



AND INDEPENDENT ADVOCATE OF TRUTH.

Who most investigate, do most believe
Parts, like half sentences, confound.
Read his whole volume, Sceptic, then reply. YOUNG.
Prove all things and hold fast to that which is good. PAUL.

Property of
Jesse C. ...
St. Charles, Kane Co., Ill.
[Sep.—1845.]

JOHN THOMAS, EDITOR.

TWELVE NUMBERS OF EIGHT PAGES QUARTO TO A VOLUME.

ONE DOLLAR PER VOLUME.

VOLUME I.

ST. CHARLES, KANE CO. ILLINOIS; 1843.

NUMBER 7.

ELECTRIC TELEGRAPH.

We were highly gratified yesterday by witnessing the practical operation of the Electric Telegraph invented by our countryman, Prof. S. F. B. MORSE—of which all our readers have heard, but with the principle and beautiful operation of which, we apprehend, but few are acquainted. We regard it as among the most wonderful, and, prospectively, the most useful applications of science to the great purposes of life, which the present age has seen. It proposes, and for aught we can see, with good ground of success, to announce in every part of the country to which it may be extended, any information with unerring certainty and at the instant of time.—This stupendous result is to be accomplished by the power of galvanism: and the instrument by which it is to be done, though perhaps difficult of description, is yet simple, and its operation easily understood. In the first place, by an alphabet, in which the twenty-six letters are represented by different combinations of the dot and the dash, the communication is written upon paper at the remote extremity of the Telegraph. The machine by which this is directly done is small and simple, moved by a weight like clock work, the slip of paper being wound about a cylinder and carried under the style by the operation of the machinery. To the style or pen which makes the mark is attached, in a convenient method, a piece of iron which rests just above a mass of soft iron, which is instantly rendered a magnet by the transmission of the electric current. The operation of the telegraph is therefore easily seen. Suppose one extremity be in Washington and the other in New York—the communication being formed by protected wires traversing the intermediate distance. A person at Washington wishes to convey news to this city. He has before him the two extremities of the wires and the means of sending along them a current of electric fluid. The instant he brings them together, the soft iron mass in New York becomes a magnet—the iron above it is drawn towards it, and the style to which it is attached is pressed upon the paper, and this being carried forward by the machinery which is at the same instant, by another magnet, set in motion, receives the impression. As soon as the two wires are separated, the soft iron is no longer a magnet—the iron above is no longer attracted, and the pen no longer rests upon the paper. By bringing the wires in contact and instantly separating them, a dot is made; by keeping them in contact for a little time, a dash; and by the combination of these two all the words in the language may be written and read.

By the most accurate experiments that have been made, it is found that the elec-

tric fluid moves at the rate of 288,000 miles in a second; and this is the only limit to the speed with which news may be transmitted by Prof. Morse's Telegraph, it is evident that for all terrestrial purposes it promises all that the most enterprising newspapers could desire. Fifty letters can easily be made by it in a minute—so that the President's Message or any other document could easily be sent to any part of the continent faster than a compositor could set it up. The modifications to which it may be subjected are almost endless. Prof. Morse has already invented a method to make his Telegraph speak as well as write; another to enable the locomotive upon a railroad track to 'report progress' at every mile or furlong of its career, at the most distant extremity, without the aid of any man; and a third whereby the same thing may be announced in all the cities of the Union at the same instant.

The advantages of this Telegraph over that of WHEASTON, of which so much has been said, are evident and marked. It will be recollected from our description of that invention, that the letters or words are indicated by the direction given to a magnetic needle by the electric current. In this case, then, unless some one were watching at the instant, the needle would change its position and the message be lost. By Morse's Telegraph the words are written down, letter for letter, and may be read as well a year as a month afterward. It is found too, that the discharge of a cloud charged with electricity over the instrument completely deranges the operation of the needles in Wheaston's instrument, and that in a certain state of the atmosphere it is therefore entirely worthless. Nothing of this kind has the slightest influence on the Telegraph of Morse. Its operation is always instantaneous, certain, and complete. It has already been fully tried for a distance of forty miles, and is just as effective as at a distance of so many feet.

The immense importance of this invention must be seen at a glance;—it will be a powerful engine, for good or for evil, as those into whose hands it may fall may be disposed to use it. We understand that Prof. Morse intends immediately to submit his experiments to Congress with a view of asking an appropriation to enable him to perfect his arrangements, if the Government shall not see fit to purchase it for its own purposes. We trust that it will receive the attention it deserves, and that out of a regard to their own interests as well as in justice to the distinguished inventor, the authorities at Washington will secure its control. If it should pass into the hands of private companies it might prove a formidable rival to the Post Office Department in some of its most important functions, and in subserving the purposes of stock-jobbers

and gamblers, might be productive of infinite mischief and injustice. Prof. Morse has already spent upon his invention years of ardent labor and thousands of dollars from his private purse; and though a committee of the House has once reported unanimously in favor of an appropriation of \$30,000 to establish a line of Electric Telegraphs, nothing decisive has ever been done by Congress. We trust the invention will, as soon as possible, receive the attention its high importance and utility so justly merit.—Tribune.

The following account of this truly wonderful invention occurs in Dr. Lardner's lectures, and for the readers gratification we give the remarks entire:

"Such are some of the gifts which science has conferred upon art. I will now mention one or two others and one of the most recent is that of the electric telegraph, invented by Wheaston and now employed in London. He had devoted to the subject of electricity much time, and its first fruits was this discovery. Its object is, by the agency of electricity to communicate between two distant places in a very short space of time. In England it has already been applied along a rail-way for some hundred or more miles. All that is necessary is for a person to go to the office at one end and ask his question; in about three minutes he receives an answer. I chanced myself while engaged in railway operations, to witness an operation of this kind, and I shall not soon forget my astonishment at the result. I was standing near the office of the Great Western rail-road when a passenger got out from the train of cars which had just arrived, over forty miles from London, went into the office and told the clerk that he wished to send by the returning train a note to his hotel in London concerning his cloak and umbrella he had left there. 'Yes sir,' said the clerk, 'wait a moment and I will give you the answer to your note.' He turned to a small apparatus in the corner of the room, and in about three minutes told the man that his cloak and umbrella had been taken care of and would be sent by the next train.

"The method of the operation of this invention is extremely simple, and is easily rendered intelligible. I have already explained the nature of the galvanic current which is produced when zinc and copper or other metals are brought in contact. The electricity evolved at the surface of contact is decomposed—the positive taking one direction and the negative the other; hence, if two wires be provided and put in contact, the one with the positive and the other with the negative fluid, these two currents will flow along them for any distance—even around the globe. Now suppose a wire be

enclosed in glass tubes or surrounded by some other non-conducting substance and passed the whole distance from New York to New Orleans, a needle placed above the wire at New Orleans will instantly turn at right angles to it upon sending along it the electric current.

This would be the case with any number of wires. Thus we have a method of communicating instantly between distant places. The next thing is to devise some means of rendering the communication intelligible. A variety of signals have been employed for this purpose. In Wheaston's telegraph the letters of the alphabet were employed, and the mode of conducting the communication was this: At each end of the route was provided a lozenge marked off into parallelograms, at the angles of which were placed the different letters of the alphabet. Magnetic needles were placed above the wires in such a position with respect to the figures that any two of the needles may be made to point at each of the letters by the action of the fluid, which on being passed along the wires, causes them to turn at right angles to the wires. Now in communicating from end to end, the persons who make the first advances pass a current along a wire which lets go a bell at the other extremity; thus a wire touched at New Orleans would let go a bell here, and its language is, 'I am going to send you a message—so look about you.' The person receiving this warning sends back a current which lets go a bell at the other end saying in reply, 'Go on sir, I am listening.' Then they begin to spell out the words if that is the method adopted. If E be the first letter, then two wires are touched, which will cause two needles at the other end to point to that letter on the lozenge, and so for all other letters. In general practice fewer letters are required than those of the alphabet.

"The manner in which these telegraphs are constructed in England is this: the wires, of which there are five or six, are placed in glass tubes, and buried several inches in the ground, beside the rails. One is now nearly finished from London to Liverpool, and by its messages are transmitted with astonishing rapidity. For commercial purposes these telegraphs are of especial importance."

A stone, weighing half a ton, fell in Harrowgate, England, a few weeks since. It was warm to the touch when first examined. It fell during a rain storm and was seen by numbers, who described the noise it made in descending. A thousand people were present at once. Dr Magill, who made an examination of the stone, says it is composed of basalt, with small particles of flint and albumen græcum.

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135

UNPROVOKED ATTACK
ON THE
EDITOR OF THE INVESTIGATOR
BY
ALEXANDER CAMPBELL
PRESIDENT OF BETHANY COLLEGE,
AND
EDITOR OF THE MILLENIAL HARBINGER

"In adversity hope, in prosperity fear." The sentiment of this adage is excellent; and well would it be for us all, if we paid more regard to it than we do. Many a suicide would have lived, perhaps, to be a consolation and a blessing to his friends and neighbors had hope not been abandoned in the hour of adversity; and Cesar might have wreathed his brows with the diadem of the world, had he, in his towering prosperity, lent a listening ear to the warning voice of a friend. But he regarded it not; and before the mountains cast their long shadows over the plain, he sunk bathed in blood shed by the poignards of his assassins, at the base of Pompey's statue. We do not intend to multiply illustrations, because, the intelligent reader will be able to supply them from his own resources. Human life abounds with them in all ages of the world, and in every ramification of social, political, and ecclesiastical affairs. Adversity and Prosperity are the Scylla and Charybdis of our lives, and happy is he, who can pilot his frail barque safely along life's stormy sea, whose troubled waves are breasted by these everlasting crags.

A little over the half of three-score years and ten has it been our lot to sojourn among the children of Adam. Like them in the general, we have tasted of the bitter and the sweet; and, like all travelers thro' the great world, have experienced a due proportion of its ups and downs. We do not intend to write our biography, for that would be neither profitable to ourselves nor interesting to our readers. Were we and our assailants, who speak evil of us, to leave the stage of action *sur le champ*, the world could do without us; for, however important in our own conceits, no man is so necessary but God can spare him, and supply his place, by equal, and perhaps, better men.

Now these things I apply to myself and President Campbell. Not because I envy his renown; why should I? Are not Luther and Wesley, and a host of others more renowned than he?—Not because of his wealth; for, tho' I have need, I am content. Not because I dislike him, for I do not; why should I? True it is, that he has bestowed upon me—some theologian, if not

"apostolic blows and knocks;" but then, "the Reconciliation!" And who in this Union and the United Kingdom hath not heard of him? *Reconciliation*! what deep intendment doth that word express! Yes, reader, I had intended to run a tournament and shiver a lance no more with the "Champion of Protestantism" whatever chivalrous campaign he might essay, lest the encounter should be attributed to an old grudge, or some other improper motive. We had agreed to be oblivious of the past; therefore, I had concluded thenceforward to pursue the free, independent, and even tenor of my way, and to allow him to follow his without molestation or rebuke.

But he is not content with this arrangement. Be it so; it is well. Let him attack if he think best; only he must be well aware, that, being a citizen of a free republic, and the subject of a Celestial King, all of whose retainers are "free and equal," I shall endeavour to defend myself according to, and in the spirit of His laws. In his last Harbinger he has made a "full point" at me. This is always a dangerous move in fencing; for

while the assailant makes the lunge, the defendant has but to rear himself erect, parry the thrust adroitly, and cleave his antagonist to the earth.

Before presenting the reader with the elegant extract which has called forth these strictures, I will present him with a few incidents, which will throw light upon the influence, which has been flowing as an undercurrent against us.

Since "the Reconciliation," letters have been written to the Editor of the Messenger—Mr. James Wallis of Nottingham, England (*untimously*, perhaps, to answer all the purposes intended)—by President Campbell, James Henshall, and other peace perpetuating philanthropists concerning me. That from the President was published *in part*, the whole being too bad for one reconciled friend to write of another; and that from Henshall appeared without curtailment. I wish friend Wallis had published the whole of the Presidential epistle; and as to the latter, I blame him for inserting it, seeing it contained an attack upon me, and that he refused to publish mine in reply. He should either have suppressed the attack, or have inserted it with my rejoinder. God forbid that I should treat my enemies, much less my friends, with such injustice! But I forgive them all, especially friend Wallis who has expressed regret for the course he took; and as for the others, sufficient for this offence is this punishment, namely, the bringing to light in the Investigator the mischief they have been plotting against me.

In a letter received from Scotland, dated April 5th. 1842, is this passage:—"I am credibly informed, that Mr. Clapp, brother-in-law to A. Campbell is to visit Scotland immediately—my informant gives it as his opinion, that your intention of coming to Scotland is known in America, and that the above gentleman is to be dispatched to oppose you, &c."—A worthy object truly, to make a trip to Scotland to oppose me! But if this information be true, it throws a wonderful light upon the "reconciliation" of 1838!

For more than two years I saw but two Harbingers, and unfortunately for my confidence in the good faith of the President they both contained contemptuous allusions to me: how much more the whole volumes may contain, I neither know nor care. A feather will show the way the wind blows.

From these data I was confident that my name was far from being fragrant at Bethany College. From the days of the Divinity School at Alexandria in Egypt, I never yet read of a man being in good odor at a college, who had independence enough to think, speak, and write as he understood the scriptures, and no "Divines" to teach; time was, when President C. was in no better standing at other schools than we at his college; *sed tempora mutantur et nos mutamur ab illis!*

But why, notwithstanding "the Reconciliation," has President C. been underworking and looking out this evil spirit against me? Why have the Satellites which revolve within his orbit, and shine by the reflection of his lustre, labored to diffuse this spirit? And why has he at this crisis committed so ungentlemanly an assault and battery? Over two years my press was silent; nevertheless, he was then emitting his epistolary flashes with a blinding effect into the eyes of my transatlantic friends; whose great offence was that they republished too much from my pen! Mr. C. must be *aut Cesar aut nullus*. He had scarcely returned to Bethany after "the reconciliation" before he showed the cloven foot of evil-mindedness and from that time to this, he has busied himself to my prejudice. But what is the cause of all this rankling in the heart for three years and upwards? Judging from past occurrences, I believe, he has never heartily forgiven me for the overthrow he experienced at my hands on the question

immortal; and that he now regards me as *an obstacle in the way of his ambition*. I blame not President C. because he is ambitious. It is not ambition, but the application of that quality, that deserves either praise or blame. If he be ambitious of "glory" and "immortality," so am I; and such an ambition, I trust, is not incompatible with good fellowship. Why should he quarrel with me for investigating this subject so interesting to all in whose nostrils is the breath of lives? But was Mr. C. in 1838 ambitious of being the President of a College with a "Church Department" *alias* Divinity School; whence might issue "well disciplined proclaimers" prepared for the work of disseminating his views of Christianity? Did he then aspire to the Supervisanship of "this reformation?"—If he did, has he since regarded me as an obstacle to his peaceable enjoyment of these worldly honors? I can assure him, had he not so wantonly assailed me, he might have become Chief Rabbi of a Protestant Christian Union, I should not so much as named him in print, though I should have strenuously contended for principles, which, wherever received, would have hurled him from his "Throne of State."

But tired of secret, he has again proclaimed open war against us. And here let all men bear me witness, that without the formality even of a manifesto, he has invaded us, precipitated himself headlong to the combat, unmasked his battery, and fired the first gun. Let not the consequences, then, which may result be laid to me. For the issue I have no uneasiness;—that President C. may not prove himself to be another Alexander the Great, who, having conquer'd a world became intoxicated with success, and in *Babylon* consummated his own destiny—is my sincere desire: for myself, I believe I stand upon the rock of eternal truth; and he may, perhaps, think so too. Let us, then, look well to our foundations; if mine be sandy, it must give way; but if truth be my fortress, I defy him, and all his "well disciplined proclaimers" to raze it.

We shall suspend further observation until the reader shall have perused the following elegant extract from the classical and spiritual pen of President Campbell:—

"The chilling winter of speculation on man's materialism—the moral and eternal responsibility of infants, idiots, and Pagans—together with the seducing winds of new, untaught, and untried questions, generating strife rather than godly edifying, hath at last relaxed its benumbing and freezing influences, and yielded to the soul-inspiring and spirit-stirring efficacy of the rich grace and the animating promises of Christ's own gospel. Even in Painesville, Amelia county, and other neighbouring regions, hence these speculative hypotheses sought to read their influences over the whole field of the reformation, have numbers been added to the Lord. Nottaway county is now generally under the influence of the ministry of reformation, and the cause is constantly advancing in that quarter of Virginia.

These principles, alas too familiarly associated with the name of "John Thomas, not D. D., but M. D.," as he has facetiously dubbed himself, were shipped to England and worked there as they have done in two or three places in the East. In those cities of the Old World, where my warning voice was not *timously* regarded, they have eaten the bitter sour fruits of these soul-bewildering and paralyzing notions. In the school of experience they have, however, at length been disciplined, and are now seeking the good old paths, and finding rest to their souls.

I was no little surprised the other day to see the same genius of universal scepticism showing itself yet alive and eager for the battle, in the self-same "M. D.," now by profession a *politico et ecclesiastico* journalist editor, in the prairie state of the fertile Illinois. Some brethren, pleased with his puffing them, have sought to give wings to his new-hatched eaglets, now preparing for new adventures."

Such is the delicacy served up to the patrons of the "polite literature" which emanates from the "Church Department" of Bethany College! Infatuation! What good seaman would lay his ship upon her beam ends, and expose her hull to the whole broadside of his antagonist! Supposing me to be as vile as Joe Smith, is the spirit manifestly guiding his pen in the inscription of these three paragraphs either christian, or calculated to reclaim me from the supposed error of my way? If I were to say they are scurrilous and impertinent, I might be accused of railing, or of speaking evil of *dignities*; but if I say, "the Lord rebuke thee President!" who can blame me; seeing that Michael has withstood his Satanic Majesty himself. With all the forbearance, therefore with which the Archangel addressed the Author of Evil, I would say—May the Lord rebuke my friend for this his indiscretion!

A few remarks, then, on the first paragraph.—In the region of my former residence we are told, that "numbers have been added to the Lord," in spite of the evil influence, it is presumed, I had diffused in certain counties of Virginia. The gospel, is said, to be constantly advancing in that quarter, but the reader is to understand, that no credit is due to me either as sower, waterer, or reaper. Whether any of the good done is to be placed to my account, I leave for others to testify. One who *resides* in the very heart of that region, and therefore a more competent witness than President C. who flits through it like a meteor, says, "during the last two months the old gospel has triumphed gloriously over sectarian prejudices and superstition. There have been, I suppose, 300 additions to the churches of Christ in this county (Lunenburg) during the present year; *the most of whom, I believe, to be the fruit of your labors.*"—Reader! Judge for yourself without prejudice, the testimony of the witnesses is before you.

The second paragraph sustains what I have said about the letters, or "warning voices," being sent over the Atlantic, and which were not *timously* regarded. "My warning voice!"—Is this one of the great voices of the last trumpet? When its last blast echoed through the heavens there were to be voices; who knows but this is one!—"Facetiously dubbed." This is very elegant—very classical indeed—truly *spirituelle*! But, permit me to observe that I appended the formula "not D. D. but M. D." to my name as explanatory. I had been addressed as "the Reverend," to correct this folly, I stated in the above phrase, that I belonged not to the fraternity of Divine Doctors, but was simply a layman, a practitioner of the healing art. President C. may use it for his

Mirth, yes, for his laughter
When he is waspish;
but myself being judge, there was no "facetious dubbing" in the case. Presidents can trifle as flippantly as 'very young men'!

In the third paragraph, "the genius of universal scepticism" is said to be in me "alive and eager for the battle." This is not the first time Mr. C. has coupled me with the Genius of Scepticism. On a former occasion he styled me "half christian, half sceptic, and fit only for such societies as Voltaire, Tom Paine, and that herd." Yet subsequently to this, *without retracting one iota of my scepticism*, as he terms it, he shook me by the hand and greeted me as a brother! Was not this tacitly acquitting me of the infamy he once sought to attach to my name; and in doing this did he not convict himself of calumniating me? My belief has suffered no mutation since we met;

Confirmation strong as Holy Writ adds to my faith increased conviction that scepticism is with those who denounce and proscribe me; were the Truth's freedmen they would not fear investigation—they would court it, and rejoice at the prospect of adding to their faith knowledge; which can alone give energy and strength.

Well, let us see, a sceptic is a doubter

Imagine could be forth coming in commendation of so vulgar a character as Amos, but from among persons equally lost to all sense of propriety in speech and action with that person. But I repeat that judging by appearances, Fuller was a good deal thought of by the Universalists, and came out under their patronage.

In proof of this I make the following statement and the public can judge for itself. It was a Universalist who introduced the Mormon into St. Charles. The name of this person is Woolley, who since Fuller has cleared out has said that he won the esteem of many by his gentlemanly deportment and he gives it as his opinion in which he says he is sustained by almost every one that Fuller managed his part of the debate with not only as much ability but even more than Doct. Thomas!!! Mr. Woolley I suppose refers, to Universalists as well as others who concur with him (save the mark!) in this candid, unprejudiced and veracious decision. If I am rightly informed, Mr. Woolley was once a Universalist preacher; if so, few will be found, I suspect to congratulate the society upon such a learned and intelligent preceptor! If Mr. Woolley's judgment of "gentlemanly deportment" be that of this community, then may I ever be preserved from an identity with such gentry as Mr. W. and his fabled mouthed gentleman from Nauvoo! But I pass on—He was further patronized by Universalists in Mr. Rounseville taking seat with him in the "sacred desk" and assisting him in the exercises by giving out the hymn for him. Introduced by Universalists he was fed and housed and made comfortable by them, in the face of the commandment given by John saying, "if there come any unto you and bring not the doctrine of Christ receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds" 2^d Epist. 10, 11—Mr. Rounseville seemed to be in confidential correspondence with Fuller, for on the occasion I referred to in my report, before "service" commenced, Mr. R. came to the slip in which Doct. Thomas and two of his friends were sitting and told them to be ready as Fuller would give an opportunity to put questions and make remarks. How did Mr. Rounseville know this except by concert with his "new hatched, new fledged" acquaintance! he made a small mistake however as Amos refused to answer questions.

Again as if determined to involve the Doctor in a controversy with his or Mr. Woolley's protegee, he conducted him to the Doctor's residence to bring about a debate. Amos was anxious to refer the reading of the proposition to be discussed to his Universalist friend, to which Doct. Thomas, perceiving the underworking of the affair, would not consent. The interview failing of the desired result another Universalist, the aforesaid Mr. Woolley became the intermedium of Amos, whose dispatches, protocols, or ultimatata he conveyed to Dr. T. as before stated, and finally he chose squire Jones, an Universalist, for his second. If this is not coming out under Universalist Patronage, I know not what is.

My candid opinion of the whole matter is that the Universalists patronized Fuller as a mere tool, by which they vainly imagined they could "hoe out Dr. Thomas" and thus deliver themselves of a very troublesome and inconvenient Investigator of their perversion of Christianity. Notwithstanding their patronage of Fuller, I affirm in opposition to my friend Rounseville, that they do care more for Doctor Thomas than Mr. Fuller. In proof of this, one of the best men they had in their society "has come out from among them" and been baptised in the name of Jesus Christ for the remission of sins—Acts 2. v. 38. They do not

fear Fuller, but the things, which the Doctor has taught they cannot gainsay or refute. if they can, they have a weekly paper why do they not do it.

I admit that the Mormon spoke more truth in one discourse than the Universalists do in all their speeches. The similarity referred to between the things taught by Fuller and Doctor Thomas is owing to an apostate from the truth, having introduced certain views among the Mormons which he held in common with Doctor Thomas and others; but the man must be blind indeed who cannot discern the great Galph which lies between their teaching and the sophism and frictions of Joe Smith and his army of fanatics.

Universalists may continue to throw dust in the eyes of the people, and to pervert the right way of the Lord by crying Marmonism; "but the good and honest hearts of this generation will yet receive the truth for its own sake, in the face of the sneers and scoffs and misrepresentations of those who are interested in upholding the impostures and traditions of men.

Wishing Mr R a happy issue out of all his mystifications of the truth, and concluding what I have to say with this letter I subscribe myself

Mr Editor

yours

An Observer

St Charles July 14th 1842

St. Charles July 18th 1842,

Dr. Waite,

Dear sir—your correspondent "an observer" still continues his observations. By your permission, I will make a few remarks upon his last article, and as I am persuaded that you and your readers are weary of such a controversy, will be as brief as possible.

I am not much in favor of controversy with a "man of straw", or with one who does not come out over his own signature, or with one who is obliged to get assistance in his warfare, and especially with one, who, after adopting the Indian mode of fighting, exposes his person to the shot of an enemy, when he could just as well remain under cover of his tree.

I repeat all that 'observer' has quoted from my letter, in his second paragraph, but it need not be again inserted. Your correspondent is very anxious to make it appear that "Fuller came out under the patronage of Universalists," and in proof refers to the fact that I took a seat in the desk with him and gave out a hymn.

I did so—and in so doing only fulfilled the requirements of common courtesy, what I would have done for John Thomas M. D. or for E. Z. Crandall under similar circumstances, had their bigotry and exclusiveness permitted them to exercise politeness enough to have given me the invitation

But Observer says "Mr. R. seemed to be in confidential intercourse with Fuller." I was so much as to give him my advice when he asked it, but the assertion of observer to the contrary notwithstanding, I made no mistake, in the matter, but told the Dr. and his two friends what Amos had said. I am not answerable for his refusal to all the questions which impertinence or malice may have propounded, and if there was fault anywhere 'observer' would do well to ascertain where it belongs before he proceeds to apply it to me.

The fifth paragraph of an observer's communication requires no explanation, for I presume every man, woman and child, interested, understands it perfectly, and will give it all the weight which its great importance demands.

But the "candid opinion" of observer is that Fuller was used as a mere tool to "hoe out Dr. Thomas" and thus Universalists hoped to rid themselves of a

very troublesome and inconvenient Investigator." On this point I have only to say that Universalists quickly found that they would need no "tool" to hoe Dr. Thomas out. They learned that he would do that important work himself, without foreign aid and subsequent events show that he was not only to hoe himself out but "to dry himself up."

Observer admits that the "Mormon spoke more truth in one discourse than Universalists do in all their speeches." Well so I charged it upon him, that his doctrine and Mormonism were children of the same parents, and so much truth he will allow I, though a Universalist, have told.

My "candid opinion" is that if the Mormon had not taught a doctrine so strikingly similar to what had already been presented by John Thomas M. D. and Mr. E. Z. Crandall, that they would not have been so sensitive upon the subject. "The wounded bird flutters,"

They are evidently anxious to retain the doctrines without bearing the burden of it.

In conclusion I would say, I have no sort of objection to being classed with the friends of the "Mormon" and would only wish that those who agree so well with him in theory would show more of the spirit of religion they profess, in their intercourse with the fraternity of faith.

I close by copying the closing paragraph of your correspondent. "Wishing" Mr. C. "a happy issue out of all his mystifications of the truth, and concluding what I have to say in this letter,

I subscribe myself"

very respectfully

yours

WM. ROUNSEVILLE.

COMMENTS ON THE ABOVE.

Mr. Editor!

Having seen the MS. of the above letter I should have noticed it in the Patriot if liberty had been granted me, tho' I did, indeed, intend to say no more; yet respect for the writer will not in this instance permit me to pass by his epistle in silence. I knock, then, at your portal, and ask permission to say a few words in the columns of the Investigator.

In the general, I consider this letter of my worthy friend as inglorious to himself. He who talks so much about love and benevolence ought not to get soon angry; but to be long-suffering, and patient, and forbearing in love. Truth being on my side, I can afford to be pleasant; it is only the errorist that need have recourse to intemperate expressions. "Man of straw" as I feel myself to be at present from bodily infirmity, I am yet proof against combustion from my friend's epistolary percussion cap!

I would say a word on the 'bigotry and exclusiveness' imputed to Dr. Thomas and E. Z. Crandall, by my excellent friend R. Can he with propriety blame them for acting according to their convictions? They believe that Christianity is a sect in relation to Polytheism and Judaism, but in spirit and letter opposed to and condemnatory of, sects or schisms within its own bosom. Sectarianism, they are convinced, is not Christianity, but the Apostacy which grew out of it. They regard, therefore, all Isms or schisms as anti-christian, and but diversities of that "strong delusion" Paul said would come upon the nations because they "love not the truth." It matters not to them whether the Ism be Universalism, Methodism, Romanism, Mormonism, or any other schism, alien to the "one Body" of Christ; they do not regard them as at all related in spirit, form, or letter, to the Christian Institution. They view them as all occupying one common ground, to wit, that of perversions of the doctrine of Christ. For my own part I would as soon be a Mormon as a Universalist, and a Universalist as a sectarian of any other name, or more orthodox set of opinions. If the Scriptures teach truly, the title of the one to Eternal Life is as good as the other: that is to say I believe they have no title to it at all. If they be wrong will Mr. R. reclaim them from the error of their way?—but with these views, how could they be otherwise than 'exclusive'—'politeness' or 'common courtesy' ought never to lead men to violate principle, or to compromise the truth; and if this be 'bigotry', then, be it so. Mr. R. can worship with whom he pleases; we worship with none who cannot demonstrate to us by the Scriptures of truth that they are Christians after the order of the Disciples in Judea.

My friend attributes the questions put to Fuller to 'impertinence or malice.' This is shortsighted. The Doctor was stimulated to question Amos by the revelation made to him by Mr. R.—that Fuller would invite questions. He

had determined to say nothing; but induced to change his mind at Mr. R's suggestion. If any one is chargeable with 'impertinence or malice' it is obviously Mr. Rounseville and not Doctor Thomas. When a man comes as a messenger, as the bearer of a new message from heaven, men must be stupid and irrational in not who do not put all questions they can to the truth or falsity of the things proposed.

An unprejudiced mind on reading this correspondence from the beginning will easily perceive which is the 'wounded bird' by the 'stuttering' of the style. "With the fraternity of faith" I hope always to sustain a scriptural relation in spirit and life; but with the fraternalism of sectarian faith I ask no communion—in all benevolence, I repudiate all that savors of a brotherhood therewith. AN OBSERVER.

INVESTIGATOR AND ADVOCATE.

St. CHARLES, KANE CO. ILL. JULY, 1842.

The article we have inserted signed "N" is doubtless Judge Noah's of New York. We agree with him that his nation will re-possess their land before they acknowledge Jesus as the Christ. And may God preserve them from becoming such 'Christians' as Sectarians pass for in this age! Jews have discernment enough to perceive that Sectarianism is not the Religion of Christ as taught in the New Testament little as their faith may be in this. They are as safe as their oppressors.

We exchange with the Genius of Christianity, the Evangelist, the Christian Messenger of Illinois, and the Ch. Reformer from England. We have likewise mailed the Patriot as long as we conducted it, and the Investigator from the beginning, but have received no Millennial Harbinger in exchange. We have not seen more than three numbers in about three years, so that we are uninformed of "the things that are" in Bethany and the region round about.

We should send this paper to some of our old friends in the South who do not now receive it did we but remember their P. O's. Our directory was burned with our other books.

We were on the Ouisconsin frontier lately. There we were gratified to find a company of very intelligent and zealous Christians, which is quite a circumstance—quite an oasis in the moral desert of this north western country, fertile in every thing but truth.

Observer's report of our debate with the Mormon should have followed the article on the Coming of Christ instead of on the last page.

Certain articles are crowded out but will appear in our next.

I COR. chapt. 15. v. 19.

Dear Sir,

There is some difference of opinion on the above verse; will you tell us what you understand it to convey?—Yours, &c. Henderson, Ky. J. M. Stone.

EXPOSITION.

The verse referred to reads as follows;— "Else what shall they do, who are baptized for the dead, if the dead rise not at all? Why then, are they baptized for the dead?"

If our reasoning, argues the Apostle, concerning the resurrection of the just in Christ being made alive by him be not correct, what shall become of those who are baptized into the hope of the resurrection of the dead? If the dead rise not at all, their hope is perished and themselves the hopeless non-existent atoms of the dust. And if this be so, why are they, who are now dead, at their baptism into Christ, baptized for the hope of the resurrection of the dead, if in deed, as some of you say, the dead are not raised? But if the dead rise not, then let us eat and drink and be merry; for to-morrow we die and live no more!

Be there no animal, then there is no spiritual birth; no death, no resurrection; no resurrection or transformation, no eternal life:—this is the order as necessary as links to a chain.

Editor.

FULLER, THE CHURCH HISTORIAN.

Charleston Mercury, in speaking of the last number of the Edinburgh Review, thus condenses the article on Old Fuller;

The third is an admirable article on the works of Thomas Fuller, D.D., wherein the congenial spirit of Charles Lamb so delighted to revel, like a bee in the Eden of exhaustless blossoming. His wit, which Coverdale observed was so eminent as to rob him of his due praise for the wisdom, beauty, and variety of the truths which it illuminated, is pronounced by the reviewer to be so various, that to define its character we must define wit itself; and as despairing of doing this in a precise circle, the comprehensive Barrow contented himself with the enumeration of its forms—the reviewer does no more than borrow the excellent passage of that writer, remarking that all the varieties it records are exemplified in the pages of Fuller.

"Sometimes it lieth in pat allusion to a known story, or in seasonable application of a trivial saying, or in forging an opposite tale; sometimes it playeth in words and phrases, taking advantage of the ambiguity of their sense or affinity of their sounds; sometimes it is wrapped in a dress of humorous expression; sometimes it lurketh under an odd similitude; sometimes it is lodged in a sly question, in a smart answer, in a quirkish reason, in a shrewd intimation, in cunningly diverting or cleverly retorting an objection: sometimes it is crouched in a bold scheme of speech, in a tart irony, in a lusty hyperbole, in starting a metaphor, in a plausible reconciling of contradictions, or in acute nonsense; sometimes in a scenical representation of persons or things, a counterfeit speech, a mimical look or gesture, passeth for it; sometimes on affected simplicity; sometimes a presumptuous bluntness giveth it being; sometimes it ariseth only from a lucky hinting of what is strange; sometimes from a crafty wresting obvious matter to the purpose. Often it considereth in one knows not what, and springeth up one can hardly tell how. Its ways are unaccountable and inexplicable; being answerable to the numberless roving of fancy and wanderings of language."

Fuller is said to have most delighted, next to "the play with words and phrases," in "pat allusions to a known story; in seasonable application of a trivial saying; a tart irony; an affected simplicity; an odd similitude; a quirkish reason." Some brief specimens are given. "Such," he says, "is the charity of the Jesuits that they never owe any man any will—making present payment thereof." Of certain purient canons impurely describing purity, he remarks, "One may justly admire how these canonists, being pretended virgins, could arrive at the knowledge of the criticisms of all obscenity." He says, the miraculous marble coffin of St. Audro "did fit her body so exactly, as if (which one may believe,) it was made for it." On Machiavel saying that a historian should be of no religion, he observes, "if so, Machiavel himself was the best qualified of any of his age to be a good historian." Of Selden's antiquarian learning and great wealth he said, "Mr. Selden has some coins of the Roman Emperors, and a great many more of our English Kings." Of St. Dunstan pinching the Devil's nose—"None need doubt the truth thereof, finding it in a sign painted in Fleet street, near Temple Bar." He says the bare style of the schoolmen had been attributed to design lest any of the *vermin* of equivocation should hide themselves under the *nap* of their words." On fashion in dress—"Had some of our gallants been with the Israelites in the wilderness, when for forty years their garments waxed not old, they would have been vexed, though their clothes were whole, to have

been so long in one fashion." Speaking of the sometimes melancholy death bed forebodings of good men—"the Devil is most busy on the last day of his term, and a tenant to be outed cares not what mischief he does."

Of unreasonable expectations—"those who expect what in reason they cannot expect, may expect." Of the aid memory derives from method—"one will carry twice more weight trussed and packed in bundles, than when it lies untowardly flapping and hanging about his shoulders." Of the court jester, "it is an office which none but he that hath wit can perform, and none but he that wants wit will perform." Of modest women in questionable attire—"the ship may have Castor and Pollux for the sign—and St. Paul notwithstanding for the lading." Of anger—"heat of passion maketh our souls to crack, and the Devil creeps in at the crannies." Of marriages of young and old—"they that marry ancient people, merely in hopes to bury them, hang themselves in hopes some one may come and cut the halter." Of the affected y grave and reserved—"they do well to keep their chests locked; not for fear any one should steal treasure thence, but lest some should look in and see that there is nothing in them." Of stupid tall people—"they are built four stories high, and have but very little in the cock-loft."

Specimens of quirkish reasons. Speaking of memory, he says, "Philosophers place it in the rear of the head; and it seems the mine of memory lies there, because men naturally dig for it, scratching it when they are at a loss." He then subtilizes on the command "Let not the sun go down upon your wrath,"—"angels kept till the next morning, like manna, doth purify and corrupt; save that manna corrupted not at all, kept to the next sabbath.—St. Paul says, 'let not the sun go down upon your wrath,' to carry news to the antipodes in another world, of thy revengeful nature. Yet let us take the Apostle's meaning rather than his words, with all possible speed to dispose of our passions; not understanding him so literally that we may take leave to be angry till sunset; then might our wrath lengthen with our days, and men in Greenland, where day lasts above a quarter of a year, have plentiful scope for revenge." He cannot enumerate names even, without throwing a halo of dazzling sparks around them. Thus "Apehek, whose walls filling, gave both death grave stones to Benhadad's soldiers." Mount Carmel, the Jewish Parnassus, "Tyre, anciently the world's Royal Exchange." "Nain, where the widow's child was raised, so that she was twice a mother, yet had but one child." "Gilgal, where the manna ceased, the Israelites having till then been fellow commensals with the angels." "Machpelah, where the patriarchs were buried, whose bodies took livery and seized in behalf of their posterity who were to possess the whole land."—"Edrei, the city of Og, on whose giant-like lies." "Gaza, the gates of which Sampson carried away, and being sent for to make sport in the house of Dagon, acted such a tragedy as plucked down the stake, slew himself and all the spectators."

Fuller was not one of the *irritable genus*, who wonder that any should be offended at their innocent pleasantries; yet can never find any pleasantries innocent but their own. A story is told of his once catching a Tartar in one Sparrowhawk, of whom he asked—"the difference between an Owl and a Sparrowhawk," and was answered, that an Owl was *fuller* in the head and *fuller* in the face and *fuller* all over. This retort, the story of which the reviewer says ought to have been true, though it was not, he thinks would have been received by Fuller not with the usual curious expression of face on such occasions, wherein constrained

mirth struggles with mortification, and simulated laughter would cover real annoyance, but with a peal of hearty gratulation. Of all the forms of wit the least affected is satire. He can be, but is seldom caustic, and when he is so, it is without bitterness. His temperament was joyous and mirthful, and therefore benevolent—and so is his wit—which quality always takes character and direction from the temperament and moral habitudes of the individual. Irritable vanity always produces a satirist, whose malignity repels much more than his wit attracts. Bad health and spirits substitute waspish spleen, for the sly irony, the good humored gibe, and broad and laughing humor. The wit for the good man and happy, is innocent and child-like. His heart had no leaven of malice and uncharitableness, and it was as much his nature to gush with mirth, as for the grasshopper to chirp and warble in the spring time—for his heart was vernal ever and full of light and freshness—and wit was his natural language as each bird has its own song; jesting being a necessity of his nature, in so much that, kindly and tender as was his heart, he could not recite even a sad story without grotesquely illuminating the manuscript, and dipping in at the ludicrous. He cannot help being droll in all moods and on all occasions. He thus in his history tells of a calamity which befel a congregation at Blackfriars:

"The sermon began to incline to the middle, the day to the end thereof; when on a sudden the floor fell down whereon they were assembled. It gave no charitable warning groan beforehand, but raveled, broke and fell, all in an instant. Many were killed, more bruised, all frightened. Sad sight to behold the flesh and blood of different persons mixed together, and the brains of one on the head of another! One lacked a leg; another an arm; a third, whole and entire, wanting nothing but breath, stifled in the ruins."

But the *facetia* of Fuller on grave subjects were not all akin to the profane and heartless witticisms of those who hold nothing sacred, and speak lightly because they cannot feel deeply.—His melancholy is mirthful, and his wisdom wears motley, but it is feeling and wisdom nevertheless. He was full of sagacity and solid sense, and of veneration for all that is divine as well as sympathy with all that is human. He could not help being mirthful because nature made him hilarious—and his mirthfulness clothed itself in the wit with which he was so full, that it came ever in the way when a garment was in request to clothe his thought withal. In his essay on gravity, he pleads for a charitable construction of the levities of a mirthful temperament. "Some men," he says, "are of very cheerful dispositions; and God forbid that all such should be condemned for lightness; oh! let not any envious eye disinherit men of that which is their portion in life, comfortably to enjoy the blessings thereof. Gravity must prune not root out our mirth." Hard pruning, says the Reviewer, in his own case, for as he himself beautifully comments on a well-known line of Horace—"That fork must have strong tines that would thrust out nature."

We regret that our limits preclude our going further into the article, in which Fuller has due credit given on the score of poetical imagination and other high merits. We take from the conclusion the following quotation from Lamb.

"The writings of Fuller are called quaint, and with sufficient reasons; for such is his natural bias to conceits, that I doubt not, upon most occasions it would have been going out of his way to have expressed himself out of them. But his wit was not always *lumen siccum*, a dry faculty of surprising on the contrary his conceits are often deeply steeped in hu-

man feeling and passion. Above all, his way telling a story, for its eager liveliness, and the perpetual running commentary of the narrator, happily blended with the narration, is perhaps unequalled."

A DAY AND NIGHT ON THE BANKS OF THE EUPHRATES.

BY W. FRANCIS AINSWORTH, ESQ.

The morning that the steamer bearing the name of the river whose waters she first navigated—the Euphrates—left Annah, she turned her head up to the current a few miles below that central and picturesque little town, and lay to for a short time by the edge of the bank, which was here a level greensward, backed at a short distance by a low, rocky terrace.—Leaping ashore with others, and speaking for a moment to the Commander, Colonel Chesney. I proceeded to examine the rocks, and found them full of fossil organic remains—curious relics of a world older than that of Assyria or Babylonia. With these I was assiduously filling my pockets, when, on turning round, I found the steamer gone. She was fast sweeping down the broad stream of waters,—already out of hearing, and speedily out of sight.

The most infinitesimal portion of time was sufficient to render me aware of all the perils of my situation. My habitual custom on board the steamer, during her descent of the river, was to sit in front of one of the paddle boxes, taking notes, so that I should not be missed till dinner-time, which would be at the end of the day's journey, an average distance of from fifty to sixty miles. I was on the opposite side of the river to that on which the town of Annah was situated, and could not go back and obtain a boat.

Had before me a district probably scarcely inhabited, and if so, by lawless and predatory Arabs. I had no arms; but on examining my purse, found that I had luckily four gazis, small gold coins of four shillings each. Two of these I immediately secreted in my watch-fob, and two in my purse for demand. Thus circumstanced, my mind never wavered as to what was to be done, but disencumbering myself of the weighty curiosities I had collected, I set off at a rate of about four miles an hour, to overtake a steamer descending a river fourteen miles in the same time, but which I knew would bring to at night. I had not walked above an hour when I came to a village, near which a group of fellahs, or agricultural Arabs, were sitting beside a corn rick. The road approached them in such a manner, that I joined the party unobserved. They were greatly surprised, at seeing a stranger among them, and like all Arabs in similar circumstances, were at first frightened and distrustful; but when made aware there was no danger, haughty, malicious and overbearing.

My first object was, if possible, to obtain a guide, who might at once show me the short cut—for the river bends—and serve me as a protection against other Arabs; so, with what little of the language I was master of, explained my situation and wants, offering a present if they were acceded to. The fellahs, however, said it was impossible to go by day, as there were Bedwins on the road; but that if I would stop till night, a guide would go with me. This, with the distance before me, being out of the question, I repaired to the house of the sheikh, whom I found surrounded by his family, and who received me in the usual disgusting manner. After some altercation it was arranged that I should give my handkerchief to the favorite daughter, and deposit a gazi, with the sheikh for the guide. Although doubting the sincerity of the performance, I had no chance but acquiescence; and so we started,—the Arab first taking off his shoes,—at a good pace.

We kept up, with little conversation, for upwards of two hours, when we met another fellow; and my guide putting on his shoes, entered into an earnest colloquy with him, which, from various signs and nods, it was easy to see had reference to me and the possible other gazis I might have in my possession. When I urged the guide to hasten forward, he only laughed, and asked me for more money; so I was ultimately obliged to relinquish his company, and proceed by myself. From this point, till I reached the valley of Haditha, I saw no more villages. The country was low and undulating, with a soil of gravel and vegetation of wormwood, mixed with a few grasses; stretching out in a black and apparently boundless expanse; fatiguing by its monotony; unmarked by forms of living things; and without the promise of a resting place. The weariness, was, however, sometimes unexpectedly relieved, by plains of alluvial soil, deposited by the river, in hollows in the wilderness, and covered with gay and gaudy flowering plants.

In the evening, I arrived at the foot of a low range of hills, extending several miles to the west; and, as the river diverged in the same direction, it was natural to suppose that when it had broken through the rocky barrier, it would resume its easterly course, and that my plan was to cross over the hills. I hesitated, however, in doing this, from the fear of not being able to regain the banks of the water, so essential to my safety in a hot and arid country. While tracking a rocky valley, a troop of Jackals bounded before me; and in little more than an hour I had gained the crest of the hills, whence a noble prospect opened itself to my view, consisting of a long expanse of green and level valley, occasionally wooded, and watered by the Euphrates, which, as I anticipated, had twined round the hills, and now lay at my feet, scarcely three miles distant.

It was in vain, however, that my aching eyes followed the long line of white light, which the river presented in the hour of eve; no steamer was to be seen, nor a single village, but here and there, aqueducts advanced into the stream, shewing that what was now a wilderness, had been in former times the seat of civilization.

For a moment, my heart almost misgave me. Night was coming on, and had it been an adulating or hilly country, hope would have borne me on over each successive eminence, but here the expanse I had to traverse, without a chance of relief, (and I had no food at day,) lay before me like the ocean to shipwrecked mariner. I had however, the consolation of knowing I could get water, and this had already become more than desirable.

By the time I had descended into the plain, the ardent sun had dipped beneath the horizon. The evening was cool and pleasant; and if hereto my walk had been comparatively solitary, it now became quite the reverse, for the whole plain seemed as it suddenly peopled with living things. Stealthy foxes, of the Tatarian race, came down from the interior, to drink at the river side, quickly putting their tail between their legs and skulking away, when perceived in their path. Occasionally, wolves would turn skulkily round, snarling defiance, as if questioning my right to proceed; while numerous Jackals bounded along the plain—sometimes in pursuit of each other, anon darting into the wood, then issuing forth again in troops of five or six dashing up close to me, yelling and gnashing their teeth, or bristling up their backs, like so many angry cats.

Strong as my desire was to drink, it was impossible, under these circumstances, to venture through the thicket to the water's edge; but an opportunity of-

ferred, in some shrubs that advanced more inland than the others, of cutting a stick no very formidable weapon,—but, slight as it was, communicating, in the absence of all other defence, a comfortable idea.

Thus armed, I ventured to dispute with the thirsty fourfooted claimants a draught of water, and having gallantly obtained it, I proceeded onwards till darkness overtook me. Under this emergency, as the moon rose at midnight, when I could continue my Journey I resolved to go out to the extremity of the next aqueduct I met, and sleep there in comparative security from wild animals.

What was my surprise, however, on approaching one of these ruins of former days, to find a fire lighted beneath an arch, and an old Bedwin Arab and a boy seated by its side. At my approach the man started up and lifting the club ordinarily carried by all his tribe in their girdles, prepared to strike; I laughed at him, and throwing down my stick, in sign of peace, sat down by the fire; the boy brought me water in a jug, and then burnt wet straw to keep off the mosquitoes, that hung like clouds over the flame; while the old man offered me bread. To the questions I then asked, I obtained an answer, that the steamer had passed down the river that day; and the old man promised to be my guide, as soon as the moon should rise.

I had laid down to take some repose until that time, when another Arab joined the party; he had been out plundering, but it was upon a very small scale, for he had exhibited his earnings, which were things not worth picking up on the road. This did not improve the notion I had formed of my guide, though it affected me too little to prevent my sleeping soundly. I was awakened by some one pinching my great toe, and found, on opening my eyes a grotesque visage hanging over mine, lighted up by a radiant moonbeam. The other man and the lad gone, as was also my stick, which was a comprehensible circumstance; but the old man was there. I arose and proceeded silently on my journey scarcely knowing what I had to anticipate. The night before, I had secured the old man's services by the present of a gazi, on which occasion I had exhibited my empty purse; but Bedwin Arabs are not to be taken in by such subterfuges.

As we proceeded, therefore, I expected every moment to be joined by more guides than I required, or desired; my only hope was that the old man's cupidity would lead him to consider me as his particular prize, and that he would make me attempt by himself, so as to save participation of profits with any one; and this hope was happily verified.

Our road lay along the banks of the Euphrates, which was now seen to the greatest advantage in the moonlight broad shadows being thrown on its lucid bosom by the dependant landscape.

In a short time, we began the ascent of some hills, the crest of which we had no sooner gained than my guide laid himself on the ground, and scanned the naked upland that now extended before us. I sat down in the meantime. When he had finished his survey, he slowly muttered the words "No Arabs," as if he himself had not been one. He then came and placed himself by my side, in closer propinquity than was desirable, while he put forth his hand to examine the steel buckles on my braces, (for I wore no waistcoat,) which shone like silver in the moonlight. In doing this, his hand trembled, and betrayed his intentions. I rose quickly, and seized a stone, he at the same moment lifted up his club, and holding out his hand, rubbing the thumb and forefinger together—a significant manner of asking for money, common to many parts of the world. The indigna-

tion with which I regarded my antagonist was now at its height. It is true he was tall and bony, but he was aged, and not even active; his forehead "villainous low," his nose long, his eyes red and purulent. It was, however, for our mutual advantage that peace should be established; so walking on, and keeping all the time beyond the reach of the club,—retaining, moreover, possession of the stone for fear of renewed hostilities, we now urged the matter over in a pleasing and edifying manner. First, he asked for money;—I told him I had none; then for my fez;—I said I could not expose my head to the sun; then for an Arab handkerchief I had tied round my waist;—knowing the value he would set upon this, I determined to propitiate him, if possible, and gave it up. He then put his club in his waistband, and a temporary confidence was re-established.

We now turned down a ravine, and then crossed some low hills, when my guide resumed the recumbent position—the usual reconnoitring posture of the Arabs. I advanced, and to my delight, for it was just break of day, found the river flowing below, with inhabited islands on its bosom, and between me and it a cultivated and peopled country.

My guide went no further than this; it was in vain to urge him: he was as much in dread of fellows as he might have been of Turkish authorities; so I descended the hills by myself. But my mishaps had not quite terminated; for some fellows laboring in an adjacent field observing me, hurried away at full speed to intercept me. They were armed with small hatchets, which they waved over my head. I told them, that I had been robbed of every thing on the hills, and they did not discredit the story, but contented themselves with the handkerchief round my neck, without examining my person. It was the third and last I had to give.

Proceeding a short distance beyond this I came to some cottages. Here there were some Arab women, who received me most kindly, and gave me milk. From them I first learned, to my infinite joy, that the steamer was not far distant, behind one of the islands. This turned out to be the case; and I had not travelled many miles down the river, before I distinguished the funnel among the column-like date-trees. On the side on which I was, however, there were no houses, and it was more than an hour before I could attract the attention of the Arabs on the island. This I did no sooner done than my arrival was made known on board the steamer, whence messengers had been dispatched in search of me the previous night; a boat was sent, and in a few moments more I was safe on board. I was heartily received by my companions, after a day's and a night's walk of upwards of fifty English miles, which afforded much that is illustrative of the true character of the Arab, who, with all his boasted hospitality and high-mindedness, will never lose an opportunity of robbing, when he can do it with impunity.

THE EARTHQUAKE.

Every arrival from the West Indies brings some new particulars of the ravages and disasters attendant on the great convulsion of the 7th of May; and the first accounts, instead of being exaggerated, appear to have understated the destruction of life and property.

There is, however, one exception to this remark. The calamities at Gonaves, as reported by Capt. Varina, of the brig Pandora, arrived last week at Boston, were happily confined to the ruin of houses; the inhabitants had timely warning in a groaning sound, which they readily understood, and pushed into the streets, all escaped with life but two.

—Most of the buildings in the were destroyed.

A letter from Cape Haytien, received in Philadelphia, estimates the loss at between eight and nine thousand. A friend of the writer succeeded in saving his wife and one child—but his two children perished in the ruins of his dwelling. The horrors of pillage were added to those of the earthquake. The writer says:—

The hour being that in which the inhabitants were preparing for their evening meal, the falling in of the roofs and rafters scattered the fires, which seized upon them, and in an incredibly short space of time the whole woodwork of the city was in flames; by 8 o'clock the country people poured into the city, armed with matchettes, knives and guns, and commenced the work of pillage and murder, killing every one who offered any resistance to their depredations. The houses and stores of the few whites and principal merchants were the first to be attacked. These were soon sacked, and every thing in the shape of movable property that was not covered up in the ruins was taken possession of. Bands of eight or ten of the plunderers would meet in the streets and contend for the spoils, frequently leaving on the ground half of their number dead or desperately wounded.

Such a scene, as I am informed by eye witnesses, was scarcely ever beheld. Beneath the ruins the cries of the wounded and dying, for succor, were heard in vain, and in many cases four days elapsed before any efforts were made for their extrication. To-day one person was brought out who had lived fifteen days under a bed of wall. Every merchant that could escape made for the shipping, where upward of one hundred were crowded in four vessels.

The survivors sleep in the country, in the fields, none daring to trust themselves as yet under any cover. The stench from the corrupted bodies was such that one time it was feared some pestilence would break out; but the fire and the lime-stone (which the heat has converted into quick lime) is daily purifying the air. The destruction of life and property has been terrible, and it will yet be some time ere the people can sufficiently overcome their fears to make any attempt to clear away the ruins, or return to the places where their happy homes so recently stood.

The subjoined account prepared for publication here, was brought by Captain Wilbur, of the schooner H Lawrence, arrived yesterday from Port au Plattee:

On the 7th of May the Island of Hayti was visited with an earthquake, which in its destructive effects has proved to be the severest we have ever had on record. The weather had been for many days excessively hot and sultry. The temperature varying from 62 to 65 degrees in the shade, and 110 degrees when exposed to the solar rays. The winds were hot, parching and unrefreshing, and the drought had been for some time prevailing. In the afternoon of that day, at about half past 5 o'clock, I was standing on the square, which is situated in an elevated part of this town. The sky was uncommonly serene, and the descending sun promised to be bright and glorious in its setting; just then, casting my eyes toward Mount Isabella, which overlooks the town, I perceived a dark vapor ascending and enveloping its base and sides; a rolling rumbling sound immediately succeeded, and instantaneously came a shock which nearly dashed me to the ground. The level of the square appeared undulated like the waves of the sea—a faint and sickly sensation came over me, and dizziness and difficulty of breathing. The houses rocked to and fro like vessels in a storm. The ground was rent in various parts. Many persons were thrown

by the force of the concussion, were reeling as in a state of drunkenness. A second shock followed, yet stronger than the former, accompanied by the same appearances, effects and terrors. The church, a strong and massive building, seemed tottering to its fall, the bricks flew from the solid masonry as if from projectiles; wide fissures appeared in the walls and arches, and the whole would have been levelled but for the uncommon strength of the outside buttresses and the lowness of the building. It was effecting to hear the terrific cries and lamentations of the women and children, and instructive to contemplate even then their lowly prostration to the Divinity—imploing his mercy, aid and succor in their distresses. The second shock must have lasted about 60 seconds.

Fortunately for us our town is almost entirely constructed of wood, which alone accounts for its preservation. The stone buildings suffered materially, and some of the finest were entirely destroyed. From the 7th up to the present date, we have been in a continued state of alarm—upward of 40 shocks having taken place during that interval, some more or less severe. Processions and prayers are continually on foot to avert, if possible, the Divine displeasure. The men wear serious and solemn looks; the women when not in the processions, are sitting at the doors of their houses, either in tears or with books of prayer. Business is not even thought of such is our state of agitation.

The fine town of Santiago, about 60 miles distant in the interior, and the centre of our agricultural commerce in this part, has been entirely destroyed. The population consisting of about 6,000 souls, of which 500 are buried in the ruins—further in the interior the town of Vega and St. Gsero have met with similar fates. The city of Cape Haytien, the deposit of all the agricultural products of its fine plain, the capital of the Northern part of the island, the first city in Hayti for the beauty and solidity of its buildings, and the second only in size and importance, has met with utter destruction, and is one immense mass of crumbling ruins.

A gentleman who left immediately after the disaster informed me that so suddenly had been the catastrophe, that hardly three seconds were allowed to escape from the houses. Thousands were buried alive, and no relief at hand. Cries of agony and shrieks would now and then proceed from the buildings and break the solemn stillness of the night. Many dead purified bodies were lying in the streets, and nobody to move them. The air was tainted with the infection, and a pest seemed quietly settling over the city.

21st May.—Since writing the foregoing, farther intelligence has reached us from the Cape, which has materially added to the horrors of its former situation. Hundreds of individuals, pouring in from the country, commenced upturning the crumbling ruins, and drawing from thence all the merchandise and valuables of whatever kind they could lay hold of, despatched the same to their different hiding places. Opposition was for some time useless, and a summary execution was necessarily restored to by the authorities to strike a salutary terror. Many of the marauders were shot, and now, to crown the whole with the extremity of horror, a slow fire which had arisen and had been gradually creeping onward from the time of the catastrophe, spread at once into a general conflagration, consuming what had escaped the former calamity and the sacrilegious brands of pillage.

Hundreds had taken refuge on board the ships in the harbor, with the trifling

effects which an agonizing haste suffered them to lay hold of, together with as many of the maimed and wounded as were thus favored by their good fortune. The other towns and villages besides our own and those enumerated above, which have most seriously suffered (some of which are entirely demolished) are Porto Paix, Gonaives, St. Marc, Mole St. Nicolas, St. Louis du Nore, Fort Dauphin, Limbepoat Margot, Borgne, La Granb Riveiere, Laxavon and Altamira, which together with Porto Plata, Cape Haytien, Santiago, St. Oaero and La Vega before mentioned, make in all seventeen towns and villages, with loss of lives in nearly all. It is impossible to convey an adequate idea of the severity of the blow which will be given to commercial interests in general, through all their channels and ramifications—many years will be required to restore matters to their former footing.

It will be equally difficult to conjecture at what period the signs of ravages will be removed and the towns and cities again approach their former condition.

SIDNEY GROSS,
Porto Plata,
GEO. POTTS,
No 12 Lispenard street, N. Y.

F. CATAUNA,
P. S.—During the earthquake at Santiago, the inhabitants rushed into the Roman Catholic Church to implore mercy from the Most High, and filled it to overflowing, and when it fell, rivers of blood were seen to pour through the ruins proceeding from the bodies of the unfortunate souls crushed within.

GEO. POTTS,
No 12 Lispenard street, N. Y.
F. CARANUA.

MORMONISM.

On Tuesday, June 21 the public assembled in the Universalist Chapel to give ear to the testimony promised to be forthcoming in proof of the celestial origin of the Book of Mormon. Amos Fuller, the Nauvooan Evangelist, appeared at the appointed time. Moderators having been selected, and the preliminaries arranged, he opened the business of the day with a prayer, which of course we did not join. This being disposed of he proceeded to accuse us of lying. This did not surprise us at all, it being a part of sectarian tactics to asperse, if possible, the character of an opponent. He stated that we had not told the truth in reporting in the Investigator that he had challenged us to debate, and that he had declined to affirm, that Mormonism was a revelation from heaven. This, however, was a mere sophism. On Thursday evening he was the first to name a debate, and said if we would challenge him he would debate with us; but positively refused to answer any questions publicly. The letter of the correspondent of the Patriot which we have inserted states the case precisely as it occurred; and to that document we refer the reader for further information on this point.

On Friday morning Amos waited upon us in company with our friend Mr. Rounseville. We were informed by them that the proposition of last evening would be accepted. Upon this we required that "Mormonism" be defined, that we might understand the true extent and import of the thing to be discussed. Amos Fuller requested we would write down the proposition and the definitions: to this we agreed, and the following is what we wrote.

Proposition.
Mormonism is a revelation from Heaven.

Definitions.
By Mormonism is understood, that system which is made up of the pretensions of Joseph Smith, "the Author and Proprietor" of the Book of Mormon, to be "the Prophet of God"; that his "revelations", uttered from time to time, are direct from God; that the Book of Mormon was written by commandment from God, and also by the Spirit of Prophecy and Revelation, and is sustained and capable of being demonstrated as such by the same kind of evidence, and as unexceptionable as that which proves the writings of the Apostles and Prophets to be the Oracles of the Spirit delivered to them.

By "revelation" is understood, the act of disclosing, or making known, that which was previously a secret.

By "from heaven" is meant, that God disclosed said secret, or mystery, by vision, speech spoken in the natural ear, or by an angel from his presence.

This we considered the true definition of thatism or schism, known in society as Mormonism; accordingly we submitted it to Amos as the interpretation of the proposition; and if he would undertake to affirm it, we would meet him and

investigate the proofs he might adduce to sustain it. He said he believed in the Book of Mormon, and in Joseph Smith as a prophet of God, but he declined the discussion upon Mormonism thus defined.

In a short time after, however, being, as it were bent upon his own confusion, he sent a note to us by a Mr. Woolley, a member, we believe, of the Universalist Society, and, as we are informed, the gentleman by whom Amos Fuller was introduced to this place. The copy is as follows—

St. Charles, Kane, Ill.
Doctor John Thomas,
Sir,

Mr. Fuller declines the acceptance of your proposition with the definitions attached, but will take the affirmative of the three following;

1. The Book of Mormon is a revelation from God;
2. The revelations received by Joseph Smith are of God;
3. The doctrine taught by him is agreeable to the Old and New Testaments.

He proposes that the debate shall commence on Tuesday June 21, at 6 a. m., and continue until either party shall deem it advisable to withdraw. Each disputant to choose a judge, and they a third; the three to select a moderator to preserve order. Further each disputant to speak 15 mins alternately until the close. The discussion to be held at the Universalist Chapel.

Mr Fuller remarks, that if you decline this he will accept the proposition of last evening.

Considering that these propositions were too indefinite and calculated to produce "one eternal round" of talk, as Joe terms it, we modified them, and authorized Mr. Woolley to say that Amos Fuller would take the affirmative of the two subjoined we would meet at the time proposed, and arrange the details then.

1. That the Book of Mormon is a revelation from God;
2. That God has made revelations to J Smith These were accepted.

We do not pretend to give a report of the discussion in detail. To do so would be to narrate a mere tirade of abuse and vulgarity; which would be neither edifying nor profitable. Assertions were made in profusion and termed proofs; but as might be expected not a shadow of testimony was adduced during the whole day that even hinted at the first proposition.

It is asserted that the Book of Mormon was the history of a people whose bones are heaped in mounds upon this continent. He said he would lay his foundation so large that there might be plenty of room to move upon. In doing this he should consider the situation of the children of men at the building of Babel.—Gen. xi. 1—9.—Here we see the people were scattered over the whole earth, and in Gen. x. that in the days of Peleg the earth was divided. Well, this was fulfilled, and at this time it was that the great continent of America was peopled. The earth was divided by a great flood, that is, continent from continent was divided by great oceans, & it was to this that Joshua referred in ch. xxiv, when he spoke of Terah, Nahor, and Abram being on "the other side the flood"; therefore Terah was in America. Now, if God sent a people to this land would he not teach them? Testimonies in American antiquities show that the inhabitants of this country came from beyond the flood, and that there were three distinct races of white settlers. How did they come here—how came they so degraded as they are but by transgressing the law of God. They must have had a revelation, for the idea of God comes by revelation, and if they had no revelation, how came they to apostatize to the worship of idols? There was a people who came from the tower to this land, and this the Book of Mormon testifies. God took Abram from the other side of the flood and led him into Palestine; and said he would give to him this land and to his seed after him. Abraham's seed possessed it; but from the time of Jeroboam to the carrying away of the ten lost tribes by Shalmanezzer the seed of Abraham was divided into two kingdoms. This invader led the ten tribes away north beyond the Euphrates, and thus God removed them out of his sight. From this period Palestine has been possessed only by one kingdom of the Jews, which was itself broken up by Nebuchadnezza.

God made his covenant with him; but he also made another with the house of Israel, not with all Israel, but with a fragment of the house of Joseph. This was plainly spoken by Moses in Gen. 48 and 49th chapters. In the 48th chapt. he said he would make "a multitude of people" of Joseph. Now Joseph had two sons, Ephraim and Manasseh. Jacob blessed Ephraim and predicted that he should become "a multitude of nations"; and that his blessings should increase on the head of Joseph "to the utmost bounds of the everlasting hills." Where then were the multitudes of Ephraim's nations to be found, if not in the midst of the earth—in the midst of this continent, to the utmost bounds of the everlasting hills—the rocky mountains, &c.; and it was the Book of Mormon which told us where these nations were. The blessings of Joseph were greater than those of his fathers; and they were not spiritual blessings, but a land for a possession; a promised land.

Isaiah referred to this continent inhabited by

the descendants of Joseph in ch. 18. saying "woe to the land shadowing with wings which is beyond the rivers of Ethiopia: go swift messengers to a nation scattered and peeled; to a nation interred out and trodden down, whose land the rivers have spoiled." What land was there, he would ask, shadowing with wings beyond the rivers of Ethiopia but north and south America? There was no other land, and the oppressed nation was the Indians—the true descendants of Ephraim, whose record is contained in the Book of Mormon.

Thus he patched up a theory from the Jewish Oracles and called it proof; and then adduced the Mormon Book as corroborative thereof; all of which he styled testimony that the Book of Mormon was a revelation from God! The rest of his speechifications consisted in cavilling at the remarks we made, and in accumulating upon us epithets, which fell as enchantments upon the ears of prejudice and vulgarity; and we presume, in the estimation of some critics, evinced the "gentlemanly deportment" and superior "ability" of the man! Be it so; may we, however, never be found guilty of "managing" a debate in such a style!

to be continued.

THE RETURN OF THE JEWS.

For the Tribune.

THE JEWS.

Messrs. Editors:—In your notice of Professor Bush's last Lecture on the Return of the Jews, you fall into some errors as well as the learned Professor himself, which it may be well enough to correct, particularly at this time, when deep interests is felt in relation to the return of the Jews. It is not necessary here, to examine the various prophecies respecting the dispersion and ingathering of the Jews, their sufferings, privations and banishments, nor to examine the causes, why for centuries, they have been cast out of the land of their fathers. It is generally supposed, that their calamities resulted from their acts—their sins, their stiff neckedness. You, who are politicians and philosophers, know how to attribute results to natural causes. The Greeks—the Romans, the Medes and Persians, each kept united in their several countries, and were cut off.—The Jewish nation, with whom the Covenant of preservation was made, was dispersed, and are here at this day:—dispersed it is true, but more numerous, rich and powerful, than they were in the days of Solomon. It is useless to talk of collateral prophecies, here is the great one—the living one. The oath which God took, that he would protect Israel though all the nations of the earth were destroyed, has been fulfilled. He dispersed them, to protect them, not to punish them; the Jews are the only nation on earth, who never divided the attributes of the Lord with a mortal, and the Lord has ever marked them as his people, and all the nations who have scoffed and insulted and dispersed the Jew, will in fulfillment of the prophecies "take hold of the skirts of him that is a Jew, saying I will go with you, for God is with you"

How could Professor Bush fall into such an error as to believe, that the Jews of this city cherished no hope of the restoration of their nation, and that the "proposal strikes them as something repulsive?"

There is not the shadow of ground for this supposition. The Jews throughout the world, one and all, hope and expect and pray, for the restoration of the nation. On this point there is not a shadow of difference of opinion, Professor Bush says:—"The Talmud is now the book of authority among them, but one of the most cheering signs of the times is, that this in high places has already been laid aside, its authority disputed, and the Christian Bible adopted in its stead." How could my learned and worthy friend, advance such an opinion, without the authority of a single fact to support it? The Talmud of Jerusalem, and the Gemara or Talmud of Babylon, containing the traditions and canons of the Jewish Law, are valued by Christians as well as Jews throughout the world. Modern Jews not familiar with the He-

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remove the Capital

to, Michigan St.

X

Mr. Rounseville and Observer.

In the absence of the Editor we have taken the liberty of inserting 'Observer's' comments on Mr. Rounseville's last letter which appeared in the Patriot of the week preceding this. It is important that this should appear, that the reader may understand the allusions made by Mr. R. to that document. We like fair play; that is, 'a clear stage and no favor'; and, we doubt not, so does Mr. R. It will be seen that his letter does not touch the argument. Who the amanuensis was that inscribed Observer's last thoughts affects not the question. No sympathy, we are assured, was sought to be excited; for none was expected. Mr. Crandall was alluded to as 'a man of straw'; of his 'bodily infirmity' affirmation was made as of a matter of fact. That part of Mr. R.'s letter, therefore, referring to 'sympathy' is without point as aimed at Dr. T. We hesitate not to endorse all he has said about the non-identity of Sectarianism in whole or in part, with the religion founded by Christ and his Apostles. If Universalism be Christianity we should like to see it proved. Will Mr. R. address himself to this important subject; for until he demonstrate this we cannot but regard his system of opinions as a perversion of the doctrine of Christ. Come, my good friend R., here is a noble enterprise before you; if Universalism be Christianity it can easily be proved—if not the sooner it explodes to the four winds the better.

It would confer considerable interest on the Patriot could this question be discussed in its columns without personality—simply that truth may be elaborated.

We have not paid two dollars for the insertion of this as we are told our friend R is to do for his letter; nevertheless we consider we have earned a seat in the same chariot by type-setting for the past week.

These remarks are inserted without the knowledge or consent of the Editor. Let all responsibility rest on us; we are as willing as able to bear it.

T.—Typou Graphos, pro tempore.

St. Charles July 27 th 1842.

To Dr. John Thomas, alias an observer.

Dear sir—I address this communication to you because I verily believe you are the author of the last two articles, which have been published over the signature of 'an observer,'—if I do you wrong, I will freely retract my error when it is made to appear.

Your intimations that I should "not get soon angry," are altogether gratuitous. No part of my letter was written under the influence of anger; on the contrary I have always had, and still have, no other feelings towards you, than charity could own. "He who talks so much about" "ancient Christianity," should receive rebuke as did the ancient christians, even though he is "rebuked sharply." Your attempt to create sympathy for your case, by applying the term "Man of straw" to your body, will be duly appreciated by a community who daily behold you pursuing your ordinary avocations, in good health. That community will know where to apply the phrase.

You "say a word upon my remarks concerning the bigotry and exclusiveness of Dr. Thomas and Mr. Crandall." And in all you say, you have not the hardihood to deny the charge, but occupy a long paragraph in attempting to make it appear that you were justifiable in nourishing them. You ask, "can he with propriety, blame them for acting according to their own convictions?" Then it follows that "their own convictions" are, that they should manifest this "bigotry and exclusiveness," towards those who, like Rev. Amos Fuller, or the wri-

ter of this article, are so unfortunate as to differ from them in religious matters I am glad to see you so frank in this declaration, I only grieve that you did not see fit to make the announcement at an earlier day, but even now it is very acceptable, and highly appreciated considering the circumstances that called it forth. Again you enquire—"with these views how could they be otherwise than exclusive? Indeed with these 'views' I do not see how they could be otherwise. But to most people I opine, it will call to mind one, who, in old time spake to those who were not so exclusive as himself, "at a distance ye profane, come not near, for I am holier than thou". Or if their memory does not reach so far back, perhaps it will rest on a class of later times, who were in the habit of boasting of their religion and telling how much better they were than the 'publicans.' But my dear Doct. you have "defined your position," and hereticks now know what treatment they may expect to receive at your hands. "Politeness or common courtesy," is never to tempt you to "violate the principles" of your partial creed. This is your standing principle, and 'errorists must abide the actions that flow from it.

There is one point in your former communication which was overlooked in my reply, to which I would now call your attention. You "affirm in opposition to your friend Rounseville, that Universalists care more for Dr. Thomas, than they do for Mr. Fuller."

Then you, my dear sir know more about the matter than myself; I thought, and still think otherwise. I had concluded that Universalism had little to fear from either, notwithstanding "one of its best men had come out from it." Now in all this we must suppose, there is no boasting, no egotism, nothing but sober truth.

But "the Doct. has taught things that Universalists cannot gainsay or refute," says an observer, and sapiently asks, "if they can, they have a weekly paper, why do they not do it?" I answer for the same reason that they did not attack Mr. Fuller when he came into the village—because they were willing that all sides should be heard, and were not disposed to sit in judgment upon a case before they heard it. When it had been heard, they were willing to 'submit it' as the lawyers say, without remark, for they were well assured what the decision would be, and now it has been made, the event has proved they were not mistaken.

If you continue your publication of your sentiments and feelings, we shall learn, in time what they really are, and we earnestly hope to appreciate them. We get new light upon the subject in every communication. Yours Truly,

Wm. Rounseville.

P. S. Am I to understand "the comments on the above" in the last No. of the 'Investigator' as editorial? or does your correspondent know the precise manner in which you make up your form? W. R.

Mr. Ed. Pat.—Observer wishes to say, through your columns, that the attributing his letters to the pen of Doct. Thomas, is bestowing more honor than he claims. He is now ready for retirement to the Hermitage, with the old herd of New-Orleans; whose letters, messages &c. were all said to be from the pen of that little Magician, Matty. Observer considers himself second only to Jackson. Sic transit gloria mundi.

Written for The Investigator, and Patriot.

EVIL SPEAKING.

Mr. Editor:—Being confined to my chamber by indisposition, and my eyes being too weak to admit of reading, I have much time for meditation; and my thoughts naturally dwell upon various subjects. Although I feel myself to be less than a "man of straw," for the Lord hath weakened my strength, in the way "so that my days are as a shadow that declineth"—yet I am disposed to offer you a few thoughts for insertion in your paper, (should you deem them worthy,) on the subject of Evil Speaking.

First—Evil Speaking may consist either in speaking truth with bad intentions, so as to produce wrong impressions in the mind of the hearer; or in speaking falsehood, knowing it to be such.

Again—Evil Speaking may or may not spring from malice: much however, I am persuaded, is the result of mere carelessness. Inattention to consequences has often done incredible mischief. A propensity to talk without reflection, has often caused circumstances uncalled for, to be disclosed, which have ended in consequences of the most unpleasant kind. Friends have been sundered and alienated, hearts lacerated and torn, and caused to bleed at every pore, and the peace of society destroyed, by such indiscreet communications. All have their imperfections, and the fairest characters their spots; but why must those imperfections be pointed out, and those spots made the subject of close investigation. If we do not wish all our faults exposed, and every thing evil, which might with truth be charged upon us, known, we may consult our own feelings, and learn our duty to others. "Therefore all things whatsoever you would that men should do unto you, do you even so unto them: for this is the Law and the Prophets." But if careless or inattentive speaking of another's faults, be wrong, how much must intentional exposure exceed in guilt and evil results.

Various are the ways an Evil Speaker adopts, to vent unseen, his malice. Sometimes the character of an individual is sacrificed under the mask of well feigned sorrow. Again, an Evil Speaker hides himself from blame, by an enquiry; "Have you heard such a thing of such an individual?" The answer may be "I have not."—"Well, I am really sorry that I mentioned it, and I most sincerely hope it is not true, but there are some circumstances that look very dark!" Again he veils his malice, by a question; "Have you heard any evil report about Miss A, or Miss B?" Again he is answered in the negative.

"O, there are evil reports about them, very bad reports, but I must not tell you what they are, for I do not allow myself to speak evil of any one." Thus is enquiry set on tiptoe, and the most fatal consequences often follow. Shakespeare says "he that steals my purse, steals trash: 'tis something, nothing; twas mine, 'tis his; and has been slave to thousands: But he who filches from me my good name, robs me of that which not enriches him, but makes me poor indeed." Another binds his hearers under secrecy, and then communicates things he would not dare to meet, in the presence of the injured individual. All the while, the slandered person is greeted with a smile, and his hand pressed with a grasp indicating the warmest friendship. "Art thou in health my brother," said Joab to Amasa; taking him by the beard to kiss him; and at the same time treacherously killing him with his sword. Even to Jesus, Judas said "Hail, Master," and kissed him: and yet by this kind and ever affectionate token, he betrayed him into the hands of his enemies. How many there are in this place, whose conduct at the pres-

ent time, corresponds to the behavior of Joab and Judas, the writer of the article pretends not to determine.

Again,—nothing is more common than for an Evil Speaker to vilify abuse, and traduce others for those very vices which abound in, are cherished and practised by himself. Hence, in society, he attempts to bring himself to a level with the virtuous and good, not however by elevating his own character, but by depreciating their's to his own degraded standard. Truly, the tongue of an Evil Speaker is a world of iniquity, setting on fire the course of nature, and is set on fire of Hell.

Again,—it is contrary to the genius of Christianity: for this is an institution of peace; founded by the Prince of peace who has commanded his followers to live peaceably with all men. No practise has more severe punishments denounced against it. It is an evidence of a weak, vicious, and distempered mind—it is indicative of ill breeding and bad manners—it has ever been the abhorrence of wise and good men—it is exceedingly injurious to society and inconsistent with the relations we bear to each other as fellow citizens—it is branded with the epithet of folly. "A fool's lips enter into contention and his mouth calleth for strokes." "A fool's mouth is his destruction, and his lips are the snares of his soul." It is perverting the design of speech, and is the plague spot of the soul.

In order to remedy this evil, a spirit of benevolence must be cultivated. Where good will to men abounds, there a manifestation of it will be seen, and we shall not only refrain from speaking evil of our fellow men, but we shall even strive to benefit them. We shall open our mouths with wisdom, and on our tongues will be the law of kindness. We shall either say nothing of the absent, or we shall speak of them as friends. When we are careful as we should be, of each others feelings and reputation, the practise of Evil Speaking will be forgotten. Again,—Paul in his letter to Titus, exhorts his brethren to speak evil of no man; and James says "speak not evil of one another, brethren," and Peter,—"Lay aside all malice, and all guile, and all evil speaking," &c. Again,—"He that shall abide in the Tabernacle of the Lord, and dwell in his Holy Hill, walketh uprightly, worketh righteousness, and speaketh the truth in his heart. He backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against him." How lovely the individual that exemplifies such a character.

On no account would we be willing to have others search out our faults, record and report them, nor would we be misrepresented. How careful then, should we be, to look with eyes of favour, to speak with kindness and affection, and thus conceal the faults of others from public view. How deeply engraven upon every heart, should be the language of the Poet;—

"Teach me to feel another's woe,
To hide the faults I see;
That mercy I to others show,
That mercy show to me."

Yours &c. E. Z. C.
St. Charles, Aug. 2, 1842.

It was the son of Octavia to whom Virgil referred in the pathetic tribute introduced into the vision of Aeneas:
Heu miserande puer! si qua fata aspera
Tu Marcellus eris. [rumpas.]
Ah, couldst thou break, lov'd youth!
through fates decree,
A new Marcellus should arise in thee.
Augustus intended he should succeed him, and Virgil received from Octavia for the verses relating to Marcellus, a present of the value of £2,500.

From the Better Covenant.
DR. THOMAS vs. MILLER.
 "Who shall decide when doctors disagree?"
 Many people have heard of the celebrated prophet Miller, who has predicted the destruction of the world and the coming of Christ in 1843.
 Women have shuddered as they have thought of the terrible conflagration, children have clung still more closely to their mother's apron-strings as they have been told of the approaching catastrophe, and even strong men have turned pale at the horrible prospect before them. And we doubt not, many have been 'convicted'—have made their calling and election sure by means of the expectation of this event. Indeed, if we are rightly informed, this for the past year or two has been the 'power' applied to the lever of conversion, as the comet and cholera were not many years ago. But if we could show that this prediction was false, we presume we should ease many minds of a burden of fear grievous to be borne.
 Well, dear reader, we have evidence to introduce upon this point, which in our humble opinion is entitled to as much weight as anything the prophet Miller has ever said or written. We shall give you chapter and verse, and you can read it at your leisure. In No. 3 vol. 1 of the Investigator upon the second page, we find among other remarks of the Editor, the following: "but we affirm in opposition to Mr. M. that the Lord will not appear in 1843." Now who can believe Mr. M. hereafter?

"Ye fearful souls fresh courage take
 The clouds ye so much dread,"
 will pass off, and leave you unharmed, so says our friend Dr. John Thomas, and he not only asserts it, but he offers to forfeit all he is worth if his prediction does not prove true. "We are prepared to hazard the loss of all things we possess in attestation of our assurance."
 There is only one thing we cannot understand, and this is why the Doctor should be so generous as to give up his property upon condition the world should be destroyed, and be so willing to keep it if things remained as they are now. There is something rather dark here. Surely he would not run such an awful risk of losing his property.—But perhaps this is the way the 'teacher' proves his prophecy, which of course requires supernatural proof.

REMARKS.

The above, I am sorry to say, is not in harmony with the estimation I had placed on the dignity of my friend's character—not as a "divine"—but as a fellow-citizen and inquirer after truth. There is no argument contained in the extract, which is anything but beautiful or elegant. It appears to me to be mere banter conceived and penned in a spirit of levity. Now this is a style, in which a searcher after truth, as my friend R. avowed himself to be in my hearing last winter, ought not to indulge. Such an individual ought to be candid and singularly ingenuous;—teachable as a little child or he will never enter into the Kingdom of God.
 Do the readers of the Better Covenant delight in such rallery? If they do, we fear their taste is not the most delicate. If you must tell them of my assertion why not insert the article entire and let them read and judge for themselves? Would not this be fair? If you will not do this at least forbear to misrepresent me; for assuredly to keep back part of the truth is to leave a false impression on the mind. I have been long accustomed to this sort of treatment; nevertheless not so much so as to have become insensible to the injustice. You ought to have published the reasons of my strong assertion; certainly they are of more importance than the assertion, and yet you make not the least allusion to them. Did you not insert the article because of the first paragraph? Does the exhortation savour too much of the conditionality of salvation? May I not without offence, and far be it from me to do so intentionally,—may I not ex-

hort you also, in the words of Peter, to prepare for Messiah's return, by "repenting and being baptized in the name of Jesus X^t. for the remission of sins?"—Acts ii 38.—Be not ashamed, my friend, to become a Christian, by obeying the Law of Faith as he has enunciated it, though it be unpopular, and though the adversary to the ancient gospel may strive to extinguish your influence by classing you with the Mormon, or other delusions of the age.

IS THE SOUL MATTER OR SPIRIT?

Mr. Editor,
 Sir,
 Is the soul matter or spirit?
 Is there any thing separated from God and matter—if not, I should like to know, how it is possible for the Immortal Spirit to be annihilated?
 Yours &c.

St. Charles, Kane, Ill.

REPLY.

Who propounds these questions we know not. They were left at our office for solution, and in the spirit of investigation we reply according to the information we believe we have derived from the scriptures of truth.

The first question is—Is the soul matter or spirit?—To aid us in the determination of this we must "search the scriptures" for the definition of a human soul; for that is the kind of soul, we presume, the querist has reference to. This definition, we would naturally expect to find in the history of its creation by Moses. To his writings then we turn. In the first chapter of Gen. he testifies that "God created man in his own image; male and female created he them." And after he had made them, he declared them to be "very good."

But from what materials did the Lord God create this very good man and woman? Moses says, that "He formed man, the dust of the ground, and breathed into his nostrils the breath of life; and man became a Living Soul"—ch. ii 7 but as to the woman, the Lord God "took one of Adam's ribs, and closed up the flesh instead thereof; and the rib he made a woman"—v. 21-23 And when sentence was passed upon Adam, because he had disobeyed the law of God, the Lord said "out of the ground thou wast taken: for dust thou art, and unto dust thou shalt return."

From these data we learn, that the "very good" man of chapter 1, and the "living soul" of chap. ii 7. were made from the dust of the ground and so formed as to reflect the Image of God. Man is, as a whole, a living soul; and a living soul is a living man. Let it be observed, that it does not say, that man became an ever-living soul nor an "immortal soul" either; but simply a "living soul" or man.

This Living Soul, Moses informs us, sprung from the ground and derived its vitality from the atmosphere; for after the Lord God had organized man from the dust, "he breathed into his nostrils the breath of lives"—for so it reads in the margin of the polyglot. Why was this styled by Moses "the breath of lives?"—Manifestly, because it sustains the lives of all animals as well as man, who respire it through their nostrils "The breath of life" is common to the whole animal kingdom, as the following quotations from Moses prove:—"I do bring the flood of waters upon the earth, to destroy all flesh wherein is the breath of life"—c. vi. 17; "and all flesh that moved upon the face of the earth died: all in whose nostrils was the breath of life --- both man and cattle"—c. vii 22.

That by "a living soul" is to be understood a "natural body," Paul teaches in his letter to the Corinthians. He affirms "there is a natural (or animal) body;" and this he proves by quoting the words of Moses, namely, "the first man Adam was made a Living Soul"—c. xv. 45. But if natural body and living soul do not mean the same thing, then Paul failed to prove his affirmation;—but he did prove it, and this nobody de-

*Human from *humus*, which signifies the ground; the soul is so termed because it came out of the ground. It is generally derived from *humanus* but this is of the same family as *humus*—the latter being the primitive, and the former the derivative.

es; hence the phrases are synonymous. And living soul, natural body, animal, living creature, man, human soul, all signify one and the same thing.

The first query, then, is answered. If dust, ground, and breath of life or the air, be matter, then 'the soul' is matter; but if they be 'spirit' then 'the soul' is spirit; but what you mean by spirit in opposition to matter, I cannot tell; therefore am unable to say, whether 'the soul' is what you call spirit or not. I leave it with the ratiocinators upon "entity and quiddity" and the "ghosts of defunct bodies" to split hairs upon abstractions; for myself, I have neither time nor taste for such matters.

The second question speaks of the "Immortal Spirit." What are we to understand by this? The phrase occurring to my mind having the nearest affinity to it, is the "Great Spirit." Whoever read of the Great Spirit being annihilated, or reduced to nothing? But, perhaps, the querist means by "immortal spirit" what the heathen philosophers Pythagoras, Socrates, Plato and their Disciples in these times still characterised by mythological traditions—term the "immortal soul;" and which they describe as something in every man, woman, and child, which when the body becomes defunct, lives in heaven beatifically, or wails and gnashes its teeth (?) in the dark and torrid dungeons of the damned. I confess that concerning such a phantasm I know nothing, for I find no such thing either in the scriptures of truth or in the records of the discoveries of modern science. The phrase, "immortal soul" is not to be found in the Bible; and therefore, we argue, the idea it conveys is not there either.

But, we presume, the querist wishes to be informed if 'the soul' be matter or spirit, whether that soul is immortal? The material of which the soul is made does not affect the question one way or other. He that could form a 'living soul' of the dust, could endue it with life forever. But the question is not could he, but *did he make man immortal?*

To this we reply, that "God made man upright"—he made him "very good" and "in his own image after his likeness;" and when what follows is attentively considered it will be perceived that, *the mortality or immortality of man was not a congenital attribute of his nature, but were qualities acquirable upon certain conditions.*

Moses tells us, that the Lord put the Living Soul whom he had formed, in the garden eastward in Eden.—In this garden there were among others, two remarkable trees. One is styled the Tree of Life;—the other, the Tree of Knowledge of Good and Evil. In this garden, Man, the Living Soul, stood related to these two trees. They were both accessible to him. But he was forbidden to eat of, or even to touch the Tree of Knowledge of good and evil; and why? Because he would incur the penalty of Death or Mortality if he did. This tree, then, was to him the Tree of Mortality. Now, if death were the penalty of disobedience, who will be so obtuse as to affirm, that before the Man transgressed, he was mortal? If he were mortal, why threaten him with death if he ate thereof? But let us beware of jumping hastily to the conclusion, that because he was not inherently mortal, therefore he must have been immortal. This by no means follows.

From Gen. ch. iii we learn, that the Tree of Life had the property of conferring Eternal Life upon the eater. "Behold," said God, "the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the Tree of Life, and eat and live for ever, therefore he drove out the man."—Here we find that Adam was expelled from Eden, that he might not become immortal by eating of the Tree of Life. Who then will be so unreflecting as to affirm, that he was created immortal? If he were immortal, why drive him from Eden that he might not become so?—No; when Adam was first placed in Eden he was on probation; Immortality was in the Tree of Life—not in his body: and Mortality was in the Tree of Knowledge, not in him.

The conclusion is, that God made man "very good," a free and noble being, dependant only upon his goodness, and susceptible of either mortality or of immortality. For the sake of

knowing evil as well as good, and that he might be as gods, he chose mortality. Having thus become a mortal, he was expelled from the garden, and subsequently entailed upon his descendants "all the ills to which flesh is heir." We are his offspring, and therefore mortal—in us, as yet, there is no immortality at all.

If man had been created immortal, and had eaten of the Tree of Knowledge, what would have been the consequence? He would have lived forever the hapless sufferer of all the evils of the present system of the world. Why did God drive out the man from the garden? That he might be prevented from eating of the Tree of Life, and thus perpetuating his unhappy existence in a state of good and evil. If God expelled him to prevent so great a catastrophe as this, did he drive him forth to involve him in a greater by perpetuating his being through the endless duration of ages in pure evil—in unmitigated torture? Surely not! And if a man be devoid of immortality, upon what principle can he obtain it? The scriptures teach, that *Immortality is a gift of God*, and to be obtained only by *obedience to the Law of Faith*. What then becomes of the unconditional salvation of all men? It is the "baseless fabric of a vision" which is doomed to leave "not a wreck behind."

The annihilation of an immortal is an absurd notion. That which is deathless cannot cease to be. An immortal man cannot be annihilated; for were it so, then, it would be proved that he was not immortal. Not believing in the doctrine of the annihilation of matter, we feel no interest in defending it. To annihilate is to reduce to nothing; when the unjust are the subject of "death ending in death," they will not be reduced to nothing; but resolved into the pristine elements of human nature: "dust thou art and to dust thou shalt return;" there was a time when man was not; there will be a time when the wicked will be as when the dust of the ground was unformed by the plastic hand of Deity—to this will they be reduced by violence, but nowhere is it said, to nothing.

EDITOR.

SPAIN AND THE MAN OF SIN.

The Romish papers now say in terms of exultation, the spirit of the middle ages is revived. The Pope now again interferes in the affairs of civil government, as in the middle ages, issues his mandates to civil rulers as he did then, and almost everywhere finds some who are ready to aid him in the assertion of his old claims.

The Spanish government has recently thrown off the Papal yoke, and determined to manage its own ecclesiastical affairs its own way, without asking leave of Italy or Rome. At this the Pope is highly indignant, and issues his decree to all his subjects throughout the earth, to join him in his proceedings against the Spanish Government, and to all who will do so he promises to open the treasures of celestial grace with a liberal hand, and grant them a plenary indulgence.

"We ordain" says the Man of Sin, "that all humbly adore the blessed Virgin Mother of God, the most powerful protectress of the Church, our most tender mother, and faithful patroness of the Church of Spain; that they invoke the intercession of the Prince of the Apostles, whom Jesus Christ made the firm foundation of his church, against which the gates of hell shall not prevail; and of all the heavenly citizens, but particularly those saints who have rendered Spain so illustrious by the splendor of their virtues, their sanctity, and miracles. That the faithful of every rank, state, and condition may attend those prayers and supplications with more ardent charity, and more abundant fruit, we have resolved to open the treasures of celestial grace with a liberal hand. Wherefore we grant under the form of a Jubilee a plenary indulgence to all the faithful in Jesus Christ, who having been duly purified by a sacramental confession, and nourished by the most holy eucharist, shall assist three times at least, at the solemn prayers to be appointed by the Ordinary, who