

TABLE 43.

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...the ...

[illegible]

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

(Continued)

1

From the Philadelphia Gazette
th of Commodore Forster.

The following extract of a letter from relative of Commodore Porter, in Constantinople, contains some interesting particulars of his last illness and death. The Commodore had been for some years past in feeble health, and latterly had been incessantly prostrated. On the 27th of February last he was seized with an attack of pleurisy and pericarditis, which, after a few days of intense suffering, terminated fatally on the 3d of March. The letter proceeds to say—

[illegible]

SUNDAY, March 5 h.
A deep grave has been dug a few yards to the northward of the flag-staff; it is lined and boarded with bricks. A flooring of oak boards also has been laid down to prevent the effects of the dampness. There will be three coffins, viz.—an inner one of lead, made air tight and filled with rum—next a walnut C. p. covered with black with the letters D. P. in brass nails on the lid, it being dug found impossible to have a silver plate engraved here. In the grave will be placed another coffin in strong deal; stained black in which the coffin will be deposited. Invitations have been issued to all the diplomatic agents, and the Americans here, for the funeral service, to be held at 11 o'clock.

The funeral, March 6th, 3 P.M.
The Monday is over. It was attended by
the attaches of several legations and all the
Americans resident in Pera. The minister
who were not present themselves, or whose
presence: After the funeral, the American
Americans present as-embled, and passed the first
lowering resolutions. - At that they would
wore craps for the space of one month -
That letters of condolence should be sent to
Mrs. Porter - 3. The copies of resolutions
should be sent to the Department of State
to Mrs. Porter and the family here. - Rime

by all the Americans in Persia.

from the Cincinnati Chronicle.

Law and Morals.

The Supreme Court is just about closing its session for this county.

We happened one day to be present, when divorces were called; and the scene was, to say the least, a sad one. The Scripture saith there is no sufficient cause for divorce except adultery. And yet our laws in a christian country have made a dozen! The Legislature last winter divorced a man from his wife, knowing that the sole reason was his infidelity in marrying another woman, which he told us

In the Supreme Court there were 44 positions for divorce, some of which were granted and some were not. In the course of ten years hundreds of divorces are granted. What sort of evidence does this furnish to the morality of the community? The Roman civil law authorized voluntary repudiation by the husband. If we are approaching the same policy, if we are now this repudiation of wives, why not

Nothing is more certain than that Christianity frowns upon the separation of man and wife. The sacred mystery of marriage assumed as the most perfect symbol of the union of Christ with the Church. The communion of the 8 ate reason that of the family on the sanctity of the marriage bond. — nation has ever long prospered which disregarded the purity of the family.

On the trial day of these divorcees at Court, the women were present to hear, and testify to the disgusting details which attend the execution of this description. — Could an innocent person hear this, without being more

No maxims was ever uttered so false as
 "We know full well—and it is the saddest
 fact in human history—that no care, no coun-
 sel, no innocence, and no happy fortune can
 preserve through life the beautiful purity
 with which life begins. But because we
 cannot, must we dip woman and children in
 the pools of depravity, sated with the breath
 of demons?"

But Vice needs not to be seen to be avoided." The very reverse is true. Even soldiers on duty have been known to have a morbid desire for suicide, because two omissions had set the example. The law is unacceptably lax on all moral subjects; and the preachings of the pulpit are also deficient. The Scriptural law of morals needs to be carried out, both in the injunctions of the preacher and the sanctions of the civil law.

Naron Swedenborg & Swedenborgia

No. 8.

In the 41st. No. of the Lacking V. Register, of the 10th. of March, Vol. 1. is a notice of a "Validation of Swedenborg's Letters," signed H. from which I infer, friend R. not finding himself adequate to the task, his friend H. has come to his assistance. I must say he has played a very good game, and has been able to let his own feelings be known, without being able to let his opponent's be known, but a feeble attempt to vindicate a cause manifesting rather a bad spirit. There are but few tangible arguments, much more than the usual "I have said so" and "I have seen so" and "I have felt so" which he follows by the following strictures:—

—He represents my numbers as an attack on the new church? I know not what R. informed him of the origin of the letters on both sides relative to the B. and his friends, but I am sure that if he must know there was no attack, and statement he has made misrepresents the facts; if not informed, he is entitled to do so, because he "*did it ignorantly*," and I am sure that he was not, and my were in conversation about the B. in his writings, when it was proposed by us? (by which not recollected) we should exchange several numbers, through the L. and I am sure that I never saw any such thing, that I should write the first number which, from a press of other engagements, I did not do for several weeks, till I understood it, complained of my tardiness. It came out in a short number, to which I answered in a short number, and I have been in the utmost friendship alongside and myself. H. I presume not being allowed or satisfied with matters as they then stood came to the aid of his brother R., and

It attacks on the new churches.

He then states that "his head and front" were "exalted above all principality, power, name, and title," and that "he was made lower than angels from this reason, that he was made two lectures in Covington," &c. I can assure H. it is all a mistake; his head and front were exalted above all principality, power, name, and title; your minister's preaching in Covington began to show jealousy or opposition to the new churches, and he was therefore used we had no fears on that score. He was made lower than angels, and he did not make it a doctrinal question, and he was not constructed to "assail its doctrine," &c. We stated expressly in our first numbering the speaking of the Baron, "Those parts that are the productions of his lucid intervals," nothing more than that which is expressed by the words, "I have seen many," &c. The Baron called his peculiar views, parry evidences, and he said that they are the prod productions of his deranged imagination." The Baron believed in the existence of one ever living and all-wise God; the trinity; the Godhead of Christ; the Fall; the redemption by Jesus Christ; the resurrection; the immortality of the soul; heaven and hell. Although his views are very much only modified, still the great fundamental doctrines are acknowledged in *some* form or other; therefore they are not the subject matter of debate in the present controversy. The Baron's *unbelief* is in respect to which our attention is directed, and that is in his *unbelievable* relations—his view of his heavenly and hell—of the spiritual world, his conversation with angels, and with at least one hundred thousand departed spirits, with whom he is so well acquainted on earth, with many things which he says he has seen, and which he says "The Lord cannot manifest himself in person," &c. "and yet he foretold, that he should come and establish a new church, and that he should be the head of it." THE LORD HATH MANIFESTED HIMSELF TO ME IN HIS RATHER AND SENT ME

their office," &c. Here we have the witness secret.

"He limits the Lord, by saying he can manifest himself in person; here the Disciples differ with the angels which attended the ascension; See Acts let chap. 9, 10, 11, while they looked steadfastly towards heaven as he went up, behold two men stood then in white apparel, which also said, men of Galilee, why stand ye gazing up to heaven? *this same Jesus* which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Not in any other likeness—in any other person, or by any agent. It is

be the same likeness—the same of Jesus person. See also 1st Thim. 4th chap. 1 v. 17, vs. “For the Lord himself shall descend with power with a shout, with the voice of the Archangel and with the trumpet of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. See also 1st Cor. 15th chap. 50, 53 vs. Rev 1st chap. 7 Rev. 22d chap. 12v. The reader will bear in mind that Christ was to come accordingly to these promises and declaration; but the

Baron says he cannot care in person; "therefore," he says, "I have manifested himself to the Lord, and sent me on this office." Such pretensions in a sane mind would be too ridiculous, and yet such pretensions have appeared both before and since the Baron. An *Levite* contended, as Christ's first appearance was in form of a man, his second must be in the form of a woman; and that which was said to that errand, and gave as much evidence of a delirious mission, and has had numerous followers, some of whom were had into an *Asylum* of making, as he, as well as the Baron, contended, for male converts from other churches, and drawing off their members and numbers.

I have never seen less than two together. I have seen
 them in the woods, in the fields, in the mountains, in the
 Kentucky and Ohio, and believed in the first
 advent in the person of Ann Lee, as the
 s R. and H. do in that of Swedenborg. I
 therefore again say, where there are
 two or three, I will believe in the
 evidence. It is with the Baptists. I
 have to do. No, says H., it
 with his disciples. Here it comes
 fluttering bird, sneaks off by trying
 up from what we consider a
 to prove his insubordination, to the
 but the bird must flatter
 before we are his disciples. In
 various quantities. I have
 writing. In quantities I have
 the quantity of the quantity of
 what was to do him concern
 Luther, Melancthon, and Calvin,

several other persons, who were
 the Baron's assistant of mind; these
 were passed over in profound silence,
 he hinted at by R. and H. This is no
 wisdom in them, for they will find the
 altogether untenable with every reason
 and in particular, they deranged the
 aloof, and flatter on. I have critically
 as the Baron's writings, as free from pre-
 as I was capable, and I have delib-
 erately and candidly, and in the most
 and in particular, they deranged the
 as a designing impostor, my charity has
 to the former opinion, and his friends
 ing but little for his character, or then-
 by trying to give consistency to his
 much to the credit of our country, and
 was induced to cry out in this way
 our author, because his preachers were
 gaining to his tenets." "I am," said
 preacher that would have I wish
 the opinions of the Baron, were per-
 much to the credit of our country, and
 seem bewildered then and I think
 a few such of all denunciations have
 thus added: Some followed Jemima
 some Anne; and these Baron saw
 to the same doctrine, Mormon, and
 to any one denomination, but are more
 instances of the weakness and degen-
 of human nature, it proves nothing
 and is no test of right or wrong. I have
 and I have seen and wise man, and
 Wesley, would to God that I had
 from filling in to such a delusion, as
 he could co-exist with truth; there
 Sowerby, but a few isolated cases that
 Mr. Wesley may trouble; and in their
 Mr. Wesley may trouble; and in their

Suppose the present controversy with the Catholics, and I were to do so on the absurdities of transubstantiation, images, sale of indulgences, the virginity of Mary, the celibacy of the clergy, and invocation of the Virgin, and saints, the paragon of sin by the priest, many other absurdities; then suppose I said, "I have no evidence for this," "that is very unfair," or select such for discussion, the Catholic church is based on them—comes to doctrines, we say, which are the basis of Christ, in the Trinity, in the atonement, "spiritual influences," I woud answer, "these are not the points in debate; you discuss popular notions held by no one else except the Catholics; and I have no evidence; give us the evidence." Now I will use the evidence for the truth of the peculiarities should be, the Pope says he has evidence, and I will say he is not. Or on the other hand, they say so, and Christ's second appearance is now in him and his system. We still have for the evidence, but none appears; and I will say, "I have no evidence for these in-larances can be the truth of it for he always furnish testimony to con-

[illegible]

I have shown in my second number
Moses gave evidence of his divine com-
mission, by stupendous miracles which
but the power of God could have made

but the power of God, &c. see
see Exodus 4th chap. 2, 5, &c. Eph
Elisha also wrought it, &c. in the
see 1st. Kings 15 chap. 10, 24, &
2 Kings, 1st chap &c.
"I wish was the instrument of a miracle
for the benefit of Jerusalem, in causing
Sundial, of Ahaz: to g. back ten degrees
see Isaiah 38th. "The revelation of the
vine will by inspired persons, i. e. as
miraculous. — Daniel revealing Nebuchad-
nezar's dream, — was a miracle." A mis-
take Doctor Samuel Calkins has a work ex-
plained in a manner simple or different from
common and regular method of providing
by the interpretation of God himself i. e.

some intelligent agent, superior to man, the proof or evidence of some particular doctrine, or in attestation of some particular doctrine."

"An other author says, 'they are well ascertained, that the scriptures are the word of a divine power,' and that it is 'independent of any inference, that working miracles, in proof of a particular cause, is the strongest reason to the truth of that cause.'"

"But what says *it*, on this subject?—'The scriptures are the word of a divine power,' and that it is 'independent of any inference, that working miracles, in proof of a particular cause, is the strongest reason to the truth of that cause.'"

As signs and wonders are not the proper kind of evidence, we therefore find it wise to ask for them."

With this we will contrast what our Saviour and the inspired writers say on this subject. "The signs and wonders that we see," says our Saviour, "are but for this man do, many miracles, yet we let him thus alone, all men will be-"

on him," &c. See also John xii. 19. For this cause the people also met him, because they heard that he had done signs unto them. The Pharisees therefore said among themselves, perceive ye how ye prevail against him? The world has gone after him, and will: for he saith, I am the light of the world. John xii. 11. Or, believe ye on him, because he saith, I am the light of the world. See also Acts ii. 14. I have said unto you, that Jesus of Nazareth; a man approved of God by signs and wonders, whom ye have crucified. And ye have killed him, whom God did by him in the midst of you, whom ye yourselves also know." See also Acts xiii. 16. I have said unto you, that Jesus was of Nazareth, &c. See also Acts xiii. 4, 5. "God also bearing them along with signs and wonders and divers miracles and gifts of the Holy Ghost, to his own will." See also Math. x. 37. &c.

[illegible][illegible]

on pretended; so also to give the sense of scripture, such as had never been the object of belief; with many other heresies, which were the result of giving the first shadow of evidence on the mind, could fix its belief. Luther, however, nor the missionary's ever proposed to be sent on any such mission; they proposed to explain and enforce that which was already believed, and to show how they spoke as they were moved by the Holy Ghost; and which had long been "born in the world." Mr. H. then proceeded to state that, if this were a man, it is not necessary for his reason; he must never take any man's word for anything, but must always, when ever we give up our reason, we are longer judge between right and wrong, and we learn from the above that II. is to be up his reason! It really appears that the missionaries are not to be allowed to begin. Man is bound to believe things above his limited capacities, (from reason to reason) which he cannot grasp, yet perhaps well understood by his perverted mind; but however innumerable the things which he is bound to believe, which he cannot grasp, which he cannot understand, that address itself to his senses, and bring to his satisfaction that the fact is so, he would therefore have to deny his senses, to admit the fact, however inconceivable, and to believe that he is in the nature, to think that the Christian may

triumph,
"Ye pompous sons of reason idolized,
And villified at once, of reason dead,
Then Deified, as Monarchs were of old;
Wrong not the christian, think not reason
Tis reason our great Master-kings adore;
Tis reason's injured rights his wrath reason

To give lost reason life he poured his own
Believe and show the reason of a man,
Believe and taste the pleasure of a God,
Through a man's wound alone the faith he
Mr. H. then represents me as thus
on Swedenborg, because he would
teach men to renounce their reason on
ward to the first chapters of Genesis.
"This is altogether a mistake; there
a word of truth in it. I gave the fol-
lowing quotations from the Baron's work, *Relig-
ious Wisdom*, concerning Divine
life, p. 303, No. 241. "By Adam a
wife are not meant the first of all the
that were created in this world, but
of the most ancient church, the people

the first day of the creation, and the beginning of Genesis. Their new creation or regeneration is itself, is signified by the creation of heaven and earth in the first chapter. Their wisdom and intelligence, the garden of Eden, and the end of that chapter, the eating of the forbidden fruit. This I considered as setting aside the historical account of the creation of leaving up perfectly in the dark on the subject, because no other account is any where to be found, but what is taken from the Bible, and the account of the fall of Genesis.

If it then tells us that the first six days of the creation were not literal days, twenty-four hours each, and then proceeds to prove it by "phoraph Miller," we know word about the days of the creation, and how long periods, whether natural or artificial, and whether long or short, of other periods.

do contend that creation was a
and that the periods mentioned
I was the time in which it was
I suppose the matter is now settled
et Swedenborg, and prophet Mil-
this matter. II. in the above has
their testimony; two such men are
worthy of each other. The one
a new church which shall last
for all other churches are to be destroyed
other will have the world with
burnt up in 1843; they are certain-
ly worthy of each other.

[illegible]

this, if the Lamen and Hi, are to be
 of any history, but are marked
 as then taken into the ark, are
 to a knowledge of our maker, our
 or our fate." Adam was just a
 and Eve not a real woman, but
 Cain's marriage not real, or like
 "there was no woman there, (in
 land of Noe) or any where else in
 the world, but the first woman
 and Cain took his wife, on disem-
 bodied and real Eve, the buried
 and real Eve, and she fulfilled a
 an imaginary one and called the no
 elly after his on Noah, and to Eve
 h-ye-ge-bed Mitubased, and Mat-
 ged Lamech, and Lamech took
 wainly" and yet according to Hi's
 and Cain, the first woman, the
 tains must be a little deranged,
 he would not talk thus. He then
 "I will not believe it possible for
 open the spiritual eyes of God's
 elations." Yes I do, for, if God
 the dumb Ass to speak with man's
 could certainly open the spiritual
 of the world, but we are not
 ing what God could do. But we
 if God did, thus open the Baron's

want evidence of it; and until this is done, I
 will deny any such revelation as being
 false China and false prophesy, and
 how do we know but the Baroness
 is not a hypocrite? I believe in nothing,
 to nothing but what is literal. The
 other of his random visions. "I believe
 in nothing but what is literal." I believe
 what is intended as a means of
 facts, is to be received as such; and
 I believe in nothing but what is literal.
 David, and others, were typical, China
 they could not do thus act as shoddy
 out identity, or substance; we should
 more, as to destroy the real thing
 there, the things of spirit, that are
 here, and the things of the earth, that
 have a literal, and also a spiritual
 as the one should never be used as an
 other; neither do the figures, nor the
 gories be made to go on all; for the
 things of the earth, and the things of
 nature, my saying that the Baroness
 "Are opposed to the exposition given
 commentator, whether Catholicism or
 Protestant, from the apostolic age to
 this. "It is right, as it is a
 thing, and as it is a thing, and as it
 other the greatest ignorance or
 "Mr. L. never denies that
 know it. There never d. live or
 apostolic age, any man, that were
 exist in their elements; that

days of Munster, in Germany, to A
and from that to Jop Smith, none b
en the same comments the Baron b
am certain that no accredited write
er pursued the same track. This, I
doubt, H. in his calm manner's wil

His most lively been a little excited to see the
would not have made an unguarded speech
men." Mr. L. again said the paper
fluttering bird, where he says the
is "soberly and simply, whether it is
according to those immutable laws
govern the universe; for a him in being
on earth to see into the other world."
waver, yet it is possible, when God
and outfill them." (It then asks "W
and John imposters or fools
Moses and Elijah talking with Jesus
answer neither; God gave them power
20; but this and now the Baron
favored!" On that principle every

then might make the same presentation to the people of the city. Peter and John had such disapproval, why not me, you see? It had been to him why not me?" The very essence of argument was used in "my heart." Morrison's preacher in favor of the cause of the poor, the oppressed, the weak, the bad girls, and we might have asked the question, why should I not make my miracles, who is to G. d. uttering my will; to build a city and temple, to be the center of the appeal for the call of the Father day after day. I have been a witness to the work of the Mormons here, and have just as much evidence that he is a prophet of God. I am in bringing his plea to a close, and I am a criminal investigation, if he must prove at any cost, canonized as a prophet in any other way than by the evidence of his own life. If he will, I will be a witness to his work.

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therm in

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work was
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although

How it Happened
The gallant old soldier, General **YAN RENKELER**, who was lately from the office of Postmaster was a member of the New York in the Harriburg Convention of 1839. In a Card which he handed to the Public, to repeal a statute cast on his official conduct in the administration of the office, and on account of the origin of the Mr. TYLER as Vice President of the United States, which, as an interested person of an important incident in the history of the country, was

our readers:

"At the Harriaburg Convention, December, 1839, on the morning of the 12th, I had been nominated for the New York delegation, of which I was a member, were assembled by me, and were considering the question of a delegate for Vice President when I entered the room, one of the delegates said that they were waiting for me. I had been nominated for Vice President, they wished me to be Vice President also."

"I replied that I did not wish to encumber it, but that I should join one they would be pleased to present my colleagues declined, and again to confer nomination. I then asked was their wish I would name several from whom they could choose; and accordingly, I presented of John Tyler, Governor of North Carolina, and John Bell, sec. "They still declined making choice, and wished me to designate one. "I then named John Tyler, and he was uniformly and kindly accepted. "I was urged, and I felt obliged, to find I designated either of the candidates named, it would be

[illegible]

"SOL. VAN RENSSSAY."
"ALBANY, MAY 5, 1843."
OFFICIAL ROBBERY.—A. C. JONES, of the Treasury Department of the national government, MOND P. DOWDEN was arrested on Monday, charged with the embezzlement of \$100,000 in plain cantered Treasury notes, which he had played for the last week or two in Albany, in place of the returned notes, and with the stronger marks of cancellation.

torne by them when returned to i
rv, and had, it appears, while
charge of this duty, abstracted fi
lor notes, with holes cut in them a
of being cancelled, and had sent
female in Baltimore of the nam
Auntie A. Dorsey, residing

Whig party in Kentucky were
crisis; or in better condition to
united; is at hand than it now
seem to feel that unanimity, con-
sistent, and forgetfulness of all per-
sonal considerations are demanded by the pre-
sents of political affairs in the country.

resolved to "man that they will not
the interests of the party to cut
divisions among themselves." As a
case, the party is not a "man that
made by the party is not a "man
where we find in nearly all of the
plicity of Whig candidates, to so
excellent spirit which pervaded
want for political honors." In no
case of the party by continuing the
but universally they profess their
ness to submit their claims to a
decision by their party. "The
The responsibility which would
the party is not a "man that
enhance the defeat, or put in jeopardy
of their party, and manifest
patriotic and disinterested feelings
such views and determinations,
phant success of the party is

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