

any thing of the character of these "Prophets," or whatever the please to call themselves, can be so deluded as to sell their farms, and contribute the avails of it to the support of the *common family*, or in spreading this pretended New Bible about the country? One of them is said to be a book hawker, and peddles off an immense quantity of this pretended revelation; which he is enabled to do, after the excitement raised by the remainder of the gang: -- and who has the profits? Are they expended in the "*common stock family*," or hoarded up by these vagabonds?

The following extract from the 153 page of their book, may not be unprofitable to the reader. L. F.

"And it came to pass that after there had been false Christs, and their mouths had been shut, and they punished according to *their* crimes; and after there had been false *prophets*, and false teachers, and preachers among the people, and all these having been punished according to *their* crimes; and after there having been much contentions and many disentions; \* \* \* king Benjamin, by laboring with all the might of his body, \* \* \* did once more establish peace in the land."

Notes: (forthcoming)

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==> **MORMONISM -- or *Grand Pugilistic Debate***. The Painesville Telegraph of [this morning](#) has the particulars of the acceptance of a challenge by Thomas

Campbell, given by a noted mountebank by the name of Elder *Rigdon*, who has flourished in and about the "*openings*," for the last few years, and to the no small wonderment of all the old women round about that country, to test the validity of the doctrine contained in the Book of Mormon! It is something singular that this subject should have created such a stir. The Editor of the Telegraph has opened his paper to a discussion of its merits and demerits!

**Rigdon** was formerly a disciple of Campbell's and who it is said was sent out to make proselytes, but is probable he thought he should find it more advantageous to operate on his own capital, and therefore wrote, as it is believed the Book of Mormon, and commenced his pilgrimage in the town of Kirtland, which was represented as one of the extreme points of the Holy Land.

The good people of that country were wont to take a different notice of nuisances, by placing them a-stride a rail, accompanied with the music of kettle drums, tin pans, and pumpkin vines to the tune of  
"Over the hills, and far a-way."

Note: This is one of the first news reports in which Sidney Rigdon was accused of having written the Book of Mormon. As his assistant, Elder Parley P. Pratt said, [in 1838](#): "Early in 1831, Mr. Rigdon having been ordained, under our hands, visited elder J. Smith, Jr., in the state of New-York, for the first time; and from that time forth, rumor began to circulate, that he (Rigdon) was the author of the Book of Mormon." Pratt says nothing about the circulators of that "rumor" trying to discredit Joseph Smith as the probable true author of the Book of Mormon; Pratt merely says that Sidney Rigdon's Dec. 1830 journey to visit "elder" Joseph Smith, Jr. in New York set such rumors afloat. These "rumors" grew out of various persons' knowledge or suspicions of the early association and cooperation of Smith and Rigdon; indeed, as Pratt points out, "The Spaulding story never was dreamed of until several years afterwards, when it appeared in *Mormonism Unveiled*." Of course Pratt does not say whether or not Rigdon ever met Smith before "J. Smith" became an "elder." The *Cleveland Advertiser's* accusations concerning Rigdon and the book probably arose independently of both the Spaulding authorship claims and of various early reports of there having been a clandestine cooperation between Smith and Rigdon. The northern Ohio writer had simply heard enough bad things about Rigdon locally, to suppose such a "noted mountebank" would write false scripture to further his own purposes.