THE PROPHET.

WE CONTEND FOR THE TRUTH.

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THE APOCRYPHAL NEW TESTAMENT.

THE SHEPHERD OF HERMAS.

This book is thus entitled, because it was composed by Hermas, brother to Pius, bishop of Rome; and because the angel, who bears the principle part in it, is represented in the form and habit of a shepherd. Irenæus quotes it under the very name of Scripture; Origen thought it a most useful writing, and that it was divinely inspired; Eusebius says, that though it was not esteemed canonical, it was read publicly in the churches, which is corroborated by Jerome; and Athanasius cites it, calls it a most useful work, and observes, that though it was not strictly canonical, the Fathers appointed it to be read for direction and confirmation in faith and piety.—Jerome, notwithstanding this and that he applauded it in his catalogue of writers, in his comments upon it afterwards, terms it apocryphal and foolish. Tertullian praised it when a Catholic, and abused it when a Montanist. Although Gelasius make it among the apocryphal books, it is found attached to some of the most ancient MSS. of the New Testament; and Archbishop Wake, believing it the genuine work of an apostolic Father, preserves it to the English reader by the following translation, in which he has rendered the books not only more exact, but in greater purity than they had before appeared. The archbishop procured Dr. Grabe to entirely collate the old Latin Version with an ancient MS. in the Lambeth library; and the learned prelate himself still further improved the whole from a multitude of fragments of the original Greek, never before used for that purpose.

THE FIRST BOOK OF HERMAS, OR VISIONS.

VISION III.

1 The vision which I saw, brethren, was this.

2 When I had often fasted and prayed unto the Lord, that he would manifest unto me the revelation which he had promised by the old woman to show unto me; the same night she appeared unto me, and said unto me,

3 Because thou dost thus afflict thyself, and art so desirous to know all things, come into the field, where thou wilt, and about the sixth hour, I will appear unto thee, and show thee what thou must see.

4 I asked her, saying, Lady, into what part of the field? She answered, Wherever thou wilt; only choose a good and a private place. And before I began to speak and to tell her the place, she said unto me, I will come where thou wilt.

5 I was therefore, brethren, in the field, and I observed the hours, and came into the place where I had appointed her to come.

6 And I beheld a bench placed: it was a linen pillow, and over it spread a covering of fine linen.

7 When I saw these things ordered in this manner, and that there was nobody in the place, I began to be astonished, and my hair stood on end, and a kind of horror seized me; for I was alone.

8 But being come to myself, and calling to mind the glory of God, and taking courage, I fell down upon my knees, and began again to confess my sins as before.

9 And whilst I was doing this, the old woman came thither with the six young men whom I had seen before, and stood behind me as I was praying; and heard me praying and confessing my sins unto the Lord.

10 And, touching me, she said, Leave off now to pray only for thy sins; pray also for righteousness, that thou mayest receive a part of her in thy house.

11 And she lifted me up from the place, and took me by the hand, and brought me to the seat; and said to the young men, Go, and build.

12 As soon as they were departed, and we were alone, she said unto me, Sit here. I answered, Lady, let those who are elder sit first.—She replied, Sit down as I bid you.

13 And when I would have sat on the right side, she suffered me not, but made a sign to me with her hand, that I should sit on the left.

14 As I was therefore musing, and full of sorrow, that she would not suffer me to sit on the right side, she said unto me, Hermas, why art thou sad?

15 The place which is on the right hand is theirs who have already attained unto God, and have suffered for his name sake. But there is yet a great deal remaining unto thee, before thou canst sit with them.

16 But continue, as thou doest, in thy sincerity, and thou shalt sit with them; as all others shall that do their works, and shall bear what they have borne.

17 I said unto her, Lady, I would know what it is that they have suffered? Hear, then, said she: wild beasts, scourgings, imprisonments, and crosses, for his name sake.

18 For this cause the right hand of holiness belongs to them, and to all others as many as shall suffer for the name of God; but the left belongs to the rest.

19 However both the gifts and the promises belong to both, to them on the right, and to those on the left hand; only that sitting on the right hand they have some glory above the others.

20 But thou art desirous to sit on the right hand with them, and yet thy defects are many. But thou shalt be purged from thy defects: as also all who doubt not, shall be cleansed from all the sins which they have committed unto this day

21 And when she had said this, she would have departed.

22 Wherefore, falling down before her feet, I began to entreat her, for the Lord's sake, that she would show me the vision which she had promised.

23 Then she again took me by the hand, and lifted me up, and made me to sit upon the seat on the left side; and holding up a certain bright wand, said unto me, Seest thou that great thing? I replied, Lady, I see nothing.

24 She answered, Dost thou not see over against thee a great tower, which is built upon the water with bright square stones.

25 For the tower was built upon a square by those six young men that came with her.

26 But many thousands of other men brought stones: some drew them out of the deep; others carried them from the ground, and gave them to the six young men. And they took them, and built.

27 As for those stones which were drawn out of the deep, they put them all into the building; for they were polished, and their squares exactly answered one another. and so one was joined in such wise to the other, that there was no space to be seen where they joined: insomuch that the whole tower appeared to be built as it were of one stone.

28 But as for the other stones that were taken off from the ground, some of them they rejected, others they fitted into the building.

29 As for those which were rejected, some they cut out, and cast them at a distance from the tower. but many others of them lay round about the tower, which they made no use of in the building.

30 For some of these were rough, others had clefts in them; others were white and round, not proper for the building of the tower.

31 But I saw the other stones cast afar off from the tower, and falling into the highway, and yet not continuing in the way, but were rolled from the way into a desert place.

32 Others I saw falling into the fire and burning: others fell near the water, yet could not roll themselves into it, though very desirous to fall into the water.

33 And when she had showed me these things, she would have departed. But I said unto her, Lady, what doth it profit me to see these things, and not understand what they mean?

34 She answered and said unto me, You are very cunning, in that you are desirous to know those things which relate to the tower. Yea, said I, lady, that I may declare them unto the brethren and they may rejoice, and hearing these things may glorify God with great glory.

35 Then she said, Many indeed shall hear them, and when they shall have heard them, some shall rejoice, and others weep. And yet even these, if they shall repent, shall rejoice too.

36 Hear, therefore, what I shall say concerning the parable of the tower, and after this be no longer importunate with me about the revelation.

37 For these revelations have an end, seeing they are fulfilled. But thou dost not leave off to desire revelations; for thou art very urgent.

38 As for the tower which thou seest built, it is I myself, namely, the church; which have appeared to thee both now and hereafter. Wherefore ask me thou will concerning the tower, and I will reveal it unto thee, that thou mayest rejoice with the saints.

39 I said unto her, Lady, because thou hast thought me once worthy to receive from thee the revelation of all these things, declare them unto me.

40 She answered me, whatsoever is fit to be revealed unto thee, shall be revealed; only let thy heart be with the Lord, and doubt not, whatsoever thou shalt see.

41 I asked her, Lady, why is the tower built upon the water? She replied, I said before to thee that thou wert very wise, to inquire diligently concerning the building: therefore thou shalt find the truth.

42 Hear therefore why the tower is built upon the water: because your life is and shall be saved by water. For it is founded by the word of the Almighty and honourable name, and is supported by the invisible power and virtue of God.

43 And I answering, said unto her, These things are very admirable: but, Lady, who are those six young men that build?

44 They are, said she, the angels of God, which were first appointed, and to whom the Lord has delivered all his creatures, to frame and build them up, and to rule over them. For by these the building of the tower shall be finished.

45 And who are the rest who bring them stones?

46 They also are the holy angels of the Lord but the others are more excellent than these.—Wherefore when the whole building of the tower shall be finished, they shall all feast together beside the tower, and shall glorify God, because the structure of the tower is finished.

47 I asked her, saying, I would know the condition of the stones, and the meaning of them: what it is?

48 She answering, said unto me, Art thou better than all others, that this should be revealed unto thee? For others are both before thee, and better than thou art, to whom these visions should be made manifest.

48 Nevertheless, that the name of God may be glorified, it has been and shall be revealed unto thee, for the sake of those who are doubting and thinking in their hearts whether these things are so or not.

50 Tell them that all these things are true, and that there is nothing in them that is not true; but all are firm, and truly established.

51 Hear now, then, concerning the stones that are in the building.

52 The square and white stones, which agree exactly in their joints, are the apostles, and bishops, and doctors, and ministers, who through the mercy of God have come in, and governed, and taught, and ministered holily and modestly to the elect of God, both they that are fallen asleep, and which yet remain; and have always agreed with them, and have had peace within themselves, and have heard each other.

53 For which cause their joints exactly meet together in the building of the tower.

54 They which are drawn out of the deep and put into the building, and whose joints agree with the other stones that are already built, are those which are already fallen asleep, and have suffered for the sake of the Lord's name.

55 And what are the other stones, lady, that are brought from the earth? I would know what they are.

56 She answered, They which lie upon the ground, are not polished, are those which God has approved, because they have walked in the law of the Lord, and directed their ways in his commandments.

57 They which are brought and put into the building of the tower, are the young in faith and the faithful. And these are admonished by the angels to do well, because that iniquity is not found in them.

58 But who are those whom they rejected, and laid beside the tower?

59 They are such as have sinned, and are willing to repent; for which cause they are not cast far from the tower, because they will be useful for the building, if they shall repent.

60 They therefore that are yet to repent, if they shall repent, shall become strong in the faith; that is, if they repent now, whilst the tower is building. For if the building shall be finished, there will then be no place for them to be put in, but they shall be rejected: for he only has this privilege. who shall now be put into the tower.

61 But would you know who they are that were cut out, and cast afar off from the tower?—Lady, said I, I desire it.

62 They are the children of iniquity, who believed only in hypocrisy, but departed not from their evil ways: for this cause they shall not be saved, because they are not of any use in the building by reason of their sins.

63 Wherefore they are cut out and cast afar off, because of the anger of the Lord, and because they have provoked him to anger against them.

64 As for the great number of other stones which thou hast seen placed about the tower, but not put into the building: those which are rugged, are they who have known the truth; but have not continued in it, nor been joined to the saints; and therefore are unprofitable.

65 Those that have clefts in them, are they who keep up discord in their hearts against each other, and live not in peace; that are friendly when present with their brethren; but as soon as they are departed from one another, their wickedness still continues in their hearts: these are the clefts which are seen in those stones.

66 Those that are maimed and short, are they who have believed indeed; but still are in great measure full of wickedness; for this cause are they maimed and not whole.

67 But what are the white and round stones, lady, and which are not proper for the building of the tower?

68 She answering, said unto me, How long wilt thou continue foolish and without understanding; asking every thing, and discerning nothing?

69 They are such as have faith indeed; but have withal the riches of this present world.—When, therefore, any troubles arise, for the sake of their riches and traffic, they deny the Lord.

70 I answering said unto her, When, therefore, will they be profitable to the Lord? When their riches shall be cut away, says she, in which they take delight, then they will be profitable unto the Lord for his building.

71 For as a round stone, unless it be cut away, and cast somewhat off, its bulk cannot be made square; so they who are rich in this world, unless their riches be pared off, cannot be made profitable unto the Lord.

72 Learn this from thy own experience: when thou wert rich, thou wast profitable; but now thou art profitable, and fit for the life which thou hast undertaken; for thou also once wast one of those stones.

73 As for the rest of the stones which thou sawest cast afar off from the tower, and running in the way; and tumbled out of the way into desert places; they are such as have believed indeed, but through their doubting have forsaken the true way, thinking that they could find a better. But they wander, and are miserable, going into desolate ways.

74 Then for those stones which fell into the fire, and were burnt; they are those who have forever departed from the living God, nor doth it ever come into their hearts to repent, by reason of the affection which they bear to their lusts and wickedness which they commit.

75 And what are the rest which fell by the water, and could not roll into the water?

76 They are such as have heard the word;—and were willing to be baptised in the name of the Lord, but considering the great holiness which the truth requires, have withdrawn themselves, and walked again after their wicked lusts.

77 Thus she finished the explication of the tower.

78 But I, being still urgent, asked her; Is there repentance allowed to all those stones which are thus cast away, and were not suitable to the building of the tower, and shall they find place in this tower?

79 They may repent, said she, but they cannot come into this tower; but they shall be placed in a much lower rank, and that after that they shall have been afflicted, and fulfilled the days of their sins.

80 And for this cause they shall be removed, because they have received the word of righteousness: and then they shall be translated from their afflictions, if they shall have a true sense in their hearts of what they have done amiss.

81 But if they shall not have this sense in their hearts, they shall not be saved, by reason of the hardness of their hearts.

82 When therefore I had done asking her concerning all these things, she said unto me, Wilt thou see somewhat else? And being desirous of seeing it, I became very cheerful of countenance.

83 She, therefore, looking back upon me, and smiling a little, said unto me, Seest thou seven women about the tower? Lady, said I, I see them.

84 This tower, replied she, is supported by them, according to the command of the Lord: hear therefore the effects of them.

85 The first of them, which holds fast with her hand, is called faith; by her the elect shall be saved. The next, which is girt up, and looks manly, is named Abstinence: she is the daughter of Faith.

86 Whosoever, therefore, shall follower her, shall be happy in all his life; because he shall abstain from all evil works, believing that if he shall contain himself from all concupiscence, he shall be the heir of eternal life. And what, lady, said I, are the other five?

To be continued

POETRY.

FOR THE PROPHET.

HYMN.

Air—"The rose that all are praising"

The God that others worship, is not the God for me,
He has no parts nor body, and cannot hear nor see,
But I've a God that lives above,
A God of power and of love,
A God of revelation, O, that's the God for me,
O that's the God for me, O that's the God for me.

A church without Apostles, is not the church for me,
It's like a ship dismasted, afloat upon the sea,
But I've a church that's always led
By the twelve stars around her head.
Chorus,
A church with good foundation, O that's the &c.

A church without a Prophet, is not the church for me,
It has no head to lead it, in it I would not be,
But I've a church not built by man,
Cut from the mountain without hand,
A church with gifts and blessings, &c

The hope that Gentiles cherish is not the hope for me,
It has no faith nor knowledge, far from it I would be;
But I've a hope that will not fail,
Which reaches far within the veil,
Which hope is like an anchor, &c.

The heaven of sectarians, is not the heaven for me,
So doubtful its location, neither on land nor sea;
But I've a heaven on the earth,
The land and home that gave me birth,
A heaven of light and knowledge, &c.

A church without a gathering, is not a church for me,
The Saviour would not own it, wherever it may be;
But I've a church that's call-d
From false traditions, fears and doubt,
A gathering dispensation, &c.

JOHN HARDY.

FOR THE PROPHET.

DESPAIR.

Hope fled, the flattering scene now clouded o'er,
The child of sorrow hath no pleasure more.
The vision brightly painted, flies away,
The hopeless sufferer wood awhile it's stay,
Perplex'd to ponder o'er its blessings rare,
That only led him into dark despair,
Blind to our lot, hoping, unr conciled,
The die though cast, to the yet fancy wild:
Unknowing what may be, we vainly try
To flee despair, and on hope's fancies die.

J. B. M.

FOR THE PROPHET.

HOPE.

O how secure my portion seems, I
When grief, and sorrow, and distress;
Flock with despair on earthly dreams,
And feel, but God alone can bless.

My soul surveys the weakly clay,
That soon shall mix with earth again;
And feign would wish its house away,
The trials it must here sustain

Hell and the world unite their force,
To gain my soul's approval there,
But should I slip, it were to curse[]
Delusion's form, so false and fair.

Feign would her idols tempt my love,
And reason urge the tempter's claim,
And conscience uninspired approve,
If truth did not rebuke the same.

The spirit, fount of light and power,
Dispels the mist, that clouds the mind;
And misconducted human lore,
Bows to intelligence refined.

Knowledge how vain, or human skill,
Though kings be conquered, nations gained,
If pride and might direct the will,
And truth eternal be disdained.

Here is my hope, thy word will stand,
Though all creation quake with dread,
When judgment speaks the dread command,
And human folly bows the head,

J. P. M.

TO MY MOTHER.

BY JOHN S. JENKINS.

It was the house of prayer—and the rich swell
Of music floated by, as soft in tone
As murm'ring waters in the lonely dell,
Or her sweet voice I loved in days by-gone:
I heard the book of truth, in whose pure page
My wont it was, in happier hours, to read
Of him, who meekly bore the scoffer's rage
To save mankind—to win the Christian's meed;
And then, in fancy, I knelt beside thy knee,
My own dear mother!—then I thought of thee!

I stood amang the voiceless dead—and there,
In the deep stillness of the Sabbath eve,
There came a mother tone, to breathe a prayer
To heaven o'er her first-born's grave, and relieve
Those bosom-pangs, which none but she could tell,
With tears—and tokens of a mother's fondness;—
And when I saw how deeply and how well
She loved—how true was her heart's tenderness,—
And looked upon her moving group,
Thee, dearest mother! did I think of thee.

The twilight's gathering shade is stealing now,
Like the faint visions of a midnight dream,
O'er flower-gemm'd lea, and o'er the mountain's brow;
The moonlight's gleaming on the gentle stream—
Its silver sheen is dancing on the shore;
Earth, once more, seems standing at that hearth,—
That holy spot which I may see no more,
My childhood's home—the scene of joyous mirth,
Where I have revelled in my boyish glee:—
Yet, mother, can I think of none but thee!

And thou wilt sometime think, full well I ken,
Of him who's far away, beloved mother!
I shall be sightly in thy thought; and when,
In broke speech, my blue-eyed younger brother
Doth ask for one, who in his earliest year
Oft watched beside his couch, thou'lt think again,
With heaving breast, and with a trickling tear,
How thy tried love for me will e'er remain,
Shrined deep within thy pure heart's memory;
Ay, mother!—then thy thought will be of me!

WOMAN.

MAN, by nature rugged, stern, impetuous, and uncouth, destined to sociality and mental communion, endowed with faculties capable of attaining the loftiest heights of scientific contemplation, and to enjoy the softest sympathies of humanity, finds no soother, no sympathiser, no qualifier of his natural asperities, no tender polisher of his harshness and ruggedness, no sweetener of his lofty imaginations, in his fellow Man, however firm or sincere, active or disinterested, may be the friendship which binds their unimpassioned hearts. Like upon like can effect no variation of quality: so neither can the mere natural, uncouth friendship of one unsocialised, unrivilised being, of masculine kind, produce, in another of the same species, anything of that delicate refinement or tenderness of soul, which renders the best and highest qualities of man infinitely more delectable, more admirable, and more useful. To his own sex man cannot turn for qualification of his asperities, or for the soft and tender sympathies and enjoyments of human existence. It must be, then, to woman, that the proud and lofty, the dignified and stern; the rugged and the gifted, lord of earth, must have recourse, in order to derive that delightful polish and elegance of demeanor which will render his deportment so attractive and engaging; to enjoy that tender sympathy, and interchange of affection, which are the chiefest bliss of sociality; and to acquire those softer virtues which so nobly adorn the character of man, and which his own original habits and qualifications have no tendency to produce. To Woman, also, must he look for all those little attentions, and good offices, and anxieties and providings for his welfare and comfort, which are indispensable to his domestic happiness, and which neither delicacy, nor the natural dispositions of his own sex, can allow him to expect from them. It is likewise to woman, that the whole race, unexceptedly, must be indebted, not only for the production, and for the rearing and careful nurture of his infant progeny. To her must be left the first formation of the youthful mind: it is she who must "train up the child in the way he should go;" who must implant in his tender breast those principles of knowledge, of virtue, and of religion, which shall render him in his later years, wise, and good, and happy. Not only, therefore, for the corporeal health, but for the mental and spiritual welfare of the transmitters of his name and generation, must man be essentially indebted to the feminine helpmeet of his earthly pilgrimage. She, the participator of his cares, the sympathiser and soother of his griefs, the most faithful of his advisers, the most sincere of his friends, the joy of his heart,—she, the wife of his bosom, must be to man the chief provider and contriver of his domestic happiness, as regards himself, his offspring, and his home. As an individual, woman is essentially necessary to the happiness of man; as a sex, and as a class of society, woman is of far more than allowed importance. Every individual can easily convince himself of the vast influence, which a beloved and attached female imperceptibly exercises in all his transactions and designs. Her advice, her remarks, her predilections, her antipathies, her approval, her dislike, her wishes, her requests, are all respectively powerful, directly or indirectly, in regulating his every action or intent. This being so individually, leaves no room for argument to convince us, as a body, of the vast influence which, perceptible or by implication, the female portion of society possesses in every social state. The domination of the domestic circle, the administration of the provinces, the actual government of the kingdoms and empires of the earth, are influentially conducted by the nominally weaker sex. By the blandishments of a woman, Marcus Antonius lost the empire of the then known world, and, with that, his life. For a woman, David, the kingly favorite of Omnipotence, "the man after God's own heart," incurred divine displeasure. To gratify a vicious woman, the Macedonian hero perpetuated infamy to his name, by madly spreading conflagration through the walls of one of Asia's proudest cities. Numerous, indeed, might be the cited instances of deeds of noblest virtue and of grossest vice, solely induced by the persuasive eloquence of female instigation. But they are needless. The secret power of woman is too general and too great, to need recorded instances as proofs. Its existence is daily, hourly, instantly occurring, round us, near us, with us.

If then, this influential principle be universally acknowledged; if, indeed, on woman are dependent morals, manners, happiness, and the destinies of empires and of states—of men in general and particular; surely it is of paramount importance, that the sex should possess every possible means of improving their literary faculties and attainments, which, most especially, are the conducives to suavity of manners, purity of morals and principles, and increase in every virtue. Every ciples, and increase in every virtue. Every ciples, and increase in every virtue. Every ciples

THE PROPHET.

SATURDAY MORNING, JUNE 29, 1844.



SUPER HANC PETRAM EDIFICABO.

FOR PRESIDENT,

GEN. JOSEPH SMITH,

OF NAUVOO, ILLINOIS.

FOR VICE PRESIDENT,

SIDNEY RIGDON,

OF PENNSYLVANIA.

☞ The "Prophet" for next week will be issued on Thursday 4th of July.

☞ Elder G. T. Leach has resigned the editorship of the Prophet. Any communications for him to be addressed to 187 Twentieth street

☞ Elder Wm. Smith, of the "Quorum of the Twelve" having accepted of the Editorship of the Prophet all letters or communications appertaining to the business of said paper must be addressed to him (post paid)

THE CHANGE—We have this week taken the management of the Prophet, and as many of the Saints have labored under the impression that the establishment of a paper in this city did not meet the sanction of the authorities of the Church, this impression may now give place to confidence. The Prophet is calculated to do much good in the east, and we would advise all true saints of God to take hold and sustain it—circulate it among your friends—place it in the reach of all honest men that they may see what we are contending for, let them see we know our rights as "free born sons of Columbia's soil," and that we contend for equal privileges without reference to religious or political opinions. We have suffered time after time the violence of mobs, our property has been destroyed, our women insulted, our people exiled and murdered in this enlightened age, in this republic, and for what! for contending for the faith once delivered to the saints"! or worshiping God according to the dictates of our conscience! Yes, if Missouri's blood-stained soil could speak, it would tell a tale of wrongs and outrages committed on American citizens, that would cause the blush of shame to mantle the cheek of the veriest savage of the Islands of the sea, noteven the inquisition of Spain in its bloodiest age, could be fraught with more cruelty or injustice—15,000 souls, born as free as the free'st, expelled from their homes in the dead of winter, for attempting to enjoy the privilege fought and bled for by our forefathers—we were eye witness as well as a sufferer in this most unhallowed persecution, and have seen men, women and children, killed by a ruthless mob, who left them dead on the ground, after having robbed them while dying—all this true, yes, more, their bones were left to bleach upon the soiled prairies of the west, and their flesh to become food for the wolf, the raven, and the vulture, and why is this suffered! Why Congress tells us she has no power in our case—let us ask why? why will the care of the "concentrated wisdom" of the land be closed to the cry of bleeding innocence!—is there no feeling, no justice there! no balm in Gilead!—and must the cries of thousands of American citizens, widows and orphans remain unheard! is it because we are not as numerous as some other societies! It is true Congress cannot restore to us our dead friends, that Missouri has slain; neither can she repair the many injuries done to our healths and constitutions, but she might make an appropriation that would in some measure remunerate us for our losses, if not redress our wrongs; we ask nought but what is our rights, and our own. As to selling our rights and liberties, or receiving any thing in exchange for them, from Congress or the State of Missouri, we do not ask it, neither will we receive it. Our political franchise, and religious rights we possess naturally as American citizens, and these rights we will have "by the gods," and if as American Congress will not protect us in them, or grant them to us we will appeal to the justice of High Heaven to give them to us, and revenge our wrongs.

THE MORALS OF THE SCRIBES AND PHARISEES—A Roman Catholic Priest in Illinois, has recently been sent to the Penitentiary for infamous conduct at the confession al towards the wife of a respectable man, this want of morality is not confined to the Catholic priests. Rev(!) Mr. Fairchild of Exeter, N. H. Congregationalist priest has come out as a candidate for the badge. The case of Rev(!) Mr. Johnson, a Presbyterian of New York, who was found drunk in a brothel in this city has been published, also of Rev. LeFever of Penn., Van Zandt of New York, indeed were we to attempt to record all the cases of licentiousness in the sectarian clergy "the world would not contain the books"—and there are the men who are continually howling about the *licentiousness* among the Mormons—had they not "better remove the beam out of their own eyes, before they attempt to remove the mote out of their brother's!"

CUNNING OF THE PHARISEES—There is a call for a convention of the friends of the observance of the Sabbath (Sunday) to be held at the Saratoga Springs in the month of August. The object of this appears to be, to allow the priesterafft an opportunity to enjoy the pleasures, which they have thought it prudent to denounce to their congregations as devilish. This is a good way of "blinding the dear followers" To steal the livery of heaven to worship the devil in.

A CURIOSITY —We have received the first number of a handsomely printed sheet published in the city of New York, entitled "THE PROPHET" It carries at its mast head the flag of Joe Smith for President of the United States. It is now a matter of considerable doubt who stands the best chance of being elected, Joe Smith, the Mormon prophet or Martin Van Buren.—Bos ks Lick.

Mr. Times, a very short time will show you that Missouri stands alone in her want of appreciation of true merit, and that Gen Smith (or as you say Joe Smith) will do what Martin Van Buren could not, get the suffrage of the Jeffersonian democracy throughout the Union.

☞ "Architectonic," too late for insertion, will appear ne Week.

"Campaigner and Tariff Advocate" is the name of a hand some sheet published by the friends of Mr Clay at Cleveland, Ohio.

THE CHRISTIAN WORLD—In the title of a very monthly periodical published and edited by Thomas H. Stocton of the Protestant Methodist Society—its typographical execution is good, and as it is made up of selections, we can say nothing of its literary merits, except, that the matter in the number (9) before us is excellent.

ILLINOIS AND MICHIGAN CANAL.—In a letter addressed by Bryan, one of the State Commissioners in London, dated the 13th of May, to the Editor of the Ottawa Free Trader, the utmost confidence is expressed that the loan for the completion of the canal will be made by the foreign bond-holders.—Mr. B says that they have concluded to subscribe to the amount of $1,000,000, and the arrangements would be completed, as also the plan of completion determined upon, as soon as Governor Davis arrived out

A very rich mine of gold has lately been discovered on the lands of John Newland, Esq., in Orange county, N. C. The gold is gathered in sand, with great rapidity and ease. A rock containing the ore, which was sold for forty or fifty dollars, after being ground and worked, yielded some two or three hundred dollars.

About ten o'clock on Sunday evening a splendid meteor was visible from most parts of the city. It resembled a ball of fire, about twice the size of a man's head, and passed over nearly the whole arch of the heavens, raising a few degrees above the horizon to the southwest and moving a little north of east until it seemed to be lost behind the hills of Long Island. For more than ten seconds the appearance of the phenomenon was exceedingly beautiful, and excited a general expression of wonder and admiration from all the spectators.

The regular monthly meeting of the Stockholders of the "Society for the Diffusion of Truth" will be held at the office of the Prophet on monday evening next, July 1st at 8 o'clock.

MYSTERIOUS DEATHS—The Cincinnati Commercial states that two men died on Thursday evening week, at most instantly, at the Uncle Sam Coffee House in that city. One died sitting on a keg, and in a few minutes another died in the same house, when the Coroner was again sent for. The cause was not known.

THE GERMAN TREATY —It is stated that the legislative assembly at Frankfort ratified the treaty between the German Customs Union and the United States of America on the 10th ult.

TO THE SAINTS IN THE EAST.—We would advise the saints not to credit the many tales afloat respecting our people, we have had no intelligence of trouble, and doubt very much of the truth of these statements.

The English Chartists preserve their organization and promulgate their principles with great force and earnestness. The Northern Star, edited by Fergus O'Connor, Esq., and published by Mr Joshua Hobson, of Leeds, is the great organ of that party and is doing much to advance the cause. The working men of England support it liberally. Associations have been organized in Scotland and Ireland.

SUICIDE IN CHURCH—A young man, of fashionable exterior, entered the church of St. Gervais, France, a few weeks ago, and whilst on his knees, apparently praying with fervor, he blew out his brains with a pistol.

A case of Cancer has been cured in Maine by bathing the sore several times a day with brandy and salt.

FIRE—Two beautiful houses located to the Natives in Philadelphia to celebrate the 4th of July, were burnt together with three fine dwelling houses in Rose street, Kensington. The incendiaries are not known.

An unusual disease prevails to a great extent in Jonesville, Tennessee, and in the vicinity, which has proved fatal in many cases. It is characterized by violent sore throat, fever and swelling of the face, or parts affected, and of the glands of the neck, with slight variations in different cases, according to the temperament and physical ability of the patient."

A WINDFALL.—An old lady in Albany, named Howard, who, although poor, is highly respectable, has recently received news of the death of her father, who resided in one of the Western States, leaving her a fortune of nearly $20,000 for the support of her declining years.

ANOTHER "SISTER OF CHARITY" CASE.—Another one of those cases which disgrace humanity and "Native American" proscription and sectarianism, occurred last Saturday. One of those gentle, amiable and benevolent creatures, the "Sisters of Charity," who saved so many valuable lives here during the fearful cholera season, was passing up Market street, when she met a young man with a roll of paper under his arm. "You d——d Papist b——" said he to her as she approached, and he struck her across the face with his bundle. The helpless, humble, unoffending woman, made no reply, but turning up her eyes meekly towards Heaven, while a tear stole gently down, she murmured a prayer for the wretch's forgiveness.—We ask every unprejudiced reader, how long are these things to be? If such be the beginning of Native American manliness and justice, what will be the end! Much be the genuine developing of the "spare, oh spare the Bible" feeling of Nativism, what may we not expect when it obtains the National Church for which it is laboring!—*Phila Time.*

FOURIERISM—The Pittsburg Gazette, in noticing the lectures of a Mr. Van Amringe, on the social theories of Fourier, says:—"Mr. Van Amringe is well known, entertains very peculiar notions about religious matters, and will scarcely be considered a safe teacher on any theological subject. His lectures on association, he tells us, are founded on the system of the French infidel, Fourier, and it cannot be expected that the disciple will differ greatly from his master. The whole system we consider dishonoring to the Gospel of the Son of God, impracticable in its character, and most dangerous in its tendencies. It is calculated to sap the very foundations of social and civil society, open the door to tyranny and licentiousness, destroy the family relations, and rob man of independence and energy of character.

WHEN THE WICKED RULE, THE PEOPLE MOURN SOLOMON.

ENGLAND—In England the price of labor varies. The Nottingham stock weavers, as stated by them in a public address, offer working from 14 to 16 hours a day, earn only from four to five shillings per week, and are obliged to subsist on bread and water, or potatoes and salt

SCOTLAND—Among the laboring classes of the industrious Scotch, meat, except on Sundays, is rarely used.

FRANCE—The common wages of a hired man in France, are $37,75 for a man and $18,75 for a woman annually. The taxes upon them are equal to one fifth of the nett product.

NORWAY—In Norway the ordinary food for the peasantry is bread and gruel, both prepared of oatmeal with an occasional mixture of dried fish. Meat is a luxury rarely used.

POLAND—The common food of the peasantry of Poland, the working mea is cabbage and potatoes; sometimes, and generally, black bread and soup, or rather gruel, without the addition of butter and meat.

DENMARK—In Denmark the peasantry are still held in bondage, and are bought and sold together with the land on wh ch they labor.

RUSSIA—In Russia the bondage of the peasantry is more complete than in Denmark. The nobles own all the land in the empire, and the peasantry who reside upon it are transferred with the estate. A great many have only cottages, one portion of which is occupied by the family, while the other is appropriated to the use of animals. Few if any, have beds—but sleep upon bare boards.

AUSTRIA—In Austria the nobles are the proprietors of the land, and the peasants are compelled to work for their masters during every day except Sundays. The cultivators of the soil are in a state of bondage.

SWEDEN—In Sweden the dress of the peasantry is prescribed by law. Their food consists of hard bread, and dried fish, without meat.

HUNGARY—In Hungary their state is, if possible still worse. The nobles own the land, do not work, and pay no taxes. The laboring classes are liable at all times to have soldiers quartered upon them, and compelled to pay one tenth of the produce of their labor to the church, and one ninth to the lord whose land they occupy.

IRELAND—The average wages of a laborer, is from nine and a half to eleven cents per day. The food is milk and potatoes," occasionally varied, as one of them describes it by potatoes and milk." Truly may it be said it at all over the world 'hard is the fate of the laboring poor.' Yet they are the producers of all the wealth in every country.

"Once in grace, always in grace."

Rev. (!) Joy Hamlet Fairchild, of Exeter N. H., formerly of South Boston, attempted to commit suicide, June 20th, by cutting his throat with a razor; it is expected he will recover, though the wound is a severe one.

The particulars which led to this rash act, as far as we can learn, are as follows:—

Since Mr. Fairchild left his church at South Boston, he has been settled over a congregational church in Exeter N. H. Previous to his leaving South Boston, there were many unpleasant rumors about a too familiar intercourse existing between him and two married ladies in his immediate society—and many other things have been hinted lately touching a young lady, by the name of R. D., who was a member, we believe, of the Rev. Mr. Shaler's Society in Brookline, who lived in Mr. Fairchild's family from 1840 to 1843, and was recommended by Mr. Shaler to Mr. Fairchild as of unexceptionable character. Mr. Fairchild has a wife and four children

Mr. Fairchild has been respected for many years as an able, pious, and faithful Congregational minister—but there has lately been strong reasons to suspect that his moral conduct has long been corrupt, and that he is unworthy of exercising the duties of his office. We learn that an Ecclesiastical Council was to have been held next week to investigate charges alleged against him, and the mental excitement from shame and mortification, was doubtless the cause of his determination to add to his sins by attempting to rush unbidden into the presence of his Maker.

COMMUNICATIONS.

To the Saints scattered abroad: Greeting.

Whereas, The public journals are teeming with red hot lava from the craters of some disaffected ones in Nauvoo, I would caution all who feel an interest in the prosperity of Zion's cause, to enter into your closets and pray to Almighty God, that his spirit may lead you in the path of truth, and that you may be preserved from any and every rash or hasty movement; sons desire eternal life more than I, and in my heart beats higher for truth, virtue, and immortality, than that which lies within my own breast.

Do I believe the tales that are told concerning Nauvoo, and the conduct of Gen Smith? I believe them not; I would, therefore, caution all the Saints to be slow to think evil of him, whom almost all men have sought in vain to destroy.

I have sailed enough on the high seas to know that in times of storm and tempest, our desired course, if we had it not before, cannot then be all be obtained—This requires a clear sky and a northern sun; so also on the voyage of Life,—storms may arise and dark clouds may gather over us, yet they place not our desired haven at any different points of the compass, but as the needle points in fair weather, so also in storms it points the same But sometimes the pilot becomes agitated and frightened at the sea foaming in its fury, and instead of keeping his eye upon the needle, he places it upon the conflicting waves, is thrown off his course, his vessel foundered, waterlogged, and becomes a wreck.

Be admonished then by your friend and brother, to hold on your course until the storm subsides, and the boisterous elements retire within their respective borders; then if you shall be dissatisfied, you will have a more proper time to obtain the course that will bring you to your desired haven.

With sentiments of due consideration and high esteem, I have the honor to subscribe myself your brother in the new and everlasting covenant,

ORSON HYDE.



POLITICAL.

JEFFERSONIAN MEETING.

Pursuant to public notice, the friends of "Equal rights," met at Marion Temperance Hall, on Tuesday evening Jun. 25th.

Wm. H. Miles, Esq was called to the chair, and David Rogers, Esq. was appointed secretary.

Wm. H. Miles Esq, the chairman, arose and made some very pertinent remarks in reference to the great object for which we were assembled, that it was necessary not long be perpetuated but by the watchful energies of a virtuous people, who alone are capable of maintaining, a worthy of enjoying the blessings of free institutions —And whereas, an important crisis in the affairs of our government has arrived, and political matters are assuming a fearful aspect which threatens to subvert the liberties of the people, and utterly demolish the fair temples of freedom erected at the expense of so much treasure and the best blood of our patriotic fathers—And whereas, most of the important offices of the government are filled with aspiring demagogues who scruple not to sacrifice the best interests of the people at the shrine of party, who seem to think and act as though names were every thing and things nothing, and willing rather to sacrifice principles than men, and to exchange the last spark of integrity for pelf and popularity, insomuch that the ballances have fallen from the hands of Justice, Virtue slain in the streets, truth and righteousness spurned from the Capitol, and political wrangling, blackguarding, and fighting supplant Legislation, and decorate her halls,—And whereas, in consequence of the perfectly loose administration of the affairs of government, the populace, imitating the example of their leaders, spread the work of death and devastation over the land, and riots the most frightful and disgraceful are becoming more and more frequent in every part of our once happy country—abolitionists are slain in their halls and offices, and presses burned or otherwise destroyed for daring to express their opinions; Catholic convents, churches, seminaries and dwellings, burned with impunity, and ten thousand American citizens robbed, plundered, and banished from a (so called) free and republican State of this confederacy, for presuming to believe and worship differ ent from their neighbors,—And whereas, Whiggery and Democracy seem to be used only as other names for Mobocracy—And whereas, every citizen is universally responsible for the use or abuse of that portion of power which is possessed, and cannot in our opinion be a good citizen or *consistent christian*, discharging the duties he owes to himself, his God, and his fellow man, without using his influence to arrest this rapid march of crime, and endeavoring thereby to bequeath to posterity unimpaired and without diminution, the valuable legacy we inherited from our fathers.

Therefore

1st. Resolved, That we will by all lawful ways and means endeavor to reform the abuses of trust and power in every department of the government, and rear the fallen standard of equal rights and universal liberty to every soul of man.

2nd. Resolved, That to advance this laudable purpose, we would recommend the selection of independant candidates for principle offices of the government, and endeavor to weaken the old and corrupt dominant and would be dominant parties, by drawing to the standard of Liberty all pure and patriotic spirits who have the fire of '76 still burning within them, and hurl back to their common level, the aspiring demogogues who gamble themselves into office the better to "tithe the mint," while they omit the weightier matters of the law—justice and judgment.

3d. Resolved, Gen. Joseph Smith of Ill. in his recently published "Views on the powers and policy of the Government of the U. States," and in all his publications and public acts, has exhibited a largeness of soul, an indifference of thought, a decision of character, a bold genius, a philanthropic and patriotic spirit, a statesman's views, and all the qualities that might render him worthy the suffrages of a free and enlightened people.

4th. Resolved, That the untrammelled sons of the Granite State who contend for principles of civil and religious liberty, unbiased by party sect or local prejudices, are requested to organize themselves in their several towns, and districts, preparatory to a State convention, hereafter to be called, for the purpose of a more general organization, and to adopt those measures that will tend to advance the purposes set forth in the foregoing preamble and resolutions.

5th. Resolved, That editors of Public Journals throughout the Country, be requested to publish the foregoing.

RILEY GODFREY, Chairman.

J. C. LITTLE, Sec'y.

JEFFERSONIAN MEETING.

AT SALEM, N. J.

A meeting of the friends of Gen. Smith of Nauvoo, Ill as a candidate for President was held in Piles Grove, Salem co., New Jersey, on the evening of the 18th of June, 1844.

J. Roberson was call to the chair and T. Long was chosen Clerk.

Mr. E. T. Besser stated the object of the meeting and suggested the propriety of holding a state convention of the friends of Gen. Smith.

On motion, Resolved, that a state convention of the friends of Gen. Smith, be called at Trenton, on the 5th day of August next.

On motion, Resolved, that the friends of Gen. Smith be requested to organize in every part of the state immediately and send delegates to the convention at Trenton.

On motion, Resolved, that electors favorable to the election of Gen. Smith to the Presidency be elected by his friends in each Electoral District of the state, and submit their names to the Trenton Convention.

On motion, Resolved, that a committee of three be appointed to call a meeting of the friends of Gen. Smith in the county of Salem.

Whereupon Messrs. Roberson, Sheets and Goforth were appointed.

On motion, Resolved, that the minutes of this meeting be published in the New York Prophet, Times and Seasons, Nauvoo Neighbor and other papers.

After a very spirited address from Mr. Benson and Roberson the meeting adjourned.

J. ROBERSON, Chair

T. LONG, Clerk.

MR. EDITOR—I am frequently asked why Joseph Smith and the Mormons, retain persons in their church after they know them to be corrupt. I would answer:—for the same reason that our Lord kept Judas after knowing him to be a devil; offences must come, but woe to him by whom they come.

One evidence that the end draws near, is, the fulfilment of our Savior's words, Matt. 24, 9 12. "Then shall they deliver you up to be afflicted and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, (Higbee, Foster, & Co., probably,) and shall betray one another, and shall hate one another, (and it may be that two hundred will run away,—Joe's enemies,) And many false prophets (Law and Cole, perhaps,) shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.— But he that shall endure unto the end, the same shall be saved." Will you hold on, or fly the track?

A FRIEND AND OBSERVER.

STRANGERS IN THE CITY.—Elders Heber C. Kemball and Lyman Wight of the Quorum of the Twelve is in New York, also Orson Pratt, Orson Hyde and Wm. Smith of of the same quorum.

The President of the United States John Tyler was married on Wednesday morning last in New York to Miss Julia Gardiner of Long Island.

RELIGIOUS.

☞ As the important particulars, and incidents, connected with the coming forth of the Book of Mormon, have ever been, and are now, subjects of enquiry, we shall insert, for the benefit of those who are not acquainted with the coming forth of the above named work, one of a series of letters, each week until all are published.

O. COWDERY'S LETTERS TO W. W. PHELPS.

VII.

Dear Brother:

You will remember that in my last I brought my subject down to the evening, or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important facts of the blessings, promises and covenants to Israel, and the great manifestations of favor to the world in the ushering in of the fulness of the gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father, with the holy angels.

A remarkable fact is to be noticed with regard to this vision. In ancient time the Lord warned some of his servants in dreams: for instance, Joseph, the husband of Mary, was warned in a dream to take the young child and his mother, and flee into Egypt; also the wise men were warned of the Lord in a dream not to return to Herod; and when "out of Egypt the Son was called," the angel of the Lord appeared in a dream to Joseph again: also he was warned in a dream to turn aside into Galilee. Such were the manifestations to Joseph, the favored descendant of the father of the faithful in dreams, and in them the Lord fulfilled his purposes. But the one of which I have been speaking is what would have been called an open vision; and though it was in the night yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception, would be to sport with the common sense of every man who knows when he is awake, when he sees, and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him: and that it was an heavenly one, the fulfilment of his words so minutely, up to this time, in addition to the truth and word of salvation which has been developed to this generation, in the Book of Mormon, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him, the room was lit up to a perfect brilliancy, so that darkness wholly disappeared: he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord, according to his holy commandments. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint. Was he deceived?

Far from this; for the vision was renewed twice before morning, unfolding further and still further the mysteries of godliness and those things to come. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the directions and went with an eye single to the glory of God.

Accordingly he repaired to the place which had thus been described: But it is necessary to give you more fully the express instructions of the angel, with regard to the object of this work in which our brother had now engaged—He was to remember that it was the work of the Lord, to fulfil certain promises previously made to a branch of the house of Israel of the tribe of Joseph, and when it should be brought forth, it must be done expressly with an eye, as I said before, single to the glory of God, and the welfare and restoration of the house of Israel.

You will understand, then, that no motive of a pecuniary, or earthly nature, was to be suffered to take the lead of the man thus favored. The allurements of vice, the contaminating influence of wealth, without the direct guidance of the Holy Spirit, must have no place in the heart nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction and this the caution.

Alternately, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one in all human probability sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which by misfortune and sickness they were placed.

It is very natural to suppose that the mind would revolve upon those scenes which had passed when those who had acquired a little of the world's goods, by economy and industry, with the blessings of health or friends, or by art and intrigue, from the pockets of the day-laborer, or the widow and the fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous because they were poor, and lording over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift reflection of the words of the holy messenger,—"Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare and restoration of the scattered remnants of the house of Israel"—rush upon his mind with the quickness of electricity. Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and with the thought of obtaining, his mind would be carried back to its former reflection of poverty, abuse,—wealth, grandeur, and ease, until before arriving at the place described, this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain and accomplish his desire in relieving himself and friends from want.

A history of the inhabitants who peopled this continent, previous to its being discovered to Europeans by Columbus, must be interesting to every man; and as it would develope the important fact, that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High to that man, and be restored to a knowledge of the gospel, that they, with all nations might rejoice, seemed to inspire further thoughts of gain and income from such a valuable history. Surely, thought he, every man will seize with eagerness this knowledge, and this incalculable income will be mine. Enough to raise the expectations of any one of like inexperience, placed in similar circumstances. But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his. The small things of this life are but dust in comparison with salvation and eternal life.

It is sufficient to say that such were his reflections during his walk of from two to three miles, the distance from his father's house to the place pointed out. And to use his own words, it seemed as though two invisible powers were influencing or striving to influence his mind—one with the reflection that if he obtained the object of his pursuit, it would be through the mercy and condescension of the Lord, and that every act or performance in relation to it, must be in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other with the thoughts and reflections like those previously mentioned—contrasting his former and present circumstances in life with those to come. That precious instruction recorded on the sacred page—pray always—which was expressly impressed upon him, was at length entirely forgotten, and as I previously remarked, a fixed determination to obtain and aggrandize himself occupied his mind when he arrived at the place where the record was found.

I must now give you some description of the place where, and the manner in which these records were deposited.

You are acquainted with the mail road from Palmyra, Wayne Co. to Canandaigua, Ontario Co. N. Y. and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is, because it is as large perhaps, as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest and rises the highest of any on that route. The north and rises quite sudden until it assumes a level with the more southerly extremity, and I think it may say an elevation higher than at the south a short distance, say half or three fourths of a mile. As you pass toward Canandaigua, it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a state of cultivation, which gives a prospect at once imposing, when one reflects on the fact, that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed.

By turning to the 529th and 530th pages of the Book of Mormon, you will read Mormon's account of the last struggle of his people, as they were encamped round this hill Cumorah. (It is printed Camorah, which is an error.) In this valley, fell the remaining strength and pride of a once powerful people, the Nephites—once so highly favored of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who, the day before, were filled with anxiety, hope, or doubt. A few had fled to the South, who were hunted down by the victorious party, and all who would not deny the Saviour and his religion, were put to death.—Mormon, himself according to the record of his son Moroni, was also slain.

But a long time previous to this national disaster it appears from his own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers, which were in his possession, he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophecies this. He, however, by divine appointment, abridged from these records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says, on the 529th page, all the records in this same hill, Cumorah, and after, gave his small record to his son Moroni, who, as appears from the same, finished it, after witnessing the extinction of his people as a nation.

It was not the wicked who overcame the righteous: far from this: it was the wicked against the wicked, and by the wicked the wicked were punished. The Nephites, who were once enlightened, had fallen from a more elevated standing as to favor and privilege before the Lord, in consequence of the righteousness of their fathers, and now falling below, for such was actually the case, were suffered to be overcome, and the land was left to the possession of the red men, who were without intelligence, only in the affairs of their wars; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill, from mountain to mountain, from sea to sea, till the land was again peopled in a measure, by a rude, wild, revengeful, warlike and barbarous race. Such are our Indians.

This hill, by the Jaredites, was called Ramah; by it, or around it; the famous army of Corinnumr pitched their tent. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and near by. From day to day, did that mighty race spill their blood in wrath, contending as it were, brother against brother, and father against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellow-men. Here may be seen, where once sunk to naught the pride and strength of two mighty nations; and here may be contemplated in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress—the aged, whose silver locks in other places, and at other times, would command reverence; the mother, who in other circumstances would be spared from violence—the infant, whose tender cries would be listened to with a feeling of compassion and tenderness—and the virgin, whose grace, beauty, and modesty, would be esteemed and held inviolate by all good men and enlightend nations, were alike disregarded and treated with scorn! In vain did the hoary head and man of gray hairs ask for mercy—in vain did the mother plead for compassion—in vain did the helpless infant weep for very anguish—and in vain did the virgin seek to escape the ruthless hand of revengeful foes and demons in human form—all alike were trampled down by the feet of the strong, and crushed beneath the rage of battle and war! Alas! who can reflect upon the last struggles of great populous nations, sinking to dust beneath the hand of justice and retribution, without weeping over the corruption of the human heart, and sighing for the hour when the clangor of arms shall be no more heard, nor the calamities of contending armies be any more experienced for a thousand years. Alas! the calamity of war, the extinction of nations, the ruin of kingdoms, the fall of empires, and the dissolution of governments! Oh! the misery, the distress, and evil, attendant on these. Who can contemplate like scenes without sorrowing, and who so destitute of commiseration, as not to be pained that man has fallen so low, so far beneath the station in which he was created.

In this vale lie commingled in one mass of ruin, the ashes of thousands, and in this vale were destined to be consumed the fair forms and vigorous systems of tens of thousands of the human race; blood mixed with blood, flesh with flesh, bones with bones, and dust with dust! When the vital spark which animated their clay had fled, each lifeless lump lay on one common level—cold and inanimate. Those bosoms which had burned with rage against each other for real or supposed injury, had now ceased to heave with malice; those arms which were a few moments before nerved with strength, had alike become paralyzed, and those hearts which had been fired with revenge, had now ceased to beat, and the head to think—in silence, in solitude, and in disgrace alike they have long since turned to their mother earth, to await the august, and to millions awful hour, when the trump of the Son of God shall echo and re-echo from the skies, and they, come quickened and immortalized, to not only stand in each other's presence, but before the bar of Him who is eternal.

With sentiments of pure respect, I conclude by subscribing myself your brother in the gospel.

From the Mercantile Journal.

THE RESTORATION OF THE JEWS.

NEW YORK, June 18th, 1844.

MR. EDITOR:—A late number of your paper contained the following paragraph:—

JEWS.—It is said that the total number of the Jews throughout the world is estimated at 3,165,700, and it is said that this number has never materially varied from the time of David downwards.

If it be always been a subject of interest, although not of general inquiry, to ascertain as nearly as possible, the numerical force of the Jewish people in every part of the world, and looking forward to the speedy fulfilment of all the promises made to that peculiar and favored race in their restoration to the land of their ancestors, I have been at considerable pains to obtain a census, accurate as far as every country in Europe is referred to, but depending upon estimates, always below the actual number, of those residing in Asia and Africa, from which it appears that the Jewish nation number full six millions of people, divided and located as follows:—

In all parts of ancient Poland before the partition of 1772	1,000,000
In Russia, comprehending Waldvia and Wallachia	200,000
In the different States of Germany	750,000
In Holland and Belgium	80,000
Sweden and Denmark	6,000
France	75,000
England	60,000
Italian States	200,000
All North and South America and West Indies	100,000
In the Mahometan States of Europe, Asia and Africa	3,000,000
Persia, China and Hindostan	1,000,000
	6,471,000

The above includes all who are actually known as professing and following the religion of their forefathers.—It is impossible to ascertain the number of those residing in Catholic countries and concealing their religion from motives of policy. The number in Spain who preferred outwardly embracing the Catholic faith to avoid banishment under Ferdinand and Isabella, is several hundred thousands, and are at this day connected with the first families in Spain and Portugal. In Asia and Turkish dominions, I have made an estimate rather below their actual number. They are powerful in China, and on the borders of Tartary; likewise in Persia and the countries bordering on the Indian Ocean. In Abyssinia and Ethiopia there are many communities of black Jews, and they have a separate congregation at Calcutta.

The number of the Jewish people in every part of the world will surprise no one who takes into consideration that for the last four hundred years they have been in a measure exempt from these persecutions which they suffered prior to the reformation; nor have they been included in the various wars which have for several hundred years desolated Europe and Asia. Naturally a pacific people, adhering at a very early age to their international marriages, exceedingly temperate in living, and constitutionally active and energetic, their multiplication is augmented from these causes more gradually have increased their numbers, and warrant the belief that they are at this time as numerous as they were in the palmy days of David and Solomon.

There is another error in your paragraph which it may be well also to notice at this time. You state that the number of Jews has never materially varied from three millions, from the time of David downwards. Very nearly that number has been exterminated by wars and violence, from what may be considered the commencement of their national troubles.

According to Josephus and cotemporary writers, there were slaughtered in Cesaria, by the Syrians	20,000
In Jerusalem, occasioned by the insolence of a Roman soldier, under the reign of Claudius	20,000
At Scitopolis	13,000
At Alexandria, in consequence of the rivalry of the Greeks and Egyptians	50,000
At Ascalon from the same cause	2,500
At Ptolemais	2,000
At Silecia, by the Syrians and Greeks	50,000
At the siege of Jerusalem by Pompey	12,000
By an earthquake in Judea, 42 or 43 years before Christ	30,000
In consequence of a revolt occasioned by breaking a Roman eagle placed in the portico of the Temple, in the reign of Augustus	13,000
In a sedition suppressed by Varus, Governor of Syria	2,000
In an ambuscade before Ascalon, in the beginning of the war against the Romans	18,000
At the capture of Jaffa by Titus	15,000
At the Seige of Josapat, 13th of Nero	40,000
Taking of Tarsiche, and at the naval battle on the Lake Genezrette	6,500
After this victory, Vespasian being in the triumphal at Tariche, sent 6,000 to Nero, to work at the Isthmus of the Morea—30,400 were sold at public vendue, and 12,000 old men, unable to bear arms, were put to death	12,000
At the capture of Gamala by Titus	9,000
In a battle against Placidus, Lieut. of Vespasian near the village of Gajara	15,000
At the Seige of Jerusalem and destruction of the Temple by Titus	1,100,000
In the revolt of the false Messiah Barchechebas, and in the several revolts under Adrian, Trojan, and Justinia	600,000
Add to this, that from the time of the adoration of the Golden Calf, to the return of the ark, which had been captured by the Philistines, there were destroyed	239,000
Making	2,248,000

This amount does not include neither the losses they met with in the wars anterior to the Captivity, nor the persecutions and revolts in the time of the German Emperors and the Middle Ages, nor the massacres which followed the Crusades, nor the proscriptions en masse, which were so frequently renowned in different parts of the world, in the times of the invasions by the barbarians, and since their establishment in the Roman provinces. Under all these calamities and oppressions, the Jews like those vivacious plants which can resist the intemperance of all seasons, have been by divine interposition, enabled to sustain themselves amidst so many appalling obstacles, and have found in the strength of their laws, new principles of existence.

In pursuing the inquiry as to their numerical force, much interesting information has been obtained as to their various pursuits; and it is gratifying to learn that agriculture, their original occupation, claims a great portion of their attention. The plains of Ninevah, Greece, Persia, Egypt, Lithunia, Ukraine and Moldavia, are full of Jewish agriculturists; they are, it is said, the best cultivators of the grape in Turkey; in all parts of the East they are dyers and workers in silk, weavers and blacksmiths; in England they are farmers, carriers, lace weavers, potters and silversmiths, and although the great body of the nation are still engaged in trade and commerce, in every quarter of the world, with undiminished success, they are nevertheless receiving a more liberal education, are cultivating a taste for the arts, many are pursuing the more enlightened and scientific professions with reputation, and are instituting reforms in the ceremonial parts of their religion, without invading any of its cardinal principles.

Wealth is not generally or equally diffused among the Jews, but the aggregate of their possessions constitutes them by far the most wealthy people on earth, and the enormous proportions are so located as to secure a very decided influence in the movements of every nation, making them, in a measure, the arbitrators of very important movements.

Although the Jewish people are entirely passive in relation to their restoration, and waiting the great advent with the same patience and humility which they have evinced for the last eighteen hundred years, relying with unabated confidence on the promises and protection of that divine power which has ever been near them and with them, nevertheless there has been no period on their history in which Christians generally have taken more interest in their temporal and religious welfare, than they evince at the present time. This is the providential prelude to great events;—they know too little of each other; and a closer approximation, a mutual surrender of prejudices, and a greater reliance of Cristians upon what constituted primitive Christianity, will at once show how slender is the line that divides us. I cannot avoid believing that the great triumphs reserved for Christianity will be in their agency and co-operation in restoring the Jews to their ancient heritage for it cannot be politically accomplished without their aid, and if the second advent so called, and so ardently desired by pious Christians, is ever to come to pass, in mind, I hardly conceive, take place until after the restoration is accomplished, and there is a throne to be occupied, a nation to be governed, and the prophecies fulfilled.

RELIGIOUS NOTICES.

GROVE MEETING,

JULY, 4TH!

A Meeting of the Church of Jesus Christ of Latter Day Saints, will be held in the Grove opposite James Smith's at Jerusalem, South Long Island, on Thursday, July 4, commencing at 10 o'clock, A. M. The officers and members of the neighboring branches are invited to attend.

ORSON HYDE, of the quorum of the Twelve will be present.

Elder ORSON HYDE, will lecture at the Log Cabin on Fulton street, Brooklyn, at the usual hours on to-morrow June 30.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall 182 Canal st. N. Y.

BROOKLYN—Meetings are held every Sunday at the Log Cabin, Fulton street at the usual hours.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at 16 Franklin st. Elder John Hardy, presiding. Residence, 91 Commercial st.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. Wm. WHARTON, Presiding.

LIST OF AGENTS.

Br. Hardy, Boston. Br. Woodbury, 24 North Wharves, Philadelphia. Elder Wandell, general traveling agen through the State of New York. Br. A. R. Wright, of Bellefontaine, Ohio. Elder William McBride, Waynesville Ohio. All traveling elders are requested to act as agents for the "Prophet."

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet.—He is also, authorised to dispose of a few Shares of the Capital Stock of the "Society for the Diffusion of Truth."

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

☞ Thomas S. Woodbury, is our General Agent at Philadelphia.

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

☞ Mr. E. Ward Pelt is authorized to act as Agent for the "Prophet."

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

Elder Melvin Wilber, is authorised to act as Travelli Agent for the Prophet.

Elder Q. S. Sparke, of Hartford, Con. is authorised to act as General Agent for the Prophet.

Elder J. J. Woodbury, has authority to act as Travelling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

We would state to our correspondents that to insure insertion in the "Prophet," their communications should be received early in the week, as our immense edition render it necessary for us to go to press on Friday morning.

MORMON BOOK DEPOSITORY.

NO. 7 SPRUCE STREET,

2ND. FLOOR.

Where may be found, a general assortment of Books and Papers illustrative of the doctrine and faith of the Church of Jesus Christ of Latter-day Saints, among which are the following:—

Prof. Orson Pratt's Prophetic Almanac, for 1845.—

A Treatise on the Fulness of the Everlasting Gospel.—per hundred $8—single 1 s.

P. P. Pratt's reply to Le Roy Sunderland—$6. single 10 cts.

An appeal to the inhabitants of the State of New York; Letter to Queen Victoria; The Fountain of Knowledge; Immortality of the Body, and Intelligence and Affection, by P. P. Pratt. $8 per hund. 1 s. single.

The Testament of the twelve Patriarchs, the sons of Jacob.

Correspondence between Gen. Jos. Smith, Col. Wentworth, Gen. Jas. Arlington Bennet and Hon. J. C. Calhoun: $8 per hund. 1s. sing.

An interesting account of several remarkable visions. By O. Pratt. $6 per hundred 10 cts. single.

O. Cowdery's letters to W. W. Phelps, on the origin of the Book of Mormon.

A History of the Church of Jesus Christ of Latter day Saints—by John Corrill a member of the Legislature of Missouri.

Synopsis of parallel passages in the Scripture. price 5s.

Gospel Reflector. $1.25.

Times & Seasons, bound. 2,00

History of the Priesthood, by Benj. Winchester. 25 cts.

Millenium, a poem by P. P. Pratt. price 50 cts.

Index to the Book of Mormon, 2nd edition: per hun. $2. sing 5 cts.

Address to the People of the U. States: 25 cts. per hun.

Gospel Light—$2 per hundred, single 3 cts.

Gen. Jos. Smith's views on the policy of Government; Appeal to the Green Mountain Boys; Correspondence between Gen. Smith, Col. Wentworth and J. C. Calhoun, and a Memorial to the Legislature of Missouri.—6 dolls. per hun. 1 s.

We have in press, and will issue shortly, Prof. Orson Pratt's Prophetic Almanac for 1845.—Calculated for the Eastern, Middle, and Western States and Territories, the Northern portions of the slave States, and British provinces, it contains much matter interesting to the Saints.

Orders, with cash remitted, for any of the above works, will be attended to with despatch.

FARM FOR SALE.

ON LONG ISLAND.



THE Subscriber offers his farm at private sale. said farm is situated on the road that leads from the parsonage landing to Hempstead, within half a mile of said landing. Said farm contains

53 ACRES OF LAND

according to the deeds of which 15 is woodland and 14 salt, black grass, and fresh meadow.

On said farm is a good dwelling house, with five rooms on the floor with a hall through the centre, a good brick cellar that can be entered without going out of doors, a large and convenient barn with other out buildings, a good well of water near the door, and a large garden well stored with shrubbery, such as gooseberry currents, raspberries, grapes, &c. For further particulars enquire of the subscriber on the premises.

JAMES AKERLY.

june 29 1844



PIANO FORTES, PIANO FORTES—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 344 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano Fortes, at prices ranging from twenty-five dollars upwards. Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J. R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c



THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual. No. 552 Pearl st. near Broadway. je—c.

BRUSH FACTORY.

WM. H. MILES, MANUFACTURER OF VARNISH Graining, Stencil, and Artists Brushes. All of the above articles will be manufactured to order, and at the shortest notice, on the most reasonable terms, at 118 Nassau street, basement story. [tf—1c]

BRUSH FACTORY.—WM. J DUDLEY, MANUFACTURER of Fancy Hair, Cloth and Hat Brushes—also Shoe and Hair Brushes. The above articles he has on hand for sale at the lowest prices, 118 Nassau st. [tf—1c]

BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No. 7 Spruce st. 2nd floor.

ODDS AND ENDS.

CATO OF UTICA.—It is told of this great man, that in a certain debate in the assembly of the Senate, that he was making a long speech, merely for the purpose of protracting the business, and preventing the adoption of a measure which he disapproved. His intention being evident, Julius Cæsar (then Consul, and friendly to the measure in question,) determined to put an end to his obnoxious harangue; and with that view, arbitrarily ordered an officer to take him into custody, and conduct him to prison. But no sooner was the order issued, than the entire assembly at once rose from their seats, to accompany him, and partake of his imprisonment; so great was the respect which his countrymen bore towards him—The effect this voluntary movement had upon Cæsar induced him by a sense of shame, to revoke his imperious mandate.

ORIGIN OF THE USE OF COFFEE.—A prior of a monastry in that part of Arabia where the berry grows having remarked that the goats who ate of it became extremely brisk and alert, resolved to try the experiment on his monks, of whose lethargic propensities he was continually complaining.—The experiment turned out successful; and it is said it was owing to this circumstance the Arabians owe their present refreshing qalities.

THE LAST FEE.—The late Dr. B——, of Bristol who died very rich, coming into the bedroom of a patient a few minutes after he had expired, perceived something glittering through the clenched fingers of one hand; he gently opened them, took out the guinea, and put it into his pocket, observing, "This was certainly intended for me!"

SMOKING.—Boxhornius, the learned professor at Leyden, injured his health by smoking too much. So addicted was he to the practice, that he wore a hat with a hole in it to support his pipe, so that he could smoke whilst he was studying and writing.

PROOF OF INSANITY.—In a cause once tried at the Derby assizes, respecting the validity of a will, evidence was adduced to prove the testator (an apothecary's wife,) a lunatic; and, among many other things, it was supposed that she had swept away a quantity of pots, phials, lotions, potions, pills, boluses, and clister-pipes, into the street, as rubbish. "I doubt" said the learned Judge, "whether sweeping physic into the street be any proof of insanity." "True, my lord," replied the counsel; "but sweeping the pots and clister-pipes away, certainly was."

RICHARD CŒUR DE LION.—Upon being told by Fulco, a French Priest, that he kept three evil daughters with him, viz. "Pride, Covetousness and Lechery, which would be sure to procure him the wrath of God, if he did not rid himself of them speedily, replied, "That he would soon give his three daughters in marriage. The Knights Templars (said he) shall have my eldest, Pride; the White Monks of the Cisteaux order, shall have Covetousness; and as for the third daughter Lechery, I dont think I can do better than bestow her upon the Prelates of the Church, who in such pleasures take the most felicity.

THE PARSON'S TOAST.—Lord Cliver, one day after dinner, asked a chaplain to one of the regiments in the East India Company's service, for a toast, who after considering some time at length exclaimed with great simplicity, "Alas! and alack-a-day! what can I give?"—"Nothing but alac-a-day" replied his Lordship;—"Come, gentlemen," we'll give a bumpar to the parson's toast.—Alass, and alac a day."

HOW TO DISCHARGE A DOCTOR'S BILL.—A ingular old gentleman was waited upon with a surgeon's bill, for the purpose of being paid. After cogitating for some time upon its contents, he desired the young man who called with it, to tell his master that the medicine he would certainly pay for, but as for the visits he had charged, he should return them again.

MEMORY.—The following anecdote is related of a man whose memory was so bad and so circumscribed, that he scarce knew what he read. A friend, knowing this, lent him the same book to read seven times over; and upon asking him how he liked the preformance, received for answer:—"I think it is an admirable production; but the author some times repeats the same things."

POSTPONING THE ECLIPSE.—A Cyrcomb, who undertook the conducting of two ladies of quality to the Observatory, to behold an eclipse of the moon, arrived with them too late: consequently the eclipse was over, and his companions much disappointed. Oh! said he, pray ladies don't be chagrined, I am upon excellent terms with the astronomer, and he is so polite a man, that I am sure it will be a pleasure to him to begin again.!

Animal spirits are continually taken for wit and fancy; and the want of them for sense and judgment.

Honesty is one part of eloquence. We persuade others by being in earnest ourselves.

Consider well before you tie that knot you can never undo.

Want of care does more damage than the want of knowledge.

A wise woman will neither speak nor do whatever anger would provoke her to.

Very nice scruples are sometimes the effect of great mind, but oftener of a little one.

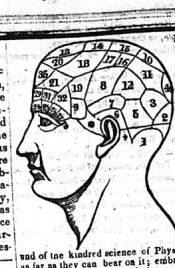
True modesty blushes for every thing that is criminal. False modesty is ashamed of every thing unfashionable.

SENSATION.—A love of mental sensation is the fundamental principle of human nature: from that all our passions spring—and mankind are equally in search of vivid sensations. The young seek them in love; the old, in avarice; princes, in war; the people, in sedition; the Christian, in original plans of benevolence.

VARIETY.—No character will please long, who is uniform. To be always jocose, is buffoonery; pathetic, silly; always wise, sententious; always grave, tiresome.

"TIME IS MONEY,"—but it is no sign a man is a capitalist if he has plenty on his hands.

PHRENOLOGICAL WORKS,
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O. S. FOWLER,
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FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL,

Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, any where to be found. Monthly, 21 or 32 pages, at $1 per year, or three copies $2; five copies $3; nine copies for $5; or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCATION AND SELF-IMPROVEMENT, PHYSICAL, MORAL, AND INTELLECTUAL.

Founded on Phrenology and Physiology; or, Good HEALTH and BOOKS, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTHEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common school and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intellectual, and Moral, from parents to their off-prings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the GERM. Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist can treat it—SCIENTIFICALLY; a vast many more important principles being stated, and all supported by a mass of facts absolutely overwhelming. A most useful work, and a rare intellectual treat—pp 270, and a genealogical table with blank paper, for recording family facts.

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of CONJUGAL COMPANIONS FOR LIFE including *directions to the married*, for living together affectionately and happily. The cautions to adventurers to the young; the errors to be opposed in entering on the matrimonial state, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

NATURAL RELIGION;

Or, The NATURAL THEONY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity; also, the opposed tendency to counteract as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

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PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic stimulants upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendous effect. It has been regarded by many as the strongest temperance document put forth.

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In Press, and soon to be Published, a Work on

PHYSIOLOGY, ANIMAL AND MENTAL;

Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health and its conditions, and the means of preserving and restoring it, without medicine, and also diet, regimens, habits, and their effects on mind, &c. The reciprocal influences of mind upon physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology hitherto unknown, but soon overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1847, (1845 will soon be published,) containing many interesting and valuable facts in relation to the history of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents ref.

* SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P. Good, 138 Fulton Street. More about this Work elsewhere.

** Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren. Journal Office.

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GENTLEMEN AND LADIES, who may desire, to become better acquainted with themselves—their true natural endowments, for natural, moral, and intellectual enjoyments or improvements—are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr S. R. WELLS, whose publish double test examinations have accorded so perfectly with those of Mr. Fowler, that confidence may be placed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be carefully attended to. [m18e

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Pants, do. do.	2	5
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BRUSH FACTORY.

WM. H. MILES, MANUFACTURER OF VARNISH Graining, Stencil, and Artists Brushes. All of the above articles will be manufactured to order, and at the shortest notice, on the most reasonable terms, at 118 Nassau street, basement story.

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100 Pine street, corner of South street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing the Old Second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New York.			
O. Washington	Barrows,	June	7	Oct	7 Feb 5
United States	Britton,	Aug.	1	Dec	1 April 1
Gerrick	Skiddy,	"	17	"	17 " 17
Patrick Henry,	Sheffield,	Sept.	1	Jan	1 May 1
Roscius,	Allen,	"	13	"	13 " 13
Independence,	Collins,	"	25	"	25 " 25
Virginian,	Nye,	Oct.	1	Feb	1 June 1
Siddons,	Allen,	"	13	"	13 " 13
Ashburton,	Holdsworth,	"	25	"	25 " 25
Sheridan,	Shph'n Whitney Thompson,	Nov.	1	Mar.	1 July 1
	Depeyster,	"	13	"	13 " 13

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AGENTS—In Pottsville, Benj. Bannan, Esq.
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In Albany, T. Gough, Esq
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In Utica, Thomas McQuade, Esq

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they may be embark.

P. S.—Free passage can also be secured from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

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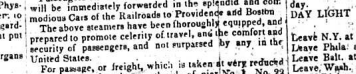
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daily, Sundays excepted, from Battery Place, pier No.1, N. River.

ARRANGEMENTS.

The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P. M.

The RHODE ISLAND, Captain Thayer, on Tuesdays Thursdays and Saturdays, at 5 o'clock, P. M.

Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston

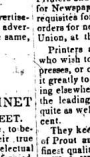
The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 3, No. 3 Broadway, or office of Saml D wney, freight agent, on the wharf.

Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

E27 The steamboat ISLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.



PRINTERS' FURNISHING WARE HOUSE, NO 32 ANN STREET, N. Y.

WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Gilley, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a PRINTING OFFICE.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of Type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, stock of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description.

Wells & Webb are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of RINGLAND'S PATENT CARD PRINTING MACHINE, which we believe to be equal if not superior to any Machine Press now in use. We feel confident that a trial of the above Press will give the most entire satisfaction.

They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their Wood Type, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators*.

☞ Publishers of Newspapers in the U S and Canada, giving the above three insertions by the first of July next, and sending us one copy of their paper containing it, will be entitled to the payment of their bills on purchasing four times the amount.

New-York, May 19, 1841. [m15e

FARMS FOR SALE —Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State. Likewise on Long Island.

They will be sold for cash or a part loan and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Broad st, back office, over the Bank Coffee House.

BRUSH FACTORY.—WM. J DUDLEY, MANUFACTURER of Fancy Hair, Cloth and Hat Brushes—also Aliciate Hair Brushes. The above articles he has on hand for sale at the lowest prices. 118 Nassau st.

BOOK & JOB Printing, neatly executed at the most favorable terms at the "Prophet" office, No 3 Spruce st. And floor)

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Gerrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany, and Troy, and via Erie canal to Buffalo, and all intermediate ports.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places.

South from Philadelphia to Pittsburg, Cincinnati, Louisville, and all ports on the Ohio River to St. Louis, Missouri, and to all parts of Ohio, Michigan, Indiana, Illinois, and Wisconsin Territories.

REMITTANCES.

For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & Co will give Drafts on the Provincial Bank of Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

OFFICES AND AGENTS.

Charles Craft, 120 State street, Boston.
B. W. Wheeler, Union-Building, Providence, R I
J. W Mills, 3 Wall street, and, 10 Front street, New York.
N. G. Howard, 43 South Third street, Philadelphia.
Sandford & Shoemaker, 7 Light street, Baltimore, Md.
Wm. Thompson, Pittsburgh, Pa.

L. S. Littlejohn, 11 Exchange, Albany, N. Y.
S. Clark, 159 River street, Troy, N. Y.
Utica, N. Y.
W. A. Cook, Syracuse, N. Y.
Rochester, N. Y.
W. H. Cook, Buffalo, N. Y.
H. Fitzhugh & Co., Oswego, N. Y.
m13 tf HARNDEN & CO.

SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHERN TRAVELLERS.
THE RAIL ROAD BRIDGE AT THE ROANOKE COMPLETED ON THE GREAT SOUTHERN MAIL ROUTE,
VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S C, DIRECT TO NEW ORLEANS.
(24 Hours in advance of the Bay Line.)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at "Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for EXPEDITION, SECURITY AND CERTAINTY, it has no competitor over the Bay line.

The following unrivalled schedules are now run on this line.

FAST MAIL LINE.

Leave N. Y. at 9 A M.	Arrive in Philadelphia at 3 P M.
Leave Phila at 4 P M.	arrive in Baltimore at 7 P M.
Leave Balt. at 5 P M.	arrive in Washington at 8 A M
Leave Wash. at 6 A M.	arrive in Fred'sburg, at 11 A M.
Leave Fred'sburg at 11 A M.	arrive in Rich. Va. at 3 P M.
Leave Rich. at 4 P M.	arrive in Petersburg, Va. at 7 P M.
Leave Petersburg at 7 P M.	arrive in Wel. N C. at 1 P M.
Leave Weldon at 2 A M.	arrive in Wil., N.C. at 2 P M.
Leave Wil., at 2 P M.	arrive in Charleston, S C. at 8 A M.

Passengers by this Line will reach Charleston in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country. Passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the same day, are delayed ten hours until that of the next day.

DAY LIGHT LINE, FOR RICHMOND & PETERSBURG, VA.

Leave N.Y. at 5 P.M.	arrive in Philadelphia at 11 P.M.
Leave Phila. at 6½ A.M.	arrive in Baltimore at 10 A.M.
Leave Balt. at 3 P.M.	arrive in Washington at 6 P.M
Leave Wash. at 6 A M	passing through Fredericksburg and Richmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, by day light.

Passengers by this line have the advantage of passing the evening and night in Washington, and yet reaching Richmond as early as in those travelling Baltimore at the same time by the Bay Line, these last being obliged to lie over at Weldon until their arrival.

☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

STOCKS FOR SALE.

Southern Travellers taking "Through Tickets," can stop as long as they may desire at Washington, Richmond and Petersburg, and resume their seats.

H. F. ROGERS, Ticket Agent.
m18] TRANSPORTATION FOR CHICAGO, LAKE ERIE AND OSWEGO.

THE NEW YORK, UTICA, AND OSWEGO LINE OF LAKE BOATS will receive goods daily at middle pier Cheshire slip, New York, and forward on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

CHICAGO LINE OF STEAM PROPELLERS,

with a Line of FIFTEEN SCHOONERS, running to ports on Lake Erie; and with the new and elegant steamboats Lady of the Lake and Rochester, running on Lake Ontario and the river St. Lawrence.

This line is also connected with a line of boats on the Welland Canal and Ohio Canal, forming an unbroken communication from New York to Lafayette, Indiana, and from New York to Portsmouth, Ohio.

The Welland Canal is enlarged to Oswego, and on the Wabash Canal only, except by special contract.

PROPRIETORS AND AGENTS.

BROWNSON & CO. } Oswego.
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TUTHILL, BRADLEY & Co. Chicago, Ill.
HUTCHISON, WHEELER, & Co. Southport, Wisc'a.
m15 tc]

WILSON'S REAL ESTATE AND LOAN OFFICE.

FOR the private and public sale, hiring, letting and exchanging of houses, stores, farms, &c. For collecting rents, and for taking the general agency and supervision of real estate.—Also for the superintendance of erecting and repairing buildings. Persons having property to sell, exchange or let, will find it to their advantage to apply at this office. All property registered in this office, will, if required, be advertised, and if not sold at private sale, it will be offered at public auction. He will also attend to the effecting insurance, obtaining and loaning of money on bond and mortgage. Individuals on comparing or inquiring of agent to take charge of their estate, may depend on having it faithfully and economically managed. Persons wishing to hire, purchase or exchange property, or to rent money, can most certainly be accommodated.—Persons residing at a distance, desiring to sell or purchase, real estate by sending a description of the property, will receive immediate attention. All letters must be post-paid and addressed to JOHN C. WILSON, real estate agent, No. 1 Nassau street, N. Y.
je—c

MORMON BOOKS
FOR SALE AT THE PROPHET OFFICE,
NO. 3, SPRUCE ST.

THE "BIBLE OF NATURE," pp. 1900 pages, price $1.25

THE ELEMENTS OF ANIMAL MAGNETISM, by a Practical Magnetizer, price 12½ cts.

Guide to forming and conducting Lyceums, Debating Societies, with outlines of discussions, essay, &c. by Charles Morley, price 3c. for sale at the Office of the "Prophet."

A TREATISE ON THE FULNESS OF THE EVERLASTING GOSPEL—Setting forth its first principles Gathering, and blessings. In which comes all the most prominent matters that have ever characterized that system, misrepresentations that have ever characterized that system, misrepresentations that have ever been made against it, and that it will ever be on the earth, are made manifest; and that it will ever be on the earth, are made manifest; and that it will contain to do so, so long as it can be found on the earth. By Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTORY OF THE LATTER DAY SAINTS
(Commonly called Mormons,) including an account of their Doctrine and Discipline; with the reasons of the Author for leaving the Church of Jesus Christ of LATTER DAY SAINTS. Published by the Author as an Elder in