times been visited in a dream, by the spirit of the Almighty, and informed that in a certain hill in that town, was a Golden Bible, containing an ancient record of a divine nature and origin. On going to the spot, he found buried the Bible with a huge pair of spectacles. The leaves (he said, that he was not permitted to show them) were plates of gold, about 5 inches long, 5 wide, and 1&oth; of an inch thick, on which are engraved characters or hieroglyphics, which with the spectacles he could interpret. Martin Harris, an industrious farmer, caught the contagion, took some of the characters to different learned men to translate, but without success. He returned, sat Smith to work at translating it, and has had it printed.

About two weeks since, Oliver Cowdery, David Whitmer, and Martin Harris, arrived at Painesville, Ohio, with the Books. In the evening they preached in the Methodist Chapel, claiming to act under a commission written by the finger of God. They appear very enthusiastic, and predict the end of the world in 15 years, when all but the true believers will be destroyed. They then proceeded to Kirtland, where they held forth, and Elder Rigdon, formerly a Baptist, and latterly a Campbellite, joined them, as did several of his congregation, and were baptized. The three men above named have now gone west of the Mississippi, where they say is a holy spot, and there they are to establish a New Jerusalem, into which will be gathered all the natives who they say are descendants of Canaan. They say they are led by the spirit and will know the ground when they place their feet on it.

This book is entitled "The Book of Mormon; An account written by the hand of Mormon, upon plates taken from the plates of Nephi." It contains the 1st and 2d book of Nephi; book of Mormon; book of Lehi; book of Mormon; book of Moroni, the last contains the form of service, code of initiation, prayers, &c. It is, doubtless, one of the veriest impostures of the present day.

Harried.

At Batavia, N. Y., on the 20th ult., by the Hon. Simon Cummings, JOHN [sic] W. HARRIS, Esq. to Mrs. LOelia Morgan, relict of the late Capt. William Morgan, a soldier of the last war, and a martyr to the cause of Antimasonry.
PANASTICS.—Oliver Cowdry, David White, and Martin Harris, have lately commenced preaching near Painesville, Ohio, stating that they had a new revelation which they call a sequel to the New Testament, and ever [sic] to have been written by the finger of God. They say that the world is to come to an end within 15 years; that all the incorrigible are all to be cut off. They have joined one Elder Ripton, once a Baptist, now a Campbellite, and now a disciple of the new revelation. So and part of his flock, about 100, have been baptized in it, and are going or have gone west for a country, they know not where, west of the Mississippi, where they say is a Holy Spirit, and there they are to establish a New Jerusalem, into which will be gathered all the natives, who they say are descendants of Hamansaha. They are led by the spirit and will know the ground when they place their foot upon it.
DELIUSION.

From the Painsville (Ohio) Gazette.

"About a couple of weeks since, three men, calling themselves Oliver Cowdry, David Whitmar and Martin Harris, appeared in our village, laden with a new revelation, which they claim to be a codicil to the New Testament. They preached in the evening in the Methodist Chapel, and from certain indications, conceiving they might do more good elsewhere, departed for Kirtland, where is a "common stock family," under the care of Elder Rigdon, a Campbellite leader of some notoriety. These men claim to act under a "commission written by the finger of God"—they are very enthusiastic—tolerably resolute—but from what we can learn, need that steadfast, determined resolution, and popular talent, which are necessary to ensure any considerable degree of success in a new project.

The account which they give is substantially as follows:—at a recent period an angel appeared to a poor ignorant man residing in or near Palmyra in Ontario County in the State of New York, directed him to open the earth at a place designated, where he would find the new revelation engraved on plates of metal. In obedience to the celestial messenger, Smith repaired to the spot, and on opening the ground discovered an oblong stone box tightly closed with cement. He opened the sacred depository and found enclosed a bundle of plates resembling gold, carefully united at one edge with three silver wires so that they opened like a book. The plates were about 7 inches long and 6 broad, and the whole pile was about 6 inches deep, each plate about the thickness of tin. They were engraved in a character unintelligible to the learned men of the United States, to many of whom it is said they have been presented. The angel afterwards appeared to the three individuals, and showed them the plates. To Smith as given to translate the character which he was enabled to do by looking through two semi-transparent stones, but as he was ignorant of the art of writing, Cowdry and the others wrote as Smith interpreted. They say that part of the plates escaped from them in a supernatural manner and are to be again revealed when the events of time shall require them.

The three individuals above named, have subscribed their names to an article in the book, in which they solemnly declare, that they saw the angel, and that he assured them that the book was a divine revelation. They say it was written by the prophets of God, during the period embracing the time for 600 years before and several hundred after the Christian era. It predicts, we understand, almost all events which have come to pass, such as the American revolution, &c.

These men are believed by their followers to be prophets, and they say that the world is soon to come to an end—within 15 years at longest.

By the world coming to an end, they only mean, that the incorrigible will be cut off by a variety of means, leaving only the true believers. They have now gone west, for a country they know not where, west of the Mississippi, where they say is a Holy Spot, and there they are to establish a New Jerusalem, into which will be gathered all the natives, who they say are descendants of Hamasseh. They are led by the spirit, and will know the ground when they place their feet on it.

Immediately on their arrival here Elder Rigdon embraced the new doctrine and was baptized for the third time—once as a regular Baptist, and now as a disciple of the new revelation. He says he has hitherto, ignorantly preached heresy. His flock, we understand, have principally followed their shepherd, for the second time, and some for the third time, have gone down into the water. We are told that the number baptized into the new order, is rising of one hundred.

This is the Beauga Gazette of Painsville, O. DWM]

We copy the following from the Milan (Burton County) Free Press, promising at the same time, if the statements therein contained should prove erroneous, to publish it freely. We know the sensitiveness of a great number of individuals in this section, on every thing that may be said touching the new Bible and its propagators, many of whom view it as a sin against the Holy Ghost to say aught against Joseph Smith or his apostles.

MR. JENKINS,

By publishing the following, you will I presume serve the cause of morality and religion.

BEWARE OF IMPOSTORS.

Four men are travelling westward, who say they are commanded by their Heavenly Father, to go and collect the scattered tribes of Israel, which they say a new Gospel or prophecy informs them are the different tribes of Indians.

This new Gospel they say was found in Ontario co. N. Y., and was discovered by an Angel of light, appearing in a dream to a man by the name of Smith, who, as directed, went to a certain place and dug from the earth a stone box, containing plates of gold, on which this gospel was engraved in characters unknown. The said Smith though a man so illiterate that he cannot write, was, by divine inspiration, enabled to give the true interpretation, and the man who wrote from the mouth of Smith, is one of the four mentioned above.

One of the four, by the name of Parley P. Pratt has been a resident of the township of Russia, Lorain co. Ohio, for three or four years last past, until August last, when he was authorized to preach by the sect called Rigdonites, in this vicinity. The next day after receiving this Aidership, he ran away from a constable, and numerous creditors, and made his way to Canaan, Columbia county, N. Y. Not being able to gain any proselytes (one young brother of his excepted), he lays his course up the Erie canal as far as Palmyra, where he finds this new Bible, and the men that are with him. It was rumored that said Pratt was expected through this place, and an officer was kept ready to arrest him for debt. He was accordingly arrested, tried, and judgment rendered against him, and at the same time an execution served on him for cost, on suit tried before he fled to the east. Said Pratt in July last, sold property belonging to one of his neighbors to the amount of several dollars. This neighbor hearing he was in this place, came to see him while he was under the officer's care, and requested a settlement. He Pratt, refused to do anything about it, "unless his Heavenly Father directed him," (these were his words.) After waiting a suitable time, he was told if he did not settle the business, he would be taken with a State warrant. He still refused, and a warrant was issued; but before it could be given to the officer, he had, by falsifying his word, escaped from the Constable and fled to the woods, and is now at large, to deceive and lead silly women & more silly men astray.

The writer of this has some conversation with Pratt, respecting his belief. He said distinctly, that he had seen visible effects of the descending of the Holy Ghost, upon persons whom he had baptized. I enquired in what he had seen these effects, he replied, "in the same way we read of in the Gospel." He said he knew, for his Heavenly Father had told him, that when they got among the scattered tribes, there would be great miracles wrought, as there was at the day of Pentecost.

This and much more equally absurd, was advanced by these deluded mortals, and can and will, if required, be attested by at least twelve substantial witnesses.

Amherst, Lorain county, Ohio, Nov. 25, 1830.

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NOTICE.--Elder CAMBELL, of Virginia, will deliver a discourse at the Methodist Chapel THIS EVENING, at early candle light.

Hornism.—A young gentleman by the name of Whitmer arrived here last week from Manchester, N. Y. the seat of wonders, with a new batch of revelations from God, as he pretended, which have just been communicated to Joseph Smith. As far as we have been able to learn their contents, they are a more particular description of the creation of the world, and a history of Adam and his family, and other sketches of the anti-deluvian world, which Moses neglected to record. But the more important part of the mission, was to inform the brethren that the boundaries of the promised land, or the New Jerusalem, had just been made known to Smith from God—the township of Kirtland, a few miles west of this; the eastern line, and the Pacific Ocean the western line; if the north and south lines have been described, we have not learned them. Orders were also brought to the brethren to sell no more land, but rather buy more. Joseph Smith and all his forces are to be on hand soon to take possession of the promised land.
BOOK OF MORMON.--This book, otherwise called the Golden Bible, has excited considerable curiosity, in some parts of the country; and we learn that preachers have appeared in the state of Ohio and elsewhere, who profess their belief that it is of divine origin. On Thursday evening last, a preacher of this character, delivered a discourse, at the Town house in this village, to an assembly of two or three hundred people. In the course of his remarks, he explicitly avowed firm belief that the Book of Mormon is a revelation from God, that he believed the golden plates on which it is said to have been inscribed in mysterious characters, had been discovered and deciphered by a very ignorant man, through the aid of divine assistance; and that he considered it as of equal authenticity with the Old and New Testaments. Whether these persons are really sincere in the profession of such belief, or whether their object is to promote the sale of the book, we will not undertake to determine.---Ontario Messenger.

MARTIN HARRIS, one of the original prophets of the Mormon faith, is announced in Ohio, as travelling westward in search of the Holy Land. Some of his ridiculous assertions are published, wherein, among other things, he says he had seen the Devil, whom he describes as being "a very black haired fellow, with four feet, and a head like a jackass!"
MORMONISH.—A young gentleman by the name of Whitmer arrived here last week from Manchester, N.Y., the seat of wonders, with a new batch of revelations from God, as he pretended, which have just been communicated to Joseph Smith. As far as we have been able to learn their contents, they are a more particular description of the creation of the world, and a history of Adam and his family, and other sketches of the anti-deluvian world, which Moses neglected to record. But the more important part of the mission, was to inform the brethren that part of the mission, was to inform the brethren that the boundaries of the promised land, or the New Jerusalem, had just been made known to Smith from God—the township of Kirtland, a few miles west of this, is the eastern line, and the Pacific Ocean the western line; if the north and south lines have been described, we have not learned them. Orders were also brought to the brethren to sell no more land, but rather buy more Joseph Smith and all his forces are to be on hand soon to take possession of the promised land.—Ainooville Telegraph.
A friend in Chagrin, Ohio, gives us the following information, which, with the additional explanations, will, we trust, be as interesting to our readers, as it was to us.—We say interesting, though it is shocking and abhorrent to every good principle and better feeling of the human heart.

"It would be highly gratifying to the friends of universal holiness and happiness, in this region of fanatics, if some ministering friend of commanding talents, could visit them. There is not an individual, to my knowledge, in the whole Lake country, who pretends to speak, in public, of the universal love of God.

I said 'region of fanatics,' for the like has not occurred since the days of the Crusaders to redeem the holy Sepulchre. Hundreds, in this vicinity, have become fanatics, complete—call themselves apostles, prophets, &c.—perform miracles—call down fire from heaven—impair the holy Ghost by the laying on of hands, and say that they shall be renovated and live a thousand years. The old women say that they shall again become young, and become fruitful and re-kenish the earth. They have all things in common, and dispense with the marriage covenant. They assume the general name of Mormons. They have a new bible which they call the Book of Mormon, Many have joined from whom we might expect better things."

J.M.H.

The above noted sect (if sect it can be called) took its rise within the last two or three years, in this state, from a man by the name of Joseph Smith, Jr., a man of subtlety and cunning, but of no learning, and as we are informed, much worse than no character. Judging from the book he has published, we are satisfied he must be a real, unprincipled, villainous impostor. A book of nearly 600 pages, entitled, "The Book of Mormon," bearing Smith's name as author and proprietor, has been published during the past year. It claims to be a translation of "An account written by the hand of Mormon, upon plates taken from the plates of Nephi." The author says in his preface to the reader, "I would also inform you that the plates of which hath been spoken, were found in the township of Manchester, Ontario county, N. Y."

The miserable impostor who publishes this book, pretends that the plates were plates of gold containing the record written by "Mormon"—that having "by the gift and power of God," translated a part of the ancient record contained on the golden plates, some person or persons stole from him what he had translated; he was commanded by God not to translate that over again, but to translate other parts of the record on the plates; which thing he did, and had thus failed Satan's attempt to overthrow this revelation, &c. This volume is divided into the 1st and 2d Book of Nephi, the Books of Jacob, Mos, Jared, Omni, Mosiah, Alma, Helaman, Nephi, Mormon, Ether and Moroni. At the close, there is what is called, "The testimony of three witnesses," stating that they saw the plates of gold from which this Smith translated his book, and know that he did it by the gift and power of God, that it is "a record of the people of Nephi, and also of the Lamanites, his brethren, and also of the people of Jared, which came from the tower of which hath been spoken." —That "an angel of God came down from heaven, and he brought and laid before our eyes, that we behold and saw the plates, &c., signed by Oliver Cowdery, David Whitmer, and Martin Harris. Then follows another page of about the same import, entitled, "And also the testimony of eight witnesses," and signed by four Whitmers, one Page, and three Smiths. The whole book is filled with blasphemous nonsense, silly stories, pretended prophecies, history, &c. of people and events immediately succeeding the flood, and during the reign of the kings of Israel and Judah, and extending to the times and events connected with the Messiah's reign; interlarded with unnumbered profanations of the names of the Deity and Jesus Christ. It is a most blundering attempt to imitate the ancient English and Bible phraseology. Much of the language is borrowed from the Bible and inserted in the book, after murdering the English of it; and the Almighty, by the sentences ascribed to him, is made out a most miserable grammarian; insomuch that some have sarcastically remarked that,
"if the Deity ever indited the language here ascribed to him, it must have been in his younger days, before he had become much acquainted with the proper analogy of language!"

On the whole, it is one of the most abominable pieces of imposition and blasphemy, that has of late been attempted to be palmed upon community, in the name of a new revelation. And one would suppose that in this enlightened age, none could be found ignorant and stupid enough to be cheated by the imposture. There is, however, one remarkable fact which should be stated in connection with this subject. It is this: That notwithstanding mankind will be rational on all other subjects but that of religion, there is scarcely any imposture of this character, however absurd or monstrous it may be, that has ever been introduced into the world, but what has had its supporters and made its proselytes. And we have very little doubt that were a person now to appear on the stage and assert that he had been an inhabitant of the moon for five hundred years, and had finally fallen on this earth to make a new revelation to men, he would find followers and make proselytes, who would be fools enough to believe and profess faith in his new theory. So prone are mankind to the marvelous in religion, when backed, as in this case, by the threats of endless misery!

S.

(probably Delphus Skinner, the Editor. DLH)

(Also in this issue, p. 46, is a letter from "West Bendon" remarking among other things:

"We have wonderful times in this vicinity with these mushroom revivals. Finneyism prevails in some places to the exclusion of most other business. Great numbers of poor souls have set themselves to work to build a road to heaven, (or rather to contrive a plan to escape hell, which seems to be the main object.) The Methodists are determined not to be outdone in thraldom and fanaticism, and they are holding open a recruiting rendezvous at their churches, almost every night in the week, until very late hours, to fill rank and file during the crusade.

"I would to God, there could be more of our ministers—do all you can to start more—the country is in want—it is all the cause lacks—but by all means make them capable before they start," C.D.).
COMMUNICATIONS.

MORMONISH.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed and done among the Mormonites, it seems good to me also (having had knowledge of many things from the beginning) to testify to my brethren of mankind, that they may know something certainly [sic] concerning these wonderful people.

About the last of October, 1830, four men, claiming to be divinely inspired, came from Manchester and Palmyra, Ontario county, N. Y., bringing a pretended revelation, entitled the "Book of Mormon." They came to the brethren of the reformation in Mentor, saluted them as brethren, and professed to rejoice at finding among a people walking according to the scriptures of truth, and acknowledging no other guide. They professed to have no commands for them, nevertheless, they called upon them to receive their mission and book as from heaven, which they said chiefly concerned the western Indians, as being an account of their origin, and a prophecy of their final conversion to Christianity, and made them a white and delightsome people, and be reinstated in the possession of their lands of which they had been deposed by the whites.—When called upon for testimony, they appealed (like Mahomet) to the internal evidences of their book. The book was read and pronounced a silly fabrication. When further pressed upon the subject, they required the brethren to humble themselves before God, and pray for a sign from heaven.

They took up their abode with the pastor of the congregation, (Sidney Rigdon,) who read their book and partly condemned it—but, two days afterwards, was heard to confess his conviction of its truth. Immediately the subtility and duplicity of these men were manifest—as soon as they saw a number disposed to give heed to them, then it was they betook themselves of making a party—then it was they declared that their book contained a new covenant, whether it was distinct from that mentioned in Heb. VIII. 10-13, they would equivocate, and would say, (to use their own words) "On the large scale, the covenant is the same, but in some things it is different." Immediately they made a party—seventeen persons were immersed by them in one night. At this Mr. Rigdon seemed much displeased, and when they came next day to his house, he withstood them to the face—showed them that what they had done was entirely without precedent in the holy scriptures—for they had immersed those persons that they might work miracles as well as come under the said covenant—showed them that the apostles baptized for the remission of sins—but miraculous gifts were conferred by the imposition of hands. But when pressed upon the point, they justified themselves by saying, it was on their part merely a compliance with the solicitations of those persons. Mr. Rigdon again called upon them for proof of the truth of their book and mission; they then related the manner in which they obtained faith, which was by praying for a sign, and an angel was shown unto them. Here Mr. Rigdon showed them from the scriptures the possibility of their being deceived: "For Satan himself is transformed into an angel of light"—but said Cowdery, "Do you think if I should go to my Heavenly Father with all sincerity, and pray to him in the name of Jesus Christ, that he would not show me an angel—that he would suffer Satan to deceive me?" Mr. Rigdon replied, "If the heavenly Father has ever promised to show you an angel, to confirm any thing, he would not suffer you to be deceived, for, says the apostle John, 'this is the confidence we have with him, if we ask things according to his will, he hearkens to us.'" But," he continued, "if you should ask the heavenly Father to show you an angel when he has never promised you such a thing, if the Devil never had an opportunity of deceiving you before, you give him one now."

However, about two days after, Mr. R. was persuaded to tempt God by asking this sign, which he knew to be contrary to his revealed will; he received a sign, and was convinced that Mormonism was true and divine. Wherefore, to make use of his own reasoning, we presume the Devil appeared to him in the form of an angel of light. The Monday following he was baptized. On the morning of the preceding day he had an appointment to preach in the Methodist chapel at Kirtland. He arose to address the congregation apparently much affected and deeply impressed. He seemed exceedingly humble, confessed the sins of his former life, his great pride,
ambition, vainglory, &c. &c. After he was baptized, he professed to be exceedingly joyful, and said he would not be where he was three days ago for the universe.

When reminded of the scriptural objection which he had made against praying for that which was not promised, he imputed his reasoning to pride, carnality, and the influence of the evil one. In short, the whole man seemed changed, so much so that Mrs. Rigdon said that Mr. Rigdon's appearance was enough to convince any one of the truth of their religion. Mr. R. and, indeed, the whole of that sect, seem rather disposed to boast of their humility and piety. Mrs. R. was formerly very irascible, but now thinks he cannot be ruffled, he was formerly haughty, but now affects great humility. The males among them wear a peculiar kind of hat, by which they distinguish themselves, and exhibit their humility; but while they are calling upon people, as it were, to come and see their humility, we cannot but call to mind an ancient anecdote: when Diogenes the Cynic, saw Plato with a richly embroidered cloak, he called it from his shoulders, and cast it under his feet, saying "I trample upon the pride of Plato." — "Yes," said Plato, "but with a greater pride."

About three weeks after Mr. R. was baptized, James by Oliver Cowdery, he went to the state of New York, to see Joseph Smith, Jr., while Cowdery, with his three companions, proceeded on to the western Indians. Before they left us, however, they threw off their mask, and showed their true colors. They declared Joseph Smith to be the prophet predicted by Moses, Deut. xviii. 15, and applied to him Cowdery prophetic declarations which are directly and particularly applied to John the Baptist, the forerunner of the Messiah. Then the apostle Peter and deacon Stephen were brought to confront them upon their application of Deut. xviii. 15, they would express wonder, saying, "do you think Christ was like Moses?"

Immediately after Mr. R. and the four pretended prophets left Kirtland, a scene of the wildest enthusiasm was exhibited, chiefly, however, among the young people: they would fall, as without strength, roll upon the floor, and, so mad were they that even the females were seen in a cold winter day, lying under the bare canopy of heaven, with no couch or pillow but the fleecy snow, At other times they exhibited all the apish actions imaginable, making graces both horrid and ridiculous, creeping upon their hands and feet, &c. Sometimes, in these exercises, the young men would rise and lay before the people, going through all the Indian manoeuvres of knocking down, scalping, ripping open, and taking out the bowels. At other times, they would start and run several furlongs, then get upon stumps and preach to imagined congregations, baptize ghosts, &c. At other times they are taken with a fit of jabbering that which they neither understand themselves nor any body else, and this they call speaking foreign languages by divine inspiration. Again the young men are seen running over the hills in pursuit, they say, of balls of fire which they see flying through the air.

They say much about working miracles, and pretend to have that power. Cowdery and his fellows essayed to work several while they tarried in Kirtland, one in particular, the circumstances of which I had from the Mormonites themselves. It was a young female who had been confined to her bed for two years—they prayed over her, laying on hands, and commanded her in the name of Jesus Christ to rise up and walk; however, no effect appeared until the next day, when she was persuaded to leave her couch and attempt to walk. She arose, walked three or four steps, (which they told as a miracle) she then almost fainted, and was assisted back to her bed from which she's not since arisen. But as all their miracles promised to prove a mere sham, to speak vulgarly, the Mormonites have endeavored to save the credit of their prophets, by declaring that they never pronounced these people whole but only prayed for them—but when confronted by one of the disciples in Kirtland upon the instances just mentioned, as it was so public they could not deny it, one of them said that he did not know but Cowdery did command her to arise, but that he did it in a laughing, jesting way!!! Another of the Mormonites said Cowdery did not command her to arise, but merely asked her why she did not arise. Another instance of a man in Painesville, who was in the last stage of consumption, was attempted to be healed by Cowdery. A few days afterwards Mr. Rigdon was heard to say "that he would get well, if there was a God in heaven!" he has since deceased. But these prophets had the policy to cover their retreat in these things, by saying
that they would not recover immediately; the Lord would take his own time; and one of these people a few days ago, when put to the worst upon the subject, said that he did not think Cowley would have attempted to do any miracles, had he have known how things would turn out.

Feb. 1.—Mr. Rigdon just returned from the state of New York. His irascible temper only left him for a little season. Two friends went from Mentor to see him—required of him a reason for his present hope, and for his belief in the Book of Mormon; he declined, saying he was weary, having just come off his journey; but lost much sleep, and the like. After a number of words had passed, by way of solicitation on one side, and refusal on the other, one of the friends from Mentor said he thought there was no more evidence to confirm the Book of Mormon than the Koran of Mahomet. At this, Mr. Rigdon seemed very angry—rose up and said, "Sir, you have insulted me in my own house—I command silence—If people that come to see us cannot treat us with civility, they may walk out of the door as soon as they please." The person then made some apology. Mr. R. said he had borne everything; he had been insulted and trampled upon by old and young; and he would bear it no longer. The other of the friends from Mentor expressed his astonishment, that a man who had just been exhorting others in so meek and humble a manner, as Mr. R. had been doing, a few minutes before, should manifest such a spirit. Mr. R. denied that he was angry. The two friends bade him good night, and departed. Two days after, I accompanied several friends to Mr. R.'s residence, we found him in conversation with a Methodist presiding elder—that being soon broken off, one of my friends modestly approached Mr. R. and solicited him to give some reason for his present faith. Mr. R. with a great show of good nature, commenced a long detail of his researches after the character of Joseph Smith; he declared that even his enemies had nothing to say against his character; he had brought a transcript from the docket of two magistrates, where Smith had been tried as a disturber of the peace, which testified that he was honorably acquitted. But this was no evidence to us that the Book of Mormon was divine. He then spoke of the supernatural gifts with which he said Smith was endowed; he said he could translate the scriptures from any language in which they were now extant, and could lay his finger on every interpolation in the sacred writings; adding, that he had proved him on all these things. But my friend knowing that Mr. Rigdon had no knowledge of any language but his own vernacular tongue, asked him how he knew those things, to which Mr. R. made no direct reply.

Mr. Smith arrived at Kirtland the next day; and being examined concerning his supernatural gifts by a scholar, who was capable of testing his knowledge, he confessed he knew nothing of any language, save the king's English.

Mr. R. asserted that our revelation came to us upon human testimony—this we denied, and gave him reasons which he himself formerly urged against dissent. He then said the old revelation was confirmed by miracles, but the Book of Mormon would never be. It was not designed to be thus confirmed. (And Mahomet said, nearly twelve centuries ago, "Moses and Jesus were empowered to work miracles, yet the people did not receive them; whereas God had sent him without that attestation, to be the last and greatest prophet." But in this Mr. R. contradicts his book, for that declares it is thus to be established.

He then asked Mr. R. what object we could have in receiving the Book of Mormon—whether it enjoined a single virtue that the Bible did not, or whether it mentioned and prohibited a single additional vice, or whether it exhibited a new attribute of Deity? He said it did not. "The Book of Mormon," said he, "is just calculated to form and govern the millenial church; the old revelation was never calculated for that, nor could it accomplish that object; and without receiving the Book of Mormon, there is no salvation for any one into whose hands it shall come." He said faith in the Book of Mormon was only to be obtained by asking the Lord concerning it. To this scriptural objections were made. He then said if we had not familiarity enough with our Creator to ask of him a sign, we were no Christians; and, that if God would not condescend to his creatures, in this way, he was no better than Juggernaut!!

Now, courteous reader, I have given a single statement of facts for the purpose that you might not be deceived by the pretensions of these false prophets. They proclaim the ancient gospel, putting their own appendages to it. When they think it will best suit their purpose, they say nothing about the Book of Mormon, and at other times make it their chief topic.—Mr. R. said to me, since he became a Mormon that it was no part of his religion to defend the Book of Mormon, he merely wished
the people to give heed to the old revelation, to humble themselves, and enter into the privileges which it confirmed upon its believing subjects. Again, there is no salvation without receiving the Book of Mormon! Mr. R. now blames Cowdery for attempting to work miracles, and says it was not intended to be confirmed in that way. How then are we to obtain faith? Does the book offer any internal evidence of its divinity? If it does, it has not been discovered. It contains nothing but what might have been, and evidently was, borrowed from the sacred writings and from the history of the world. Was it so with the revelation that was from the beginning? Far otherwise. A celebrated English writer, (Soam Jenyns) has proved to a demonstration that the Christian religion is demonstrably divine, irrespective of any miracle that was ever wrought, from these premises, viz: that there were no writings or systems, then in the world, from which it could have been borrowed. Again, respecting Smith and his followers, do they give any proof of their honesty? They can give none but their own assertion; they have no sacrifice to make—no loss of fortune or reputation to sustain—they are in a land of liberty. Very different were the circumstances of those who first proclaimed the "faith once delivered to the saints!"—They had to forsake their relatives, leave their possessions, and forfeit their reputation. Sojourning and torture, imprisonment and death, were often staring them in the face, and always in the perspective. Thirteen apostles, all, save one, sealed their testimony with their blood. So, whether their religion was true or false, they proved their honesty. But Mormonism is to be proved from beginning to end by assertion, and this we have in whole numbers, without fractions. But we know that they cannot more roundly and positively assert than hundreds of imposters who have gone before them. But we know who has said, "evil men and seducers will wax worse and worse, deceiving and being deceived," for which cause we are admonished to "continue in the things which we have learned, and been assured of, knowing from whom we have received them." The Pharisees said to the blind man, who had been healed by Jesus Messiah, "we know that God spoke unto Moses, but as for this fellow we know not whence he is."

So we say; we know that "God has spake unto us in these last days by his Son," but as for Joseph Smith we know not whence he is. But we know the scripture has said, "cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord; for he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land not inhabited." But the contrast is, "blessed is the man who trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the waters, that putteth out her root by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit."

Now let me conclude with the conclusion of that revelation which begins with the beginning of time and ends with the end of time: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—"And all the people shall say amen."

E. S. G.

Mr. Editor—I herewith send you an extract from Martindale's Dictionary of the Bible, giving an account of a sect, which arose up in France. It will be acknowledged, after reading this sketch that Mormonism is of a more ancient date than people have imagined it, so exactly does it agree in predictions, conduct, and ideas of spiritual things. The old maxim, therefore, that "there's nothing new under the sun," still holds good.

FRENCH PROPHETS.

"They first appeared in Dauphiny and Vivarais. In the year 1688, five or six hundred Protestants of both sexes gave themselves out to be prophets, and inspired by the Holy Ghost. They soon became so numerous, that there were many thousands of them inspired. They were people of all ages and sexes without distinction, though the greatest part of them were boys and girls from six or seven to twenty-five years of age. They had strange fits, which came upon them, with tremblings and faintings, a s
in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands, they fell on their backs, shut their eyes, and heaved with their breasts. They remained a while in trances, and coming out of them with twitching (sic), uttered all that came into their mouths. They said, they saw the heavens open, the angels, paradise, and hell.—Those who were just on the point of receiving the spirit of prophecy dropped down not only in their assemblies, crying out mercy, but in fields, and in their own houses. The least of their assemblies made up four or five hundred, and some of them amounted even to as many thousands of persons. When the prophets had for a while been under agitations of body they began to prophecy, the burden of their prophecies was, Amen your lives; repent ye, the end of all things draws nigh! The hills resounded with their loud ories for mercy, and imprecations against the priests, the church, the pope, and against the antichristian dominion, with predictions of the approaching fall of popery. All they said at these times was heard with reverence and awe.

In the year 1758, three or four of these prophets came over into England, and brought their prophetic spirit along with them, which discovered itself in the same ways and manners, by ostacacies and agitations, and inspirations under them, as it had been done in France; and they propagated the like spirit to others, so that, before the year was out, there were two or three hundred of those prophets in and about London, of both sexes, of all ages, men, women and children; and they had delivered under inspiration four or five hundred prophetic warnings.

The great things they pretended by their spirit was, to give warning of the near approach of the kingdom of God, the happy state of the church, and the millennial state. Their message, (and they were to proclaim it as heretics to the Jews, and to every nation under heaven, beginning with England,) was, that the grand jubilee, acceptable year of the Lord, the accomplishment of those numerous Scriptures concerning the new heavens and the new earth, the kingdom of Messiah, the marriage of the Lamb, the first resurrection, or the new Jerusalem descending from above, were even now at the door; that this great operation was to be wrought on the part of man by spiritual arms only proceeding from the mouths of those who should, by inspiration, or the mighty gift of the spirit, be sent forth in great numbers to labour in the vineyard, so that his mission of his servants should be accomplished by sinners (sic) and wonders from heaven, by a deluge of judgment on the wicked universally throughout the world, as famine, pestilence (sic), earthquakes, so that the exterminating (sic) angel shall root out the tares, and there shall remain on earth only good corn; and then the works of men being thrown down, there shall be but one Lord, one faith, one heart, and one voice among mankind. They declared that all the great things they spake would be manifest over the whole earth within the term of three years.

These prophets also pretended to the gift of languages, of discerning the secrets of the heart, the gift of ministration of the spirit to others, by the laying on of hands, and the gift of healing. To prove that they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction they experienced, the spirit of prayer which was poured forth upon them, and the answer of their prayers. Such were those wild enthusiasts, and where are they now?

To the Editor of the Telegraph.

THE MORMON CHALLENGE.

The following letter was elicited by a public challenge, given by SIDNEY RIGDON on the 30th ulto., in a public meeting held in Kirtland, at which persons from different States were present, in which he defied the world to refute the divine pretensions of the Book of Mormon. The said letter was respectfully presented on the 8th inst. by HEWITT GOODALL, accompanied by Isaiah Moore, Esq., both respectable citizens of Kirtland, who inform me, that when he had read about half a dozen lines, till he came to the epithet "informal," which he found applied to his beloved book, he committed it to the flames, as besbaldor, the pious, meek and lowly King of Judah did Jeremiah's roll—(Jer. 36, 23) Had Mr. R.'s boasted humility, meekness and patience not been so quickly exhausted, he would have been duly informed, that the writer meant neither to insult him, nor yet to depreciate his beloved author, more than Christ did the cautious Jews, when he said to them, "ye are from beneath."
(Jno. 8, 23.) not meaning that they were from hell, as he after explains himself in the following words, "ye are of this world." Had Mr. R. exercised as much patience as did those proud infidel Jews, he would have learned from my explanation in the very next sentence that I applied the word infidel to the Book of Mormon, in a just and appropriate sense, according to the claims of the book itself, as being dug up out of the bowels of the earth, or from beneath the bottom of a hill; and, therefore, justly styled infidel, taken in its primary literal sense; as I have explained and applied it in my letter. This, however, Mr. R. knows to be the easiest way to get rid of the matter, having no intention to verify his challenge, as he declared to the above named persons before my letter was presented. It also afforded him an opportunity of gratifying his pride of resentment by a consequent high-blooded act of indignant retaliation, the most severe that was in his power to inflict; and which, in the mean time, I accept as a just expression of that spirit, which the Book of Mormon is calculated to inspire, and which has been as abundantly expressed in its murderous, sating inspirations.

Without further preface or apology, the letter and the answer are hereby submitted to the public, whose right it is to form their own judgments of the merits of the cause at issue, and although the various topics of argument stated below, and designed to have been urged in the refutation of Mormonism, have not been argued, illustrated, and applied for that purpose, through Mr. R.'s failure to make good his empty, boastful challenge, which it appears he has no intention of hazarding for he fears the light, and therefore cautiously avoids investigation—they, never heless, stand as the pillars of Hercules, the insuperable barriers to the feigned pretentions of Mormonism, for the defence of all who do not wilfully and blindly submit to become the dupe of a shameless combination of unprincipled religious swindlers—whose unhallowed design is to rob the simple both of their salvation and their property.

THOMAS CAMBELL.

[There follows, two and one-third columns in length, Campbell's letter to Rigdon dated Mentor, Feb. 4, 1831. For the text of this, see Howe's Mormonism Unveiled, p. 116-123.]

(The stories preceding occupy columns 4-5 of p. 1, and columns 1-3 of p. 2 of this issue of the Telegraph. The following is also published, in the editorial column on p. 3.)

Mormonism.—Our readers will find in this paper several communications, touching a most seer which has recently sprung up in this vicinity.—In this, perhaps, we have departed from our usual rule, relating to religious controversies. But when any subject becomes a matter of general enquiry and conversation through the entire community, with but few exceptions, that community will call upon the press to speak,—and a free press will speak. We therefore declare our columns open, and free to the investigation of the divine pretensions of the "Book of Mormon," and its "author and proprietor," Joseph Smith, Junior, who has just planted himself in this county, as a prophet of the Most High God, and one to whom, he says, the Lord reveals his will daily. The believers in his divine mission now number several hundred, and are still increasing.

Many people are running to see and hear from the distance of fifty and an hundred miles, so rapidly does any thing spread which partakes so much of the marvelous. We say, therefore, let the thing be investigated; and, if found to be a base counterfeiting, like freemasonry, let it be nailed to the counter, and ranked among the thousand impositions which have arisen in the world, under the authority of a dream or a vision, to deceive mankind.

Our columns shall be open to either party, for communications which may be thought to throw any light upon the subject, provided they shall not occupy more space than we can reasonably spare. We would also observe, that it is our earnest desire, that whatever may be communicated, assuming to be facts, shall also be truths, i.e., susceptible of proof. Under this restriction, our correspondent,
"M. S. C." (whose real name can be had by any one entitled to call for it) has pledged himself to establish every material fact stated, before any competent tribunal.

Perhaps some of our readers may be curious to know who is the writer of the letter addressed to Mr. Rigdon. Well then, we suppose that everybody has heard of Alexander Campbell, who took the giant of infidelity, (Robert Owen) by the horns at Cincinnati, some two years since—he is the son of Thomas Campbell.
Mr. Howe--Sir: Be so kind as to say to the public, through the medium of your paper, that the Saviour of the world has said;—"Blessed [sic] are ye when men shall revile you, and persecute you and speak all manner of evil against you falsely for my sake: Rejoice and be exceedingly glad, for great is your reward in Heaven, for so persecuted they the prophets who were before you."

So says the God whom we worship, and so we act, even so, amen.

For the Saints of the Most High God in Kirtland.

[The above was handed to us by one who has enlisted under the banner of Smith, the pretended prophet; but whether it bears the sanction and approbation of all concerned, we are not able to say. We take it, however, to be a general reply to matters and things in our last. The passage quoted by the writer, we believe has always been considered a sufficient shield to cover all the fanaticism and false pretensions, if they should be opposed, or even should the truth be spoken of them, which have sprung up since the Christian era. The Mahometan, the Pope, the French Prophets, the Swedenborgians, the followers of Ann Lee, Joanna Southcott, Jesima, and the fellow in Leatherwood, (who about two years since proclaimed himself to be Christ, and ordered his disciples to build him a throne to sit upon and judge the world) have all quoted the same passage to prove that divinity. And why not the followers of Jo. Smith? We hope they will point out any thing that has been spoken "falsely," before deriving too much consolation from the words of the Saviour.

[Also in this issue the Telegraph reprints from the Palmyra, N. Y., Reflector, the article, "Gold Bible," respecting Joanna Southcott and the early years of Joseph Smith.]
The new church at Kirtland, Ohio, under the auspices of the "Book of Mormon," is said to contain 400 members.
Mr. Howe,—We hear much these days about the Mormonites, the Mormon Bible, the book of Mormon, and people are very desirous to know what Mormon signifies. In answering their inquiries, I would refer them to Bailey's Dictionary, where they will find that the word Mormon comes from the Greek word mormon, and by that author is said to signify, "bugbear, hobgoblin, raw head and bloody bones."

The above has been furnished us by a correspondent in the country, for which he is entitled to some credit for the discovery. Bailey's Dictionary is an English work of quite ancient date, and but a very few copies are now extant, and those printed in London, some fifty or sixty years ago. We have, however, seen a copy, and find the above definition correctly stated, as given by that author. It seems, therefore, that the writer of the new Bible, intentionally or otherwise, gave the book not only an appropriate but a classical name. This was no doubt done for the purpose of carrying out his experiment on human credulity to the greatest extent—even to give the book a name, in addition to its contents, which would carry on the very face of it the nature of its true character—a fiction of hobgoblins and bugbears.

We have received a pamphlet of 12 pages, containing a review of the "Book of Mormon," from the able pen of Alexander Campbell, of V. It unequivocally and triumphantly sets the question of the divine authenticity of the "Book" forever at rest, to every rational mind. We shall endeavor to lay it before our readers in two or three subsequent numbers.

[Note: Under the head, "Mormonism. The Book of Mormon reviewed, and its Divine pretensions exposed.—by A. CALDWELL," with the sub-head, "Delusions," the Telegraph in its next two issues reprints Campbell's pamphlet, giving to it p. 1, cols. 2-6, and p. 2, cols. 1, of the number for March 8, and the same columns of the same pages on March 15, the sub-head for the latter being "Intermediate Evidences."

[Also in its issue for March 8 the Telegraph prints the following:]

Jesuism.

From the Palmyra (N.Y.) Reflector—Printed about two miles from Smith's Bible quarry. [Then follows the remarks, "It is well known that Jo Smith never pretended to have any communion with angels..." ending, "fatigued and disappointed."]
Mormonites in Ohio.--The believers in the book of Mormon amount to about 400 in Geauga and Cuyahoga counties, Ohio. They have all things common, and they affirm that miracles are performed among them, and revelations made to them by the Deity.

[An exchange item.]

The Mormonites.--We learn from the Painesville Gazette, that this infatuated people are again in motion. In their own cant phrase, "they are going to inherit the promise of God to Abraham and his seed." Their destination is some indefinite spot on the Missouri river, they say about fifteen hundred miles distant. About eighty of them have recently been ordained, and some of them have gone; others are about going, two and two, part by the western rivers and part by land, to their distant retreat, faraway from the cheering voice of civilized man.
David S. Burnet, *The Evangelical Inquirer* (June 1830 - May 1831), Dayton, O.

In March 1831 Burnet published the contents of a letter he had received from the Postmaster in Palmyra. According to my information, but not checked officially, Marlin W. Wilcox was appointed postmaster Aug. 6, 1829 and Pomeroy Tucker Feb. 13, 1839. This would make the letter to be from Wilcox. The letter provides an independent witness to Smith's money digging prior to the testimonies collected by Hurlbut. The complete file is in the Beinecke Library at Yale.

For a long time in the vicinity of Palmyra, there had existed an impression, especially among certain loose classes of Society, that treasures of great amount were concealed near the surface of the earth, probably by the Indians, whom they were taught to consider the descendants of the ten lost Israelitish tribes, by the celebrated Jew who a few years since promised to gather Abraham's sons on Grand Island, thus to be made a Paradise. The ignorance and superstition of these fanatics soon conjured up a ghost, who they said was often seen and to whom was committed the care of the precious deposit. This tradition made money diggers of many who had neither intelligence nor industry sufficient to obtain a more reputable livelihood. But they did not succeed and as the money was not dug up, something must be dug up to make money. The plan was laid, doubtless by some persons behind the curtain, who selected suitable tools.

One Joseph Smith, a perfect ignoramus, is to be a great prophet of the Lord, the fabled ghost the angel of his presence, a few of the accomplices the apostles or witnesses of the imposition, and, to fill up the measure of their wickedness and absurdity of their proceedings, the hidden golden treasure, is to be a golden bible and a new revelation. The golden bible consists of metallic plates six or seven inches square of the thickness of tin and resembling gold, the surface of which was covered with hieroglyphic characters, unintelligible to Smith, the finder, who could/not read English. However the angel (Ghost!) that discovered the plates to him, likewise informed him that he would be inspired to translate the inscriptions without looking at the plates, while an amanuensis would record his infallible reading; all of which was accordingly done.
The entire issue of March 7, 1831, pp. 217-240, is devoted to the Mormons. There are three and a half pages of introductory matter, transcribed below, then on pp. 220-229 an article on Mormonism by one "M.S.C." reprinted from The Telegraph. On pp. 229-237 is reprinted from the Telegraph Thomas Campbell's challenge to Rigdon. On pp. 237-240 is reprinted, evidently from the Telegraph, an article on "French Prophets," taken from Martindale's Dictionary of the Bible, to show that there is nothing new under the sun.

SOMETHING NEW.—THE GOLDEN BIBLE.

The mind of man is ever active. It is in good or in the pursuit of evil, or in the attainment of objects combining both, with all the possible degrees of energy and intelligence it moves, or ceases only momentarily and resuscitates to exert an accelerated and more effective influence. The multiplied departments of human knowledge, or speculation afford the channels for the flooding mental operations. Truth and intelligence furnish ample direction and employ for all the ingenuity and labor of man; and the world is beginning to awake to the merits of the observation, as the history of fact and experiment loudly testify. But in the absence of intelligence, ingenuity is put to the torture for the discovery of other materials and the basest passions are enlisted in the furthers of projects, the boldest daring and the artful perseverance of which, both are marvellous, but which the more so, is problematical. Of such a cast is the imposition designated by the head of this piece. Who would have thought of meeting advocates of a fresh revelation in the nineteenth century? Judaism contemplated such an event, as a clause in its constitution and the significance and scope of its observations and prophecies indicate with a distinctness unequivocal, but Christianity never did. Its constitution is perpetual and it is, in its own individuality, the consummation of Divine revelations to mortals. The unobscured and unrestrained vision and glory of man immortalized, succeed the winding up of the administration of the great Philanthropist upon the throne of God and the jurisdiction of his revealing word. Notwithstanding all [p. 217] this, some hundreds of the rabble and a few intelligent citizens of the western part of New York and the western part of Ohio, have, with the wildest enthusiasm, embraced a feigned revelation purporting to be literally new. From the advocates of this new religion called Mormonism, from a letter received from the intelligent Past Master at Palmyra, extracts from Mr. Thomas Campbell’s letters and other sources, embracing the subjoined pieces taken from the Telegraph of Rainsville, O.: from these different quarters I learn the following particulars. For a long time in the vicinity of Palmyra, there has existed an impression, especially among certain loose classes of society, that treasures of great amount were concealed near the surface of the earth, probably by the Indians, whom they were taught to consider the descendants of the ten lost Israelitish tribes, by the celebrated Jew who a few years since promised to gather Abraham's sons on Grand Island, thus to be made a Paradise. The ignorance and superstition of these fanatics soon conjured up a ghost, who they said was often seen and to whom was committed the care of the precious deposit. This tradition made money diggers of many who had neither intelligence nor industry sufficient to obtain a more reputable livelihood. But they did not succeed and as the money was not dug up, something must be dug up to make money. The plan was laid, doubtless, by some person behind the curtain, who selected suitable tools. One Joseph Smith, a perfect ignoramus, is to be a great prophet of the Lord, the fabled ghost, the angel of his presence, a few of the accomplices the apostles or witnesses of the imposition, and, to fill up the measure of their wickedness and the absurdity of their proceedings, the hidden golden treasure, is to be a golden bible and a new revelation. This golden bible consisted of metallic plates six or seven inches
square, of the thickness of tin and resembling gold, the surface of which was covered with hieroglyphic characters, unintelligible to Smith, the finder, who could [p.218] not read English. However, the angel (ghost) that discovered the plates to him, likewise informed him that he would be inspired to translate the inscriptions without looking at the plates, while an amanuensis would record his infallible reading; all which was accordingly done. But now the book must be published, the translation of the inscriptions which Smith was authorized to show to no man save a few accomplices, who subscribe a certificate of those pretended facts at the end of the volumes. Truly a wise arrangement! Among the gang none had real estate save one, who mortgaged his property to secure the printer and binder in Palmyra, but who was so unfortunate as not to be able to convert his wife to the new faith, though he flogged her roundly for that purpose several times. The book, an octavo of from 500 to 1000 pages (for when I saw it I did not notice the number) did not meet ready sale and consequently about 500 copies were sent to the Eastern part of this state, which was considered a better market. Though at home it had but little success, the subjoined pieces will show that in the Western Reserve it found better.

Here I must devote a moment to another branch of the subject. The Baptist Chronicle of Ky. and similar works, have endeavored to fasten this imposition upon the current reformation, as the doings of Munzer have been fastened upon the Baptists of his own stamp. It and other ungentlemanly insinuations may yet stamp the character of this periodical so as not to subserve the interest of the cause it advocates, or the honor of its conductors. Let all those who would identify Mr. Campbell and those associated with him with this Mormonish absurdity, know that this new project makes no approach towards the reformation in its character or object, but would indicate a parentage nearer home. Let them know that a prominent elder, (I mean an aged Christian officer) Thomas Campbell, father of the justly celebrated Alexander Campbell, has offered to meet the apostate champion of this unholy imposition and publicly discuss its merits and that the intelligent reformers concur with him; that among the Mormonish converts are found persons from among all the denominations, Presbyterians, Methodists, and that they are as liable to the charge of having originated the scheme as are the reformers; and indeed, that upon the same ground the Baptist C[ho]roniclers are not impeachable. For my own part, sometimes since, having met one of these new fangled teachers in a congregation with which neither of us was connected, I refused to occupy the pulpit if he were invited, well knowing that a reformer by so doing would give occasion to misrepresentation. I had no other particular reason for my refusal, unless it was that the man proclaimed another gospel written in another book. The following documents will finish the tale of woe.

EDITOR.

[Note: this periodical ceased publication with the issue of May 2, 1831, vol. 1, no. 12.]
Hymn—Song at the anniversary of the colonization society of Kenyon College, 1829

"To proclaim liberty to the captive."
Captives in exile groaning
Nail slave's galling chains!
Heathens in darkness roaming
O'er Africa's thirsty plains!
Christians of every nation!
Friends of the wretched slave!
O, save with adoption,
And break the captive's chain.

Praise him with songs of gladness,
Let every tear be dry,
He comes to banish sadness,
And establish equity;
He comes in peace from heaven
To burst each bond in twain,
To save the blinded heathen,
And break the captive's chain.

Full many a bark is venturing
O'er ocean's heaving breast,
Full many an exile bearing
To peace, and home, and rest;
Soon Africa's darkest nation
Thy name, O Lord, shall hear;
The rose of thy salvation
Shall bloom unfading there.

Soon rivers gently flowing
The burning land shall bless,
The rosy ever blooming
Deck the wild wilderness;
While in soft dews descending,
The spirit from above
Shall spread the answer ending,
The blissful reign of love.
O, Jesus, let this story
Throughout the world be known,
Awake the song of glory,
And break the heart of stone,
Till every soul is lighted,
Till every soul be saved,
Till every realm be hallowed
Bows down, O Lord, to thee.

Something New—The College Bible

The mind of man is ever active. Either in good or in the pursuit of evil, or in the attainment of objects combining both, with all the possible degrees of energy and intelligence it moves, or seems only momentarily and insatiably to exert an accelerated and more effective influence. The multiplied departments of human knowledge or speculation afford the channels for the floating mental operations. Truth and intelligence serve to prevent any impure and unholy pursuit, and employ for all the ingenuity and labor of man; and the world is beginning to awake to the merits of the observation, as the history of fact and experiment lucidly testify. But in the absence of intelligence, ingenuity is put to the torture for the discovery of other materials and the basest passions are enlisted in the furtherance of projects, the boldest daring and the most unseemly perseverance of which, both are marvellous, but which I have no more, is problematical. Of such a case is the impeachment designated by the head of this piece. Who would have thought of meeting advocates of a fresh revelation in the nineteenth century? Judging contemplated such an event, as a clause in its constitution and the significance and scope of its observances and ceremonies, indicate with a distinctness unequivocal, but Christianity never did. Its constitution is perpetual and it is, in its own individuality, the consummation of divine revelations to mortals. The prophet and patriarchal vision, and glory of man immortal, succeed the winding up of the administration of the great Philanthropist upon the throne of God and the jurisdiction of his revealing word. Notwithstanding all...
The last number of the Cleaveland (Ohio) Advertiser contains the following article:

"MORMONISM—or Grand Pugilistic Debate." The Finnesville Telegraph of this morning has the particulars of the acceptance of a challenge by Thomas Campbell, given by a noted mountebank by the name of Elder Rigdon, who has flourished in and about the "openings," for the last few years, and to the no small wonderment of all the old women round about that country, to test the validity of the doctrine contained in the Book of Mormon! It is something singular that this subject should have created such a stir. The Editor of the Telegraph has opened his paper to a discussion of its merits and demerits.

Rigdon was formerly a disciple of Campbell's and who it is said was sent out to make proselytes, but is probable he thought he should find it more advantageous to operate on his own capital, and therefore wrote, as it is believed the Book of Mormon, and commenced his pilgrimage in the town of Kirtland, which was represented as one of the extreme points of the Holy Land.

The good people of that country were wont to take a different notice of nuisances, by placing them astride a rail, accompanied with the music of kettle drums, tin pans, and pumpkin vines to the tune of

"Over the hills, and far away."

THE MORMONITES. The Painesville, Ohio, Telegraph, has an interesting paragraph with respect to these fanatics, believers in the Golden Bible. Their number in the vicinity of Painesville is said to be four hundred. We quote the following from an editorial article in the Telegraph:

"They have recently received an additional revelation from the prolific prophet, Smith, which is generally understood to say that Kirtland is within the precincts of the holy land; but of others is said to mean only that in this town will be a great gathering of mighty multitudes, preparatory to their westward general migration. They are therefore admonished to sell no more of their possessions, but rather purchase, lest there shall not be room for the faithful. The admonition, however, arrived too late, as they have but fifty acres left, and the land holders, refuse to sell to them.

They profess to receive sensible demonstrations of the presence of the Deity. A few days since a young man gave information to some of his brethren, that he was about to receive a message from heaven. They repaired to the spot designated, and there, as they solemnly assert, a letter descended from the skies and fell into the hands of the young man.—The purport was to strengthen his faith and inform him that he would soon be called to the ministry. They declared their solemn belief that this letter was written in heaven by the finger of God. The style of writing was the round Italian, and the letters of gold. The favored youth immediately attempted to copy the communication, but as fast as he wrote the letters of the original disappeared until it entirely vanished. It is alleged that some of them have received white stones promised in the 2d chapter of the Revelations. Such of them as have "the spirit" will declare that they see a white stone moving about the upper part of the room and will jump and spring for it, until one more fortunate than the others catches it, but he alone can see it. Others however profess to hear it roll across the floor. These two stories and others of a similar character are told by them with solemn assertions of their truth.

Among them is a man of color, a chief man, who is sometimes seized with strange vagaries and odd conceits. The other day he is said to have jumped twenty-five feet down a wash bank into a tree top without injury. He sometimes fancies he can fly.

In Chardon, one man has torn away all the partitions of the lower part of two-story dwelling-house. Here a large number live together. The food, consisting of meat and vegetables, it is said, are places on the table in a large pan, which is the whole table furniture. From this every inmate takes a piece of meat and a potato in his hand and devours them as he walks about the room. As to matters of apparel, and indeed other things, where any one wants what he has not, he takes it anywhere in the family where he can find it unoccupied. All things are common."
Fanaticism. — We noticed, some time since the progress of a new religious order in the western part of Ohio. It would seem that good materials are found in that district for such a work. The Painesville (Ohio) Gazette contains the following additional particulars:

The Golden Bible, or the Book of Mormon.

The believers in this miserable production, are known by the name of "Mormonites," and their book is commonly called "The Book of Mormon." It is asserted by them that their number in this vicinity is four hundred. In a conversation a few days since with a gentleman of Kirtland, well informed, and every way calculated to give us the truth, we are assured that their numbers in the families in that town were two hundred souls. We doubt not then, that their whole number in this country and Cuyahoga, are at least four hundred.

[From this point the article is the same as that in The Horn of the Green Mountains of March 8, though that paper credits this article to the Painesville Telegraph. It is here printed, evidently, as an exchange item insofar as the introduction is concerned.]
Antimaonc Religion.—The Mormon Bible is Anti-masonic, and it is a singular truth that every one of its followers, as far as we are able to ascertain, are anti-masons. Now, probably we are to know what is meant by "Church and State."

We understand that Smith, Rigdon & Co. are quarrying out another revelation at Kirtland.

Martin Harris, one of the original Mormon prophets, arrived in the village last Saturday on his way to the "Holy land." He publicly declared that the "Golden Bible" is the anti-masonic Bible, and that all who do not believe in it will be damned. He says he has seen Jesus Christ, and that "he is the handsomest man he ever did see." He has also seen the Devil, whom he describes to be a very sleek haired fellow, with four feet, and a head like a Jackass.
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In addition to concluding its reprint of Alexander Campbell's "Delusions," the Telegraph publishes the following:

Martin Harris, another chief of the Mormon impostors, arrived here last Saturday from the Bible quarry in New York. He immediately planted himself in the bar-room of the hotel, where he soon commenced reading and explaining the Mormon hoax, and all the dark passages from Genesis to Revelations. He told all about the gold plates, Angels, Spirits, and Jo Smith. – He had seen and handled them all, by the power of God! Curiosity soon drew around thirty of forty spectators, and all who presumed to question his blasphemous pretensions, were pronounced infidels. He was very flippant, talking fast and loud, in order that others could not interpose an opinion counter to his. Every idea that he advanced, he knew to be absolutely true, as he said, by the spirit and power of God. In fine, the bystanders had a fair specimen of the Mormon slang, in this display of one of their head men. The meeting was closed, by a request of the landlord that the prophet should remove his quarters, which he did, after declaring that all who believed the new Bible would see Christ within fifteen years, and all who did not would absolutely be destroyed and damned.
Our neighbor-in-law, Billy Perkins, says that Mormonism is the Antimasonic religion, because all who have embraced it are antimasons. This is quite a random shot, Billy. But your great eagerness to draw from any source, however filthy, a little help for the hard-earned, has probably led you into this error. You appear not to be aware that some "zealous masons" and several "republican jacks," have beset Jo Smith for "more light." And perhaps you have yet to learn that the Mormon Bible was printed and sent forth to the world, from a Masonic printing office, under a Masonic, or some other injunction, of secrecy. You may also discover a very striking resemblance between Masonry and Mormonism. Both systems pretend to have a very ancient origin, and to possess some wonderful secrets which the world cannot have without submitting to the prescribed ceremonies, and appropriating a portion of all of their property, as common stock. The secrets of Masonry are kept from the world by blasphemous oaths, under a penalty of death—the secrets of Mormonism by making the candidate believe that it will be violating the "express command of Heaven" and the penalty is the eternal displeasure of God, and all "worthy and well qualified" Mormons.

Billy seems willing to encourage and support any thing that he thinks will be calculated to divert public attention from the iniquitous character of Freemasonry. Mormonism, Billy, will fail in doing it, unless you give it a boost with your press, which it is rumored you are half inclined to do, as another Bible in a state of forwardness for the press.

We have received the following letter from Palmyra, N.Y., on the subject of Bible impostors. It is signed by ten individuals of the first respectability.

Palmyra, March 12, 1831.

The "gold Bible" question excites but little interest in this section of country, its followers being few and generally of the drags of community, and the most unlettered people that can be found anywhere, and besides there is much reason to doubt the sincerity of many of them.

The first idea of a "book," was doubtless suggested to the Smiths by one Walters, a juggling fortune-teller, who made the ignorant believe that an old book in his possession, in the Latin language, contained an account of the anti-delarians, &c., and the word was given out that the book Smith was about to find, was a history of hidden treasures.

Smith and his father belonged to a gang of money-diggers, who had followed that business for many years, Jo pretending he could see the gold and silver by the aid of what they called a "peep stone."

The book is chiefly garbled from the Old and New Testaments, the Apocrypha having contributed its share; names and phrases have been altered, and in many instances copied overhead. A quarto Bible now in this village, was borrowed and nearly worn out and defaced by their dirty handling. Some seven or eight of them spent many months in copying, Cowdery being principal scribe. Some of these people will probably go to your state, but few of them are able to live without assistance. Their numbers may be 20 in this vicinity, and but two or three of them own any property to our knowledge. Near Waterloo there is said to be about 40, three or four being men of property. Chamberlain and Burrows, two of the principal ones, it is said, have refused to sell, or obey Jo any longer. The truth of it is, Jo overdid his business at the commencement and bore too hard.

The whole gang of these deluded mortals, except a few hypocrites, are profound believers in witchcraft, ghosts, goblins, &c. From the best information we can obtain, the work has entirely stopped in this country, and some who have been the most ardent are beginning to harbour misgivings on the subject. Martin Harris, the head man here as it respects property, left here a few days ago on a sojourn to your country, having received a special command thither from Jo. Cowdery has been heard of far up the Missouri, pretending to have a great success in his mission, but as ignorant as too many of the people are, it is hardly possible that so clumsy an imposition can spread to any considerable extent. We have only to add that the facts published in the "Reflector," are true as far as has come to our knowledge.

Yours, &c.
Antimasonic Religion.—The Mormon Bible is Antimasonic, and it is a singular truth that every one of its followers, so far as we are able to ascertain, are antimasons. Now, probably, we are to know what is meant by "Church and State."

—Geauga Gazette.

The above is from the Gazette of last week. We know of but one other pretense of a like nature, equally ridiculous—and that is, that Masonry is the "Handmaid of Religion."
MATRICULUS.

We noticed, some time since, the progress of a new religious order in the western part of Ohio. It would seem that good materials are found in that district for such a work. The Kinseyville (Ohio) Gazette contains the following additional particulars:

THE GOLDEN WHEEL, OR THE BOOK OF NORMAN.

The believers in the sacred authenticity of this miserable production, are known by the name of "Normanites," and their book is commonly called "The Book of Norman." It is asserted by them that their number in this vicinity is 400. In a conversation a few days since with a gentleman from Kirtland, well informed, and every way concerned to give us the truth, we are assured that their numbers in the family in that town were 200 souls. We doubt not, that their whole number in this county and Cayuga, is at least 400.

They have recently received an additional revelation from the prolific prophet, Smith, which is generally understood to say that Kirtland is within the prophesies of the holy land; but by others is said to mean only, that in that town will be a great gathering of mighty multitudes, preparatory to their westward general migration. They are, therefore, admonished to sell no more of their possessions, but rather purchase, lest there shall not be room for the faithful. The admonition, however, arrived too late, as they have but fifty acres left, and the land holders refuse to sell to them.

They profess to receive sensible demonstrations of the Deity. A few days since, a young man gave information to some of his brethren, that he was about to receive a message from heaven. They repaired to the spot designated, and there, as they solemnly assert, a letter descended from the skies, and fell into the hands of the young man. The purport was to strengthen his faith, and inform him that he would soon be called to the ministry. They declare their solemn belief that this letter was written in heaven, by the finger of God. The style of writing was the round Italian, and the letters of gold. The favoured youth immediately attempted to copy the communication, but as fast as he wrote, the letters of the original disappeared, until it entirely vanished.

It is alleged that some of them have received white stones, promised in the 21st chapter of Revelation. Such of them as have "the spirit," will declare that they see a white stone moving about the upper part of the room, and will jump and spring for it, until one more fortunate than the others catches it, but he alone can see it. Others, however, profess to hear it roll across the floor. These two stories and others of a similar character, are told by them with solemn assurances of their truth.

Among them is a man of colour, a chief man, who is sometimes seized with strange vagaries and odd customs. The other day he is said to have jumped 25 feet down a wash bank into a tree top without injury. He sometimes appears he can fly.

In Kirtland, one man has torn away all the partitions of the lower part of a good two story dwelling house, here a large number live together. The food consisting of meat and vegetables, it is said, is placed on the table in a large pan, which is the whole table furniture. From this every inmate takes a piece of meat and a potato in his hand, and devours them as he walks about the room. As to matters of apparel, and indeed other things, when any one wants what he has not, he takes it any where in the family where he can find it unoccupied. All things are common.
The Gold Bible fever seems to be somewhat abating in this vicinity. We have never doubted that Reason would in due time resume its empire over the minds of many, although many may persever in sustaining the hoax, after they are convinced of the imposition, rather than acknowledge they were duped by so barefaced and contemptible an artifice. Some half a dozen have broken the spell which bound them to the car of their idol, and others begin to doubt. One of the impostors, who has been up the Missouri to find the promised land, has returned, after more Mormon books, what must have been his astonishment on finding that Smith and Rigdon had declared Kirtland to be the promised land, while he and others were in ardent pursuit of it near the base of the Rocky Mountains! It was a "wild goose chase."

The following is from the last number of the Reflector, published near Smith's quarry.

[There follows the extract, "There appears to be a great discrepancy....will be given to the public in due time."]
Paniticism.—Died, in Kirtland on Tuesday night last, Mr. WARREN DOTY, aged about 20 years. The deceased was one of those who had embraced the imposture of Joseph Smith, and a victim to the delusion of Mormonism. He was duly commissioned after the manner, to preach, and was one of the most active and zealous in the cause. So fully did he believe in the divinity of Smith, that he had been made to have full faith that he should live a thousand years—this he confessed to a near relative some four weeks before his decease. Five days before he expired, he was suddenly attacked with an inflammation in the bowels, which afterwards assumed a typhoid appearance. He was immediately removed to the residence of his parents, who had no faith in the Mormon remedies for the cure of diseases. No persuasion could induce the young man to have a physician called, so strong was he impressed with the supernatural powers of Smith. Several of the Mormons soon assembled around the sick man, where they continued to encourage him to persevere, and strengthen his delusion, telling him that he was getting better and would soon be well, till they saw he was about to expire, when they all fled from the house, without offering to assist in the last sad solemnities of the dead. Smith was sent for soon after he was taken sick, and proceeded towards the house of Doty, to heal him, but (as Smith said) he received a command not to go to Doty's and "cast his pearl before swine." He however visited the sick man a day or two after, and said he would get well, and protested against calling a physician. He held his hand upon the head of Doty for 10 or 15 minutes, but with what object is not known. A few hours before the young man expired, Dr. Bingham was sent for, much against the will of the worshipers of Smith, by the interference of others. The Doctor immediately pronounced his disease past remedy, and told the Mormon doctors that their superstitions had probably been the means of the young man's death, or something of like import. The young man discovered that death was near, his faith in Smith's pretensions seemed to forsake him. He said, "what a wonderful mistake I have made," and called all his friends to witness his acceptance of the Mormon faith, saying, "you are a friend to every body—I must shake hands with you—this is a lesson that I have learnt by actual experience, which you ought to profit, but with me it is too late." The Mormons will probably contradict many of these statements, as they have many positive facts to support them, but we have our information from a relative of the deceased, who was present during the last 18 hours of his life, and whose intelligence and veracity will not suffer in comparison with the whole of those deluded people who have adopted Jo Smith as their spiritual leader.

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(The following appears on p. 3 in the news columns.)

MORMONISM IN CHINA.

From the Journal of Commerce.

China. We have received a gentleman from the ship Alert, 141 days from Canton, a file of the Canton Register from the beginning of January, 1830, to the 18th October.

Canton, July 17.—A sort of revelation from the gods is now being published by writing, and by word of mouth, in every direction, disclosing that this year in the 8th, 9th, and 10th months, a great pestilence will prevail and cause the death of persons innumerable. The first intimation of the approaching judgments was made by the deified astronomer Chung-Zee-Zee, to Tung Talaoyeh, of Hoopoh province, on his way from Kaisi, when in Enangyen district. There will be an abundant harvest this year, but human beings will suffer greatly. The virtuous shall be spared, but the wicked will find it impossible to escape. Those who will not believe shall see.

The ground will be covered with dead bodies. At the third watch when the cocks crow, and dogs bark, a malignant god will go forth to slay by the pestilence. Those who hear their names called must be careful not to answer. Those who devoutly fast at the new and full moon shall escape the pestilence. And each individual who writes a copy of the revelation, and publishes it, shall escape. He who writes and publishes ten copies shall save a whole family. Great calamities will fall on him who writes a copy and conceals it. Those who cannot write, will by the revelation verbally obtain the same immunities as those who write and publish it.

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MORMONITES.

Messrs. Editors—In the sixth number of your paper I saw a notice of a sect of people called Mormonites; and thinking that a fuller history of their founder, Joseph Smith, Jr., might be interesting to community, and particularly to your correspondent in Ohio, where, perhaps, the truth concerning him may be hard to cope with, I will take the trouble to make a few remarks on the character of that infamous impostor. For several years preceding the appearance of his book, he was about the country in the guise of a glass-locker; pretending, by means of a certain stone, or glass, which he put in a hat, to be able to discover lost goods, hidden treasures, mines of gold and silver, etc. Although he constantly failed in his pretensions, still he had his dupes who put implicit confidence in all his words. In this town, a wealthy farmer, named Josiah Stowell, together with others, spent large sums of money in digging for hidden money, which this Smith pretended he could see, and told them where to dig; but they never found their treasure. At length the public, becoming wearied with the base imposture which he was paucing up upon the credulity of the ignorant, for the purpose of spending their living from their earnings, had him arrested as a disorderly person, tried and convicted, and afterwards condemned before a court of Justice. But, considering his youth, (he being then a minor,) and thinking he might reform his conduct, he was allowed to escape. This was four or five years ago. From this time he absented himself from this place, returning only privately, and holding clandestine interviews with his credulous dupes, for two or three years.

It was during this time, and probably by the help of others more skilled in the ways of iniquity than himself, that he formed the blasphemous design of forging a new revelation, which, backed by the terrors of an endless hell, and the testimony of base unprincipled men, he hoped would frighten the ignorant, and open a field of speculation for the vicious, so that he might secure to himself the scandalous honor of being the founder of a new sect, which should rival, perhaps, the Wilkinsonites, or the French Prophets of the 17th century.

During the past Summer he was frequently in this vicinity, and others of his sort, as Cowdry, whitmer, etc., holding meetings, and proselytizing a few weak and silly women, and still more silly men, whose minds are shrouded in a mist of ignorance which no ray can penetrate, and whose credulity the utmost absurdity cannot equal.

In order to check the progress of delusion, and open the eyes and understanding of those who blindly followed him, and unmask the turpitude and villainy of those who knowingly abetted him in his infamous designing, he was again arraigned before a bar of Justice, during last Summer, to answer to a charge of misdemeanor. The trial led to an investigation of his character and conduct, which clearly evinced to the unprejudiced, whence the spirit came which dictated his inspirations. During the trial it was shown that the book of Mormon was brought to light by the same magic power by which he pretended to tell fortunes, discover hidden treasures, &c. Oliver Cowdry, one of the three witnesses to the book, testified under oath, that said Smith found the plates, from which he translated his book, two transparent stones, resembling glass, set in silver bows. That by looking through these, he was able to read in English, the reformed Egyptian characters, which were engraved on the plates.

So much for the gift and power of God, by which Smith says he translated his book. Two transparent stones, undoubtedly of the same properties, and the gift of the same spirit as the one in which he looked to find his neighbor's goods. It is reported, and probably true, that he commenced his juggling by stealing and hiding property belonging to his neighbors, and when inquiry was made, he would lock in his stone (his gift and power) and tell where it was. Josiah Stowell, a Mormonite, being sworn, testified that he positively knew that said Smith never had lied to, or deceived him, and did not believe he ever tried to deceive any body else.
The following questions were then asked him, to which he made the replies annexed.

Did Smith ever tell you there was money hid in a certain place which he mentioned? Yes. Did he tell you, you could find it by digging? Yes. Did you dig? Yes. Did you find any money? No. Did he not lie to you then, and deceive you? Not the money was there, but we did not get quite to it! Ha: do you know it was there? Smith said it was! Addison Austin was next called upon, who testified, that at the very same time that Stowell was digging for money, he, Austin, was in company with said Smith alone, and asked him to tell him honestly whether he could see this money or not. Smith hesitated some time, but finally replied, "to be candid, between you and me, I cannot, any more than you or any body else; but any way to get a living." Here, then, we have his own confession, that he was a vile, dishonest impostor. As regards the testimony of Josiah Stowell, it needs no comment. He swears positively that Smith did not lie to him. So much for a Mormon witness. Paramount to this, in truth and consistency, was the testimony of Joseph Knight, another Mormonite. Newel Knight, son of the former, and also a Mormonite, testified, under oath, that he positively had a devil cast out of himself by the instrumentality of Joseph Smith, jr., and that he saw the devil after it was out, but could not tell how it looked.

Those who have joined them in this place, are, without exception, children who are frightened into the measure, or ignorant adults, whose love for the marvellous is equalled by nothing but their entire devotedness to the will of their leader; with a few who are as destitute of virtue and moral honesty, as they are of truth and consistency. As for his book, it is only the counterpart of his money-digging plan. Fearing the penalty of the law, and wishing still to amuse his followers, he fled for safety to the sanctuary of pretended religion. A. W. B.

S. Bainbridge, Chen. co., March, 1831.

(Note: The identity of this writer is clearly established in the Magazine and Advocate for 1831, which on August 16, (p.260), November 22 (pp. 372-3), and December 13 (p.393) published some communications on temperance signed A. W. Benton, and dated at South Bainbridge, N.Y.)

A MORMON COMMISSION.

Some three months since, it was boldly asserted by those under the influence of the "Gold Bible" imposition, that three young men, while in the spirit, had received commissions direct from Heaven on parchments, which they caught in their hands in the air, and had only time to copy them, before the parchment disappeared. We believe the fact is admitted, that Cowdery while here, exhibited to a chosen few a commission sealed, & signed "I am the Christ," but the one which we give below appears to have only the seal. It was found in the pocket of young Doty, who recently died among them, and would appear to be a copy of one of the three mentioned above, by its tenor and purport. At first view, we supposed that this commission was given to Doty himself, which led us to the statement in our last, that he was duly commissioned to preach, which is said not to be the fact. We take it verbatim, only punctuating so that it can be understood:

"O my servant there is a great work for you and the other two of your brethren. I send a messenger to tell you where you shall go and find a place of sanctuary that shall contain these words:—"You shall teach repentance and remission of sins to all who shall come in the sound of your voice—I command you that you do these things in sincerity and in truth, and if you do you shall be blessed. The time is shortly a coming and it is not far distant, when you shall be bound together for life—the names of your brethren are these, Burr Riggs and Hudson Fuller, and if they are not faithful I will choose another in their stead—my work must be done. My servants you shall go forth from place to place and if you are true to your trust they shall hear. Remember that I am the Lord your God—serve me above all others and I will bless you in the end, amen."

"That that you had a messenger tell you to go and get the other night, you must not show to any son or daughter of Adam. Obey this and I will stand by you in all cases—my servants obey my commandments in all cases and I will provide."

[For a representation of this seal see Howe's Mormonism Unveiled, p. 106, but as printed in the Telegraph the straight edge of the semi-circle is right from the perpendicular rather than left, as in the book, and the cross within is more orthogonally such."

"There will be something of greater importance revealed when I shall call you to go—my servants, be faithful over a few things and I will make you ruler over many—amen—amen—amen.""

To the disgrace of human nature, we are compelled to say, that there are some hundreds of civilized beings who actually believe that documents similar to the above have been written out by the finger of God, and sent down to certain persons. Many will indeed tell you that it is not a subject of belief with them, because they know it to be so, but alas! they are commanded of Heaven not to inform the world how they know it! We have other documents of a similar description on hand, from the Factory of Smith, Rigdon, & Co. which will be forthcoming. We can assure our readers that we take no pleasure in publishing any thing on this subject. But we have always deemed it as a bounden duty to expose every base imposition which may be attempted upon the credulous and unsuspecting. For this reason we have endeavored to hold up Freemasonry naked before the world, and for this we must hold up Mormonism, as fast as we can obtain its secrets. The one screened itself from public view by horrid oaths and the fear of death—the other is endeavoring to do the same thing, by impressing upon the minds of its victims, a belief that the wrath of God will abide upon them for disclosing to the world any of its mysticisms.
THE MORMON CREED.

[The following document was obtained from the hand of Martin Harris, one of the original proprietors of the "Gold Bible" speculation. We publish it as a one of the curiosities of the day. It is, or whether any, is made of it in this vicinity, we know not. It was probably prepared for the latitude of New-York, where creeds and confessional were not quite so unpopular as in Ohio. We believe, therefore, it has been cautiously kept from the eyes of most of the followers of St. Jo, in this vicinity. In this business the commandments and revelations of Heaven, are very easily made to yield to circumstances.--Ed. Tel.]

There follows the revelation beginning, "The articles and covenants of the Church of Christ agreeable to the will and commandments of God," and ending, "gird up your loins, and be faithful until I come,--even so--Amen." This occupies p. 4, cols. 1-2 and a paragraph of p. 3.]
Mr. Editor, Sir—I ask permission through your columns to correct certain misrepresentations and falsehoods, which appeared in the last Gazette in relation to me, purporting to be editorial. I am but a plain unlettered man, and would not intrude myself on the public, or incumber your columns, were it not that justice to myself and the public demands that, since the matter is before them, they should have facts. It is true that I, with many others, believing in the pretensions and sincerity of those called Mormons, joined their society, and united with the family in Chariton, into which I carried what household furniture and property I had, viz: two good beds and bedding, and sundry other articles, which although not very numerous or elegant, were yet sufficient for my family, consisting of myself, wife, and two small children. I do not desire here to give a history of my experience in Mormonism, though I may possibly do so at some future time. Suffice it to say, that I remained with them through the winter, and although I saw many things which were disagreeable and repugnant to my feelings, yet I endured it in silence, and trusting to the sincerity of the professions of the members, hoped for better things. Matters continued in this way until this spring, when a majority of the society in Chariton chose Elon Fuller, one of the prophets or apostles, as they are called, as their overseer, or temporal and spiritual superintendent. Fuller, I was informed, had been sentenced to the penitentiary of this state for the crime of forgery, and when his neighbors, in consideration of his youth, petitioned for and procured his pardon, showed the sincerity of his repentance and gratitude by stealing from one at least of those neighbors, and then, conscious of his guilt, abscended. Although I disliked very much the pretension of such a man to such a place, yet I had not determined to leave the society, and had only proposed to go out to work for some necessary clothing, after being informed by said Fuller that my labor for the society could not procure it, when my house, to which I had removed, was entered, in my absence, by three of the leading females of the society, who, under the pretext of looking for property which they said belonged to them, treated and abused my wife in a manner, to say the least of it, not much like ladies and Christians. They were acquitted, it is true, but I believe all who heard the trial and the remarks of the court are satisfied that it was not on the ground of the innocence of the ladies of the assault and battery alleged. The true reason of their acquittal was not, to be sure, distinctly stated by the court, but it was very intelligibly hinted at; and if the "learned Squire" Perkins has a desire to learn it, he has only to make the proper enquiry. But hear what the worthy squire says about the matter—"A while since one Shattuck and his wife, a miserable vagabond joined their colony (the Mormons) in Chariton. He was destitute of even the common necessaries of life—as they have all things in common, of course he and his wife were provided with bedding and various other utensils of comfort." "A happy circumstance it is, for these miserable vagabonds that though they may act counter to the religion of their country, they have no power to undermine its laws." Now I would ask this very conscientious [sic] and pious editor by what precept of religion or code of morals he justifies himself for thus wantonly and falsely attempting to blast the reputation of a stranger, who has never injured him? What possible motive could he have for giving a false, one-sided, and garbled account of the matter? He certainly could not, as a good Presbyterian, wish to extend the Mormon mafia—"What then could be the object? It is said that he is high in the esteem of Elder Rigdon, who is believed by many to be the author of Mormonism, J. Smith to the contrary notwithstanding, and that they will have occasion to fee some one of the profession handsomely—but, would he, as a lawyer, sacrifice his principles and pervert the truth, in hopes of getting a fee, and the patronage of the Mormon society? It is said that the squire was sent for by the elder to assist the state of Ohio in a prosecution commenced against me by the Mormon society for larceny, the investigation of which, it is believed, left little doubt on the minds of those who heard it, but that the thief (if any theft was committed) is yet a "beloved sister" in the Mormon communion! But one would hardly suppose that so near an approach to a retainer could tempt the lawyer in the capacity of an editor to make so unwarrantable an attack upon me, at least when it might have an effect.
on questions between us not yet at an end. I harbor no ill will against the Mormon society, though headed by said Fuller. They have made every effort to blast my character and deprive me of the means of livelihood since I left them. Many of them I esteem, and sincerely hope that their eyes may be opened to see their own folly, and the iniquity of their leaders.

BENJAMIN SHATTUCK.
The Bainbridge (Ohio) Telegraph contains an account of the death of one of the fanatical followers of the new religion of Mormonism. His name was Doby; he believed firmly in the divinity of Smith, the leader of the sect, who had promised him that he should live one thousand years. So satisfied was Doby with this prophecy, that he would not permit a physician to visit him. When the approach of death, however, could be no longer concealed, he saw the fallacy of his hopes, and sent for a medical man, but it was too late— he died regretting his arrows. The Mormons in the neighborhood fled from the house, where the body lay; but Smith, like the false prophet of Haranann, soon gathered them around him, by the assurances that the young man's faith was caused by his having fallen from the faith!!
Mormon Emigration.--About two hundred men, women and children, of the
deluded followers of Jo Smith's Bible speculation, have arrived on our coast
during the last week, from the state of New-York, & are about seating themselves
down upon the "promised land" in this county. It is surely a melancholy comment
upon human nature to see so many people at this enlightened age of the world,
trickling along at the car of a miserable impostor, submitting themselves, both
soul and body, to his spiritual and temporal mandates, without a murmur, or
presuming to question that it is all a command direct from Heaven.--Such an
abject slavery of the mind may endure for a season; but in due time, like the
chains of Popery, the links which bind them will be rent asunder, and reason
assume again her empire.
A new excitement—Phrenolism versus Anti-masonry.—An elegant new excitement recently started up, like Jonah's gourd, in the anti-masonic district of Ohio, which is marching like a giant, and attacking the very citadels of anti-masonry itself. It is called "Phrenolism." It is already making great progress in the Ohio Reserve, and possesses more fanaticism than even anti-masonry itself. We presume Mr. Bush and the American will give us their sentiments on it, as soon as they can cleverly get over the recent Sam Patch plunge into anti-masonry.
Backin' out.--One of the Mormon apostles, named Basset, a copy of whose commission we published some weeks since, which he pretended he obtained from the clouds, with the seal of God, has recently abandoned the Bible speculation, and declares it to be all a miserable hoax. Some curious developments may soon be expected.

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We are requested to mention that Mr. ALEXANDER CALPBEELL, of Virginia, will preach in Kirtland on the 14th of June—in Chagrin on the 15th—in Chardon on the 16th—in Gainesville on the 17th—and in Mentor on the 18th and 19th—commencing each day at 10 o'clock A. M. [Note: this notice was reprinted each week through June 14.]
A letter to Phelps dated Canandaigua, May 29, 1861, signed by W. Sherwood, Samuel Fossom, and Henry W. Taylor, says that as certain false reports have been circulated relating to recent transactions in which he is concerned, calculated to shake the public confidence in the stability of the Phoenix, and eventually to operate unfavorably upon the general interest of the antigallant party in this county, and viewing his consistent course as a firm and fearless champion of the cause in which he so early engaged, and having perseveringly and skillfully maintained as the best evidence of his high position in the characters which could not injudiciously upon interests as dear to him as well as his political friends, they respectfully request him to state, whether anything has transpired within his knowledge to justify such reports, and especially whether any unfriendly means have ever been adopted against him. Elisha, seeking him to relinquish his connection with that establishment.

In reply, under date of Canandaigua, May 30, 1861, Phelps writes half of a column saying nothing has come to his knowledge which in the recent season hall, elevated over a wave that has shamed or any means have been used to cause him to relinquish his control as editor of the Phoenix. Jesus the party and good will for the Phoenix heretofore is expressed. 'Perhaps it may be worth while, as this will be the least time that I shall communicate with any friends in this matter, to state that, whatever unmerited impressions may have been libeled abroad, from the impressions contained in my private letter written at leisure, nothing was aimed, intended, or designed to find a base idea among the patriots of equal rights, the cause; all combinations inadmissable with the principles and deleterious to the constitution of liberty. The illusions in the letter were calculated for other purposes. Even if the false ideas in the letter were calculated for other purposes, they are as false as the false ideas in the constitution of liberty. They are

'secret combinations, and tell combinations, water with over plausible character.' whose object is in private gain, not personal distinction, must be resisted by the virtues force of public opinion, accompanied and not in favor by the lovers of goodness.—Forming an union of honest men, organized for an unconditional opposition to evil, preparatory for that great day, when the golden chain, let down from heaven, is bound round this place, and all purified, shall escape in fire to God.'
Mormonites.—Some of our readers are not probably aware that a new religious sect has come forward in the West, which already numbers many hundreds. One of their most prominent declarations is that they discovered the Bible which they take for the rule and guide of their faith, inscribed upon golden sheets, which evaporated as soon as a transcript was made! The editor of the Painesville (Ohio) Gazette heard a sermon from one of the preachers, and says of him—"His object was to establish the divine origin of his book, by showing that he had as good evidence for it as we have for our Scriptures. To make out the comparison, he made a lean and jejune attempt to weaken the evidence of the revealed Religion, and insisted that they all depended on human testimony, and of no better authority than that by which the Mormon Bible is attempted to be established." Don't all this breathe upon the olfactory nerves the order of Infidelity? Wonder what has become of that inimitable pattern of female delicacy, Miss Fanny Wright? Where is that pink of morality and chasteness, Robert Dale Owen, the companion (1) of Mam Fanny? Have these newfangled Mormonites clipped their wings, and scooted them into the shade?
Fainesville, (Ohio) May 17.

Norman Emigration.—About two hundred men, women and children, of the所述的称为后裔者 of Jo Smith's Bible speculation, have arrived on our coast during the last week, from the state of New-York, 4 are about settling themselves down upon the "promised land" in this county. It is surely a melancholy comment upon human nature to see so many people at this enlightened age of the world, truckling along at the car of a miserable impostor, submitting themselves, both soul and body, to his spiritual and temporal mandates, without a murmur, or pretending to question that it is all a command direct from Heaven.—Such an abject slavery of the mind may endure for a season; but in due time, like the chains of Papistry, the links which bind them will be rent asunder, and reason resume again her empire.—Telegraph.

Several families, numbering about fifty souls, took up their line of march from this town last week for the "promised land," among whom was Martin Harris, one of the original followers in the "Book of Mormon." Mr. Harris was among the early settlers of this town, and has ever borne the character of an honorable and benevolent neighbor. He had secured to himself by honest industry a respectable fortune—and he has left a large circle of acquaintances and friends to pity his delusion.
Mormon Emigration.—About two hundred men, women and children, of the
deluded followers of Jo Smith’s bible speculation, have arrived on our coast during
the last week, from the state of New-York, & are about seating themselves down
upon the “promised land” in this country. It is surely a melancholy comment upon
human nature to see so many people at this enlightened age of the work, truckling
along at the car of a miserable imposter, submitting themselves, both soul and
body, to his spiritual and temporal mandates, without a murmur, or presuming to
question that it is all a command direct from Heaven. Such an abject slavery of
the mind endures for a season; but in due time, like the chains of Popery, the
links which bind them will be rent asunder, and reason resume again her empire.
[The above is taken from an Anti-masonic paper. The Anti-masons are
generally very hostile to the Mormonites as a rival species of fanaticism.]
We are requested to mention that ALEXANDER CAMPBELL, of Virginia, will preach in Ravenna on the 8th and 9th of June inst.—in Hudson on the 10th and 11th—in Aurora on the 12th—in Mentor on the 14th—in Warren on the 21st—and at the centre of Hartford on the 22d—commencing at 11 A.M. each day.

[Note: on June 30, p. 3, col. 2, the Star prints an account of a murder in Kirtland the previous week. A 14 year old girl had been found choked to death; a pedlar named Barnes was apprehended in the woods in Auburn, taken to Chardon, examined, and acquitted. Public dissatisfaction caused his second arrest, the result of which was not known. On July 7 the Star printed the Painesville Telegraph's account of June 28 concerning this affair. The girl was a daughter of Isaac Russel, not quite 13 years of age, returning home from an errand, she had been "assaulted, constuprated, and strangled." This took place on the 22d, Wednesday. The man Barnes was arrested on Friday in Newbury, and on Saturday discharged by a court of inquiry in Chardon. He was again arrested and the second examination was proceeding when the Telegraph went to press. The Star reports later news that the pedlar was committed after his second examination and was now in prison, "under much evidence of guilt."
The Painesville (Ohio) Telegraph contains an account of the death of one of the fanatical followers of the new religion of Mormonism. His name was Doty; he believed firmly in the divinity of Smith, the leader of the sect, who has promised him that he should live one thousand years. So satisfied was Doty with this prophecy, that he would not permit a physician to visit him. When the approach of his death, however, could no longer be unknown, he saw the fallacy of his hopes, and sent for a medical man, but it was too late; he died regretting his errors. The Mormonites in the neighborhood fled from the house where the body lay; but Smith, like the false prophet of Khorsassan, soon gathered them around him, by the assurances that the young man's death was caused by his having fallen from the faith!

[The Baptist Register of July 8, p. 79, reprints "The March of Mormonism," the story containing the remarks of the Lockport N.Y. Balance of July 31, with the added paragraph from the Wayne Sentinel, which I have transcribed from the National Intelligencer.]

[The Baptist Register of November 11, no. 38, p. 152, contains the following:]

THE MORMONITES.

One of this sect lately gave the following history of the origin of this religion:

"A young man about 23 years of age, some where in Ontario county, N.Y., was visited by an angel, who informed him three times in one night, that by visiting a certain place in that town, he would have revealed to him something of importance. The young man was disturbed, but did not obey the summons until the following day, when the angel again visited him. At the place appointed, he found in the earth a box which contained a set of thin plates resembling gold, with Arabic characters inscribed on them. The plates were minutely described, as being connected with rings in the shape of the letter D, which facilitated the opening and shutting of the book. The young man found in the same place two stones, with which he was enabled, by placing them over his eyes, and putting his head in a dark corner, to decipher the hieroglyphics on the plates. This was performed to admiration, and now, as the result, we have a book which is the Mormon Bible--a book second to no other--without which the Holy Bible would be of little use."

[The Register of the following week, p. 155, further notes]

THE MORMON DELUSION.--By information from the west, some are falling off, as well as others uniting with Joe Smith, the impostor from Palmyra. One who has recently left them, by the name of Ezra Booth, of Portage county, Ohio, is publishing in the Ohio Star, an expose of their diabolical pretensions and impostures. They pretend an ability, as in ancient times, to speak with tongues; and that Smith is able to hold converse with celestial spirits whenever he pleases. One of them pretends to have received a commission to preach the gospel, directly from heaven, on a piece of parchment; another to have received his on the palm of his hand; and witnesses are found to attest to these lies. Visions are in great repute. One has seen the New Jerusalem, and passed through its apartments, &c. The ten tribes of Israel are looked up, they say, by the ice at the North Pole, where they enjoy the society of Elijah and John; and by and by the ice is to give way, and then they are to return to their own land. Such are some of their absurdities, which this young man is exposing.
MORMONISM ON THE WING.

After all the good followers of Jo, Smith from York state have got fairly settled down in this vicinity, which Rigdon had declared to be their "eternal inheritance," Jo must needs invent another "command from God." At a meeting of the tribe on the 3d inst., the fact was made known to them that 28 elders must be selected and ordained, to start immediately, for Missouri. Jo accordingly asked the Lord in the assembly whom he should select, and the Lord named them over to him, as he made them believe. The ceremony of endowing them with miraculous gifts, or supernatural power, was then performed, and they were commanded to take up a line of march; preaching their gospel, (Jo's Bible) raising the dead, healing the sick, casting out devils, &c. This squad comprises Jo himself, Rigdon, Martin Harris, Gilbert, Morley, Murdock, Partridge, and all the other leading and influential men among them. The flock are to be left to shirk for themselves the best way they can. It is said they are about to commence the establishment some 500 miles up the Missouri, where they contemplate building the New Jerusalem, and they have expressed doubts whether few if any of them will ever return to this "land of promise," but in due time a command will be sent for the remainder of their deluded and infatuated followers to move—we opine however, that very few will obey the summons. The chosen few are to be off during the present week, going by pairs in different routes, all on foot, except Jo, Rigdon, and Harris, the contrivers and commanders of the expedition.

(Reprinted once more the notice about Alexander Campbell's speaking engagements in this area, the Telegraph adds: "The service in this village, it is expected, will be held in the Congregational meeting-house.")
Fresh Arrival.—Within the last week there have arrived from the state of New-York, some by the lake and others by land, at least 200\textit{Mormonites}. They brought with them their household furniture entire, bag and baggage, and roots, and herbs and plants ready for the humid soil. They passed on to the "holy land," and we understand are scattered about in the common stock families. We are told that the wife of the prophet Harris refused to be a Mormonite, and he has left her among "the Gentiles." She it was who purloined several pages of the first revelation, and which by the direction of the Angel have never been supplied. Another fellow had left his wife and children, and openly declared they never should live with him until they embrace the new faith.

Every breeze wafts to us some new rumour from this prolific source of fantasies, some of which prove true and some false. Fame now whispers in sly and obscure hints, something about a miraculous conception, from which we conclude the Mormon public mind is being prepared for the nativity of some wonderful personage.

\textit{Painsville (oh) (O.) Gazette}.
Mr. Alexander Campbell, agreeably to appointment, delivered an eloquent discourse in this village on Friday last, to a large and respectable audience. He occupied about two and a half hours, and his deservedly high reputation as a public speaker was not in the least diminished. Among the numerous topics introduced, he took occasion to refer to delusions and religious impositions. He did not suppose that God would ever make a new revelation of his will to men, because it would be only to acknowledge that the sending of Christ and his apostles was an abortion, a total failure of his designs. He contended that all the revelations which had ever been sent from Heaven, were communicated by men of good repute and credibility—however high or low their stations, whether brought up at the feet of Gamaliel, or fishermen, they must sustain a character of honesty among their fellowmen. It was impossible, according to his views of the nature and character of the Supreme Being that he should make known his will by a money-digger, and without giving him any power to make a sure and certain manifestation of his divine appointment.

We understand that Mr. Campbell has had an interview with Sidney Rigdon, in relation to the Gold Bible, and that the striking traits of moral depravity were so fully made manifest by the said Lieutenant of Jo Smith, that no unprejudiced mind could be mistaken. We are in hopes that the substance of this interview will be given to the public.

[Also reprints an article from the Wheeling Gazette of May 28 to the effect that 12 years ago wheat was worth but 31 cents a bushel along the borders of Lake Erie, but is now worth 75. The value of some other products and of land has increased in nearly the same proportion. "These advantages are attributable entirely to the New York and Welland Canals," etc.]
The progress of Mormonism.—The Zanesville (Ohio) Gazette of Tuesday, records another case of fatal infatuation which has occurred among the Mormons located in that vicinity. It will be remembered, says that print, that when these deluded creatures first made their appearance here, they declared themselves immortal. Death, however, has paid them no respect other than by frequent visits. In defiance of repeated instances of mortality, they still profess the power of healing—refuse to call medical assistance, and many fall the miserable victims of their faith. The same paper states that within the week past, there had arrived at that place from the state of New York, some by the lake and others by the land, at least two hundred Mormons. They brought with them their household furniture entire, bag and baggage, and roots and herbs and plants ready for the soil. They passed on to the "holy land" and are scattered about in the common stock families. We are told that the wife of the prophet Harris, refused to be a Mormonite, and he has left her among "the gentiles."—Phil. Al.
Our readers will recall a similar delusion which raged some ten years ago in the case of the "Pilgrims." Their Prophet--Old Isaac, as he was called--came from Canada with a few, and encamped in Woodstock. He espoused but Christianity only but humanity, by the absurd opinions and absurd practices--by taking the assertions of their infatuated leader for divine revelation, by rolling in the ashes, by making ugly faces, and by other unmeaning mummary--they induced many decent people who should have known better to join them, under the empty promise of being led to the holy land. Taking a south-west direction they floated down the Ohio and Mississippi, their number augmenting, till they reached the mouth of the Arkansas. Here, in the swamps delta of the river they encamped, when in a short time a pestilence carried off two thirds of their number. The rest becoming urgent for the fulfillment of the Prophet's promise, he led them a little further and set his staff in the ground at evening, saying that there was the promised land, and that in the morning for proof, they would find the staff had put forth bud and blossom. But behold in the morning the dry staff remained, and the Prophet had vanished, and with him the purse which contained the representative of their boasted community of property, together with all their pleasing hopes and dreamy visions.

From the resemblance between the Pilgrims and Mormonites in manners and pretensions, we should think Old Isaac had reappeared in the person of Joe Smith, and was intending to make another speculation. We are aware that this is a land of universal toleration in matters of religion, but it seems a pity if the authorities of Granville County are not adequate to restrain, or at least guide into a better path such delusions. If authorities may set a guardian over a person non compositus, why not over people like the Pilgrims and Mormonites? For surely never were people less in possession of their proper minds than they.

After so many facts similar to the above which have taken place in this enlightened country, we can wonder, as many commentators on the above are wondering, at the liability of mankind anywhere to delusion. Men love darkness rather than light, and they are unwilling to come to the light lest their deeds should be reproved.

The Mormonites believe in "The Book of Mormon." They are daily receiving new revelations--sometimes by letters dropped from the skies, written in a round Italian hand, and in letters of gold; which, if it is attempted to transcribe them, vanish.

They have all things common, and their destination is some glorious country far in the Utopian West.
Our readers will recollect a similar delusion which raged some ten years ago in the case of the "Pilgrims." Their Prophet—Old Isaac, as he was called—came from Canada with a few, and encamped in Woodstock. Here outraging not Christianity, but humanity, by shrieking opinions and absurd remedies—by taking the assertions of their infatuated leader for divine revelation, by rolling in the ashes, by eating corncobs, and by other meaningless ceremonies—they induced many decent people who should have known better to join them, under the empty promise of being led to the holy land. Taking a north-west direction they floated down along the Ohio and Mississippi, their numbers decreasing till they reached the mouth of the Arkansas. Here, in the heavy delta of the river they encamped, when in a short time a pestilence carried off two thirds of their number. The rest becoming urgent for the fulfillment of the Prophet's promises, he led them a little further and set his staff in the ground at evening, saying that there was the promised land, and that in the morning, for proof, they would find the staff had put forth bud and blossoms. But behold in the morning the dry staff remained, and the Prophet had vanished, and with him the purse which contained the representative of their boasted community of property, together with all their pleasing hopes and visionary visions.

From the resemblance between the Pilgrims and Mormonites in manners and pretensions, we should think Old Isaac had reappeared in the person of Joe Smith, and was intending to make another speculation. We are aware that this is a land of universal toleration in matters of religion, but it seems a pity if the authorities of Snake County are not prepared to restrain, or at least guide into a better path such delusions. If authorities may set a guardian over a person committed insane, why not over people like the Pilgrims and Mormonites? For surely never were people less in possession of their proper minds than they.

After so many facts similar to the above which have taken place in this enlightened country, we come to wonder, at how many thousand commentators on the above are reasoning, as the liability of mankind anywhere to delusion. Men love darkness rather than light, and they are unwilling to come to the light lest their deeds should be reproved.

The Mormons believe in "The Book of Mormon." They are daily receiving new revelations—sometimes by letters dropped from the skies, written in a round Oriental hand, and in letters of gold; which, if it is attempted to transcribe them, vanish.

They have all things common, and their destination is some glorious country far in the Western State.
(from the Boston Independent Messenger
of late May or early June, 1831)

(from the Hampshire Gazette)

THE MORMON DELUSION

Mr. Judd:--

I noticed a few weeks since in your paper a brief account of a sect or gang, who in this vicinity are called Mormonites. The public mind is awake in this region; go where we will, we hear little except Mormonism. I presume there are not less than 5 or 600 of these deluded beings in the towns north and west of this.

They have in the town north of this what is called the "big family," where no one says that aught of the things that he possesses is his own; they have all things in common.

There are many who were once respectable and intelligent, who are now following these wretched impostors—these pretended prophets, Joseph Smith, Jr., author of the new revelation, is now head man in the big family. He pretends that he goes to the Lord occasionally for advice, and they think, yes they know they have all their orders from head quarters, even from the Lord Almighty, through the mouth of his prophet.

Jo pretends to cast out devils, to give the Holy Ghost by laying on of hands, to heal the sick, &c. He has 10 years' translating to do; he looks in a small stone he has, and there reads the will of the Lord and writes it for the good of his fellow-men; he can read a person's heart by looking in his face. Some lie in trances a day or two and visit the unknown regions in the mean time; some are taken with a fit of terrible shaking which they say is the power of the Holy Ghost.

I attended one of their meetings about two weeks ago; a woman was taken shaking who was not a Mormonite and she has shook the greater part of the time since; she is not inclined to join them yet—says she feels no different in her mind than she did before.

Would you believe me if I should tell you that many Methodists, and Methodist ministers, and some Baptists and Presbyterians have joined them?—Such is the fact, yes sir, they have been down through the ice in the mill-pond and their sins are all washed away, and they are clothed with self-righteousness as with a garment. One half has not been told, but I must close.

A PRESBYTERIAN

(note: If this writer can be relied upon as having visited the Ohio Mormon community some two weeks prior to writing his letter, that visit put him there within a week of the arrival of Joseph Smith at the first of February. The manifestations which the writer mentions appear to be those prevalent during the absence of Rigdon from his newly baptized Mormon flock. After Joseph's arrival some of these excesses were dampened by the prophet himself. The mention of Joseph's practices show that the stories of his seer-stone revealing and translating had accompanied him to Ohio from New York. Geographically this account belongs to the Kirtland Era. It is retained here only to show a typical report on Joseph immediately after his departure from the New York-Pennsylvania birthplace of Mormonism.)
We mentioned two weeks since that the Mormon speculators on the souls of men were about to take up a line of march for Missouri (said). The leaders have already departed. Before Jo left, he had a special command for all those of his followers who had located themselves in the township of Thompson, to depart forthwith for Missouri, and all those who did not obey were to be deprived of all the blessings of Mormonism. There were in that township about twenty families, the most of whom started last week for the Ohio River, leaving their spring camps all upon the ground. Those who preferred staying to following Jo any farther, were handed over to the devil. It is verily a melancholy spectacle to view with what facility the human mind may be enslaved, under the name of religion. The main object of the Mormon leaders appears now to be, to drag their deluded followers from pillar to post, leaving behind all those who presume to doubt the infallibility of Jo Smith or question anything he may say as being a command of God—thereby obtaining in the end a certain set of slaves who will obey most implicitly every thing which is suggested. Many have left them on account of the various, diversified, and contradictory commands which Jo has given out to his slaves.

[Also in this issue the Telegraph prints an account of a "Horrid Murder" in Kirtland on Wednesday last, the 22nd, the daughter of Isaac Russell, not yet 15, having been assaulted and slain. One Barnes had been arrested in Newbury, discharged on Saturday by a court of inquiry in Chardon, and again arrested. In the issue of July 5 it is further reported, "Barnes, the person mentioned in our last, as being under examination on suspicion of being the author of the outrage in Kirtland, was duly committed to prison, by the unanimous voice of the four magistrates who heard the case, to await his trial. It is expected that he will take his trial before the Superior Court to be held in this county on the 28th of Aug. next." ]
MORONISM.

On a recent tour through the Western Reserve, Ohio, of twenty-two days, in which we travelled, cut and in, 360 miles, and delivered eighteen discourses, after which 27 persons were immersed, we learned that the delusion for 1830 had lost its charms; that a good many of those bewitched by the false prophets had begun to recover their reason, and desert the ranks of the new Apostle. The lying spirit, which has always been the spirit of false prophets, had so generally inspired the worshippers of Joseph Smith, that it alone, through the extravagant stories told of miracles, prophecies, and visits of angels, by the witnesses of the golden plates of Nephi, has well nigh inscribed the epitaph upon the tomb of Mormon. Had it not been for the conversion of Mr. Booth, a Methodist preacher of very considerable standing, many years on the circuit, to the New Bible, the cause had been at this time with the fugitive Smith in pursuit of a city of refuge among the Indians of the remote wilds of the West. But this erudite gentleman, as he said, discovered that there is more than four times as much proof of the book of Mormon than there is for the New Testament; for Christians had not one living witness to attest [p.331] the apostolic writings, whereas the disciples of Joseph Smith had four living witnesses to sustain the book of Mormon.

The accession of Mr. Booth and a number of his Methodist friends and relations, some two or three months since, prolonged the existence of this new religion a few weeks. The New York converts who migrated after Smith to Ohio, begin to have their eyes opened to discern both good and evil, and some of them, too, have concluded "to follow Smith no farther." The representations given them of the site of the holy city at Kirtland they have no proved to be as unfounded as the religion of their master, and are therefore trying to improve their misfortunes by securing to themselves what remains in their hands of their little plunder brought from their homes. Smith and his inferior prophets are gone to the West to find the site for the New Jerusalem, carrying with them a little of the stuff contributed by those who have sold their possessions and laid their money at his feet, with which no doubt he will purchase some lands in the name of Smith & Co., and then it will be commanded by the Lord that all who do not help to build and inhabit the new city on said lands, shall be utterly destroyed in the impending vengeance. Before all his adherents are cured of their frenzy it is probable Smith and his prophets will have acquired a better estate than he could have acquired in New York in his former profession of money-digger, juggler, and diviner for stolen goods, &c., &c., &c.

So far gone are some of his adherents that nothing but starvation can cure them. Even Sidney Rigdon told me that "were Joseph to be proved a liar, or say himself that he never found the Book of Mormon as he has reported, still he would believe it, and believe that all who do not believe it shall be damned." But a very few, however, have attained to this faith of assurance; and it is more than probable that none of the late converts ever will.

EDITOR.

[The above is written by Alexander Campbell. DLM]
THE MARCH OF MORONISM.

The Lockport (Niagara co., N.Y.) Balance, of the 31st ult., after giving a history of what it terms the "Golden Bible Imposition," speaks of it as follows:

"It has no parallel in folly and stupidity from the days of Joanna Southcote, to those of Janina Wilkinson. In its character, or practical operations, it has no redeeming feature. It is with regret, however, that we are obliged to add, that it has not proved unsuccessful. There are now, probably, 1000 disciples of the Mormon creed! 'Toll it not in Gath, publish it not in the streets of Askelon.' Their prophet Joe has selected a spot in the State of Ohio, which he calls the promised land! It is in and about the town of Zirtland, Geauga county. Thither the deluded followers of the false prophet are repairing. It is but a few days since, that an entire boat load of them passed this village, principally from the counties of Ontario and Wayne. Such as have property, convert it to a common stock, and thus create an inducement which is not overlooked by the idle and vicious. Families, in some instances, have been divided; and in others, mothers have been obliged to follow their deluded husbands, or adopt the disagreeable alternative of parting with them and their children."

The Balance states that the founder of Mormonism is Joe Smith, an ignorant and nearly unlettered man, living near the village of Palmyra, Wayne co.; the second, an itinerant pamphlet pedlar, and occasionally a journeyman printer, named Oliver Cowdery; the third, Martin Harris, a respectable farmer at Palmyra. The latter, as will be seen by the following paragraph, has recently departed for the land of promise:

Mormon Emigration.— Several families, numbering about fifty souls, took up their line of march from this town last week, for the "promised land," among whom is Martin Harris, one of the original believers in the "Book of Mormon." Mr. Harris was among the early settlers of this town, and has ever borne the character of an honorable and upright man, and an obliging and benevolent neighbor. He had secured to himself by honest industry a respectable fortune, and he has left a large circle of acquaintances and friends to pity his delusion.—

[Palmyra Sentinel]
HORRORISM. (sic). Most of our readers must recollect, that certain knaves, pretending to have found some holy writings hidden under a stone in Ontario county, New York, started a new religion! The leaders make bold pretensions, and assert a gift to work miracles. The members of this sect are not said to amount to 1,000 souls!—some of whom, very honestly, no doubt, believe in all things that are told them, and yet have borne the character of worthy men. Their great prophet, Jo, has selected a part of Onondaga county, Ohio, and pronounced it to be the promised land, and that the deluded people are flocking, chiefly from New York. As a few men of property have been induced to cast their funds into a common stock, there is no want of recuits: many from among the lazy and the worthless classes of society. They say, that a miracle was worked in their behalf, by clearing a passage through the ice at Buffalo—some of them affect a power, even to raise the dead; and, perchance, (such is the weakness of human nature), really believe that they can do it. The chiefs of these people appear to exempt themselves from labor, and herein is, probably, the grand object for which they have established this new religion.
From the Fainesville (Ohio) Gazette:

THE MORMONITES.

This infatuated people are again in motion. In their own cant phrase "they are going to inherit the promise of God to Abraham and his seed." Their destination is some indefinite spot on the Missouri river they say about 1500 miles distant. About 80 of them have recently been ordained, and some have gone, others are about going, two and two, part by the western rivers, and part by land, to their distant retreat, far away from the cheering voice of civilized man. Those who have disposed of their property go now, and such as have property are making market for it so eagerly as often to disregard pecuniary interests, and all are to follow with all convenient dispatch. They still persist in their power to work miracles. They say they have often seen them done—the sick are healed—the lame walk—devils are cast out, and these assertions are made by men heretofore considered rational men and men of truth.

Man is a strange animal—and the lesson before us ought to teach us humility for ourselves and forbearance towards the opinions of others; for though we are still of opinion that the leaders of this faction are as gross impostors as was Jemima Wilkinson, yet we have no doubt the great body of their followers are sincere and honest.

[Also in this issue the Gazette prints the Burlington Sentinel's article, "Mormonism in Vermont," but without that headline.]

MORMONISM IN VERMONT.

From the Burlington Sentinel.

Mrs. JOHN STUART, of Bakersfield, put an end to his existence, May 10th, by hanging himself on a tree. The cause of this dreadful deed was the following:

About two years ago a man by the name of Davidson came into this vicinity, pretending to be endowed with the Holy Spirit, and to be inspired of God to prophesy of things to come. He is a disciple, he tells us, of Dinka, who has figured in the state of Ohio for three or four years past. Davidson pretends that Dinka has an almighty power, and is God himself. He has gained quite a number of proselytes in the towns of Bakersfield, Fairfax, and Fairfield. He earns his living, and pretends to a great deal of pious. He preaches that Jesus Christ is a woman, and quite inferior to Dinka; that the Millenium is to take place in 1832—Philadelphia is the place designated where Dinka is to assemble his followers, and the rest of mankind are to be cast from the face of the earth, and Dinka and his followers are to inherit their possessions.

This Davidson has got about thirty disciples in the east part of Fairfield and in the west part of Bakersfield. They meet together every Sabbath and carry on in a manner most shocking to human feeling. They roll naked on the floor, both men and women, and commit other sins too revolting to be mentioned. But this is but a faint picture of their shameful conduct. Modesty forbids that I should utter the whole. A few days since they pretended to crucify a woman, and put her in a box and began to pray over her, in order to raise her from the dead; but being feared with lying shut up in a close box, she finally came forth with her own accord before they intended.

They have a woman among them by the name of Thompson, who pretends now that she is Jesus Christ, and baptizes Davidson's followers. She sprinkles them, in the river place, with flour. The rest of the ceremony I will omit, for modesty's sake. She performs her baptism, however, in the name of the Holy Trinity. A man who once represented the town of Fairfax in our General Assembly, I understand, was baptized by this woman at the house of a man by the name of Gardner, in Fairfield. Gardner's house is the place of their resort.

The man who hanged himself was threatened by Mrs. Thompson that unless he immediately obeyed her commands he should be sent forthwith to hell-fire! She had make him swear by the living God, on his knees, that he would be true to the prophet Davidson and his people, and do whatever he was required to do by him or herself. She then required of him things too horrid and indecent to be named. The poor, simple man, went to his home and put a period to his life.

It is thought by many judicious persons that Randall, of Franklin, who murdered his family a short time since, was deluded into that atrocious act by believing Davidson's doctrine. He was one of his disciples, in part, at least.

There is another man among them that is beginning to be aware. I believe the whole of it is the work of the evil one, and that Davidson goes about and preaches only for the sake of doing all the harm he can to religion.

Immediately after Stewart hanged himself, several men agreed to tar and feather Davidson. One of the men, with several lads, went to Gardner's with their apparatus for tarring, and found Davidson delivering a lecture. They waited awhile for others to help them, but no one came; the man entered the room and dragged out Davidson, flaminroned, and the boys applied the tar. The others undertook to rescue Davidson, but shared the same fate. The tar was faithfully applied to their persons in return. A man from Cohoes fled to the chamber, but was pursued to his retreat, and was spared by being very penitent, and promising that he would not be seen in Fairfield again.

I have just been conversing with a gentleman of undoubted veracity, who informs me that he has been present, and saw with his own eyes a man get down and kiss the face of the man who had committed the murder, at the command of Mrs. Thompson; and says that this is but a faint picture, that I have given above, of the base conduct of Davidson and his followers.

Fairfield, June 3, 1831.

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NORMANISM.—The Burlington Vt. Sentinel says that some time since a man named Davison, came into the vicinity of Burlington, professing to be a disciple of one Dilks, who has figured in the state of Ohio, for a year or two past. This Davison impiously pretends that Dilks has Almighty power and is God himself! He has gained an assentment of proselytes in several towns in the neighborhood; endeavors to look apostolic—ears his hair long; says that Jesus Christ is a woman, and quite inferior to Dilks—and that the Millennium is to take place in all next year, 1832.
ELH. BELL: The following is an extract of a letter written by a person in the town of Hiram, State of Ohio, to his brother in Vermont; you are at liberty to publish it or any part thereof.

July 1, 1831.

"Doubtless you have heard of the Golden Bible or book of Mormon, which was said to be found in Manchester, N. Y. Joseph Smith is the author and proprietor of the book. He says it is a special revelation from God, delivered to him by God's holy angels; he assumes the character of one of God's greatest prophets. He got all the followers he could in his own vicinity, and then pretended to have a call to move on westward, and accordingly made a stand in Perry county, in and about the town of Mentor Ohio, which he predicted was the new Jerusalem they were in pursuit of. There he got some hundreds of followers, among whom was one Elder Rigdon, a Campbellite preacher. Several people went from here out of curiosity to see them; they were deluded by the prophet Jo, and became dupes of one of the greatest impostures ever practiced among mankind. Finally Jo Smith, and several inferior prophets came to Hiram and Nelson, where they have succeeded in making proselytes to the amount of one hundred, among which are the two Priests & Booth—Carnot Mason, Rider and all the Pitkin family from Hartford Vermont. John Johnson, and all his family from Pomfret Wt. Charles Raymond, Aruna & John Tilden, S. R. Parker, T. Grace, all the Newlites, ten or fifteen in number, P. Alleyne & family, and all the fools in this Country. The prophet Jo has had a new revelation, in which he says God has told him and his followers, that the land of promise is on the Missouri, about 1200 miles to the west of this place, therefore they all must sell out here as soon as they can, which makes it an excellent chance to buy farms. Twenty eight apostles have started on a mission up the Missouri, among the heathen which they say are the lost tribes of Israel, which God is about to restore. They think the millennium is about to take place, and believe that all those who join the Mormons and follow the prophet Jo will live a thousand years, and finally never die; but all who do not join them will be destroyed from the face of the earth in the course of two or three years. They pretend to work miracles, and give the power of the holy spirit, heal the sick, open the eyes of the blind &c. And yet their followers are so full in the faith they do not detect their impostures. John Johnson and his wife have started on a mission to Vermont, to warn their friends in that country to flee from the wrath to come. I think, however, he will not make much by preaching Mormonism in that country. I could sit and write about the Mormons all day, but I think I have wrote enough on that subject, and I presume you will consider it hardly worth reading; but it is disgusting to see what damnable work they do make under the garb of religion.
From "Fabier on the Prophecies."

"The 1260 years spoken of by the Prophet Daniel, will expire in the year of our Lord 1866. At the close of the year 1866 will commence the restoration of the Jews, and it is probable it will not be completely effected till a period of 30 additional years shall have passed; then 40 years will intervene; which added to the 30 years just mentioned gives 75 years from the year of our Lord 1866 to the commencement of the Millennium."

Now as the 1260 years will expire in 1866, from which subtract 1831, the present year, leaves 35 years to balance that period, to which add 75 years which the Prophet Daniel teaches us will intervene between the 1260 years and the commencement of the millennium, it makes altogether 110 years from the present time to that happy period. Fabier thinks it highly probable that the 30 years first spoken of will be occupied in the restoration of Judah, (which is to precede the restoration of all Israel,) and thinks the 45 years which remain of the said 75 years as above stated, will be employed in the full restoration of all Israel, after which the millennium begins, being about 110 years from the present year of our Lord 1831.

— Columbian Gazette.
Heresy is spreading faster than anti-masonry over all, and what is
rather remarkable, it is opposed by similar minds. The leaders have better
and do not oppose anti-masonry. There is also a similarity in the policy
of these two extraordinary sects. The Masons condemn those who refuse to
join them, and so do the anti-masons. The only material difference between
them is, that the former are seeking more, while the latter care more for office.

As by the name of Davidson and both for some time preaching the Sinai faith in
the vicinity of Burlington, Va., and has already gained quite a number of preachers in
that neighborhood. He professes to be a disciple of the Miller of data,
and pretends that Miller has a mighty power, and is a real man of himself. Anti-
masons, equally blameworthy, have pretended that "anti-masonry arising from the
name of God." This Davidson is represented as wearing his hair long, and professing
a great deal of gory, "To prophesies that Jesus Christ is a woman and quite
inferior to Miller—that the millennium will take place in 1852—Philadelphia is
the place designated where Miller is to assemble his followers, and then the rest of mankind are to be swept from the face of the earth, and Miller and his followers
are to inherit their possessions. The proceedings of this Davidson and the
society which he has been enabled to draw around him, who adopt his views, are
represented as disgraceful and dangerous to the last degree." It would be
extraordinary indeed, if anti-masonry should be outdone in this particular by
heretics.
MONARCHISM—RELIGIOUS FANATICISM—CHURCH AND STATE PARTY.
CANANDAIGUA, Aug. 15th, 1831.

New York has been celebrated for her parties--her sects--her explosions--her curiosities of human character--her fanaticism political and religious. The strangest parties and the wildest opinions originate among us. The human mind in our rich vales--on our sunny hills--in our crowded cities or thousand villages--or along the shores of our translucent lakes bursts beyond all ordinary trammels; throws aside with equal fastidiousness the maxims of ages and the discipline of generations, and strikes out new paths for itself. In politics--in religion--in all the great concerns of man, New York has a character peculiarly her own; strikingly original, purely American--energetic and wild to the very farthest boundaries of imagination. The centre of the state is quiet, comparatively, and grave to a degree; but its two extremities, Eastern and Western; the city of the Atlantic, and the continuous villages of the Lakes, contain all that is curious in human character--daring in conception--wild in invention, and singular in practical good sense as well as in solemn foolery.

You have heard of MONARCHISM—who has not? Paragraph has followed paragraph in the newspapers, detailing their opinions and surprising distant readers with the traits of a singularly new religious sect which had its origin in this state. Mormonism is the latest device of roguery, ingenuity, ignorance and religious excitement combined, and acting on materials prepared by those who ought to know better. It is one of the mental exhalations of Western New York.

The individuals who gave birth to this species of fanaticism are very simple personages, and not known until this thrust them into notice. They are the old and young Joe Smith's, Harris a farmer, Ringdon [sic] a sort of preacher on general religion from Ohio, together with several other persons equally infatuated, cunning, and hypocritical. The first of these persons, Smith, resided on the borders of Wayne and Ontario counties on the road leading from Canandaigua to Palmyra. Old Joe Smith had been a country pedlar in his younger days, and possessed all the shrewdness, cunning, and small intrigue which are generally and justly attributed to that description of persons. He was a great story teller, full of anecdotes picked up in his peregrinations—and possessed a tongue as smooth as oil and as quick as lightning. He had been quite a speculator in a small way in his younger days, but had been more fortunate in picking up materials for his tongue than stuff for the purse. Of late years he picked up his living somewhere in the town of Manchester by following a branch of the "American System"—the manufacture of gingerbread and such like domestic wares. In this article he was a considerable speculator, having on hand during a fall of price no less than two baskets full, and I believe his son Joe, Junr., was at times a partner in the concern. What their dividends were I could not learn, but they used considerable molasses, and were against the duty on that article. Young Joe, who afterwards figured so largely in the Mormon religion, was at that period a careless, indolent, idle, and shiftless fellow. He hung round the villages and strolled round the taverns without any end or aim—without any positive defect or as little merit in his character. He was rather a stout able bodied fellow, and might have made a good living in such a country as this where any one who is willing to work, can soon get on in the world. He was however, the son of a speculative Yankee pedlar, and was brought up to live by his wits. Harris also one of the fathers of Mormonism was a substantial farmer near Palmyra—full of passages of the scriptures—rather wild and flighty in his talk occasionally—but holding a very respectable character in his neighborhood for sobriety, sense and hard working.

A few years ago the Smith's and others who were influenced by their notions, caught an idea that money was hid in several of the hills which give variety to the country between the Canandaigua Lake and Palmyra on the Erie Canal. Old Smith had in his peddling excursions picked up many stories of men getting rich in New England by digging; in certain places and stumbling upon chests of money. The fellow excited the imagination of his few auditors, and made them all anxious to lay hold of the bull axe and the shovel. As yet no fanatical or religious character had been assumed by the Smith's. They exhibited the simple and ordinary desire of getting rich by some short cut if possible. With this view the Smith's and their associates commenced digging in the numerous hills which diversify the face of the country.
the town of Manchester. The sensible country people paid slight attention to them at first. They knew them to be a thriftless set, more addicted to exerting their wits than their industry, reader at inventing stories and tales than attending church or engaging in any industrious trade. On the sides & in the slopes of several of these hills, these excavations are still to be seen. They would occasionally conceal their purposes, and at other times reveal them by such snatches as might excite curiosity. They dug these holes by day, and at night talked and dreamed over the countess riches they should enjoy, if they could only hit upon an iron chest full of dollars. In excavating the grounds, they began by taking up the green sod in the form of a circle of six feet diameter—then would continue to dig to the depth of ten, twenty, and sometimes thirty feet. At last some persons who joined them spoke of a person in Ohio near Painesville, who had a particular felicity in finding out the spots of ground where money is hid and riches obtained. He related long stories how this person had been along shore in the east—how he dreamt of the very spots where it could be found. "Can we get that man here?" asked the enthusiastic Smiths. "My," said the other, "I guess as how we could go for him." "How far off?" "I guess some two hundred miles—I would go for him myself but I want a little change to bear my expenses." To work the whole money-digging crew went to get some money to pay the expenses of bringing a man who could dream out the exact and particular spots where money in iron chests was hid under ground. Old Smith returned to his gingerbread factory—young Smith to his finanoeous faculties, and after some time, by hook or by crook, they contrived to scrape together a little "change" sufficient to fetch on the money dreamer from Ohio.

After the lapse of some weeks the expedition was completed, and the famous Ohio man made his appearance among them. This recruit was the most cunning, intelligent, and odd of the whole. He had been a preacher of almost every religion—a teacher of all sorts of morals—He was perfectly at home with every species of prejudice, folly or fanaticism, which governs the mass of enthusiasts. In the course of his experiments, he had attended all sorts of camp-meetings, prayer meetings, anxious meetings, and revival meetings. He knew every turn of the human mind in relation to these matters. He had a superior knowledge of human nature, considerable talent, great plausibility, and knew how to work the passions as exactly as a Cepheus sailor knows how to work a whale ship. His name I believe is Henry Rangdon or Ringdon, or some such word. About the time that this person appeared among them, a splendid excavation was begun in a long narrow hill, between Manchester and Palmyra. This hill has since been called by some, the Golden Bible Hill. The road from Canandaigua to Palmyra, runs along its western base. At the northern extremity the hill is quite abrupt and narrow. It runs to the south for a half mile and then spreads out into a piece of broad table land, covered with beautiful orchards and wheat fields. On the east, the Canandaigua outlet runs past it on its way to the beautiful village of Vienna in Phelps. It is profusely covered to the top with Bench, Maple, Bass, and White-wood—the northern extremity is quite bare of trees. In the face of this hill, the money diggers renewed their work with fresh ardour, Ringdon partly uniting with them in their operations.
[to be continued.]
MORMON RELIGION--CLERICAL AMBITION--WESTERN NEW YORK--THE MORMONITES GONE TO OHIO.

Concluded from yesterday's paper.

About this time a very considerable religious excitement came over New York in the shape of a revival. It was also about the same period, that a powerful and concerted effort was made by a class of religionists, to stop the sails on Sunday--to give a sectarian character to Temperance and other societies--to keep up the pioneer lines of stages and canal boats, and to organize generally a religious party, that would not altogether in every public and private concern of life. The greatest efforts were making by the ambition, tact, skill and influence of certain of the clergy, and other lay persons, to regulate and control the public mind--to check all its natural and buoyant impulses--to repress effectually freedom of opinion--and to turn the tide of public sentiment entirely in favor of blending religious and worldly concerns together. Western New York has for years, had a most powerful and ambitious religious party of zealots, and their dupes. They have endeavored ever since the first settlement of Rochester, to organize a religious hierarchy, which would regulate the pursuits, the pleasures, and the very thoughts of social life. This organization was kept up by banding churches and congregations together--by instituting laws similar to those of excommunication--by a species of espionage, as powerful and as terrible as that of a Spanish Inquisition. Every occupation in life--every custom of the people--every feeling and every thought, from the running of a stage or of a lady's tongue up to the legislation of the state, or of Congress, was to be regularly marked and numbered like so many boxes of contraband or lawful merchandise, by these self-created religious censorships and divines. Rochester is, and was the great head quarters of the religious empire. The late Mr. Bissell, one of the most original and talented men in matter of business, was equally so in religious enthusiasm, and all measures calculated to spread it among the people.--The singular character of the people of Western New York--their originality, activity, and proneness to excitement furnished admirable materials for enthusiasts in religion or regenery to work upon. Pure religion--the religion of the heart and conduct--the religion that makes men better and wiser--that makes woman more amiable and benevolent--that purifies the soul--that represses ambition--that makes the private oratory and not the highway to pour forth its aspirations; such a religion was not that of the party of which I speak. Theirs is the religion of the pomp and circumstance of glorious controversy--the artificial religion of tracts, 'Targelen Reports, lines of stages--the religion of collecting money from those who should first pay their debts--of sending out missionaries to spend it, and of letting the poor and ignorant at home starve and die. Such mistaken principles and erroneous views must when attempted to be carried into effect, breed strange results. Men's minds in this age will not submit to the control of hypocrisy or superstition or clerical ambition. They may be shackled for a day through their wives and daughters--for a month--a year; but it cannot be lasting; when the first die or the last get husbands, independence will be asserted.

[From this point to the end I have already transcribed this communication, from the Vermont Gazette, September 13, 1831.]
Extract of a Letter from the late Editor of this paper, dated

JACKSON Co., July 23, 1853.

After I left Canandaigua, on the 5th of June, I went on board a canal-boat the same evening for Buffalo, where I arrived the 11th. Started for Cleveland on the 12th, passed from there to Seneca, 170 miles on the Ohio canal; found it superior to the Erie canal in point of better locks, and wider excavation. From there to Dayton, 101 miles, I passed through Columbus, the capital of the state, an ordinary town about as large as Geneva, and from there to Cincinnati, 22 miles, by water, on the Miami Canal. Cincinnati is a thriving place, as large as Albany, but not so handsome. Took steam-boat for Louisville, 165 miles—took passage, and was tossed in the night by the spray of wood wool—

the common practice among southern boats to replenish the stock of fuel. Arrived at Louisville on the 25th. This is a considerable southern city, with daily newspapers, banks, and dry-goods (cottons and) thick as southern muskrat; passed down 1 1/2 miles to Newingtonton (or Shavertown,) and tarried three days in wait for a passage to St. Louis. Viewed the Grant Canal round the Hill of St. Louis—a magnificent display of human skill, which cost $200,000. Three superb locks of great stone, the largest of which, for high water, is 60 feet wide, 45 feet deep, and 300 feet long. Left the Franklin, a boat of the largest size, round through a kind of "timid sailors." In the 27th, left St. Louis in the steam-boat

On July 9th, in the 28th I passed the mouth of the Ohio, where three States were in sight, in the 57th degree of north latitude, and the sun nearly over head. 50th, saw hills to the Mississippi, propelled by current wheels; constructed like older-still suffocated, 1 1/2 feet long; boiled as in a boiler, the socks, and saw Frenchmen using even to now by the boats, laid in line cord wood, broke the boat wheels on devil island, July 1st, stopped at Blackwater, saw large quantities of land and white sand; arrived at St. Louis one day, and quite a city, with the tall par in it. July 6th, started for the western part of Missouri, and saw in the prairie yard. South Carolina groves sprawled over the land. From this time until the 16th, I passed through patches of timber, and fields of prairies till I arrived at Independence, 12 miles from the west line of the United States, containing the last, or outside region.

The only serviceable boats, used by the stage-drivers in Ohio, with the common term "hump," applied to everything, as a short man, small land and short hair, etc., was nothing compared to the custom On the Louisville. Men go armed with a pocket book, or pistol; a sugar is called a "saccharin;" a shilling a "bit;" and the word "risky" is an indefinite adjective and qualifies all things, etc., bed, and indifferent as a very man, very land, very big, very little, very much, etc.

The Ohio, opposite Indiana and Illinois, is a beautiful sheet of water, quite clear, and studied with cotton, wood, cottonwood, locust, etc., and streamlet with steam-boats from one end to the other. The Mississippi is a very, very large stream,身上

below the Detroit, guarded on the west, or Mississippi shore, by huge bluffs, cast over

and with rain, and forests. It is said to be clear above the "island."

The Mississippi is the main middle river of the Atlantic sea, and already streets are fenced with the commerce of many states. The Illinois is the ocean—"it is always very, very large, and receives its "mountain water" the last of June. It is said to possess mineral qualities, among which is manganese. An unknown heavy stream on the night of the 5th of July raised this stream in 12 hours, 8 feet.

The state of Illinois is sui generis—containing two-thrids rolling prairies, and the rest patches of timber. The bluffs, the Illinois, etc., and the huts, the rolling waves on the ocean—plains grass, wild sunflowers, small flowers in great variety and color, and continually presenting, or "keeping up appearance" of a highly cultivated country without inhabitants—mesas pock-o'er meadow and prairie on prairies rise, like the rolling waves on the ocean—plains grass, wild sunflowers, small flowers in great variety and color, and continually presenting, or "keeping up appearance" of a highly cultivated country without inhabitants—mesas pock-o'er meadow and prairie on prairies rise, like the rolling waves on the ocean—plains grass, wild sunflowers, small flowers in great variety and color, and continually presenting, or "keeping up appearance" of a highly cultivated country without inhabitants—mesas pock-o'er meadow and prairie on prairies rise, like the rolling waves on the ocean—plains grass, wild sunflowers, small flowers in great variety and color, and continually presenting, or "keeping up 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prairie hens, wild turkeys, rabbits, grey squirrels, prairie dogs, wolves, rattlesnakes (the big breed) prairie rattlesnakes, copperheads, panthers, deer, go when they have a mind to and come when they please.

With the expansion of some of the western counties, the state is under a remediless want of water and water privileges. Few mills are in the state except horse ones. At the capital of Montgomery county, there are four little log huts on the summit of a dry prairie; the people live in what little rain water can be saved from the snows. Education sags small, and few schools are kept, a common occurrence in southern and new states. No danger need be feared from secret societies, or any other. It is a great grazing country; on account of the prairie land, cattle, horses, hogs, (which by the bye are long nosed and mean,) and sheep raise themselves almost; corn, in good seasons does well; wheat, tolerable, but nothing like York state. Cotton, sweet potatoes, wild honey, wild grapes, wild roses, sour berries, jay berries, blackberries and raspberries, are common. The milk on the bottoms is sometimes found to be poisoned, in which case, those using it die as the cows die. The consequent diseases are, the cold plague in the spring, and the ague and fevers in the fall. The cash trade is carried on with Santa Fe, a Spanish port on the Pacific, in 36 degrees north latitude, and about 300 miles distant, across the prairie, where there is not a tree. The fur trade is to the Rocky and Shining mountains, 800 miles distant, where is said to exist a kind of frog, with hard, sharp scales, which he bites and lowers at pleasure, and which swallowed by a snake turns out in great agony. The weather is warmer than in York state, and when it grows cold at night with the wind from an easterly direction, depend upon a deluging rain before morning, and then it clears off hot enough to roast eggs. The inhabitants are emigrants from Tennessee, Kentucky, Virginia, the Carolinas, &c. with customs, manners, modes of living and a climate entirely different from the northerners, and they hate Yankees worse than snakes, because they have cheated them or speculated on their credulity, with so many Connecticut wooden clocks, and New England notions. The people are proverbially idle or lazy, and mostly ignorant; reckoning no duty equal to themselves in many respects, nor as it is a slave holding state, both will make Canaan serve him, while he sleeps in the tents of snow.

I am, W. T. R.L.S.
From the Ravenna Courier.
SECRET BYE LAWS OF THE MORONITES.
A responsible and intelligent individual, who has devoted much time to
make himself acquainted with the principles, practices and objects of the
mormon leaders, and at whose request we publish the following, assures us that
it is a correct copy of the regulations to which the deluded followers are
compelled to assent, after joining the church.
The Prophets of Preachers, declare it to be a Law revealed to them from
heaven, by the Almighty, on the 23d of February 1831, and assert, that they
were commanded not to communicate it to the world, nor even to their followers,
until they become strong in the faith.
"THE LAWS OF THE CHURCH OF CHRIST.

There follows the revelation of this date, almost two columns in length.
At the end is published the following:"

NOTE.—The date at the beginning, was probably at the time of transcribing.—I
serve the "Joseph, Sidney and Edward, spoken of, are Joseph Smith, Sidney Rigdon
and Edward Partridge."

"We have no hesitation (sic) in giving our unqualified belief that the
above is a true extract from the Mormon records. We have had the same communi catered
to us, verbally, from other sources. They have also manuscripts among them
sufficient to make several volumes of similar trash, which are, however, kept from
the view of their weaker (sic) brethren. J. O. Smith pretends that they are com-
municated to him by the Deity. Smith dictates to another, who writes them down,
generally but a few sentences at a time. All among them who make bold to even
doubt that these "command" are the words of God, when made known to them, are
immediately expelled as heretics. Such is human nature.—Ed. Tel."
The Mysterious Knocking.—Our readers will remember an account, lately published, of a mysterious knocking heard on the head board of the bed and on the floor near the bed of a girl troubled with hysteric fits, in Daniel st., in this city. Shortly after the former account was published, the girl was removed to the country, and for a time the knockings loft. But they were resumed, while she was in the country, and on her subsequent removal back to this city, they again returned. She was placed on a hammock swung from the ceiling, and to it there was no head-board; but the knockings were heard on the floor beneath the hammock, and they have also been heard on the door near where the hammock was placed. She has likewise been laid on a bedstead and on a cot, and the knockings have followed her. Public interest and curiosity have once more been awakened. Superstition is again busy and the friends of the girl are daily pestered with accounts of remedies to exorcise the evil spirit which it is said possesses her, or to destroy the power of the witch who has control over her. It is hoped that medical men may interest themselves in the matter, and, if possible, ascertain the cause of these knockings. By so doing, they might relieve the miseries of the girl, and remove the foolish fantasies of those who believe in supernatural agencies, and pay reverence to imaginary beings.

Albany Daily Advertiser.

This was one of the Fox sisters, and was the origin of the Spiritualist movement.
[Under the head, "THE BOOK OF MORMON," the Patriot & Gazette reprints from the Exeter News Letter a two-and-a-half column review of the book (p. 1, cols. 1-3). This begins and ends as follows:

"It is well known to our readers that a new sect has been formed in the west part of this republic, who bow at the altar of fanaticism, and have retired to the wilds of the Missouri, for the purpose of enjoying their religious opinions, without interruption. The number of Mormons is said to exceed one thousand, and they number among their followers, some men of intelligence and talent.

"Through the politeness of a friend, we have been favored with a perusal of the 'Book of Mormon,' which contains nearly six hundred pages, octavo, published at Palmyra, N. Y. by Joseph Smith, Jun. 'Author and Proprietor.' The book is a literary curiosity. The style is an affectation of the Scriptural, but destitute of the beauties of sublimity. Perhaps an allusion to its contents may not be unacceptable to some of our readers. ** *

[Then follows a long summary of its contents.]

"The Book of Mormon appears to be merely a supplement to the Scriptures, and does not attempt to controvert any of the established doctrines of Christianity. It definitely decides three important historical questions, which have caused many controversial volumes to be written during the last century—viz. Who were the discoverers of America?

"How this continent originally became peopled?

"And the cause of the dark complexion of the native inhabitants of the forests?

"There can be no doubt that the followers of the Book of Mormon, are a set of deluded fanatics—or desperate, disappointed individuals, each of whom would "Sot his life On any cast to mend it, or be rid on." *

"But the accounts of their extravagant doctrines, which are daily published in the newspapers, are probably exaggerated. It is said they believe their leader to be the real Jesus, and that both he and his disciples have infinite power to work miracles, raise the dead, cleanse the lepers, cast out devils—that the millennium is at hand, and that Philadelphia is the place where Jesus Christ will meet his disciples and followers—with many absurdities, which do not appear to be sanctioned by the 'Book of Mormon.'"]
RENUCIATION OF MORMONISH.

We understand that Messrs. [sic] Booth and Rider, two Methodist Ministers, who, a few months ago joined the Mormon Standard, and followed the infatuated Jo Smith to Missouri, have recently returned to this section of country—and that, at the late Campmeeting at Shalersville, in this County, they made a public renunciation of the Mormon faith.—Observer & Telegraph.
MORMONISM.

We shall commence next week the publication of several numbers on the subject of Mormonism—being an exposition of that delusion, by the Rev. Mr. Booth, who, as many of our readers are aware, about a year since embraced their faith, but has recently become convinced of their hypocrisy, and his publicly withdrawn from them. The numbers of Mr. Booth bear the impress of honest sincerity and deep repentance.

[Note: These letters are printed in the Star as follows:
Second Letter, same, same, October 2, 1831, in the issue of October 20, 1831, p. 3, cols. 4-5.
Third Letter, same, same, October 24, 1831, in the issue of October 27, 1831, p. 3, cols. 2-3.
Fourth Letter, same, same, October 31, 1831, in the issue of November 3, 1831, p. 3, cols. 2-3.
Fifth Letter, same, same, November 7, 1831, in the issue of November 10, 1831, p. 3, cols. 2-3.
[Sixth Letter presumably to the same; this issue, November 17, 1831, lacking in the Library of Congress file.]
Eighth and Ninth Letters, same, same, November 29 and December 6, 1831, in the issue for December 8, 1831, p. 1, cols. 1-4.]
MORMONISM.

The second letter of Mr. Booth, giving an exposition of this delusion, which has of late occupied so small a share of public attention in this section of the country, will be found in this paper. We intended to have accompanied his first letter with some introductory remarks, which we considered necessary to enable our distant readers to understand the subject; but circumstances at the time forbade. We therefore take this opportunity to say to those who are unacquainted with Mr. Booth, that he was formerly a highly esteemed preacher of the Methodist persuasion—that he was one of the earliest subjects of the Mormon faith, in this county—that under the influence of what he supposed to be a divine command, he was induced to leave his family and his home, and accompany the impostor Smith, and his deluded followers, to Missouri, in search of the "Land of Promise"—that in process of time he became convinced of the duplicity of Smith and Co., and returned to his family and friends, deeply penitent and humble, under a sense of the errors into which he had been led and into which, in turn, he had been the instrument of leading others—and that he feels now called upon by a sense of duty, to expose the fraud, and repair the injury his example has done, as far as in him lies.

We earnestly bespeak for Mr. Booth, the charity of our readers, so far as to believe him sincere in his former delusion, as well as in his present efforts to atone for it. We had an opportunity of conversing with him, soon after he embraced Mormonism; and we became entirely convinced of his sincerity, and uprightness of purpose; and the pain we felt at witnessing his delusion, was equal to the pleasure with which we heard of his recovery from it. In a private note accompanying one of his letters, Mrs. Booth gives the following as his reasons for now writing upon the subject: "1st. To discharge a duty which I owe to God and the public. 2d. To rescue, if possible, the honest and conscientious who are involved in it. 3d. To prevent others from falling into it. 4th. To comply with the request of a number who have solicited an exposure of Mormonism."

Our reader are aware, that with the exception of a small article some time since copied from a neighboring paper, we have published nothing heretofore on the subject of Mormonism. A few words in explanation of this course, may not be amis at the present time. We early became convinced that Mormonism was one of those delusions which would receive no check, but rather the reverse, from newspaper opposition; and hence we resolved to let it take its course, blameless ourselves of giving it notoriety, or of interfering with the faith of those who honestly embraced it. Most of the stories which have found their way into the papers, we have supposed about as extravagant in their details, as Mormonism itself was false in its pretensions. The letters of Mr. Booth are of a different character. They are a kind of official exposition of the fraud, authentic and incontrovertible, by one who has enjoyed every opportunity of learning it by sad experience. We had much rather propagate sentiments thus authenticated, than give publicity to anonymous and at least questionable testimony from other sources. On reflection, we do not regret the course we have taken. While some may feel surprise that a man of Mr. Booth's good sense should be "taken in" by such an absurd piece of fraud as Mormonism, others will perhaps regard it as a providential means of bringing to nought one of the most extraordinary devices of the great adversary, to ensnare the souls of men.
The following is the first of a series of which we understand are forthcoming from the same pen, on the subject of the Mormon delusion. The writer was a celebrated preacher of the Methodist society, and was one of those who embraced the religion of Smith & Co. soon after its introduction here. He was very strong in the faith, and made a tour to the western line of Missouri at the command of the prophet, to see the "promised land," and site [sic] of the New Jerusalem.

There follows the first of Booth's letters to the Ohio Star. Nine in all, they were published weekly to December 27, except for the issue of December 13, which remarked, "Mr. Booth's two last letters are on hand, and shall be forthcoming as soon as we can find room."
Mormonism.—The following article from the Illinois Patriot, will give some idea of the absurdities of this new faith.

The Mormonites.—A preacher of this sect visited us last Saturday. We heard a part of his lecture, which occupied more than two hours. From his account, this sect came into existence a little more than a year since in the following manner:—A young man about 23 years of age, somewhere in Ontario county, N. Y., was visited by an angel (here the preacher looked around him apparently to see if the credulity of the people in this enlightened age could be thus imposed on) who informed him three times in one night that by visiting a certain place in that town he would have revealed to him something of importance. The young man was disturbed, but did not obey the summons until the following day, when the angel again visited him. At the place appointed he found in the earth a box which contained a set of thin plates resembling gold, with Arabic characters inscribed on them. The plates were minutely described as being connected with rings in the shape of the letter D, which facilitated the opening and shutting of the book. The preacher said he found in the same place two stones with which he was accustomed by placing them over his eyes and putting his head in a dark corner to decipher the hieroglyphics on the plates!—This we were told was performed to admiration, and now, as the result, we have a book which the speaker informed us was the Mormon Bible—a book second to no other—without which the holy bible, he seemed to think, would be of little use.

It appears from his statement, that three of the offspring of Joseph, by his youngest son Ephraim, whose names were Laman, Nephi, and Lehi, as near as we could understand, were the persons from whom sprang Mormon.—Laman and Nephi rather declined from walking in the right way, but Lehi was firm in the faith. Mormon, who was a prophet, led them eastward until they came to the sea, as we suppose, where they built a ship and came to this western world. To prove this, the preacher referred us to Genesis, 45th chapter and 22d verse, and said the branches running over the wall was neither more nor less than the progeny of Joseph, leaving their own and coming to this country! He went into a detail of the reasons which induced him to join himself to this people—that on account of so many sects being in the world, and the discrepancies in their opinions, he became sceptical—that hearing of these people in July last, he joined himself to them, believing them to constitute the true Church—and that he came this way to meet a convocation of elders in Jackson county, Missouri, which is to be their New Jerusalem, but was disappointed in not seeing them there. He insisted on the bible being joined with his book, by quoting the 16th and 17th verses of the 37th chapter of Ezekiel, and comparing the Bible and Mormon’s book to the two sticks there spoken of. He thought this part of his subject too ludicrous to be refuted by any man in his right mind. We cannot now enter into the merits of his discourse, nor should we have given this hastily written sketch, had we not been requested to say something on the subject. Some of these men may be sincere; but does this prove they are in the right? The worshippers of juggernaut are sincere, or they would not sacrifice their lives by throwing themselves under the wheel of its life destroying car. As far as we are acquainted with the Bible we now have, we are satisfied that the Mormons are a deluded set of men, whose doctrines are not only dangerous—but, notwithstanding all their professions, they are calling down the curse of God on their own heads.
MORMONISM.

The fact that a sect of fanatics, calling themselves Mormonites, have sprung up and extended themselves in the Western part of New York and the Eastern part of Ohio, is partially known to our readers. The origin, character, and members of this sect have not yet been noticed in the Gazette, and it seems proper now to notice them.

The ostensible founder of this fanaticism is a man of the name of Joseph Smith, an ignorant, indolent, careless, shiftless fellow in the commencement of life. His father, named Joseph Smith, also, in his early days had been a country pedlar in New England, and subsequently a manufacturer and vendor of gingerbread, in a small way, in Manchester, N. Y. Some years ago these two, father and son, conceived that money was buried in the earth between Lake Canandaigua and Palmyra on the Erie Canal, and they commenced digging to find it, in company with several persons whom they persuaded to join them. After a time they engaged a man who resided near Paintsville, in Ohio, to assist and instruct them, under the persuasion that he possessed eminent skill in money finding. He had been a preacher of several sects, in religion, was a shrewd cunning man, of considerable talent and great plausibility. Under his direction, the digging for money was again commenced, and the younger Smith gave out that he had found a set of golden plates, concealed in an iron chest, and buried in the earth, upon which was engraved the book of Mormon (sic). By a special inspiration from God the younger Smith was enabled to translate the engravings upon these plates into English, and having made a convert of an individual of the name of Harris, who had some property, he mortgaged his farm, and raised money to defray the expense of printing it, and it was accordingly published in Palmyra, N. Y., making a duodecimo volume of respectable size. The book is supposed to have been written by an ex-preacher, whose name is given as Henry Sangdon, or Ringdon. After the publication of the book, the younger Smith began to exhibit himself as a prophet (sic), divinely inspired. He prayed, preached, and made converts. He "put money in his purse," and in consequence of a divine revelation, removed with his converts to the neighborhood of Paintsville, Ohio. Here his converts increased rapidly; and recently a company of about one hundred emigrated from that place to some promised land upon the Missouri, taking with their common means, their religious instructors, and their Mormon bibles. These people were of the laboring and farming classes, appeared to be decent and respectable. Though coarsely dressed, their clothes were clean and whole, and their demeanor was quiet and devout. Part of them remain in the neighborhood of Paintsville, where it is understood they continue to make converts. The last we heard from the Missouri emigrants was, that they were at some loss to find the promised land. They maintain a community of property, and repose their religious faith upon the book of Mormon as their bible, and the dogmas of their prophets. This book is a cunningly devised tissue of incongruities, adapted to vulgar prejudice, and written in imitation of the style of the Scriptures, and contains frequent allusions to scripture history and doctrines. It is a singular proof of the perversity of the human heart to idolatry, that such a gross and absurd imposture should find disciples, in the midst of the religious light that is spread abroad and everywhere surrounds us, in this country. It ought to admonish every teacher of religion who feels himself affected by a fiery zeal, whether of exclusive orthodoxy or of diffusive schism, to beware that he does not also become a fanatic.
We understand that certain of our political opponents, (for obvious reasons,) have stated that we were requested by Esq. Rider, of Hiram, to publish an exposition of some of the Mormonite articles, the same that appeared in the Courier several weeks since—and that we refused. It is seldom worth while to contradict stories of this kind; but as considerable pains have apparently been taken to prejudice the friends of Esq. Rider against us, we think it proper to say, that we have never had the pleasure of seeing Esq. Rider, to our knowledge—not has any person at any time requested us to publish the articles in question. We confidently appeal to Esq. R. for confirmation of this disclaimer, so far as he is concerned.
MESSRS. RIDER, AND BOOTH:

These gentlemen, who were led away with the delusions of Smith's book of Mormon, have publicly renounced the delusion, and returned to the societies from which they had seceded. The latter gentleman has published in a Paynesville Telegraph of last month his renunciation of Mormonism. He had travelled one thousand miles in quest of the site for the New Jerusalem, in company with Smith and his Prophets. While on this tour his eyes were opened, and in his letter to a Methodist brother, of September 12, he avers, that the conviction became to him irresistible that the plotters of this [623] mercenary and wicked scheme design "the establishment of a society in Missouri, over which the contrivers of this delusive system are to possess unlimited and despotic sway."

EDITOR.
MORMONISM.

The letter of Mr. Booth, on the first page of this paper, notwithstanding its prolixity, will be found very interesting. We have reason to believe that these letters are exerting an important influence in opening the eyes of many of the really deluded subjects of Mormonism. Hence, in its exposure, the writer discharges an important though painful duty. They will soon be closed.
FOR THE OHIO STAR.

TO THE PUBLIC.

The Lord willing, I will deliver a Lecture on the Christian Religion, in the village of Ravenna, on Sunday, the 25th inst., at the brick school house, or at the school house owned by Dr. De Wolf.

I also give notice to EZRA BOOTH, that his attendance is desired, as I shall review the letters written by him and published in the Ohio Star, headed Mormonism, as those letters are an unfair and false representation of the subjects on which they treat. Should it not be convenient to review them on Sunday, I shall review them the day following, if a place can be provided for that purpose by the citizens of Ravenna; or at any time or place where it may be thought most convenient for all concerned.

SIDNEY RIGDON.

To SIMMS RIDER:

Sir—As you have publicly declared the book of Mormon to be an imposition; and I believing it to be otherwise, at present, deeming it my privilege to know it as well as you, do hereby present a request for you to meet me in the township of Miram, Portage county, at such time and place as may be agreed upon heretofore, to investigate this subject, before the public, that if I am deluded in receiving this book as a revelation from God, I may be corrected, and the public relieved from anxiety. Your acceptance or rejection of this request, is desired through the medium of the Ohio Star.

SIDNEY RIGDON.
Sidney Rigdon, the vicegerant and champion of Jo. Smith, has thrown out a challenge, in the Ohio Star, to Mr. Booth and Deacon Rider, who have renounced the Mormon Smith, to meet him in mortal combat (of words) on the subject of the Gold Bible. The courage of the gentleman has probably received some new impetus since he challenged the whole world to disprove the truth of his new bible, and on being taken up by Elder Campbell, with his wonted impudence refused to meet him.
The Mormon Delusion.---By information from the west, some are fairly falling off, as well as others uniting with Joe Smith, the impostor from Palmyra. One who has recently left them, by the name of Ezra Booth, of Portage county, Ohio, is publishing in the Ohio Star, an expose of their diabolical pretensions and impositions.---They pretend an ability, as in ancient times, to speak with tongues; and that Smith is able to hold converse with celestial spirits whenever he pleases. One of them pretends to have received a commission to preach the gospel, directly from heaven, on a piece of parchment, and witnesses are found to attest to these lies. Visions are in great repute. One has seen the New Jerusalem, and passed through its apartments, &c. The ten tribes of Israel are locked up, they say, by the ice at the North Pole, where they enjoy the society of Elijah and John; and by and by the ice is to give way, and then they are to return to their own land. Such are some of their absurdities, which this young man is exposing.

N. Y. Baptist Register.
For the Ohio Star.

MR. EDITOR—Sir, I notice in your paper of the 15th inst., a challenge from Sidney Rigdon, directed to me, to meet him in Hiram, Portage county, for the purpose of investigating the subject of Mormonism, before the public, that if he is declined to be corrected, and the public relieved from anxiety.

That Mormonism is a base imposition, I most certainly believe, notwithstanding the apparent honest and pretended great faith of its proclaimers; and that it is Sidney Rigdon's privilege to know as much about it as I do, is undoubtedly a truth. Now if he really is anxious that I should teach him the truth, and correct his errors, it does appear to me that a private interview would be much more convenient and more to his profit, as our dwellings are but about sixty rods apart; and if he is honestly disposed to place himself under my tuition, he shall be tenderly used, and such are taken of him as his peculiar condition would seem to justify. But to undertake to correct him of his errors before the public, would be a most arduous task for me. His irascible temper, loquacious extravagance, impaired state of mind, and want of due respect to his superiors, I fear would render him in such a place, unmanageable, and I therefore fail of accomplishing the desired object.

As respects the public anxiety in Hiram and its vicinity, relative to Mormonism, it has long since been relieved, except a few cases of seeing Mormons, and they appear to be fast recovering from their mental derangement, and bid fair again to become useful members of society. Therefore, an investigation of this subject, before the public, for their benefit, would be in a great measure if not altogether, void of utility. Furthermore, Sidney Rigdon and his colleagues have labored both in public and in private, to their utmost, in and about Hiram, since their return from the Missouri, to save, if possible, a sinking cause, but without much success, for the people generally have left their meetings, except a few of their remaining brethren, which to me makes Sidney Rigdon's challenge appear more like one of the last throes of expiring Mormonism, to cause, if possible, "public anxiety" in this place, than the spontaneous production of an honest heart.

I have before me the Telegraph, published at Painesville, under date of 15th February last, in which is an account that Sidney Rigdon gave a public challenge, in a public meeting held at Kirtland, in which he defied the world to refute the divine pretensions of the Book of Mormon. Accordingly, Elder Thomas Campbell, whose venerable age, standing in society, and profound erudition, should have commanded his respect, accepted his challenge, and in a very polite and friendly manner sent him written notice to that effect. On the receipt of the note, he committed it to the flames, without even once reading except a few lines. If he then with all his professed meekness and humility would thus treat venerable age, what may a young man now expect at his hands?

The following is a copy of a commandment, placed in my possession by David Whitmer; one of the three witnesses to the book of Mormon, which will show the great importance of Sidney Rigdon, as viewed by Mormons; for the commandments are not only represented by the heads of department, but they represent themselves as being revelations directly from Jesus Christ, through Joesph Smith, Jr., and of equal authority with the book of Mormon. Now the biography of Sidney Rigdon, together with the history of Mormonism since their first appearance on this Reserve, will go abundantly to prove to any superficial observer that this commandment never originated from an infinite mind. But to disbelieve one commandment, says the Mormon, is equivalent to denying the whole. Thus you see, Mr. Editor, if a man once opens his heart to receive the book of Mormon as a divine record, he is also under the necessity of receiving whatever Joseph Smith, Jr. is pleased to prescribe [sic] by way of commandment, however ridiculous and absurd, or else turn back, as they say, to the weak and beggarly elements of this world, and thereby incur the displeasure of the
New York has been celebrated for her parties—her scenes—her explosions—her curiosities of human character—her fanaticism political and religious. The strangest parties and the wildest opinions originate among us. The human mind in our rich valleys on our sunny hills—in our crowded cities or thousand villages—on the shores of our transverse lakes bursts beyond all ordinary channels, throws aside with equal fastidiousness the maxims of ages and the discipline of generations, and strikes out new paths for itself. In politics—in religion—in all the great concerns of men, New York has a character peculiarly her own; strikingly original, purely American—energetic and wild to the very farthest boundaries of imagination. The centre of the state is quiet, comparatively, and grave to a degree; but its two extremities, Eastern and Western; the city of the Atlantic, and the continuous villages of the lakes, contain all that is curious in human character—daring in conception—

wild in invention, and singular in practical good sense as well as in solemn folly.

Have you heard of MORMONISM—who has not? Paragraph has followed paragraph in the newspapers, detailing their opinions and surprising distant readers with the truths of a singularly new religious sect which had its origin in this state. Mormonism is the latest device of roguery, ingenuity, ignorance and religious excitement combined, and acting on materials prepared by those who ought to know better. It is one of the mental exclamations of Western New York.

The individuals who gave birth to this species of fanaticism are very simple persons, and not known until this thrust them into notice. They are the old and young Joe Smith's, Harris a farmer, Hopkins [sic] a sort of preacher on general religion from Ohio, together with several other persons equally inattuated, cunning and hypocritical. The first of these persons, Smith, resided on the borders of Wayne and Ontario counties on the road leading from Canandaigua to Palmyra. Old Joe Smith had been a country pedlar in his younger days, and possessed all the shrewdness, cunning, and small intrigue which are generally and justly attributed to that description of persons. He was a great story-teller, full of anecdotes picked up in his perambulations—and possessed a tongue as smooth as oil and as quick as lightning. He had been quite a speculator in a small way in his younger days, but had been more fortunate in picking up materials for his tongue than stuff for the purse. Of late years he picked up his living somewhere in the town of Manchester by following a branch of the "American System"—the manufacture of gingerbread and such like domestic wares. In this article he was a considerable speculator, having on hand during a full of price no less than two baskets full, and I believe his son Joe, Junius, was at times a partner in the concern. That their dividends were I could not learn, but they used considerable molasses, and were against the duty on that article. Young Joe, who afterwards figured so largely in the Mormon religion, was at that period a careless, indolent, idle, and shiftless fellow. He hung round the villages and strolled round the taverns without any end or aim— without any positive defect or as little merit in his character. He was rather a stout able bodied fellow, and might have made a good living in such a country as this where any one who is willing to work, can soon get on in the world. He was however, the son of a speculative Yankee pedlar, and was brought up to live by his wits. Harris also one of the fathers of Mormonism was a substantial farmer near Palmyra—full of passages of the scriptures—rather wild and flighty in his talk occasionally—but holding a very respectable character in his neighborhood for sobriety, sense and hard working.

A few years ago the Smith's and others who were influenced by their notions, caught an idea that money was hid in several of the hills which give variety to the country between the Canandaigua Lake and Palmyra on the Erie Canal. Old Smith had in his peddling excursions picked up many stories of men getting rich in New England by digging in certain places and stumbling upon sheets of money. The fellow excited the imagination of his few auditors, and made them all anxious to lay hold of the rich ore and the shovel. As yet no fanatical or religious character had been assumed by the Smith's. They exhibited the simple and ordinary desire of getting rich by some short cut if possible. With this view the Smith's and their associates commenced digging in the numerous hills which yield the face of the country.
the town of Manchester. The sensible country people paid slight attention to them at first. They knew them to be a thriftless set, more addicted to excerting their wits than their industry, readers at inventing stories and tales than attending churches or engaging in any industrious trade. On the sides & in the slopes of several of these hills, these excavations are still to be seen. They would occasionally conceal their purposes, and at other times reveal them by such notices as might excite curiosity. They dug these holes by day, and at night talked and dreamed over the council as riches they should enjoy, if they could only hit upon an iron chest full of dollars. In excavating the grounds, they began by breaking up the green sod in the form of a circle of six feet diameter—they would continue to dig to the depth of ten, twenty, and sometimes thirty feet. At last some persons who joined them spoke of a person in Ohio near Palmyra, who had a particular felicity in finding out the spots of ground where money is hid and riches obtained. He related long stories how this person had been along shore in the East—how he dreamt of the very spots where it could be found. "Can we get that man here?" asked the enthusiastic Smiths. "Why," said the other, "I guess as how we could by going for him." "How far off?” "I guess some two hundred miles—I would go for him myself but I want a little change to bear my expenses." To work the whole money-digging crew want to get some money to pay the expenses of bringing on a man who could dream out the exact and particular spots where money in iron chests was hid under ground. Old Smith returned to his gingerbread factory—Young Smith to his financing faculties, and after some time, by hook or by crook, they contrived to scrape together a little "change" sufficient to fetch on the money dreamer from Ohio.

After the lapse of some weeks the expedition was completed, and the famous Ohio man made his appearance among them. His recruit was the most amusing, intelligent, and odd of the whole. He had been a preacher of almost every religion—a teacher of all sorts of morals. He was perfectly at home with every species of prejudice, folly or fanaticism, which governs the mass of enthusiasts. In the course of his experiments, he had attended all sorts of camp-meetings, prayer meetings, anxious meetings, and revival meetings. He knew every turn of the human mind in relation to those matters. He had a superior knowledge of human nature, considerable talent, great plausibility, and knew how to work the passions as exactly as a Cape Cod sailor knows how to work a whale ship. His name I believe is Henry Ringdon or Ringdon, or some such word. About the time that this person appeared among them, a splendid excavation was begun in a long narrow hill, between Manchester and Palmyra. This hill has since been called by some, the Golden Bible Hill. The road from Canandaigua to Palmyra, runs along its western base. At the northern extremity the hill is quite abrupt and narrow. It runs to the south for a half mile and then spreads out into a piece of broad table land, covered with beautiful orchards and wheat fields. On the east, the Canandaigua outlet runs past it on its way to the beautiful village of Vienna in Phelps. It is profusely covered to the top with Beach, Maple, Bass, and White—wood—the northern extremity is quite bare of trees. In the face of this hill, the money diggers renewed their work with fresh ardour, Ringdon partly uniting with them in their operations.

[to be continued]
MORMON RELIGION.

This class of religious fanatics held their meeting in a neighboring town Sunday before last. It is therefore presumed some of the readers of the Gazette will probably be gratified in reading the following account of its origin, &c. This is emphatically the age of excitement, fanaticism, and propaganda.

This general impulse given to religious fanaticism by a set of men in Western N. Y., has been productive among other strange results of the infatuation of Mormonism. This piece of rogyere, folly and frenzy (for it partakes of all) is the genuine fruit of the same seeds which produced the Sunday Mail movement—the Pioneer line of stages—the Magdalen Reports &c. &c. It is religion run into madness by zealots and hypocrites.

It was during this state of feeling in which the money diggers of Ontario county, by the suggestions of the Ex-Preacher from Ohio, thought of turning their digging concern into a religious plot, and thereby have a better chance of working upon the credulity and ignorance of their associates and the neighborhood. Money and a good living might be got in this way. It was given out that visions had appeared to Joe Smith—that a set of golden plates on which was engraved the "Book of Mormon," enclosed in an iron chest, was deposited somewhere in the hill I have mentioned. People laughed at the first intimation of the story, but the Smiths and Rangdon (sic) persisted in its truth. They began also to talk very seriously, to quote scripture, to read the bible, to be contemplative, and to assume that grave studied character, which so easily imposes on ignorant and superstitious people. Hints were given out that young Joe Smith was the chosen one of God to reveal this new mystery to the world; and Joe from being an idle young fellow, lounging about the villages, jumped up into a very grave person, like man, who felt he had on his shoulders the salvation of the world, besides a respectable looking sort of a blackcoat. Old Joe, the ex-preacher, and several others, were the believers of the new faith, which they admitted was an improvement in Christianity, foretold word for word in the bible. They treated their own invention with the utmost religious respect. By the special interposition of God, the golden plates on which was engraved the Book of Mormon, and other works, had been buried for ages in the hill by a wandering tribe of the children of Israel, who had found their way to Western New York, before the birth of Christianity itself. Joe Smith is discovered to be the second Messiah who was to reveal this word to the world and to reform it anew.

In relation to the finding of the plates and the taking the engraving, a number of ridiculous stories are told. Some unsanctified fellow looked out the other side of the hill. They had to follow it with humility and found it embedded beneath a beautiful grove of maples. Smith's wife, who had a little of the curiosity of her sex, peeped into the large chest in which he kept the engravings taken from the golden plates, and straightway one half of the new bible vanished, and has not been recovered to this day. Such were the effects of the unbelievers on the sacred treasure. There is no doubt but the ex-parson from Ohio is the author of the book which was recently printed and published in Palmyra, and passes for the new Bible. It is full of strange narratives—in the style of the scriptures, and bearing on its face the marks of some ingenuity, and familiar acquaintance with the Bible. It is probable that Joe Smith is well acquainted with the trick, but Harris the farmer and the recent converts, are true believers. Harris was the first man who gave credit to the story of Smith and the Ex-preacher. He was their maiden convert—the Ali of the Ontario Mahomet, who believed without a reason and without a murmur. They attempted to get the Book printed, but could not raise the means till Harris stepped forward, and raised money on his farm for that purpose. Harris with several transcripts in his pocket, went to the city of New York, and called upon one of the Professors. He thought them very curious, but admitted that he could
not decipher them. Said he to Harris, "Mr. Harris you had better go to the
celebrated Doct. Mitchell and show them to him. He is very learned in these
ancient languages, and I have no doubt will be able to give you some satisfaction."

"Where does he live," asked Harris. He was told, and off he posted with the
engravings from the Golden Plates to submit to Doct. Mitchell. Harris says
that the Doctor received him very "purlitely," looked at his engravings—made
a learned dissertation on them—compared them with the hieroglyphics discovered
by Champollion in Egypt—and set them down as the language of a people formerly
in existence in the East, but now no more.

The object of his going to the city to get the "Book of Mormon" printed,
was not however accomplished. He returned with his manuscript or engravings to
Palmyra—tried to raise money by mortgage on his farm from the New York Trust
Company—did raise the money, but from what source—whether the Trust Company
or not I am uncertain. At last a printer in Palmyra undertook to print the
translations of Joe Smith, Harris becoming responsible for the expense. They
were sealed translations, but in fact and in truth they are believed to be the
work of the ex-Preacher from Ohio, who stood in the back ground and put forward
Joe to father the new bible and the new faith. After the publication of the
golden bible, they began to make converts rapidly. The revivals and other
religious excitements had thrown up materials for the foundation of a new
sect, they soon found that they had not dug for money in vain—they began to
preach—to pray—to see more visions—to prophesy and perform the most fantastic
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factory was abandoned. They created considerable talk over all this section of
the country! Another revelation came upon them, and through Joe and some other
of these prophets, they were directed to take up their march and go out to the
promised land—to a place near Painesville, Ohio. Money was raised in a
twinkling from the new converts. Their principles—their tenets—their organi-
sation—their discipline were as yet unformed and un-fashioned, and probably are
so to this day. Since they went to Ohio they have adopted some of the worldly
views of the Shakers and have formed a sort of community system where every
thing is in common. Joe Smith, Harris, the Ex-pedler and the Ex-parson are
among their elders and preachers—so also now is Phelps one of Mr. Granger's
leading anti-masonic editors in this village.

Such is a brief view of the rise and progress of the Mormon Religion one
of the strangest pieces of fanaticism to which the ill-advised and the worst
regulated ambition and folly of certain portions of the clergy in Western New
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HOMESPH REIGONES

This class of religious fanatics hold their meeting in a neighboring town on Sunday before last. At a therefore presumed some of the readers of the Gazette will probably be gratified in reading the following account of its origin.

This general impulse given to religious fanaticism by a set of men in Western New York has been productive of many strange results of the infatuation of Mormonism. This piece of religious folly and frenzy (for it partakes of all) is the genuine fruit of the seeds which produced the Sunday school movement—the pioneer line of stages—the magdalen reports on as, it is religion run into madness by scoffers and hypocrites.

It was during this state of feeling in which the money diggers of Ontario county, by the suggestions of the ex-preacher from Ohio, thought of turning their digging concern into a religious plot, and thereby have a better chance of working upon the credulity and ignorance of their associates and the neighborhood. Money and a good living might be got in this way. It was given out that visions had appeared to Joe Smith—that a set of golden plates on which was engraved the Book of Mormon, enclosed in an iron chest, was deposited somewhere in the hill I have mentioned. People laughed at the first intimation of the story, but the Smiths and Ransdell[sic] persisted in its truth. They began also to talk very seriously, to quote scripture, to read the bible, to be contemplative, and to assume that grave studied character, which so amply imposes on ignorant and superstitious people. Mind were given out that young Joe Smith was the chosen one of God to reveal this new mystery to the world; and Joe from being an idle young fellow, lounging about the villages, jumped up into a very grave personality, who felt he had on his shoulders the salvation of the world, besides a respectable looking sort of a blackcoat. Old Joe, the ex-preacher, and several others, were the believers of the new faith, which they admitted was an improvement in Christianity, foretold word for word in the bible. They treated their own invention with the utmost religious respect. By the special interposition of God, the golden plates on which was engraved the Book of Mormon, and other works, had been buried for ages in the hill by a wandering tribe of the children of Israel, who had found their way to Western New York, before the birth of Christianity itself. Joe Smith is discovered to be the second Messiah, who was to reveal this word to the world and to reform its laws.

In relation to the finding of the plates and the taking the engraving, a number of ridiculous stories are told. Some unscrupulous fellow looked out the other side of the hill. They had to follow it with humility and found it embedded beneath a beautiful grove of maples. Smith's wife, who had a little of the curiosity of her sex, peeped into the large chest in which he kept the engravings taken from the golden plates, and straightway one half of the new bible vanished, and has not been recovered to this day. Such were the results of the unbelievers on the sacred treasure. There is no doubt but the ex-preacher from Ohio is the author of the book which was recently printed and published in Palmyra, and passes for the new Bible. It is full of strange narratives, in the style of the scriptures, and bearing on its face the marks of some ingenuity, and familiar acquaintance with the Bible. It is probable that Joe Smith is well acquainted with the trick, but Harris the farmer and the recent converts, are true believers. Harris was the first man who gave credit to the story of Smith and the ex-preacher. He was their main supporter—the only one of the Ontario Mahomets, who believed without a reason and without a murmur. They attempted to get the book printed, but could not raise the means till Harris stepped forward, and raised money on his farm for that purpose. Harris with a manuscript in his pocket, went to the city of New York, and called upon one of the Professors of Columbia College for the purpose of showing them to him. Harris says that the Professor thought them very curious, but admitted that he could not decipher them. He said to Harris, "Mr. Harris, you had better go to the celebrated Dots Mitchell and show them to him, as he is very learned in these ancient languages, and I have no doubt will be able to give you some satisfaction." "Where does he live, " asked Harris. He was told, and off he posted with the engravings from the golden plates to submit to Doctor Mitchell. Harris says that the Doctor received him very politely, looked at his engravings, made a learned dissertation on them, compared them with
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ambition and folly of certain portions of the clergy in western New York ever gave
birth. What a lesson it ought to teach us!—N. Y. Cour. & Rep.

An article on the evils of revivalism, copied from the New York Courier and Enquirer. It apparently begins in the middle of the copied article.

"About this time a very considerable religious excitement came over New-York in the shape of a revival....Rochester is, and was the great headquarters of the religious empire......

"This general impulse given to religious fanaticism by a set of men in western N. York, has been productive among other strange results of the infatuation of Mormonism. This piece of roguery, folly and frenzy (for it partakes of all) is the genuine fruit of the same seeds which produced the Sunday Mail movement—the Pioneer line of stages—the Magdalen Reports, &c &c. It is religion run into madness by zealots and hypocrites.

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MORMONISM.

The fact that a sect of fanatics calling themselves Mormonites, have sprung up and extended themselves in the Western part of New York and the Eastern parts of Ohio, is partially known to our readers. The origin, character and numbers of this sect have not yet been noticed in the Gazette, and it seems proper now to notice them.

The ostensible founder of this fanaticism is a man of the name of Joseph Smith, an ignorant, insolent, careless shiftless fellow in the commencement of life. His father, named Joseph Smith, also, in his early days, had been a country pedlar in New England, and subsequently a manufacturer and vender of gingerbread, in a small way, in Manchester, N. H. Some years ago these two, father and son, conceived that money was buried in the earth between Lake Canajoharie and Palmyra on the Erie Canal, and they commenced digging to find it, in company with several persons whom they persuaded to join them. After a time they engaged a man who resided near Palmyra, in Ohio, to assist and instruct them, under the persuasion that he possessed occult skill in money finding. He had been a preacher of several sects; in religion, a shrewd cunning man, of considerable talent and great plausibility. Under his direction, the digging for money—again commenced, and the younger Smith gave out that he had found a set of golden plates, concealed in an iron chest, and buried in the earth, upon which was engraved the book of Mormonism. By a special inspiration from God the younger Smith was enabled to translate the engravings upon these plates into English, and having made a convert of an individual of the name of Harris, who had some property, he mortgaged his farm, and raised money to defray the expense of printing it, and it was accordingly published in Palmyra, N. Y., making a Dagonish volume of respectable size. The book is supposed to have been written by an ex-preacher, whose name is given as Henry Kimpton, of Palmyra. After the publication of the book, the younger Smith began to exhibit himself as a prophet divinely inspired. He prayed, preached, and made converts. He "put money in his purse," and in consequence of a divine revelation, removed with his converts to the neighborhood of Palmyra, Ohio. Here his converts increased rapidly, and recently a company of about one hundred emigrated from that place to some promised land upon the Missouri, taking with their common means, their religious instructors, and their Mormon bibles. These people were of the laboring and farming classes, appeared to be decent and respectable. Though coarsely clad, their clothes were clean and whole, and their demeanor was quiet and devout. Part of them remain in the neighborhood of Palmyra, where it is understood they continue to make converts. The last we heard from the Missouri emigrants was, that they were at some loss to find the promised land. They maintain a community of property, and revere their religious faith upon the book of Mormonism as their bible, and the dogmas of their prophets. This book is a cunningly devised tissue of incongruities, adapted to vulgar prejudice, and written in imitation of the style of the Scriptures, and contains frequent allusions to scripture history and doctrines. It is a singular proof of the presence of the human heart to idolatry, that such a gross and absurd imposture should find disciples, in the midst of the religious light that is spread abroad and everywhere surrounds us, in this country. It ought to admonish every teacher of religion who feels himself affected by a fiery zeal, whether of exclusive orthodoxy or of diffusive schism, to beware that he does not also become a fanatic.

Cincinnati Gazette.
A copy of an article written by a correspondent of the Salem Gazette.


THE MORPHOGENETIC HYPOTHESES.

The Linear Field Theory of Evolution.

You are sensible of the vast complexity and variety of life, and of the profound significance of the historical development of the species. This complexity is the result of the interplay of various forces, operating in concert to produce the evolution of life. The forces of natural selection, mutation, and sexual reproduction are the driving forces behind the evolution of species. The Linear Field Theory of Evolution proposes that the evolution of life can be understood as a result of the interaction of these forces in a linear field, where each force is represented by a vector in a multidimensional space. The evolution of species is then seen as the result of the movement of these vectors in the space defined by the forces. This theory provides a powerful tool for understanding the evolution of life and the diversity of species that we see today.
These were times, and these are a people admirably suited to the 
proclamation of a new Bible, and a new religion...In such times, and 
such circumstances, was bred the Mormon religion.

In this age of wonders, the cunning ex-preacher from Ohio suggested 
to the money-diggers to turn their digging concern into a religious plot. 
It was, therefore, given out that a vision had appeared to Joe Smith, that 
there was deposited in the hill I have mentioned, an iron chest contain-
ing golden plates, on which was engraved the "Book of Mormon". These an-
gravings were said to be in unknown characters to all but the inspired 
translator, and were deposited there by a wandering tribe of the children 
of Israel, before the Christian era. It was now given out that young Joe 
Smith was the chosen one of God to reveal this new ministry to the world-
to be the second Messiah, to reveal to the world this word of life, and to 
reform it anew. So Joe, from being an idle, lounging fellow, became a grave, 
person-like man, with a respectable looking sort of a black coat, and with 
the salvation of the whole world upon his shoulders. Old Joe, the ex-pre-
acher, and several others, were the converts to the new faith, which they 
asserted was foretold in the Bible. But Harris was undoubtedly a true con-
vert, and the first man who gave credit to the whole story. He was the Ali 
of the New-York Mahomet. Rigdon, the preacher, knew well how to work upon 
the credulity of a people already excited to religious enthusiasm. His 
aspect was grave and contemplative, and he could quote abundance of Scri-
pture to prove his assertions. This ex-parson is no doubt the author of 
the book. It is full of strange narratives, in the style of the Scriptu-
res; and appears, to evince some ingenuity.

A fac simile of the characters on the golden plates, was carried to 
Dr. Mitchell, by Harris. The Dr. gave some learned observations on them, 
but wiser heads than he were employed in the translation. Harris raised 
money on a mortgage on his farm, and got the translation printed at Pal-
cy. The book came out to the world, and the diggers soon found they had 
not dug for money in vain; for, by its precepts, money could be raised 
in a triniting from the new converts, who were daily flocking to the new 
standard. Another revelation now came upon them. The prophets were direc-
ted to lead the way to the promised land—a place near Painesville, Ohio, 
and subsequently to some place on the Mississippi river, where they have 
adopted some of the worldly views of the Shakers, having formed a sort 
of a community system. The roads in Trumbell county were at times crowded 
with these deluded wratchas, with their wagons and effects, on their way 
to the promised land.

The infatuation of these people is astonishing beyond measure. Husb-
ands tearing themselves from their wives, and such of their families as 
refuse to go; and wives deserting their husbands, to join the infatuated 
clan. A respectable physician of Trumbell county, who informed me of the 
latter proceedings, also informed me of severall instances where the sick 
died, refusing medical aid, persisting in the belief that faith in 
the Mormon religion would save their lives. That he had actually been 
called in cases of the last extremity, where their faith had finally 
failed them.
Barnabites—This moral pest is increasing. We gather from the N. Y. papers, that some miserable families who profess the doctrines of that novel sect, have made a few converts in Penfield, Chautauqua county N. Y. One of their number died, and the night after his burial, a party of "resurrection men" were disturbed while disinterring the deceased, and one of the offenders taken and bound over for trial. The editor of the Censor gives a very flattering account of the intellectual endowments of the community in which he resides, when he says, the Barnabites have selected "a suitable field for operation, where nothing is too absurd to gain credence."

Ian exchange item.
Death of a Vermont Preacher.—Died, in Pomfret, Vt., on Saturday, 7th inst., Joseph M. Breckenbury, a "Woman Preacher." He recently came to this town from Unity, in Maine, with one or two individuals of the same society. They preached, exhorted, and with great zeal and apparent humility, attempted to propagate their doctrines. Two or three embraced their sentiments to such an extent as to be baptized—one a Free Will Baptist, and the other a Presbyterian.

In confirmation of their doctrines and divine mission, they professed to have power to heal the sick and raise the dead. It is credibly reported, that they attempted twice, without effect, to heal a Miss Nancy Johnson, made a cripple by falling from a horse. She was not healed, for lack of faith; but started for China, with the Hanson, to obtain more. The company of Breckenbury attempted also to heal him, and since his disease [sic], to raise him from the dead.

Sentinel, April 6, 1832.

Emigration to Oregon.—Twenty-two emigrants on their way to the Oregon territory have arrived at Baltimore in the brig Ida, from Boston. They have with them their necessary travelling and camp equipages, and are about to take up their line of march.
FOR THE MESSENGER.

Mr. Editor,—More than a year since, I forwarded you a communication or two respecting the Mormons. I now present you an extract of a letter from a relative in Portage county, Ohio, which says something of them, but more respecting another new denomination in that region, and which extract is as follows: "I hear considerable said about Campbellites and Mormons. This town is free from them, and almost all the people here are Congregationalists. The Campbellite system has been in existence for two or three years. The originator of it is a man by the name of Campbell, who resides somewhere in this region. I cannot ascertain that they have any articles of belief in particular. They admit persons from any or from no denomination, & put their whole dependence upon baptism.—This they call regeneration & also the same person several times, perhaps. As often as he commits any new sin, he must be plunged into the water to wash them away. They are not very particular, however, in their definition of sin. They have altered the Bible to suit themselves, and so altered some important passages as entirely to destroy their meaning. They are the most ignorant part of Christianity, & are so sure that water will cleanse them from sin, that whatever can be said to restrain them from it, has no effect upon them, and they will steal, or commit other crimes fearlessly. The Baptists in this country have been more taken in by them. Their societies in this vicinity have been a long time without ministers, and when the Campbellites arose, and they perceived that they were Baptists, they thought they were the same sort of folks and joined them immediately.

"The Mormons, in some places, seem to be swallowing Campbellites, Universalists, &c. They are some of them preparing to go to the promised land, as they say. This lies in Jackson county, Missouri."

I add to the above extract, that there is a small society of Mormons in the town of Shaftsbury in this State, as I was lately credibly informed in the vicinity, and by means of persons from the place, who were nearly, if not wholly converted to the system. They are said to heal the sick miraculously, to have a spirit of prophecy, and are very devout and engaged in their religion. A sick woman, whom I lately visited, had been urged by some of the believers in them to apply to their prophet or elder for the restoration of her long lost health, and encouraged to hope for it if she would apply in faith. She told me she had faith to believe Christ could heal her, but had not faith in the Mormons’s doing it.—This faith is with them essential to the cure.

CLERICUS.

[Note: It is barely possible that the author of these three communications by Clericus, presumably a clergyman, was Reverend J. L. Stark, who contributed two long articles on the early settlement of Brattleboro' to the Messenger of May 6 and May 12, 1832.]
MORMONISM.

It appears by the following article from the Ithaca Daily Telegraph, Ohio, that the Mormonites are still endeavoring to obtain proselytes, notwithstanding one of the initiated has recently renounced and published their secrets. Like the followers of Brother Boaz, they are determined to adhere to their order, whether right or wrong; and also like him, they occasionally hoodwink "a poor blind candidate" under the pretense of bringing "him to light." And the deception practiced by these deluded people to deceive the world are so similar to those used by adhering Masonic brethren, that we should not be surprised if they were yet to unite in one Grand Lodge, for the purpose of adopting a uniform mode in their "art of munderworking [sic]."—[Buf. Patriot.

MORMONISM.—We hear frequent enquiries respecting the progress of this strange delusion and imposition. We would therefore state generally, that for a long time past it has ceased to be a subject of much attention in this county. The last quarters of the impostors appear to have been removed to the adjoining counties, where it is said that Bigmon (who is claimed to be the Elijah that was to come) and Smith, are making some progress in their work of gulling the ignorant and credulous. Their leisure hours are occupied in making new revelations from Heaven, and translating and remodelling [sic] the New Testament, which they pretend to do by inspiration. They have also recently discovered the book of prophecy of Enoch, mentioned in the epistle of Jude, which, with all their other revelations and commandments, are to be sent to Missouri for publication, where they have a press in operation.

The whole of their works when printed, will probably comprise several volumes, which are to be swallowed, word for word, by all its dupes as though written by the finger of Deity. Those of the Mormon who have nothing to prevent them, are repairing to the "land of promise," on the western line of Missouri, and those who are in lucrative business have a special permit from the prophet to remain for four or five years. They have many missionaries in different parts of the country, proselytizing those who are predisposed to place reliance on any thing marvellous. They have made one of their young fanatics believe that he is a descendant of, or belongs to the tribe of Judah, and that it is his duty to repair to Jerusalem, to preach Mormonism, or assist in restoring to the Jews, their ancient city. He some time since took up his march for Boston.
Death of a German Itinerant Preacher—Hans, in contrast, the on Saturday, 7th Inst., Joseph in Braeuehury, a German Preacher. He recently emigrated from this, in company with one of the individuals of the same society. They preached, exhorted, and with good zeal and apparent ability, attempted to propagate their doctrines. One or more embraced their sentiments as far as to be baptized—one from All Baptist, and another a Presbyterian. In confirmation of their doctrine and divine mission, they professed to have power to heal the sick and raise the dead. It is reported, that they attempted to live without effect, to heal a Miss Nancy Johnson, made a cripple by falling from a horse. She was not healed for lack of faith but started for Chicago with the Brethren, to continue her work. The company of Braeuehury, attempted also to heal him, and since his decease, to raise him from the dead.

We learn that the celebrated Preaching in Rome and other diapason, have recently been tarred and feathered in Rome, and that these have since left that state for Missouri.

The following appears in the next issue of the Sentinel, April 15th.

A Rochester paper mentions that a Mormonist has taken "deep root" in a certain church in the town of Mexico, Saratoga county. "The preacher says he shall never die, but be translated, after the manner of Enoch, and that in sixteen years the Mormonism will be the prevailing religion, and that in five years the wicked are to be swept from the face of the earth."
Mr. Phelps, who formerly edited the Ontario Chronicle, and who about a year since became the follower of Mr. Smith, the author of the Book of Mormon, or Golden Bible, and left Communism as truth with the infatuated few who had gone to the "promised land" in the West, has issued proposals for publishing at Independence, Missouri, a monthly work to be called The Evening and the Morning Star, and to be devoted to the propagation of Mormon revelations as they shall be made from time to time, through the above named prophet. The following is an extract from the prospectus of this new work:

"The Book of Mormon, having already gone to the world, being the fulness of the gospel of the Gentiles according to the promises of old, we know that the blessing of Joseph is present at hand. For his glory, the firstling of his people, and his name, the honor of unicorns, with him shall stand. The people together, from the ends of the earth, to the place of the name of the Lord of hosts, the Lord of armies. For in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of which all nations shall be vessels of the Lord's service. And he will destroy in this mountain the covering cast over all people, and the vail that is spread over all nations. Therefore it is now time known and published to the world, by the authority of the beloved Servant, that the gathering of the house of Israel [is] hath been commenced upon the land of Egypt and Christ is an Judgment to all nations, that the children of God are returning from their long dispersion, to possess the land of their inheritance, and reign with Christ a thousand years, while Satan is bound.

"The evening and the morning star, beside the throne of the Lord, which is in the depths of the sea, shall rise upon the Children of the morning, and upon the children of the evening, the sun of righteousness, with the brightness of his glory, will also contain weapons of truth or information that can benefit the saint of God, temporally as well as spiritually, in these latter days, whether in prose or poetry, without interfering with political, or religious, or the gaining of the world."
By Hagg & Jeritte [Anti-masonic paper.]

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 Mormonism.—The editors of the Mormonite Journal, published at Independence (Jackson County), Missouri, say his journal will borrow its light from sacred sources and be devoted to the revelations of God, as made known to his servants through the book of Mormon by the Holy Ghost. He adds that from his press, also, may be expected as soon as wisdom directs, many sacred records which have slept for ages. Another author of this singular sect—Gabriel Urso, Son of Righteousness, Witness and Organ of the Lord!—has made his appearance in Philadelphia, and issued his revelations and manifestations, and now, against that city, and Washington. He says that the latter is the Sodom alluded to in the scriptures, & that the President is the ‘Sect of Balam’ mentioned in revelations.

[an exchange item.]

Mormonism has broken out in Lynn Mass., and has carried off several persons.
Mormonites.

This new sect originated in New York; from New York they removed to Ohio, and from Ohio to Missouri, at Independence in this latter State they profess to have taken their permanent stand. They say the millennium is soon to commence and that Christ is to come personally and take up his residence with them.

Their origin may be traced to some two or three individuals in N. Y., who were bent on acquiring riches in some expedition, who set themselves to dig for money which they believed or pretended to believe, had been buried in past days. No money was found. Something must be done and they set themselves to practice on the credulity of mankind. They professed to have discovered a book written on gold leaves and in characters which no one understood. To one of their members, however, as they say, was miraculously imparted a knowledge of this unknown tongue. By divine direction he set himself to transcribe it into our language. As soon as the contents of a page or plate were thus translated the plate itself vanished away. This manuscript, declared by them to be an inspired translation of the original, they procured to be printed. This book they declare to be wholly superior to our Bible. Indeed, our Bible seems to them of no value except as interpreted by them. They profess, also, to have new revelations frequently. Especially is this the privilege of Mr. Smith, who is considered as the special organ of communication between God and man. He is often professed to reveal new truths; and to doubt his word is disbelieve his orders. In the same in their estimation as to disbelief or disobey God himself. They pretend to be the dispensers of mighty miracles, but in the exercise of this power they have not been very successful, and we presume they will seldom attempt it.

They have issued the prospectus of a paper, to be printed at Independence. Whether or not they have commenced its publication we are ignorant. Its title is to be "The Evening and the Morning Star." They are actively engaged in proselytizing for this purpose are travelling over the country in its length and in its breadth. Vermont and New Hampshire have been visited, and reports says that a few in each State have become converts to their faith. Such are directed to arrange their affairs, convert their property into cash and go to the land of promise beyond the Mississippi as soon as can conveniently be done. They practice baptism, which they perform by immersion, and probably attend on the Lord's Supper, though of this we have seen no account. In its general principles this sect entirely coincides with numerous others which have from time to time sprung up in Christianity while the founders have been useful to accompany these old principles with many new and, to the uninitiated, imposing peculiarities.
MORMONISM. Two preachers of this sect have lately visited Boston, and soon made 15 converts to their strange doctrines--some of whom are respectable persons--5 also had joined at Lynn. Certain of these converts have cast considerable sums of money into the stock, and all were about to depart for the "promised land," in Jackson county, Missouri--the precious spot having been lately discovered.