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[From the National Era.]  
Letter from a Missionary  
Of the Methodist Episcopal Church South, in Kansas,  
to a Distinguished Politician.

Douglas Mission, Aug. 1854.

Last week—the Lord be praised for all his mercies  
To his unworthy servant—I arrived  
Safe at the Mission, via Westport; where  
I arrived overnight to find a

A Vigilance Committee, in forming  
In shirts of tar and feather-doubts quilted  
With forty stripes save one, all Yankee comers,  
Unacquainted and gentle, aliens from  
The Commonwealth of Israel, who despise

The price of the high calling of the saints,  
To plant amidst the heathen wilderness  
Pure gospel institutions, so sanctified  
By patriarchal use, the meeting opened

With prayer, as was most fitting! Half an hour,  
Or thereabout, I groined and striven, and wrestled,  
As Jacob did at Penau, if the power  
Fell on the people, and they cried "Amen!"

Glorious to God! and stamped and flamed their hands;  
And the rough-river business wiped their eyes;  
Go it, old host! they cried, and cursed the niggers—  
Fulfilling thus the word of prophecy:

"Cursed be Canaan." After prayer the meeting  
Chose a committee—good and pious men—  
A Presbyterian elder, Baptist deacon,  
A local preacher, three or four class-leaders,

Anxious inquirers and renewed backsliders,  
A score in all—to watch the river ferry,  
(As they old did watch the fairs of Jordan.)  
And cut off all those Yankee tongues refuse

The Shillock of the Nebraska bill  
And then, in answer to repeated cries,  
I gave a brief account of what I saw  
In Washington; and truly many hearts

Rejoiced to know the President and you  
And General Cushing regularly hear,  
Drinking with thirty souls of the sincere  
Milk of the Word. Glory! Amen and Selah!

Here, at the mission, all things have gone well:  
The brother who, throughout my absence, acted  
As overseer assures me that the crops  
Never were better. I have lost one negro,

A first-rate hand, but obstinate and sullen;  
He ran away some time last spring, and hid  
In the river timber. There my Indian converts  
Found him, and treat and shot him. For the rest,

The heathens round about begin to feel  
The influence of our pious ministrations  
And words of love; and some of them already  
Have purchased negroes, and are sending them

As slaves to Christian. Bless the Lord for this!  
I know it will rejoice you. Yes, I hear,  
Are on the eve of visiting Kansas,  
To fight with the wild beasts of Ephraim,

Long John and Dutch freeholders. Any your arm  
Be clothed with strength, and on your tongue be found  
The sweet oil of persuasion. So desire  
Your brother and co-laborer. Amen!

P. S. All's lost. Even while in grief I write these  
Lines,  
The Yankee abolitionists are coming  
Upon us like a flood—grin, and snarl, and

Back set like a lot of Plymouth Rock  
Against our institutions—stating out  
Their farm lots on the wooded Wakarusa—  
Or squinting by the yellow-bellied Kansas—

The pioneers of mischief multiply;  
The small rain-spatter ere the thunder—shower  
Drains the dry prairie—Hope from man is not  
On, for a quiet berth at Washington—

Sang neral chaplaincy or clerkship, where  
These rumors of free labor and free soil  
Might never meet me more. Better to be  
Doorkeeper in the White House, than to dwell

Amidst these Yankee tents, that, whitening, show  
On the green prairies like a fleet becomel.  
Mechanics I hear a voice come up the river  
From those far bayous, where the alligators

Mount guard around the camping filibusters:  
"Strike off the dist of Kansas. Turn to Cuba,  
There may't thou, underneath thy vine and fig-tree,  
Watch thy increase of sugar cane and negroes

Calin as a patriarch in his eastern tent!"  
Amen: So mote it be. So prays your friend.

GERMAN BRIDES.—Mr. James Brooks, of the  
New York Express, who is now in Europe, in a  
recent letter says:

The Germans, by the way, have a queer way  
of making "Bride," and of doing some other  
things in the counting and marrying way, which  
may interest you, perhaps. When a maiden is

betrothed, she is called "Bride," and so continues,  
till she becomes "wife." All the while she is  
engaged she is a "Bride." The lovers, immedi-  
ately upon the betrothal, exchange plain gold

rings, which are worn ever afterward, till death  
part them. The woman wears hers on the third  
finger of the left hand, and the man his, on his  
—hand. When the "Bride" becomes "wife," her

ring is transferred to the third finger of the  
right hand, and there it remains. The husband  
always wears his ring just as the wife wears hers,  
so that if you look upon a man's band, you can

tell whether he is married or not. There is no  
cheating for him ever after—no coquetting with  
the girls, as if he were an unmarried man; for lo!  
the whole story is told by his finger ring.

A Viennese married lady was much amused when  
I told her that in our country we only "ring" the  
woman, but let the husbands run at large, un-  
marked: "Oh, that is dreadful," said she, more

than shocked. "Think, there is Frederick, my  
husband—only 34—so young, so handsome, and  
such a man, and he makes love to him!" "Oh, it  
is dreadful!" "Is it not?" "They would never

know he was married." "How can you do so  
in your country?" "I would not live there with  
Frederick for the world." Thinking over the  
reasoning of my fair Viennese, I could not but

come to the conclusion with her, that in her  
country there was more security for the wife;  
and that, therefore, her custom was better than  
ours. But would not there be a rebellion among

the men in America, if the wives there were thus  
to put a public stamp of "property" upon their  
husbands every step they took? The Germans  
have other agreeable customs in their silver wed-

dings (selberne hechel) (the twenty-five years  
of wedded life) and their golden weddings (goldene  
hechel) (50 years); but of these so much has  
been written, that I can probably write you no-  
thing new.

METAFOR OF THE BIBLE.—The following singu-  
lar account of a practice now current in Eng-  
land of mutilating the Bible, is copied from a  
Liverpool paper. The statement was made by a

clergyman—of that city, as we judge—to his  
congregation on the 3rd of September last:  
"There seems good reason for believing that

imperfect Bibles are quite common. In some  
whole chapters appear to be missing; in others  
particular texts are not to be found; so that a  
complete copy of the scriptures is very rare. It

may be well to mention a few of the deficiencies  
most frequently occurring:  
In a great many Bibles the xx. chapter of

1st Corinthians, from the 23d verse to the end, is  
altogether wanting, besides two or three passages  
in the Gospels. In this church there must be  
more than a hundred Bibles out of which those

leaves have been lost.  
"2. Another passage often missing is the xx.  
chapter of St. Matthew, from the 19th verse to  
the end. Indeed, the whole of the Sermon on  
the Mount is frequently torn, and the allegory of

the two houses at the end of it almost rubbed out.

"3. All the texts which speak of 'perfecting'  
or 'finishing' a work—as Psalm cxxxviii, 8, or  
Philippians i. 6—are not to be found in many  
copies. In others such verses as Luke xi. 10, are  
partly or wholly lost.

"4. Still more remarkable is the fact that the  
deficiencies in Bibles are different at different  
times. At present the parts which it is becoming  
the fashion to tear out are the 46th verse of Mat-

thew, xxv; the 1st of Colossians, from the 16th to  
20th verse; the former part of 2d Timothy ii. 16.  
The m. of St. John's Gospel, and the first chap-  
ter of his first Epistle are always perfect."

Those who desire to scrutinize the motives  
which may have led to the practices in question,  
will learn something by referring to the texts  
enumerated above. The investigation will be  
found somewhat curious.—Boston Courier.

THE REWARD OF PLAIN SPEAKING.—Last  
evening a traveler was observed sitting on a  
stump of wood before a peasant's cottage. When  
the peasant returned home from his work in the  
fields, he saw the man sitting, and said to him,  
"Why don't you go into some lodging house for  
the night, and not sit there?" The traveler  
replied, "My good friend, I have an unfortunate  
prosperity, which makes me so disagreeable to  
people that they can't bear me. The peasant  
replied, "Indeed, I don't properly see that?"  
"Why it is that I always speak the truth," he  
answered the traveler. The peasant then said,  
"On that account you are welcome to my house-  
hold for that habit of yours is indeed an excel-  
lent quality." The traveler then went in with the  
peasant, who called his wife, and told her to bring  
some refreshments, for he had brought a guest  
with him. When they were at supper, the travel-  
er took notice of everything in the house, and  
saw that there were only three living beings be-  
longing to it—the peasant, his wife, and cat, and  
they all blind of an eye. While they were busy  
at supper, the peasant said, "You told me just  
now that you always speak the truth, and I tell  
me the truth. What are you now thinking of?"  
The traveler said, "I have no objections to tell  
you, only I fear you will not be very well pleased."  
The peasant assured him he should not be angry.  
The traveler then looked around on his three  
friends, cousin sting of the cat, the man, and his  
wife; and then said, "I was amused in thinking  
that you three, man, wife, and cat, have only  
three eyes among you all." What was the con-  
sequence of it? He told speech? The cat scratched  
him, the woman scolded him well, and the man  
thrust him head and shoulders out of the house.

EVERY MAN HIS OWN LAWYER.  
SELF-DEFENCE TRIUMPHANT.—DODDER VS. ALLESTON.  
At the last term of the Orange Co. (N. Y.)  
Court a very queer case came before the Court  
for consideration, which we find reported as fol-  
lows in the Newburgh Gazette of this week:—  
The People vs. James Alleston. This was a  
very interesting case, rendered so from the fact  
that the defendant acted as "his own lawyer," on  
the trial, without having the advantage of being  
one of the legal fraternity. His "summing up,"  
of which we are able to give nearly a verbatim  
report, with the exception of the "acting," was  
decidedly rich, and afforded much amusement for  
the legal gentlemen present. The defendant, who is a  
small, red-haired, thin specimen of a Yankee, was  
indicted for an assault and battery on one Mr.  
Dodder. The facts, as divulged upon trial, are  
as follows: The defendant is in the employ  
of the Mohawk Valley Railroad Company, and  
Port Jervis Plank Road Company, and was above  
Port Jervis, and re-ides upon the road, some miles above  
Port Jervis. He and the complainant, Mr. Dod-  
der, are rival laborers.  
On a Sunday in February last, the de-  
fendant, in the act of beating his (de-  
fendant) cows along the highway, and as an inducement  
for him to quit, hurled a few stones at him, one of  
which, as the complainant testified, struck him  
on the back of the neck.  
The testimony being concluded, the defendant  
addressed the Jury as follows:  
GENTLEMEN OF THE JURY!—I don't know much  
about law, and since this trial has been going on  
I have concluded that I ought to know a little  
more. I ought to apologize perhaps for appearing  
in my own defence, and will do so by telling you  
that I feel I need one lawyer, and hired another in this  
case, but they both come up missing when I need  
them most. I suppose I might have secured the  
services of some of these other "limbs of the law,"  
that I see around me, but having been cheated by  
two of 'em, I concluded to go it "on my own  
hook," and here I am! I want to tell you, gentle-  
men, before I go farther, that it is not my fault  
that this case is here taking up the time of this  
honorable court. I think you will give me credit  
for telling the truth, when I say that it ought to  
have been tried before a Justice of the Peace, or  
before better judges than the capacities of such a  
court. I am of this one. After this difficulty,  
Dodder got a warrant for me from Squire  
Cuddeback, over in Deerpark. I then charged  
that I had insulted him, but five or six months  
has freshened his recollection, and he now says  
that I assaulted and battered him. I believe there  
is some difference between the two charges.  
Dodder says he swore to the complaint before  
Squire Cuddeback, and I leave it for you to say  
whether he tells the truth now in saying that I  
battered him. I was taken by a constable before  
the Squire, and eight weeks ago, the Justice was  
asked what he had already done, or had not  
done to attend to it, I don't know which, it  
went down. Two or three weeks after that I  
was arrested again, and my wife having been  
confined, I thought it best, as a dutiful husband,  
to be around home, so I got rid of it by giving  
security for my appearance to Court.  
You know, gentlemen, that I am in the employ  
of the Mohawk Valley Railroad, and Port  
Jervis Plank Road Company, as a gate-keeper.  
This company it seems had sufficient confidence  
in my integrity and honesty to place me in  
charge of the station, and even if I should receive  
\$3,000, and steel \$1,500 of it, that's between me  
and the Company, and its none of Dodder's busi-  
ness. Now when the Company sent me up along  
this road to collect tolls, this Dodder was one of  
the inhabitants I found there in the woods, and I  
will say for him that he is a very fair specimen  
of the rest of the population. But there isn't any  
of them that seem to appreciate all the benefits  
of the Plank Road.  
It let out to civilization a class of people who  
before were in a state of barbarism, and it was  
a thing of civilized life, and this Dodder is one of  
them. It is a fact that soon after I moved there,  
a young woman, 17 years old, came down out of  
the mountains on the Plank Road, one day, and  
said she had never been out before. She fairly  
seemed surprised to see a white man, and after  
asking a few questions went back into the woods.  
This Dodder was my nearest neighbor, and a good  
deal nearer than I wanted him, and I haven't been  
there long, before I heard that he had been lying  
about me to one of the Directors, and I soon found  
out that he was lying, and that he was sworn  
ever against me in my place. But he hasn't  
done it yet, and if you don't convict me I reckon  
he won't very soon.  
It went take long to dispose of Dodder No. 2.  
He testified that he saw me throw three stones at  
his father, and saw the "old man dodge." On  
his cross-examination he says that he was in his  
own house in the woods, and had to look over a  
hill twenty feet high, and also over three sin-  
gle fences and two stone walls. Well, if he tells  
the truth, all I wish is that I had young Dodder's  
eyes. He is certainly a remarkable boy, and can  
consistently deny his "father."

I am willing to admit that I done wrong to

throw stones at Dodder, and I apologize to all the  
world, and this country particularly, for it. The  
Doctors tell us that there are two causes for all  
diseases, predisposition and excitability, I think it  
was the latter cause that moved me to stone  
Dodder. I therefore confess myself guilty of the  
assault, but the battery I deny! and if you find  
me guilty of the battery, I will appeal from the  
decision to the Court of High Heaven itself, before  
I will submit to it.  
Now, gentlemen, you saw Mr. Dodder, and  
heard him swear against me. I asked him a  
great many questions, and I was sorry to hear  
him answer as he did. I might have asked him  
if he didn't kill my cat, and if he didn't stone my  
cows, because they transgressed in his woods,  
where actually the rocks are so thick that the  
brake's seat find their way up through them; but  
then I knew he would deny it, and it would grieve  
me to hear him. He admits that he was driving  
my three cows up the road, and that he struck at  
one of 'em, but says it was with a small switch.  
I have proved that this switch was a root about  
10 feet long, and about 3 inches across the butt  
end, and I have also proved that when he struck  
the cow fell. It is true my witness could not  
swear that the stick hit her, he was so far off, but  
take the blow and the fall together, and we can  
guess the rest. If you, gentlemen, should see me  
point a gun at a man and pull the trigger, see  
the flash and hear the report, and at the same  
time see the man drop, I think you would say  
that I shot him, although you might not see the  
ball strike him.  
Now, the fact is, gentlemen, that on Sunday, I  
was lying on my lounge in my house, when my  
wife said that Dodder was chasing my cows.  
I jumped up and pulled on my boots without  
out of doors, and saw Dodder and the cows com-  
ing up the road. It is true he says he was driv-  
ing them, but says he and the cows was balt going  
along the road in one direction, and this was as  
near as I could get him to the cows or the truth;  
but it is proved that the cows were going along  
at him, and he was following after them, striking  
at them, with this little switch, 10 feet long  
and 3 inches across the butt, and I reckon you  
think he was 'driving' them. I sang out to him,  
"Dodder, stop!" but he didn't obey my order, and  
I just threw a stone in his direction, which went  
about 10 feet over his head, and he came on  
toward him, while he was coming some man  
came. He paid no attention, and I sang out again  
"Dodder, stop!" still he didn't mind me, and then  
I just threw another stone; but on he came, and  
on I went, and I threw the third stone, which I  
saw hit him in the back of the neck, but which I  
think is rather strange, as we were going toward  
such other as fast as we could go. But he never  
sleaked up, and by this time we were within about  
eight feet of each other. I halted and hollered at  
the top of my voice, "Dodder, why in—don't  
you stop?" but he didn't stop, and raised his  
voice, as long as he could, and said, "I am driv-  
ing the cows, as if I strike me—I am driv-  
ing the cows, but you will waltz me with that switch  
you will waltz an animal that'll hock!" [Here the  
orator made an appropriate gesture of the head  
as in the act of looking, which was followed with  
unmistakable shouts and laughter, that continued  
several minutes.]  
Now, gentlemen, if you convict me, this court  
can fine me \$250, and you me for six months  
and a day, and if you really think I ought to be convicted  
on this assault, say so, for I am in favor of living up  
to the laws, as long as they are laws, whether it  
be the Fugitive Slave Law, the Nebraska Bill, or  
the Excise Laws. I will read you a little law  
book, and read to you a very man has a right  
to defend himself from personal violence." Now  
I don't know whether that is law or not, but  
I find it in a law book I've been member of the  
bar who was sitting near the speaker, remarked  
to him that it was good law. Well, gentlemen,  
here is an old man, who looks as if he might  
know something, and he says this is good law.  
Now, if you will turn to Barbour's good law  
book, you will find that the same doctrine is applied  
to cattle—[great laughter]. Therefore I take  
it, I had a right to defend my cows against Dod-  
der's 10 foot switch. Why, gentlemen, nearly  
all my wealth is invested in them 3 cows, and  
you can't wonder that I became a little excited  
when I saw Dodder switching them with his 10  
foot pole. I am a poor man, and have a large  
family, consisting of a wife and six children, which  
I reckon is doing pretty well for as small a man  
as I am, and I could not afford to let Dodder kill  
my cows.  
Now, gentlemen, I don't believe you'll convict  
me, after what I have said. But if you do, and  
this court fines me \$250, I shall repudiate, be-  
cause I can't pay." And if I am judged for six  
months, why these Dodders will have it all their  
own way up there. But notwithstanding all this,  
I am willing to risk myself in your hands, and if  
you think I ought to have stood by and not done  
anything, when I saw Dodder hammering my  
cows, why then I am gone in, toll-gate and all.  
It is true, I am a poor man, but not a mean  
one. The name of Alleston has been traced out  
May Flaxen, when he laded the pilgrims on  
Plymouth Rock, among the passengers was a  
widow, Mary Alleston, with four fatherless chil-  
dren, and I am descended from that Puritan stock;  
and from that day to this, there has never lived an  
Alleston who hadn't Yankee spirit enough to  
stone a Dodder for piling his cows. I'm done.  
(Here the laughing and shouting were exceedingly  
boisterous, in which all participated, and it was  
several minutes, despite the repeated cries of  
"order, order," by the court, before order could  
be restored. Our eloquent and usually unvan-  
quishable District Attorney, fearing to cope with  
so formidable an antagonist, merely remarked:  
"It is a plain case," &c., and left it to the Jury,  
who promptly brought in a verdict of "Not Guilty."  
Mr. Alleston certainly deserves judicial promotion,  
and we move that he be appointed chief of the Court.)

HISTORY OF JOSEPH SMITH.  
FEBRUARY, 1841.  
Sunday, 7.—Ship "Sheffield" sailed from Liv-  
erpool with 235 Saints.  
Monday, 8.—Levi Richards writes from Lug-  
wardine:  
"TO THE EDITOR OF THE STAR.  
"Since Stanley Hill Conference, I have at-  
tended about thirty county meetings of Church  
officers, in eleven different places in Herefordshire,  
Gloucestershire, and Worcestershire, making a  
circuit of nearly one hundred miles. Union and  
harmony prevail among them, and a disposition  
to add to their faith, &c. New places are fre-  
quently opened for preaching, which are generally  
supplied. Many are baptized every week, al-  
though the Jews has to yield its natural rights, and  
step aside." The gift of healing is manifested to  
quite an extent in this region. The gift of tongues  
is received in most of the branches where I am  
acquainted. The spirit of persecution is not yet  
wholly cast out of the world; for recently preach-  
ing was held for the first time in Pendock parish,  
eight miles from Leabury, when a congregation,  
respectable in numbers and appearance, were  
compelled to retire prematurely, in consequence  
of the quantity of gravel thrown upon the roof  
and against the windows, &c. The mob were  
unmerciful, and supplied the Saints on their way  
home with plenty of mud. The meeting was  
held at the shop of a tradesman, who had been  
clerk of the parish, but was so fortunate as to  
obey the gospel, and be turned out of his stew-  
ardship; and his wife was dismissed from her school

for the same reason, by the parson of the parish.  
More or less of the Saints are turned out of em-  
ploy, and out of their houses, for obeying the  
gospel."  
City Council met according to adjournment,  
and opened by prayer, which was made a stand-  
ing rule of the Council. I reported a bill for a  
survey of a canal through the city, which was  
accepted; and I was appointed to contract for its  
survey. I also reported a bill for an ordinance  
of Temperance, which was read and laid over.  
Wednesday, 10.—Elder James Burnham writes  
from Oreston, Flintshire, North Wales:—"I have  
organized two branches of about 150 members;  
and we are continually baptizing, whether it be  
cold or hot. There is great opposition."  
Thursday, 11.—Elders Young, Richards, and  
Taylor, in council at 72, Burlington-street, Liver-  
pool. Set apart by the laying on of hands, Elder  
Daniel Browett, to take charge of a company of  
Saints, about to sail for New Orleans on ship  
"Echo," Captain Wood; and John Cheese, David  
Widling, James Levenson, William Jenkins, Rob-  
ert Harris, and John Ellison, to be his counsellors.  
Robert Harris was ordained an elder, and  
Elder Taylor was appointed clerk and historian  
to the company.  
Saturday, 13.—Elder Orson Hyde sailed from  
New York for Liverpool, on his way to Jerusa-  
lem, accompanied by Elder George J. Adams.  
Sunday, 14.—A conference of the Church of  
Jesus Christ of Latter-day Saints was held at  
Barnett's Academy, 57, King Square, Goswell  
Road, London, on Sunday, the 14th February,  
1841, there being present—Elders H. C. Kimball,  
W. Woodruff, Lorenzo Snow, William Pitt, and  
Elder Kimball, at two o'clock, p.m. Moved by  
Elder Kimball, presiding at this conference, carried  
by Elder Woodruff, that Dr. W. Woodruff be  
clerk; carried unanimously. The meeting opened  
by Elder Kimball with prayer and singing. The  
president then called upon the official members  
to represent their respective branches. The church  
at Ipswich, represented by Elder Pitt, consist-  
ing of twelve members, one elder, one priest, and  
one teacher. The church at Bedford, represented  
by Robert Williams, priest, consisting  
of 42 members, one priest, seven moved, two died.  
The church at Woolwich, represented by John  
Griffith, priest, consisting of six members, one  
elder, one priest, and one teacher. The church in  
London, represented by Elder Kimball, seconded  
by Elder Woodruff, that Dr. W. Woodruff be  
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