A Rare Exhibition.

We accepted the invitation of Mr. Chandler to visit last evening his exhibition, just opened at the Cleveland House, of *Four Egyptian Mummies*, purporting to have been obtained from Thebes, by the celebrated traveller Lobelo. The announcement of such an exhibition is very apt to bring with it the suspicion of imposition' as much probably from its rarity in this "backwoods country," as from the state of advancement which has been attained in the arts of humbugery and deception. But we have no hesitation in saying, that a very slight examination of these relics, will convince any one that there is no deception about them, and that there are in truth before him the bones and sinews, of not the flesh and blood, of four ancient beings of his own race, whose frames have survived the decay of some two thousand years. The relic forms are those of three males and one female -- of mature age, and two of them at least, evidently far advanced in life at the period of their deaths. The first sight of them produces sensations by no means pleasant -- but those feelings soon give way to others of a different character, and the more you contemplate them the more interested you become. Curiosity immediately becomes excited; a variety of queries rapidly passes through the mind -- which are by no means solved by contemplation. What nation were they of? At what age and where did they live? What were their names? their circumstances? their occupation? Were they slain in battle -- or died they a natural death by the "visitation of God?" What was the leading trait in the character of that old man, whose arms repose in a cross over his breast? Has he not truly what phrenologists call an "intellectual head?" Imagination perhaps is better than science to solve the question. And that female too -- the mother of Agamemnon, for aught that appears -- her aged head still retains the hair that graced it in youth. -- The peculiar features that distinguish the sex in our day, are distinctly preserved in this withered form. This train of thought becomes richer as it advances; and the visitor before he is aware of it, will become absorbed in meditation and awe. There will be no mirth in that hall -- or if there is, it will be forced and unnatural. An involuntary feeling of solemnity and awe will reign in its stead. We speak from experience.

The exhibitor will relate and illustrate incidents which add much to the interest of the exhibition. There was found deposited in the arms of the old man referred to above, a *book* of ancient form and construction, which, to us, was by far the most interesting part of the exhibition. Its leaves were of bark, in length some 10 or 12 inches, and 3 or 4 in width. The ends are somewhat decayed, but at the centre the leaves are in a state of perfect preservation. It is the writing of no ordinary penman, *probably* of the old man near whose heart it was deposited at the embalming. The characters are the Egyptian hieroglyphics; but of what it discourses none can tell. *That* probably, like the name of the
author, and of the figure before you, will never be unfolded. There is also another book, more decayed, and much less neatly written -- its character and import involved in like mystery.

There is no concealment about this exhibition: the spectator is allowed to examine as critically as he pleases; and in this respect it is much more satisfactory than any similar exhibition we ever witnessed. We are not apt to speak favorably of a thousand and one performances and exhibitions with which we are annually afflicted -- which have a tendency to excite the worst passions of youth, and lead many into habits of profligacy. But that of which we have been speaking, we consider an exception to their usual character, and tendency. Mr. Chandler will remain at the Cleveland House a few days; and visitors to his interesting exhibition are taxed the moderate fee of 25 cents.

The following lines, ascribed to the poet Campbell, though not new to all our readers, contain some fine points of poetry and sentiment, and are apposite in this connexion:

ADDRESS TO THE MUMMY.
In Belzoni's Exhibition, London.

And thou hast walked about, (how strange a story!)  
In Thebes' streets, three thousand years ago,  
When the Memnonium was in all its glory,  
And time had not begun to overthrow  
Those temples, palaces, and piles stupendious,  
Of which the very ruins are tremendous!

Speak! for thou long enough has acted Dummy;  
Thou hast a tongue! come, let us hear its tune;  
Thou’rt standing on thy legs above ground, Mummy!  
Revisiting the glimpses of the moon,  
Not like thin ghosts or disembodied creatures,  
But with thy bones and flesh, and limbs and features.

Tell us! for doubtless thou canst recollect,  
To whom should we assign the Sphinx’s fame?  
Was Cheops or Cepheus the architect  
Of either pyramid that bears his name?  
Is Pompey’s pillar really a misnomer?  
Had Thebes a hundred gates, as sung by Homer?

Perhaps thou art a mason, and forbidden  
By oath to tell the secrets of thy trade:  
Then say, what secret melody was hidden  
In Memnon’s statue, which at sunrise played?  
Perhaps thou wert a Priest. If so my struggles  
Are vain -- for priests ne'er owned their juggles.
Perchance that very hand, now pinioned flat,
    Has hob-a-nobbled with Pharaoh, glass to glass;
Or dropped a half-penny in Homer’s hat
    Or doffed thine own to let Queen Dido pass,
Or held, by Solomon’s own invitation,
    A torch at the great Temple’s dedication.

I need not ask thee if that hand, when armed,
    Has any Roman soldier mauled and knuckled,
For thou wast dead and buried and embalmed,
    Ere Romulus and Remus had been suckled:
Antiquity appears to have begun
    Long after thy primeval race was run...

Since first thy form was in this box extended,
    We have, above-ground, seen some strange mutations:
The Roman empire has begun and ended,
    New worlds have risen; we have lost old nations;
And countless kings have into dust been humbled,
    Whilst not a fragment of they flesh has crumbled.

Didst thou not hear the pother o’er thy head,
    When the great Persian conqueror, Cambyses,
Marched armies o’er thy tomb with thundering tread;
    O’erthrew Osiris, Osus, Apis, Isis,
And shook the Pyramids with fear and wonder,
    When the gigantic Memnon fell asunder?

If the Tomb’s secrets may not be confessed,
    The nature of thy private life unfold.
A heart has throbbed beneath that leathern breast,
    And tears adown that dusky cheek have rolled.
Have children climbed those knees, and kissed that face?
    What was thy name and station, age and race?

Statue of flesh! immortal of the dead!
    Imperishable type of evanescence!
Posthumous man, who quitt’st thy native bed,
    And standest undecayed within our presence,
Thou wilt hear nothing till the judgment morning,
    When the great trump shall thrill thee with its warning!

Why should this worthless tegument endure,
    If its undying guest be lost forever?
Oh let us keep the soul embalmed and pure
    In living virtue, that when both must sever,
Although corruption may our frame consume,
The immortal spirit in the skies may bloom.

Notes by Dale R. Broadhurst:

Note 1: Lewis L. Rice's *Cleveland Whig* was published as a weekly newspaper, beginning on Sept. 10, 1834. The paper carried a number of articles relating to Geauga County and the Kirtland Mormons. Rice was probably the author of the above report. See also the abstracts in the *Annals of Cleveland* for an overview of *Whig* articles.

Note 2: The above article is a contemporary a news report on the Chandler mummies and papyrus scrolls, later purchased by officials of the Church of the Latter Day Saints at Kirtland. The *Cleveland Whig* ran a follow-up article on the mummies, on Aug. 5 1835 (some sources say July 31 1835) -- that article was reprinted in the *Huron Reflector* of Aug. 11th. See also the Mar. 27, 1835 issue of the *Painesville Telegraph*, for another contemporary report on Mr. Chandler's exhibition of the mummies in northern Ohio, prior to their purchase by the Mormons.


Note 4: Editor Rice dropped these verses from his reprint of the poem:

Thou couldst develop, if that withered tongue
Might tell us what those sightless orbs have seen,
How the world looked when it was fresh and young,
And the great Deluge still had left it green;
Or was it then so old, that history's pages
Contained no record of its early ages?

Still silent, incomunicative elf!
Art sworn to secrecy? then keep thy vows,
But prithee tell us something of thyself;
Reveal the secrets of thy prison-house;
Since in the world of spirits thou hast slumbered,
What hast thou seen — what strange adventures numbered?

From: http://www.sidneyrigdon.com/dbroadhu/OH/miscoh08.htm#032535
May 21, 1835

The following paragraph is from the May 21, 1835, edition of the Wantage Eagle:

"The murder of his wife..."
To the Editor of the Painesville Telegraph:

SIR: -- In a late number of your paper the fact was noticed of my being bound over to the Court of Common Pleas, to keep the peace, for an assault upon the person of my brother-in-law; Since my honorable acquittal before said court, last week, there being no evidence to prove the same, I believe you will do me the justice to make the last as public as the former, and oblige.

Your ob't serv't,

JOSEPH SMITH, Jr.

In compliance with the above polite invitation, we give below the evidence introduced, and the decision of the Court, on the trial of the Prophet, last week. It may be proper to state, in limine, that at the examination had before the justice, in this place, by whom the Prophet was held to bonds, Stoddard, the individual upon whose person the assault was committed, could not be obtained as a witness, as he had, it appears, been suddenly induced to leave the State. He returned a few days since when his presence at court was secured much against his will. Burgess, the witness last examined, whose testimony most favored the accused, was not brought forward at the justice's examination, although present in the place at the time -- a circumstance that induced many to suppose his evidence was manufactured for the occasion. The witnesses introduced were, Stoddard, a brother-in-law, Wm. Smith, a brother and "apostle," Mrs. Smith, the mother, and Burgess, a faithful follower, of the Prophet accused.

COURT OF COMMON PLEAS.
Saturday, June 20.

Joseph Smith, Jr., was put upon his trial on a charge of Assault and Battery committed upon the person of Mr. Stoddard. By consent of the parties, the case was submitted to the Court without Jury.

Stoddard examined -- States that Smith had irritated him in a controversy about water -- he had affirmed that there was water in a certain lot, which Smith denied -- as Smith passed towards his house, he followed him, and said, "I don't fear you, or no other man" -- Smith then came up and struck him in the
forehead with his flat hand -- the blow knocked him down, when Smith repeated the blow four or five times, very hard -- made him blind -- that Smith afterwards came to him and asked his forgiveness -- was satisfied -- had forgiven him -- would forgive any man who would injure him and ask his forgiveness.

Cross ex. -- Had a cane -- did not attempt to strike him, or threaten.

William Smith examined -- Saw Stoddard come along cursing and swearing -- Joseph went out -- Stoddard said he would whip him, and drew his cane upon Joseph -- Joseph struck him once or twice.

Cross ex. -- Joseph stopped in the yard -- they were close together when he saw them -- cautioned Joseph to stop, that he had done enough.

Mr[s]. Smith, the Prophet's mother -- Saw some of the affrey -- was upstairs -- heard Stoddard talking loud -- called Joseph "a d---d false prophet, and a d---d one thing [and] another." -- saw Joseph slap him -- did not hear Stoddard say he would flog him -- did not see Stoddard attempt to strike him.

Burgess -- Says Stoddard struck at Smith first, and raised his cane in a threatening attitude when down.

The Court, after summing up the testimony, said that as the injured party was satisfied, there would be no cause for further prosecution; that the assault might perhaps be justified on the principle of self-defense. The accused was then acquitted,
THE AMERICAN MAGAZINE

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GETTYSBURG, PA., FRIDAY, JULY 2, 1863.

No subscription will be taken for less than three months.

Terms of Publication.—$2.50 A YEAR, payable in advance, on receipt of which papers will be forwarded gratis. All subscribers are requested to give their name and address in full. Two dollars and fifty cents will purchase this paper for two months.

The People's Review.

Number 24.

WHAT IS SOLDIERS' DETERMINATION?

No. 2. in the series.—By Capt. Alfred L. Ritchie, M. C.

NOCR Bees aye tes) eaves, aye, auce...sens one, or who was in love with the sport, and how it was handled, and so on.

By CAPT. ALFRED L. RITCHIE.

There are no birds in the woodland, forever. The field, the breezy, the mountain, the valley, and the ocean, are all the abodes of birds. They are everywhere. And when you come to think of it, you will find that there is not a place in the world where birds do not thrive. They are the universal ene- mists of man,

The People's Review.

Number 24.

TEN YEARS OF PATRONAGE

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By CAPT. ALFRED L. RITCHIE.
THE Compiler. 

Guthrie, Aug. 33.

George Ogilvie, Esq., says "it is utterly false and without foundation" that he is endeavoring to put into the hands of Judge Ogilvie a proposition to be adopted in the legislature. He says that Judge Ogilvie has not been consulted on the matter and that he is not aware that Judge Ogilvie has any interest in the proposition. He further says that Judge Ogilvie has not expressed any opinion on the matter. He concludes by saying that he is satisfied with the way the matter is being handled and that he will continue to support it in the legislature.

COMMUNICATION.

J. G. CRAWFORD.

The management of W. C. C. of the last quinquennium, and the prospects of the future, are in the hands of Mr. Crawford, who is well known for his ability and integrity, and who has the confidence of all who have dealt with him. He has a large and influential association, and his influence will be felt in the legislature. He is a man of the highest character, and his services will be valuable in the cause of justice.

The Rev. Mr. Crawford.

The Rev. Mr. Crawford, who is the minister of the last quinquennium, and who has been charged with the care of the church and its members, is a man of great ability and excellent judgment. He is a man of the highest character, and his services will be valuable in the cause of justice.

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In Britain, the Hebrew prophet, has taught 3 divisions, and has discovered that they are
the house of Joseph (the son of Abad) and
Kings Ahab and his daughter. They are
now copying them from the mention, with
which to supply poor hands, printers.
COMPLAINTS OF A MORMONITE.

D S
Evangelical Magazine and Gospel Advocate (1830-1848); Sep 5, 1835; 6, 36; APS Online
pg. 285

should all be answered (at least we should answer them all) in the affirmative. But because Universalists, as a Christian denomination have been persecuted, slandered; misrepresented, and abused, and we disapprove of that persecution, is this any good reason why we should not call things by their right names? We disclaim entirely any disposition to persecute or injure honest Mormons—we pity them and would fain deliver them from the silly and mendacious delusion by which they are blinded and led astray. For we know them to be "deluded followers" not only of a "notorious" but of a very vile and picked "imposter."

Jo. Smith and his viliest are better known in this State than on the remote hills of New-Hampshire, or in the distant regions of Ohio and the Western States. He is known here as a miserable mountebank and juggler—too lazy to work, and too dishonest to seek a livelihood by any honorable and useful pursuit—a disorderly vagrant and deceiver, who get his living till his golden Jubilee was published, by glass looking, or pretending, by means of a certain stone, or glass, which he put in a hat, to be able to discover lost goods, hidden treasures, mines of gold and silver, &c. He has been tried before a civil court as a disorderly person, found guilty and condemned, and fled from the part to escape the punishment his impiety deserved. He never found any golden platanus, as he pretended, from which to translate the book of Mormon—the whole was sheer fabrication or forgery; and the miserable tools whom he employed to certify to the divine authority of his book, were among the meanest dupes, or most unprincipled vagrants that our State could furnish. And, at all events, if the Deity ever indited such a book as that, he must be mentally as seak as any of his worshipers, and could never have studied grammar in all his life, or he would never have thus horribly murder all languages! For a further description of Smith and his vile imposture, see the second volume of this paper published in 1831, pp. 47, 190, and 196.

Smith has pretended to utter prophecies respecting events that were to take place before this time, and they have not come to pass—therefore he is a false prophet. He has pretended he could work miracles, and has never wrought them. He pretended, as in the story referred to, that the angel of God would appear on the banks of Grand River, in Ohio, to sanction the rite of baptism as administered by his followers, and was himself caught and ducked in the river, while attempting to deceive the ignorant by pretending to be an angel of God from heaven! And if such a man is not a "notorious imposter," we should like to be informed what would constitute one.

Is it wrong therefore to call men and things by their true names? If our correspondent is a sincere Mormonite, we honestly believe him to be a "deluded follower" of a "notorious imposter;" we pity his delusion, and would exhort him to abandon so vile a leader and so wretched a cause, and become a true and faithful follower of the Lord Jesus Christ.

D. S.

REPLY.

The allusion in the above is well understood. The writer is a Mormonite and refers to the article which we originally wrote and published in number twenty-three of this paper; in which we called for a "Mormon Angel," in which we spoke of Jo. Smith, the pretended Mormon prophet, as a "notorious imposter" and his votaries as "deluded followers," and related a well authenticated instance of the base imposture practiced by Smith.

In reply to the above communication signed "Jehovan," (which was mailed at Colborne, N. H,) we would say, the questions contained in his second paragraph,
Poetry.

From the Boston Pearl.

What shall be my Theme?

LADY, shall I sing of Love—
Of moonlit sweet, and cloudy grove,
Of that exultant love that—

Shall I sing of Love in serious tunes?

I am only found in idle rhymes—
We sing of love,—of grove, and stream,

What shall be my theme?

Shall it be a battle-scene, and steel and fray?

In battle scenes, and steel and fray,

Shall I sing of Life?

This too, is but a scene of strife—

What is all this life but the scene of strife—

What shall be my theme?

Shall I sing of Love?

To him, who brings glad repose

What shall be my theme?

Shall I sing of Love?

Ah, no! not that—O Death!—

What shall be my theme?

Shall I sing of Love?

When the sun has set, and we are free

What shall be my theme?

Shall I sing of Love?

Ah, no! not that—O Death!—

What shall be my theme?

Shall I sing of Love?

When the sun has set, and we are free

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What shall be my theme?
SIDNEY RIGDON, notorious as one of the Mormon leaders, was indicted for solemnizing marriages without license, and tried at the present term of the Court of Common Pleas of this county. The performance of the marriage ceremony by Rigdon having been proven, on the part of the prosecution, Rigdon produced a license of the Court, which had been granted to him several years ago, as a minister of the gospel of that sect usually called Campbellites, but who call themselves disciples, to continue so long as he remained a minister, in regular standing in that denomination. The prosecution then undertook to prove by parol that he had abandoned that church, and joined the Mormons, and held principles inconsistent with his former faith. It appeared that the society of disciples kept written minutes of their proceedings, and no church record of his dismissal being offered, the Court rejected the testimony, and a nolle prosequi was entered.

*(Chardon Spectator and Geauga Gazette 5 [30 Oct. 1835]:3, Chardon, Ohio)*
Texas.

Commitment of Hostilities.

The New Orleans Bee of the 21st ult. says: "We have been permitted to read a private letter dated Brazoria, 8th Oct., in which it is stated that the inhabitants of that place are every day alarmed by the Mexicano; that some two or three hundred refugees had proceeded hither, and had proceeded against the town, but were repulsed with the loss of 20 or 30 killed or wounded. The town being reinforced by the Texans, the enemy was driven off and scattered. It is said that there are about 300 Texans in the interior battling with the Mexican troops; and that about 500 or 600 have been killed at the mouth of the Brazos on the 20th instant. The Brazos was building a fort to give their visitors a warm welcome." 

"We have also seen a call to arms of the freemen of Texas, dated 3rd Camp of 3rd Regt. and signed by officers, and the influential Texans, to their fellow citizens. They state that the action entered on by the Mexican colonists was an unprovoked attack on the town of San Antonio, or Bexar, with 1000 men under his command. The Texans had repulsed a movement at the approach of the Texians, and the city was taken without resistance. It is also stated that a party of 50,000 belonged to General Combs fell into the hands of the Texans." 

"The papers in Ohio are filled with apologies for the results of the election in that State. County after county has been lost to them, in consequence of the universal apathy."

Chariton Oct. 30, 1835.

The Court of Common Pleas still continues in session. A considerable amount of business has been disposed of generally as is not of an interesting character, but such as nevertheless demands the attention of the Court. The cause of Peratt v. Nevell, for an assaul, however, excited some interest. Pratt is a Mormon, and had determined to preach to the people of Mentor, whether they wished it or not. Having been warned and refused admittance into their meeting house, he mounted the steps of the same, and began to hold forth from the book of Mormon. The defendant, Mr. B., was thrown into a rage, and with drums and fifes, trumpets, drums, march'd back and forth before the door of the preacher, and seized him with music and songs; some in the rear of the company, also played him with eggs and stones. The plaintiff was - recovered damages for which the suit was brought. It proved that defendant issued orders to march and halt, and keep time, but gave no orders to the company to remain. The jury, however, came to the conclusion, that holding them under military command he was responsible for their acts, and returned a verdict against him for forty seven dollars damages."

Chardon Spectator.

Sidney Rigdon, notorious as one of the Mormon leaders, was indicted for seducing marriage without license and tried as an accessory of the Court of Common Pleas of Grange county. The performance of the marriage ceremony by the defendant and his party, and sworn to by the prosecution. Rigdon produced a license of the court which had been granted him by a judge of the court that he was legally married. The jury returned, in his capacity as judge, and joined the Mormons, and held principles inconsistent with his former faith. It appeared that the society of disciples kept written minutes of their proceedings, and on church record of his dismissal being obtained, the Court rejected the testimony, and a verdict was rendered.

Charles Spectator.

Vermont.—The Contest Ended.

At the 30th biennium in the State of Vermont, the legislature, after days of debate and deliberation, and after a vote of three hundred dollars damages was referred to the plaintiff—Pennsylvania.
The Times informs us that the federals of Ontario County have nominated Mark Sibley, and others, for the Assembly. "My conscience," I understand, has led all the federals in their ranks, but am glad to hear that the Whigs are occasionally picking up a few honest ones. —Star.

Heathen Temples on Lake Erie.—That bold-faced impostor, Joe Smith, of Golden Bible and Mormon memory, has caused his poor fanatic followers to erect on the shores of Lake Erie, near Painesville, (Ohio) a stone building 50 by 78 feet, with dormer windows, denominating the same the "Temple of the Lord." We should think this work of iniquity exerted out of the pockets of his dupes, as it reflects its shadows over the blue Lake, would make the waters crimson with shame at the prostitution of its beautiful banks to such unhallowed purposes.—Star.

Mr. Black's Lectures.—Mr. William Black, for many years a resident in Syria and Palestine, will repeat his lecture this evening, and furnish descriptions, derived from his travels of Mount Carmel, Joppa, Plains of Sharon, the river Jordan, Dead Sea, & various other scenes, which possess with all persons the most enduring interest. Mr. Black is well qualified, from his long residence and intimate knowledge of the colloquial Arabic, to gratify curiosity on the customs and usages and traditions of the East. His narrative and illustrations are worked by steam power, and most of them can be attended by one person. The pins are of superior quality, and can be made cheaper than those wrought by hand. This is certainly an improvement in domestic manufactures.—H.B. E. B., Nov. 16.

The Baton Rouge (La.) Register of the 20th ult. says:—"We learn by a gentleman, just arrived from Bayou Sara, that he saw, on the other side of the river, a sugar cane mill, which has been calculated to be worth $50,000. It has been improved and enlarged, and now produces several thousand pounds of sugar a year. The mill is worked by a steam engine, and is operated by four men. The sugar is all sold in New Orleans, and is valued at $20 per cwt. The cane is cut in the fall, and is transported from the cane fields to the mill in small boats, which are drawn by oxen."
has neither joy nor grief on its side, but mean to murder men, women and children, so that there should not one be left to tell the tale, notwithstanding the solemn oaths taken to that effect. These laws shall not tell.

This article brings Mr. Smith to life again without ceremony.

I shall next present you with a short article that recently appeared in M. M. Noah's New Y. Evening paper.

"Heavenly Temple on Lake Erie."—That noblest of temples, Joe Smith, of Godble and Moroni's memory, has caused his poor fanatic followers to erect on the shores of the divided state of Illinois, a stone building 50 by 70 feet with domed windows, dedicated to the "Heavenly Temple of the Lord." We should think this the work of a madman to erect a temple on a lakeshore, but we wonder if he would not have chosen a spot more suited to the purposes of his temple.

Every man who sees it is impressed with the beauty of the temple and its surroundings.

We can hardly believe that an honest man would write such a foolish and extravagant statement; but when a man has failed to do his duty to his fellow men, a New Jerusalem on Grand Island, I suppose, because you cannot "complain" of his face, there is something in the constitution of his life and character, to vices, that are forbidden by the law of Moses, by the law of the land, and by every honest Jew in Israel. Let me ask, who made Noah an object of this? Does the church of the Latter Day Saints, in its own right, have a right to build a house at Kirkland, for worshiping the Lord, as he had to lay a stone on Grand Island, to wash the money from the Jews, and fill his own pool of gold? Again, let me ask what any of the Saints have done to injure Noah, or any other man, that he should wishfully ridicule their religion, and deal treacherously with them? It is iniquity. &c, &c. Woe to thee that art the most appealing, and thou wast not spoiled; and deal treacherously with them, and they deal treacherously with thee. When thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end, and deal treacherously with them, they shall deal treacherously with thee—James 3:11.

One more example of folly, and I will reserve the rest for the present. It is from the Sunday Morning News, of Nov. 10, and reads thus:

"God, after Knowledge, the oldest book of the Bible, has been accused of blasphemy before the supreme court. The three previous trials the book may not escape without a verdict. We cannot suggest a better course for the prosecution than that he be forthwith tried by his date of march for the land of the Morons, and associate with his brother impostors in the faith, Fanny Wright, perhaps, in order to strengthen his cause against them. What a pretty little family the X Day of Ajeers, X Charles, X others, which we cannot readily call to mind, we will, to wit, into the following account:

Frenchman, Louis Philippe, who can, in the course of a few months, be spared without any trouble."

The editor of this Sabbath paper, is Mr. S. J. Smith, who may look upon it as the Saints, (Mormons, as he calls them,) done to him or his reputed city? what can he offer for endeavoring to reproach and destroy the Church of God, by tossing into their faces, the damned among men. His holy paper poorlyocomes with the Savior's golden rule: "All things whatsoever ye would that men should do unto you, do even so to them; for this is the law and the prophets."

It is a matter of astonishment to me, that intelligent men, are so apt to slander and believe their fellow beings! It is a matter of astonishment, that Satan is an enemy to pure religion: for Cain slew his brother because the Lord had respect to the purity of Abel's heart; Religion though founded upon eternal truth, and always flourishing in the regions of glory, is treated strangely in this world. On account of abusing its light and knowledge, Cain became "like fugitive and vagabond in the earth." For striving against the Spirit of God, and being full of violence, the inhabitants of the earth, except Noah and his family, were destroyed by the flood.

Pharaoh and his host were sunk in the Red Sea, for insulting the Saints of God: and I might go on from Moses till the final dispersion of the Jews, and the destruction of the world, when, after the Lord of glory was crucified, I pause.

The hour of judgment is near. "And all the proud, ye who do all that ye can do, shall be stubbend and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither small nor great, &c." With such men as Noah, Dwight, Woodward, S. J. Smith and a pladoer of others, should be striving to put down the church of the Latter Day Saints, when they have received no injury from them? Is it because they have afflicted the suffering sick, that has been misted by the stenching breath of such men as Mr. Campbell, Mr. Avery, Mr. Clapp, Mr. Burling, and, least of all the persecutors—the devil disguise the Lexis, with a patchwork, and with this it is the case I am sorry for them for a wise man ought always to hear both sides of a matter before he judges in it. I see no more remains against them: I have merely drawn a picture of what they have lately done, that they may consider how many innocent men, women, and children have to suffer persecution, hunger, thirst, and other afflictions, for such rash words, and foolish deeds. No worse. Lynch law is murdering throughout our once happy country; no wonder mobs after mobs are breaking the tender thread of law, and bursting the strong bands of society, to spread anarchy, confusion, destruction and death; no preference in maid to virtue more than vice, in high places; and when a scourge sweeps off its thousands, the sorrows from them have been spared only to mock at the calamity. I do sincerely hope that all who have shed the Church of Latter Day Saints, shall be removed; and that all who have been involved in the Lord's scourge shall pass over by night and by day; and that the report thereof shall wax all people yet shall not be stood until the Lord comes for the indignation of the Lord shall be kindled against their abominations, and all their wicked works.

For the love of liberty: venerating the memory of our worthy forefathers who bled that we might live free; for the benefit of the oppressed, for the transcendence of virtues, and in the blessed name of Jesus Christ, it is devoutly to be hoped that every man has no more been spoken of the Church of Latter Day Saints, will be as free to make reparation, as he was to give currency to repulse without foundation: that they may not remain among those of beings, to whom the Savior's language to the Seraphim, Pheleonic, and being more; they will apply for such a reason as to make the clean out the side of the plate; that praise virtue, but do not practice it, that pay tribute, for his sake of honor, and esteem men and society more than truth and meekness, and credit the weightier matters, of the new judgment, mercy and truth, of the prosperity of the pure, in heart, praying that the Lord will have mercy upon all that turn from the evil of their ways, having virtue for my aim truth, and seeking, for an everlasting inheritance, I shall continue to defend the cause of goodness and humanity.

As ever yours,

W. W. Phelps.

To John Whitmer Esq.

EGYPTIAN MUMMIES—ANCIENT RECORDS.

The public mind has been excited of late, by reports which have been circulated concerning certain Egyptian Mummies, and a quantity of ancient records, which were purchased by certain gentlemen in this place, last summer.

It has been said, that the purchasers of these antiquities supposed they have the body of Abraham, Abimeleck, the king of the Philistines, Joseph, who was sold into Egypt, &c, &c. for the purpose of attracting the attention of the multitude, and gulling the unawary—which is utterly false.

For the purpose of correcting these, and other erroneous statements, concerning both these monuments and the records, we give an extract of a letter written by a friend in this place, who possesses correct knowledge; concerning this matter, to a gentleman who resides at a distance.

Who these ancient inhabitants of Egypt are, we do not pretend to say,—neither do I matter to us. We have no idea or expectation, that either of them are Abraham, Abimeleck, or Joseph. Abimeleck was buried on his own possession, in the cave of Machaboch, in the field of Ephron, the son of Zekhem, the Hittite, which is before Mamre, which he purchased of the sons of Heth; Abimeleck lived in the same country, and for ought we know, died there, and the children of Israel carried Joseph's bones from Egypt.