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BOOK, JOB, AND CARD PRINTING:
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ules, &c., &c., executed to order.

The Woodman's Song.

SUNG BY PHILIP MARSHALL.

TUNE—"Pettit Tambour."
Let soldiers sing of battle fields,
And sailors of the sea;
The miner of his golden stores,
The wealthy—poor and ease;
But I will sing of kanyon life,
Of rocks, and valleys deep,
Of mountain trails, and snaky roads
Along the winding steep.

Thou kanyon life's with danger rife,
The mountains well explore,
The woodman's toll is his home,
Ere winter shuts the door.
Before the sun o'erlooks the hills,
The teamster's on his road,
His oxen slow thro' drag do go,
And creeks, to dust their load.

His merry song from morn to light,
In glee, and glee, and glee,
Yet, still his heart beats high with love,
The further he does go.
Thou kanyon life's with danger rife, &c.

When heights are pass'd, the forest gain'd,
And cattle out the yoke,
Then every energy is strain'd
To tell the twining oak.
And when the wood is snaked, and piled,
Clothes torn, and limbs all sore,
His wish is then for morning light,
And home, and friends once more.

Thou kanyon life's with danger rife, &c.

The sun shines o'er his lonely path,
The air he breathes is pure,
No cares perplex the woodman's mind
Which great men's bliss obscure.
The highest mountains less do stir
The calm of sunny days,
O'ercome with snow, and misty fogs,
They seldom feel its rays.

Thou kanyon life's with danger rife, &c.
And should death thro' his deadly dart,
He'd learn this lesson in the woods,
"To live the best is wise."
And should he come, he cares not when,
No terrors can him seize,
He knows his work's to till off men,
As woodmen fell the trees.

Thou kanyon life's with danger rife, &c.
So, here we go, go, go, go who,
And now, and now, and now,
The wife's good, to every rogue
Who off the line would draw.
All who men should know how to drive,
No cruelty are deemed.
The only way, or rugged roads,
To drive the stubborn team.

Thou kanyon life's with danger rife, &c.
The gloomy dusk, and cloudy air,
Off his eyes, his mind bewray,
They'll out, in, and anxious stare,
In wonder why we stay.
At length the woodman's wife is heard,
His children shout, "he's come!"
Thus joy does crown his festive board,
Each night when he comes home.

G. S. L. City Theatre, Jan. 1855.

A PROFOUND HINT.—A bridegroom requested
his wife to accompany him into the garden a day
or two after the wedding. He then threw a line
over the roof of his cottage. Giving his wife
one end of it, he retreated to the other side, and
exclaimed, "Pull the line!" She pulled at his re-
quest as far as she could. He cried, "Pull it over."
"I can't," she replied. "Pull with all your might!"
shouted the whimsical husband. But in vain were
all the efforts of the bride to pull over the line so
long as the husband held on to the opposite end.
But when he came round, and they both pulled at
one end it came over with great ease. "There,"
said he, "you see how hard and ineffectual was our
labor when we pulled in opposition to each other,
but how easy and pleasant it is when we both pull
together. If we oppose each other it will be hard
work; if we act together it will be pleasant to
live. Let us, therefore, always pull together."

LEARNED ELEPHANT.—"That's a werry knowing
himself of yours," said a cockney gentleman to
the keeper of an elephant.

"Verry," was the rejoinder.
"He performs strange tricks and lantics, does he?" inquired the cockney, eyeing the animal
through the glass.

"Surprising," retorted the keeper, "we've learnt
him to put money in that box you see away up
there. Try him with a dollar."

The cockney handed the elephant a dollar, and
sure enough he took it in his trunk, and placed it
in a box high out of reach.

"Well, that's werry extraordinary—hasn't he?"
to, truly? Now let's see him take it out and hand
it back."

"We never learnt him to do that," returned the
keeper with a respectful air, and then turned to
stir up the monkeys and punch the hyenas.

FLOATING BATTERIES FOR THE BALTIC.—The
London correspondent of the National Intelligen-
cer, says:

"The floating batteries in course of construction
in England will be the most formidable ever pro-
posed. They are to be of enormous size, four and
a half inches thick, lined inside with iron, and
will measure about 1,500 tons. From
actual experiment it has been proved that they
will be impervious to shot or shell. A dozen at
least (French and English) of these floating bat-
teries will be in the Baltic next spring. The con-
struction of these engines of war is a very diffi-
cult and expensive task."

We learn from a London paper that these
floating batteries are to be flat bottomed and
have three keels. It is stated that three hundred
and fifty tons of iron will be used in the con-
struction of each battery.

A GOOD DOUBLE FURY.—Mr. Forrest was se-
renaded at the Windsor House on Monday eve-
ning. The next morning at the breakfast table
Mrs. Wood, the fascinating comedienne of the
Boston Theatre, was congratulated on the se-
renade by a gentleman who supposed it was in-
tended for her. "Oh, no," she readily replied,
"they passed by the little Wood for the great
Forrest."—Boston Journal.

A little boy, five years old, while writhing
under the tortures of theague, was told by his
mother to rise up and take a powder she had pre-
pared for him. "Powder! powder!" said he, raising
himself on one elbow and putting on a roguish
smile, "Mother, I ain't a gun!"

Punch thinks the importation of threshing
machines into England needless, considering the
great number of strong threshing machines they
have already of home-make, in shape of brittle
husbands.

The hen-pecked husband is happy enough
if he were only left alone, but he generally has
some kind friend, who is perpetually urging him
"not to stand it."

WESTERN INTELLIGENCER.

TRUTH AND LIBERTY.

VOL. 4. GREAT SALT LAKE CITY, THURSDAY, FEB. 8, 1855. NO. 48.

HISTORY OF JOSEPH SMITH.

MARCH, 1841.

95, 26, and 27.—Elders Young and Richards
were detained at the Liverpool Post Office as
witnesses in the case of "The Queen vs. Joseph
Holloway," for detaining letters.

Saturday, 27.—Elders W. Woodruff and Geo.
A. Smith attended a council of the official mem-
bers of the Staffordshire Conference at Hauley,
and on

Sunday, 28.—Attended a general meeting of the
Staffordshire Conference at Hauley, when 13
branches were represented, containing 14 high
priests, 17 elders, 53 priests, 25 teachers, 14 de-
acons, and 663 members. Thos. J. Fletcher, J.
Taylor, Osmond Shaw, W. Ridge, and H. Ridge
were ordained elders, also eight priests, seven
teachers, and two deacons, under the hands of
W. Woodruff, Geo. A. Smith, and Alfred Cordan.
There have been 141 baptized during the past
three months.

Monday, 29.—I attended city council, and
moved that the city surveyor be ordered to survey
Commerce, and plot the same, so as to correspond
with the city plot of Nauvoo, and make out a
map to be recorded, which was carried by the
council. Many suits in council about the suits
of the owners of dogs, and I contended that a
right to fine individuals who would keep unruly
dogs, to worry cattle, sheep, or the citizens, and
an ordinance was passed to that effect.

Elders Young and Richards were at Liverpool
packing Books of Mormon to pay off those who
had loaned them money, to carry forward the
printing and binding.

The following are extracts from Elder Wood-
ruff's letter:—

"Barre, March 29, 1841.

"Brother D. C. Smith.—The following is a brief
sketch of my journey from London to this place.
Elder Kimball left London on the 19th February.
I left on the 26th, and arrived at Bristol on the
same day, where I found Elder Kingston, who was
busily engaged in the work of the Lord in that
city, and had established a small branch of four-
teen members. I tarried there a short time, and
preached three times in a theatre, had great con-
gregations, good attention, and baptized one, and
there appears a good prospect of a work in that
city. Population of Bristol, 300,000. While
there I visited the suspension bridge now erecting
across the river Avon, at St. Vincent's Rocks,
Clifton, which bridge is 100 feet in height above
the river, and 700 in length. I spent one week
in Monmouth, on the borders of Wales, preached
to a full congregation; several applied for baptism
after meeting. On the 8th March, I attended a
conference in Garway; Elder Levi Richards was
chosen president, and James Morgan clerk; heard
four branches represented, containing 134 mem-
bers; three were ordained to the ministry. I
also preached at Lugwardine, Stucknall Hill, Led-
bury, Dymock, and Turkey Hill, to full congre-
gations, and had the work of the Lord still pro-
gressing throughout that region. The excitement
over the subject in the city of Hereford, has been
so great, that it has assembled together in the
Market Place 3,000 persons at a time, to hear
something upon the cause of the Latter-day
Saints. On the 15th March, I attended the Gad-
field Elm Conference, which met at the Gadfield
Elm Chapel. Elder W. Woodruff was chosen
president; John Hill, clerk; 18 branches repre-
sented, containing 403 members, 8 elders, 32
priests, 11 teachers, and 1 deacon; when the
business was transacted as was deemed necessary.
I also met large congregations at Keynsham-street,
Coldville, Browcut, Dunelose, Froom's Hill, and
Stanley Hill, and left many churches on the right
and left, which would not permit me to visit.
I also met with the Froom's Hill Confer-
ence on the 22nd March, at Stanley Hill, Here-
fordshire, there being present one of the travel-
ling high council, 2 high priests, 20 elders, 30
priests, 9 teachers, 2 deacons. Elder Levi
Richards was chosen president, and Elder Wood-
ruff clerk. On this occasion I heard represented
30 branches, containing 397 members, 24 elders,
100 priests, 27 teachers, 2 deacons, and six
branches were ordained to the ministry. The sum total
represented at these conferences is 1,539 members,
36 elders, 103 priests, 41 teachers, 7 deacons,
all of whom have embraced the work in that part
of the vineyard in one year, besides many mem-
bers and officers who have emigrated to America;
and I am happy to say that the Saints, the officers,
and members, have universally been ready to
hearken to counsel, and give heed to our instruc-
tions, and it was with no ordinary feelings, that I
took my farewell of those churches who have
been so ready to receive and embrace the truth.
I carried out the Saints in Birmingham and Greet's
Green, but had not time to hold any meetings
among them. I arrived in Hauley on the 25th,
where I had the privilege of again meeting with
Elder Geo. A. Smith, and was rejoiced to find the
churches universally prospering in Staffordshire.
I spent one evening with the church at Longton,
and baptized seven."

William Marks, president of the Stake at Nan-
voo, made choice of Charles C. Rich and Austin
Cowles as his counselors.

Tuesday, 30.—Elders Woodruff and Geo. A.
Smith arrived in Manchester, after a ride of forty
miles.

Wednesday, 31.—Elders Young and Richards
attended conference in Liverpool.

Thursday, April 1.—Elders Young and Rich-
ards went to Manchester, where they found
Elders Kimball, Hyde, Woodruff, and Smith, and
had a happy meeting.

Friday, 2.—Elders Orson Pratt and Taylor
arrived at Manchester, and went into council.
Manchester, England, April 2, 1841. This day
Elders Brigham Young, Heber C. Kimball, Orson
Pratt, P. E. Chase, Geo. F. West, Wilford Rich-
ards, Wilford Woodruff, John Taylor, and Geo.
A. Smith, of the quorum of the Twelve, met to-
gether at the house of brother James Bushaw,
coachman, No. 4, Gray Street, near Oxford Road,
in this city, in council, after having been sepa-
rated and dispersed in various countries. To meet
once more in council, after a long separation,
and having passed through many sore and
grievous trials, exposing our lives and our char-
acters to the slanders and violence of wicked and
murderous men, caused our hearts to swell with
attitude to God for his providential care over us.
Elder Young opened the council by prayer. Elders
B. Young, H. C. Kimball, and P. E. Pratt,
the committee appointed about a year ago to
secure a copyright of the Book of Mormon, in the
name of Joseph Smith, jr., presented the following
certificate:—

"Feb. 8, 1841. Then entered for his copy-
right the property of Joseph Smith, jr., 'The Book of
Mormon; an account written by the hand of
Nephi,' translated by Joseph Smith, jr. First
European edition, from the second American edition.
Received five copies. GEORGE GREENHILL."

"The above is a true copy of an entry in the
register book of the Company of Stationers, kept
at the hall of the said company. Witness my
hand, this 17th day of February, 1841.

"GEORGE GREENHILL,
Warehouse-keeper of the Company of Stationers."

The quorum voted, that they accepted the
labors of said committee.

Resolved, that as the quorum of the Twelve
have had nothing to do with the printing of the
Book of Mormon, they will not now interfere
with it; but that the said committee settle the
financial or business matters thereof with Joseph
Smith, jr., to whom the profits rightly belong.

Resolved, that Elder Amos Fiddler be appointed
to superintend fitting out the Saints from Liver-

pool to America, under the instruction of P. P.
Pratt.

Resolved that brother G. J. Adams go to Bed-
ford and Northampton, and labor in that region.
Adjourned till to-morrow at 10 o'clock, a.m.
Elder Kimball closed by prayer.

Orson Hyde, Clerk.
Saturday, 3.—Manchester, April 3, 1841.
This day the quorum of the Twelve met pursu-
ant to adjournment. The president called upon
Elder Hyde to open by prayer. The quorum then
signed a letter of commendation to the churches
in England for Elder Hyde.

The business of publishing the Star and Hymn
Book was then taken into consideration. Brother
John Taylor moved that those who have had the
care and superintendence of publishing the Star
and Hymn Book, should dispose of them accord-
ing to their own wishes, and dispose of the
proceeds in the same way; seconded by Elder
Orson Pratt, and carried by a unanimous vote.
Moved by Elder Young, and seconded by Elder
Kimball, that Elder Parley P. Pratt conduct the
publication of the Millennium Star as editor of the
same, after the close of the present volume. Re-
solved that Elder P. P. Pratt reprint the Hymn
Book, if he deem it expedient. The Hymn Book
is not to be altered, except the typographical
errors. The above resolve was moved by Elder
Geo. A. Smith, and seconded by Elder W. Wood-
ruff; carried unanimously. Conference adjourned.

Orson Hyde, Clerk.
Sunday, 4.—The President of the United States,
William Henry Harrison, died at Washington, of
the pleurisy.

Nine of the Twelve at Manchester attended
meeting at the Carpenter's Hall, and individually
bore testimony of the fulness of the everlasting
gospel.

REMARKS
By Elder Ezra T. Benson, Tabernacle, September 12,
1852.

As there is an opportunity I wish to make a
few remarks. I suppose the same privilege is
granted to me that has been given to br. Grant.
I feel that it is a privilege, when a man can rise
before a congregation like this and say what he
has a mind to; it is a law of liberty. It is cer-
tainly like that gospel which Paul preached in his
day. He said it was a gospel of liberty unto all
that embraced it, and I am well persuaded, even
to a certain knowledge, that this is the gospel, that
you have embraced, and that this is the people of
the saints. When we talk about liberty I consider
it is liberty to do just about right; to do that
which shall be for the good of the community we
dwell with, for the society of the saints and the
Kingdom of God on earth.

I merely wish to bear testimony to what br.
Grant has said, and I think if there is any man in
the city who ought to have the privilege of saying
what he has a mind to be ought, for he is the
Mayor of the city. He is a man therefore who
ought to be backed up by the people; and I am
happy and rejoiced to see a spirit manifested in
the congregation to-day. From the experience
I have had I know it to be right; the remarks are
just in time, and in season, and they are worthy
of the attention of every civil person in our com-
munity.

When we come into these valleys to do right;
we have come to build up the Kingdom of God;
we have come that the saints may have a place of rest,
that the oppressed may go free, and that we may
be enlightened and strengthened in the principles
of the gospel. If we do not take cognizance of
the things that are before us, how can we expect
that this community can dwell here in peace,
and we have no faith, and we have no power
enough in ourselves to put down anything
that is not right in our midst, we cannot expect to
live here long unmolested. It is well that every
Elder, that every good person who dwells in this
community should stamp these evil principles that
br. Grant speaks of with indignation. I
have felt since I have been gone on a mission last
year to Potawatomi county, and the States, the
force, power, and spirit of the men who he has
been speaking of here to-day, and so will every
Elder who goes abroad.

It is just as br. Grant has said, that while they
could not do their work and indignation in the
States, while they could stir up mobs, and
contention in the midst of the people, it was first
with them, but when the scale began to turn,
and the God of Heaven began to rule, and con-
trol things for the good of this people; it was then,
"how do you do, I feel first rate, come and see
me won't you? Come and eat, and drink with
me at my table, and stay as long as you please."
Why? Because God is ruling things for our good,
and softening the hearts of the people, and gather-
ing his saints from the four corners of the earth.
Brethren are we serving a God who is able to
bring good out of evil, for the salvation of his chosen
people.

Concerning drink, grog shops, whisky
shops, and all shops, we heard of this before we
arrived in the city. We could scarcely believe it;
and had we given way to our feelings, we
could have sat down and cried about it as well as
now. When we got here we found it to be true.
But I think the medicine which has been laid
before you to-day will prove effectual to some of
them. I had not the least idea when I rose up
here, that the spiritual knockings were so close at
my heels, and I am not mistaken, if you do
not return before me Saturday night you will
have some temporal knockings that are going to
do the business up at once.

I was called upon by the Prophet in Nauvoo to
engage in temporal knocking, and we knocked our
grocery bottom side up, and away it went, grog,
glass, tobacco, snuff, the devil, and all. (Voice
in the stand, "and the devil went with it.") Now
the same spirit is in the City of Great Salt Lake.

The same spirit that dwelt in the Prophet of God
dwells in the hearts of this people, and all we
want is for the word to be given, and the deed
performed. Let me tell you if we had the power
to accomplish this thing in Nauvoo, the way we
have got it here is not weak. We have the power
to knock temporally, we will knock them in-
to a cocked hat, all we want is for the Mayor to
say the word, and it shall be done. I know there
are Elders here before me who would do the job
up clean to night, if necessary, and cleanse the
city of these nuisances.

As far as merchants are concerned, I care but
little about them. I believe every word that br.
Grant has said, they would flood this valley with
slim plasters, and carry away our gold. If there
is a banking institution to be given to this people,
let it be done by the President of the Church, and
let us have the benefit of it, and not men
who would cut your throats to get your money
from you. I do not expect however they will
trouble me any, for I do not seem to get hold of
much money, I am a stranger to it. I do not
want any slim plasters, I am a Democrat so far
as that goes, and believe in a hard currency, until
God shall establish another, and if he goes for
slim plasters, I am in for them too. I want to
see brethren who have them to return the paper to the
counters to-morrow morning, and know if they
possess a disposition to cash them, if they do
they will redeem them. You would look well,
walking round here with fifty thousand dollars
of worthless paper in your pocket. Who is there in
this community, Jew, or Gentile, who will do right,
but what has been blessed and prospered, and has
the good feelings of this people? I can go to St.
Louis, as poor as I am, and notwithstanding that
has been said to him the credit of this people, I
get as many goods as I could wish, even if I
have a single dollar in my pocket. I could
have it all I could get brought over the plains. But
I did not go for gold and silver, nor did the Elders
who went with me. We went to do good to the
Kingdom of God. Have we done it to your satisfac-
tion? (Yes.) May God bless you, then, and

may you continue to be blessed and prospered to
your satisfaction, and put every evil thing away
from your sight. I know you can do it, and all
will be right.

It is not temporal things we are after, nor tem-
poral knockings; but you brethren who keep dram
shops, go and put them away, and put your bot-
tles away, and say you will spread no more
poison among this people, until you are command-
ed. If a man cannot get a living here without sel-
ling whisky, without keeping a little dram shop,
it is time he was going somewhere else, for he
is sured you will never get rich here by selling
whisky. It is a curse to this people, and it will
rest upon you that follow that business.

I have not been commanded to say what I have
this afternoon, but it rests upon my own should-
ers. If I talk wrong to this people, I am willing
to be chastised by my brethren all the time. If
men take the liberty of going to St. Louis, and
there using my name we will say what we please,
and in any place we please. Neither are we
afraid to say it in St. Louis, or in any other place;
we are ready to meet it anywhere. Brethren
look out for temporal knockings, for we are on
hand. God bless you. Amen.

REMARKS
By Elder Ezra T. Benson, Tabernacle, Nov. 28, 1852.

We have had good instructions this morning,
and I have been thinking to make a few remarks.
A brother who has lately come into this place,
supposed, and believed that every man living in
the valleys of the mountains kept the command-
ments of God and worked righteousness. But lo!
and behold! he got up in the morning, looked
around his habitation, and found that his spouse
was gone. He was struck with horror, and as-
tonishment, to think that he had come thousands
of miles to dwell with the saints,—the people of
God, and yet rise up in the morning and find that
his spouse was taken away from his door. He
knew it could not walk away itself, and what
he did not know, he knew the place, the place
to be true; he knew there was power in the
priesthood, and authority from God in the
midst of the people; and it bore with weight up-
on his mind; and when he went to a prayer meet-
ing, the uppermost thing in his heart was the
spade that he had lost. Now says he, "I don't
want to oppress the man that has taken it, but I
know there is power in the priesthood; but I tell
you what I will say he shall have the head axe
until he brings it home again." The man was taken
with a violent headache for three nights and days
in succession, and on the fourth day he says "I
really believe the man is a prophet, and the spade
is his."

Now let that be a warning to every thief in the
valleys of these mountains. If you have stolen
property from your neighbor, remember that if
that man speaks, you have got the head axe, and
there are other things of more importance to us
than losing of spades, and what are they? It is
the health of our brethren, the President of this
Church and his counselors. We have them
not in our meetings as much as usual. Now I
know, and so do you, that there is power, virtue,
and efficiency in the prayers of the saints of the
Most High.

I have reflected upon these things for the past
week, and I feel that if the Elders of Israel and the
saints of God would humble themselves mightily
before Him, His healing power would rest upon
us, and those who are laying sick would be heal-
ed, and the hand of the destroyer would give way.
We have had many who have been taken away
from the family altar, call our houses in order, as
we have been requested, and pray to God for our
children and friends that are sore afflicted. Let
us get our boys together who are running in the
streets of Zion here, taking the name of God in
vain, they shall be brought to justice, and shall
atone for their wickedness. Have faith for br.
Brigham to night in your prayers, you more fer-
vently than you have ever done heretofore. If you
will do this, I feel, as God lives in the heavens
and hears the prayers of His people, it shall not be
many days before our President will be able to be
in our midst, and meet with us and instruct the
saints, from time to time, as he has hitherto
done.

If he has the prayers of all the Elders of Israel
he will get his heart's desire. God says, "where
two or three are met together in my name I will
hear them." Those brethren and sick children
who are not appointed to death, will be strength-
ened, and raised up speedily through the healing
power manifested in the midst of the saints of
God. If our hearts do not fully comprehend
these things, yet we know the power of God is
with us when we rise up like men, and put it in
force. We know that the power, and keys of
the kingdom, and a right to eternal life. Let
us remember these things, and it will be well
with us when we have the vigor of life, food to
eat, clothes to wear, and a privilege to mingle with
the saints of the Most High. Let us remember
these sick ones of the flock. I feel to pray for
them more fervently than I ever have done. My
blessing be with you. Amen.

[From Plough, Loom, and Anvil.]
BUILDING MATERIALS.

Among the richest and most valuable of the
lands of this or any other country, those which
contain iron and coal have been found to excel all
others. Though their surfaces are a mere "bar-
ren rock," and the possibility of cultivation not a
question even for consideration, they are worth
more per acre than any other description of prop-
erty.

But next, perhaps, to estate of this description,
lands which contain building material may be
classed, provided they are in the vicinity of a
market, or if their products can be transported to
market at reasonable cost. We propose to de-
scribe some of these products of our own country,
and state their peculiar merits. The most valu-
able of all these rocks is

MARBLE.

Marble is the carbonate of lime, or lime-stone,
though often mingled with foreign matter. But
all marble is of lime and not marble. The dis-
tinction is this: Lime-stone will take a polish
is marble. The coarsest lime-stones make a
good building material, and may be even sur-
passed in an economical aspect, but they are suited
only to those structures which can dispense with
the finer kinds of ornament. Like granite (to be
described hereafter), it is suited to every kind of
structure in which the gigantic, the strong, or the
durable is involved, rather than the elegant and
the beautiful. All the most severely tested lime-
stone may be converted into quick lime, under
the heat of a moderate furnace, and will effere-
scence when acids are poured upon them. A sin-
gle drop of any strong acid is a test that will
never fail.

Lime-stones run into marls at one extreme, and
at the other terminate in the purest marble. The
"older" lime-stones contain some of the oxides of
iron, the sulphure of lead, or of zinc, manganese,
etc., and are more recent," often contain fossils of
various kinds.

Of marbles there are many varieties. One ob-
vious distinction is into white, dark, and mottled.
Of the mottled marble, different colors are pro-
duced by different mixtures of foreign substances
with it, and the purest marbles are those which
are perfectly white.

The various tints of marble are generally pro-
duced by the presence of certain oxides of iron.
The blue and the green are the effect, sometimes,
of the presence of homblende. The black is pro-
duced, as the field of iron, and the green and blue
are mixed with the marble, but their pres-
ence is readily detected by its odor.

The red antique of the ancients is a kind of
breccia or conglomerate, the paste of which con-
sists of a mixture of talc and lime-stone, while

the green fragments, held together by the paste,
are serpentine. In the verd antique found in
England, the white is lime-stone, and the green,
serpentine and asbestos.

Fragmentary marbles are divided into two
kinds. When the fragments are angular, the
specimen is called breccia marble; when they are
rounded, it is called pudding-stone marble. Shells
are often found in marble. Such specimens are
called shell marble. The lumachella marble is
composed entirely of shells. Animal remains
are sometimes seen in marble, which is then called
madrapiro.

Marbles have been imported into this country
in very great quantities, and have brought very
high prices. The opinion used to prevail exten-
sively, perhaps universally, that the native marble
was almost worthless. It certainly sold in the
markets for a mere fraction of the cost of the
imported. Nor was this because no handsome
marbles were quarried.

The following anecdote was related to us, a
few years ago, by a large owner of marble quar-
ries. He had given his attention chiefly to the
white variety, but determined to try a specimen
of the variegated. A single slab was finished
and sent to his Boston dealer, who placed it
among his other native specimens. No purchaser
was found for it. After a while he directed that
this should be placed among his Italian slabs. A
customer called and was shown into the foreign
department. After surveying the assortment, he
selected the Vermont slab as an Italian marble.

Surface marble, which of course is the only
marble to be furnished from most new quarries,
is apt to be imperfect, abounding in seams, or
natural divisions, and also may have been broken
by violence. The earlier workmen used to blast
with powder, and this was enough, perhaps, to
ruin all the marble in intimate connection with
the blast. The presence of iron is also injurious.
By the action of the air it is made soluble, and
the rains dissolve it. It is then seen on the sur-
face, highly disfiguring its beauty.

We would here insert an extract from a recent
paper on this important subject, by Mr. Stephen
P. Leeds, a professed geologist, residing in Brook-
lyn:

"Having had occasion, during the past year, to
visit many of the marble districts of New York
and of the New England States, I would be-
leave to call your attention to that portion of the
mineral wealth of our country comprised in this
valuable material for building and ornamental
purposes, and I do so the more cheerfully at this
particular time, for the marbles of this country
are destined, at no distant day, to form a highly
important feature in our vast resources, for among
the many mining interests that are now devel-
oping themselves, that of marble cannot fail to
hold a high rank, not only on account of its real,
practical utility, but because judicious invest-
ments in this branch of operative labor are cer-
tain to produce large returns for the capital em-
ployed.

"A violent prejudice has long been held by
dealers and workers in marble against the marbles
of America, and that, too, without stopping to
examine into the reasons upon which these prej-
udices are based, so that they were not only
of a moderately fair foundation. They have
maintained that American marbles were not suffi-
ciently solid—they were full of flaws and shakes
—the texture was not uniform, being sometimes
in the same block full of soft spots, intermixed
with nodules of almost flint-like hardness—that
the color was not equal throughout the same mass,
and that the general quality was not comparable
to that of the Italian marble. The truth is, that
the marble of this country is not only as solid as
any of the best imported, but it is also of a
more compact composition which would allow it to be
worked with under the tools of the manufacturer
—a fact which was asserted did not appear to
the imported article. And they