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OUR STORY TELLER.

An Uncalled for Amen.

A correspondent of the Methodist Protestant, relates the following story, which is to good to be lost:

A very sensitive preacher in a certain village, not more than a hundred miles from Baltimore, was discussing with great warmth on the uncertainty of human life. To give the greater effect to his remarks, after assuring his hearers that they might die before an hour elapsed, he said, And I your speaker may be dead before another morning dawns.

"Amen!" was the audible response of a pious and much loved brother in the congregation.

The preacher was evidently disconcerted for a moment. He thought the brother must have misunderstood his meaning. Pausing awhile, he repeated the declaration, before another year your speaker may be in eternity.

"Amen!" again shouted the brother before him. It was too much for the sensitive man; stammering on a few more additional remarks he sat down before he had finished his sermon.

Brother—, said the preacher, next day to his kind hearted friend of the amen corner, what did you mean by saying Amen to my remarks last night? Do you wish that I was dead?

Not at all, said the good brother, not at all. I thought that if you should die you would go straight to glory, and I meant as men to that.

Many women are beloved without knowing it, but more women think they are beloved when they are not. They generally discover their mistake after marriage.

In a French translation of Shakespeare, the passage—Frailty, thy name is woman is translated, "Madoiselle Frailty is the name of the lady."

The Albany Knickerbocker is responsible for the following receipt to kill flies:

Take a boarding house pie, cut it into thin slices, then lay it where the insects can get it. In less than fifteen minutes they will all die of the colic.

The following question is now before the Hitchabopackwak Debating Society which has ruined the most men—giving credit or getting trusted? We should not wonder if this led to a considerable wrangle. We await the decision with much interest.

The other day a Jew was quizzing an Irishman, and kept at him until he was somewhat aggravated, when turning round he tartly remarked:

"Yes dom yer sow, if it hadn't bin for the likes of yer, the Savior would a bin alive now, and doin' well."

An out West chap, walking with a lady stumbled and accidentally fell. The lady thinking to commiserate his mishap observed that she regretted his unlucky fall. The chap replied, "It is not my four paws, but my knees that got hurt."

An eminent modern writer beautifully says: The foundation of domestic happiness is faith in the virtue of woman; the foundation of political happiness is confidence in the integrity of man, and the foundation of all happiness, temporal and internal, is reliance on the goodness of God.

A German writer—one Kirsten—states that though America is popularly supposed to be such a marrying country, yet in no land in the world are there really so many old maids. This is owing, of course to the rapidly increasing expenses which marriage entails, compared with what it did in by-gone days.

Ocean Encroachments.—The New Jersey geographical report shows that the Atlantic Ocean is steadily encroaching upon the land on its coast. At Cape Island the surf has eaten inland full a mile since the resolution. Along the Bay shore, at Cape May the Marsh wears away at the rate of a rod in two years. One of the beaches upon it is mentioned as having shored inward one hundred yards in the last twenty years.

A Frenchman went out to shoot ducks. Telling about his luck he says:—I hunt all day, ze pond all froze. I never see but one ducks, and two pigeon, I kill half o' dat.

SCARCITY OF PROVISIONS.—Northern Michigan papers complain of a great scarcity of provisions in their section of the State. Instances of great suffering and almost starvation in particular neighborhood are reported. Property has been sacrificed at ruinous prices, and farms mortgaged to obtain the means of subsistence.

It is fortunate under these circumstances that the export demand for our bread-stuffs has ceased, as from present appearances we shall want all the grain as well as provisions we can command for home consumption.

PECAN NUTS.—A correspondent of the U. S. Patent office, writing from Kerr county Texas, expresses surprise that the Patent Office has not noticed the pecan nut, growing in abundance in Texas. There have been exported from Texas about 200,000 bushels to Europe and elsewhere, producing \$400,000. One tree will, with care, often produce from 15 to 20 bushels worth from thirty to forty dollars.

"A Solemn Fact."—The Southern Cultivator says:

"It is a solemn fact that not one marriageable girl in twenty, can make a really good cup of coffee." A fact so serious as this should immediately engage the attention of all marriageable girls. Shouldn't it?

There is a man in Algiers who tells such good stories that his friends say it is dangerous to walk in the forests, for all the hyenas come around him to laugh.

I heard a woman of the world say:—The state of widowhood is inconvenient, for one must assume all the modesty of a young girl, without being able to feign her ignorance.

Fulfillment of Prophecy.

The National Intelligencer, of a late date, contains a sketch of a discourse delivered in Washington on Sunday, the 22d of February, which appears to have attracted more than ordinary attention. Below will be found the Intelligencer's sketch of the sermon on the occasion referred to.

In place of the Rev. Mr. Waldo, Chaplain of the House, F. E. Pitts, of Nashville Tennessee, appeared agreeably to previous announcement, and delivered a discourse the subject of which was, "The Fulfillment of Prophecy," with reference to the United States. With no leaning to cant or fanaticism, and with no tendency to a politico religious sermon, the reverend speaker entered upon his task of unfolding the prophecies both of the Old and the New Testament. The events which he detailed with reference to his own country were made to fit with such surprising chronological accuracy to the predictions that it was by the almost unanimous desire of a large and attentive audience that his lecture was continued in the afternoon. At the appointed time 3 o'clock P. M. it was no easy task to find a seat in the great hall at the Capitol, so deeply interested were the people to hear the sequel of the morning's discourse a brief outline of which we are herewith enabled to present to our readers.

His introduction to the investigation indicated with what reverence and discretion any attempted coincidence of the morning of prophecy should be conducted, that prophecies touching the nations, down to the fall of Jerusalem, were but a literary history of Syria, Edom, Moab, Egypt and Judea. But from the destruction of the Jewish capital down to a certain period called the "time of the end," a veil was on the prophets, and no interpretation of the sublime visions during that interdicted age could possibly be correct; for God had repeated the announcement to Daniel the prophet, that "the words were closed up, and the vision was sealed till the time of the end."

That this was not the end of the world

was evident, for in the time of the end many should run to and fro, and knowledge should be increased, and then the wise should understand, but the wicked should not understand. Not only was the vision itself sealed, but the time or end of these wonders of the land of their realization, should not be known till God was prepared for their accomplishment.

That the time of the end and age of great intellectual energy, adventure and locomotion, was the age in which a great nation would arise; that the United States arose at the end of 1290. Symbolic days from the destruction of Jerusalem that Daniel's 70 weeks begin equal to 602 years and 214 days of solar time, according to the eclipses of the sun, gave an infallible rule to determine symbolic time; so that if 70 symbolic weeks equal 603 years and 214 days, 1290 symbolic days reached from the burning of the temple, on the 189th day of July 1776, and that making the starting point at the occasion of the daily sacrifice, which happened according to astronomy, at sunrise, 3 minutes past 5 o'clock, A. M., on the day the temple was burnt, the 1290 days run out at a quarter to three o'clock, P. M., on the 4th day of July 1776; and from the best sources of information the Declaration of Independence was proclaimed at that hour on the glorious fourth. That the United States was the fifth government represented of the successive kingdom of Assyria, Medo Persia, Macedonia and Rome; that the iron and clay in the feet and toes of the image symbolized the union of the church and state under Constantine, June 19, 325 A. D., that the antagonism of the stone to the image smiting it on its feet, symbolizes the genius of our great nation in its opposition to the union of church and State; that while the stone kingdom and government were not Christianity, the mountain out of which the stone was cut was Christianity. That the winged woman of the wilderness was an emblem of christianity, and her man child being "caught up to heaven in the clouds," showed the providential protection of our infant Republic. That our nation answering the moral portrait of the nationality which was to come, was Israel restored. That God would constitute such a nationality out of a people who would acknowledge his son Jesus Christ, and not of the Jews, who from the beginning have denounced Christ. That perfect coincidence being perfect fulfillment, our nation and no other on earth, answered the picture.—That the nationality to arise was to be gathered out of the nations. That they were to go westward. That the country they were to inhabit was a land between the eastern and the great western seas.—That the land was one "that had always been waste, that it was to be located with in thirteen distinct States. That these States should be bounded on the east by the eastern sea, and on the west by the great western sea. That the people gathered out of the nations should build and dwell safely in unvalled villages and cities, having neither gates nor bars, "a land of broad rivers and streams," a republic where people should appoint to themselves one head—and their rulers and governors "should be from among themselves." That the United States was the "isle that should wait" for God, and that the ships of Tarshish or old Spain should be the first to open emigration. That our country was the land shadowing with wings, which was beyond the rivers of Ethiopia, which from Judea beyond the Nile was the United States and no other country. That our was divinely protected in its beginning, and answering the predictions precisely of the nationality that was to come, is "the nation born of God in a day," born on Independence day. That the United States arose in the providence of God as the model political government and that its great mission was the overthrow of monarchy and the utter destruction of political ecclesiastical despotism. His subject in the afternoon related more especially to the last battle between civil and religious liberty on the one hand, and political and ecclesiastical despotism on the other, termed in Scripture "The Battle of Gog and Magog," the battle of "Armageddon," and "the battle of the great day of the Almighty God."—That the United States would be invaded by monarchy. That Russia would be the leading power and England and all the autocracy of the world would be allied with Russia against the United States, except France; that France will be with us in the end as she was with us in the beginning. That an armament such as the world never saw before, composed of millions would invade our country. That the battle field was the valley of the Mississippi. (See Ezekiel, 38th and 39th chapters.) That

heaven would be upon our side. That this last dreadful fray there would be a noble such as never was. That the United States being the exponent and representative of Republicanism, extending its borders from sea to sea, and from shore to shore, from the Gulf to the lakes arose as the formidable defiance of autocracy; and that Russia embracing an area of one-fifth of earth's terra firma, and arising in dreadful grandeur must in self-defense attempt the extinction of political freedom, and that these two formidable powers lowering and culminating to the heavens like dreadful clouds surcharged with elements of ruin would shock the earth with their collision, and drench the earth with blood. That our great country would never be divided. That our Union like a noble ship, though her live oak timbers would bend and quiver in the tempest would ride the storm in safety. That monarchy would be overthrown forever, and republicanism everywhere prevail and nations learn war no longer. Then sets in the millennial day, when science, commerce, and the arts would spread, the religion of the Son of God would reign, and earth keep Jubilee a thousand years.

But an imperfect sketch of these lectures is here presented. They certainly created a profound sensation. True or false, the clearness and conclusiveness of the arguments presented by the intelligent speaker we think it would be difficult to answer.—Surely the theme is startling and sublime.

Utah—The Mormons

The Mormon settlement in Utah, with Brigham Young at its head, is of late attracting the more serious notice of the people of the States and of the General Government. The wonder is, that these lustful zealots have been allowed to build up a powerful and warlike colony, within the limits of a Republic, whose very institutions are based upon the sacred and social ties of sovereign and related families, and where social and political equality is the vital and conservative principle. The government of the Mormons is an oligarchy bringing not only the civil, but also the social and family rights under the jurisdiction of the despot at his head. It is a civil and spiritual despotism, combining the licentiousness of the best, the cruelty of a tyrant, and a religion more disgusting and loathsome than any known to the christian world.—Take it altogether, there is no government more fundamentally opposed to ours, than the spiritual despotism of Utah. This colony, its influence and destiny, open a wide field of speculation to the moralist and Statesman. With its head in Utah, directly in the great overland highways of travel from our Eastern to our Western settlements, it radiates its branches into various localities of the Union.—Nor is this Mormon fanaticism confined exclusively to the New World. Not only has a large portion of the population of Utah emigrated from Europe, but the city is still they come. These restless, purring spirits of the Old World, unfit to appreciate and enjoy the blessings of our Republican institutions, swarm to our shores like harpies to a feast, and unite themselves to a community hostile and dangerous to our own. Does not this fact teach an eloquent and instructive lesson in favor of conservative Americanism?

Constantly fresh arrivals are coming across the waters and landing at the Northern ports, bound for the Mormon settlement. In fact the entire population of Brigham Young's colony is made up of the fanatics from New England, and from Europe. None of the settlers have gone from the Southern States. During a period of five months, in 1855, nearly four thousand Mormons a rived at the ports of New Orleans, Philadelphia and New York mostly Englishmen. Most of these immigrants too land in Boston. But a week or two ago a ship arrived at Boston with a cargo of eight hundred and fifty of these idolaters.

Recently the Government have taken some decisive steps in relation to this territory. A portion of the army has been ordered Westward which it is thought is destined for Utah. Benj. McCulloch, a bold, sagacious and firm man, has been appointed Governor of the Territory, and Brigham Young of course displaced. The settlers are represented as being armed, organized and desperate, and estimated to number a hundred thousand. Whether the United States Government will wipe out that blot upon national character and eradicate the evil at once, is a question which cannot be determined. If done at

all, it will be accomplished at the loss of life, and at a heavy expense, for the settlement, it must be remembered is a thousand miles in the interior of an uninhabited Territory. A correspondent of the National Intelligencer, writing on this subject, gives some interesting facts relative to the conduct, number, powers, &c., of the Mormons. We extract a portion of the letter:

Every species of information is studiously kept from the people except their own doctrines, which are so ingenious and fascinating that they bewilder rather than enlighten, till the feeble mind becomes lost in the mazes of metaphysical theories, and looking around for some sure anchor of safety, despairing falls prostrate at the feet of the monster, imploring him, in language of scripture:—

"I believe; help thou my unbelief." The endearing appellation of "brother and sister" is applied to all classes indiscriminately which, with the plurality wife system and the marriage of blood sisters, breaks up and obliterates every vestige of the family relation.

The entire male population of the State are enrolled among the militia, who are under weekly military drill, every one of whom, from the boy of twelve to the man of eighteen years, is required to keep on hand one hundred rounds of cartridges one gun or rifle, one or more pistols, swords, sabres, knives, &c., all he can obtain; and then, in the event of war, the women and children are to fight with whatever they can command. Now when we consider their location, a thousand miles inland on every side, in the mountain fastness of the continent, their numbers, which, according to Chief Justice Drummond, are one hundred thousand in the Territory and two hundred thousand in the surrounding States and Territories; their secret agent in every nook and corner of the globe; their emissaries among every Indian tribe on the continent; teaching them "the mechanic arts and military tactics," they amount to something more than we have been accustomed to regard them. They have settlements on Salmon river, Oregon Territory, and on Lewis's river, near Puget Sound, in Washington Territory, and in Carson Valley. They instigated the Indians to revolt in Oregon and Washington Territories in the late war, and were in my judgment, the cause that created the necessity for the proclamation of martial law by Gov. Stephens; and when the Governor forwarded a supply train of goods up to and for the Nez Percés in payment of debts contracted with them when returning from treating with the Blackfeet or Crows, in the winter of 1855-'56, on the arrival of the train at Col. Craig's, the Indian agency for the Nez Percés, they had been induced to favor Komsinkun, the Yakima war chief, refused to receive the goods either in payment of debts or as presents, and ordered all the whites to leave their country. Col. Craig, the Indian agent was retained in case of need, the train returned hastily to the Dalles; but other whites among the Nez Percés, instead of coming to the Dalles and claiming protection of the United States army, went through the country of the war Indians to the Mormon settlement on Salmon river for protection! In Col. Shaw's last battle with the Indians in the grand Ronde among the camp equipage of the enemy he captured ammunition with Mormon labels in them!

Now permit me to conduct you to San Francisco, on the ever memorable 18th of August, 1855, and behold the streets of that ill fated city thronged with men and arms. The federal Constitution has been unheeded, the laws overthrown, and the Committee Vigilantes have instituted a reign of terror. The committee lays down its power and calls out its adherents to celebrate its retirement to law and order.—The streets are decorated and hung with flags; but, alas, the star-spangled flag of the free was set aside! "The all seeing eye over the crescent," on which was inscribed "Vigilantes," occupied the forenoon ground, with a United States flag on either side. Immediately in the rear of these, also in the centre, hung the Mormon emblem (worn by them as military badges) of "bee hive and bees," in the rear of these, between other United States flags was the "Long Star" on blue ground, surrounded by a constellation. These are the prominent emblems of Mormonism, except the secret signs of the priesthood, which are worn on under garments, and of course invisible. No one knows the object of the secret order "Vigilantes" but those who recognize Brigham as their prophet, priest and king. The vigilance committee of 1851 was an experiment of Mormon strength, headed by Samuel Brannan, Parley P. Pratt, and others, and the vigilance

committee of 1856 may be regarded in the same light. If not Mormon, let some one assign reasons for the setting aside of the U. S. flag and the display of ensigns of Mormonism.

Throughout the States and Territories, at various and convenient localities, the Mormons have what are termed "Stakes in Zion," and each stake is governed by a presidency. It may not be known to many that there is a Stake in the city of New York, whose president is editor of a paper called "The Mormon;" at Council Bluffs is another stake and another paper; at Independence another stake; at St. Louis, &c. Their agents and spies are in every city in the Union, adapting themselves to surrounding circumstances, luring the ignorant and unsuspecting into their meshes; secretly denouncing individuals whom they suspect capable of informing against them—pursuing their victims with a pertinacity that overcomes all obstacles; they are in the frontier post offices either by appointment as postmasters or as clerks, and have the opportunity of supervising the transit and distribution of all mail matter; and it may not be improbably that to this cause may be traced the loss of so many letters going to and coming from the Pacific Territories.

A Mormon's Boast.—President Kimball, boasting of what the Lord had done for him, in an exhortation, said he had 23 boys living, 10 dead and lots of girls.

COMET STRUCK.—A lady in Green county Iowa has become deranged from dwellg with morbid apprehensions upon the predicted collision with the comet.

Mother said a little built urehin abo ut five years, why don't the teacher make me some, sometimes I can lick every boy in my class but one.

RELIGIOUS.

Count life by virtues—these will last, Who live the lame-shouldered race is cur: And those, when earthly joys are past, Shall cheer us on a brighter shore.

The Downward Road.

We knew a youth at College who had enjoyed careful, although not strictly religious training in his father's house, and came to College with a character unsullied, and apparently established in his moral principles. Polite, social and intelligent, he was soon surrounded by companions who courted his intimacy. From among these a few were selected who in point of talent and family distinction were particularly attractive, and little did he imagine that they were loose in their principles, and that with all their polish of manners and imposing social qualities they were philosophic sceptics; who discarding the remains of religion, regarded selfish and sensual indulgence the chief good.—The strict rules of conduct which he had adopted were not rudely assailed, but gradually undermined, and while sagacious friends suggested to him that his associations were dangerous, that there were strong influences drawing him downward, he seemed wholly unconscious of the perils which awaited him. The downward course was slow but sure; his moral habits instead of being strengthened by temptation, were relaxed, his outward respect for religion declined; and before his curriculum was completed, he had made fearful progress in a career which ended in infidelity, the lowest forms of sensualism, and premature decay of body and mind. The fall for which he prepared himself when he associated with those who, instead of being able to strengthen him in virtue, were only fitted to expose him to inevitable ruin by striking from beneath the good foundation on which he commenced to rear his future character and fame.

We knew a young man who possessed all the sagacity, decision, and forethought which, by careful application, would have rendered him a merchant-prince. With flattering business prospects and friends disposed to aid him; none could doubt that wealth and eminence were within his grasp. Industry soon began to show its fruits, but with his successes came a restless ambition to surpass all his co-workers. He determined to become rich by appearing to be rich, supposing, as many have done before and since, that if others esteemed him to be unusually prosperous, his facilities for acquisition would be proportionally increased. Though not oblivious to himself, he was getting read for long strides upon the downward road. A young thoughtless, and extravagant wife incited him to expense which he was by no means reluctant to encounter, but which the ac-

tual state of his business would not justify and he began to live in a style of luxury which a fortune in possession, instead of instead of in prospect, would alone enable him to continue. This show of prosperity while it deceived the crowd created distrust in those with whom he enjoyed the most profitable business relations, and they cautiously withdrew from any possible entanglements with him. Soon he found a check was imposed on his career. He found it difficult to obtain the funds to keep up his establishment, and to delay the final and now inevitable explosion, he became a forger, and then a fugitive and a vagabond, while the auctioneer's voice was heard in his beautiful mansion, and his thoughtless and helpless family were cast into unnoticed obscurity and poverty.

Another we knew who, in his native village was not only moral, but seemingly religious. In all his outward conduct he sustained his profession, and was regarded with esteem. His business called him to one of our large cities, where he supposed he saw a much more promising field for his operations. He changed his residence and entered into a prosperous business. He formed, however, new church relations, and seemed still intent upon securing the one thing needful. With success attending his enterprises, he was subject also to new temptations. The fashions of this world proved too attractive, and the result was soon noticed in his growing inattention to the claims of religion. He was going downwards, and although he fell not into the glaring vices he fell into utter irreligiosity, and the money he had accumulated saved him not from unavailing regrets at the peace he had bartered away, and from a remorse which imbibed his last hours, and those diseased last hours came upon him in comparative youth.

Shall we mention another? That young lady was one under deep conviction of sin. The door of mercy was, to all human appearances, just opening to her with a gracious Redeemer ready to receive her. She seemed about to grasp the pearl of great price, but she was young, and beautiful, and careased, and she thought, to herself, religion is all important, but—the world is fascinating, and I may safely enjoy it a little longer. In admitting the thought of such a compromise, she started afresh on the downward road. Her religious impressions were effaced; she mingled with the gayest; she shone in the assemblies of the thoughtless; she lost her health; her peace was gone; earth was receding, and heaven was even more rapidly receding from Death puts a new aspect on terrestrial things, their lustre is forever dimmed; and so did they appear to her, but now too late to retrace her steps, and regain that place of heavenly hope which she had so thoughtlessly forfeited. She had travelled to its awful end the downward road.

Three Days Later From EUROPE.



FURTHER BY THE ANGLO-SAXON

The officers of the expedition against Mexico are embarking from Madrid. The text of the Queen's speech representing Mexico, says Diplomatic relations with the Mexican Republic had been interrupted, but it is hoped to be only temporary. The Mexican government and nation had already begun to find that they would not countenance these acts so contrary to justice and humanity by allowing them to go unpunished and that they will not oblige Spain to whom they are united by so many bonds, to exact a reparation of such outrages.

Generals Santiago, Medina and Gamio will command the expedition against Mexico. Russia removes her prohibition of the export of gold from that empire.

The Russian treaty with Japan opens the ports of Simoda, Hakodada and Mangosaki to Russian commerce.

The Manchester Art exhibition was opened with great ceremony.

The Papal government makes a further reduction of the duties on fertile fabrics.

Several slave ships had been seized at Teneriffe and the slaves liberated.

Milford Haven has been selected for the great Eastern Steamship. Admiral Beyron's Russian squadron is expected at Algiers. Martinez De La Rosa has been chosen President of the Spanish Congress.