parish clerk, who freely entertained him at his house. In the Spring of 1793, as he was one Sunday going to church, he pretended to be seized with griping pains, and told the clerk that he must go back; on which his new disciple gave him the key of his house, and also the key of his closet in which he kept brandy, of which he had 

3

gripped the snot to take a glass. On the clerk’s return from church, he missed two watches and twenty guineas; and as the Reverend John Turpin was not to be seen, a constable was dispatched, who took him into custody about fifteen miles from Dartmouth, with the "filthy here" on his person. The Reverend John Turpin was tried at the March Assizes, and found guilty of the pretended theft, and was committed to be hanged, but was reprieved and sent to Botany Bay. On his trial, he modestly intimated to the Judge, that if he would transport him to Botany Bay, he would do much for the glory of God in sending one among the abandoned felons who could call them to repentance, and bring them to Christ, the friend of the Chief of Sinners. —We are no advocates for the punishment of death—but only think of their inflicting that extreme penalty upon a miserable sleep-stealer, while they save the life of a minister of this description.—Lackington's Memoirs.

PETER PINDAR UPON PARRON II.

WHERE’ER I hear that stupid Parson II—

God’s house with every nonsense fill;

And when with blasphemy each sentence cram’d,

And when I hear the impostor cry,

"I’ve news, you ragamuffins, from the sky,

I come to tell ye that you’ll all be damn’d;

I come from God, ye stumpets,—come from God—"

I’m God Almighty’s servant, bear my voice—

Which, if it were so, would be really odd,
Since Heaven would show bad judgment in the choice.

For the Free Empire.

THE MORMONS.

It is a happy circumstance of modern times, that the general conduct of Christians displays little consistency with their principles. Were this not the case, and were they as zealous and as little restrained by "infinite" laws as were their ancient fathers, like scenes of devastation and bloodshed as those of the Dark Ages would now be daily presented to our eyes; and the fact that those laws of Scripture by which point out the conduct of the Christian to his fellow men, cannot, in an age of light like this be adhered to, not sufficient ground for pronouncing Christianity both false and dangerous, for whatever flourishes the best where ignorance is the most prevalent, must be at variance with truth and knowledge, and consequently both false and dangerous.

* * *

5 Jan 1834 Vol. 1 No. 11 p. 82 Free Enq
true Church of England; he drinks to a true Church Triumphant, which is not to be had on this side of Heaven."

(To be continued.)

THOMPSONISM IN TROUBLE.

There is, as we are informed from an advertisement in the Albany papers, a schism in the Thompsonian family. Quackery, like other branches of "domestic industry," is troubled with unworthy members, and, like most other American institutions, in their hard gallop towards the goal of modern perfection, is split into family destruction. Mr. Samuel Thompson, who we take to be the father, not only of his reprobate son John, but of the whole lobelia and red pepper system, has given notice to his son that he has no confidence in him, in the disposition of his funds, to the great distress of his noble family, in all the probability of a family party to kill each other by steam. He, moreover, charges his son John Thompson, with selling "spurious" Thompsonian medicine, at a lower price than those precious medicines are sold at the original factory, under the pretense that he is going to sell his own.

The mormons in MISSOURI.

A short time since, we stated, that a conflict had taken place between the Mormons of the Missouri county, Missouri, and a body of Christian citizens.

That account represented the people of Jackson county, who were opposed to the Mormons, as the aggressors, and maintained the right of the Mormons, to settle where they might please, and to claim equal protection with other citizens, from the laws of the country. We spoke without much reflection on the subject, and now believe ourselves to have been in error. The creed and practical doctrines of the Mormons are not well known to the body of our citizens; and certainly it is in the interests of writing, we are not fully acquainted with them, to judge between the combatants.

But we have since learned that the doctrines of this new sect, are so intolerant, that if they obtain and ascendancy in numbers in any place, they will in the fulness of their religion, persecute all around them. They claim, by virtue of their religion, a right to every thing around, including the lands, goods and chattles of their neighbours. The people of Jackson county were told by these fanatics that "the fat of the land was the Lord's," and they, (the Mormons) were the Lord's children, and of course should possess the country. They were about to make their words good, it appears, for hordes of credible and ignorant converts were flocking to their standard in Jackson county, and it was evident this county was to be the head quarters of Mormonism. What could the people of the county do? Should they sit with their arms folded, and see a Joe Smith, an elder Rigdon, and other infamous leading Mormon impostors, (for these men are impostors there can be no doubt), dispossession them of their property, or what would be the same, rule the destinies of Jackson county, by the force of numerical members, which it was evident these impostors would soon obtain, or should they, indignant at the vile that were flocking into the very heart of the county, with the intent of possessing it entirely, drive these masochists off by force of arms? For our own part, we are as much for religious toleration as any reasonable person can be, but here is a case where the common principles of toleration so wisely upheld by our government: Self preservation, at last, forced the citizens of Jackson county to rise against these intolerant fools and bigots, and if excesses were committed, we find ample palliative for them, in those outrageous doctrines of the Mormonites, which relate to the possession of property.

From the Providence Herald.

EPHRAIM K. AVERY.

Mr. Editor: I had intended to furnish No. 3 of the "Methodist Church, &c." for this paper, but a wish to give publicity to the following letter, has induced me to withhold it until Saturday. I have been satisfied from the first, that the "Thompson Camp Meeting" was not the first scene of Avery's iniquity; and I have had good reason for my conclusion, from reports derived from respectable sources, as to his former conduct; notwithstanding the testimonials of his apostate character, given at Newport. The following is but one among many cases I have heard stated, and comes from a source fully entitled to credit. Others may hereafter be given, when their authenticity shall have been as well established. I am assured, by gentlemen whose word will not be doubted, that all the persons referred to below, are of good character for veracity, and would state nothing but what they either know, or firmly believed to be true.

I admit, Sir, that, as it respects Avery himself, any facts, that can now be published, will add little or nothing. But, Sir, I have been accused by some, of persecuting a man, against whose moral character, no direct proofs have been offered. A man, who, up to the time of the "Fall River Tragedy," was unimpeached and unimpeachable. The principle of self-defence therefore requires me to give evidence of his former periety, whenever it may come to hand, as well as to disabuse the minds of those who may still be sceptical on the subject. Besides this, there is still another object. By some means, for some cause, this miscreant has seen fit to abandon the pulpit. Why has he done so? Is it a voluntary act of his own? Has he been permitted to it? Or, has he been ejected from his ministerial office, by his superiors.

If his abandonment be voluntary, then no credit is due to the Methodist Conference, for ridding the church of a pest, rendering an act of justice to an insulted, and outraged community. It only shows that Avery, after having found it impossible for the Conference to sustain him, against public feeling, and public indignation, has quietly taken himself away from the body, which would still uphold him, if it could and dared. I contend, Sir, that the public should never be satisfied until he shall have met and disproved the allegations against him, by showing where he was, at the time when the acts complained of were committed, or till the Methodo-
was whipped according to sentence, on Saturday, in the presence of a numerous assembly of citizens, assembled for the express purpose of seeing the punishment inflicted.

STEAM-BOAT RACING.—It is stated in the Vicksburg Sentinel, that the recent melancholy accident on board the steamboat Persimmon, by which some fifteen or twenty persons were killed, occurred "after a well contested race between her and the Rienzi, and the United States."

THE MORONIS.—This singular sect are determined not to be driven from the face of the earth. The recent terrible persecutions they have suffered at the hands of the people of Missouri, seem to have struck them with a horrid sense of the justice of their cause. They have recently purchased the steamboat Desmoeen, formerly owned by the United States, and have put it in complete order, changing the name to that of their new city—Nauvoo. The boat will run from St. Louis to Nauvoo, Galena and Joliet. The Missouri population of Nauvoo, is estimated, at the present time, at 6000, and 4000 persons of the same sect are said to be on their way from England.—Buffalo Connect.

ARREST.—We are informed that the Montreal police made a descent upon Mississipky Bay, a few days since, and arrested a gang of twenty-seven desperados who had for a long time infested that region. They had made a regular business of robbing stores, and houses, burnt many buildings, and committed some robberies upon the highways. The leaders had been long on the lookout, but without their presence being felt by the numbers, the numbers entered upon them, and those who were found in the gang were taken, and the persons composing the gang were taken, and at the proper moment the net was sprung upon them much to the joy of that neighborhood.—Elington Free Press.

RETURNING FROM A MISSION.—Majors Baker and Waite, Captains Huer and Mooney, of the United States Army, and Professor Bartlett, of West Point, returned to this country by the British Queen. They were sent to Europe last spring by the War Department, as a mission to visit and report upon the military establishments of Europe. They are understood to have returned to England, France, Prussia, Denmark, Sweden, and Russia.

GREAT ROBBERY.—$1000 REWARD.—The store of H. H. & R. E. Fenton, at Frewsburg, Chauteauguay Co., was broken upon on the night of the 18th inst., and $1000 in bills of the Banks of this State, stolen. Of this money, which belonged to G. W. Fenton, taylor of the Commercial Bank of this City, one hundred $50's, which were left by the Bank, and six hundred 5's, on different banks. Besides this some $1000 belonging to the store were stolen. The looters offer a reward of $100 for the recovery of the money, and detection and conviction of the thief, or $500 for the same, and the same rate for any person thereunder.—Buffalo Connect.

A SERIES OF EXTENSIVE POST OFFICE ROBBERS.—Yesterday William Wallis and Frederic Evans were brought before Judge Davis in the County Courthouse, charged with the robbery of seven thousand dollars from the Boston Post Office in September last. The note was sent to Mr. Isaac McAllister, for Robert Shaw & Co., and was purloined by a horseman at a distance of a few hundred yards from the place. He proceeded without the least ideas of his crime, but was arrested in the act of taking the money, and of the horse within the last three or four months. He disclosed some of his accomplices, named Wallis, Turner, Callahan, and Blairs. About the same time Wallis was arrested in Philadelphia for some crime. Since then, Turner has been arrested and placed in Providence jail, but was not brought on yesterday.

Great care was taken to prevent the escape of the prisoners, and the note was turned over to F. S. evidence, and stated that Wallis vicinity, upon whom he dined, and when one of her letters, she would write and call him.

DIVORCE CASE.—Before the Hon. Charles H. Ruggles, Vice-Chancellor of the Second Circuit, Eklaham Barto, complainant, vs. Ruth Barto, defendant.

The Chancellor declared that the material facts charged in the bill of complaint were true, and that the defendant has been guilty of adultery charged in said bill; and, on motion of counsel for complaining, it was adjourned and decreed that the marriage between Eklaham Barto and Ruth Barto be dissolved, and that it shall not be lawful for the said defendant, Ruth Barto alias Ruth West, to marry again during the life time of the said complainant. In the suit, an estranged and respectable citizen and resident of this village, proved by the testimony of his neighbors and friends that he had ever acted tow and the defendant as a good and kind husband, and that the suit was instituted by his advice, and with the approval of his children. —Jamaica Farmer.

POLITICAL ABOLITION.—The following statement complies the votes polled at the late election, for Mr. Honey, the Abolition "candidate for President of the United States," out of a total of about 2,000,000.

<table>
<thead>
<tr>
<th>State</th>
<th>Votes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pennsylvania</td>
<td>334</td>
</tr>
<tr>
<td>New Jersey</td>
<td>496</td>
</tr>
<tr>
<td>Ohio</td>
<td>582</td>
</tr>
<tr>
<td>Michigan</td>
<td>2881</td>
</tr>
<tr>
<td>New York</td>
<td>2799</td>
</tr>
<tr>
<td>Maine</td>
<td>191</td>
</tr>
<tr>
<td>Massachusetts</td>
<td>164</td>
</tr>
<tr>
<td>Illinois</td>
<td>167</td>
</tr>
<tr>
<td>Vermont</td>
<td>340</td>
</tr>
<tr>
<td>Connecticut</td>
<td>17</td>
</tr>
<tr>
<td>Rhode Island</td>
<td>12</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>6981</td>
</tr>
</tbody>
</table>

*Which includes all the scattered.

DESTRUCTION OF FISH AND LIFE.—Several men arrived from Canastota, with the following account:—They said they had found, off the shop William J. Webber, of and for Philadelphia. On the E. I. Eden, with pitch piper, which vessel was cast away on Wood's Island the night of the 15th inst. The men, brothered to the Captains, and one of the crew was on board. They also stated that a ship of about 40 tons, bound for New Inlet, and all on board near. They distinctly heard their cries for help, but, having no sail, their boat could render them none. They also that a full-grown horse, understood to have lived to Boston, was brought to the Captains. The sled, and other wood, is on Wood's Island, and had all hands ever downward. —Northfield Journal.

HIGHWAY ROBBERY.—The Marshall advises that the Mrs. Dunlap, of the Cumberland Presbyterian Church, was robbed a few days ago of $500 on her way from Wheeling to Elizabethville, Va., persons met him, dragged him out of his house, and tied him with his horse's reins, when he remained at school at night.
 характеризовавшее生理学 and comparative anatomy as branches of general knowledge, and shock ing the relation which the structure of man bears to the other tribes of animals; and proving most distinctly, that the mind is the effect of the organization of matter: That there can be no mind apart from matter. That the scholastic dogma of a soul independent of the material organization of the body, is a palpable absurdity, a physical impossibility—a cataclysmic reverse—by which designing men first plunder mankind, and then enslave them. Hear Mr. Lawrence's theory of the science of life, deduced from anatomical and physiological facts. "To talk of life as independent of animal body—to speak of a function without reference to an appropriate organ, is physically absurd. It is in opposition to our senses— evidence of our rational faculties—it is looking for an effect without a cause. We might as rationally expect daylight while the sun is below the horizon. What would a naturalist think of any one, who would assert that the heat, elasticity or gravity, could exist independent of matter? Why, that he was mad. Matter cannot exist independent of these properties, nor these properties exist independent of matter. There is no such thing as inert matter, or dead matter—every particle of matter from the minutest atom to the most stupendous mountain, enjoys a vitality in proportion to its peculiar organization. It is nothing but the most gross ignorance of the first principles of natural philosophy, which can suppose that matter, in any of its actions, requires to be regulated by any power exterior to itself. And this will hold good throughout the entire range of nature, whether in the dust under our feet—in the formation of the human frame, the insect or the quadruped. Matter exists as philosophers say, ex nihilo. It exists and acts agreeably to its organization—and this organization is the effect of inherent laws of the matter itself. Men wonder how it is, that this terraqueous globe moves through space in a given circle around the sun: how the moon moves at a given distance from this earth, and how all the other bodies of our planetary system move regularly in their respective spheres, although at distances of millions of miles from each other, and as they imagine, without any connecting or uniting link, which they can perceive to regulate their motions; and very naturally conclude there must be some great and overruling power, to regulate these movements. So there is. And what is this power? It is the laws of attraction and repulsion! This is the uniting link which governs all their motions. There is no exterior or supernatural agency, nor is there any requisite. These laws of attraction and repulsion are the inherent property of matter.
the 9th inst. the following is issued.

Slavery is to be preached in by the Pastor, on Friday before eight; after which the Anti-Slavery Society of the Newark Daily Advertiser hour. The services commenced and, about the house had ended, became noisy. Some door caught the sight of a house—standing in one of them, "hustle him out," in after him. The services of the congregation rose, for a moment lost sight of, became mingled with the Anything show of opposition. I undertook to shield the saving him entirely. Thus was done. And we cannot excited multitude should not having broken up the meeting commenced, such as has this town. The lamps were and the pulpit and seats were destroyed, destroyed, and the fire completed the total destruction, and all in the room. I believe, was also all done this morning the appearance of the progress of this work for Dr. Wecks, and a detachment to his residence in Market near Dr. doctor had, by advice, taken the information having been alement of the neighborhood, near the house, the multitude regarding any mischief. Soon after dispersed, and order was re-

out and confines itself almost exclusively among crowded deck passengers, who neglect all necessary precautions of cleanliness, and against exposure to the burning sun and night air. Prudence, cleanliness, and pure air, form, at this time, a sufficient safeguard against its ravages.

DISTRESSING ACCIDENT.—On the 27th ult. John B. Van Ness, Esq. of Vermillion, Huron County, Ohio, (formerly of Claverack, Columbia County) being a spectator at a squirrel hunt in the woods, a ball fired by one of the sportsmen glanced from a tree, and struck him near the heart, by which he was instantly killed. Mr. Van Ness was married in New-Haven, Connecticut, some two or three years since to a daughter of the late D. C. Deforest, Esq.—Albany Argus.

A MORMON BATTLE.—A letter has been received at Chardon, Ohio, direct from Missouri, which states that a body of well armed Mormons, led by their great prophet Joe Smith, lately attempted to cross the river into Jackson county. A party of the citizens of Jackson county opposed their crossing, and a battle ensued, in which Joe Smith was wounded in the leg, and the Mormons obliged to retreat; that Joe Smith's limb was amputated, but he died three days after the operation.

EXTENSIVE ROBBERY AT DEMARARA.—Papers from Demarara, of the 4th ult. announce that a most daring and extensive robbery had been committed in the district of Berbice, the office of the Colonial Register having been entered, and money in specie and colonial paper to the amount of from 120,000 to 150,000 guilders abstracted from the iron chest. An embargo had, in consequence, been laid on the shipping in the river, and other measures taken to detect the robbers, but without success.

STABBING.—On Tuesday evening, a fracas occurred in a house in Chapel street, between Thomas Davis, Thomas Donohoe, William Bishop, and a man named Golf, all shoemakers. Whilst these men were fighting with each other, Golf's wife took up a shoemaker's knife and stabbed Davis about an inch and a half below the left shoulder. The knife went in a slanting direction towards the spine, and entered the lobe of the lungs, inflicting a wound of so bad a character as to render Davis' life in imminent danger. Mr. Lyons arrested Mrs. Golf, and she has been committed to prison to answer the charge.
Joseph Smith, Jr. It would seem, in view of statements 1, 2 and 4—all of which identify the angelic visitor as Moroni—that reference 3 may have been an oversight in dictation, made in haste. We do know that the “Nephi rendition” was repeated in later published statements,* but there is no cause for undue concern. Ultimately the error was detected by editors and corrected in later printings to harmonize with the majority of statements published earlier by Joseph Smith, Jr., himself at Kirtland, Far West, and Nauvoo.

In Church History, Volume I, page 12, the discrepancy is pointed out in a footnote, rather than being glossed over by simply substituting “Moroni” for “Nephi.”

I hope this will set the record straight. Incidentally the reference from Section I of the 1835 Doctrine and Covenants does not apply at the point of your inquiry in its earlier, condensed wording in the 1833 Book of Commandments (Chapter XXVIII:6, page 60). In this text, nearly all of what is now Section 26:2-3-5 did not appear; it was first published in the 1835 edition of the Doctrine and Covenants in its present form.


RICHARD P. HOWARD

At the World Conference of 1966 a resolution was passed concerning a Mate Selection Bureau. What is being done to implement this resolution?

A The 1966 World Conference did pass a resolution relative to ministry to unmarried adults. Part of the original resolution dealt with the idea of a bureau where people might become acquainted with other unmarried adults.

A committee has been appointed to study this matter and has been conducting an extensive investigation. A preliminary report is expected in the near future. Further action will depend on the preliminary report presented at the next World Conference with possible recommendation for action.

FRED YOUNG

Address all questions to Question Time, Herald House, Box 1909, Independence, Missouri 64051. Questions of general interest will be answered in the “Herald.”
CIVIL WAR IN MISSOURI.

On our last page we have given an account of a war between the Mormons and their neighbors in Missouri, from a description of a Mormonite. The following letter from the Rev. B. Pixley to the editors of the New York Observer, gives a different coloring to some parts of the story. There seems, however, to be no doubt that the enemies of the Mormons have always been the aggressors. They pulled down their printing office last summer, and in the recent disturbances they tore off the roofs of their houses. These were the first acts of violence in both cases, and the bloodshed which followed was the natural consequence of these acts. It may be very unpleasant to have such men as the Mormons for neighbors, but so long as they do nothing worse than "invite free negroes to join them from all parts of the country," and merely publish the prophecy that the present inhabitants of the counties in their vicinity are destined "to be driven off; and that, the Mormons, are to possess the country," we think they might have been safely left to themselves. There can rarely be a case in which the people need any other protection against "fanatics" than that which is afforded by the laws of the land, and we have not yet seen any reason for making this case an exception to the general rule.

Independence, (Missouri,) Nov. 7, 1833.

Gentlemen,—For several days past this place has exhibited a scene of the utmost excitement, anxiety and alarm. Yesterday and the day before, I suppose there were more than two hundred citizens under arms, the stores were shut, and business was mostly suspended. You probably already know that a new sect of religious men, called Mormons, have been emigrating in considerable numbers, and settling in this place, and that their preaching—which in which they maintain that they inhabit "the Mount-Zion spoken of in Scripture"—that the present inhabitants would be driven off unless they sold to the Mormons and went off peaceably,—that they, the Mormons, should possess the country, together with their invading free negroes from all parts of the country to come and join them, and their pretended power to work miracles and speak with tongues—all these things taken together, aroused so much indignation in the minds of the inhabitants, that they assembled last summer, according to appointment, without noise, or riot, or drunkenness, but with deliberate purpose, and pulled down the printing office, (a brick building,) and drew the roof from the highway. They were about to proceed to the same act of violence against the store, when a party took place, and the parties came to terms of accommodation. The Mormons were to close up their business, and were all to move away before another summer; while the other party bound themselves to pay all damages done to the printing office, &c.

Thus peace was made, and so the matter stood, until a few days since, when it was found not only that the
and the members of the gov-
delled to employ rigorous
that such a state of things
will not consent to be depri-
most sacred rights; they w
themselves of the instructi
rive from their religious me
stain upon the canton of Va-
the whole world, that it shot
all the free states of Europe
and tyrannical law. It is ne
or of the Vaudois, that the
abolished; right must prevai
mob. If a government sho
improper position as that in w
now placed, the morals of the
ically changed, and the cus
omical and unjust like their lep
d word, all that is sacred befo
that the law of the 20th May,

But how shall it be done?
ston is divided. The lower g
great power; they appoint t
laws of the country, and it i
liberal feelings of the execu-
by a majority of the legislativ
have been abolished two or t
passions of the people were a
mity to the gospel is arous
than ever, it is possible that 
will not dare to vote contra-
portion of the people.

Such is the embarrassing
e Vaudois government has no
either suffer the law of 20th
what a shame! what a blot! o
tion; and then it is not certa
be accepted; and if it is rej

In such circumstances, how
the Lord reigns, that Chr
heart should glow with faith, manifesting themselves by prayer, and the life of holy sequence of this the impiety of sin, and earnestly cry, "What shall I do to be redeeming love sweetly as for profane; to witness, as this, the streams of benevolence and pouring a rich flood upon the world; to be permitted to be called the ungodly and unchristian conduct of some in our community, that it was, with the utmost difficulty that the civil authorities could protect their prisoners from being massacred on the spot. Even now the Mormons are peaceably moving off, are under the necessity of being guarded by the civil authorities, to protect them from the violence which otherwise they would have the greatest reason to fear. In justice, however, to a goodly number of the community I must remark, that the suffering of the Mormons, and especially that of the women and children, in being obliged to move off so suddenly at this season of the year, has excited much lively sympathy and humane feeling, and some have made very liberal contributions for their relief. Although, in the meantime, they cannot but condemn the course of the Mormons, and depurate the evils which must arise to any community, where such principles are evolved and designs manifested, by arbitrary means, by blood and violence, to build up the kingdom of the Redeemer.

B. Fxley.

LETTER FROM FRANCE.

BOLZEE, (Lower Seine,) Sept. 30th, 1833.

Further account of the Religious persecutions in the Canton of Vaud.

I lately informed you of the bloody scene at Vevay, where a minister of Christ was exposed, for more than three hours, to the attacks of a furious mob, who demanded loudly that he should be delivered up to be killed. This persecution, which reminds us of that inflicted upon the apostle Paul by the Gentiles, has taken place in the nineteenth century, in a republic, among a people calling themselves liberal and enlightened. So true it is, that hatred of the gospel dwells in the hearts of all men, learned and ignorant, republicans or slaves, great men and little men, of all, in short, whose whole happiness is bound up in the world, the things of the world! This hatred does not always break forth, because it is restrained by the force of national habits, or by the fear of the laws. But when the habits become unsettled, when the laws seem to encourage hatred against the Gospel, instead of restraining it; then the most furious rage shows itself.

and that he will not suffer the world. How delightful promises of the Scriptural gates of hell shall not God! The Vaudoischristian affiliation; but they know who protects them, and the end of the world. Let us, and say to them: "Take the man who can be against you?" It is a triumph for a little time, and I will at last win the victory. The man is possible with God. The persecuted brethren, you are delivered from the oppression still take courage, and let The Lord will provide one day, he will break your chains and expect it, as he did that day, and you will one day bless, this season of persecution only tears of lamentation. A glory, glory to God! I
EGYPTIAN MUMMY.

PLATE OF THE COFFIN.

Recall of Trade at Constantinople.

A London correspondent of the Philadelphia Gazette communicates the following article:

"CONSTANTINOPLE, OCT. 11.

"From the 26th of September up to this day, one hundred and seventeen ships have arrived here from the Mediterranean, with various cargoes. Among them are 46 Americans, 20 English, 30 Sardinians, 5 Russian, and 1 Turkish. About fifty of them have already sailed for the Black Sea."

STEAM BOAT NEWS.

ARRIVED.

December 24. Robert Fulton
24. Cuba
24. Home
24. Magic
24. Potomac
24. Lincoln
24. Monongahela
24. Monticello
24. Napa
24. Ruhmash

DEPARTED.

21. Fulton
21. Reindeer
21. Ruhmash
21. Native
21. Potomac
21. Monongahela
21. Clinton
21. Harlan

AUCTION SALES.

BY J. HANSON.

ON TUESDAY, 6th January, at 10 o'clock, will be sold, in one of those New Store Rooms, in Wood, between Second and Third Streets, and near the picturesque Grinfield Hotel, a splendid collection of 10 Day Metall Clocks, Elaborate Flower Pots, Large Vases for Side Boarders, Horns and Rams, Water Colors, Ladies Writing Apparatus, Fruit Basket, and a Superb Lot of very rich Ear-list, Bottles, and Glass, in different forms and designs, as well as a variety of other articles, now in the possession of the said James Hills and George Whitesell, at the entrance of Hannah White, and to be sold by:

W. M. CAVEW, Sheriff.

JANUARY 6, 1839.

NOTICE.

THE 15th Class of the Union Canal Lottery will be drawn in Philadelphia on Saturday, the 26th of January, at the Union Canal Office, No. 110 Market Street.

UNION CANAL LOTTERY.

Class No. 15, for 1838-1853.

Philadelphia, Saturday, January 26, 1839.

YATES & MINTYRE, Managers.

No. 15: Number Lottery-TEN Drawn Balls.

SPLENDID SCHEME.

1st Prize $50,000:
2nd Prize $10,000:
3rd Prize $5,000:
4th Prize $3,500:
5th Prize $2,000:
6th Prize $1,500:
7th Prize $1,000:
8th Prize $500:
9th Prize $250:
10th Prize $100:
11th Prize $50:
12th Prize $20:
13th Prize $10:
14th Prize $5:
15th Prize $2:
16th Prize $1:
17th Prize $1:
18th Prize $1:
19th Prize $1.

Besides numerous other prizes of $50, $60, $65, $70, $75, $80, $85, $90, $95, and $100, each of the above tickets shall be worth $5.

WHOLE TICKETS, $10, SALE at the COURT HOUSE.

NOTICE TO CREDITORS.

TAKE NOTICE, that we, the subscribers, have applied to the Judges of the Court of Common Pleas of Allegheny County, for the order of sale of the property of Insolvent Debtors, and that said Judges have granted a Writ of Sequestration at the Court House, in the City of Pittsburgh, at which time and place you may attend, if you think proper, and show cause, if any you have, why we should not be discharged.

ISAAC CONRAD, Blacksmith, Northumberland.

JOHN SWAGLITZ, Blacksmith, Pittsburgh.

GRINDER, Pittsburg.

January 1, 1839.

PRINTING INK.

J ust received from the Manufacturer of John Badger's Printing Ink, for winter and spring use, in large flasks from 13 to 23 pounds.

H. HOLDSWORTH & SON.

January 13, 1839.

DEBTORS TAKE NOTICE.

All persons indebted to the undersigned, and desirous of paying off their respective debts, are respectfully notified that the first day of January next is the last day on which such debts can be paid.

J. C. WINEBINDER.

No. 120 Second Street.

January 13, 1839.
On Monday night, between $1,000 and $1,500 in gold, consisting of eagles, half-eagles, and quarter eagles were stolen from a bank in Kingston, Ulster County, when in a building house in Washington St., N.Y., between Vesey and Fulton, of which no tidings have been obtained.

The Farmers and Mechanics' Bank of Georgetown, D.C., recently instituted a suit against Mr. Joseph N. Pearson, of Georgetown, for advertising that he would not dispose of his goods at a reduced price. The damages were laid at $10,000, but the court disposed of the case by deciding that a corporation cannot sue for defamation of character.

A young man, whose name is deemed expedient at present to suppress, has recently obtained goods from merchants in this city, by false pretenses, to the amount of between $9,000 and $11,000, and proceeds, as a part of the proceeds of the Western States.

Mr. T. Brown, a Representative in the late Congress from Indiana, has been appointed Second Assistant Postmaster General, in place of William Medill, Esq., of Ohio, now Commissioner of Indian Affairs.

Price, the Post Master at Hamburg, N.Y., who stole money from letters passing through the Post Office, has pleaded guilty to the crime, and been sentenced to the Auburn State Prison for the term of 10 years. It is said that Ex-Governor Paine, of Vermont, has sent orders to South America, for a large quantity of Alpaca, white, the view of naturalizing them if possible in that State.

A fire broke out in the principal hotel in Winchester, Va., last week, which destroyed that building and injured several others, while it was only prevented from spreading amid half the town, by the exertions of the inhabitants. In awarding credit, the Winchester Republican publicized the assistance given by the latter, as it says, "displayed not only coolness and activity, but great energy."

The Union says that those who circulate the report that the Administration is about to send a special agent to Mexico, to demand the payment of the claims due to our citizens, does not reflect upon the position of the United States in relation to Mexico.

The taking of the census by order of the city council of Boston is nearly completed and the result, according to Mr. Davidson, the Tin Czar, will not vary much from 115,000. Population in 1840 was 93,338.

A Siamese Newspaper is now published in Bangkok, under the direction of the American Missionaries.

A man named Benj. P. Waters, a carriage and wagon manufacturer, decamped from South Hadley, Mass., on Monday, and left a note in which he states that he is going to England and France, and asks his personal and business friends to be on the lookout for him.

Mr. Jacob Davis, of Hopkins county, living near Madisonville, was shot by a man named Bright on Sunday week, Bright was immediately arrested.

On Saturday two forged checks were cashed at the Shawmut Bank, one purporting to be filled up by Messrs. Howland and Hoar, the other by Messrs. Lyman, Locock, and Gray, for about $500.

Mr. A. L. Randall, of Cincinnati, proposes to collect and publish a public information, a statement of the number, names, editors, publishers, and circulation of all the periodical sheets which are issued, daily weekly, monthly, and quarterly from the United States Press. He wishes to get it out by January 9th, and requests the editors and publishers to furnish him with the requisite information.

Mr. Mills Haws, a resident of the southern part of Westchester Co., went out on Sunday Oct. 26th, to gather strawberries from a hickory tree with two of his children. He climbed the tree to the height of 32 feet, when the limb upon which he was standing fell and precipitated him to the earth. He lingered on a bed of suffering for about 26 hours, and expired about 11 o'clock on Monday night.

The mysterious abduction stated to have occurred in Greene county, N.Y., took place in Greene County, New York.
Joshua fights the battles of the Jews—Moroni of the Nephites. The Jews have their Philistines—the Nephites their Lamanites. They are enemies to 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 recover nearly two hundred years ago near Mannawa, Iowa 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 Nephite 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 ordains 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 to heaven, the Holy Ghost to five hundred 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, comforted a 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 scriptures parallel each other remarkably; 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 scriptures 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 this: First, the family of God, called the Nephites, are driven to a 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 form another nation called Lemuel and Lemuel, 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 aba-
THE FREE ENQUIRER.

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 exorbitant. 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 clergymen of that county serve latrines 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 county 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 Bacheler.

LETTER VII.

The Bible is either infallible or it is not. As proof 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. 36, &c.) that Rome was taken by the Gauls and delivered by Camillus. He informs us also (Lib. 7, c. 6) that a god being appeased) instead.

Both these stories, Curtius, rest on precisely that of a historian, famed for his candor, and living some 1000 years after the events happened. No. We believe, although some fifty years old, and we disbelieve Curtius' one simple reason: it is not because he is a historian, not against a miracle; but on the contrary, he believes in the narrators' truth.

Thus it is demonstrated, evidence vouches for a probability, we may receive this other. A miracle recorded in the Bible is disbelieved because it is a reason that it is more probable to believe than to doubt...things happen which are with our own and all mankind, and thus all our ingenious believing probabilities, and miracles being disbelief mere morbid evidence for them is the ground. Livy has as any ancient historian who his history nor any other Bible to the Christian, the K maintained, the Talmud, to the HIndoo, and so on; he has not al mind, now-a-days, even till ation that a miracle ever?

If we saw a modern mis should suspect some conjur sensible of hallucination. I dearest friend related to us we should be sure of the existence of more than a doubt, for symptoms of insanity: more than a desire to believe that a sense, or the testimony earth, we would find evidence centuries back! It is, agian with a cable; and, we still hoped to secure him wit

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 disproportion in which its immense wealth is

To Robert Dale Owen.

Sir,

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 (wrung 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 following article, 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 disproportion in which its immense wealth is

REVIEW.

History of Priestcraft in all Ages and Nations.

(Continued from page 172.)

Mr. Howitt proceeds to describe the graduated system of slavery to which the Hindoos are devoted by their well-known institutions of caste; but we can only copy that portion of his description which refers to an unhappy class lower even than that of the Soodras, though these are born to everlasting servitude, from which not even an indulgent emancipation by any particular owners can disentangle them.—

"There is, however, a fifth tribe—that of the outcasts from all the rest—the Chandelais; those who have lost caste, and the children of mixed marriages, that abhorrence of the Hindoo code, for, if once permitted, it would overturn the whole artful system. It is ordained that the Chandelais exist remote from their fellow-creatures, amid the dirt and filth of the suburbs. Their sole wealth must consist in dogs and asses, their clothes must be the polluted mantles of the dead; their diet—food, broken pots; their ornaments, rusty iron; their food must be given them in portions, at a distance, that the giver may not be defiled by the shadow of their outcast bodies. Their business is to carry out the corpses of those who die without kindred: they are the public executioners; and the whole that they can be heirs to are the clothes and miserable property of the wretched malefactors. Many other particulars of this outcast tribe are added by authors on India, and they form in themselves no weak proof of the unrelenting spirit of the Hindoo code, that could thus doom a vast class of people—a fifth of the nation—to unpitied and unremitted wretchedness. An Indian, in his bigoted attachment to the metempsychosis, would fly to save the life of a noisome reptile; but were a Chandelais falling down a precipice, he would not extend a hand to save him from destruction. In such abomination are the Chandelais held on the Malabar side of India, that if one chance to touch one of a superior tribe, he draws his sabre and cuts him down on the spot. Death itself, that last refuge of the unfortunate, offers no comfort to him, affords no view of felicity or reward. The gates of Jaggernath itself are shut against him; and he is driven with equal disgrace from the society of men and the temples of the Gods.

"Such is the picture of priestcraft in India; such the terrible spectacle of its effects, as they have existed there for nearly the days of the Flood. Toward this horrible and disgusting state it has laboured to lead men in all countries and all ages; but here alone, in the whole pagan world, it has succeeded to the extent of its diabolical desires. We might add numberless other features: the propitiatory sacrifice of cows, and tares of gold, prescribed by the avaricious Brahmans; the immunities and privileges with which they have surrounded themselves; the bloody rites they have laid on others, especially among the Mahrahtas, where, even at the present day, human sacrifices are supposed to abound; the torches they have induced the infatuated Yogees to inflict on themselves—some going naked all their lives, suffering their hair and beard to grow till they cover their whole bodies—standing motionless, in the sun, in the most painful attitude, for years, till their arms grow fast above their heads, and their nails pierce through their clenched hands, scourging themselves over fires, encompassing themselves in cages, and executing other incredible horrons on themselves, for the sake and glory of the Brahmas of attaining everlasting felicity. But the subject is too revolting; I turn from it in indignation."

Mr. Howitt says but little of the Levitical Priesthood, probably because it is history well known to every scripturalized community; but the following introduction to the few pages of his book devoted to this subject, is happy and eloquent:

"We have now gone to and fro in the earth, and have walked up and down in it; not, like a certain celebrated character, seeking whom we might devour, but inquiring who have been devoted to priests; and everywhere we have made but one discovery; everywhere, in lands however distant, and times however remote, a suffering people, and a proud and imperious priesthood have been found. Sinbad the sailor, in his multivaous and adventurous wanderings, once chanced to land on a desert island, in which a strange creature, the Old Man of the Sea, leaped upon his shoulders, and there, spite of all his efforts to dislodge him, night and day, for a long time maintained his station. By day, he compelled poor Sinbad by a vigorous application of his heels to his ribs, to go where he pleased; beneath the trees whence he plucked fruit, or to the stream where he drank. By night he was still stronger, even in his sleep, with such sensitiveness to his neck, that it was impossible to unfasten him. At length a successful stratagem presented itself to Sinbad. He found a gourd, and squeezered in it the juice of the grape, and set it in a certain place till it had fermented, and became strong wine. He put to the mouth of the Old Man, who drank it greedily, became drunk, and fell asleep so soundly, that Sinbad unfastened his clinging legs from his breast, hurled him from his shoulders, and, as he lay, crushed his head with a stone. The adventure of Sinbad was awkward enough, but that of poor human nature has been infinitely worse.

THE OLD MAN OF THE CHURCH, from age to age,

* JEHOVAH.—Isaia, xiii. 7. 8.—Ed. Free Enq.
Progress of the Mormon Difficulties.

The last Whig Quiraby gives an account of a difficulty between some of the Mormons, residing in the northwestern part of the state, and a citizen of Missouri, who has been arrested for insurrection, and whose name is John A. Brown. The difficulty arose from a dispute between the Mormons and a group of farmers who were opposed to their religious beliefs. The farmers accused the Mormons of destructive practices, and the Mormons responded with counter-attacks.

The Missouri Mormons are led by a man named Joseph, who is a leader of the sect. The farmers, on the other hand, are led by a man named Smith, who is a local farmer and businessman.

The trouble began when the farmers attempted to prevent the Mormons from using their land for religious purposes. The Mormons were determined to continue their religious activities, and the farmers were determined to prevent them. The conflict escalated rapidly, and by the time the Whig Quiraby was written, the two groups were engaged in a full-scale battle.

The Whig Quiraby reports that the battle was fought on a hillside near the town of Nauvoo, and that it lasted for several hours. The farmers were composed of a mixture of local farmers and farmers from other states, and they were well-armed.

The Mormons were led by Joseph, who was known for his military skills. He was a good leader, and the Mormons fought bravely. The farmers were led by Smith, who was a good leader, but he was also a bit of a loose cannon.

The Whig Quiraby reports that the battle was a close one, and that it ended in a stalemate. The farmers were not able to defeat the Mormons, and the Mormons were not able to drive the farmers out of the area. The battle ended with the farmers retreating to their homes, and the Mormons returning to their farms.

The Whig Quiraby reports that the conflict between the Mormons and the farmers continued, and that it lasted for several years. The farmers were not able to gain the upper hand, and the Mormons were not able to drive the farmers out of the area. The conflict ended with the Mormons retreating to their farms, and the farmers returning to their homes.
paid, and which we might claim as our own, at a time a civil war may be apprehended
by the most heartless, and in violation of justice, and of every good principle.

Resolved, That we cling with the most filial affection and veneration to our beloved So-
verign and the mother country, a separation from which, though apparently desired by the latter,
will break our bosoms with the sincerest regret;
and we are as free as the birds of the air, and have no other alternative than to
endeavour to save our rights and privileges.

Grenada: its proceedings were of a simi-
lar character. The following is part of an ad-
dress:

"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 make a curious production, about the
size of Owen and Campbell's discussion, say
300 pages quarto. It is written in the
style of the Bible, and seems to be intended to
corrupt 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 Gadihka, "King of
Jah; but being warned of God of the subse-
quint of these people, and of the future state of the world, he was
converted to a life of hardship, and led his wife and children, in order to avoid
this destruction. Two of his children rebelled against him at various times, and his wife,
sometimes, because of the hardships they en-
countered, and their disbelief in the threaten-
ed destruction of Jerusalem. However, one
of his sons, Nephi, sees a number of visions in
connection with this fate. He participates in
persuading Ishmael, a man who has just
married a daughter of Lehi's sons, and who has
doughters, and who, in turn, gains the
believers' confidence. This record is written by
Smith, the author, and translated into the Bible.

"It is divided into books, viz. Nephi, Jechon,
Jaron, Omri, Mosiah, Alaca, Hel analyses, Nephi,
Mormon, Ether, Marton, (all names of kings
who kept the records), and these books into
chapters. I believe it is called the Book of
Mormon. The Book of Mormon, in the states of the others. Smith says he 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, and I will publish anything more regarding the Mormonites themselves.

One man writes on the copy I have read:

"He who believes the plates of brass
Of Mr. Smith, must be in error."  

W. O.

ERRATUM.—An inaccuracy crept into my letter of the week before last, with reference to the authenticity of the Bible; page 323, vol. 5, 9th line from top, read Christian instead of Apostoled.

The Fathers of the first century alone, among whom is set
Tertullian, have not suspected the Apocatastasis.

In the article "Testimony," in our last number, 3d column, 4th line from top, for "sirorous," read "sorovous," column, 4th line from bottom, for "regulations," read "regulations.

HALL OF SCIENCE.

A somewhat severe indisposition (already greatly ex- 
traordinary to one who has been fulfilling my engagement to meet Mr. Bacheha last Sun-
day evening.

The days do not tomorrow, even at seven o'clock.
Should my health (which I trust it will not prevent, this
notice will be put up to that effect, at the Hall in the morn-
ing.

R. D. O.

The style and subject and the mode of treating it are
very much so.
A FACT IN THE MORMON IMPOSTURE.

There are some errors so desperately absurd and evil that they are not even noticed as such. As of such a character of the kind that has been committed to the record of the church, the issue of the church of the Lord is not to be lightly regarded. For the New York Observer.

HUME AND HIS MOTHER.

Hume seems to have received a religious instruction from his mother, and early in life was strict and hopeful in his religious impressions. As he approached manhood, he wandered and confirmed infidelity. He was found to be a partial feeling of love and reverence, but finally, in the pride of philosophical skepticism, he now applied himself to unenlightened, and with successful efforts, to sap the foundations of his mother's faith. Having become a man of influence, he went abroad into the world, as he was accustomed to express it, to do battle with his mother's faith, and that she was in a deep decline, and to collude with her; she found herself with support in her distress, and that she had taken a source of comfort upon which in all cases she used to rely, and that now she found a new source in the society of her heart. —Quarrel Review.

BERRIDGE'S PREDICATION AND ITS IT.

The pious Berridge thus writes to a friend:

So far as I am a writer, man: the Bishop of my own and the Bishop of the same name in the central doctrine of the plan of salvation, I have been made on his mind by this most important event; and whatever may have been the result, I have not been able to send her a letter, containing such propositions as can affect a dying man. Hume was overwhelmed with anguish, and hastened to Scotland the next day and night, but before he arrived the letter was in the hands of another who might have had the moment, he was soon reduced to his wretched state of heart. —Quarrel Review.
For the New-York Observer.

HER VICISSITUDE OF THE WRECK.

The victor of the wreck was a woman who met a sudden and disastrous end in the gale of a storm. She was named Mrs. Conklin, of Vermont. Her death was sudden and tragic, and as the result of the storm, which took place in the night, the body was found in the ocean. The man who rescued her was taken to the hospital, where she died of exposure. The body was brought to New York, and is now in the care of the medical profession. The man who rescued her was named Mr. Smith, and is a relative of the deceased. The body was taken to the hospital, where it was examined by the medical profession, and it is now in perfect condition. The body was taken to the hospital, where it was examined by the medical profession, and it is now in perfect condition.
MORMONISM.

We have not hitherto thought in necessary to occupy our columns with the rise and progress of this singular delusion. But we understand its advocates are sending out their agents, and actually making proselytes in different parts of the country. And therefore we conclude, with a view to the public benefit, that the leaders of the anti-Mormon party have been selected as the medium of a new revelation from heaven. The 1st. N. Y. Balance, published in the vicinity where the facts of the case are required, has given a brief account of its origin from which we learn that:

The principal person in this farce is a certain Jo Smith, an ignorant, and entirely untaught, young man, living at or near the village of Palmyra, in the State of New York, an itinerant pamphlet peddler, and occasionally a journeyman printer, named Oliver Conday, the third, Martin Harris, a respectable farmer at Palmyra. Other less important actors, have been brought in, of the case required. About two years after Smith had been directed, in a dream, to a certain spot located between the villages of Palmyra and Manchester. A slight excavation of the earth, enabled him to arrive at this new revelation, written in mysterious characters, upon gold plates. A pair of spectacles, of strange and peculiar construction were found with the plates, to the astonishment of the prophet. Soon after, another very unfortunate circumstance occurred. This was the introduction of Oliver Conday, to whom the prophet, and who only, was given the ability, with the aid of the spectacles—to translate the mysterious characters; all this arranged, but one thing was wanting to complete the new revelation—money. Martin Harris was possessed of a valuable farm, acquired by industry and economy; in religion he was a credulous zealot. His credit and his money were too conspicuous to be overlooked by the modern apostles. In due time, a divine command came to Harris, through Jo, to devote his property, and all that was his to the prophet. Harris farm was mortgaged, and the printing of the Bible executed. It is a book of over 2000 pages, and is entitled Book of Mormon. Of the book, it is only necessary to say that it is a ridiculous imitation of the manner of the Holy Scriptures, and in many instances, a plagiarism upon their language. With its glaring inconsistencies, it can hardly claim the poor merit of common ingenuity. The projectors of the scheme have attempted to connect a story, historically consistent. The surmise connected with the destruction of Babylon, is brought to their aid, that a portion of the Jews, wandered to this continent, and by Divine command, deposited the "Book of Mormon," in the obscurity of a section of the countryside.

It is supposed that there are already more than a thousand persons carried away with this strange delusion. Their prophet selected a place in the town of Kirtland, in the same county in which he called the "promised land.

Hither the deluded followers of the false prophet, repaired by boat loads along the canal, and then by motor, to the counties of Ontario and Wayne, such as have property, convert it to a common stock, and thus create an inducement which is not overlooked by the idle and vicious. Families, in some instances, have been divided, and in others, mothers have been obliged to follow their deluded husbands, or adopt the disagreeable alternative, of parting with them and their children.

We have never seen the "Book of Mormon," and are not fully informed of all the peculiar tenets of the

REVIVALS.

From the Charleston Observer.

PROTRACTED MEETING AT NAZARETH.

A protracted meeting commenced at Nazareth church in Spartanburgh district, in July last, in August. The meeting opened with a sermon by Rev. Daniel Baker. The Lord was evidently in the midst. There was manifested in the afternoon, a deep concern for the favor of God and the salvation of their souls, by several in the congregation. When about to be dismissed, a request was made, that at the coming down of the sun, all would unite in prayer to God for the outpouring of his spirit upon the meeting, and that the meeting might be crowned with the Divine blessing. Although the congregation had dispersed, and the families were many miles distant from each other, yet there was thus a concert for prayer observed, the people gathered in spirit round the hearth, and sought for such blessings as He alone can give. At that hour, and in that form, was the concert for prayer observed during the seven days the meeting continued. That first proved to be a restless night to some of the people, whose hearts were not right with God, but who were still in the open field of rebellion against him. On the following day, the ministering brethren, Samuel B. Leaver and Thomas F. Scott came to our assistance. And while the scriptures were opened to the crowded assembly, the celestial tear passed silently over many a cheek. Those who were deeply concerned, and those whose judgments were convinced, and whose hearts were not much affected, were requested to meet in the old church and listen to the new one. In this new church, the windows were probably more than 40. They were all filled with light. Although there was heard no sound of a rushing mighty wind, yet the spirit filled the house, and was upon each heart. From this time an increased solemnity pervaded the whole assembly. On the Sabbath there was a scene to witness, which we trust an angel visit from heaven. Three and thirty in the judgment hall being present.
His credit and his money were too conspicuous to be overlooked by the modern apostles. In due time, a divine command came to Harris through Jo, to devote his property, and all that was his, to the project. Harris' farm was mortgaged, and the printing of the Bible executed. It is a book of over 500 pages, and is entitled "Book of Mormon." Of the book, it is only necessary to say that it is a judicious imitation of the manner of the Holy Scriptures, and in many instances, a plagiarism upon their language. With all its glaring inconsistencies, it can hardly claim the poor merit of common ingenuity.

The projectors of the scheme have attempted to connect a story, historically consistent. The surmise connected with the destruction of Babylon, is brought to their aid, that a portion of the Jews, wandered to this continent, and by Divine command, deposited the "Book of Mormon" in the obscurity of the spot where the lucky stars of Jo Smith directed him.

It is supposed that there are already more than a thousand persons carried away with this strange delusion. Their prophet selected a place in the town of Kirtland, Geeneya county, with the name of "the promised land." They took the sacred followers of the false prophet, repaired by boatloads along the canal, principally from the counties of Ontario and Wayne. Such as have property, convert it to a common stock, and thus create an inducement which is not overlooked by the idle and vicious. Families, in some instances, have been divided, and in others, mothers have been obliged to follow their deluded husbands, or adopt the disagreeable alternative, of parting with them and their children.

We have never seen the "Book of Mormon," and are not fully informed of all the peculiar tenets of the sect. The most important or cardinal doctrine is implicit faith in their leaders, Smith and Cowdery. The following statement is from the Painesville, Ohio, Gazette. They profess to receive sensible demonstrations of the Deity. A few days since, a young man gave information to some of his brethren that he was about to receive a message from heaven. They repaired to the spot designated, and there, as they solemnly assert, a letter descended from the skies, and fell into the hand of the young man. The purport was to strengthen his faith and inform him that he would soon be called to the ministry. They declare their solemn belief that this letter was written in heaven by the finger of God. The style of writing was the round Italian, and the letters of gold.

The favored youth immediately attempted to copy the communication, but as fast as he wrote the letters of the original disappeared.

It is alleged that some of them have received white stones, promised in the second chapter of the Revelation, of which they have received some, and declare that they see a white stone moving over the floor. They are told that the stones are the work of the Spirit, and that they are the tokens of the coming of the Lord. They are told that the stones are not to be touched, but that they are to be left in their places.

Among them is a man of color, a chief man who is a creduious zealot. His credit and his money were too conspicuous to be overlooked by the modern apostles. In due time, a divine command came to Harris through Jo, to devote his property, and all that was his, to the project. Harris' farm was mortgaged, and the printing of the Bible executed. It is a book of over 500 pages, and is entitled "Book of Mormon." Of the book, it is only necessary to say that it is a judicious imitation of the manner of the Holy Scriptures, and in many instances, a plagiarism upon their language. With all its glaring inconsistencies, it can hardly claim the poor merit of common ingenuity.

The projectors of the scheme have attempted to connect a story, historically consistent. The surmise connected with the destruction of Babylon, is brought to their aid, that a portion of the Jews, wandered to this continent, and by Divine command, deposited the "Book of Mormon" in the obscurity of the spot where the lucky stars of Jo Smith directed him.

It is supposed that there are already more than a thousand persons carried away with this strange delusion. Their prophet selected a place in the town of Kirtland, Geeneya county, with the name of "the promised land." They took the sacred followers of the false prophet, repaired by boatloads along the canal, principally from the counties of Ontario and Wayne. Such as have property, convert it to a common stock, and thus create an inducement which is not overlooked by the idle and vicious. Families, in some instances, have been divided, and in others, mothers have been obliged to follow their deluded husbands, or adopt the disagreeable alternative, of parting with them and their children.

We have never seen the "Book of Mormon," and are not fully informed of all the peculiar tenets of the sect. The most important or cardinal doctrine is implicit faith in their leaders, Smith and Cowdery. The following statement is from the Painesville, Ohio, Gazette. They profess to receive sensible demonstrations of the Deity. A few days since, a young man gave information to some of his brethren that he was about to receive a message from heaven. They repaired to the spot designated, and there, as they solemnly assert, a letter descended from the skies, and fell into the hand of the young man. The purport was to strengthen his faith and inform him that he would soon be called to the ministry. They declare their solemn belief that this letter was written in heaven by the finger of God. The style of writing was the round Italian, and the letters of gold.

The favored youth immediately attempted to copy the communication, but as fast as he wrote the letters of the original disappeared.

It is alleged that some of them have received white stones, promised in the second chapter of the Revelation, of which they have received some, and declare that they see a white stone moving over the floor. They are told that the stones are the work of the Spirit, and that they are the tokens of the coming of the Lord. They are told that the stones are not to be touched, but that they are to be left in their places.

Among them is a man of color, a chief man who is
Whole No. 875.

in times of ca-
not, though
cease, but the
broad is very small.
ne has been so kindly
will be resumed.
pecific object shall jus-
nenians are becoming
ience and strength
ose confinement to
nt with some interesting
which we afford
the guidance of their
ny day and to day had
mission of girls to
ual instruction. Any
ation of this people in
have thought such an
ill is also getting access
use, where there was
ionaries would be in
have the pleading in-
be widely circu-
other, during their
and among the Arme-
ich that city, the
word of God.
the Jewish convert-
theses of their banishment.
se of Rev. Mr. Lewis,
Society, have been
partly of inquiry among
man, of the same So-
Constantinople, to
Land.
in the Mediterranean
Hamilton, one of the
who went out at their
society, arrived here
being necessitated to
ber of lamentation that
be called off from their
rish are resumed at
ament, no Bethel room
who has a most flour-
villages, is ready to
chapel, if societies in
readers, that, in the
assents, we may en-
the Blessings of the
Gospel, J. BEAUM.
[N. Y. Observer.

In,
ght in necessary to or-
and progress of this
stand its electors are
actually making pro-
unt. And therefore
ne account of the mat-
aim to have been se-
sometimes seized with strong vagaries and odd conceits.
The other day he is said to have jumped twenty-five
feet down a wash bank into a tree top without injury.
He sometimes fancies he can fly.

In Chardon, one man has torn away all the partitions
of the lower part of a good two story dwelling house.
Here a large number live together. The food consist-
ing in meat and vegetables, it is said, is placed on the
table in a large pan, which is the whole table furniture.
From this every inmate takes a piece of meat and a
potato in his hand, and devours them as he walks
about the room. As to matters of apparel, and indeed
other things, when any one wants what he has not, he
takes it any where in the family where he can find it
occupied. All things are common.

They are now extending their operation into differ-
ent parts of the country. In Albany, we learn that
they have made several proselytes, who have occasion-
ed much trouble to the churches, with which some of
them had been connected. We have before us a let-
ter from one of them, dated in Bradford county, Pa.
August, 1832. The writer says,

Sir—The prayer of my heart to God is, that you may
believe the Scriptures of the Old and New Testament,
if you do not believe what I write. But I now tell you
what has taken place since I arrived here. On the
30th of July, there was an appointment for preaching
at 4 o'clock P. M. by a Methodist. We went to the
place but he did not attend; and we occupied the time
by prayer and exhortation. The company were Meth-
odists, and a class of people called Mormonites. After
the meeting was over, notice was given that there would
be a meeting in the evening at my brother's house. Some
of the Mormonites, together with others, collected, and
the meeting commenced and went on the same as your
meetings do, until about 10 o'clock, when I should say
by what I saw and felt, of a truth the Lord was pres-
ent with us. The spirit seemed to rest and clothe up-
on a Mrs. Compling, and I thought, and think yet, that
I heard a few words of a language that I could not un-
derstand. You must know that my mind was on the
look out. And not long after, perhaps forty-five minutes,
she broke forth in prayer to God, in a language that I
could not understand, and continued two or three min-
utes, and then in our language, she gave an interpreta-
tion of what she had said. Then she broke out again,
in the same language, and was more lengthy than the
first time. This last prayer or exhortation she did not
interpret. I am credibly informed that they have these
gifts, and all the gifts of the gospel. I trust that I shall
see and hear more yet; when I do I will write. I leave
all to God, whether you believe or disbelieve...

More recently their emissaries have showed them-
se in Boston, where the delusion has seized sever-
al respectable citizens, some of whom were considered
worthy members of different churches. The Rev. J.
V. Hines makes the following statement.

However strange to relate, about fifteen persons in
this city have been led away by these false doctrines,
have been baptized, and joined the Mormon church.
And some of these persons have set out for the prom-
ised land, the place of refuge for the house of Israel
and for all the Gentile world, who will take warning
and flee thither for safety.” Two individuals who
have gone, are defenseless females, they had acquired
by their hard industry $2,300, one having $1,650 the
other $800 which they had given up to go into the gener-

Boston Rec.
Oct. 1832.
New-York Observer  Vol 11  No 22  Whole No 525  88

MORMONISM AND THE SMALL POX.—There have been several cases of small pox in the village of Jamestown, Chautauqua County, a committee of citizens was appointed to take measures to prevent its spreading. In their report the committee states that their efforts to prevent the spread of the disease have been hindered by a sect calling themselves Mormons, who profess to believe that the disorder will not attack them, neither would they spread it, although they might come in contact with others not protected, even if the small pox matter covered them. Notwithstanding their belief, one of the Morons had been seized with the disease, and it was feared that this sect would be the means of spreading the infection through the country.

Rochester Daily Advertiser.

TELLER'S PETITION.—Teller and Reynolds, the "State Prison murderers," recently sentenced to be hung for the murder of Hoskins, their keeper, have petitioned the Connecticut legislature for a commutation of their sentence. Teller's petition is as follows:

"Your wretched petitioner does most solemnly declare, that at no time has he been guilty of shedding man's blood; nor did he, in the late attempt to escape from the State Prison, for a moment, however much he longed for liberty, contemplate, much less design, the death of the guard, who was killed. His death was not part of the plan to escape, he was only to be gagged, and for that purpose a gag was prepared, and was actually found near where the deceased guard lay. Your petitioner did not take the life of the guard, nor was this to be done by anyone so far as he has knowledge. But alas! the unhappy Hoskins was killed, by some one, and its consequences are to be followed by the execution of your wretched petitioner.

Your petitioner, under his present sentence stands on the verge of another world into which he must be hastened prepared or unprepared. The loss of life, and the ignominy of losing it on the scaffold, are beyond the conception of any one not in my situation; but great as this is, it is nothing compared with the interests which lie beyond this execution. I pray for life—for life in a dungeon, if it must be for it, any where, but for life—for life. I beg for some mitigation of my sentence, from those who alone can decide upon my fate—for some change of the awful judgment. Place me where you will; impose restraints and deprivations on me as you will—all this I must expect; and, in the judgment of my fellow-men deserve—but oh! spare my life. Can my death be needed? May not the justice and majesty of the law be sustained by allowing me a lengthened life in a solitary cell? I offer society all my days, any every consideration which endears life to my fellow men. Mad not this suffice? Life, life, spare me this, is the last prayer of a most wretched prisoner, but yet a human being. Wm. TELLER.

Hartford, May 25, 1833.

BURNING OF THE BRITISH SHIP HIBERNIA.—It will be recollected that it was the British ship Hibernia, and not the American ship Hellespont, which was burnt in February last in the Atlantic Ocean, off the coast of Brazil. The Buenos Ayres paper of the 30th of March, contains a detailed statement of the burning of this ship. The Hibernia sailed from Liverpool last
NOTICE.

Our subscribers in Canada will perceive, from the following notice, sent to us by the Postmaster of Lewiston, that if they wish to receive the Free Enquirer, the postage must be paid as far as the lines. That they may be informed of this new regulation, we shall pay the postage on the present number.


To the Editor of the Free Enquirer.

Sir—Orders have been received from the Post-Office Department that the postage on all newspapers going into Canada must paid to the lines, or otherwise be detained at this Office.

Yours, etc.

H. L. FRANKLIN.

CONCERT HALL.

The Debates at Concert Hall will be resumed next Saturday evening, October 12th, when the question for discussion will be—Is man a free agent? To commence at 7 o'clock.

NORTH AMERICAN HOTEL.

A Lecture and Debate in the Large Room of the North American Hotel, breakfast and dinner at Howard Street on Sunday, Oct. 12th. The Lecture will commence precisely at 6 o'clock.

Question. Are the men named in the Bible as divinely inspired by God, worthy of imitation by men from Adam to John in the Revolution?

The Lecture will commence at 7 o'clock, upon Liberal principles, by a person formerly an officer of the Methodists.

N. B.—Jews and christians in general (those who receive hundreds of dollars for preaching) are required to come in, or they can, if they choose, the imputed aim in the Bible is worthy of imitation. If they do not come in, let the Liberals leave at least some data with the wishes of some of their own.

Admission to the debating Society, to the Lecture ends. Vocal and Instrumental Music will be in attendance.

AGENTS.


New Jersey—E. Dickinson, Paterson.


Connecticut—Geo. Perry, M. D., Eastfield.

Pennsylvania—Joseph A. McClintock, Morgan-street, Philadelphia; Horace Newton, Pittston; J. S. Haldeman, Carlisle; and Dr. J. G. Glascott, Northumberland, Lancaster.

Massachusetts—Thomas S. Burnham, 53 Portland, and Albert Cornell, Editor of the Anti-masonic, Room 111, State House, Amherst; Mr. Mason; Mr. McCoon; Leicester; Emma Low, Lancaster; Dr. Bradley Parker & John B. Blake, Lowell.

Illinois—Dr. John Hadley, Belvidere.

Indiana—P. J. Halsey, Carrolton, Grove Co.; Isaac Cooper, Shreveport.

Michigan—Marcus R. Winthrop, P. M., Memphis.

Kentucky—John Holmes, Louisville.

Missouri—P. S. Steele, Jno. E. D. DePauw, St. Louis; Joseph Hunter, Boston; Scott Co.

Louisiana—B. K. Ross, Post Master, Port Hudson.

THE ENGLISH ARISTOCRACY.

In nearly all states, it is being the tool of the great that the lowly rise. People vote for the new Senator, and cry to their children, "See the effect of merit." Also, it is the effect of activity. In the degenerate states, the plebeian has given a greater chance of its freedom in the East, in a common water carrier to the town of tomorrow. In the Roman republic, the low men were less frequently exiled than they were in the Roman depression. So with us—it was the toasts who brought it forward, the man of low or middle birth; the wigs, when they came into power, had only their great seigneurs to put into office. The old maxim of the political adventurer was invariably this.—To rise from the people, take every opportunity to change them! What mattered it then, to the plebeian, one of whose number was exiled to the cabinet? He had risen by opposing their wishes; his very character was that of a contemner of the common man. A nobleman's valet is always superhumanly bitter against the commons; a plebeian in high station is usually valet to the whole people. This time has long past when the English people had any occasion for jealousy against the power of the crown. Even at this period, in which they directed their angry suspicions against the king, it was not to that branch of the legislature that the growing power of corruption was justly to be attributed. From the date of the aristocratic revolution of 1603, the influence of the aristocracy has

MORMONITES.

The Cambridge (Ohio) Times says:—A small band of Mormonsites passed through this place a few days since, on their way to the "New Jerusalem"—located somewhere in the state of Missouri. While here they encamped on the bank of Wills creek, in the rear of the town.

The idle, foolish, whims of these sect exist, and very properly, we suppose, the ridicule of the people generally. The only question is, do they, the Mormonsites, believe their own doctrines? They make sacrifices to follow its requirements, they leave homes and kindred, and many of them wealth. These things denote sincerity, and plead in their behalf. Man has ever been; and perhaps ever will be, the sport of some demon.

Vol. V No. 50 Oct 1833
THE MORMONS IN ENGLAND

On Monday, the 13th Dec. last, an inquest was taken before Mr. T. Badger, coroner, and a highly respectable jury, on the body of Robert Turner, of Sheffield, aged 25, by trade a spring-knife cutter, whose body had been discovered on Sunday afternoon in the river Rother. It appeared from the evidence of William Bellamy, Matthew Gregory, Simon Goo and others, that Turner had embraced the religion of the Mormons, or Latter-day Saints, and after preaching at Handsworth Woodhouse on Sunday, the 19th of November, he gave out that if any man was thoroughly convinced of the truth of the religious principles which he professed and preached, and would attend on the following morning, he would baptize them in the river Rother. Accordingly, very early on the following morning, several persons met Turner, their preacher, in a meadow called "Fairy Meadow," adjoining the river above Woodhouse Mill, and the party, after praying and singing, and being addressed by one of their preachers from Sheffield, as to the absolute necessity of their being born of water and of the Spirit, or else they could not enter the kingdom of heaven, several of their disciples at once proceeded to strip off all their clothes, and Turner plunged into the river, which was deep and considerably swollen by the late rains, followed by one William Bellamy, a collier, whom he baptized in the name of the Father, Son and Holy Ghost. He got out safe and sound, and then one Matthew Gregory, went in, and the priest after plunging him over, to take on the man's own words, and particularly "lockening" him, he, with great difficulty, half-drowned, and much frightened, scrambled out of the river and saved his life, but Turner, on hearing of the accident, unfortunately slipped forward into the deep water, and the current running strong, he was carried away into the middle of the river, and soon sank to rise no more. Experiments were made to save the man without effect. Daily efforts have since been made to find the body, and on Sunday afternoon last was discovered standing upright in the river, with the head partly out of the water, and about twenty-five yards only from the place where he was discovered. The coroner and jury, after making strict inquiry into all the circumstances of the case, but strongly condemning the rash and inconsiderate conduct of the parties in going into the river, which was both deep and dangerous, strongly recommending the survivors not again to run such risks, returned a verdict of "Accidental death."

—English paper.

REV. DR. POTTS AND WAINWRIGHT.

[From the Commercial Advertiser.]

REV. DR. POTTS TO REV. DR. WAINWRIGHT.

Rev. and Dear Sir:—Were I disposed, I might easily show, that from the very commencement of this discussion, my opponent has but carelessly employed in endeavoring to shift the ground of it, and altogether different from that which presents itself to an unprejudiced mind as the true one. I will not call the various arguments, which have been suggested, as if there were any

What if you could hallie the demonstration, that these principles, in regard to the ministry and sacrifice, are of the same or akin to those you teach that we can convict me and all the Presbyterians of the most palpable inconsistency with the Church's standards? I beg leave to ask you whether you would refuse in any wise the truth of the fact that we have taken in my fifth letter. I have no doubt this discussion stand upon ground to all who acknowledge a ministry and Church. The question which of the foregoing is most accords with scripture to the best fitted to secure the peace and happiness of the Church? An interesting question; but, I repeat, the question we must arise, whether any one of the various arguments put forward be the Church of Christ is enjoined to exist as a religious body. To this question I invite your attention, with the hope that you will see that my consistency or inconsistency in nothing whatever to do with its settlement or with the meaning of my own standards, I have agreed that our readers will at once appreciate the meaning of these arguments as they can possibly be. By and by any further argument to demonstrate that they do not stand in the same ground of way or you others will receive them as an argument in the acknowledgment that our practice is just what I described last letter. It is universally known that cheerfully and in the emphatic language knowledge the ministry and ordinaries of the Church. I ask whether not the best enjoinment of our principles that practice is not conclusive that (to say to the nearest) as "we embrace the Church of Christ who differ from us in this or in that, upon the subject of forms of Church order.

I might go through the whole series of intentions, and show conclusively that the ministry and ordination and admitted by spiritual gifts are the propriety and necessity of the ministry and the Gospel. In what respect these three names have stated upon common ground. They hold a ministry, an Apostolic and a divinely-appointed ministry. But the being Apostolic and divinely-appointed I have already shown, made to depend upon the fact that it has come down to us in a broken series of individuals, but upon the Church is substantially conformed to Apostolic practice in a number that the Apostles desired to go out to carry on the cause and mission along the line of the particular intellect, and things quite for his purpose; and thirdly, in the way of all people, inviting the individual to qualifications in their behalf. Ordaining public recognition of such an individual, or of such a call and does not involve any sacramental and mysterious virtue, as did not before possess. Every denominational simple proof of securing order, and proof of the intrusion among them of persons with the same authority, and the proof of possession such a mark, as the one described, has made its own arrangements, is not the right to do, provided by the rules and arrangements which believe to be the principles and practice. This is, in their word's judgment, concerning which you say so much of these letters, we wish to see the authority and of the ancients, I beg to recommend.
THE ONONDAGA.

Lone relic of a perished race,
Why linger round these ancient hills?
Call'st them thine own?
No—insult, wrong, disease, disgrace,
Fell misery's chequered woof of ills,
Are thine alone.

"It was the country of my sires,—
'Tis mine,—in yonder vally still
My people dwell;
Where late my nation's council-fires,
Gleam'd bright and far o'er heath and hill
And forest dell."

Thy country!—what avails thy claim?
The white man deems it all his own,—
'Tis thine no more.

Thy country! Oh, forget the name;
To thee 'tis desolate and lone—
A "voiceless shore."

Thy Nation? 'Tis a broken band,
Of homeless wanderers,—and thou
An alien art;
An exile in thy native land,
Of craven tone, of fallen brow,
And broken heart.*

"The hills my warrior fathers trod,
The lake the stream, by which they dwelt,
Can I forget?
And glen, when worshiping their God,
In solemn awe my fathers knelt?
I love them yet."

Thy sires are gone; and o'er their tomb,
The harrow and the share have passed;—
Oblivions pall;
Its folds of cold and sullen gloom,
O'er name, rite, altar, gather fast!
Forget them all.

Thus shalt thou go; and legend lore,
Shall weave no warrior's dirge for thee;—
Thy bow unstrung,
Shall sing the shaft of death no more;
And when thou'rt gone, name, deeds shall be
Untold unsung.

Then haste thee to the spirit land,
Thou desolate degraded thing,
Despised, oppress'd;
Go join thy tribes departed band,
The warrior shades, of eagle wing,
And be at rest.

O. P. H.

* "Broken heart," was the phrase in all the Indian dialects of North America, to denote superlative degradation.

"I die," said the hapless Narragansett Chief Miantonomah, to his captor and executioner, the Mohican Lucas, "before my heart is broken." — Vide Trumbull's History.—Syracuse American.

TIME.

Hark! it is the knell of Time ye hear!
Another wave from the great sea hath parted;
Another day, another year, another fate;
Another day, another year, another fate.

Sigh, and its echo re-echoes in the circle round;
And all the echoes are the knell of Time, and Time of all.

The great is past, the great is present, and the great is to come;
And all is but a dream, and all is life, and all is Time.

The muleteers,—the Caitilian grandee, and from Madrid;" the due
the approach of the barcal company travelling
the flight of the robins.
A METHODIST POEMIC.
Treated by the Rev. J. A. Moss, now a Methodist Preacher, now a Catholic Preach—Continuation.

Perhaps John Chetle has read somewhere or other, that a thing cannot be at once the image and the image of him who is the very image of which he is the image.

For instance, John Chetle is the very form and image of a rude, uneducated man, and he is the very man of which he is the image.

This would mean, whether Christ accomplished his promise, St. John, xii. 41. At his last supper, or not? Whether he was consistent with common sense, or not? Whether the twelve, the seven, or the four, whom (of course) were all living, or not? These two or three, or as they say at Walsall, two or three, require an answer. But the next difficulty, which we find in page 43, is this upper man, or one man, who was last week, and was now at sea, or who were all living, or not? These are two or three, or as they say at Walsall, two or three, to require an answer.

But the next difficulty, which we find in page 43, is this upper man, or one man, who was last week, and was now at sea, or who were all living, or not? These are two or three, or as they say at Walsall, two or three, to require an answer.

Now dancing in wild confusion—now jumping in higher and lower steps, is an idea in which all men are in common, like the atoms of Epicurus, always supposed to move in right lines, yet always forming a curve. Now dancing in wild confusion—now jumping in higher and lower steps, is an idea in which all men are in common, like the atoms of Epicurus, always supposed to move in right lines, yet always forming a curve. Now dancing in wild confusion—now jumping in higher and lower steps, is an idea in which all men are in common, like the atoms of Epicurus, always supposed to move in right lines, yet always forming a curve. Now dancing in wild confusion—now jumping in higher and lower steps, is an idea in which all men are in common, like the atoms of Epicurus, always supposed to move in right lines, yet always forming a curve.

If this be true, then his blood shed before his crucifixion, and a propitiatory sacrifice offered to God before he died on the cross. What strange divinity is this, that sets aside the necessity of the atonement, and gives it a new virtue as an atonement? Goodness, what an idea is this! It has lost all essence and all the divinity of Christ's sacrifice. His sacrifice is all its divinity. It was a sacrifice in view of the death of the sinner, Christ's sacrifice is in view of the work of the church.

And this Esociristic sacrifice was truly propitiatory and imperceptible, because the body and blood of the Lamb, slain from the foundation of the world, every drop of its blood still had to be required and be offered to God. But this was the only motive of the sacrifice—this is in view of the death of the sinner, Christ's sacrifice is in view of the work of the church.

And this Esociristic sacrifice was truly propitiatory and imperceptible, because the body and blood of the Lamb, slain from the foundation of the world, every drop of its blood still had to be required and be offered to God. But this was the only motive of the sacrifice—this is in view of the death of the sinner, Christ's sacrifice is in view of the work of the church.

And this Esociristic sacrifice was truly propitiatory and imperceptible, because the body and blood of the Lamb, slain from the foundation of the world, every drop of its blood still had to be required and be offered to God. But this was the only motive of the sacrifice—this is in view of the death of the sinner, Christ's sacrifice is in view of the work of the church.
CATHOLIC TELEGRAPH:

No. 25.

The speaker himself is specially commanded to go forth and warn the people to flee from the wrath that is about to be upon them. He would rather work at the hardest labor. They have gone forth like the disciples of old, without money or scrip, taking nothing upon their labor. They shall say—and when they are not well received, shake off the dust of their feet as a testimony against the people who resist the Holy Spirit. He has left Father, Mother, Brothers and Sisters, the farm and neighborhood of his home, to declare the will of God, and the revelation of John who saw the angel standing upon the Mount of Olives. An angel brought the word into the house and laid it before him. The speaker, therefore, knows these things to be true. Being sent to call all to repent— he has come to fulfill the commandment of God; he has cleared his own soul of sin.

I have made some remarks, and given a few particular traits from the Moroni plates. Christ appeared to 3000 and they all put their hands into the side and believed. (Wheaton.) The book of this Bible are in number 14, under the following names: Neph. 2 Nephi, Book of Jacob, Ether, Jarom, Omni, Mormon, Mestiah, Alma, Nephi, Mormon, (again) Ether, and Moroni. Translated by Joseph Smith, jun., and pure, by inspiration; verified by Oliver Cowdery, David Whitmer and Martin Harris, who declare, That an angel of God came from heaven and brought the plates and laid them before the eyes and the hands and laid the plates before them, to the truth of which they certify. One of the young men called himself Lyman Johnson, from Portage County, Ohio. The other was called Aaron Pratt; no fixed place of abode. They were going North, intending to preach the gospel to every kindred, tongue, and nation. They appeared to have very little learning, to be sincere in all they said. They had good manners—they had been well raised. They were decent and unassuming in every thing they saw, or heard them say. They said what I could hardly believe; ‘that John the Baptist was yet alive and about in the world.’ I thought for certain he had been dead for more than fifty years, and observed that I should be glad to see the old man; to which they made no reply. Aaron Pratt repeating his unbelief to an inhuman listener, and for the mandate of God, he had rather work at any thing else however hard. I observed perhaps on application he could and promise with Providence get more in his place, and he himself locate—he made no reply.

IRISH CATHOLIC TELEGRAPH:

IRELAND.

Dublin.—The Metropolitan Roman Catholic Chapel.—This magnificent Dome pile, on which the sum of sixty thousand pounds has been expended, is situated in Marlborough street, on the North side of the river Liffey. Sixteen years have elapsed since the edifice was opened, and it is universally acknowledged that the design and execution are such as to be intimately connected with the majesty, beauty, and dignity of the church. The choir is a magnificent structure, and the organ is one of the finest in the kingdom. The stained glass windows are of the most beautiful description, and the whole effect is truly magnificent.

The late Dr. Milner, who was one of the ablest writers on architecture in England, has devoted much time to the discussion of the Metropolitan Chapel. He declared that the plan of the church was founded on a perfect understanding of the principles of the Roman Catholic Church, and that it was designed to be a model of the ancient basilicas of Rome. The innumerable columns supporting the structure form an admirable group, and the grand style of architecture, characterized by the ecclesiastical buildings of our forefathers, and appears to be particularly adapted to the solemnities of religious service.

The form of the building is rectangular, one facade extends 100 feet, the other 120, each adorned with a Doric portico. The portico of the chief facade consists of six fluted Doric columns supporting a pediment whose formation was taken from that of the Parthenon at Athens. On the frieze of the pediment, are in relief, the figures of Faith, Hope, and Charity. The colonnade is based on the summit of six marble steps. The centre of the other side is adorned with a reticulated colonnade supporting a pediment. The interior presents beauty of design and elegance of execution, it is divided into a nave, lateral aisles and a choir by several ranges of columns that support an entablature, from which spring an arched ceiling embellished with fine stucco work, and compartments of frescoes. In each of the two opposite recesses in the nave is an altar where the morning service is usually performed. The grand entrance, which stands at the end of the great aisle, immediately opposite the principal entrance, is composed of white marble, formed like a Roman amphitheater, raised on a platform, and surrounded by a gallery.

As many daysyear, the Church is not permit the laying of a foundation stone, and, I know, the subject will be brought to the consideration of the Metropolitan Council. A translation of the Metropolitans, the history of the Evangelists is elegantly recorded in its basilica. A spirited copy, by an Irish artist of Titian’s Christ with the Sacred Heart, is sufficiently well executed to be worthy of the name of Titian.

The Metropolitan Chapel, which is a large and beautiful building, and is considered as the finest in the kingdom, is dedicated to the Holy Ghost.

Archbishop Murray officiates in this church. His style never swears to the poetic flights of Keogh; he persuades an earthly path way by the “solar” walk of the imaginative region. The sculpture of his picture, has the style and spirit of the man, but it wants the beautiful feeling of Bishop Doyle, in a word, the grace and harmony of Bishop English. The Archbishop of Dublin has, we confess, the vigour of Demosthenes, but the eloquence of Cicero never forms one of the elements of his sermons.

While we deny him transcendent powers of argument, we are aware that he possesses a style of eloquence, which, when well adapted to the subject, is almost irresistible. The printer, in the course of this week, will complete the first number of the Catholic Telegraph, and we trust it will be received with the satisfaction of our friends.
wast they not fulfilled concerning the wicked and adulterous, who belie and lie. They shall not prosper. For this cause it is in the sight of my indignation upon the land of your inheritance, and it shall continue from time to time, and from day to day, until the most wicked shall be cut off. And it is hereby, that the inhabitants of this land will continue to enforce the laws that I the Lord gave, but have caused to be established by your fathers. For unto them I have given a law to govern this land; & now I say unto you, if the children of men, will choose to uphold the laws, the Lord your God will sustain and uphold them by my almighty power, that the most wicked and rebellious shall be driven out and cut off from this land, my holy land.

Now I say unto you, that if the Lord will preserve all those that will righteousness shall uphold the laws which are right and just according to the Constitution of your fathers, and believers take it, I say unto you: These are the times of this land. And none shall be established in this land, except they be established in this land. And those who will be established in this land. Then there shall be power in authority that will acknowledge good right. And then I say if my disciples will be wise and humble. Then shall the times commence, for the redemption of you and your brethren are all those that will come unto the knowledge, that I have come to be raised by my command in these last days. And they shall be as the dust, be scattered into the four winds of heaven. Then shall the land be as before, and the last year God shall commence the redemption of your land.
A revelation received Saturday, July 26, 1861

Where a Heaven, one given to a Earth, for the Lord is be
new believers have those to name else, also I believe it is that 0 shall fulfill that which I have spoken, by the mouth of all the Holy Prophets, concerning that which shall come to pass upon the Earth, in the latter days. For the inhabitants of the Earth are well might rise for destruction, thus as I have manifested to you, from time to time, that I am God, who am the Lord that I have spoken, unto you from time to time, that all things pertaining to the Book and the Book of Mormon, and the Solar Revelations, that I have caused to be given by my Holy Prophets, and upon this that they truly testify unto you, that destruction shall come unto the inhabitants of the Earth. And behold unto you, that now is the beginning of success, and my people continue, until the inhabitants of the Earth are altogether for their wickedness, and abominations. I have looked upon them, and I have sought that they might repent, but they would not. I have given unto them laws, that they might enjoy peace, rights, and all the blessings that God can bestow upon the inhabitants of this Earth, which I shall I say unto you, as a nation they have abused all those blessings, that if the Lord can in the future upon a people. Therefore have I the Lord called upon my servants in the last days, that they shall go forth, and proclaim unto the children of men, this fulfillment of my prophet, and of all the prophecies that were given by my prophets. That the time was coming when the Lord.
And the host of heaven shall be revealed for the extremation of my people and the rest of house of Israel. And they bring into your mouth, that it shall come to pass. But my servant will intercede, that I cannot reverence, but in my ear, saying that I cannot hear the voice of my people. For this is a signal to the decease of your fathers which is in Zion, that as the last years be, and your families come years that death and righteousness in Zion, so shall he also reign.

Both in peace to the_goal, and your children, and your children, and all the earth, and all the path, and your eternal truth, and your reign with him forever and ever.

There went unto you, and your children, for your special benefit, because you have asked of me.

And I say unto you, that we shall bestowed the inheritance of the earth of they will not reject, since until the book shall be cleaved from all her interpretations of they will not cause unto me. But if they will seek my face, and observe my laws, and obey my everlasting covenant, I say unto you, they shall regard upon this land, if they will hearken, they shall be delivered from hence to hence without all they acknowledge my love; and my mercy, and my judgments, and I know that it shall be even in hope, no no death.

Now concerning the ministry and the grudge, you can see there. You have those before you, but I have left you by the manner of all my holy prophets, what shall be their end? and hebbeth theirs and exalteth might and they shall not escape.

Manuscript of Revelation to John Whitmer - Page three
Chapter Twenty

“The Big Whitmer House”

My personal memories go back to when I was quite small. Brother John was a baby and at that time we lived in the little house down the hill, which was just across to the east of the road and up the hill a little from Far West School. Living there is most vivid in my memory, as this is when the Great Storm came. Still being quite small, I was carried through the field to the big house, going toward protection, while the wind wailed around us, tearing leaves and branches from the trees and threatening to blow us from our feet.

Allan Tunnel, a hired man, lived with us, as did John Hutchings, the teacher of Far West School. We all sought safety at the “big house” which had been protection for so many people over the years. There was always shelter and food for anyone needing the necessities of life. Here we waited out the violent tantrum of nature in relative peace.

In John Whitmer’s home, there were three bedrooms upstairs besides the great hall of cupboards containing shelf after shelf of books. The bedroom on the northeast corner was the main room used by Great-aunt Ella and Aunt Ethel. This is mainly the bedroom that I remember. There were two big beds and both had tall headboards made of walnut. They seemed to act as dividers for the room.

Both beds had feather mattresses to fluff up and sink into. This was such fun! There was also a long bolster pillow, which stretched across the whole width of the bed. There was a wood burning stove on one wall to warm the room when the seasons became chilly.

In the corner was a large box which was padded and covered with cloth. It had a removable lid and inside were the many quilts which had been made by the ladies of the family from Mariam Musselman Whitmer on down. In my own cedar chest is one of these quilts that still survives today and which touts dark reddish appliquéd flowers and green leaves.

There was a splendid walnut dresser with carved leaf drawer pulls and two small, round shelves on each side of the mirror. The dresser top, which was marble, contained two special memories for me. One was a hand-painted, china, blue hair receiver, which I’ve already mentioned had filled many a pin cushion. This was a necessary thing, as pins and needles must be cared for and not wasted or allowed to rust.

The other precious memory was of an amber colored glass dish, shaped like a washboard, which was used as a soap dish. There was also a wash stand with a “water set” for the room. This had blue flowers painted on the several different pieces. Water sets were essential and generally included a large china pitcher and bowl for washing oneself. Also a part of every water set was a separate smaller pitcher and cup for drinking. Lastly, there would be a chamber pot and lid, usually kept under the bed. Sometimes a larger chamber pot was kept in a cupboard as well. Each of these pieces would perfectly match the other in their beautiful colors and dainty designs. The floor of this room had a dark red, rag rug with straw under it to soften or pad the floor.

The room on the southeast corner was quite the same, though it had only one bed with a high headboard. The headboards had a lot of detail to them, including a crown carved onto the top. There were two big walnut wardrobes, or armoires, double in size which, during that era, were used in place of closets.

In this room there was also a stove for winter, two or three straight back chairs with beautiful seats and lovely etchings on the backs, and the usual walnut wash stand with the china water set, this one, however,
was decorated in brown. There were different things in this room as well, such as two trunks which held wondrous marvels inside of them. Of course, I was snoopy and couldn’t resist a secret explore within them every now and then.

There was a very small bedroom at the end of the hallway upstairs on the northwest corner, so small that the walnut bed with the beautiful dresser beside it very nearly filled the whole space. There was scarcely just room for a wooden box at the foot of the bed. There were clothes hanging behind the door and the usual red, rag rug on the floor.

For some unknown reason I was afraid to go into this room by myself. I think I kept remembering the colorful snake that someone had found in the attic while looking for more old relics. It was probably an old milk snake, with its brightly colored red, black and yellow rings going down the length of the body. In the olden days, farmers believed the snake would take the milk right out of a cow, hence it's name. They really weren't dangerous at all, but they looked similar to another snake that could be, the banded copperhead. I was always fearful that one of those dreaded creatures might be in this little room as well.

The small bedroom had been used by the auntsies who came to see their delightful nieces and nephew. These stylish ladies were Aunt Ada and Aunt Mary, sisters of the children's deceased mother, Stella.

During the years the children were growing up into teenagers, everything seemed to be doing well on the farm. Then came the war years and the farm and buildings went into decline. It was a sad time for Great-grandmother Sarah and Grandpa Kerr, for they were getting elderly, and there wasn't very much they could do about it on their own. Young Nathan was not much inclined toward farming, and John Johnson, the father of the children, had suffered a stroke. Though he lived on for many years, he was unable to do any of the work required to keep it all in proper repair.

At this time, the yard had a well kept white picket fence and a flower garden which was tended to with pride. This is where Great-grandmother Sarah Whitmer Johnson Kerr spent much of her time.

Great Grandmother Sarah, Great Aunt Ella and Their Flower Garden
Resolved, That we request the counties of the Creek nation to appoint delegates to meet at the house of Gen. Tho. S. Woodward, in Macon county, on the third Monday in October next, to consult on such measures as are connected with the general welfare of the settlers in the Creek nation.

A large and respectable meeting was held on the 28th ult in Lowndes county, Alabama, at which resolutions similar in sentiment were adopted. The following is one resolution: “Resolved, that the removal of our citizens from their settlement, by force, is unconstitutional, oppressive and utterly subversive of the sovereignty of the State, and the rights of the people—and as such, we cannot and will not submit to it.”

Politics of Rhode Island.—The Legislature of Rhode Island had before them last week, a resolution declaring the seat of the Hon. Asher Robbins in the Senate of the United States to be vacant. Mr. Robbins was elected a year ago, during the administration of a governor and council who had held over because no others had been elected. The United Jackson men and Antimasons have brought forward the measure, and support it upon the ground that the Legislature as then constituted, had not the power to make the election. It is said the resolution will probably pass, and that Mr. Elisha R. Potter will be elected in the place of Mr. Robbins. The business will of course make a job for the Senate of the United States. P. S. The resolution was adopted in the Assembly—43 to 27. J. of Com.

The Mormons.—A friend from the upper part of Oxford, this morning informs us, that one Mormon preacher from Ohio, and another from New-Hampshire, reinforced by a pair of preachers from Saco, have been making a great stir somewhere about Lake Umbagog. In the plantation of Lake Umbagog, nearly the whole of a Free-fund Baptist Church, numbering thirty persons with their pastor, have gone over to the Mormons, and avowed their faith in the book of Mormon. They have all been re-baptized in the waters of the Lake. In Andover the preachers have had some trouble with the citizens, and were rather unceremoniously dismissed.—Portland Adv.

Robbery.—A German named Bartlett, arrived here a few days back from Bremen, in the ship Columbus, and Wednesday evening removed his baggage from on board the ship to one of the Albany tow boats. Finding it inconvenient to remove the whole of his baggage together, he divided it into two parts, one of which he put on board the tow boat, and left it in charge of one of his countrymen whilst he returned to the ship for the other. During his absence, however, his faithless friend left the tow boat, and carried off with him Bartlett’s trunk, containing eight or nine hundred dollars in specie, and almost every article of any value which he was owner of. J. of Com.

Premium offered.—A premium of Five hundred dollars will be paid to the person who shall draft a bill for regulating steamboat navigation, which will meet with the approbation of Congress, and pass into a law at their next session. As it is probable that several drafts may be offered it will be understood, that the premium will be awarded to the author of that of which shall be passed without alterations from the original draft, or with only such as are slight and unessential. When the bill shall become a law, the name of the author of the draft will be published, unless he shall prohibit it. If any question should arise as to the person entitled to the premium, the matter shall be referred to the Hon. James Kent, late Chancellor of this state, for decision; or if any question should prevent him from hearing and determining, the question, the parties may agree on another umpire. The bills, when prepared, may be left at the office of the New York Daily Advertiser, from whence they will be forwarded to Congress. The name of the individual guaranteeing the payment of the premium is left at the office of the New York Daily Advertiser, and will be disclosed when occasion may require. D. Adv.

Emigrants for Liberia.—The ship Jupiter arrived at New

The Rochester millers have determined gates and close their flouring operations for 10th inst., on which day last their shipper be make.

It is worthy of remark, says the Newark, an indication of the progress of this town real estate which a few years ago sold for $10,000. The range of wooden buildings on Main street, Norfolk, Va., were destroyed last night; in all, 18 tenements, occupied by eight business occupants.

A paper printed at Montgometry, Alabama, says, it is rumored that a deputation of gentlemen just arrived from Alabama, were encamped at Pole Cat Springs, of the U.S. troops, which is a great saving toward that place, with the determined force.

The Hon. Edward Everett has accepted the Mercantile Library Association, to deliver this month, the introductory lecture.

The boiler of the steam boat Y Y, was waggoned down from Cincinnati, within the day. The accident was occasioned through assistant engineer, who suffered the same immediate death. Nine persons jumped from the vessel when saved, the other six meeting with death. Comm. Wadsworth, appointed to the squadron in the Pacific, has hoisted his flag U.S. ship Vincennes, lying in N. Y. in a few days.

Rev. Rufus B. Babcock, of Salem, N. Y., President of Watervliet College, has resigned his late pastoral charge.

A special meeting of the Board of Aldermen, at which a report was adopting Chapel street twenty-five feet on to Murray st.

The Charleston Courier states that the Rev. Thomas P. Johnson and through this city a few days since (via graph) on his way to Boston, where he will remain for the Mediterranean. Mr. John Carolina, and an alumnus of Union and the first of the sons of our church Seminary (if we mistake not) to engage missions.

ECCLESIASTICAL R

Ordained and installed, 30th Oct., as pastor of a church and congregation in Towanda, Pa., Susquehanna Presbytery. The Rev. Mr. Mr. Heberton preached the sermon, the charge to the pastor; the Rev. Mr. H. the people. All the exercises were appro