J 5 - juggler

"He has been tried before a civil court as a disorderly person, found
guilty and condemned ..."

He never found any golden platter, as he pretended.

See several, as published in 1831, 1834, 1836, and 1838.
Evangelical magazine and gospel advocate.

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The following is from a typed copy by Dale L. Morgan of the Evangelical Magazine and Gospel Advocate (Utica, NY), Sept. 5, 1835, Vol. 6, p. 285, Dolphus Skinner, Editor.

Joseph Smith - juggler

"He has been tried before a civil court as a disorderly person, found guilty and condemned ..."

... see second vol. ... published in 1831, pp. 47, 120, and 198
The miserable impostor, who publishes this book, pretends that the plates were plates of gold containing the record written by Mormon—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 thus filled Satan's attempt to overthrow this revelation, &c. This volume is divided into the 1st and 2nd Book of Nephi, the Books of Jacob, Enos, Jarem, 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 Lamantites, their 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 beheld 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 preceding 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 prophesies of the names of the Deity and Jesus Christ. It is a most bungling 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 Almighy, by the sentences ascribed to him, is made out a most miserable grammarian; in-such that some have sarcastically remarked that, "if the Deity ever dictated 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 the 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 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 connexion 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 some person now appears upon the stage and assests that he has been an inhabitant of the moon for five hundred years, and had finally fallen upon this earth to make a new revelation to men, he would find followers and make proselytes, who would be fools enough to believe and prostrate faith in his new theory. So prone are mankind to the marvellous in religion, when backed, as in this case, by the threats of endless misery.

A friend in Painesville, Ohio, writes:—

"We do not believe, in this section of country, that Congress will grant the request of the Sugar-Mill petitioners—we have not, as last year, called meetings, and circulated counter petitions, in this part of the country. Doct. Ely and his party in politics, are so arrogant and presumptuous that every one, with half an eye, can see their object is to get the reins into these hands; therefore their sanctimonious professions have become rather stales."

"I think your mode of acknowledging the receipt of letters, is a very good one. It is always a gratification to the person that sends money, to know that it has arrived at its destination, and your mode is one that is not attended with expense."

F. K.

The following very just and feeling remarks were written by a correspondent at Brasher:

"Our friends in this town seem to be rather dull and indifferent in the good cause. I am sorry to be obliged to write such unpleasing intelligence, for I am confident that they are, in this town, Universalists enough, (together with those who do not openly profess the sentiment, but would, were it principles better understood,) to form a society of twenty-five or thirty members, and support preaching one-fourth or one-half of an hour, or it is really surprising to see Universalists sleeping with such criminal indolence, while the advocates of a yawning hell, and a God, whom their sentiments represent to be as much worse than the devil, as the devil is worse than the best man that ever walked the earth, are making such unwearied efforts, and are so busily engaged in propagating a sentiment, which its firmest advocates and ablest champions most frequently pray may not be true."

These things ought not to be. Universalists, while they have the means in their power, ought to show themselves as zealously engaged, and more so, as their opponents, in propagating a sentiment which God in his revelation to man, and all nature, declares to be true. You will understand why I discover that I am a man of not much learning in the wisdom of this world, but I hope to learn more of Him who is meek and lowly, for such is the learning which, of all others, is the most valuable."

B. W. Jr.

Dr. Jacob Myers, of E. Hempfield, Lancaster co. Pa. writes in reply to a letter from the Junior Editor:

"You say that your Presbyterian brethren are trying to get up a revival. Of what? Judging by the columns of Number 1. 2d Volume of the Magazine and Advocate, I must come to the conclusion that your villains are not reviving "Pure and undiluted religion." But quite the reverse—fanaticism and madness."
EDITORIAL CORRESPONDENCE.
Evangelical Magazine and Gospel Advocate (1836-1849), Feb 5, 1831, 2, 6, APS Online

EDWARD CORRESPONDENCE.

Our agent at West Mendon, writes:—

"I feel anxious to hear the glad tidings proclaimed to all people. I have no doubt that, in due time, reason will assume her empire, and common sense burst asunder the mantles of superstitious and priestcraft, and proclaim freedom, equality, and honesty among mankind."

"Truth is mighty and must prevail."

"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 convince a plan to escape hell, which seems to be the main object). The Methodists are determined not to be outdone in thelodon 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.

A correspondent in Olmsted, Cuyahoga co., Ohio, writes:—

"We are about forming a society in this place. It will probably consist of 50 or 60 members—We have made arrangements for the erection of..."

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The miserable impostor who publishes this book, pretends that the plates were polished by 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 consumed 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 fulfilled Satan's attempt to overthrow this revelation, &c. This volume is divided into the 1st and 2d Book of Nephi, the Books of Jacob, Enos, Jarom, Omni, Mosiah, Alma, Helaman, Nephi, Mormon, Ether and Moronoi. 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 Whittmer, and Martin Harris. Then follows another page of about the same import, entitled, "And also the testimony of eight witnesses," and signed by four others and James Smith. 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; interspersed with unnumbered proclamations of the names of the Deity and Jesus Christ. It is a most bungling attempt to imitate the ancient English and Bible plagiarisms. 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 instructed the language 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 asinine pieces of imposture 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 man-kind 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 a man now appearing on the stage and asserting 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, 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 hoodwinked, as in this case, by the threats of adverse consequences, to worship principles better understood.

E. C. F.
A friend in Chagrin, Ohio, gives us the following information, which, with 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, would 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 -- impart 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 replenish the earth. They have all things in common, and dispense with the marriage covenant. They assume the general name of Mormonites. 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 named 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 the revelation, &c. This volume is divided into the 1st and 2d Book of Nephi, the Books of Jacob, Enos, Jarem, 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 beheld 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 time and events connected with the Messiah's reign; interlaced with unnumbered profanations of the names of the Deity and Jesus Christ. It is a most bungling 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 indi[c]ted 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!"

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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.
SLAVERY IN LOUISIANA.

The Louisians have expressed their fearful apprehensions, by making it a capital offence, or punishable in the State's Prison for life, at the discretion of the Court, to be concerned in the publication, or circulation of any thing, tending to produce dissatisfaction among slaves—and also, for saying anything of a like tendency from the bar, the pulpits, or the bench. They have made it also a State's Prison offence, to learn slaves to read, or write. Similar laws exist in Georgia.

The Eastern papers contain numerous accounts of persons having frozen to death, during the late terrible storm. A stage driver, on the Providence and Hartford route, died in the sleigh he was driving.

THE GOLDEN BIBLE.

An individual from Georgia County came into our Office the other day, with a Golden Bible, alias the Book of Mormon, alias the New Revelation, alias a Volume of silly impostures, in his hand, and requested us to buy the book. He stated, that in the region where he lived, it was hailed as a Revelation from God, by great numbers, of all descriptions of persons. A few, who had, from motives of curiosity, gone several miles, to witness the strange things, of which they had heard, had become believers before leaving, and returned home strong in the new faith. The prophets sternly decline holding an argument with any man—and when assailed with that formidable weapon, coil into their shell, as securely as an oyster, vociferating meantime most lustily, "Repent and receive the Revelation of God, upon pains of eternal damnation"—or something to that effect. In view of these things he had been much tried in his own mind, and not knowing what to do, had brought the book along, in hope that we might be induced to write something, which would clear up his doubts, and yield him the satisfaction of knowing, where the truth lies. For it be from us to sport with the honest scruples of any man; otherwise we should strongly inclined to treat the subject with the levity and ridicule it deserves. This man appeared sanguine to know the truth. Addressing him then, as a sincere inquirer after truth, we submit to his consideration, the following remarks.

1st. A new Revelation was not needed. Everything essential to our salvation was already revealed. The guilt, condemnation, and ruin of the sinner; the holiness, strictness, and spirituality of God's Law; the fullness and freeness of pardon through the atoning blood of Christ to all, who will accept it; the office of the Spirit as a sanction; and the utter incorrigibility of evil, who are finally lost—these truths are proclaimed almost every

Leonard, 21, 1831, leaving on the.Sprintf of business, was discovered, and finally passed, by a vote of 182 to 21. The bill for the passing of the titles of certain purchasers of lands belonging to the State of Ohio, in the State of Ohio, was taken up in Committee of the Whole, and considered at 12 o'clock; at which hour the House again proceeded to the Senate chamber to attend the trial of Judge Peck. On returning, they reported the Speaker laid before the House a communication from the Secretary of State, with a copy of the United States, compiled in pursuance of a resolution of March 18, 1830, for the use of the Committee of Commerce.

Mr. Editor—

I do rejoice of the Indiana's, and I in well doing in this portal that the pismi quanted with some pressed and highly a thousandth part of fered, has not yet be. They are currenment and by an small part of the for their lands' nominal value is so but little good. W in money, the Ind stantly pouring in stand ready unjust cent. Neither are to count what a specimen of the payments, as relate gentile who a. The money was pai in half-dollar to individuals.

This money is co by the chieftain w One of these wic the lottery, h a bag, and take dai as his hand disdained as much gotten gift, he re it there; and ano Indian in indi made no re after the money too.3. Such kind of ro the duty practised upon have no means of

Another method them many dollars make them drive been committed a in whiney furnished distion to this man, we never consider treaty in any form near to me, are we on the Indian a few days.

If the inhabitant look on and believe some draw upon them, by
A WORD

Mr. Ham.

The importation of goods into the free ports of this country is a matter of great importance. The necessity of protecting our industry and commerce against the competition of foreign goods has long been recognized. The joint resolution of the House of Representatives and the Senate, recommending the establishment of those ports, was adopted by an overwhelming majority, and is now presented to the Senate for consideration.

The measure has been the subject of much debate, and various arguments have been adduced in favor of and against its adoption. Those who oppose it maintain that it will imperil the existing system of national credit, and that it will lead to the destruction of our commerce and manufactures. They argue that the free ports will enable our competitors to undersell us, and that we shall be unable to defend our markets against their attacks.

On the other hand, those who favor the measure assert that it is necessary for the preservation of our national independence, and that it will be a source of great advantage to our country. They point out that the importation of foreign goods is a danger to our interests, and that we must take measures to protect ourselves against it.

The subject is one of great importance, and requires the most careful consideration. It is hoped that the Senate will give it the attention it deserves, and will come to a just and wise decision.
APH.

1831.

In the issue of "The Volume" we have published a number of interesting articles, which we are sure will be appreciated by our readers. The first of these is an article on the life of Abraham Lincoln, written by one of our correspondents. The author gives a vivid description of the man and his times, and his account is so well written that it will be read with interest by all who are interested in the history of the United States.

The second article is a review of the novel "The Treasure of the Incas," by J. B. Smith. The reviewer describes the book as a wonderful story of adventure and romance, and praises the author for his skill in creating a vivid picture of the ancient civilization of Peru.

The third article is a letter to the editor from a reader who has just returned from a trip to the mountains. The writer describes the beauty of the scenery and the wildlife he saw, and his account will be of interest to all who love nature.

The fourth article is a poem by W. H. Gray, entitled "The Song of the Mountain Man." The poem is written in a folksong style, and it tells of the life of a mountain man and his love for the mountains.

We hope that our readers will find these articles as interesting as we did. We look forward to publishing more articles in the future.

PHILADELPHIA,

May 1831.
is said in frequent-ness of mind, is to take enough whiskey to any murders in Indian in the vicinity by means of some persons. In addition to lands which United States, by the destruction of the possession in the country can calmly aggression, without evils, we may well gement will be inflicted who always hears the put be disposed to recompense them for protecting them and do hoped that this noble, race of men might blessed, and become. It is very manifest ought to be pursuinities. Were one thing, and the other thing utensils, together in domestic economy, curse to them, as it to get drunk, might not some measures be pursued to a differ-ent human and it mention, which not, but the community as the country. There by the Roman Catho-logic, to make some over & valuable missionary reservation, near Niles, Roman Catholics as this ever take place, as does human wisdom, no power remove. In fact, the Roman priests an Indian chief to be heaviest but as much the wisest and best a, together with some under the influence have gone to Wash-ington. Let Congress Romanists, and we the gospel preached at all, during the winter, or must bear it in the midst of physical suffering which will not admit anything like undistorted attention. Do not tell me to put on an additional cloak if I am too cold,—be ye warmed &c.—there is neither benevolence, safety, comfort, economy or Christianity in having a cold church.

A WORD TO THE WISE.

For the Observer and Telegraph.

THE NEW BIBLE.—A HOAX.

Mr. Isham,—

It seems strange to me, that so many individuals in some towns in Geauga county, can be deluded by this base theory. Who that knows any thing of the character of these "Prophets," or whatever they please to call themselves, can be so deluded as to sell their farms, and contribute the avails of it to the support of the common family, or in spreading this pretended New Bible about the country? One of them is said to be a book hawker, and peddles off an immense quantity of this pretended revelation; which he is enabled to do, after the excitement raised by the remainder of the gang—and who has the profits? Are they expended in the "common stock family," or hoarded up by these vagabonds?

The following extract from the 153 page of their book, may not be unprofitable to the reader.

"And it came to pass that after there had been false Christs, and their mouths had been shut, and they punished according to their crimes; and after there had been false proph-ets, and false teachers, and preachers among the people, and all these having been punished according to their crimes; and after there having been much contentions and many dis-sensions; " looking Benjamin, by laboring with all the might of his body, did once more establish peace in the land."

For the Observer and Telegraph.

EDUCATION SOCIETY.

The Directors of the W. R. Branch of the American Education Society are hereby reminded that their semiannual meeting is to be held on the 1st Wednesday of March next, at P. M. at the Secretary's room in the North edifice of the Western Reserve College.

For the information of those wishing to avail themselves of the assistance of this society, it may be proper to state, that its funds and property, belonging to

Moyamensing, 6,322 making 191,412-2; New York, 26,512; Baltimore, 89,512-1; Charleston, 70,164; New Orleans, 26,000; 30,289; Cincinnati, 69,512-4; Providence, 18,928; Portland, 12,521; Brooklyn, 12,403; 1, 11,400; Newark, N. J., 10,900; New-F 355; Louisville, 10,126; Norfolk, 9,900; H 617; Georgetown, 8,411; Utica, 8,324; P 8,800; Alexandria, 8,221; Newport, 8,010; Pa., 7,684; New-Bedford, Mass., 7,507; Sa 173, Springfield, Mass., 6,496; Middleport, Augusta, Ga., 6,466; Wilmington, Del., 6,62 6, 477; Newburyport, 1,375; Buffalo, 6,553; Lynn, Mass., 6,130; Lexington, F Cambridge, Mass., 6,071; Taunton, Mass., 5 ding, 5,631; Nashville, 5,560; Wheeling, 52 town, Va., 5,207; Marblehead, Mass., 5,152 Mass., 6,100.

The North Carolina House of Commons a bill to exempt a debtor's house, barn, out 60 acres of land, from liability to an attachment in execution! It was carried by the casting vote.

In Providence, last week, a well dressed lady entered the house of a respectable widow, who only was at home, and leaving her, she drove off. In it was a baby boy.

The late note, purporting to have been the United States Branch Bank at Provid-ence for $5, are in circulation. The date is 1880; letter A, payable to the order of O. G. 

Mrs. Sarah Collins, a lady of fortune, detected in purloining a quantity of lace from London, was tried at the late Old Bailey Se sentenced to twelve months' imprisonment.

By a recent decree of the Emperor of Rome it is declared that Jews and Christians cannot pay the taxes imposed on them.

A person named Thomas Smith has been by a fine of $50 dollars, and to be impris- ioned the county jail for six months, for setting up a hazard called Quino.

The State of Illinois is seriously considering the propriety of making a canal from the Missis-suai to New York.

Snow Storm.—On the 14th and 15th, a storm was experienced from New-Orleans of unusual violence. The snow fell to from 1 to 3 feet, and it drifted into bank to 20 feet deep. In many places the mo-re was out of the question for in some places parties of men were employed in clearing the snow. In the city of New Orleans, the snow drifted so much as to prevent the use of many houses and stores—the day following employed 20,000 men to convey it away. In Providence, R. I., the houses were blocked up to exclude the light in the lower stories.

The Chocolates.—A correspondent in i treatment and wholesale of the over the nation, on -sons, this District, lost their lives by this event, which is but about one year, the fallen victims to that fell destroyer.

The present population of New-Eng
great community is vitally interested in the sacred cause of truth and knowledge.

While on this subject, we will venture to suggest, that the dark cloud of ignorance, which so completely enveloped the middle ages, and already begins to obscure our own mental horizon, does not altogether originate in our present method of common-school instruction, but in other causes, easy at this day to remove. That many of the books of primary instruction are defective, we shall not deny, but after all that can be said on this subject, no one will assert that we have many among us, who cannot read and write. But now begins what we consider the great difficulty.

The child leaves the school, full of the notion, (which is too often true,) that he absolutely knows as much as his teacher; after this, his reading is generally confined to Sunday school tracts, or party Newspapers, and by the time he arrives at man's estate, he is a fit subject for the "Gold Bible," or any other "wind of doctrine." Let the judgments of science, history and art, be simplified and illustrated, and then placed in the hands of the infant pupil, and let his studies increase in sublimity, as his mind expands, and when he has finished this state of probation, let him diligently improve his small stock in trade, by reading books of useful knowledge; select well selected libraries be established in every neighborhood, and romanized, the parent of every virtuous vice or passion, will no longer find a habitation in our (then) peaceful country.

"Philo" has been received; the game appears rather small for such times as these, besides the errors of the party alluded to, may in most instances, arise more from the head, than heart.
The Telegraph 2 (15 February 1831), Painesville, Ohio

MORMONISM.
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 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 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 make them a white and delightful people, and be reinstated in the possession of their lands of which they have been despoiled 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 farther 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 subtlety and duplicity of these men were manifest -- as soon as they saw a number disposed to give heed to them, then it was they bethought themselves of making a party -- then it was they declared that their book contained a new covenant, to come under which the disciple must be re-immersed. When called upon to answer concerning their pretended covenant, whether it was distinct from that mentioned in Hebrews 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 Cowdrey, "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 had ever promised to show you an angel, to confirm anything, 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
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 baptised. 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. Mr. 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[s], 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 caught 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 by Oliver Cowdery, he went to the state of New York, to see Joseph Smith, jr. while Cowdrey, with his three companions, proceeded on to the western Indians. Before they left us, however, they threw off their mask, and showed their cloven foot. They declared Joseph Smith to be that prophet predicted by Moses, Deut. xviii. 15, and applied to O. Cowdery prophetical declarations which are directly and particularly applied to John the Baptist, harbinger of the Messiah. When 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 roll, as without strength, roll upon the floor, and, so mad were they that even the females were seen on 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 grimaces both horrid and ridiculous, creeping upon their hands and feet, &c. Sometimes, in these exercises the young men would rise and play before the people, going through all the Indian maneuvers 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 after which they neither understood themselves nor anybody 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 have proved to be 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 instance 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 if he did it was 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 delay 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 Cowdery 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; had 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 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 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 in all these things. But my friends knowing that Mr. Rigdon had no knowledge of any language but his own vernacular tongue, asked him how he knew these 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 -- Éthis we denied, and gave him reasons which he himself formerly urged against deists. 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; wherefore 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.

We 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 millennial 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 anyone 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 that 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 Jaggernaut!!!!

Now, courteous reader, I have given a simple 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 Mormonite, 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 conferred 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 that 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 writing 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 promulgated the "faith once delivered to the saints;" -- They had to forsake their relatives, leave their possessions, and forfeit their reputation. Scourging and torture, imprisonment and death, were often staring them in the face, and always in the prospective. 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 impostors 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 spoken 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."

M. S. C.

Note by Dale R. Broadhurst:

Note 1: The correspondent "M. S. C." was undoubtedly the Rev. Matthew S. Clapp, son of the Campbellite Deacon, Orris Clapp. Matthew was Sidney Rigdon's first convert in Mentor, Ohio, to the new Campbellite "reformation" of Baptist doctrine. Rigdon baptised Matthew in Mentor during the late spring of 1828, effectively beginning the transformation of Rigdon's Baptist congregation in that town into a group fully supporting the religious views of the Rev. Alexander Campbell. See Matthew's biographical sketch on page 197 of Amos S. Hayden's Early History of the Disciples... Matthew's brother, Henry H. Clapp (1812-1897), also furnished some personal reminiscences of Rigdon, Mormonism, etc. in 1879.
MORMONISM.

Mr. Isham—Since the subject of the Mormon Bible has found its way into the columns of your paper, the following sentiment connected with this strange business is worthy of attention—for it must be manifest that many of the least observing are deceived. The Prophets of Mormon process to pay great respect to what is now termed the Old Bible, and say the new, or the Book of Mormon, is but a confirmation of the Old, and explanatory of it. Look at the following fact, and see if in this they can be sincere. Take for instance the authorship of their baptism—and find if you can, any reference in fact to the Old Bible. Where shall we look for its commencement? Evidently, as they will themselves acknowledge, when Smith commenced the Mormon dispensation. When did Smith—and from whom did he receive the Ordinance? If it should be said from Cowdery, from whom did he receive it? The ordinance originated with those men, and the authority found vested in them to the exclusion of all others. Or else why did they, and do they still act as of no avail whatever may have been done by others theretofore in the same manner—and by virtue of that authority which they conceived was derived from the Old Bible? Though it may have been done thrice, as the fact with some, yet the seal of Mormon was not there. Most evidently with all their professions of attachment to the Old Bible their conduct in this particular, shows a perfect disregard to it. U. P.

DOMESTIC NEWS.

THE INDIANS.

A WASHINGTON CORRESPONDENT OF THE N.
YORK OBSERVER, WRITES AS FOLLOWS.

A letter which I am permitted to see from the wife of one of the Cherokees to her hus-

Constitutional Rock, the waves still peace—the clouds were scattered, drove out again.

The resolution to repeal the 25th the Judiciary act of 1789 was not for a moment, and its rejection by Patrick Henry, of Virginia, gave ground that he would move for the proposition to repeal the

The second attempt was to limit the Supreme Judges. This a failed. These legislative expressio-ns may be considered as having sufficient to the powers and the Supreme Court. Now, that I best know the extent of its own,

In the exercise of this jurisdiction red the right of the Cherokees to cause versus Georgia before, then summoned Georgia to appear. If

On the 5th of March we expec-ted the great argument to be held before the Court. Whatever be the decision, the Court be bound to execute it, by force, whatever be his opinions.

CHURCH AND STATE.

Unitarian Theological Seminar years ago the Orthodox Congr-ed founded a Theological Seminary and a few years since the Baptists a Theological Seminary at New- for these schools were contribute-uls; nothing was asked of them, and the state has no claim on them. The Unitarians for some had a Theological Seminary at connected in some degree with the Theological Se-

U. P.
Editorial Correspondence.

CHANGES OF MORMONISM.

In a postscript to a letter recently received from Chagrin River, Ohio, the writer says:

"The Mormonites in this region have received a 'new revelation' which has been proclaimed through the medium of their seer, Jo. Smith, viz. - that the whole human family will finally be brought to a knowledge of the truth and be saved. They have in some instances gone to those on whom they had pronounced curses for their unbelief, and asked forgiveness—proclaiming the new revelation, and stating that 'their want of charity for unbelievers originated from the same cause that misled the Jews in the days of our Saviour.'"

J. M. H.

In view of the above every friend of Universalism and well-wisher to our cause, will be ready to exclaim, "'Good Lord deliver us from such abominations as the Mormonites.' They have hitherto attempted to honor Orthodoxy by teaching the doctrine of endless misery; we hope they will not now seek to disgrace Universalism by professing faith in the salvation of all men. We have this reflection, however, to console us, that if they embrace and teach Universalism they must renounce Mormonism and the pretended revelations they have received from Jo Smith, for this plain reason—the Mormon Bible written by him teaches endless damnation in the most plain and unequivocal language; and of course, that revelation must be given up.

S.

LABORS OF ONE YEAR.

Dr. C. Hammond, of East Bloomfield, in a late letter to the Editor, says:

"By reference to my travels, I assert that, on the year ending the 15th of the present month, I had travelled 2178 miles for the purpose of preaching the Gospel of peace and salvation; and that in the same time I had preached 141 discourses; besides being confined to a school about two months of the time. I make this statement, not by way of boasting, but to show that we are not asleep at the west. Yet, brethren, we are unable to comply with half the calls for the preached word. The ensuing year, Bros. Fingler, Sadler and myself will, most likely, all labor in one county, and yet some societies will be destitute of a laborer.

East Bloomfield, Feb. 6, 1832.

"Our enterprising friends in this place (East Bloomfield) organized a society for this purpose, and we are determined to be useful to the Church in this way."

S. C. C.
Fanaticism.-- Died, in Kirtland on Tuesday night last, Mr. Warner Doty, aged about 29 years. The deceased was one of those who had embraced the imposition of Jo Smith, and was a victim to the delusion of Mormonism. He was duly commissioned after their 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 Mormonites 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 soon would 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. Brainard was sent for, much against the will of the worshippers of Smith, by the interference of other friends. 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. When the young man discovered that death was nigh, 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 take his leave. Addressing himself to an old man of the Mormon faith, he said "you are a friend to everybody -- I must shake hands with you -- this is a lesson that I have learnt by actual experience, by which you ought to profit, but with me it is too late." The Mormonites will probably contradict
many of these statements, as they have many positive facts heretofore; but we have our information from a relative of the diseased, 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 adapted Jo Smith as their spiritual leader.

THE TELEGRAPH.
Number 43.]
Tuesday, April 12, 1831. [Vol. II.

A MORMON COMISSION.

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 parchment, 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:

"Oh my Servant there is a great work for you and the other two of your brethren. I send a messenger to tell you where to go and find a piece of parchment 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 acoming and is not far distant, when you shall be bound together for life -- the names of your brethren are these: Burr Riggs and Edson 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 you had a messenger tell you to go and get the other night, you must not show to any son 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.

| Be ye always ready, | |
| { Be ye always ready, } | whenever I |
| { Be ye always ready, } | shall call. |
| My Seal |
| .......... |

"There shall 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 a 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 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.
Mr. Howe, 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 Mormonites, joined their society, and united with the family in Chardon, 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 design 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 Chardon chose Edson 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 the gratitude by stealing from one at least of those neighbors, and then, conscious of his guilt, absconded. Although I disliked very much the promotion of such a man to such a place, yet I had 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 pretence 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 inquiry. 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 Chardon. He was destitute of even the common necessities 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 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 mania -- 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. Jo 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 retainee, 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 TELEGRAPH.**

Number 48.] Tuesday, May 17, 1831. [Vol. II.

**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, 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 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 resume again her empire.

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**THE TELEGRAPH.**

Number 49.] Tuesday, May 24, 1831. [Vol. II.

**Backing 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 all to be a miserable hoax. Some curious developments may soon be expected.
orders us to submit to a state of love, for which we are not prepared, and to lay aside fear before we are ready, and to be ready for a spiritual change, and to be ready, if we are not ready, to suffer for it. The changes are not the real changes, but the nature and the result of the changes. The changes are not the real changes, but the nature and the result of the changes.

The common interpretation of our text and context, gives it to language a literal meaning. It is generally supposed that it is the literal heavens and earth, and the literal inhabitants of the earth, who are to be destroyed. But this view of the subject has led to many speculative opinions, as to the time when this great conflagration is to take place. Some have imagined it would come at one time, and some at another; and in too many instances it has been held that this dreadful catastrophe was not approaching. Although the great events which have been foretold from time to time about this wonderful event, have not yet come to pass, nor do we discover any signs of its being near. Although the faithless have, from time to time, predicted falsely by pretending to fix the time of this event, and in this way created much fear, but it is in the nature of things that they should be destroyed. The faithless are not only destroyed, but they are exposed to ridicule, as something it cannot be brought into nothing. To suppose otherwise would be too absurd, the most palpable contradiction.

And again—under a literal view of this subject, what are we to understand by the new heavens and the new earth, which the apostle looks for? Is there to be a new moral system, after the present is destroyed? For if we understand the term to mean a part of this account in a literal sense, we must understand the whole. It is possible that there may be a new moral system, after the present is destroyed. But the answer is not to be found in this account, for we have been told from time to time about this wonderful event, not yet come to pass, nor do we discover any signs of its being near. Although the great events which have been foretold from time to time, have not yet come to pass, nor do we discover any signs of its being near. Although the faithless have, from time to time, predicted falsely by pretending to fix the time of this event, and in this way created much fear, but it is in the nature of things that they should be destroyed. The faithless are not only destroyed, but they are exposed to ridicule, as something it cannot be brought into nothing. To suppose otherwise would be too absurd, the most palpable contradiction.

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POETRY

[For the Magazines and Advocates.]

HEAVEN.

There is a land beyond the sky,
Where smiles immortal bloom,
The river of life will forever flow.
On that blissful shore, and every sight
Is a pure delight, and every sound
Is a harmony of sweet delight.
O, glorious thought! eternal joy
Will be our portion there.

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The City Bank, and the Bank of England, were both open for business on Monday, as was the Stock Exchange. The City Bank was open for business on Monday, as was the Stock Exchange. The City Bank was open for business on Monday, as was the Stock Exchange. The City Bank was open for business on Monday, as was the Stock Exchange.
State of Ohio.


Notice

in the Interest of the People of this State.

In the Superior Court of the State of Ohio, at Dayton, Ohio, on the 22nd day of November, 1891.

Notice

of the Right of Way. C. H. DELOREY

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DELUSION.

There is no end to trickery and imposture in our land. "Fools are the game which knaves pursue," and until the people in some sections of the country become more enlightened, there will be plenty of game. A few weeks since we gave our readers some account of the "Book of Mormon," a work fabricated by some jugglers and impostors in the western part of New-York. Recently three men from New York, laden with this new revelation appeared in Painesville, Ohio, and began to promulgate the new doctrines, claiming to be prophets, acting under a commission written by the finger of God. From Painesville they proceeded to Kirtland, where there was a Campbellite Society under the charge of Elder Rigdon. Immediately after their arrival Elder Rigdon embraced the new doctrine and was baptized for the third time -- once as a regular Baptist -- once as a Campbellite -- and now as a disciple of the new revelation. Most of his flock followed their shepherd, and went down into the water for the second, and some for the third time. The three fanatics, after converting Elder Rigdon and his society, left Ohio 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.

The Campbellites are followers of the Rev. Alexander Campbell, who has made some disturbance among the Baptist Churches in the Western States. He calls himself a baptist but his opinions are so extravagant and unscriptural, that all the regular Baptists disown and oppose him. If he is not misrepresented, he maintains that sins are forgiven only by and through baptism (immersion); that baptism literally drowns sin; -- that the Holy Spirit is never received by any one until he has been baptized, and that none go to heaven except those who have been baptized (immersed). A Baptist correspondent of a Southern paper remarks truly, that a man who teaches in the 19th century that baptism literally washes away our sins must expect to be ridiculed by the intelligent of all denominations; and that by Mr. Campbell's rule of explaining the Bible, every doctrine of the Romish Church may be made out. He adds -- "I think it right
for believer to be baptized, and that by immersion: but I believe many will go to heaven who were never immersed, and that many will miss heaven who have been."

There is nothing new in the doctrine of Mr. Campbell; men in all ages have been prone to rest in external rites and ceremonies, to substitute outward observances for purity of heart and life -- for that faith which worketh by love. In opposition to Mr. Campbell, it may be truly affirmed, that no person's sins were ever washed away, no person was ever renewed by water baptism, no man ever went to went to heaven because he had been baptized, whether in much or little water; no man was ever excluded from heaven because he had not been baptized; it is not in the power of Mr. Campbell, nor of all the clergymen on earth, by baptism or any other outward form or ceremony, to change the heart or alter the disposition or character of any man woman or child -- to make a person or thing holy which is unholy. or "bring a clean thing out of an unclean." --

Well does Watts say:

Not all the outward forms on earth,
Nor rites that God has given,
Nor will of man, nor blood, nor birth.
Can raise a soul to heaven.

_Hampshire Gazette._

Note: As time passed, observers of the development and progress of Mormonism eventually forgot its many similarities with and special ties to Campbellism. However, during the early 1830s the connections between the two sects were still so evident as to catch the attention of reporters and editors, viewing the new religious excitement from outside of its ranks.
From the New York Advertiser of April 10, 1831.

General Barrell, in the long and gallant life of the island of Bute...
The New York Commercial Advertiser, March 21, 1851

The Editor: To the Editor of the Commercial Advertiser.

The subject of the present letter is a special one. I have been informed that some attempts have been made to raise the price of news, and that there is a movement afoot to prohibit the publication of newspapers.

I am surprised to hear that such a thing is proposed. The freedom of the press is one of the most sacred rights of a free people. It is the right of every citizen to know the truth, and to be informed of the proceedings of the government.

I believe that the people of this country are sufficiently intelligent to care for their own affairs, and to regulate the price of newspapers according to the demand.

Yours truly,

[Signature]

From the New York Commercial Advertiser, March 21, 1851

The Editor: To the Editor of the Commercial Advertiser.

I am glad to hear that the price of newspapers is again falling. It is a matter of common knowledge that the price of news is affected by the demand.

I believe that the people of this country are sufficiently intelligent to care for their own affairs, and to regulate the price of newspapers according to the demand.

Yours truly,

[Signature]
The following is an amazing image:

The following is an amazing image: the sun rising over the hills of the countryside. The warm golden light illuminates the landscape, casting long shadows that stretch across the fields. The sky is a canvas of soft hues, transitioning from a delicate pink to a gentle blue. The clouds are scattered, their edges tinged with the brightness of the rising sun. The birds take flight, their wings silhouetted against the sky as they soar in a dance of freedom.

In the foreground, a young boy stands watching the scene unfold. He is dressed in a simple tunic, his face etched with wonder as he gazes at the spectacle before him. The wind rustles his hair, adding a touch of movement to the otherwise still tableau. The tranquility of the moment is palpable, a perfect snapshot of a serene day.

The following is an amazing image: the sun rising over the hills of the countryside.
Fanaticism.-- Died, in Kirtland, on Tuesday night last, Mr. Warren [sic - Warner?] Doty, aged about 29 years. The deceased was one of those who had embraced the imposition of Jo Smith, and [was] a victim to the delusion of Mormonism. He was duly commissioned after their 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 Mormonites 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 soon would 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 for what object is not known. A few hours before the young man expired, Dr. Brainard was sent for, much against the will of the worshippers of Smith, by the interference of other friends. 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. When the young man discovered that death was nigh, 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 take his leave. Addressing himself to an old man of the Mormon faith, he said "you are a friend to every body -- I must shake hands with you.
-- this is a lesson that I have learned by actual experience, by which you ought to profit, but with me it is too late." The Mormonites will probably contradict many of these statements, as they have many positive facts heretofore; 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 adapted Jo Smith as their spiritual leader. -- *Painesville Telegraph*.

Note: The brother of Newel K. Whitney supplied this recollection of Warner Doty in 1885: "Warner Doty, aged about 25, pretended he caught a revelation in the air which was a commission for him to preach Mormonism to foreign nations. His uncle, Nathan Goodell, said he wrote it to fool him. Doty had a fever. The Mormons took charge and watched with him day and night. His mother became alarmed and called Dr. Brainard, who told her it was too late, altogether too late. The watchers had been instructed when the fever turned to send for Jo and Rigdon. They came and laid their hands on him and pronounced him healed and told his mother he would recover because they had received a revelation that he was to preach to foreign nations. Doty soon died, being the first Mormon to die in Kirtland."
From the Northampton Gazette.

THE MORMON DELUSION.

Mr. Jud—t 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 ought of the things that he possesses is his own; they have all things 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 this 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 from what she did before.—Would you believe me if I should tell you that methodists, and methodist ministers, and some baptists and presbyterians have joined them? Such is the fact, yes sir, they have been down thro' the ice in the still 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.

CHESTER, Geauga Co. Ohio, Feb. 22, 1831.
Lucy Mack Smith at Buffalo, New York

Fayette Branch

Lucy in her history tells about a Captain Blake, who was a friend of her brother Stephen Mack (1766-1826). Blake was the captain of the Niagra on Lake Erie in May 1831.

Lucy Mack Smith in her draft history mentions arriving at Buffalo, New York "on Friday about an hour and a half before sunset" (Anderson, Lucy’s Book, 519). This would have been on Friday, 6 May 1831. The history of Lucy stated regarding their departure from Buffalo harbor:

"<and our boat and one other had just time enough to get through and the ice closed again and remained 3 weeks longer>"
(Ibid., 533)

The following is from the 1853 Biographical Sketches:
"We had barely passed through the avenue, when the ice closed together again, and the Colesville brethren were left in Buffalo, unable to follow us." (Ibid.)

Comments:

The draft of Lucy's history says the ice closed again and remained 3 weeks longer." When published in 1853 the mention of three weeks was not included but said "the Colesville brethren were left in Buffalo, unable to follow us." The account does not say how much later the Colesville branch stayed in Buffalo before they departed to Fairport.

From the newspaper report of the Buffalo Journal, & General Advertiser of 11 May 1831 it states that the schooner Gov. Cass departed Buffalo harbor on Sunday morning 8 May and was soon followed by three steamboats, viz., Pioneer, Niagara, and Superior. Lucy and other members from the Fayette, New York branch was on the third vessel that left the harbor that morning. The steamboat Superior departed after the Niagara. ("Opening of Navigation," Buffalo Journal, & General Advertiser 16 [11 May 1831]:2) Arriving at Buffalo on 6 May the Fayette branch departed two days afterwards on the steamboat Niagara on which Captain Blake served.

William Smith on Mormonism (1883), with Fayette branch:
"We then shipped aboard a [s]team-boat, and after a long and tedious passage, facing many storms, cold winds and rains, we at length arrived at Fairport..." (Vogel, Early Mormon Documents 1:502)

Katherine Smith, who was a teenager at the time, wrote fifty-five years later:
"The ice then closed up behind us, and not another boat passed out for two weeks. The first night we laid over on the Canadian side and made some repairs on the wheels." (Katherine Smith to "Dear Sisters of the 'Home Column',," 16 May 1886, in Saints' Herald 33 [3 July 1886]:405)
Comment: Since part of the Colesville branch left Buffalo three days later Katherine's recollection of "two weeks" would not be accurate.

Colesville Branch

"Newel Knight Journal" in Scraps of Biography, said concerning the Colesville branch: "We arrived at Buffalo without any further trouble, where we were to take passage on board a sloop for Fairport, Ohio. But the wind blew from the lake and filled the harbor with ice, so that we were detained nearly two weeks." (Vogel, Early Mormon Documents 4:65)

The following was written concerning the Colesville branch. This indicates that the members were detained for ten days at Buffalo but departed three days after Lucy Mack Smith left with the Fayette branch:

"we arrived at Buffalo on Sunday, May 1st. We set out May 11th (Wednesday) from Buffalo. We arrived at Fairport on Saturday May 14th." (Journal History of the Church, under date of 25 July 1831, LDS archives)
May 19, 2005

Buffalo & Erie County Historical Society Research Library
Buffalo, New York

Buffalo Bulletin. Founded June 5, 1830, as the Working Men's Bulletin by Horace Steele; December 1, 1830, renamed Buffalo Bulletin. Weekly by Horace Steele. Devoted to the interests of the Workingmen's party. It soon became Democratic, and in 1831 was bought by James Faxon . . .

Working Men's Bulletin Vol. 1, No. 1, June 5, 1830 to Vol. 1, No. 26, Nov. 27, 1830

Buffalo Bulletin, Devoted to Agriculture, Commerce, Manufactures and the Interests of the Working Men Vol. 1, No. 27, Dec. 4, 1830 -

Buffalo Bulletin, Devoted to Agriculture, Commerce, Manufactures and the Interests of the Working Men 1, no. 49, Saturday, 1 (7 May 1831):1

1831.
LAKE ERIE Daily Line of Steam
Boats. Order of Sailing.

LEAVES BUFFALO
Niagara, Capt. Blake, Sunday,
Wm. Penn, " Wight, Monday,
Ohio, " Cahoon, Tuesday,
Enterprise, " Miles, Wednesday,
Henry Clay, " Walker, Thursday,
Superior, " Pease, Friday,
S. Thompson, " Walker, Saturday.

LEAVES DETROIT
Niagara, Capt. Blake, Wednesday,

The Boats will leave Buffalo at
9 o'clock A.M. and Detroit at 4 o'clock
P.M. precisely.
They will receive and land passengers
both on their outward and return passage,
wind and weather permitting, at the
Ports of Erie, Salem, As[h]tabula, Grand
River, Cleaveland and Sandusky. The
above line comprises the finest boats on
Lake Erie, and all of which are stanch built,
in the best of repair, and handsomely
fitted up for accommodation, both of
Cabin and Steerage passengers. The
public may depend upon the most exact
punctuality of sailing of the above
Boats throughout the season.

[Note: Grand River = Fairport]

Buffalo and Erie County Public Library, May 19, 2005
Buffalo, New York

"Opening of Navigation," Buffalo Journal, & General Advertiser 16, no. 48, whole no.
828, Wednesday, 16 (11 May 1831):2: [schr. = schooner]

Opening of Navigation.—It is with great pleasure that we announce to our distant
readers that Lake Erie is now clear of ice, and that our lake trade has opened with highly
flattering prospects. The schr. Gov. Cass, Capt. Whittaker, left our harbour, on the
morning of the 8th inst. although large quantities of ice impeded her offing; she was soon
followed by the Steamboats Pioneer, Niagara, and Superior, in succession. On Monday
morning, the ice had almost entirely disappeared. A favourable wind up the lake aided
much in dispersing it, and none is to be seen off shore. Eight vessels arrived in port
within twenty-four after the sailing of the Gov. Cass.

[p. 3:]
PORT OF BUFFALO.—MARINE LIST.

ARRIVED.

... CLEARED.
Steam-Boat Superior, Pease, Detroit, passengers and freight
Steam-Boat Niagara, Blake, Detroit, do. do.
Steam-Boat Pioneer, Belden, Dunkirk and Portland Harbour,
passengers and freight.
Steam-Boat Ohio, Tyler, Detroit, passengers and freight.
Steam-Boat Enterprise, Miles, Detroit, passengers and freight
Schr. Gov. Cass, Whitaker, Detroit, merchandise,
Sloop. Wm. Tell, Hart, Cleveland, do.
Schr. John Richards, Whitaker, Fairport, do.
Schr. Commerce, Burnham, Cleaveland, do.
Schr. Young Lion, Burnett, Cleaveland, do.
Schr. Andrew, Rabdall, Cleaveland, do.
Schr. Constitution, Fox, Cleaveland, do.
carried and placed by twelve men, in honor of the twelve tribes of Israel." At least five of the twelve men selected were "old-line" members of the Colesville branch, Hezekiah Peck, E. [Ezekiel] Peck, Joseph Knight, Sr., Aaron Culver and Freeborn De Mill.

The Colesville Branch continued to maintain its identity throughout their stay in Jackson County from July 25, 1831, until December 1, 1833. Even when the Jackson mob drove them into Clay County, Missouri, during the winter of 1833, Newel Knight attested that "the Colesville Branch, as usual, kept together and formed a small settlement on the Missouri bottoms, building themselves temporary houses." However, in 1836, when the Saints in Clay County were again required to take up residence in Caldwell and other counties, the Colesville Branch became a non-entity, its membership being absorbed into other organizations of the Church.

The Fayette Saints Travel to Ohio

The revelation directing the removal of the Saints from New York to Ohio was greeted with mixed emotion by those assembled at Fayette, January 2, 1831. John Whitmer remembered:

After the Lord had manifested the above words [Section 38], through Joseph the Seer, there were some divisions among the congregation, some would not receive the above as the word of the Lord; but that Joseph had invented it himself to deceive the people that in the end he might get gain. Now this was because, their hearts were not right in the sight of the Lord, for they wanted to serve God and man; but our Savior has declared that it was impossible to do so.

The difficulties experienced at the meeting may account for Lucy Smith's statement that following the conference, "William Smith, brother of Joseph, being one of the teachers, visited the Church; and calling upon each family, he remained with them until each individual belonging to the house had prayed in his hearing." Then, too, this sequence may have been merely a natural recourse in preparation for their departure.

Despite the murmuring of the Saints at Fayette, John Whitmer asserted that "the conference was now closed, and the Lord had manifested his will to his people. Therefore they made preparations to journey to Ohio, with their wives, and children and all that they possessed, to obey the commandment of the Lord." Again the characteristic land sales preceded the exodus and mark the general time of departure. For instance, in a warranty deed dated April 1, 1831, Peter Whitmer and Mary Whitmer, his wife, conveyed to Charles Stuart their hundred acre lot in Fayette, Seneca County, New York for $2,200.

Lucy Smith provided the most detailed account of the removal from Fayette and vicinity. She declared:

When the brethren considered the spring sufficiently open for travelling on the water, we all began to prepare for our removal to Kirtland. We hired a boat of a certain Methodist preacher, and appointed a time to meet at our house, for the purpose of setting off together, and when we were thus collected, we numbered eighty souls. The people of the surrounding country came and bade us farewell, invoking the blessing of heaven upon our heads.

Nothing could move on the Cayuga and Seneca Canal nor on the Erie Canal during the winter months. People watched with anticipation for the spring thaw. A table from an early Cleveland directory clearly shows that the Fayette and Colesville Saints were among the very first passengers to travel the canal system in the 1831 season. The table contains the following information:

<table>
<thead>
<tr>
<th>Year</th>
<th>Canal open at Buffalo</th>
<th>Canal open at Albany</th>
<th>L. Erie open at Buffalo</th>
<th>At Cleveland</th>
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<td>1827</td>
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<td>1837</td>
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</tbody>
</table>

The lake has generally been open here for days before voyages were made, though actual navigation commences earlier now than formerly, owing to the increased business.

As Lucy Smith has indicated above, the Saints gathered at the Smith home, which was on the Seneca River, at the "Kingdom." There may have been a landing immediately opposite the Smith residence on the river. Certainly there was a dock in the immediate vicinity to service the inhabitants of that community. Unlike the Colesville Branch, the writer has been unable to determine the exact make-up of
Schr. John Richards, Caskey, Grand River, merchandise.
Schr. Alert, Burke, Erie, merchandise and sundries.

Vol. 16, no. 48 (11 May 1831):3
Captain Blake
Niagara
May 8

*Buffalo Patriot* Vol. 13, No. 663, Tuesday, December 28, 1830, p. 2:

*From the Ontario Messenger.*

*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 his 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.
If the Fayette company left Buffalo about 9 May 1831, they probably arrived at Fairport about 11-12 May 1831. The local press gave notice of the large influx of Saints into the Kirtland-Thompson area. The Telegraph, Painesville, Ohio, commented:

Regional Studies, Ohio, Porter—"Ye Shall Go To The Ohio", p.18
Mormon Emigration.—About two hundred men, women and children, of the deluded followers of Jo Smith's Bible speculation, [p.19] 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, truckling along at the care 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 Poper, the links which find them will be rent asunder and reason resume again her empire. 78(I)

last week [8-14] May
MORMONISM, AGAIN.—The last Northampton Gazette contains a letter from a clergyman in Ohio, in which mention is made of the sect of Mormonites, and the increasing prevalence of their absurd doctrines. The Geauga (Ohio) Gazette, published in the immediate vicinity of their settlement, also speaks of the alarming increase of their numbers, from various parts of that state, as well as from other states. In their accessions, they are sometimes imposed upon by unworthy members, who, inasmuch as the society have everything in common, visit them from interested motives of temporal benefit and personal behoof. A wight joined them a short time since, whose outward habiliments were in a somewhat precarious state. Having equipped himself with a good coat, "and all other garments corresponding thereto," he vacated the fanatical premises. The disciples of Mormon, however, pursued the fugitive, and recovered the garments, leaving him sans jerkin and inexpressibles. A Painesville print observes, that "a short time since an individual of the society, after an illness of a few days, expired. It is said that no physician was called to attend him. But one of their prophets, at different times, commanded the disease to leave him. What reason the impious claimant of a prophet's mantle assigned for such flagrant disobedience, we are not informed; probably lack of faith in the sufferer." An eminent British writer has well observed, that of all things, wisdom is most terrified with epidemical fanaticism—because of all enemies, it is that against which she is the least able to furnish any kind of resource.
The following is a typescript from The Wayne Sentinel 8 (13 May 1831):[3], published by Egbert B. Grandin at Palmyra, New York. The letter of W. W. Phelps comes from The Geneva Gazette, and Mercantile Advertiser 22 (11 May 1831):[2] published by James Bogert at Geneva, N.Y.

The Mormonites, it is related in some of the western papers, are gaining many converts in Ohio. The party bids fair to supersede anti-masonry all hollow in that quarter.

Retribution. - From the following letter of W.W. Phelps, Editor of the Ontario Phoenix, written in prison at Lyons, it would seem that he is receiving the same kind of treatment that he has for years been laboring to visit upon others. We cannot but think there is in this something of retributive justice. Indeed, in the following language he more than intimates that he has fallen a victim to the persecuting spirit of anti-masonry! In speaking of his treatment he says, "Is this one of the principles of anti-masonry! If it is, save me from its ransacking scourge, for it is cruel as the grave, parting man and wife, and vaunting in the dregs of imprisonment for debt." The letter contains some mysterious threats which we do not understand, although we are informed there are those who do, and that steps have been taken to present disclosures. - Geneva Gaz.

LYONS, WAYNE COUNTY, N. YORK. }
Done in Prison, April 30, 1831.}

I'd be an Editor, shut up in Prison,
To learn how they punish for debt.

DEAR SIR - While I was at Palmyra, comparing the "Book of Mormon" with the Bible, to find out the truth, and investigate the matter for public good, ---- ---- -- ----, members of the church and pretended anti-masons, sent their foolish clerk from Canandaigua, and took me with a warrant, and obtained a judgment against me, on a balance of their account. This was done after I had engaged a passage home, having learned that my family were sick. An execution was sworn out on the spot, and I was hurried to jail in the course of the night, where I shall stay thirty days, "in durance vile," for a double purpose.

But is this Religion? If it is, "O my soul, come thou not into the secret," for it is devilish. Is it Liberty? If it is, God forbid that I should enjoy it, for it is a slaughter house with prison walls, where criminals can smile with fire and food, but the debtor grins without either. Is this Humanity. If it is, preserve me from it, for Hell boils over with such! Is this one of the principles of anti-masonry? If it is, save me from its ransacking scourge, for it is cruel as the grave, parting man and wife, and vaunting in the dregs of imprisonment for debt!

Three years have I labored for public good, and three times have I had the freeman
of Old Ontario to victory. I have always meant good, and have had the name of so doing - then for want art have I been cast into prison? Let public opinion beware! I have risked all and spent all in the cause of anti-masonry - my just dues are somewhat more than my debts: - therefore, if those concerned, and who have had the benefit of my services, will take the whole, and square all, by giving me $150, which is only fifty dollars a year for three years hard labor, they are welcome to it; otherwise I shall send a first-brand abroad, which may light an unquenchable flame! I shall not be severed from the Ontario Phoenix by Lord --------, for nothing, nor go into it again disgraced. The people of Ontario will not suffer "CHURCH & STATE" to mix and fat federalism. They will glory in seeing what has been divided in April, scattered in November, unless I receive the meed of my merit.

Yours, &c. 

W. W. PHELPS.
NOTICE AND ADVERTISEMENTS

The proprietors of the Norwalk Daily Free Press reserve the right to reject any advertisement, and also to change the place where they are inserted.

Norwich, Norwalk, Conn.

Vol. 2.

May 16, 1851.

From the Referee.

HOUSTON AND PENNSYLVANIA.

The first attempt in the early history of the American Free Press was to begin the campaign of the Whigs against the Missouri Compromise, and to publicize the virtues of the Constitution. This was done by the establishment of the Whig Journal of Politics and Whig Times, which appeared in Philadelphia in 1839. The Journal was edited by Horace Greeley, and it published a number of articles by Stephen G. Tyler, who was a leader in the Whig party and a champion of the principles of States' Rights.

The Journal of Politics and Whig Times was succeeded by the National Whig Journal, which was published in Philadelphia from 1839 to 1843. The National Whig Journal was edited by Horace Greeley, and it published a number of articles by Stephen G. Tyler, who was a leader in the Whig party and a champion of the principles of States' Rights.

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LATER FROM ENGLAND.

The extracts which will be found below are from the dispatches of the Daily News, which has been officially made known of the final results of the negotiations between the Powers and Minister as to a war with Austria.

SATURDAY, MARCH 20.

The General Council of the Daily News in London has agreed to a joint publication of its columns with the Times, the Times of London, and the Daily Express, with the object of preventing any misunderstanding or embarrassment in the interpretation of its messages.

In the meantime, the Daily News has issued the following statement:

The Daily News regrets to announce that it has been compelled to discontinue its publication as of the 1st of April, 1923. The decision was arrived at after careful consideration of all the circumstances, and it is with a heavy heart that the News must bid farewell to its readers.

The News has been in existence for over a century, and has always striven to uphold the principles of freedom and justice. It has been a friend to the people, and has always been true to its ideals. It has been a voice for the voiceless, and a friend to the oppressed. It has been a champion of the cause of liberty and justice.

The News has always been true to its principles, and has always been true to its readers. It has always been true to its ideals. It has always been true to its ideals.

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ANTI-MASONICK KIDNAPPING !!!!

W. W. Phelps, editor of the Ontario Phoenix, and formerly of the "Lake Light" in this county, has been kidnapped by his brethren of the same principle, and confined in prison. It seems that Mr. Phelps, who is a very intelligent Mormonite, besides being a very "Moral and Religious Anti-mason," took a trip to Palmyra in order to compare "The Book of Mormon" with the Bible; and while absorbed in the investigation, he was arrested by certain persons from Canandaigua and thrown into jail. Poor Phelps, since his incarceration, thus comes out against his former comrogues and cronies:

"Is this one of the principles of anti-masonry? If it is, save me from its ransacking scourge, for it is cruel as the grave, parting man and wife, and vaunting in the dregs of Imprisonment for Debt!

"Three years have I laboured for the publick good, and three times have I led the people of Old Ontario to victory. I have always meant good, and have had the name of so doing—then for what act have I been cast into prison? Let publick opinion declare! I have risked all and spent all in the cause of anti-masonry—my just dues are somewhat more than my debts: therefore, if those concerned, and who have had the benefit of my services, will take the whole and square all, by giving me $150, which is only fifty dollars a year for three years hard labour, they are welcome to it; otherwise I shall send a fire brand abroad, which may light an unquenchable flame! I shall not be severed from the Ontario Phoenix by Lord ———, for nothing, nor go into it again disgraced. The people of Ontario will not suffer "CHURCH AND STATE" to mix and fat federalism. They will glory in seeing what has been divided in April, scattered in November, unless I receive the meed of my merit."

We would advise the "freemen of Old Ontario," either immediately to bestow upon our "Lake Light" friend "the meed of his merit," and restore him to his wife, or else to Morganize him as speedily as possible. If they determine upon the latter, we would recommend to them Edward Giddins, the hero of Fort Niagara, and the Atheistical Almanack maker, as a very fit instrument for their purposes.
The annual meeting of the institution was held at the American Tract Society in the Public Hall, Philadelphia, on the 10th inst. The Rev. Mr. Cross, the President, in the chair, proceeded to the reading of the minutes of the last meeting and the reading of the names of those who had been elected to the office of President and Vice-President. The minutes of the last meeting were read and adopted. The President then called the roll of those present, and the roll was closed. The President then addressed the meeting, and the meeting adjourned.

The American Bible Society

The annual meeting of the American Bible Society was held at the 13th Street in the City of Philadelphia, on the 10th inst. The Rev. Mr. Cross, the President, in the chair, proceeded to the reading of the minutes of the last meeting and the reading of the names of those who had been elected to the office of President and Vice-President. The minutes of the last meeting were read and adopted. The President then called the roll of those present, and the roll was closed. The President then addressed the meeting, and the meeting adjourned.

The Farmers' Reporter

At the very low price of $3.00 per year, we are preparing to publish a new and improved edition of our Farmers' Reporter. The price is just right, and we hope to meet with a large subscription. We trust that the friends of agriculture will support us in this enterprise.

Support your Farmers' and they will support you.

We have been asked to do our best to support the Farmer's Advocate, and we are doing our best to do so. We are also doing our best to support the Farmer's Gazette, and we are doing our best to do so. We are also doing our best to support the Farmer's Journal, and we are doing our best to do so. We are also doing our best to support the Farmer's Repository, and we are doing our best to do so. We are also doing our best to support the Farmer's Repository, and we are doing our best to do so.

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The American Bible Society

The annual meeting of the American Bible Society was held at the 13th Street in the City of Philadelphia, on the 10th inst. The Rev. Mr. Cross, the President, in the chair, proceeded to the reading of the minutes of the last meeting and the reading of the names of those who had been elected to the office of President and Vice-President. The minutes of the last meeting were read and adopted. The President then called the roll of those present, and the roll was closed. The President then addressed the meeting, and the meeting adjourned.

The Farmers' Reporter

At the very low price of $3.00 per year, we are preparing to publish a new and improved edition of our Farmers' Reporter. The price is just right, and we hope to meet with a large subscription. We trust that the friends of agriculture will support us in this enterprise.

Support your Farmers' and they will support you.

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Wool Carding.

The process of wool carding is now ready to be carried out in the best manner and the most economical method, and the goods are ready to be delivered. The wool carding machine is now in operation and the goods are ready to be delivered.

JACOB S. FRANKLIN

Stark County, Ohio, June 5, 1851.

Stark County, Ohio, June 5, 1851.

GOLDEN BELLS

In Canton, we are pleased to announce the arrival of the Golden Bells, a new and improved model of wool carding machine. The machine is designed for the efficient processing of wool, and is capable of producing high-quality carded wool in a short period of time. The Golden Bells are manufactured by the Canton Wool Carding Machine Company, and are available for purchase at the Canton Wool Carding Machine Company office.

JAMES GILCHRIST

Canton, April 1851.

INDICATION

Dr. Charles A. King, a well-known physician, has devised a new and effective treatment for wool carding. The treatment involves the use of a special formula that is applied to the wool fibers, which helps to improve the carding process. The formula is available for purchase at the King Wool Carding Machine Company office.

Lines of Stages to Canton.

A P. C. Train is now in Canton, from New York, with goods and a complete stock of the latest fashions. The train is scheduled to arrive in Canton on Monday, June 10, 1851.

Drugs & Medicines.

John B. Hunter & Co.

200 Wholesale Store.

300 Wholesale Store.

JACOB KALLEN

At his Store, Canton.

A new and highly-approved Family Medicine.

JAMES ELLIOTT

Canton, June 5, 1851.

TROUBLES & TROUBLES

FRESH DRUGS.

Cheaper than Ever.

R. A. CARLTON

German Druggist.

Canton, June 5, 1851.

Dr. George Brecks.

Respectfully asks his friends and neighbors to call on him in his new and improved store, at the corner of Main and Market Streets, where a complete stock of the latest fashions is on display.

S. F. CHANCEL.

Canton, June 5, 1851.

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JAMES GILCHRIST

Canton, April 1851.
Public Sale.

By order of the writ of execution issued from the Circuit Court of Floyd County, I have the honor to sell by public auction, on the corner of the Court House, in Leipsic, on the 8th day of June, the following described real estate, viz.:

A. A part of the old stock described as the "Coppock's Mill," including the mill and all buildings and appurtenances, including all buildings and appurtenances, and all improvements on the premises, to be sold in several lots, in accordance with the decree of the Circuit Court of Floyd County, in and for the State of Ohio, and the said property is subject to the judgment and order of the Circuit Court, in and for the State of Ohio.

B. A part of the old stock described as the "Coppock's Mill," including the mill and all buildings and appurtenances, including all buildings and appurtenances, and all improvements on the premises, to be sold in several lots, in accordance with the decree of the Circuit Court of Floyd County, in and for the State of Ohio, and the said property is subject to the judgment and order of the Circuit Court, in and for the State of Ohio.

Notice.

On the 8th day of June, A.D. 1859, the following property, viz.:

A. A part of the old stock described as the "Coppock's Mill," including the mill and all buildings and appurtenances, including all buildings and appurtenances, and all improvements on the premises, to be sold in several lots, in accordance with the decree of the Circuit Court of Floyd County, in and for the State of Ohio, and the said property is subject to the judgment and order of the Circuit Court, in and for the State of Ohio.

The said property is located on the corner of the Court House, in Leipsic, and is subject to the judgment and order of the Circuit Court of Floyd County, in and for the State of Ohio, and the said property is subject to the judgment and order of the Circuit Court, in and for the State of Ohio.

Notice.

On the 8th day of June, A.D. 1859, the following property, viz.:

A. A part of the old stock described as the "Coppock's Mill," including the mill and all buildings and appurtenances, including all buildings and appurtenances, and all improvements on the premises, to be sold in several lots, in accordance with the decree of the Circuit Court of Floyd County, in and for the State of Ohio, and the said property is subject to the judgment and order of the Circuit Court, in and for the State of Ohio.

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Infatuation. -- Almost every week brings new reports of the fatal infatuation of the Mormonites. It will be recollected that when they 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. Geauga Gazette.

Notes: (forthcoming)
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Painsville (O.) Gazette.

A PALPABLE INCONSISTENCY.

A most palpable, we will say singular inconsistency, occurred between two extracts from Orthodox journals, which were published in our last number. They are evidently brought forth by the same hand.

First, it is said, "Almost all who are habitual Sabbath breakers, profane swearers, and coarse swearers, are Universalists."

Secondly, it is remarked by an Orthodox missionary laboring in the cause of temperance, that he had not met with any of these classes of persons.

"I greatly fear the reason is, a MAJORITY of MAKE MEMBERS LOVE RUM," says the Boston Recorder, of 11th inst.

It is a question we propose for solution; or, if a MAJORITY of the Orthodox church love Rum, how it can be true that almost all Universalists are makes.

The Universalists know the falsity of these reports against the denomination to which they belong. They smile when they hear them, and pity their silly propagators. There is something, however, not very pleasant in the reflection, that those who set themselves up as possessing all the charity and real piety that there is in the world, should engage heartily in the work of slandering and libelling their fellow men, because it happens they differ from them in speculative theology. What shall we think of this? What shall we say to it? Will it not demonstrate that all their professions of godliness are not sincere? Are they not bringing their own cause into disrepute? These are men too who accuse Universalists of being uncourteous. We would deprecate such a behavior, if we take their conduct as a sample of courtesy.

The strength of the church consists not in the number of its members, but in the maturity and vigor of their piety.
FANATICISM.

The Palmoiile (Ohio) Gazette, [says a Philadelphia paper] contains the fol-
lowing articles. How wonderful—how alto-
gether inexplicable is the human mind. While we are hailing the pre-
ent day as one of remarkable brillian-
cy—while reason and truth are chasing
away the vestiges of error, behold we are
met at different points, with persecu-
tions for opinion's sake; and with opin-
ions that might almost (if any opin-
ions could) justify persecution. Let it
teach us forbearance with those that
would denounce our opinions and at-
tachments which they must hereafter
approve; and let it teach us a due dis-
trust of ourselves, and of our most fa-
vored speculations. How beautiful is
the simplicity of truth.

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medical assistance, and many fall the
miserable victims of their faith. The
latest reports are, that a few days since,
the wife of Mr. Murdock, daughter of
Judge Clapp of Mentor, and a believer
in Mormonism, died among them in
child bed, for want of professional as-
sistance. The wife of the prophet
Smith hardly escaped the same fate;
she was in labor three days, during
which time they tried their spells in
vain, at last they called in an accoucheur,
and she was delivered of the dead bod-
dies of two fine boys. The mother
barely survived.

Fresh Arrival.—Within the past week
there have arrived from the State of
N. Y. some by the Lake and others by
land, at least 200 Mormonites. They
brought with them their household fur-
niture entire, bag and baggage, and
roots and herbs and plants ready for the
soil. They passed on to the 'holy land,'
and we understand are scattered about
in the several common stock families.
We are told that the wife of the pro-
phet Harris refused to be a Mormonite
and he has left her among 'the Gent-
tiles.' She it was who perjured sev-
eral 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 fa-
naticism, some of which prove true and
some false. Fame now whispers in
spy 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.
SATURDAY EVENING, MAY 28.

Progress of Mormonism. — The following articles are from the Painesville (Ohio) Gazette. From these articles it appears that the new religious sects are making no small progress, and that something is already thought of getting up a "miraculous conception." Now the poor Mormons are most unmercifully dealt with in the papers, and the term fanatic is one of the mildest applied to them; but let them go on increasing in the ratio of their increase of late, and these terms will get into disuse with respect to them—their new doctrine will be dignified by the name of religion, and we shall ere long, perhaps, find some of their most pious leaders proposing a "Mormonite party in politics." Does not Dr. Ely apprehend a dangerous rival in the person of Jo Smith?

Infatuation. — Almost every week brings new reports of the fatal infatuation of the Mormons. It will be recollected that when they 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 of the miserable victims of their faith. The latest reports are, that a few days since, the wife of Mr. Mardock, daughter of Judge Clapp of Mentor, and a believer in Mormonism, died among them in childbirth, for want of professional assistance. The wife of the prophet Smith lastly escaped the same fate; she was in labor three days, during which time they tried their spells in vain, at last they called an accoucheur, and she was delivered of the dead bodies of two fine boys. The mother barely survived.

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

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The Buckeye Petriomer

Vol. 2.

NORWALK, OMAHONY, OHIO, MONDAY, JUNE 19, 182.

No. 10.

HORSEMEAT 50C.

PRESIDENT & PUBLISHED BY A. B. BUCKINGHAM.

A. D. Parent, Postmaster, at the Office to which you wish it addressed.

The Mailing list of the 'Buckeye Petriomer' is open to all.

A. B. BUHNINGHAM.

INSTRUCTIONS.

To the Editor of the Petriomer.

DEAR SIR: You are to understand that the Society of Friends has decided to publish a monthly paper, to be called the 'Petriomer,' and to be circulated among the members of the Society, and to be sold to other friends.

The articles are to be submitted to the Society for approval, and the Society reserves the right to reject any article submitted.

Sincerely yours,

[Signature]

[Date]

Philadelphia.

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Philadelphia.
A noble Lord presented a petition to the House of Lords against extending the powers of the accessories to the burghs of the House of Commons, and was answered by the Earl of Derby, who moved the House to proceed to the consideration of the petition. The debate continued until a late hour, when the House adjourned for the night.

The London Gazette, Wednesday, April 14, 1816

PROCEEDINGS IN THE HOUSE OF LORDS.

The debate on the petition of the noble Lord against extending the powers of the accessories to the burghs of the House of Commons continued throughout the day. The Earl of Derby moved the House to proceed to the consideration of the petition, which was referred to the Committee of the Whole House.

The London Gazette, Thursday, April 15, 1816

Further debate on the petition of the noble Lord against extending the powers of the accessories to the burghs of the House of Commons. The Earl of Derby moved that the petition be referred to the Committee of the Whole House.

The London Gazette, Friday, April 16, 1816

The debate on the petition continued, and the Earl of Derby moved that the petition be referred to the Committee of the Whole House.

The London Gazette, Saturday, April 17, 1816

The debate concluded, and the House adjourned for the day.

The London Gazette, Monday, April 19, 1816

The House of Lords sat this morning, and the Earl of Derby moved that the petition be referred to the Committee of the Whole House.

The London Gazette, Tuesday, April 20, 1816

Further debate on the petition of the noble Lord against extending the powers of the accessories to the burghs of the House of Commons. The Earl of Derby moved that the petition be referred to the Committee of the Whole House.

The London Gazette, Wednesday, April 21, 1816

The debate concluded, and the House adjourned for the day.

The London Gazette, Thursday, April 22, 1816

The House of Lords sat this morning, and the Earl of Derby moved that the petition be referred to the Committee of the Whole House.

The London Gazette, Friday, April 23, 1816

Further debate on the petition of the noble Lord against extending the powers of the accessories to the burghs of the House of Commons. The Earl of Derby moved that the petition be referred to the Committee of the Whole House.

The London Gazette, Saturday, April 24, 1816

The debate concluded, and the House adjourned for the day.
It was a short time since, announced in the Painesville Telegraph, that one of the Mormon Apostles named Basset, had got *piqued* at his fellow rogues, and was going to blow the "miserable impostors," as he called them, *sky high*.

Notes: (forthcoming)
MORMONISM ON THE WING.

After all the good followers of Jo. Smith from York state had 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 an 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.
Observer & Telegraph

Hudson

Thursday, June 16, 1831

Campebellism.

It is generally known on this part of the Reserve, that Mr. Alexander Campbell is now fulfilling his appointments in the one or two of the adjoining Counties. One of those appointments, (made we believe at his own instance,) brought him to this place, where he preached on Friday and Saturday of last week. As he made very free with the opinions of those who differ from him, we trust that we shall not be deemed singularly censorious, if we take the liberty to weigh some of his arguments. At least, we may be allowed to state the principles which we profess to reverence; and, if, when we have done this, we incline to go further, upon our own head be the responsibility.

If Mr. Campbell is regulated by the golden rule, he will have no cause for complaint. That we do not design to misstate him, in the least thing, we call Heaven to witness.

Some things we shall say in his favor; and we begin by observing, that he is possessed of a faculty in appearance, and speaks well. If we had made up our mind to embrace a system of error, we would, as soon receive it from the lips of Alexander Campbell, as from those of any other man. His reasoning is acute, and though fallacious, would pass with many for sound logic. The fault is not in his conclusions, but in his premises. Having set out wrong, the farther he goes, the more distant he is from the truth. His shrewdness, like the quills of a porcupine, defends him at every point. He seems to have adopted the principles of the prince of skeptics, that "ridicule is the test of truth." On Friday he delivered what he denominate a preliminary discourse; he took the Bible for his text; the character of its contents was his theme. He began by denouncing the abominations of the dark ages—spoke of Religion as being turned against the peace of society, and used only as an engine of destruction—and to give pungency to the remark, added, "the sweetest wine may become the sourest vinegar." Then the priests took the Bible from the people, and nobody said a word against it. They had been brought to it by degrees. And what do we see now—a-days, but wrangling and hatred among nominal Christians—a sect arrayed against sect, and all hoodwinked by overgrown priesthood! Such was the strain in which he delivered himself.

thousand gentle touches of the rambling preacher, produce no effect. They are like water spilled on the ground;—while he who aims at one great impression, breaks the rock in pieces.

Mr. C. in this stage of his discourse, had not a little to say about his being a Reformer. It could not be expected, he said, that Luther and his coadjutors, would rise up, Sampson-like, and in two or three years, shake off the whole Roman superstition. And yet, he could not say the word reformation, but all tongues in motion. Did not Luther and Calvin live only three hundred years ago? But look, said he, at the fragments of the Lutheran Reformation—Presbyterians, Congregationalists, Episcopalians, Baptists, Methodists, Burghers and Anti-Burghers, Covenanters. etc., etc. Here was proof positive, that another reformation was needed—and he even went so far to say, that a reformation was as much needed now, as at the time when Luther arose: and a reformer, he added, needs to be clothed with the same armor—the same panoply of heaven. But what would Mr. Campbell be? Would he have been one sect in Christendom? Then must we have a Pope, acknowledge his infallibility, and bow to his mandates; then must we have an Inquisition—and for arguments, we must resort to the faggot, the pincers, and the rack; then must we take up the "key of knowledge" from the people, and enslave them in clouds of ignorance, dark as midnight. In this way we might prevent the multiplicity of sects. In this way the Church of Rome prevented it during that time of ages which hung over the world, before the Reformation of the Sixteenth Century. But as long as the people have the Bible in their hands, and are allowed to be their own interpreters, as long as their minds are differently constituted, and furnished with different degrees of intelligence, and their hearts in different stages of moral culture, there will be shades of difference in their views of divine truth. Those truths which lie at the foundation of the Christian's hope, are clearly revealed; and here is common ground. All evangelical sects agree alike here. It is in things of less concernment, that they differ in opinion; things of so little importance, that the Almighty has but partially revealed them.

Mr. C. appealed, he said, to facts. He did not amuse his hearers with speculation. And what, we ask, is the language of fact in respect to his own system? Is not the spirit of dissension abroad among his followers? Look at the Mormon explosion. Where now is the common-stock family, and what of the experiment, day after day, to sign our discords to be done away?
General Dvernecki into Volynia—prevailed in that province.

I saw accounts say, General de la Motte, whom the German journals have accused as lost, who with his division was surrounded by the Russian forces of General Dr. Witt, Knetsch and Rodiger, where he was content to attack the Field Marshal, and was destroyed in each of his reports, and from this report, after having passed across Prussia, on the night of the 18th, he left Russia, and on the 18th, he took the direction to the Crimea.

We who brought this news, the 18th at Horochow, at the 18th the columns took the direction to Kamieniec.

Of the General Dvernecki it promises great advantage; it signals the increasing power of the Russian forces in all the provinces, and it will ensure the supplies of provisions. Voltaire's Magazine for the army of the Tsar, who had already received a considerable transport of troops from the entrance of the Crimea, says a letter, "his armistice is already severe and ready to march. You can see the enthusiasm of the infantry, step by step, arrive to crown our brave men. For the last part of the battle, in the middle of Podolia, a part of the Russian forces, under the direction of General Vorontsov, have been seen for once on the battlefield, shattering the valiant phalanxes bearing the sword.

General Dvernecki in Volynia.

It is the official report of the successful entry of General Dvernecki into Volynia.

Dvernecki, and the Bug hogs on the horizon, were met by the 19th at the 18th, the presence of Lanseh, the hulking curious, without the regiment of Dragoons of which enjoys a fine reputation. Our detachments were met by the column, and put it to flight. Dvernecki, as many as 100 carbines and other arms.

General Dvernecki's victories, and the success of General Dvernecki into Volynia.

Author: J.M. W., author of the "Philosophy of the Modern World," 1809. The author states:

"Strictly drawn, the power of reason in proof positive, that another Reformation was needed, and he even went so far as to say, that a Reformation was as much needed now, as at the time when Luther arose, and 'a reformer,' he added, needs to be clothed with the same armor—that the same panoply of heaven. But what would Mr. Campbell be at? Would he have but one sect in Christendom? Then we must have a Pope, acknowledge his infallibility, and bow to his mandates; then we must have the multiplicity of sects. In this way the Church of Rome prevented it during that night of ages which hung over the world, before the Reformation of the Sixteenth Century. But as long as the people have the Bible in their hands, and are allowed to be their own interpreters, as long as their minds are differently constituted, and furnished with different degrees of intelligence, and their hearts in different stages of moral culture, there will be shades of difference in their views of divine truth. Those truths which lie at the foundation of the Christian's hope, are clearly revealed; and here is common ground. All evangelical sects see alike here. It is in things of less concern, that they differ in opinion; things of so little importance, that the Almighty has but partially revealed them.

Mr. Campbell, he said, to facts. He did not amuse his hearers with speculation. And what, we ask, is the language of facts in the respect to his own system? Is not the spirit of dissension abroad among his followers? Have we any instance of it? Look at the Mormon defection. Where now is the common-stock family, and a host of others, who but lately occupied the front ranks of the Campbellite? Where is the champion of the cause, who, but a few months since, was proclaiming the 'Ancient Gospel'? Where is the man who discovered and brought to light the principle which lies at the foundation of this system?
not for the apan- 
tones but as a re- 
nection of the wri- 
ships of Greece. 
All rebels taken 
in to be subjected 
receipts in Greec- 
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Count Dietrichs 
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was said to have 
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\text{Capt. Pope.} 

He says there 
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April."

TELEGRAPHY.

MASON,
JUNE 10, 1851.


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Alexander Campbell is 
appointments in this, 
joined Counties. One 
\text{viz:} (made we believe at 
the St. John to the place, 

theory of the prevalence of the blood was 
the same day, discussion, that there is a good 
feeling in every one of the several 
benefit, and that the 
Cath- 
ich priesthood took 
the Bible from the 
people, the Ministers of all these sects, are 
enthusiastically engaged in placing 
precious store within the reach of every 
family? Does he not know this? And even 
if it were otherwise, does he not know 
more than to assert, that religion changes 
a nature, according to circumstances, as 
yeast is 
turned to vinegar? What is our 
religion, and where did it come from?

Mr. Campbell spoke with the 
most 
sentiment of the method of 
sermonizing, in vogue at the present day. 
Persons who call themselves preachers sometimes 
speak two or three hours upon a little 
sentence, as though there were some great 
truth in it, some depth unfathomable; and 
the people are deluded into the belief, that they 
are employed in removing the veil, so that 
they can apprehend the meaning. In 
this manner, the Bible, said he, "which is 
the plainest Book in the world, has actually 
come to be the hardest to be understood. 
We are not yet, however, convinced, that 
disturbing the attention with a great 
variety of subjects, is the proper way to 
make an abiding impression. This, however, is Mr. 
Campbell's method. The method of most 
preachers is, to confine themselves to some 
great truth, to present it in different lights, 
and enforce it with argument upon 
argument, and motive upon motive, that there 
may be one, entire, unbroken impression. 
The man who touches a great variety 
of subjects, and dwells upon none, is like 
the seeker, who takes his broadsword, and 
strikes his antagonist ten thousand blows so 
gently, as not to hurt him. While the man 
who presses a single point, is like that same 
sword, putting forth, at a single effort, the 
whole blade, exposed in those ten thousand 
blows, and with one tremendous stroke 
heavily touching his antagonist assaulting. 
The ten 
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preacher, produce no effect. They are like 
water spilled on the ground;—while he who 
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the rock in pieces.

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supremacy. And yet, he could not say the word "reform," 
but all tongues were in motion. Did not 
Luther and Calvin live only three 
hundred years ago? But, look, said he, at the frag-
...in the case of collection funds at the churches in England has subscribed to commut-...

...took arms in their hands are to be subjected to martial law.

Turkey—The insurrections in Greece are confined, and letters from Constantinople assure us, that the Sultan is determined on war with Russia, which it is supposed, will unite all parties in his favor. As the malcontents are principally drawn from the classes who think that the national honor has been tarnished by the events of the last campaign.

Portugal.—We learn, (says the late London paper,) that on the 17th April, when the Lisbon packet sailed, Don Miguel had refused to comply with the demands of the French government, relative to the Frenchmen who had been assassinated, &c., and that the French consular order to leave on the 17th was an insult. The Portuguese usurer resembles our anti-reformer. His malignity makes him blind to his weakness. He has wantonly provoked the chastisement which is about to fall upon him; and a most merited chastisement it will be.

Dreadful fire.—The extensive mansion of Lord Walmsley on Cavendish square, London, has been destroyed by fire. Lord Walmsley, who was a cripple, perished in the flames. Lady Walmsley in her alarm, leaped from a window, broke her thighs, legs, and fractured her skull in a most dreadful manner. She expired almost immediately.

Important if True.—The following is from the New-Bedford (Mass.) Gazette, of Tuesday last. It is not entitled to much credit, but may possibly be true, as the latest direct accounts from Poland are of a date one day earlier:

"By the arrival last evening of the ship Athian, Captain Pope, from Bremen, April 27, we learn the following intelligence:

'Capt. Pope states, that on the evening of the 23rd of April, he read in the Hamburg Reporter a paragraph in English, that there had been a great battle between the Russians and the Poles, in which the former were defeated, losing fifty thousand men killed and wounded. Count Diebitsch, it was stated, escaped by changing his clothes. The loss of the Poles was said to have been 7000 men. The news created a great sensation at Bremen, and was as Capt. Pope states fully credited. He says there was universal regret that Diebitsch was not taken as this would have discouraged any future attempt on the part of the Russians. Capt. Pope brought no papers nor was he on shore after the evening of the 23rd. This probably was the great battle anticipated between the 13th and 15th of April.'

OBSEVER & TELEGRAPH:

Hudson:

THURSDAY, JUNE 16, 1831.

...was an action at law for negligence in the management of, or in the execution of the estate of Samuel L. Smith, deceased, by which the estate of the deceased is to be recovered, and the defendant, the Executors of the Estate of the said Smith, is to be held liable for any damages sustained by the plaintiff in consequence of the negligence of the defendant in the performance of their duties.
theory of the circulation of the blood, was held up to derision. And what then? If this argument holds, it proves that Mormonism is as true, to say the least, as Campbellian. "But the Cathedals wear his cro-
cross; and worship his images, and when his superstition is assailed, all his prejudices are on the virent." And what of that? Are the assailants always in the wrong, and the assailants in the right? Then Mormonism is as true as Campbellism.

He next undertook to explore the remote causes, which had contributed to render the Scripture unintelligible. In tracing back the polluting stream, he had found, that they took their rise in the third century, from that fountain of corruption, the Alex-
andrian School, where the eclectic philosophy was taught. The principles there in-
culcated were, that in all systems of relig-
ion and philosophy, there was a mixture of
truth and error. From these various sys-
tems, they elicited, what they deemed the
hidden sparks of truth. Adopting the
principles therein taught, Origen, (one of
the Fathers of the third century,) applied them to the interpretation of Scripture, and from that time, the plain, obvious meaning of Scripture was overlooked, and imaginary meanings substituted, insomuch that it was not uncommon to find five or six hidden
meanings in a single passage. Here then,
was the source of all the mystery which
hangs over the sacred volume. This was
the parent stock, from which all the sects
is christened had sprung, and hence the
i immense priesthoods and colleges under
the burden of which all Christians is groaning.
And all attempts at reformation would prove abortive, like that of Luther
and his associates, unless this pernicious princi-
ple of interpretation was abandoned. He was contending, he said, for the honor of
Christ—vindicating the intelligibility of his
work. But to contend that two addi-
tional revelations were necessary, first, a
revelation of the preacher, and then a
revelation of the Spirit, the one to remove the
veil from the book, and the other to remove
the veil from the eye of the soul, by an
operation analogous to that by which a film
is taken from the bodily eye, was, he said,
haunting disposer upon Christ.

That what he said of the Alexandrian
school, and of Origen, is in accordance
with truth, no person of ordinary historical infor-
mation, will deny. But that the principles
there taught, and there imbued, are the
principles of interpretation in vogue among
the various sects, against which Mr. Cam-
bell pronounces his sweeping denuncia-
tions, we deny. The most obvious mean-
ing of Scripture, when taken in its con-
xected idea, is regarded as the true one. The
preacher who does not utter the plain

mean that this belief is accompanied with
the corresponding emotions of love to the char-
acter of the Believers, in whom it is expressed,
and with corresponding emotions of sorrow
for the sinner committed against him? How
can he say that, when he maintains, that
faith is a necessary qualification before in-
mersion, and yet that the heart is set right
with God in, or, during the act of immer-
sion? How can such faith be exercised, while
the heart remains unchanged? But if faith
is not accompanied by such emotions, why
did the Apostles say, "faith works by
love?"

Thus we have gone through with his pre-
liminary discourse. It will be seen that
although he professed to be desiring to
character of the sacred volume, his
leading object was to level all existing sys-
tems in the dust, and thus prepare the way
for his own. Accordingly on Monday it had
himself to build an Edifice on the ruins,
which he imagined lay scattered around
him. His discourse had reference to the
new birth. We shall notice it hereafter.

We have had but little time to prepare
the above sketch, and of course were ne-
cessitated to make it as general as possible.
We design hereafter, to be more thorough
upon some points upon which we have now
bestowed but a passing attention.

**THE MAIL BAG AGAIN.**

Our friend the Postmaster, seems to be de-
termined to have the last word. If he comes to,
however, as fast as he has done, he will in the
end, have acquired considerable ubiquity of
name. In his first communication, such expressi-
on as the following not unfrequently occurred. "The
Rev. gentleman," "the ravings of the Rev. gentle-
man," "his reverence," in one instance he com-
pared us to a Spanish Inquisition," and in anoth-
er, to the Devil himself. Now he says, "Mr.
Johnson," "Mr.," &c. He has learned to appro-
ach us with respect, (a lesson, dear-bought, by the way.)

Then, one would have supposed from the
up of his remarks, that he had gotten his lever
placed, and with one tremendous wave, was going to
over-throw our establishment. Now he is evidently
on the retreat, with one eye on his shoulder.
The man is, moreover, evidently getting cool
—Our words prove true. We said, "he was evident-
ly in a passion when he penned his article, and said
many things, which, in his cooler moments, he
would disavow, with all his heart."

And it is even
so. He now says he never told the public that we
were fighting for faith, but that we set out to
give a hearing. No body does, he intimated, to convey that idea. He
language is, that "we refuse
to do justice to every one of Adam."

From his own premises, then, he must either maintain,
that we refused him a hearing, or else, that he does
not belong to the human race. He may take which
side of the dilemma he chooses.

He ventures to mention two instances, in which
our papers were guilty of an offense to reason. In
the first instance, we were accused of "over-riding
the small bag," now come to us, in which
the "Mail Bag", was once

For his part, the Postmaster said, "on
Monday, the smallest one ever on the road
went through.

The Postmaster said, "on
Monday, the smallest one ever on the road
went through.

The Postmaster said, "on
Monday, the smallest one ever on the road
went through."

We are told that on the other days of the week
the Mail is very small, and that for the sake of con-
venience, on those days the small bag is used. As
long as the Postmasters at the end of the road
are careful to change the bags every morning to
accommodate the mail, we shall not complain.

Mr. CLARK'S AGENCY. - We mentioned,
some time since, that the Rev. A. R. Clark, had been ap-
pointed an agent, by the American Education So-
ciety, for the region, north of the Ohio, and
within the limits of the Western Reserve Synod. At the time of his
appointment, Mr. Clark was preaching his agent at the
South. Having spent a month of time in the Southern part of this State, and in Kentucky, he has now returned, and the friendly of the state, this region, will be happy to hear, that he has accepted the appointment, and will soon visit the
various sections of his destined field, with view to present the claims of the Society, and solici-
t for funds.

**THE OHIO REGISTER, & ANTI-MASONIC REVIEW.**

This is the title of a paper, issued at Columbus
by Warren Jenkins Esq., the proprietor of this. We
noticed some weeks since. It is neatly printed
on an imperfect sheet, and is edifying. Terms $2 a
payable during the first six months, or $3 at the end of the year: during the Session of the Assembly.

In consequence of some mistake, the paper
we make use of this week, is too small for the for-
tune it appears to a disadvantage. We shall soon, however, be secure again all sun ac-

**COMMUNICATIONS.**

For the Observer and Telegraph. Four Days Meeting and Revival in Vermillion, Huron County.

Brother Isam.

Wishing to magnify the grace of God and encourage Christians in other places, sent you a brief notice of what God has p

ently done, and is still doing for this people.

There has been a good degree of attentive to religious concerns, and some occasional conver-
sions in this congregation, during the last year that I have been preaching to them. But especially for the last four months, a remarkable conversion deep feelin

and a number of hopeful conversions, hopes of giving a new impulse to the werk.

Four Days Meeting was held, commen-
ting on the 26th of May. The first day

tional interest. This was visible. On the second

t was evident, that the Spirit of God was

there. A goodly number when required
to manifest their determination to give
up their hearts to God immediately; about fifty, some more and others less.

improved assembled at the various meetings while Christians in another place were pro-

In the third and fourth days, a

his word. But to contend that two additional revelations were necessary, first, a revelation of the preacher, and then a revelation of the Spirit, the one to remove the veil from the book, and the other to remove the veil from the eye of the soul, by an operation analogous to that by which a film is taken from the bodily eye, was, he said, heaping dishonor upon Christ.

That what he said of the Alexandrian school, and of Origen, is in accordance with truth, no person of ordinary historical information, will deny. But that the principles there taught, and there imbibed, are the principles of interpretation in vogue among the various sects, against which Mr. Campbell pronounces his sweeping denunciations, we deny. The most obvious meaning of Scripture, when taken in its connexion, is regarded as the true one. That preacher who does not exhibit the plain, naked truths of the Gospel, in their most intelligible form, is regarded as being behind the spirit of the times. His hidden meanings are sought after; and it is strange indeed that when the fanciful system of mystical interpretation, has been exploded for centuries, Mr. Campbell should have had the assurance to charge it upon any denomination of the present day. No preacher pretends to remove a veil from the word, otherwise than he would remove a veil from his own conversation, viz. by appropriate explanations; as Mrs. C. himself takes it upon himself to do. And as to the operation of the Spirit in taking a veil from the soul, analogous to that of a surgeon in coaching the eye, we do not believe that a sect, or an individual in the land, ever entertained such a thought. There are those in our country who believe in the necessity of some kind of physical change, but even these, if we are rightly informed, are few in comparison with those who do not believe it. In the progress of his discourse, Mr. C. to answer a purpose, quoted the authority of Dr. Dwight, and to give weight to that authority, he extolled him as being the greatest of divines, and his system of divinity, as being more generally approved, than any which has ever been published in America. We suppose Mr. Campbell will concede then, that what Dr. Dwight says, on the subject before us is generally approved. And what does he say? Simply this: that men are under no physical inability to obey God; that they labor under no other inability than what consists in their disinclination to obey him; a disinclination so strong that they never will obey him, unless the Spirit interpose, and so present the truth to the conscience, that it yields conviction; that the phrase, "no man ever."
The page contains a block of text discussing the concept of belief in the presence of God and the role of the spirit in the human experience. It cites a person named Mr. Campbell and mentions the necessity of belief in the divinity of Jesus Christ. The text also refers to the necessity of belief in the predestination of events and the role of faith in the governance of the world.
Painesville Telegraph 3 (28 June 1831)

We mentioned two weeks since that the Mormon speculators on the souls of men, were about to take up a line of march for Missourie. 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 Missourie, 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 crops 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 Mormons 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 any thing 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.
Holy Spirit, in order to be prepared for any future mission.

Another passage, upon which Mr. Campbell bases his conclusion, is found in the eleventh chapter of the Ephesians, where it is said: 'Moreover, brethren, I would not that ye should be ignorant, how that all things are written for our edification, that by them we might be warned to hope.'

He dwelt still with great vehemence upon the expression, "baptized unto Moses." Into Moses, he said, was the proper reading. He made a great display of learning about the little Greek preposition "eis," which he said, always signified "into," a thing nobody who knew any thing about the Greek language, ever disputed. "Baptized into Moses." This expression, he said, signified that the children of Israel put Moses on, received him cordially as their leader, and as such possessed implicit confidence in him. And when they had passed through the sea, God made his first public acknowledgement of them, as his peculiar people, opened the heavens and poured down Manna, while they sang his praise. This argument is about as beautiful as the one he drew from the deluge, and about equal in point of strength. If Mr. Campbell will take the trouble to read the verses, which immediately precede this account, he will discover that the Apostle had been admonishing the Corinthians not to think themselves safe, simply because they had made a public profession of religion. He calls their attention to the case of the Israelites, who, notwithstanding their profession, were vast numbers of them, destroyed for their wickedness.

"With many of them," he adds, "God was not well pleased, for they were overthrown in the wilderness. Now these things are our examples, to the intent we should not lust after evil things, as they also lusteth." Can any thing be plainer? Mr. Campbell is welcome to all the support he can find to his positions, in such passages. Even if we grant all that he asks, it is as much against him as in his favor, nay, more.

Another passage on which great reliance was placed, is the account given in the eighth chapter of Acts, of the preaching of Philip, the deacon. It is there said that Philip went down to Samaria, and preached Christ; that the Samaritans, who, until that time, had followed Simon the sorcerer, now believed the preaching of Philip, and were baptized, both men and women, and not a word said about the Holy Ghost, until Peter and John came down and had hands upon the new converts after they had been baptized, as the preaching of the Holy Ghost is a necessary part of baptism. This is evident; for the Holy Ghost is not mentioned in the narrative, even at the close of the account.
Letting and bringing a new
meaning to the Sabbath.

We have every reason to believe that the Lord's day is a day of rest and accountability before God and a time for enjoying religious society. A day for the study of the Word of God and the service of God. A day for the fellowship of the Spirit and the service of others. A day for the celebration of the resurrection of the Lord Jesus Christ.

Mr. C. believes that the motives brought to bear in the Gospel are sufficient to influence the sinner to return to God. We believe that, unless these motives are presented to the conscience and the heart, by a special act of the Spirit of God, the sinner will go deliberately down to everlasting death. But let us see how Mr. C.'s conclusion agrees with his premises.

His premises are, that man must be raised, as he fell. He fell, he tells us, by yielding to the influence of motives, presented to his mind by the great Adversary. And who is this terrible Being? The Bible denominates him, "the Prince of this world," so absolute is his control over the minds of men. He is a spirit, and can wind himself into the secret chambers of the soul, and possess himself of its most hidden recesses. He is intimately acquainted with all the springs of human action, knoweth every avowal to the heart, and thus has an advantage in presenting motives to the mind, which gives him the ascendency he has gained. Such is the being, who, Mr. C. tells us, approached our first parents with arguments and motives, to which they yielded assent. In the same way, he tells us, man must be restored. Does he not see then, from his own premises, that the Devil himself, or some being who is equally acquainted with the human heart, and the springs of human action, must be employed to effect his restoration? But how different is his conclusion! He believes, that the arguments and motives which influenced him to transgress, were presented by this subtle spirit, and that through his agency, they became effectual; and yet, he contends, that arguments and motives of themselves are sufficient to effect his recovery, and that too while this great enemy still has free access to the heart. He does not extirpate himself from the difficulty by saying, that these arguments and motives must be presented by a fellow man, a being who has never passed the threshold of the human bosom. What then becomes of his argument from analogy?

But let us take Mr. Campbell's premises, and let his conclusion go. "Man must be raised as he fell." To effect his fall, a malignant spirit, who can transform himself into an angel of light, wound himself into his bosom, and there with infatual skill, presented motives to the mind, which produced belief, and there remained in domination. To effect his res
to move a heart of stone. Souls ly coming into the liberty of the Gloriat greatwednt be greater, nor was their conversation, would repair ing. House, during the inter sitation was designed for those it were, on the verge of de stated that no others would ed but very few would go these twenty-six obtained. If of the number, who obtained act, we cannot speak defi to be considerably larger than the meeting closed. We are heen, that the number were, ed, so obtained hopes, more than the twos. Some of them 20 ce they had done, many of curiosity, to attend the meet the students are riey in the work But there in our, bonging. Nor sin-wiout hope. Mrs. Nut has also been greatly blessed on young ladies, of whom rem on this School and the College, from our special prayer. The also the subject of speech the scholars are induing by the Pastor, that so far to the young converts, side the to have great good grace, he found eight persons, apne the meeting. The family is too much to ex all who have expre hope, ltr have been truly converted. il grounded hopes, wna will bear esta we shall know them; while will only blossom. The time was—some of the who do not,esaer, in luster, must fall back into the Then shall we know them, ra be able to state, that the more than a dozen individu closed, for our meeting closed, that they will ride and over every side, a, with, one accord, before the to God for the prayers and letter from abroad. As un were present, as many a, most of the time, including rel; and a great number of de from a distance of thirty miles reward.

**PPELHISM.** A second discourse, as we to the new birth. In the steps propo to be a great of many, we must first due he was cast down. We the history of the fall, and which man lost his first old instruct him how to ret was employed in this way the spirit was to be restored. He did not attempt to change in the constitution patched him as a moral bed mediums before his man; he perished, and beguished and then the spirit of such language as he could ununderstand. This man knew, that with the Jews, water was used as an emblem of purifica He had himself used it for that purpose. And the Savior seized hold of the circumstance, to instruct him; as he had said, "you must, not only have those qualities of which you regard water as an emble but you must have a searching of the heart, by the pouring upon you of the Holy Spirit, in order to be prepared for the kingdom of God."

A sixth passage, upon Mr. C. said great things, is to be from the tenth chapter of the first Epistle to the Corinthians. It is as follows: "Moreover, brethren, I would not that ye should be ignorance, how that all our fathers were under the cloud and all passed through the sea, and were baptized unto Moses in the cloud in the "He dwelt with great reverence upon the expression, "baptized unto Moses."

"Into Moses," he said, was the proper reading. He made a great display of learning about the little Greek preposition "ες, which he said, always signified "into," a thing nobody, who knows any thing about the Greek language, ever disputed, "baptized into Moses." This expression, he said, signified that the chare of Israel put Moses on, received him cordially as their leader, and as such pos ed implicit confidence in him. And when they had passed through the sea, God made his first public acknowledgment of them, as his peculiar people, opened the heavens and poured down manna, while they sang his praise." This argument is about as beauti as the one he drew from the deluge, and about equal in point of strength. If Mr. Campbell will take the trouble to read the verses, which immediately prede this account, he will discover that the Apo have been condemning the Corinthians not to think themselves safe, simply because they had made a public profession of religion. He calls their attention to the case of the Israelites, who, notwithstanding their profession, were vast numbers of them, destroyed for their wickedness. - "With many of them," he adds, "God was not well pleased, for they were overthrown in the wilderness. Now, these things are our examples, to the intent we should not lust after evil things, as they also lusted."

"Can anything be plainer? Mr. Campbell is welcome to all the support he can find to his positions, in such passages. Even if we grant all that he asks, it is as much against him as in his favor, nay, more. Another passage on which great reliance was placed, is the account given in the eighth chapter of Acts, of the preaching of Philip, the deacon. It is there said that Phillip went down into Samaria, and preach ed Christ; that the apostles, who, until that time, had followed Simon the Magician, now believe the preaching of Philip; and were baptized, both men and women, and were filled with the Holy bid water to be brought look like a preliminary, it is well known that there of water about Cerastus, might have been baptized by interpolation, if he had. But instead of this, we water, in a manner, which upon any reasonable intend to baptize by immersion. Mr. Campbell had a thought that the beauty of the version of the souls be buried in a liquid grave ing into Christ. Noth beautiful. So too, a may appear very beauty within it is full of dear all manner of unclean.

He had been repre es on an enthusiasm for ter. "But those who were the enthusiasm, than to be drops of water, sprinck could avail any thing water?" These words conic emphasis, and it bitter sarcasm. The g ed was, that if Psido the efficacy of a few should be the last to ace, for believing in it. At least, this was the guage he made up been his meaning. Mr. C. that Pildo-baj the efficacy of water. When the chris springing to God in bapt his own faith, that if I will bestow eternal becomes Mr. Campbell in ridiculing infant B episcopacy at an ordi certainly becomes the Gentile is not, a, a, & that Baptistic circumcisions, to say illusions to the subj ment.

Mr. C. noticed, pit洼, could not, sur cery. One was, that in order to forgive him, he was not able to be angry, and said a good deal the objectiv. He immediately his advocate, who is in sin? But how do with the situation, and never can pass liked, but by more agreeable effect of such a separation to those who are the Do they not sin, if more light and not in their lives, still continuous, and continuous, to all who, whether baptized or not, can obtain it.
By the latter part of the first century, the power of the Holy Spirit was manifest in the Church. This is sufficient to show that Simon, the sorcerer, who was not of the twelve, had also this power. But it is not necessary to inquire into the matter, for it is known that the extraordinary gifts of the Spirit were imparted to these converts after their baptism, because the extraordinary gifts of the Spirit were imparted to the converts after their baptism, therefore his influence had not been imparted before their baptism. By such reasoning we could prove almost anything. We could prove that because a minister preached an extraordinary sermon on a certain Sabbath, therefore he did not preach at all the Sabbaths before.

One thing more. It is said that Simon also believed and was baptized. And yet he offered to purchase the power of working miracles, with money, and the Apostles judged him, "thine heart is not right in the sight of God." But how can this be, if, according to Mr. Campbell's scheme, all who believe and are baptized, receive remission of sins, and are among the "adopted and saved"? That Simon believed, in some sense, we have the authority of inspiration; and as Mr. Campbell strongly maintains, there is but one kind of faith, we see not how he can avoid the conclusion that Simon was one of his kind of converts.

Another passage relates to the preaching of Peter to the Gentiles; found in the tenth chapter of Acts, than which scarcely a passage could be brought more directly in point against Mr. Campbell's own theory. Mr. Campbell maintains that without immersion there can be no remission of sins. But here we read, "the Gentiles that do not believe and are baptized, shall be damned, and whose belief in them, and is baptized, shall not perish, and he that believes, and is baptized, is not condemned, but he that believe, is not saved, nor doth he believe, and is not saved, because he is not baptized, and he that believes, and is baptized, shall be saved, and live for ever."

But there is another expression in this passage, worthy of note. "Can any forbid water that these should be baptized?"—Does this expression teach Mr. Campbell's doctrine of immersion? Plainly not. "Can any forbid water?" That is, "can any forbid water to be brought?" And does this look like a preliminary to immersion? It is well known that there was an abundance of water about Cesarea, where the Apostles might have baptized by immersion, without interruption, if he had chosen so to do. But instead of this, we hear him calling for water, in a manner which leaves no doubt, upon any reasonable mind, that he did intend to baptize by immersion.

Mr. Campbell had a great deal to say about the beauty of the process in the conversion of the soul. "When the bad was buried in a liquid grave, the soul was purifying into Christ. Nothing, could be more beautiful." So, too, a painted sephulchre might be very beautiful, without being anything else at all.

The whole of this position is driven away. Who ever heard of, in which any such thing, like the strong Christian argument was brought to the fore of the Christian religion, doing execution?

3. We can see the reason why those who embrace Campbellism, are speaking, those who have apostatized their religion, and returned to their error in the mire. So far as our infidels are concerned, we have been made up of this class, persons, having thrown off their religion, and abandoned themselves, have still felt the goadings of conscience and are prepared to embrace any religion which will afford them relief. On comes again, and tells them, they will believe & be baptized, all will with them. They take him at his word and go into the water, come out of it, and take it, and no one will believe and be baptized among them.

Many other things occur to us, cannot say them now. One word, however: If any are disposed to argue for matters, they will lack the resources to think, that they say, I triumphantly answered, thing more than snorer, however required at the hands of Mr. Camp an intelligent community. That we have been far wrong in our accounts of the first discourse, we judge from the facts, and from the Reserve, that the truth corresponds with what they heard.

COMMUNICATION

REVIVAL IN MORGAN, &c.

Morgan, June 17, 1

Mr. John—

Nothing can afford to the Christian heart greater satisfaction than that of the prosperity of the cause. To this class of your readers it is interesting to hear, that after the darkest days of darkness, the Lord appeared among us to build up; it is about two months since it appeared to be, evidently, an in spite of prayer among some in our church. The first and only conversion was that of the four days in Auburn. That met with the conversion of a young man, and in the course of the following eight or nine indubitable hopes which we will say, for meeting commenced among us, a season long to be remembered for the first day six, or seventy, anxious hearts, and on the Sabbath morning we were probably not as many as never. In the midst of the small group of individuals from Stockbridge to Morgan and Auburn there were to be seen many, lately, were among the most hardened; now weeping over them. Who can imagine through whom this has happened?
intend to baptise by immersion.

Mr. Campbell had a great deal to say about the beauty of the process in the conversion of the soul. When the soul was buried in a liquid grave, the soul was pouring into Christ. Nothing could be more beautiful. So too, a painted sepulchre may appear very beautiful without, while within is full of dead men's bones, and all manner of uncleanness.

He had been represented, he said, as being an enthusiast for the efficacy of water. But those who made the charge, were the enthusiasts. What could be more enthusiastic, than to believe that only a few drops of water, sprinkled upon an infant, could avail any thing? "A few drops of water!" These words came out with peculiar emphasis, and in a tone of the most bitter sarcasm. The general idea conveyed was, that if Paidu-Baptists believed in the efficacy of a few drops of water, they should be the last to accuse him of enthusiasm, for believing in the efficacy of a flood. At least, this was the import of the language he made use of, whatever might have been his meaning. But we can inform Mr. C. that Paidu-Baptists have no faith in the efficacy of water, either much or little.

When the Christian parent dedicates his offspring to God in baptism, it is indicative of his own faith, that he does his duty, God will bestow internal purification. And it becomes Mr. Campbell to reflect, whether, in ridiculing infant baptism, he may not be scoffing at an ordinance of Heaven. It certainly becomes him to show, that the Gentile is not a continuation of the Jewish church, and that Baptism is not a substitute for circumcision, to say nothing of the various allusions to the subject in the New Testament.

Mr. C. noticed, with not a little self-complacency, one or two objections to hisTheory. One was, that if baptism is necessary in order to forgiveness, then we need to be immersed, every time we sin. He appeared to be angry, while on this subject, as if taking good deal about the ignorance of the objector. He's reply was, that if the immersed confess their sins, "they have an advocate, who is without to forgive their sins." But how does this idea correspond with the assertion, that "virtue never did, and never can pass from the savior to the sinner, but for his personal intercession, after remission, than before? Is not the contrary the fact, with reference to those who are the real children of God? Do they not sin, if they sin at all, against more light, and more love, than ever before, in their lives, and do they not need to be continually washed in the same cleansing blood? Again, does God promise pardon to all who truly repent and believe, whether baptized or unchristian? If Christians can obtain remission without immersion, then what sort of evidence does the same process play against them?

Mr. C. then proceeds to say, that he will forgive the sins of Christ, without any such, that the following to the importance of baptism, and then shall remission.

From this general view of Mr. Campbell's discourses, we are naturally led to the following remarks.

1. Mr. C. is in the habit of misinterpreting, which he so vehemently charges upon the preachers of the various denominations of the present day. There was no thing but mystery, mystery, mystery, in the plain statements of the word of God. In the court of judgment, whether is the best of his knowledge, the preachers of any evangelical denomination of the present day, and half the mystery in the interpretation of Scripture, which Mr. C. himself does of all the passages which he brought in support of his positions. scarcely one of them could be made to answer his end, even in view of the most superficial observer without a long and laborious explanation. Every thing was far fetched, and with all his declamations, he could not make it appear otherwise. The passages speak for themselves. Again as to the charge of taking select passages, without their connection, whose hands are, cleanest? We have seen, that in every instance in which Mr. C. undertook to interpret Scripture, he took select passages without any regard to their connexion, and that by taking those passages in their proper connexion, the meaning he attached to them appears ridiculous, in the extreme. Again, while he is crying, "Pristcraft, Priscraft," and calling on the people to shake off the old world yoke, is he not himself playing the Pope? Does he not oppose Bible Societies, and every benevolent effort, which is making to enlighten the world, and making too by the very denominations whom he denounces. Does he not set himself up as an infallible, and on all the world to follow him? A person may be mistaken, but if he is not a Campbellite, he must be dammed. Is it not easy to perceive that he is taking the very steps, through which the Bishops of Rome ascended the Chair of Ecclesiastical Dominion? Thus much for the consistency of this great Reformer, to say nothing of his honesty.

2. Mr. Campbell is evidently a great pedant. What call the man a pedant, who so triumphantly vindicated the divine authority against the attacks of one of the greatest infidels of the age? Yes we call him a pedant. What is pedantry, but an affected display of learning? The man who can spend a half hour in explaining one or two little Greek words and make nothing out of them at last, more than what was admitted on all hands before, may certainly be said to make such a display. Thus Mr. Campbell was employed upon the words, "veto," and "metastrongylos," to the very great amazement of a certain class of his hearers. Of the same character was the parade and show he made on the acquaintance with Ecclesiastical History. That Mr. Campbell has talents we are not going to deny. But this is the man who is generally taken to be we have no faith to believe. That he did well in his debate with Owen, is admitted. It should be remembered, however, that Mr. C. was then using the influence of his own denomination, instead of vindicating the divine authority of the scriptures against the combined attack of the whole infidel world. Who were brought in instance, in which a man, who

Since that time the Lord has continued among us by his "still small voice." Between thirty-five and forty have indulged a hope of pardoned-sin. I regret to say that present appearances indicate the decline of this blessed work.

In Rome, where I labor half of my time, there has been for a number of months past, more than usual seriousness. Now and then an individual has been brought into the kingdom of Christ. A three days meeting commences there Friday, June 4th.

You will doubtless collect publish ing in your paper not long since, an extract of a letter from a mother residing at Niagara Falls to her son, living in Aftabula. In that extract it was men tioned that there were favorable indications of a revival in that place. A sub servant letter but the cheering in intelligence that the Lord has come down among them in mighty power. I am induced to send, an extract, particularly for the encouragement of feet churchers desirous of a pastor to "grow weary in well doing."

My dear son,

Never did I address you with fee plans like the present. Mancheste this strong hold of the adversary, shaken to the very centre, by a Powl far more visible and astonishing, that ever it was by the thunderings of the great cataract before it. And not only was the whole of the village of the town of Niagara Falls, but the whole town of Niagara, shaken at the powerful energies of the Holy Spirit. I can truly say, that this rev nel commenced about three months ago, when, with almost despairing heart, we endeavored once more to establish weekly prayer-meetings in the village which had been long discontinued; but two or three families had been disposed to attend, and often not more than ten or twelve persons on the S. bath. Your father then observed, if the attempt was to establish those meetings again amidst so many difficulties, and with so many, seemed like dying struggle. And truly, I believe it was such--for then we were not in due to ourselves, and to group of the naked promises of God, and though our hold was often almost go by unfelt, yet, our heart, and only Father, who is in heaven, who is by his own power can do it even if we am weakened. I can, therefore, believe this to be the heaven of what was indulged in that way.
Mr. Isham—

Nothing can afford to the Christian's heart greater satisfaction than to hear of the prosperity of the cause of Christ. To this class of your readers it will be interesting to hear, that after a long dreary night of darkness, the Lord has appeared among us to build it up Zion. It is about two months since there appeared to be, evidently, an increased spirit of prayer among some members of the church. There were however, no conversions, and no very deep seriousness till the first four days meeting in Austine. That meeting was blessed to the conversion of a number; and in the course of the following week, eight or nine indulged hopes. Four weeks from yesterday, a four days' meeting commenced among us. It was a season long to be remembered. On the first day, sixty or seventy took the anxious seats, and on the Sabbath there were probably not less than two hundred. This interesting company were composed of individuals from six different places, Morgan and Austinburg.

Mr. C. is inconsistent with himself, or else he has made a mistake in this position, was driven from ground. Who ever heard of an in which any thing like the strength of Christianity was brought to bear on the fears of the Christian religion without doing execution.

3. We can see the reason why those who embrace Campbellism, are, generally speaking, those who have apostatized from their religion, and returned to their walk by the world. On the contrary, we see, as our information extends, a large proportion of the followers of this class. These persons, having thrown off the restraint of religion, and abandoned themselves to sin, have still felt the goadings of conscience, and are prepared to embrace any system, which will afford them relief. Campbell comes along, and tells them that if they will believe & be baptized, all will be well with them. They take him at his word, go into the water, & come out Christians, with a thought of the relation in which they stand to God as sinners. But the great idea was, not that they arrived quietly asleep, perhaps to wake no more till death overtakes them.

Many other things occur to us, but we cannot say them now. One word more, however: If any are disposed to take seekers for arguments, they may have occasion, but be that he be not our aims, and that we are not to be deceived, and that we are not to be turned away by any one who says, 'I am a Christian.'

Mr. Campbell's views on the subject of the resurrection are correct, as far as they go. He says, 'the resurrection is a fact, and the facts of the Resurrection are the basis of our faith.' He says, 'the resurrection is a fact, and the facts of the Resurrection are the basis of our faith.' He says, 'the resurrection is a fact, and the facts of the Resurrection are the basis of our faith.' He says, 'the resurrection is a fact, and the facts of the Resurrection are the basis of our faith.' He says, 'the resurrection is a fact, and the facts of the Resurrection are the basis of our faith.' He says, 'the resurrection is a fact, and the facts of the Resurrection are the basis of our faith.' He says, 'the resurrection is a fact, and the facts of the Resurrection are the basis of our faith.' He says, 'the resurrection is a fact, and the facts of the Resurrection are the basis of our faith.' He says, 'the resurrection is a fact, and the facts of the Resurrection are the basis of our faith.'
ARTICLE 1

The clergyman was a savior from the beginning and father of men; and the first, the God that made the earth and the heavens, the sun and moon and stars, the sea and all that is therein, the land and all that is therein. And he was the first to pour out the ten plagues upon Egypt and Pharaoh. The ten plagues were the flood of water, the locusts, the darkness, the boils, the pestilence, the hail, the plague of flies, the plague of frogs, the plague of lice, and the plague of boils.

The ten plagues were the beginning of the end for Pharaoh and his people. But the true test of the clergyman's power was to come when he stood before the king of Egypt and demanded freedom for his people and the release of those who had been trapped in the land of slavery.

The clergyman knew that the ten plagues were only the first step in the process of freeing his people. He knew that the true test of his power would come when he stood before the king of Egypt and demanded freedom for his people and the release of those who had been trapped in the land of slavery.

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HORSEKILLS.

In the Aqueduct, on Tuesday last, a horse named "Happy Jack," belonging to Mr. M. J. Farley, was killed by a fall in the third race.

THE BOSTON TRAMWAY.

A horse named "Sandy," belonging to Mr. J. W. Brown, was killed by a fall in the third race.

THE BOSTON CITY GUIDES.

A horse named "Gale," belonging to Mr. J. W. Brown, was killed by a fall in the third race.

THE BOSTON INQUIRER.

A horse named "Dandy," belonging to Mr. J. W. Brown, was killed by a fall in the third race.

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THE GENRE.

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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. 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 Missourie, 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 crops 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 Mormons 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 any thing 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. -- Painesville Telegraph

Notes: (forthcoming)
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 30 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. Geauga Gazette.

Notes: (forthcoming)
EDITORIAL AND MISCELLANEOUS.

SUNDAY is, by many millions of persons in France, Italy, Germany, &c. professors of Christianity, set aside for dancing parties in the afternoon and evening attendance at the theatres, &c. In other countries it is the favorite season for cock-fighting, horse-racing and other like "sports." In England and the United States the day is preferred by many hundreds of thousands for excessive eating and drinking, with much sleeping, and not a little wrangling and fighting—and we see that in Chili it is appointed for holding the elections—to hurrah for the ins, or hurrah for the outs.

MORMONISM. 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 now 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 Geauga county, Ohio, and pronounced it to be "the promised land," and thither 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 recruits 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 those people appear to exempt themselves from labor, and herein is, probably, the grand object for which they have established this new religion.

THE SOCIETY OF FRIENDS—and reform in England. The London Courier of the latest date received, contains something of a novelty, in the shape of an address to the electors of Northampton, by the principal members of the society of Friends, residing in that county. The subjoined is an extract from this address:

"Unaccustomed to take an active part in political struggles, but deeply interested for our country's welfare,
The present sheet consists of 21 pages—or has a
lot of eight, which has enabled us to dispose of a
large mass of curiously interesting things.

A large mass of curiously interesting things.

Dr. P. G. Randolph, brother-in-law of major
and late acting secretary of war, has resigned his
redemption. He has resigned his position as chief clerk in the war department, and now
retires altogether from it. Until the arrival
of Cass, one of the members of the "cabinet," we
have been diligent in the duties of the secretary. It is stated that R. would have been dismissed, had he not resigned.

We insert a copy of the letter of a committee
of "Union and state rights party," at Charleston, to
the president, inviting the president to dine with them on the
first of July, and his reply. The letter of the committee
to impeach an opposition to the union of the states, as in the "state rights and free trade"
has caused no small degree of excitement at C
MORMONISM. 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 now 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 Josias has selected a part of Genesee county, Ohio, and pronounced it to be “the promised land,” and thither 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 recruits 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 those people appear to exempt themselves from labor, and herein is, probably, the grand object for which they have established this new religion.

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Barrette, James Sawyer and John the national reform, more, in December

Mассachusetts been made to in
North and Bristol are three parties, Masonic.

BUNKER HILL of the citizens of the battle of Bunt
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number of twenty and thirty

Names of t:
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John Lake
Solomon Coll
Samuel Lances
Thomas Burnard, 80; John Ot
Perkins, 85; Na
well, 80; Moses
Woodbury, 75.

Multiplied age
Several toast
eter passing a few
Formation Of MORMON CHURCH 1831 Newspaper
MORMONISM!

Here is a complete, genuine historic newspaper with the following title, date and description: NILES WEEKLY REGISTER, Baltimore, July 16, 1831 Inside has a fine and very early account (shown in the inset) of the formation of the Mormon church. The bias against the Mormons is revealed in the report includes: "...certain knaves, pretending to have some holy writings hidden under a stone in Ontario county...started a new religion! The leaders make bold pretensions and assert a gift to work miracles....Their great prophet Jo, has selected a part of Geanuga Co., Ohio, and pronounced it to be

http://cgi.ebay.com/ws/eBayISAPI.dll?ViewItem&category=13993&item=6540237753&r... 6/20/2005
promised land...The chiefs of those people... exempt themselves from labor...probably, the grand obj which they have established this religion." An early and rare account of the Mormon church. Oct size, 16 pgs., occasional foxing, otherwise in nice condition. (see a photo of this authentic item be

See below the photo for additional information related to Premium Packaging, Certificates Authenticity, and other offerings by Timothy Hughes Rare & Early Newspapers.
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Bunker of the citizens. There was the battle of a collateral survivors of the whole united twenty and

Nam—Jabez Peabody, John Hill, John Laflin, Solomon Hubbard, 80; John Perkins, 80; William Woodbury, Multipli

Savory. 6/20/2005
THE CHEROKEES.

Cedar Creek, Cherokee nation, 6th June, 1831.
Mr. Boudinot, editor of the Cherokee Phoenix.

Sir: The circuit court of Chattaoga district being in session during the last week of the month of May, I availed myself of an opportunity to attend it, and there enjoy the agreeable society and conversation of my friends from various portions of our country, whose business concentrated them there. The few days spent in this manner, afforded me relishing alleviations of the troubles and heart aching trials I often endure, from the effects of the Georgia laws which have so long disturbed the repose of our people. I returned the 27th to rest in the peaceable circle of my family, and to resume the agreeable occupation of superintending my agricultural affairs. The 28th dawned upon my farm with usual sweetness—I walked over my plantation, saw my growing corn, and the green verdant portions of my place, covered with luxuriant crops of rye and oats. Delighted with the anticipations of an abundant harvest, I returned to my stables to see my horses and other domestic objects. Contemplating the improvements I had made with my hands, my houses, my fields, my orchards and garden, rejoicing to know I had accumulated the means of supporting my wife and child; for the time my domestic pleasures superseded the thoughts of gloom which fill my heart on account of our national afflictions.

My attention was drawn to the noise of the trampling of horses, and I saw approach, with glittering muskets and bayonets, the Georgia guard, riding to the gate of my enclosure before my house. I walked up into their midst, and was by them declared a prisoner, and ordered to go to the officer commanding, who had stopped at Mr. Hemphill's, five miles off, to whom I was accordingly conducted. There I saw one of my neighbors, a young gentleman, Mr. John West, an Indian like myself, chained by the leg. Of col. Nelson I asked for what charges they had arrested Mr. West. He said, it was a thing never told prisoners until they had arrived at head quarters. Cu

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A LIST OF LANDS AND TOWN LOTS,
within the County of Huron, returned delinquent for Taxes for the year 1851, with the Penalty and Interest thereon, including the Towns for the year 1851.

<table>
<thead>
<tr>
<th>Name and Number</th>
<th>Lands and House Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ruggles, No. 1.</td>
<td>25 acres commons</td>
</tr>
<tr>
<td>Price &amp; Thomas</td>
<td>21 acres commons</td>
</tr>
<tr>
<td>Green, No. 7.</td>
<td>25 acres commons</td>
</tr>
<tr>
<td>Lindsay, No. 6.</td>
<td>25 acres commons</td>
</tr>
<tr>
<td>Marcy, No. 8.</td>
<td>25 acres commons</td>
</tr>
<tr>
<td>Wadsworth, No. 9.</td>
<td>25 acres commons</td>
</tr>
<tr>
<td>Noble, No. 11.</td>
<td>25 acres commons</td>
</tr>
<tr>
<td>Hill &amp; Co.</td>
<td>25 acres commons</td>
</tr>
<tr>
<td>Edgington, No. 11.</td>
<td>25 acres commons</td>
</tr>
<tr>
<td>Toward, No. 12.</td>
<td>25 acres commons</td>
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<tr>
<td>Davis, No. 13.</td>
<td>25 acres commons</td>
</tr>
<tr>
<td>Edgington, No. 14.</td>
<td>25 acres commons</td>
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<tr>
<td>Edgington, No. 15.</td>
<td>25 acres commons</td>
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<tr>
<td>Edgington, No. 16.</td>
<td>25 acres commons</td>
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<tr>
<td>Edgington, No. 17.</td>
<td>25 acres commons</td>
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<tr>
<td>Edgington, No. 18.</td>
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<td>Edgington, No. 19.</td>
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<td>Edgington, No. 20.</td>
<td>25 acres commons</td>
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<tr>
<td>Edgington, No. 21.</td>
<td>25 acres commons</td>
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</tbody>
</table>

The above list includes all lands and town lots delinquent for taxes within the county of Huron, as of the year 1851, with the penalties and interest thereon, including the town lots for the year 1851.
<table>
<thead>
<tr>
<th>Name</th>
<th>Source</th>
<th>Lot No.</th>
<th>Acres</th>
<th>Remarks</th>
<th>State and County</th>
<th>Town</th>
<th>Assessment</th>
</tr>
</thead>
<tbody>
<tr>
<td>James Williams</td>
<td>County Auditor</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>John Smith</td>
<td>County Auditor</td>
<td></td>
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<tr>
<td>Richard Johnson</td>
<td>County Auditor</td>
<td></td>
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<td></td>
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<tr>
<td>Mary Brown</td>
<td>County Auditor</td>
<td></td>
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<tr>
<td>Sarah Davis</td>
<td>County Auditor</td>
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<td></td>
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<tr>
<td>Robert Lee</td>
<td>County Auditor</td>
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<tr>
<td>Emily Green</td>
<td>County Auditor</td>
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</tbody>
</table>

**Note:** This table lists some properties and their corresponding details, such as lot numbers, acres, and remarks. The information is organized in a tabular format for ease of reading and analysis.
The Sun
Philadelphia, Thursday, August 18, 1831

From the A. M. Intelligencer
Mormonites

We have always laid it down as a maxim, ‘Let superstition alone, and it will do no harm.’ Keeping this saying in view, we have heretofore foreborne to mention a sect of religious fanatics known by the name of Mormonites. But, as this new sect has been introduced to the attention of the public, through the medium of the contemporary press; and as we are personally acquainted with its history from the commencement, we have concluded to give our readers a brief account of Mormonism.

In the year 1828, one Joseph Smith, of Palmyra, Wayne county, New York, pretended to have found a number of gold plates, from which, by assistance of a pair of spectacles found with the plates, he said he could read certain revelations from God. He said these plates contained what he termed the Book of Mormon; which consisted of several unpublished books of the Holy Scriptures, such as the Book of Mormon; the Book of Nephi; &c &c.

This Jo Smith was a young man, so illiterate that he could not read his own name in print. But, being a person of some natural talents, he could, with his spectacles on read so fluently from his plates, by placing them in his hat and his hat over his eyes, that he succeeded in gulling an honest wealthy farmer of Palmyra, by the name of Martin Harris, into the belief, that these plates contained a revelation from heaven; and Jo Smith was, at least, a prophet, who only was “worthy to open the Book”—Jo once showed one of the plates, (or said he did, but no one ever pretended to have seen them,) and the result was, that he was deprived, for six months, of the power of reading them.

Finally, after frequent and fervent prayer, Jo’s spectacles were restored to sight, and he again permitted to open the book. — Jo had, during his spiritual blindness, by the assistance of some one, committed several chapters of the New Testament to memory; and, the better to carry on his deception with the deluded Harris, had inquired, and found out the words inserted by the translators; (which are distinguished by Italics, both in the New Testament and the Old.) So, in order to convince Harris that he could read from the plates, Jo deposits them in his hat, applies spectacles, and refers Harris to a chapter in the Bible which he had learned by rote; and which he read from the plates, with surprising accuracy; and what astonished Harris most, was, that Jo should omit all the words in the Bible that were printed in Italic. And, if Harris attempted to correct Jo, he persisted that the plates were right, and the Bible was wrong.

Jo possessed a remarkably retentive memory; and having convinced Harris beyond the shadow of doubt, that he was commissioned by the Almighty, to reveal some hidden mysteries, he commenced translating, and Harris commenced transcribing, as Jo dictated; and; to avoid mistakes, Jo required his amanuensis to read what he had written; and nothing was allowed to pass, until Jo pronounced it correct. It must go as Jo said, — sense or nonsense.

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Mormon was published.*

As is usually the case with new systems, however, absurd, Mormonism found quite a number of deluded followers.—Jo and Martin, of course, were the principal leaders. Jo, by some revelation from above, as he pretended, was informed that there was a ‘Promised Land’ for him and his disciples [sic], in the West. This information was communicated to the deluded Mormons, who immediately took up a line of march for New Connecticut, or the Western Reserve, in the State of Ohio. There they found a tract of land which they deemed the “Land of Promise.” But some of the wicked owners refused to sell it; and thus the Mormons were deprived of their ‘inheritance.’ They however, occupied what part of it they were able to obtain, living, and sharing all their goods in common.

Many miracles were pretended to be wrought among them. They professed to receive direct communications from Deity. At one time, a young man gave information to his brethren, that he was about to receive a message from heaven; and specified the time and place. At the appointed time, they repaired to the spot designated: and there, they solemnly assert, a letter descended from the skies, and fell into the hands of the young man who was expecting to receive the message; — the purport of which was, to inform him that he was about to be called to preach Mormonism, and to exhort him to increase his faith. The deluded Mormons declare their most solemn belief that this letter was written in heaven, by the finger of the Almighty; and the youth who pretends to have received it, says the writing was in a round Italian hand, and the letters were in gold; — he attempted to copy it: but, as fast as he wrote, the letters disappeared from the original, until it entirely vanished. — Some of them pretended to have received a’ white stone, on which is written a new name, which no man knoweth save him that receiveth it.”† Revelations, ii, 17. Some of them pretend to see stones moving about in the air, and others to hear them rolling about the floor; at such times, they spring and jump about, trying to catch them, — till some one, more fortunate than the rest, succeeds. But, when one of these stones is caught, no man can see it. ‘save him that receiveth it.’

The Mormons have among them an African, (or, as Garrison would say, an Africo American,) who fancies he can fly. Caesar, at one time, took it into his head to try his wings: He accordingly [sic] chose the elevated bank of Lake Erie as a starting-place, and, spreading his pinions, he lit on a tree-top, some fifty below, sustaining no other damage than the demolition of his faith in wings without feathers.

The Land of Promise in Ohio, not exactly suiting Martin Harris and Jo Smith, they have lately discovered another Promised Land in the Valley of the Mississippi; whence they, together with most of their followers, some fifty or sixty in number, have departed.

As to their Creed, it is similar to that of the Mahometans: “God is great, and Jo Smith is his Prophet.” They pretend to believe the Bible, both the Old Testament and the New; and say the Book of Mormon is but a continuation of God’s word. They believe that they are visited by the Holy Ghost; that they are commissioned to cast out devils, and work miracles, -- and report such stories as those above related of them, with the most solemn asseverations of truth.

As most of the Mormons have immigrated to their new “Land of Promise,” in the ‘far west,’ it is hoped that we shall hear from them but very seldom; and, as the wilderness ?[sic] which they are bound, is an ample field for meditation and reflection, our earnest desire is that they may be restored to right reason.

*The Editor of the Hartford Times, last week, classed the Mormons with the Anti-masons. We therefore mention the fact, that the Antimasonic printer in Palmyra, refused to print the Mormon Bible; and it was printed by the publisher of the Wayne Sentinel, a masonic paper.
†The reader is here referred to the Mark Master's degree in Freemasonry. — We are of the opinion that even Gideon will confess the striking resemblance between Mormonism and Masonry. What say you, Brother Jachin[?]
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Africo American,) who fancies he can fly. Caesar, at one time, took it into his
head to try his wings: He acco[rl]dingly chose the elevated bank of Lake Erie as
a starting-place, and, spreading his pinions, he lit on a tree-top, some fifty
below, sustaining no other damage than the demolition of his faith in wings
without feathers.

The Land of Promise in Ohio, not exactly suiting Martin Harris and Jo Smith,
they have lately discovered another Promised Land in the Valley of the
Mississippi; whence they, together with most of their followers, some fifty or
sixty in number, have departed.

As to their Creed, it is similar to that of the Mahometans: "God is great, and Jo
Smith is his Prophet." They pretend to believe the Bible, both the Old
Testament and the New; and say the Book of Mormon is but a continuation of
God's word. They believe that they are visited by the Holy Ghost; that they are
commissioned to cast out devils, and work miracles, -- and report such stories
as those above related of them, with the most solemn asseverations of truth.

As most of the Mormonites have immigrated to their new "Land of Promise,"
in the "far west," it is hoped that we shall hear from them but very seldom; and,
as the wilderness [t]o which they are bound, is an ample field for meditation
and reflection, our earnest desire is that they may be restored to right reason.
*The Editor of the Hartford Times, last week, classed the Mormonites with the Anti-
masons. We therefore mention the fact, that the Antimasonic printer in Palmyra, refused
 to print the Mormon Bible; and it was printed by the publisher of the Wayne Sentinel, a
masonic paper.

The reader is here referred to the Mark Master's degree in Freemasonry. -- We are of the
opinion that even Gideon will confess the striking resemblance between Mormonism and
Masonry. What say you, Brother Jachin[?]
Vol. 2. NORWALK, HURON COUNTY, OHIO, MAY 30, 1861.

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DIED.

Melinda and First Advent.

On the 1st of July, Mr. Melinda Fair, of the township of Friendship, in the county of New York, aged 45, years; after suffering a most distressing illness, of influenza, lasting some weeks, and not having any relief from it during that time, she expired under great agony, in the house, on the 1st of July. She was converted in religion at a very early age, and from that time was always noted for her piety and virtue. She was a great favorite with her family and friends, and her death is deeply lamented by all who knew her. She leaves a husband and two children. The funeral will take place on Sunday, at three o'clock, at the residence of her aunt, Mrs. Anna Brown, in Friendship.

NOTICE.

An infant of the family of W. Brown, of Friendship, died Monday last, aged one year and seven months. He had been remarkably healthy, and had not been out of his mother's care for many years. The parents wish to express their gratitude to all who have contributed to his support and education. The funeral will take place this afternoon at three o'clock, at the residence of his parents, in Friendship.

The friends of Mr. and Mrs. Brown are requested to be present, and pay their last respects to their infant son, who was dearly loved, and whose death is deeply felt by all who knew him.

A. Brown.

NOTICE.

This is to inform all parties concerned, that Mr. and Mrs. Brown, of Friendship, have been married for many years, and have reared a large family of children, born in Friendship, and all of whom are in the best of health. They wish to express their gratitude to all who have contributed to their support and education, and to assure them that they will continue to do so as long as they are able to support themselves. The funeral will take place this afternoon at three o'clock, at the residence of their eldest son, in Friendship.

A. Brown.

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This is to inform all parties concerned, that Mr. and Mrs. Brown, of Friendship, have been married for many years, and have reared a large family of children, born in Friendship, and all of whom are in the best of health. They wish to express their gratitude to all who have contributed to their support and education, and to assure them that they will continue to do so as long as they are able to support themselves. The funeral will take place this afternoon at three o'clock, at the residence of their eldest son, in Friendship.

A. Brown.
A BARGAIN!!

Three Hundred

TWENTY-FOURTH BRISTOL WOOL CARPET, about two miles from the

Great Eastern, and in the morning, the city, after a

772

AUGUST 16, 1861.

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AUGUST 16, 1861.
From the (Urbana) Collimator.

Mormonism. -- Most of our readers will 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 now said to amount to 1000 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 Geauga county, Ohio, and pronounced it to be "the promised land," and thither 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 recruits from among the lazy and 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 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.

Note: This was one of the very first news reports on the Mormons that received a truly national readership in the United States. It was originally published by the influential Niles Register on July 16, 1831.
bly paid, and which we might claim as our due, at a time a civil war may be apprehended.

Resolved, That we cling with the most filial affection and veneration to our beloved Sovereign, and the mother country, a separation from which, though apparently desired by the latter, fill our bosoms with the sincerest regret; thrown as a prey before misguided savages, and who other alternative, our alternative is discredited, our constitution is trodden underfoot, and our earned produce of our states fettered rigorously unequal and cruel impositions; merit is to be conceded to us for what we effected in improving the moral condition of our slaves, nor any limit assigned to the sacrifices that may be required of us; in fact it is impossible to predict what all this will come to, and that by the measures which have already been put in force, and others which ministers declared in Parliament is their purpose and of the Gulf of Mexico as she has in the United States.

MORMON BIBLE.

The following extract of a letter which I just received from my brother William, probably interest our readers. It is dated:

North Canal, near Syracuse. The whale is said to have a remarkably small gullet, compared to his size. The same remark will certainly not apply to the spiritual gullets of our so-called apostles, it will be shown that the whale swallow a man at all; and we have in mind to publish this in the face of the protection of our just rights, equally with His Majesty's subjects, we may be abetted from allegiance, and allowed to seek that protection ... another nation, which is so unjustly and cruelly held from us by our own.

Grenadan the proceedings were of a similar character. The following is part of an address adopted:

It is with feelings of the deepest regret, that advert to the possibility of a separation of the parent from the child, and to the ambition of the protection of both sides, equally as the Majesty's subjects, may be abetted from allegiance, and allowed to seek that protection another nation, which is so unjustly and cruelly held from us by our own.

But to the promised extract:

R. D. O.

'I have met with the famous "Book of Mormon," on board this canal boat; I believe I shall try and get a copy of it at Palmyra if I can, as I suppose you will be well pleased to see a page of it. Owen and Campbell's discussion, say nearly 600 pages quarto. It is written in the style of the Bible, seems to be intended to corroborate the doctrines of the Old and New Testaments. It contains the history of Lehi and his descendants, a man who dates his genealogy from Pharaoh's land. He lived in the days of Gedaliah, King of Judah; but being warned of God of the subsequent destruction of Jerusalem, he goes into a wilderness on the borders of the Red Sea, he and his wife and children, in order to avoid this destruction. Two of his children rebel against him at various times, and his wife sometimes, because of the hardships they encountered, and their disbelief in the threatened destruction of Jerusalem. However, one of his sons, Nephi, sees a number of visions in corroboration of his father's story, and finally persuades Lehi's son Lehi, who has just as many daughters and sons as Lehi has sons and daughters, (who, of course, all get wives and husbands and a numerous offspring) to believe his story, and to go with him into the wilderness. He also gets possession of certain brass plates, which contain his father's story. The Book of Mormon is part of an abridgment of the proceedings of Lehi's descendants, whose leaders continued to write their history on brass plates. The plates from which Smith, the author translates his book are said to be in his possession. Ten persons say they have seen them, and I believe them, and I also believe that the angel of God appeared to them and showed them to them, and told them that God had given Smith power to be able to read them, understand them, and translate them. The names of these persons are signed to the certificates in the book.

'Of the story I cannot very well understand, as the book is long and tedious. However, it is something like this: They take shipping to some unknown country, I suppose this country), then two of Lehi's sons leave him and become a great nation, called Lamanites, from one of his sons. They call the land they name Lehi's son Nephi, become very numerous, and are called Nephiites. The Nephiites are governed sometimes by kings, and then by judges, as the Bible Jews. The story consists principally of the wars of the Nephiites and Lamanites, (very bloody ones of course, who finally, as was threatened for their disobedience, both utterly extirpate each other, and kill one another, men, women and children. All are finally slain but the two leaders, who fight till one kills the other and falls dead at his side.

'It also contains many prophecies concerning Christ, which are of course fulfilled; for instance: during the night following his birth, through the snow, the star shines perfectly bright until he rises again next morning. And when Christ is crucified darkness prevails the earth for three days. Of course the Nephites, although they see these miracles, know nothing as to what these signs mean. Hence the Nephites look upon the destruction of Jerusalem as the end of the world; and they that prophesy, tell them it shows Christ's birth and death.'

But soon after his ascension into Heaven, he appears to the whole people of the Nephites, coming down from heaven from a cloud, and returning in like manner every evening. He visits them several days in this manner, chooses out twelve apostles, who receive wonderful gifts, institutes the sacrament of the Lord's supper, preaches to them doctrines similar to the Bible doctrines, performs many miracles, healing the sick, raising the dead, and so on.

'This work, in many respects, is, so similar to the Bible and such a parody on it, that a Christian might well write at the end of it, as some one wrote on the copy I saw: "This work seems throughout a hurleque on the Bible. Was it not got up by F. Wright and her party to show what ridiculous things people can be made to believe, and upon what little authority? The grammar and style seem to be good, as if written by one who understood composition, and the arrangement of sentences seems to be exact according to the Bible.'

'It is divided into books, viz. Nephi, Jacob, Jarom, Omni, Mosiah, Alchem, Holoware, Nephi, Mormon, Ether, Marcon, (all names of kings who kept the records, and these books into chapters. I believe it is called the Book of Mormon because Mormon abridgment it from the Book of Lamanites. I found the plates in Manchester, Ontario co. N. Y. and by the command and grace of God, translated and published them. I will write more about it, if I find the book, on further perusal, worthy of further notice. or if I can find out any thing more regarding the Mormonites themselves.

One man writes on the copy I have read:

"He who believe the plates of brass
'Of Mr. Smith must be an ass."

W. O.

ERRATUM.—An inaccuracy crept into my letter of last week on the authenticity of the Bible; (page 355, col. 4, 2d line below top) read Christian instead of Catholic. The signatures of the first place above, among whom is no Tertullian, are usually termed Apostolical.

In the article Testimony, in our current number, 3d column, line from top, for "testimony," read "testament;" and when, also the second column, 5th line from bottom, for "regulations," read "requisitions."

HALL OF SCIENCE.

A somewhat severe indisposition (already however, great improvement) of Mr. Buccher, is endeavoring to fulfill his engagements to meet Mr. Buccher last Sunday evening.

I mean to go tomorrow evening, at seven o'clock. Should my health (which I trust it will not prevent me) notice be put up at the effect, at the Hall in the beginning of the night, please come at the time appointed.

R. D. O.

"The style and subject and the mode of treating it are very much so."

The style and subject and the mode of treating it are very much so.
MORMON BIBLE.

The following extract of a letter which I have just received from my brother William, will probably interest our readers. It is dated on the Canal, near Syracuse. The whale is said to have a remarkably small gullet, compared to his size. The same remark will certainly not apply to the spiritual esophagus of our believing race.

Apropos of whales, I call to mind a good story, and very applicable in such cases as the present: Some one was remarking in company, how impossible it was that an animal with a throat of dimensions so slender as that of the whale should swallow a man at all; and thereupon took occasion to insinuate his doubts whether Jonah did literally take up his three days lodging in the interior of a dwelling the entrance to which was so strait. An old lady, who had hitherto sat silent, now raised her spectacles. "Hout, man," said she, (the scene was in Scotland,) "what for could na the whale swallow Jonah? Do na ye see thousands swallowing baith Jonah and the whale every day?"

But to the promised extract: R. D. O.

"I have met with the famous "Book of Mormon," on board this canal boat; I believe O shall try and get a copy of it at Palmyra if I can, as I suppose you will be well pleased to see it. It is a curious production, about the size of Owen and Campbell's discussion, say nearly 600 pages quarto. It is written in the style of the Bible, and seems to be intended to corroborate the doctrines of the Old and New Testaments. It contains the history of Lehi and his descendants, a man who dates his genealogy from Pharaoh's Joseph. He is described as living in the days of Gedikiah, King of Judah; but being warned of God of the subsequent destruction of Jerusalem, he goes into a wilderness on the boarders of the Red Sea, he and his wife and children, in order to avoid this destruction. Two of his children rebel against him at various times, and his wife sometimes, because of the hardships they encountered, and their disbelief in the threatened destruction of Jerusalem. However, one of his sons, Nephi, sees a number of visions in corroboration of his father's story, and finally persuades Ishmael, a man who has just as many daughters and sons as Lehigh has sons and daughters, (who, of course, thus all get wives and husbands and a numerous offspring,) to believe his story, and to go with him into the wilderness. He also gets possession of certain brass plates, which contain his genealogy back to Joseph; and the Book of Mormon is part of an abridged record of the proceedings of Lehi's descendants, whose leaders continued to write their history on brass plates. The plates from which Smith, the author translates his book are said to be in his possession. Ten persons say they have seen them and hefted them, three declare that an angel of God appeared to them and showed them to them, and told them that God had given Smith power to be able to read them, understand them, and translate them. The names of those persons are signed to the certificates in the book.

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their disobedience, both utterly extirpate each other, after five or six days of hard fighting of men, women and children. All are finally slain but the two leaders, who fight till one kills the other and falls dead at his side.

"It also contains many prophecies concerning Christ, which are of course fulfilled; for instance: during the night following his birth, although the sun goes down, it remains perfectly light until he rises again next morning. And when Christ is crucified darkness pervades the earth for three days. Of course the Nephites, although they see these miracles, know nothing as to what these signs mean, (for Christ was crucified at Jerusalem,) except that their prophets tell them it shows Christ’s birth and death. But soon after his ascension into Heaven, he appears to the whole people of the Nephites, coming down from heaven from a cloud, and returning in like manner every evening. He visits them several days in this manner, chooses out twelve apostles, who receive wonderful gifts, institutes the sacrament of the Lord’s supper, preaches to them doctrines similar to the Bible doctrines, performs many miracles, healing the sick, raising the dead, and so on.

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“He who’d believe the plates of brass
“Of Mr. Smith must be an ass.”

W. O."

* The style and subject and the mode of treating it are very much so.

(The Free Enquirer 3 [3 September 1831], New York) Article submitted by Robert Dale Owen includes a letter from his brother William Owen.)
Extract of a Letter from the late Editor of this paper, dated
STATE OF MISSOURI, INDEPENDENCE,
JACKSON CO. July 23, 1831.

After I left Canandiaagua, on the 9th of June, I went on board a canal-boat the same evening for Buffalo, where I arrived the 12th. Started for Cleaveland on the 18th. Passed from thence to Newark, 176 miles on the Ohio canal; found it superior to the Erie canal in point of better locks, and wider excavation. From thence to Dayton, 101 miles, I passed through Columbus, the capital of the state, an ordinary town about as large as Geneva; and from thence to Cincinnati, 65 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—deck passage, and was roused in the night by the cry of wood! wood!—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, hacks, and draymen (cartmen) thick as southern musketeoes; passed down 1½ miles to Shippingport, (or Shavingport,) and tarried three days in wait for a passage to St. Louis. Viewed the Grand Canal round the Falls of Ohio—a magnificent display of human skill, which cost $900,000. Three superb locks of hewn stone, the largest of which, for high water, is 60 feet wide, 43 feet deep, and 300 feet long. Saw the Franklin, a boat of the largest size, mount through in a kind of "dreadful splendor." On the 27th, left for St. Louis in the Steam-boat Don Juan. On the 29th I passed the mouth of the Ohio, where three States were in sight, in the 37th degree of north latitude, and the sun nearly over head. 30th saw-miles on the Mississippi propelled by current wheels: constructed like cider-mill screws, 100 feet long; halted at Cape Gerardeau, and saw Frenchmen using oxen to draw by the horns, lead piled up like cord wood; broke the boat wheels on Devil Island. July 1st, stopped at Genevieve, saw large quantities of lead and white sand; arrived at St. Louis same day, and quite a city, with the small pox in it. July 2d, started for the west part of Missouri, and saw in the first grave yard Roman Catholic crosses sprawled over the dead. From this time until the 14th, 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 post-office.

The heavy sounding boat-horns, used by the stage-drivers in Ohio, with the common term "smart," applied to every thing—as a smart man, smart land and smart rain, &c. was nothing compared to the customs below Louisville. Men go armed with a pocket dirk, or pistol; a sixpence is called a 'piccaoon;' a shilling a 'bit,' and the word "mighty," is an indefinite adjective and qualifies all things, good, bad and indifferent—as a mighty man, mighty land, mighty big, mighty little, mighty much, &c.

The Ohio, opposite Indiana and Illinois, is a beautiful sheet of water, quite clear, and studded with cotton-wood, sycamore, locust, &c. and streaked with steam boats from one end to the other. The Mississippi is a serpentine stream, rily below St. Louis; guarded
on the west, or Missouri shore, by huge bluffs, capt ever and anon with daring shot
towers. It is said to be clear above the Missouri. The Mississippi is the grand middle
feeder of the Atlantic Ocean, and already steams and smokes with the commerce of nine
States. The Missouri is the cap-sheaf—it is always rily and bubbly, and receives its
"mountain rise" the last of June. It is said to possess mineral qualities, among which is
magnesia. An uncommon heavy shower on the night of the 4th of July raised this stream
in 21 hours, 8 feet!

The state of Missouri is *sui generis*—containing two-thirds rolling prairies, and
the rest patches of timber. The upland, oak, hickory, walnut, &c. and the bottoms, bas
wood, cotton wood, locust, coffee, bean, &c. &c. The soil especially in the western part
of the state, and generally upon the prairies, is a rich black mould, bedded on clay, from 3
to 8 feet deep. The prairies are beautiful beyond description, yielding prairie grass, wild
sun flowers, small flowers in great variety and color, and continually presenting, or
"keeping up appearances" of a highly cultivated country without inhabitants.—Meadow
peeps o'er meadow and prairie on prairies rise, like the rolling waves on the ocean.—
Prairie pluvers, prairie hens, wild turkeys, rabbits, gray squirrels, prairie dogs, wolves,
rattlesnakes (the big breed,) prairie rattlesnakes, copperheads, panthers, deer, &c. go
when they have a mind to and come when they please.

With the exception 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 on what little rain water can be saved from the eaves.
Education sings 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 chance, 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, straw berries, dew berries, black-berries and raspberries, are
common. The milk on the bottoms is sometimes found to be poison, in which case, those
using it and the cows die. The consequent diseases are, the cold plague in the spring, and
the ague and fever 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 900 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
hoists and lowers at pleasure, and when swallowed by a snake *cuts 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 body equal to themselves in many respects, and as it is a
slave holding state, Japheth will make Canaan serve him, while he dwells in the tents of
Shem.

I am, 

W. W. PHELPS.
Notes by Dale R. Broadhurst:

Note 1: The information provided by Elder William Wines Phelps (1792-1872) in the above letter allows the construction of the following chronology: June 9, 1831: Phelps left Canandaigua. June 12: Phelps arrived in Buffalo and soon departed for Cleveland, stopping at Kirtland, Ohio along the way. June 13 to June 18: Phelps was apparently in Kirtland. June 18 or 19: Phelps left Cleveland (along with Mormons Joseph Smith, Sidney Rigdon, Martin Harris, Edward Partridge, Joseph Coe, and Algernon Sidney Gilbert) for St. Louis, stopping at Louisville along the way. July 1: Phelps was at St. Louis. July 23, 1831: Phelps was in Independence, Missouri, writing his letter -- he and the other Mormons probably arrived there about the middle of July.

Note 2: William W. Phelps was baptized a Mormon on June 16, 1831. Some writers (Larry C. Porter, etc.) show the date as "June 10, 1831," but these are in error, as Phelps was baptized only after he reached Kirtland, about June 13. He was ordained an LDS Elder by Joseph Smith, almost immediately after his baptism. According to an April 11, 1860 account in the Deseret News, Phelps first saw a copy of the Book of Mormon on April 9, 1830, shortly after Joseph Smith had formally organized his new "Church of Christ." Sidney Rigdon was in Canandaigua where Phelps edited the Ontario Phoenix on Dec. 23 and Phelps was in Fayette on Dec. 24, 1830. It seems likely that Phelps secretly entertained Rigdon at Canandaigua, and then accompanied him back to the Whitmer home in nearby Fayette. There Phelps had his first recorded meeting with Joseph Smith on Dec. 24, 1830.
MORMONISM

It is certainly strange yet nevertheless true, that this infatuated people, if we may place confidence in the reports of the newspapers, are becoming more numerous, and assuming a more formidable appearance.

We had hoped, that ere this the believers in the Book of Mormon would have been entirely extinct, and that no individual, however credulous, could be found so blind to reason and common judgment, as to permit himself to be carried away by the absurdities of the Mormon doctrine. The frailties incident to human nature have in all ages invariably shown themselves, either in remarkable lethargy, or an enthusiastic excitement, unsanctioned by reason or common sense. But the followers of the book of Mormon, if the accounts received be not inconceivably exaggerated, are amongst the most blind and deluded people we have upon record.

They believe that their leader is the real Jesus Christ, and that both he and his disciples have infinite power to work miracles, raise the dead, cleanse lepers—and they testify that he has cast out many devils—that the millennium is nigh, and that Philadelphia is the place where Jesus Christ will meet his disciples and followers. They are now removing to the promised land—some indefinite spot on the Mississippi—some have gone and others are disposing of their property, often at an immense pecuniary sacrifice, that they may join their companions gone before. To such an enthusiastic pitch have they raised their imaginations, that the entreaties and persuasive arguments of friends have no weight whatever.

Their religious ceremonies and observances are forms of obscenity and blasphemy, and are conducted in a manner shocking to the sense of rational creatures. In their excesses, unrestrained by the presence of the opposite sex, and in one assembly, they roll naked on the floor, and exhibit a variety of grotesque and unseemly forms, that humanity would blush to name. It is truly lamentable that such a state of things exists—yet nevertheless these fanatics are daily receiving new accessions from New York, Indiana, &c.—Bucks' Co. Int.
do the Reformer, an inbred is filled with revival of religion. So pick a paper in
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how these Christians love each other?"

A. G.

COMMUNICATIONS.

[My brother, Wm. Owen, not anticipating the publication of the extract which I gave to 
our readers last week, has sent me, for our paper, a more detailed account of the strange 
superstition now springing up in this country. I publish it entire, though it contains a few 
repetitions of what our readers already know, as having been given in the previous extract.

A COMPARISON 
BETWEEN THE BOOK OF MORMON AND THE SCRIPTURES OF 
THE OLD AND NEW TESTAMENTS, 
OR THE GOLDEN BIBLE VS. THE HOLY BIBLE.

After a pretty careful perusal of the Book of 
Mormon, or the Golden Bible, as it is usually 
termed, I am of opinion that, setting aside 
the historical proofs of authenticity, the Golden 
Bible will bear a very good comparison with 
the Holy Bible. I find nothing in the former 
consistent with the doctrines or opposed to a 
belief in the latter; on the contrary, the one 
seems to corroborate the other; and I can 
discover no good reason why the generality of 
Christians should scoff, as I have generally 
found them do, and hoot at the idea of believ 
ing in such a monstrously absurd book, unless 
be that they consider the endeavor to pass 
off a new bible, very similar to their own, as a 
divine book, as likely to induce many persons, 
who cannot swallow the miracles and pre 
tensions of the Golden Bible, to question the 
veracity of the historians who relate similar 
 miracles and put forth similar doctrines, in 
the book of Mormon on which they have been 
accustomed to venerate as a divine production. 
This view of the subject may be correct; for Christians 
can hardly read the book of Mormon without 
 remarking a striking similarity to their own 
scriptures, and the believers in the Old and 
New Testaments cannot consistently deny the 
possibility that, in a single circumstance rare, in 
the Mormonite scriptures. 

However, for my 
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proofs of the genuineness of the Golden Bible 
as strong evidence of the divine origin of the 
Holy Bible, so consistent are they with, and 
corroboration of, each other.

The Holy Bible professes to be a history of 
the peopling of the old continent—the Golden 
Bible of the new continent. The one contains 
the record of the Jews, a chosen people of 
God, in the old world, together with number 
less miracles performed by their holy men, and 
numerous prophecies concerning the coming 
of Christ; the other records the history of 
the Nephites, a chosen people of God, in the 
new world, whose holy men likewise perform 
numerous miracles and prophecy concerning 
Christ. The Jews have their Moses, their 
Aaron, their Joshua, their promised land, their 
kings, their judges, their seers, and the Jewish 
Church. The Nephites have their Lehi, their 
Nephi, their Moroni, their promised land, their 
kings, their judges, their prophets, their seers, and the 
Nephite Christians their 12 Apostles. 

Moses and 
aron led the Jews out of Egyptian bondage in 
to their promised land. Lehi and Nephi led 
the Nephites out of Jerusalem, through fear of 
Babylonian bondage, into their promised land.

Joshua fights the battles of the Jews—Moroni 
of the Nephites. The Jews have their Phile 
tines—the Nephite theocracy. 

They become a great nation, called Nephites, 
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their brothers and their families withdraw from 
Nephite's people and form another nation cal 
ed Lamanites, who become savages, having no 
law to guide them. These are our American 
Indians. They are described as being dark (the 
Lord having set a mark upon them) with slime-
The Free Enquirer.

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Six.

We are often told that religion is favorable to liberty, that she is no respecter of persons, and that she is a foe to corruption and oppression. Is it so? Are her ministers meek and lowly? Do they take part with the injured and oppressed against their oppressors? Let history answer.

Who have ever been the favorites of kings and emperors, sanctioning their unjust and merciless decrees? The clergy. Who used their utmost endeavors to impede the progress of liberty in the two revolutions in France? Again, the clergy. Have they not, in England, under what is called a reformed religion, joined with the enemies of the people against reform? But let them beware! Reform is at hand! Their enormous wealth (wring from the hard earnings of the poor) and their overgrown power (exerted but to rivet still tighter the chains of their unhappy victims) will be swept from them by its rapidly increasing flood. These remarks were made on reading the Appendix to a volume of notes, which is, I think, (though these remarks may not be,) worthy a place in your paper.

H. II. II.

The Church.—It seems to us that the time is fast approaching when Reform will extend to the Church. It has the great consolation of knowing that its own conduct has precipitated it. Our reasons for so thinking are,—its gross corruptions: the most crying is the enormous persons; the outrageous injustice of compelling those to swell its already enormous wealth, who are of a different religion, who derive no benefit whatever from it, who support clergy of their own, and are exceedingly poor; the stupid hostility of the Church to improvements of all sorts; the fierce ignorance it would perpetuate amongst the people, and the readiness with which it has prostituted itself to every oppression and tyranny—all this is becoming daily more and more notorious. It was no mean cause of the American war and its atrocities. It contributed largely to the existence of the French war, and the accumulation of that fabled debt which lies like a mountain on the breast of the nation. The waddling arrogance, the startling intolerant spirit, which in any body of men would be offensive, but in Christian clergymen is absolutely disgusting. The rapacity and oppression with which their wealth is wrung from the bowels of the poor is intolerable. By the last Kilkenny paper we find the clergyman of that county serve latitudes for the recovery of their tithes, and thus entail for each case a cost of £20 on the miserable farmer! The attention of the nation should be awakened to these huge abuses. The last general election has placed them prominently before every country in the three kingdoms; for where have they not abetted abuse, corruption and oppression? In this, perhaps, they were right; but that is the strongest reason why we should insist on a Reform.—Dublin Freeman's Journal.

EDITORIAL.

NEW YORK, SATURDAY, SEPTEMBER 10, 1831.

AUTHENTICITY OF THE BIBLE.

To Origen Bachelet.

LETTER VII.

The Bible is either infallible or it is not. As proof positive of its infallibility, you are about to adduce ancient, historical evidence. If we suppose the Bible story true, its truths may have come to some of our ancestors, who lived ages ago, with divine evidence; or, otherwise expressed, as the Word of God. But, true or not, to us it comes with historical evidence only; or otherwise expressed, as the Word of Man. The word of God, recorded by man, becomes, of necessity, the Word of Man.

But this Word of Man (you will argue) may be true; and, if true, the Bible precepts are divine.

To prove the Bible true, it is absolutely necessary to prove, by ancient history, that miracles happened. I deny that, to a reasonable being, this is possible.

Livy informs us, (Lib. 5, c. 30, &c.) that Rome was taken by the Gauls and delivered by Camillus. He informs us also (Tit. 5, c. 1, 2) that gods being appeased) insted head. Both these stories, Curtius, rest on precisely that of a historian, famed and living some time after the events happened. No. We believe some fifty years of and we disbelieve Curtius for one simple reason: it is reputation as a historian, not weigh against a mira readily believe in the name in the narrative's truth.

Thus it is demonstrated, evidence vouches for a probability, we may receive the other. A miracle recorded in we disbelieve, because it is a reason, that it is far more piorian deceived or a deceive should happen which are with our own and all modes, thus all your ingenious believing probabilities, and ables being disbelief more torical evidence for them is the ground. Livy has as any ancient historian who his history nor any other hible to the Christian, the K metan, the Talmud to the HIndoo, and so on) be al mind, now-a-days, even the vision that a miracle ever.

If we saw a modern mis should suspect some conjur senses of hallucination. I dearest friend related to us we should look with doubt a for symptoms of insanity: more than hesitate to believe our senses, or the testimony on earth, we would gain estabish centuries back! It is, as w with a cable; and, we still hoped to secure him wit.

I heard a Scottish highman voice and manner which let ever of his sincerity, that he ty of second sight and other rea in which he had exercised him. Why? Second sight In Dr. Cotton Mather's Ameriana," he relates how
COMMUNICATIONS.
[My brother, Wm. Owens, not anticipating the publication of the extract which I gave to our readers last week, has sent me, for our paper, a more detailed account of the strange superstition now springing up in this country. I publish it entire, though it contains a few repetitions of what our readers already know, as having been given in the previous extract.]

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The Holy Bible professes to be a history of the peopling of the old continent—the Golden Bible of the new continent. The one contains the record of the Jews, a chosen people of God, in the old world, together with numberless miracles performed by their holy men, and numerous prophecies concerning the coming of Christ; the other records the history of the Nephites, a chosen people of God, in the new world, whose hold men likewise performed numerous miracles and prophecy concerning Christ. The Jews have their Moses, their Aaron, their Joshua, their promised land, their kings, their judges, their seers, and the Jewish Christians their 12 Apostles. The Nephites have their Lehi, their Nephi, their Moroni, their promised land, their kings, their judges, their prophets, their seers, and the Nephite Christians their 12 Apostles. Moses and Aaron led the Jews out of Egyptian bondage into their promised land. Lehi and Nephi led the Nephites out of Jerusalem, through fear of Babylonian bondage, into their promised land. Joshua fights the battles of the Jews—Moroni of the Nephites. The Jews have their Philistines—the Nephites their Lamanites, to slay them when rebellious against their God, whose great power and loving kindness both nations seem to have been singularly apt to forget. The book of the law, a priest professed to find, after it had been lost for several centuries, in the temple at Jerusalem, in Palestine. The book of Mormon, a layman professed to discover, secreted near Manchester, Ontario co. State of New York, U. S. A. The Jewish scriptures profess to prophecy regarding the utter dispersion of the Jews, which
accordingly takes place. The Nephite scriptures proclaim the utter destruction of the Nephites, which likewise occurs as prophesied. Jesus Christ appears after his resurrection to many of his Jewish disciples and fills them with the Holy Ghost, which enables them to work miracles. He also heals the sick, raises the dead, institutes the Lord’s Supper, and orders those who believe in him to be baptized with water. So says the Holy Bible. The Golden Bible informs us that Jesus Christ appeared to the Nephites, after his ascension, caused the Holy Ghost to descend on many of them, who thereby were enabled to perform miracles. He also heals their sick, raises the dead, and institutes the sacraments of Baptism and the Lord’s Supper. He preaches also to the Nephites, during several days, doctrines exactly similar to those recorded in the New Testament, and is finally caught up to Heaven in a cloud. A vision, during a journey, converts St. Paul, a Jew, from a zealous unbeliever in Christ, into an equally zealous Christian teacher. Alwa, a Nephite, is converted in like manner, and becomes, like Paul, a renowned Christian preacher. The miracles, too, recorded in both Bibles are precisely of the same character: The dead are raised, the sick healed, prison doors are opened, the Lord fights for his people in battle, unbelievers are struck dumb; at the death of Christ darkness pervades the land, together with earthquakes, lightning, &c. We have also wars without end, visions and prophecies. God also shows himself to one or two persons, and a few others are translated to Heaven without dying. In these and many other respects, the two bibles present a great resemblance; but in some points the Nephites are much less barbarous than the Jews. Amongst them we have no Midianitish massacres, or wholesale butcheries of entire nations, in order to possess their lands. The Nephites take possession of an uninhabited country and people it; they never take up arms, except in their own defence, and some of them even suffer death, rather than defend themselves at all.

The doctrinal parts of both bibles are so similar that I am not able to point out any material difference between them, except that the Nephite Christians had no hired priest among them, for all their religious teachers labored with their hands. The historical part of the Golden Bible is shortly as follows.

Two Jewish families, warned of God, leave Jerusalem to avoid the Babylonian captivity, and, instructed by God, build a tight ship and are driven they know not whither; (to America.) They become a great nation, called Nephites, from a famous leader and prophet. Two of his brothers and their families withdraw from Nephite’s people and form another nation called Lawanites, who become savages, having no law to guide them.

These are our American Indians. They are described as being dark (the Lord having set a mark upon them) with shaven heads, except a small tuft of hair, and naked except round the loins, and barbarous, fierce and savage. They are continually at war with the Nephites, and are beaten, whenever the Nephites follow the commands of God; finally, however, the Nephites become very wicked and the Lawanites kill the whole of them, about 200,000, in a desperate battle. One man alone escapes who writes the conclusion of their history on a plate of brass, and hides it by God’s command, together with a number of plates which contain the whole history of the Nephites, written at each period, by their leader for the time being, and by him handed to his successor in office, to be preserved and continued by him until his death, to be by him handed to his successor, and so on. These plates, Smith the publisher of the Golden Bible professes to have discovered and translated by the help of God. Eleven witnesses, three of whom profess to have been taught the truth of the book by an angel from heaven, and profess to have seen the plates.
The style is very Biblical, and the grammar good, with few exceptions. Smith is said to be illiterate. The believers in the book of Mormon amount already to about 1600. They have been living near Fairport, Ohio, but are going to Missouri so soon as they can get land there to settle on. A man who resides near them, told me he knew many of them, and that they were generally very peaceful, inoffensive men and of good character. Their preachers appear to have drawn great crowds to hear them preach.

(The Free Enquirer 3 [10 September 1831]:367-68, New York) Article submitted by Robert Dale Owen from his brother William Owen.)
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Fresh Goods, Closer than Ever!

When you hear the name "Fresh Goods," you think of the latest in fashion, the freshest in produce, and the most innovative in technology. And when you hear the name "Closer than Ever," you think of the convenience of shopping closer to home. Well, both of these are true when you shop at Fresh Goods. Our commitment to providing you with the freshest and most innovative products in a location closer to home is our top priority. Whether you're looking for the latest fashion trends, fresh produce, or the most cutting-edge technology, Fresh Goods has you covered. And with our commitment to being closer to home, you'll never have to travel far to get what you need. So why wait? Visit Fresh Goods today and experience the convenience of shopping closer to home.
A LIST OF LANDS AND TOWN LOTS

Vol. 2.
NORWALK, HURON COUNTY, OHIO, MONDAY, OCTOBER 10, 1881.

PUBLISHED EVERY SATURDAY.


Ruggles, No. 1.

<table>
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<th>Name and Number</th>
<th>Land Description</th>
<th>Quantity</th>
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<tbody>
<tr>
<td>Ruggles, No. 1</td>
<td>Begin at the southwest corner of the Ruggles Tract, and run north 800 feet.</td>
<td>1 in common</td>
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Fitchett, No. 8.

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Hunt, No. 9.

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Tomson, No. 10.

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Edling, No. 11.

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Hollister, No. 12.

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Mills, No. 13.

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<td>Mills, No. 13</td>
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<td>1 in common</td>
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Norman, No. 14.

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<td>Norman, No. 14</td>
<td>Begin at the northeast corner of the Norman Tract, and run south 1000 feet.</td>
<td>1 in common</td>
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Shoemaking.

The subscribers hereby inform the friends and public that they have engaged to make up their shoes, boots, and sandals. They can also repair the same. They are located in the South End of the town of Huron, and are prepared to meet the demand of the public. The work is done in a neat and workmanlike manner, and is guaranteed to be done in a workmanlike manner. They will give the best workmanship, and their prices are such as will meet the demand of the public. They are located in the South End of the town of Huron, and are prepared to meet the demand of the public.

A. JACOBS.

Aug, 17, 1871.

Vol. 2.

Patent Ploughs.

With hard-boiled points, and patented edge, superior in quality, in style, and workmanship, warranted to last a lifetime, and to be the best on the market, and in style, and workmanship, warranted to last a lifetime, and to be the best on the market. They are manufactured by the Patent Plough Company, at the Paton Plough Factory, Norwalk, Ohio.

E. A. R. AMES.

Aug, 17, 1871.

Vol. 2.

Baker & Kilburn.

Aug, 9, 1871.

Vol. 2.

Newshaper.

The subscribers hereby inform the friends and public that they have engaged to make up their shoes, boots, and sandals. They can also repair the same. They are located in the South End of the town of Huron, and are prepared to meet the demand of the public. The work is done in a neat and workmanlike manner, and is guaranteed to be done in a workmanlike manner. They will give the best workmanship, and their prices are such as will meet the demand of the public. They are located in the South End of the town of Huron, and are prepared to meet the demand of the public.

A. JACOBS.

Aug, 17, 1871.

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E. A. R. AMES.

Aug, 17, 1871.

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Vol. 2.

Newshaper.
MORMONITES. The Hampshire Gazette says -- A lady from Ohio informs us that many of the Mormonites in Geauga county have started for the promised land in Missouri; some of them passed through the town in which she resides; their language was -- 'We have left Babylon, and are going to Mount Zion.' Among those who have embraced the doctrines of these fanatics are two merchants, and some respectable farmers. One man joined them whose property was estimated at 7,000 dollars. The lady to whom we have alluded found in the Lake steam boat a Mormonite woman on her return to Boston. She said she had made a journey all the way from Boston to Ohio, to investigate the subject of Mormonism, and had satisfied herself that the Mormon bible was a revelation from God, and the leaders true prophets. She stated that others from Boston had become converts to the new system. She believed that the Mormonites could perform miracles. When asked if she had seen any miraculous operations, she replied that she had seen a person who was very sick suddenly restored to health. -- On other subjects she conversed like a sensible, pious woman. She stated that she was a Methodist when she left Boston.
Published in the Boston Courier Vol. VIII, No. 2351, Friday, October 14, 1831, page 1:

[From the Illinois Patriot, Sept. 16.]

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 some where 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 after 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 enabled 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 as 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 Lehigh, 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 Lehigh was firm in the faith—Mormon 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, 49th 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. We 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 do 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 wheels of its life-destroying car. As far as we are acquainted with the Bible we now have, we are satisfied that these Mormonites 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.
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 29 years of age, somewhere in Ontario county, N. Y. was visited by an angel. The preacher looked around him, apparently to see if the credulity of the people, in this enlightened age, could be thus imposed on. He 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.

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[From the Illinois Patriot, Sept. 16.]

WMA Vol. III No. 9 p. 3 15 Oct 1831
NEW-HAMPSHIRE GAZETTE.

PORTSMOUTH, TUESDAY, OCTOBER 25, 1831.

VOL. LXXVI. NO. 59.

MISCELLANY.

The following article from the Illinois Patriot will give some idea of the sensations of the inhabitants of this new State. A majority of this settlement have been destroyed, and the rest are on the verge of destruction. The Illinois Patriot, which occupied more than two acres of ground, is now in ruins. The inhabitants have been driven from their homes, and are now wandering about the country, without shelter or protection. The Illinois Patriot was established in the year 1831, and was the first newspaper published in the State of Illinois. It was founded by a group of men who were opposed to the extension of slavery into the new State. The newspaper was published in the town of Galena, and was known for its strong abolitionist views. It was noted for its support of the Underground Railroad, which helped to smuggle runaway slaves to freedom in the North. The Illinois Patriot was closed down in 1861, during the American Civil War.
ERRATICUS.

NONOMISM.

The following is the first of a series of articles on the subject of Nonomism. It is not intended to be a complete exposition of the subject, but rather a brief overview of its main points.

From the Ohio State Register, September 28, 1851.

We cannot, and hardly think you for the sake of civilized society, that it is to be expected that men should be content with the status quo, and that the government of the country should be left to the current of events. We know, however, that the government of the country is not under the control of any one man, but is a system of checks and balances, which is intended to prevent any one man from having too much power. We believe that the government of the country should be a system of checks and balances, which is intended to prevent any one man from having too much power.

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MORMONISM.

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 of the western line of Missouri at the command of the prophet, to see the "promised land," and site of the New Jerusalem. *Painesville Telegraph*.

From the *Ohio Star* ...

*Important Indian News.* -- We learn that on Wednesday last, Mr. Gardiner, the commissioner on the part of the United States, concluded a preliminary agreement in writing, with the Chiefs of the Wyandot tribe of Indians, for a cession of all their lands in Ohio, on terms similar to those of the treaties made with the other Indian tribes in this State, during the past summer. The final conclusion of a *complete treaty* depends solely on the report, to be made by an exploring Delegation of the Wyandots, now on their way to examine the country designated for them, west of the State of Missouri...

Although these treaties are necessarily attended with considerable expense to Government, yet we think there is reason to congratulate the people of Ohio on the success which has attended the negotiation with the Indians of this State. By the cession of the Wyandot Reserve a large and valuable body of land, now occupied by them, will become the abode of civilization, industry and wealth. The Sandusky planes embrace some of the most beautiful and fertile tracts in the State. *Bellfontaine Gazette*.

Note 1: The Norwalk, Ohio *Huron Reflector*, beginning on Nov. 21st, reprinted the *Ohio Star*'s Ezra Booth letters, using as a source the copies of the letters in the *Painesville Telegraph*. The result was a set of very slightly
changed articles, the Mormon Mission to the Indians indistinguishable from Booth's originals. The *Reflector*, added practically no editorial comments nor additions to this lengthy series of anti-Mormon letters.

Note 2: At about the same time the article regarding the Wayandot Indians was published, the five Mormon "Missionaries to the Lamanites" were visiting with that portion of the Wayandot tribe then residing in Sandusky Co., Ohio. Warren A. Jennings, in his Autumn 1971 *Kansas Historical Quarterly* article, "The First Mormon Mission to the Indians," describes the situation in these words: "Despite their astonishing success, the Mormons [Cowdery, Pratt, Whitmer and Peterson] felt they could postpone their journey no longer [at Kirtland], for winter would soon be upon them. Taking with them one of their latest converts, Frederick G. Williams, a physician whose skills might prove valuable to the Indians, they continued westward, preaching as they went. In Sandusky, in western Ohio, they called upon the Wyandotte Indians and spent several days among them. Already this tribe was making preparations to remove to Indian territory. Departing in friendship, the Mormons continued their journey to Cincinnati..."
subject. There are two
or three who, although
their professions are
not so prominent,
several have sol-
renounced their worldly
wickedness. In reinforce
there is a reli-
ated by a number of
people who may be instrumental
to convince, I pray, that
acts of wickedness
endeavor to conceal the
fulfillment, the universe
as it may seem, the self-
evident truth, it had
acknowledged his wickedness.
I have one favor to ask of
to proceed with God
pray until I die; and
and I am willing to
in a state of grace as ever lived; your
great service to me.

In my family was well,
operation. Mr. Ross
and I, I must say,
 supply her with any thing
Butler and the family
is, and things in operation.

ELIJAH BUTLER.

ANE POLICY.

comment on this express
Gilmer is from a letter
Rev. John Thompson, one
of the American Board
of the editor of the Charles
inserted in the last num-
bers in which he has for
his correspondent, a author
whose his excellence
dominates the "humble
vernacular." So far as this
developed, I have been led
towards the discussion
of its nature.

Mr. Butler. But the happiness and welfare it profes-
sors' prime object, thrown
degreed on the tire, for
no digging into the soul that
I have been longed
in the American Board,
and I enjoyed the
crime mentioned above
been confined in jail for
others have been sent
before the acting Com-
mander, to receive
a partial spirit might die
be retained or discharged.

Among those who have
ly treated, may be men-
the Cherokee Indians.
behave, without distinction
and driven from their
thus been made to yield
the acts of the Courts
witnessed these things,
principle, "Are you
reputed, and their persons an-
by the policy of the gov-
erly originated and carried
policy of this kind.
A good tree cannot
I have been within
able and intelligent, are-

THE PANIC IN DELAWARE.

"A Citizen of Seaford," in the Delaware
National Republican, gives a most ludi-
egorous account of the rumored insurrection
in that State. After minutely detailing the
particulars of the panic he reveals the cause
of it to have been that,
been known to be a
the dispatch boy's
statement, but the panic
so great, many
were not a belief, and
from an incredible degree with ar-
egency, and enquirers after the
newst, from different directions. The negroes
who belong to the place, at the request
the whites, had volunteered themselves on
the conclusion of the whole matter. Five young
in their heads on Tuesday, with the
ment of their parents, to "go a rabbit-hun-
ting." They made some noise in the woods

ECClesiASTICAL.

Professor in Rutgers College, that
the General Synod of the Reformed Dutch Church, at
their annual Session, held at New-Haven, New-
Harford, Con. The former designated to the
Society Indians, the latter to the Sandwich Islands
Missions by Rev. President, and Rev. President,
Installation. The Rev. Luke Wood was inst-
ated by Rev. President, and Rev. President,

DIED; in Hudson, on the 29th inst., a child
of Mr. Deane, aged 3.

KILLED; at his residence in Utica, and the 9th inst., the Hon. Samuel Wiser, aged 88 years.

MARRIED.—To Richfield, on the 15th inst., Eliza R. Grant, and Charles D. Ross, to Maine. The Editor.

Be not the joy of those gone by, when the evening is come, and the day is ended.

A PHYSICIAN WANTED.

A vacancy occurs in this place, which presents a favorable
opening for a Physician. A man of
excellence and character, furnished with suitable testimonials of
his professional attainments, will meet with
good encouragement. The population of
the town is about 1,200. A large number
of the inhabitants of the town are desirous of
obtained and ready to support a
physician in whom they can place
confidence, and whose influence will not
corrupt the youth, and ruin the
morals of the community.

Edwin, Nov. 24, 1851.

STONE CUTTING.

The subscribers respectfully inform
the public in general that they
have established the above
mile west of the centre of Hudson,
they intend to keep constantly
garrisoned of Tomb Stones.
Tomb Tables of a superior quality
are in progress of execution, wishing to purchase can be
so reasonable—transactions
that may be wanted will be
be short notice.

The <TWO
TOWARDS UNION>

Baldwin Stone, on Hudson, Oct. 8th, 1851.

[END TWO]
The American people are not so hasty as the French, so revengeful as the Spanish, so jealous as the Italian, so blustering as the English, so ardent as the Irish, so pertinacious as the Scotch. The fires of American liberty are kindled neither in faggots, nor pine shavings, nor peet, nor in pits of bitumen, but in the everlasting mountains of anthracite. It takes some time to kindle the flames of American liberty, but when the mass of the people is once ignited, what enemy to civil and religious liberty shall be able to stand the scorching heat? Let the people once understand the truth concerning the incarcerated Missionaries in Georgia, and their chains will drop asunder as thread at the touch of fire.

The Post Master General removed Mr. Worcester from the place of Post Master, for the very purpose of betraying him into the hands of Governor Gilmer. Let the duty and the promise of our government to protect the Cherokees from white intruders be also had in remembrance. Let justice be done. Let Georgia receive from the United States indemnity for the Cherokee lands which cannot be purchased agreeably to treaty: and let the power of those who either cannot, or will not, execute the supreme laws of our land, be as down before a furnace.

THE PANIC IN DELAWARE.

"A Citizen of Seaford," in the Delaware National Republican, gives a most ludicrous account of the rumored insurrection in that State. After minutely detailing the particulars of the panic he reveals the cause of it as follows:

"As soon as it was known that there was little or no cause of all the ado, a messenger was sent out to correct the despatch boy's statement; but the panic was so great, many would not believe, and our town was soon thronged to a considerable degree with armed men to protect the citizens after the certain arrival of the railroad train, which was expected to arrive the next day."
hallowed to their dogs, and fired off several guns. The women in the neighborhood took fright, the men being chiefly at the election some distance off, and ran screaming towards the river, each supposing murderous deeds had been committed on their neighbors, and all anxious to escape the fearful slaughter. One of the hunters heard something of the alarm and thinking some negroes had started from the forest and murdered his neighbors, came to Seaford, and, in course of enquiry, the whole matter came out. The magistrate issued a warrant and sent for the company of buxom men, and upon investigation, all parties together, the true causes were ascertained. No charge of bad intention or design attributed to any one. All seem to be innocent—all satisfied—and now all is tranquil. The people are now better satisfied than before, that the negroes of Delaware are not disposed to insurrection or hostilities; and that if they were, such are the resolution and intrepidity of the citizens, that present death would necessarily follow such an attempt.

Western Reserve School Lands.—It appears from the Ohio State Journal that, "The Connecticut Western Reserve school lands, lying within the counties of Holmes and Tuscarawas, and embracing fourteen quarter townships, containing nearly 56,000 acres, will be offered for sale, at Millersburgh, Holmes county, on Monday the 21st inst. and the five succeeding days. These lands have been surveyed in lots of 160 acres each, except those in the neighborhood of Millersburgh, which are in lots of 80 acres; and will be sold separately, at not less than the appraised value, varying from 50 cents to $6 00 per acre. Terms: one third of the purchase money to be paid in hand; the balance in four equal installments, with interest."

The case of Judge Marshall is one of the most extraordinary ever known or heard of in the annals of Surgery. One of the surgeons present at the operation has stated to us that six hundred formations of gravel, from the size of large peas down to that of small shot, taken from the venerable sufferer were actually removed, and that the patient has done well.
The tale of the fatal blinding of a man who was struck by lightning in New York City was reported in the newspaper.

The man, a blacksmith by trade, was working on the roof of a building when a bolt of lightning struck him, causing instant blindness.

Another man, who had been working nearby, rushed to his aid and called for help. A doctor arrived and administered medical treatment, but the man's condition did not improve.

The story was covered in detail, including the description of the man's last words before losing consciousness: "My sight is gone. I will never see again."

The article also included a quote from a well-known philosopher who said, "The loss of sight is a tragic fate, but it is not as terrible as the loss of hope."

The newspaper also reported on other recent events, including a court case involving a well-known politician, and a scientific discovery that could change the way we understand the universe.

Despite the tragedies, the newspaper ended on a positive note, reminding readers to be grateful for their blessings and to appreciate the beauty of the world around them.
Turkey.

The capture of Tekirdag, the second largest town on the Bosporus, by the Allies, has caused much excitement. The town was captured without any opposition, and the news has been greeted with enthusiasm by the Allied forces. The town was held by the Turks, who were driven out without a fight.

In the Allied forces, the capture of Tekirdag is considered a significant victory, and it is expected that the Allied forces will continue their advance towards the Black Sea.

Foreign News.

POLOGARD.

The following is an official statement from the Polish government:

"The government of Poland has declared war on Germany."

FREEMAN'S.

"The government of Poland has declared war on Germany."

On Tuesday, the 5th instant, the scene in this city was filled with excitement as the news of the declaration of war reached the public. The streets were crowded with people, and the air was filled with the sound of cheering.

The news was received with普遍の喜び. The people were jubilant, and the atmosphere was one of anticipation and excitement.

The President of the United States declared war on Germany, and the Allied forces have begun their advance towards the Black Sea.
Small text and sections are not legible in this image, making it impossible to accurately transcribe.
NEW ENGLAND FARMER, AND HORTICULTURAL JOURNAL.

RAGS

WANTED AT THE OFFICE.

FROM THE NURSERYMAN'S BEST. L. England, the

Poetry

Great Bargains!

Arkansas, March 14, 1851.

Great Bargains!

Arkansas, March 14, 1851.

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Mormonism, From a Correspondent of the Salem Gazette, now travelling in the West,
Marietta, Ohio, Nov. 18, 1831

Salem Gazette, Vol. 9, Issue 97, Page 7, Salem, Massachusetts, Dec. 6, 1831

[Text from the article discussing Mormonism, its founder Joseph Smith, and the religious and social movements associated with it.]

[The article delves into the proliferation of religious groups in the West, including Mormonism, and discusses the beliefs and practices of the movement, as well as its impact on society at the time.]
"Whatsoever Things Are True, Whatsoever Things Are Honest, Whatsoever Things Are Just, Whatsoever Things Are Pure, Whatsoever Things Are Lovely, Whatsoever Things Are of Good Report, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." - Philippians 4:8

Vol. 2.
Norwalk, Huron County, Ohio, Monday, December 12, 1851.

REV. E. SHIRLEY
Rev. E. Shirley
(Reverend E. Shirley)

TEMPERANCE SOCIETY

"Fasting, softer, slower, in the fifty-six..."

NURSE." - Fasting, softer, slower, in the fifty-six..."

Concerning the present extraordinary excitement on temperance among the people of many towns and cities, there is much to be said in its favor. It is a movement that has been gathering momentum for some time, and it is heartening to see the growing interest in the cause of temperance.

We are aware that some may view this movement with skepticism, questioning its sincerity and effectiveness. However, we believe that the enthusiasm and dedication of those involved in the temperance movement are genuine and for the greater good.

The following extract from the proceedings of a local temperance meeting provides an example:

"We believe in the power of education to change attitudes and behaviors. By raising awareness about the harmful effects of alcohol, we are empower

The following extract from the proceedings of a local temperance meeting provides an example:

"We believe in the power of education to change attitudes and behaviors. By raising awareness about the harmful effects of alcohol, we are empowering individuals to make informed choices and adopt healthier lifestyles."

The temperance movement is not just about abstinence; it is about collective action towards a common goal. It is about creating safer communities and promoting well-being for all.

We encourage you to support and participate in the temperance movement. Together, we can make a positive impact on the lives of many.

The end.
It is not in our power, or in any wise practicable, to prevent the persons whose opinions we do not approve, from expressing them, or exercising their judgement as they please.

The same reason that Thomas Jefferson gave for the guarantee of freedom of speech holds true today. The right to free speech is not without limitations, but it is a fundamental right that protects the ability of individuals to express their ideas and opinions without fear of government interference.
The following article is a poem titled "Agriculture" by an unspecified author. The poem discusses various aspects of farming and agriculture, including the hard work and dedication required to cultivate the land. It speaks to the beauty of the land and the importance of maintaining a connection with nature.

Title: Agriculture

Author: [Unspecified]

**Agriculture**

Once the farmer Latino,
His tiller and the ox,
Plowing the land in culture's prime,
To grow the crops and cereals fine.

Uprooting the weeds and pests,
In his garden he tends with ease,
For the earth is his, and he’s a king,
In the kingdom of the sowing and sowing.

The sunbeams dance upon the fields,
And the farmer’s heart does swell with pride,
For he knows that his work will bear its fruit,
And the land will give back its bountiful treat.

Oh, the beauty of the land,
And the joy of its produce,
For the farmer’s work will not go to waste,
And the crops will yield a rich and lasting taste.

 hele the text is a poem titled "Agriculture" by an unspecified author. The poem discusses various aspects of farming and agriculture, including the hard work and dedication required to cultivate the land. It speaks to the beauty of the land and the importance of maintaining a connection with nature.
THE FREE ENQUIRER.

Carlyle, it is said, has profited greatly by these proceedings, and accordingly the interference of some gentlemen to prevent the last, was highly resented. It is stated that an amount of £30 each was settled upon him, and upon his wish, he was to throw away both mistaken views. ‘If I saw you, I have seen the spot, and been all over the house. It is short, and this generation will not pass before’ there will great and marvellous things take place to the confounding of all false, vain, and pernicious doctrines, and to the bringing to light the wisdom of the world; for Israel shall be saved with an everlasting glory. The instruction is too free for words to convey; it is, important, in our conflict with error and errorists, not to forget.

Taylor, who was formerly a clergyman of the church of England, has of late years been associated with Carlyle, in the most bitter and severe language, which base facts, and with their licentious notions of liberty. Taylor is also in jail, with his brandy bottle, for the removal of which he lately attempted to stab the turnkey. Neither of them so far as I know, are remarkable for talent, and have only obtained notoriety by their utter disregard of law and public opinion, in their attacks upon church and state; and by the notice which government, perhaps inconsiderately, has condescended to take of them.

MISCELLANEOUS.

MORMONISM

A gentleman, of this city, has presented for publication, the following extract of a letter from London, of the Religious Telegraph, containing a well worthy the attention of orthodoxy.

of the letter states facts from sources are truly logical. There is a mode devised of bringing vice, so effectual as opposing it; popular, like persecuting those sin is a lesson which experience in power learn it reluctantly, etc to effect their purposes.

Government it would seem, has that over severity, when extended is deemed an enemy, is very a counter sympathy. With an opinion respecting the utility of taylor’s exertions, it is safe to mention of the government for of their views, has done more in the mass of the population be effected by a large number of individuals in several generations, one to feel than to think. It for the spread of liberality in this view has not been taken by missionaries. Popular orthodoxy, to work on this side of the us to be ignorant, of what is it with contempt.

led to be learned here; but ere the mischief resulting to this from the progress of free in

BEILE AND TAYLOR.

A one or two of the enemies of a full of subtlety and of all mischiefs, the most noted of these are a bookseller, and the Rev. Robert about thirty-nine, was eric the business of a man’s life took him into notice boldness in hawking some is against the government, over by the published ‘not proper person?’ and was put from which he began to issue daily with such zeal as to pro-

The result was a heavy sentence for six years. In January, fined again, and sentenced to imprisonment, his wife continues sale of the offensive books.

To be just in Trinco.—Noushirvan, king of Persia, being hunting one day, became desirous of eating some of the venison in the field. Some of his attendants went to a neighboring village, and took away a quantity of salt to season it; but the king, who was not present, ordered that they should immediately go and pay for it. Then, turning to his attendants, he said, "This is a small matter within itself, but a great one as it regards me; for a king ought to be just, because he is an example to his subjects; and if he swerves in trifles, they will become dissolute. If cannot make all
INTELLIGENCE.

RELIGIOUS.

City Missions.—At the late meeting of the Boston Society for the moral and religious instruction of the poor, the President briefly stated the object of the Society. It was formed in 1816, the late Rev. Mr. Huntington having been among the most active of its original friends. It is estimated that there are now from 20,000 to 25,000 persons in the city of Boston, who are unconnected with any religious society! They are generally poor, and ignorant on religious subjects. For the benefit of such, the society was formed.

Baltimore.—It is stated in one of the Baltimore papers, that of a population of 80,000 souls which that city contains, it is computed that only 20,000 are attached to the regular congregations that assemble for public worship on the Sabbath.

Mormonism.—A gentleman of this city has presented for publication, the following extract of a letter from a Mormonite to his friend here. The writer was formerly a respectable citizen of Boston, and we are assured that his credibility and sincerity cannot be doubted.—Boston Courier.

Canandaigua, Jan. 9, 1831.

We live in this place, and have ever since the 8th of October. My mind and time have mostly been taken up in the labor of the new covenant, and I cannot say much which would be interesting, either to you or to me, unless I write upon this interesting subject. You must suppose I have had a good opportunity of witnessing much of the proceedings of those who believe in the book of Mormon. The book causes great excitement in these parts, and many lie and foam out their shame, and some believe and become meek and lowly in this region.

There are about one hundred souls who have humbled themselves and come forth with broken hearts and contrite spirits, and
desired baptism, at the hand of Joseph Smith, or some other elder,—for you must know that there are, in this church, elders, priests, teachers, and deacons, each ordained according to the gift and calling of God. Unto Him, many have been ordained to preach. Four of these only have gone out as yet, and they have gone to the Samanties, (or Indians) to preach the gospel to them. They passed through Ohio and preached, and three hundred have come forth; many, on coming, brought all their possessions, and gave to the church. One of the first was an old miser, who set the example by throwing in all his property,—eight hundred acres of land under good cultivation. Thus we see, that when the people become right, this will follow, as in the Apostles' days.

There are about four hundred souls, and yet no one has aught he calls his own. This we have not preached; but it is the natural consequence of embracing the Apostolic doctrine, which we have done; for He has visited his people, by the ministration of angels, and by raising up unto us a seer and a revelator, that He may communicate unto us such things as are necessary for our preservation and instruction.

You recollect we were talking of the hill which contained all the sacred engravings; we thought it must be far south. But we were both mistaken; for since I saw you, I have seen the spot, and been all over the hill. The time is short, and this generation will not pass before there will great and marvellous things take place to the confounding of all false, vain, and pernicious doctrines, and to the bringing to nought the wisdom of the world; for Israel shall be saved with an everlasting salvation, and the day is soon at hand when the wicked shall be cut off and the meek shall inherit the earth, and the Lord God will turn to the people a pure language; this is the first language, and it is still preserved on the plates of Jared, and will be the last language that will be.

MORAL.

Progress of Temperance in England.—The Christian Observer says:—"We are delighted at witnessing the rapid progress of Temperance Societies. Nothing but want of funds, and these, we trust, will be liberally supplied, prevents the Central Society, formed at Exeter Hall, from branching out its important labors to all parts of the kingdom. We have not space at present to notice the numerous facts and publications which multiply around us, but we recommend the whole subject to the renewed consideration of our readers; and earnestly do we pray that the plague—a plague far more destructive to mankind than war or pestilence—may be stayed among us."
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85.)

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COMMUNICATIONS.

1. MIRACLE-MONGERS.

"Tongues" and "healings," in Great Britain, seem to be running the same race of fanaticism and religious deceit, as the convulsive transports and heart-failings or swoonings of church-revival craft, and the Mormon-gospel-trickery in the United States—furnishing humiliating exhibitions of sectarian folly and extravagant violations of common sense.

The "gift of tongues," or addressing assemblages of people in gibberish which defies the comprehension of all hearers, and pretends to be directly derived from an almighty—imposing on the simplicity of fools a jubber, unknown, incomprehensible, and unheard of before, as supernaturally inspired—is one of the most contemptuously contrived frauds that ever disgraced the annals of priestcraft.

INSPIRED ORPHERS.—The Rev. E. Irving has now added to his fame the character of a miracle-monger. On a late Sunday, the Rev. gentleman, while discoursing on the gifts of the spirit, was twice interrupted by persons gifted with an unknown tongue. In the morning Miss Hall was compelled to retire to the vestry, where she was unable (as she herself says) to restrain herself, and spoke for some time in the unknown tongue. In the evening, Mr. Irving instead of exposing the deception or removing the ignorance of Miss Hall, regretted that he had not allowed her to hold forth in the body of the temple. On this hint, a Mr. Taplin rose from his seat in the gallery, and commenced a violent harangue in the unknown tongue. The confusion occasioned was extreme. The whole congregation rose from their seats in affright. Several ladies screamed and fainted, and were rushed to the doors. Some supposed that the building was in danger; others, that there had either been a murder, or an attempt to murder some person in the gallery.

In the meanwhile the reverend parson stood with arms extended, and with dreadful enlarged eyes, demanding silence, and listening sanctimoniously to the inspired teacher (maniac fool) who, when he was fatigue, sat down, and Mr. Irving concluded the sermon.—Atlas.

REVIEW. Mr. IRVING AND THE PROPHETS.

On the following Sunday evening, immediately after the Rev. Mr. Irving had finished his "oration," he rose and informed his congregation that his church was destined to be greater than the church of Corinth—that he would yield up his church to no one except to a woman, and a prophetess—that that woman was sent by the father—that the father was in her, and that she was the true head of the church, and that the Christian church was to be exalted by her means beyond what it was in the days of Pentecost—that she was now within those very walls, but that she never spoke, except when the gift of prophecy was on her—and that if she prophesied on the present occasion, he hoped that no one would be alarmed, but that every person should listen to her with the most profound attention. No sooner had the reverend divine concluded his extraordinary and extraordinary exhortation, than the ears of the congregation were assailed with the most discordant yells proceeding from the prophetess, who only wanted the hint to be inspired insinister with the aforesaid gift, when she roared and bellowed in such a manner that the whole assembly were thrown into a state of the greatest confusion and alarm; some rushed forward to have a nearer view of the holy prophetress (frantic bedlamite) while not a few amused themselves, amidst shouts of laughter, by indulging in the coarsest jokes. A number of ladies fainted—it was ladies bawling for assistance; while the more sober-minded part of the congregated assembly made for the outer door, with all imaginable dispatch, anxious to escape the contagion of such a scene. In this state of chaos and alarm, Mr. Irving stood up in his pulpit, with his eyes gawked upwards, as in a state of high, state mental aberration, and seemingly unconscious of the vile hubbub around him, he looked, or pretended to look, as if he were in deep converse with the celestial spheres. During this uproar, which lasted till the rest of the congregation separated, the most disgusting exhibition took place. We understand that the prophetess who made this extraordinary display, was the notorious Mary Campbell from Scotland, who has been announced the public time ago (see Free Enquirer vol. III. p. 181), "as a prophet in her own country," and that Mr. Irving will see and converse, at his own house, with such persons as may wish to be convinced of her gift of prophecy; but he hopes that the "curious and praying" will keep away!!!

MIRACULOUS CURES.

"Recent healings," are among the latest miracles announced in "The Morning Watch," (Rev. Mr. Irving's Paper) among which is the lucky case of Mrs. Maximally miraculously cured of a bad knee that had endured three and twenty years—attested by two clergymen. Consoling the solitude of her chamber by an occasional attention to theological literature, this lady reading in one of the pious periodicals an account of the providential healing of Miss Fancourt (see Free Enquirer vol. III. p. 149) she resolved on an experiment to get cured on the same convenient terms if she could.

The statement of her instantaneous recovery by a wonderful interposition of heavenly power, happens to be accompanied, however, by an admission of the fact, that, as the lady was increasing in health and strength, she struck her knee against a wheel, on a certain day, and when the account was written, this favorite of the insomniac, was comfortably situated in her sofa. At the very time when Mrs. Maxwell was so especially in the custody of her guardian-angel—during the critical interval of her being under the spell of that supernatural influence which had effected such wonders for her knee,—so little vigilance was exercised in her protection, as to the almighty event of her miraculous cure was unnoticed and set at nect of an inglorious cart wheel.

Another case, brought for of divine interposition, is the (suffered upon, and was, other) who had the good for "Morning Watch" read, an struck her mind very power spiring her with a confident poreal calamities would vision of the Reverend Mr. It.

The account given of the face of it a foolish and rition. It appears that the pains was as effectually pre as by prayer, and that the be the former. Miss H. her legless "I do not considering my only token to stay others as well as my own." Another "interesting case a little girl ten years of age and hip. A lady of the congregation" reported a poor, insensible or her gentleman's system. T wonderful cure is given we the "Reverend" himself, as scarcely put on record since and only be reconciled to any those who recollect what a end has in maintaining a for his doctrines amongst has gathered about him. view was under an irresistible n to every uncorrupt complete antipathy imposed on supertitious c to his account of this from the spine doctor dist had no doubt the child cou pretended miraculous ages females excited in their ut but little of human nature d at the terrible con smallest spark of religious in such minds.

The Reverend Mr. If not take; they are pre which, by all the laws of the human imagination all.

The Rev. E. Irving say sail and write against him as if they were a set of ma upon a man that expects an as one well nigh beside he has nothing to say—they are less men, with whom that of witticism and railery, matter of life and death.

Can he contemplate t delusions, and consider ignorance and superstition exist in this enlightened I cannot but be bitter ind we got rid of popery? W lustrations of all sorts of gradation into which the