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EDITOR AND PROPRIETOR.

TERMS.

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THE WEEKLY MONITOR.

XXXI.

ON THE IMMORTALITY OF THE SOUL.

Of all the interesting speculations, on which the human soul delights to dwell, there is none more justly entitled to its most serious attention, than that of its own immortality. The proper study of mankind is man; and the mind's most important concern is, surely, to assert its right to an existence, which surpasses the limits of Time, and presses forward with unimpeded vigour, into all the boundless regions of Eternity. The well known essays of the Spectator, on this subject, have long continued to charm every reader of taste and feeling. And I think it may be confidently asserted, that, for the long train of gloomy and desponding thoughts, which are apt to force themselves on minds unhappily prone to scepticism, there will hardly be found a surer remedy than the animating pages of Addison. Bishop Porteus has favoured the lovers of truth with some admirable arguments on this subject, which appear to me so irresistibly conclusive, that I cannot forego the pleasure of transcribing them for the present number of the Monitor. A careful review of the learned prelate's masterly statement of this all-important question, may possibly lead the enemies of revelation to reflect, that while such reasons exist in favour of the doctrine of immortality, nothing can exceed the folly and danger of their conduct, who act as if it were a decided point, that after the present life, there is to be no future state of existence.

In the first place, then, (says this excellent prelate) if we admit that this life is the whole of our being, what a strange and unaccountable scene of things presents itself! We have, in that case, an active principle within us, which has every imaginable appearance of being distinct from the body, immaterial, indissoluble; yet it turns out to be nothing more than mere matter, endowed with qualities diametrically opposite to its most essential properties; it is dissolved with the body, and loses all sensation, consciousness, and reflection forever, in the grave. We are evidently distinguished from, and raised above the brute, by a variety of astonishing faculties and powers, which seem plainly designed for some nobler scene of action than this; yet, with the brutes we perish, and all the rich endowments of our minds are wasted on us to no purpose. We are daily making advances, both in knowledge and virtue; we have a large field of improvement, both moral and intellectual, before our eyes; yet, in the very midst of our progress, we are stopped short by the hand of Death, and never reach that state of perfection, of which we seem capable, and which we ardently desire. We are formed with ideas and expectations of happiness, which are everlastingly disappointed; with a thirst for future fame, of which we shall never be conscious; with a passionate longing for immortality, which was never meant to be gratified; every part of our constitution shows that we are accountable for our conduct; every remorse of conscience is a proof that we are so; there is a Superior, who has given us a rule to walk by, who has a right to inquire whether we have conformed to it; yet that inquiry is never made. The world in which we are placed is one continued scene of probation. We appear to be sent into it with no other view, but to show how we can behave, under all that variety of difficult and distressful circumstances into which by one means or other we are continually thrown. Yet our behaviour passes totally unregarded. We perform our parts; but the Judge who has ried us, forgets to perform his. Our trial is finished, and no consequences, no sentence is pronounced; we are neither rewarded for having acted well, nor punished for having acted ill. We conceive ourselves to be the subjects of an Almighty Governor, who has given us a system of laws for our direction. Yet he appears to be perfectly indifferent whether we observe those laws or not. His friends and his enemies are often punished with the heaviest afflictions, and the latter rewarded with every earthly enjoyment. There has, in fine, been, from the first ages of the world, down to this moment, an almost universal agreement and consent of all mankind, in the belief or apprehension of a future state of existence; and yet this turns out to be nothing more than a delusive imagination, though impressed so deeply, by nature itself, on every human breast.

What now can be imagined more strange and inexplicable, more absurd and inconsistent; more replete with disorder; confusion and misery; more unworthy the wisdom, the justice, the goodness of the Supreme Being, than the frame of man and the constitution of the world, on a supposition that there is no future state of existence?

But when, on the other hand, you extend your view beyond the limits of this life, and

take into consideration another, what an alteration does this instantly make in the appearance of every thing within and without us!—The mist that before rested on the face of the earth, vanishes away, and discovers a scene of the utmost order, beauty, harmony and regularity. The moment our relation to another world is known, all inconsistencies are reconciled.

We then find ourselves composed of two parts, a mineral body, and an immaterial soul; and the seeming incompatible properties of matter and spirit, instead of being intermixed and incorporated together in one substance, have each their distinct province assigned them in our compound frame, and reside in separate substances, suited to their respective natures. But though different from each other, they are closely united together. By this union, we are allied to the visible and unvisible, the material and the spiritual world, and stand, as it were, on the confines of each, and when the body reverts to earth, the soul betakes itself to that world of spirits to which it belongs. Those extraordinary faculties of the human mind, which seem far beyond what the uses of this short life require, become highly proper and suitable to a being that is designed for eternity, and are nothing more than what is necessary to prepare it for that heavenly country, which is its proper home, and is to be its everlasting abode. There they will have full room to open and expand themselves, and to display a degree of vigour and action not to be attained in the present life. When once it is certain that we are to give an account of ourselves hereafter, there is then a plain reason why we are free agents; why a rule is given us to walk by; why we have a power of deviating from or conforming to it; why, in short, we undergo a previous examination at the bar of our consciences; before we appear at the tribunal of our great Judge. Our thirst for fame, for happiness, for immortality, will, on a supposition of future existence, serve some better purpose than to disappoint and distress us. They are all natural desires, with objects that correspond to them; and will each of them meet with that gratification in another life, which they vainly look for in this. Nay, even that equal distribution of good and evil, at which we are so apt to repine, and those heavy afflictions that sometimes press so hard on the best of men, are all capable of an easy solution, the moment we take a future life into account. This world then is only part of a system. It was never intended for a state of retribution, but of probation. Here we are only tried; it is hereafter we are to be rewarded or punished. The evils we meet with, considered in this light, assume a very different aspect. They are wise, and even benevolent provisions, to put our virtues to the proof; to produce in us that temper, and those dispositions, which are necessary preparations for immortality.

Thus does the supposition of a future state clear up every difficulty, and disperse the darkness, that otherwise hangs over this part of God's creation. For, as in the material world, when we find that the principle of gravitation, upon being applied to the several parts of the universe, explains, in the simplest and most elegant manner, the situations, appearances and influences of the heavenly bodies, and even accounts for all the seeming irregularity and eccentricity of their motions, we make no scruple of allowing the existence and operations: So, in the moral system, when we see that the admission of another life gives an easy solution of the most surprising and otherwise unaccountable phenomena; and is, as it were, a master key, that unlocks every intricacy, and opens to us the great plan of Providence in the administration of human affairs, we can no longer, without doing injustice to every rule of just reasoning, refuse our assent to the truth and reality of such a state.

When to such a collective body of evidence, in favour of this most glorious and important doctrine, we add the infinitely stronger proofs which Revelation has afforded us, who can hesitate, for a moment, to acknowledge the certainty of that immortality which has been brought to light by the gospel. Our Divine Master is, indeed, in every instance, and especially in that we have now been considering, the way, the truth, and the life; and whenever we are tempted to desert this heavenly guide, and to go away either to philosophy, or to any other instructor, we have our answer ready prepared for us, in that noble and affecting reply of St. Peter to Jesus,—"Lord, to whom shall we go? Thou hast the words of Eternal Life; and we believe, and are sure, that thou art the Christ, the Son of the Living God."

THE IRISH INITIALS.

An Irishman meeting an acquaintance one morning, after the usual salutation, addressed him thus: "So, Barney, I see that my coat has made a wonderful mistake this morning." "Mistake, how?" replied the other. "Why, man, it has by some accident or other got on your back when it should have been on mine. At that instant a magistrate made his appearance, and Paddy, without any circumlocution, lodged a detainer against the portion of his wardrobe he found astray, and the other as loudly asserted his right to the garment in question. The Magistrate having at length obtained a hearing, by silencing these noisy litigants, addressed the complainant in the following terms: "What is your name, friend?" "Pat Purdie." "What proof have you that the coat in question is yours?" "Please your honor, my initials is on it." "Your initials! let me see them." Pat took out his knife, and ripping up a part of the sleeve at the wrist, took out two peas, which he placed in the magistrate's hand with an air of triumph.

"What do these mean, my friend?" was the first question. "Manc, your honor, why ain't there peas for Pat, and peas for Purdie?"

It is almost unnecessary to add, that the evidence was considered conclusive in Pat's favor, and the coat returned to its right owner.

DISEASE OF REFINED LIFE.

Dr. Stewart, an English physician of eminence, has recently published a work entitled, "on the tendency to Disease of Body and Mind in refined Life, and the general principle of cure." This work is noticed with respect, and recommended to perusal by the Electric Review, from which we quote the following passage:

In the course of his remarks, Dr. S. with many others, insists upon the evil effects of indiscriminate repletion; but the special design of the present publication leads him to push on his objections against mental, as well as bodily cramming. Dr. Stewart contends, that the great secret of avoiding nervousness, is to encourage in ourselves, and to impress upon our progeny, the high value of independence upon external good. Happiness and health, he intimates, are too much sought for in the abundance of the things we possess; and were we, in respect of passive indulgence, to recede somewhat from the march we have made into the alluring provinces of imagination and taste; were we to return, in some measure, to that state of rude simplicity from which our boast is that we have extricated ourselves; we should find that the nervous organization would be in a fair way of regaining that condition of tone and strength, of which a forgetfulness of the very tenure upon which enjoyment is held, has deprived us.

We quote from Dr. Stewart's book the following just and lively remarks on the mode in which inroads are constantly made on our physical and moral well-being, and on their unhappy consequences.

"The opportunities and the conveniences," remarks the writer, "which crowded cities offer to various pursuits and appetites, keep a motley swarm within the circle of its attraction. Here the man of letters and the sensualist, the drudge in the lengthening wilds of a profession, and the gambler, all find the factitious atmosphere where they have best their being, and devoting themselves each to the god of his idolatry, become victims to the great Saturn that devours all his children. The path each follows to exclusive good, is made to him the road to destruction. It is not by occasional excesses, but by continued enervating exhaustion of nervous power, that the equilibrium of the vital functions is overthrown. After years of unvaried application to the calls of engraving, care or voluptuous enjoyments, the whole fleshy fabric is relaxed; the muscles lose their defined shape and tone, the skin its natural suasion and smoothness, the extremities burn or freeze, the head throbs, and the heart flags. Without declared warfare, all the elements of our system rebel, and threaten to set up apoplexy, insanity, or some other form of disease, if attention be not turned to their wholesome government."

"We have only to look around us on 'Change, or in the societies of the dissipated, to see the dull eye and flabby corpulence of lethargic apathy, or the pinched features of fidgety irritability. The limbs are either shrunk and emaciated, or they are misshapen and bloated; and the healthy glow, and spring, and plumpness of the breathing mass, are insensibly, but gradually and finally extinguished."

"How often has the *beau ideal* of an exclusive sublimed existence, turned out to be but a sorry substitute for the variegated but relishing mixture which is provided for every one's repast! How often, alas! does the conviction of the necessity for actively pursuing the objects of life, come later than the fit season for exertion and enjoyment!"

"From a state of listlessness and irresolution, the most dreaded evils may spring. Up rises the imagination, a hideous, unformed spectre, and haunts the unattended mind. Refuge from the fiend is sought in strong excitement, which is succeeded by moping, nervous melancholy. Indigestion, with its train of woes, follows from too great attention to the only regular business of the day—eating and drinking. If some hasty remedy do not prevent, suicide is often called in as a relief from ennui. Or, where the sufferer is doomed to linger on his long disease, he can know neither pleasure nor repose. The deep shade and contrast which labor gives to the picture is not present, and there remains but an unmeaning blank. Sleep lifts his pillow, and enjoyment from the most alluring pastimes. A mere passenger in the ship of life, his sick existence is passed in disgust and nothingness."

"Ladies, both by constitution and education, are particularly liable to suffer from the passive state induced by over-refinement. So much is present to captivate their native delicacy and timidity, that they do not perceive the danger, of having these morbidly increase. Ever busied with unnumbered details, they have frequently no one engrossing occupation. Learning for support on some loved relative, and deluded by the thought, that they may so continue secure and blameless, they prepare neither for the disappointments nor the duties of real life. The wild adoration of the protecting sex raises them above the thoughts and cares of the busy world. They are never told of the uncertain tenure of sickly beauty's 'frail and feverish being,' and they hear not the 'still small voice' of nature, which warns them to be women. Untried, and close concealed, the character fails in stamina and spontaneous power, as from deficient exercise, the body wants symmetry and support, from the

wiry fabric which has expanded unequally in the drawing-room; and when these fair ones are called upon to be wives and mothers, they are often found to be doubly wanting."

HASTE AND HURRY.

Lord Chesterfield remarks, that "a man of sense may be in haste, but is never in a hurry." The distinction is important. There are occasions when haste is necessary; but in no possible circumstance is it expedient to be in a hurry. Haste implies confusion. When a man is hurried, he goes (according to the phrase) "heels over head," and either fails in what he attempts to perform, or performs it in such a way that it had better be left undone. It is generally good to be quick in the management of business, but he who attends to his affairs in a hurried manner, often does less than the veriest idler. One of your hurrying characters engages in a piece of work with tempestuous energy, and, perhaps, when it is half completed, he remembers that there is something else which must be done first. He is obliged to suspend his former labors and engage in a new task. He finds himself limited in time, and is compelled to hurry more than ever. He becomes confused and perplexed, and is full of vexation, commits blunders, is forced to begin anew, and finally discovers that he has accomplished little or nothing. The way to despatch business is to attend to it systematically. That is the great secret. Hence it comes that some persons who appear to be slow, actually do more, (besides doing it much better,) than others who have the appearance of being quick. We consider a hurrying disposition almost the worst business quality a man can have. A person of this temper is always losing, mislaying, or omitting to do something, and it requires as much time to repair his inadvertencies and neglects, as it would otherwise take to do every thing in a steady and orderly way. It is not surprising that hurrying people rarely become wealthy. Their mistaken efforts to economize time occasion immense losses thereof, and "time is money." Moreover, your hurrying folks are they who commonly meet with outward accidents. They are too much hurried to use the proper precautions, and they lose their property. They have not time to attend to every department of their business, and their business necessarily becomes involved. They are not cool and self-possessed, and are therefore perpetually getting themselves into some embarrassments or difficulties. They are not circumspect and cautious in their dealings, and are therefore cheated and imposed on to any extent. Be

GRAND LOTTERIES FOR AUGUST.

D. S. Gregory & Co. Managers.

\$20,000!!

MARYLAND STATE LOTTERY. Class No. 24, for 1840. To be drawn at Baltimore Md. Saturday, 8th August, 1840.

60 No. Lottery—10 Drawn Ballots.
CAPITALS.
\$20,000—\$10,000—\$5,000—3,000—1,000 prizes of \$1,000—10 of 500, 50 of 100 &c.
Tickets only \$10. Halves \$5. Quarters \$2 50
Certificates of Packages of 25 Whole Tickets \$120
Do do 22 Half do 60
Do do 22 Quarter do 30

\$30,000!

VIRGINIA STATE LOTTERY. For the town of Wellsburg. Class No. 7, for 1840. To be drawn at Alexandria, Va. Saturday, August 15th, 1840.

BRILLIANT SCHEME.
\$30,000—\$10,000—\$5,000—\$2,000—1,000—500—250—125—62 1/2—31 1/4—15 1/2—7 1/2—3 1/4—1 1/2—3/4—1/2—1/4—1/8—1/16—1/32—1/64—1/128—1/256—1/512—1/1024—1/2048—1/4096—1/8192—1/16384—1/32768—1/65536—1/131072—1/262144—1/524288—1/1048576—1/2097152—1/4194304—1/8388608—1/16777216—1/33554432—1/67108864—1/134217728—1/268435456—1/536870912—1/1073741824—1/2147483648—1/4294967296—1/8589934592—1/17179869184—1/34359738368—1/68719476736—1/137438953472—1/274877906944—1/549755813888—1/1099511627776—1/2199023255552—1/4398046511104—1/8796093022208—1/17592186044416—1/35184372088832—1/70368744177664—1/140737488355328—1/281474976710656—1/562949953421312—1/1125899906842624—1/2251799813685248—1/4503599627370496—1/9007199254740992—1/18014398509481984—1/36028797018963968—1/72057594037927936—1/144115188075855872—1/288230376151711744—1/576460752303423488—1/1152921504606846976—1/2305843009213693952—1/4611686018427387904—1/9223372036854775808—1/18446744073709551616—1/36893488147419103232—1/73786976294838206464—1/147573952589676412928—1/295147905179352825856—1/590295810358705651712—1/1180591620717411303424—1/2361183241434822606848—1/4722366482869645213696—1/9444732965739290427392—1/18889465931478580854784—1/37778931862957161709568—1/75557863725914323419136—1/151115727451828646838272—1/302231454903657293676544—1/604462909807314587353088—1/1208925819614629174706176—1/2417851639229258349412352—1/4835703278458516698824704—1/9671406556917033397649408—1/19342813113834066795298816—1/38685626227668133590597632—1/77371252455336267181195264—1/154742504910672534362390528—1/309485009821345068724781056—1/618970019642690137449562112—1/1237940039285380274899242224—1/2475880078570760549798484448—1/4951760157141521099596968896—1/9903520314283042199193937792—1/19807040628566084398387875584—1/39614081257132168796775751168—1/79228162514264337593551502336—1/158456325028528675187103004672—1/316912650057057350374206009344—1/633825300114114700748412018688—1/1267650600228229401496824037376—1/2535301200456458802993648074752—1/5070602400912917605987296149504—1/10141204801825835211974592299008—1/20282409603651670423949184598016—1/40564819207303340847898369196032—1/81129638414606681695796738392064—1/162259276829213363391593476784128—1/324518553658426726783186953568256—1/649037107316853453566373907136512—1/1298074214633706907132747814270224—1/2596148429267413814265495628540448—1/5192296858534827628530991257080896—1/10384593717069655257061982514161792—1/20769187434139310514123965028323584—1/41538374868278621028247930056647168—1/83076749736557242056495860113294336—1/166153499473114484112991720226588672—1/332306998946228968225983440453177344—1/664613997892457936451966880906354688—1/1329227995784915872903933761812709376—1/2658455991569831745807867523625418752—1/5316911983139663491615735047250837504—1/10633823966279326983231470094501675008—1/21267647932558653966462940189003350016—1/42535295865117307932925880378006700032—1/85070591730234615865851760756013400064—1/170141183460469231731703521512026800128—1/340282366920938463463407043024053600256—1/680564733841876926926814086048107200512—1/1361129467683753853853628172096214401024—1/2722258935367507707707256344192428802048—1/5444517870735015415414512688384857604096—1/10889035741470030830829025376697115208192—1/21778071482940061661658050753394230416384—1/43556142965880123323316101506788460832768—1/87112285931760246646632203013576921665536—1/174224571863520493293264406027158433311072—1/348449143727040986586528812054316866622144—1/696898287454081973173057624108633733244288—1/1393796574908163946346115248217267466488576—1/278759314981632789269223049643453493297152—1/557518629963265578538446099286906986594304—1/1115037259926531157076892198573813931886608—1/2230074519853062314153784397147627966373216—1/4460149039706124628307568794295255932746368—1/8920298079412249256615137588590511865492736—1/17840596158824498513230275177181023730985472—1/35681192317648997026460550354362047461970944—1/71362384635297994052921100708724094923941888—1/142724769270595988105842201417448189847883776—1/285449538541191976211684402834896377957767552—1/57089907708238395242336880566979355591553504—1/114179815416476790484673761133958711183107008—1/228359630832953580969347522267917422366214016—1/456719261665907161938695044535834844732428032—1/913438523331814323877390089071669689464856064—1/1826877046663628647754780178143339378929712128—1/3653754093327257295509560356286678757859424256—1/7307508186654514591019120712573357515718848512—1/14615016373309029182038241425146715031437697024—1/29230032746618058364076482850293430062875394048—1/58460065493236116728152965700586860125750788096—1/116920130986472233456305931401173720251501576192—1/233840261972944466912611862802347440503003152384—1/4676805239458889338252237256046948810060003056768—1/935361047891777867650447451209389762001200611353536—1/18707220957835557353008949024187795240024012227072—1/37414441915671114706017898048375590480048024454144—1/74828883831342229412035796096751180960096049088288—1/149657767662684458224071592193502361920192098176576—1/299315535325368916448143184387004723840384196353152—1/598631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