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GENERAL LITERATURE.

BY WILKINS TANNEHILL.

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PORT FOLIO

JOURNAL OF THE MASONRY

GENERAL STRUCTURE

BY WILLIAM B. BROWN

FOR THE YEAR 1850

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P O R T F O L I O .

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JOURNAL OF FREEMASONRY.

**The Military Orders of Knights of St. John,
Knights Templar, and the Teutonic
Knights.**

The bloody wars which were waged for two hundred years, known by the name of the Crusades, gave rise to several military orders, namely, the Knights of St. John of Jerusalem, the Knights Templar, and the Teutonic Knights of St. Mary of Jerusalem. The two first were particularly distinguished in the wars of the Crusades for their indomitable courage and the important services they rendered to the cause of Christendom. Neither of these orders being now in existence as separate and independent military orders, they are attached to Freemasonry, and are now only conferred as masonic orders. "In war the ancient knights girded on their armor, and with sword, and lance, and battle-axe, they encountered the enemies of their faith, and fought their way to glory and renown. In peace they ministered to the wants of the sick and wounded; protected the widow and the orphan, and were distinguished for their deeds of charity and pure beneficence."* In their peaceful character as a branch of Masonry, the Knights of St. John and the Knights Templar, have laid aside the sword of war, and now in common with their brethren of the other degrees inculcate the maxims of peace, and no precept is uttered within the encampment which is not in strict accordance with the teaching of Christ and his Apostles. For the following account of the institution of the above mentioned orders of knighthood, we are indebted to Moshien, an accurate and faithful historian.†

"The first order was that of the Knights of St. John of Jerusalem, who derived their name, and particularly that of Hospitalers, from an hospital in that city, dedicated to St. John the Baptist, in which certain pious and

charitable brethren were constantly employed in relieving and refreshing with necessary supplies the indigent and diseased pilgrims, who were daily arriving at Jerusalem. When this city became the metropolis of a new kingdom, the revenues of the hospital were so highly augmented by the liberality of several princes, and the pious donations of such opulent persons as frequented the holy places, that they far surpassed the wants of those whom they were designed to cherish and relieve. Hence it was that Raymond du Puy, who was the ruler of this charitable house, offered to the king of Jerusalem to make war upon the Mohammedans at his own expense, seconded by his brethren, who served under him in this famous hospital. Baldwin II. to whom this proposal was made, readily accepted it, and the enterprise was solemnly approved and confirmed by the authority of the Roman pontiff. Thus was the world surprised with the strange transformation of a devout fraternity, who had lived remote from the noise and tumult of arms, in the performance of works of charity and mercy, into a valiant and hardy band of warriors. The whole order was upon this occasion divided into three classes: the first contained the knights, or soldiers of illustrious birth, who were to unsheath their swords in the Christian cause; in the second were comprehended the priests, who were to officiate in the churches that belonged to the order; and in the third were the serving brethren, or the soldiers of low condition. This celebrated order gave, upon many occasions, eminent proofs of resolution and valour, and acquired immense opulence by heroic exploits. When Palestine was irrecoverably lost, the knights passed into the isle of Cyprus; they afterwards made themselves masters of the isle of Rhodes, where they maintained themselves for a long time; but being finally driven thence by the Turks, they received from the emperor Charles V. a grant of the island of Malta.

"Another order which was entirely of a mil-

*Address before Nashville Encampment.

†Mosh. Ecc. Hist. Vol. I. page 302. Baltimore Edition.

itary nature, was that of the Knights Templars, so called from a palace adjoining to the temple of Jerusalem, which was appropriated to their use for a certain time by Baldwin II.—The foundations of this order were laid at Jerusalem, in the year 1118, by Hugues des Payenes, Geoffrey of St. Aldemar, or of St. Amour, as some will have it, and seven other persons, whose names are unknown; but it was not before the year 1228 that it acquired a proper degree of stability, by being solemnly confirmed in the council of Troyes, and subjected to a rule of discipline drawn by St. Bernard. These warlike defenders were to defend and support the cause of Christianity by force of arms, to have inspection over the public roads, and to protect the pilgrims, who came to visit Jerusalem, against the insults and barbarity of the Moslems. The order flourished for some time, and acquired, by the valour of its knights, immense riches, and an eminent degree of military renown; but as their prosperity increased, their vices were multiplied, and their arrogance, luxury and inhuman cruelty, rose at last to such a monstrous height, that their privileges were revoked, and their order suppressed with the most terrible circumstances of infamy and severity, by a decree of the pope and of the council of Vienne in Dauphine, as we shall see in the history of the fourteenth century.

“The third order resembled the first in this respect, that, though it was a military institution, the care of the poor and the relief of the sick were not excluded from the services it prescribed. Its members were distinguished by the title of Teutonic Knights of St. Mary of Jerusalem; and as to its rise, we cannot, with any degree of certainty, trace it farther back than the year 1190, during the siege of Acre, or Ptolemais, though there are historians adventurous enough to seek its origin (which they place at Jerusalem) in a more remote period. During the long and tedious siege of Acre, several pious and charitable merchants of Bremen and Lubeck, moved with compassion at the sight of the miseries which the besiegers suffered in the midst of their success, devoted themselves entirely to the service of the sick and wounded soldiers, and erected a kind of hospital, or tent, where they gave constant attendance to all such unhappy objects as had recourse to their charity. The pious undertaking was so agreeable to the German princes, who were present at this terrible siege, that they thought proper to form a fra-

ternity of German knights to bring it to perfection. The resolution was highly approved by pope Celestine III. who confirmed the new order by a bull issued on the twenty-third of February, A. D. 1192. This order was entirely appropriated to the Germans; and even of them none were admitted as members of it, but such as were of illustrious birth. The support of Christianity, the defence of the Holy Land, and the relief of the poor and needy, were the important duties and services to which the Teutonic knights devoted themselves by a solemn vow. Austerity and frugality were the first characteristics of this rising order, and the equestrian garment, bread and water, were the only rewards which the knights derived from their generous labours. But as, according to the fate of human things, prosperity generates corruption, so it happened that this austerity was of a short duration, and diminished in proportion as the revenues and possessions of the order were augmented. The Teutonic knights, after their retreat from Palestine, made themselves masters of Prusia, Livonia, Courland, and Senigallia; but, in process of time, their victorious arms received several checks; and when the light of the reformation arose upon Germany, they were deprived of the richest provinces which they possessed in that country; though they still retain there a certain portion of their ancient territories.”

Supreme or General Grand Lodge.

In our last number we published the resolutions of the Grand Lodge of the District of Columbia, proposing a meeting of delegates from the Grand Lodges of the United States in May next at the City of Washington for the formation of a Supreme Grand Lodge. In Moore's Freemason's Magazine, is more direct and distinct proposition of the Grand Lodge of Rhode Island, being a constitution for a General Grand Lodge of the United States to be submitted to the consideration of the several State Grand Lodges for their action previously to the assembly of delegates for the formation of a constitution.

This course we think preferable to that proposed by the Grand Lodge of Columbia, particularly as the Constitution proposed by the Grand Lodge of Rhode Island seems to be carefully prepared, and while it carefully guards the rights and privileges of the state Grand Lodges, meets the wants of the order in the present condition of the Fraternity, and

will put an end to the controversies which have already arisen and may again arise.

We publish the proposed constitution at length that wherever this Magazine extends, the brethren may be prepared to act definitively on a subject of so many involving important considerations.

As the old course of appointing delegates has, heretofore, in several instances failed, we hope for success in this. In the language of Brother Moore, "one advantage in this course is, that the Grand Lodges have the constitution before them, and know precisely what will be the character of the body they are to assist in making. Another is, that it will cost but little time and less money to try the question in this way." The Grand Lodge of Tennessee has, heretofore, been in favor of a General Grand Lodge, organized upon such principles as, while it protects the rights of the state Grand Lodges, will secure the unity and harmony of the order throughout our widely extended domains. We trust the subordinate lodges of this state will take the subject into calm and deliberate consideration, so that their representatives may attend the next Grand Lodge fully prepared to act decisively.

CONSTITUTION.

ARTICLE 1.

TITLE—OFFICERS AND MEMBERS.

Sec. 1. The style and title shall be, "*The General Grand Lodge of Ancient Free and Accepted York Masons, for the United States of America.*"

Sec. 2. It shall consist of a General Grand Master, D. G. G. Master, G. G. S. Warden, G. G. J. Warden, G. G. Secretary, G. G. Treasurer, G. G. Chaplain, G. G. S. Deacon, G. G. J. Deacon and G. G. Tyler; the Grand Master, D. G. Master, and G. Wardens, of all State Grand Lodges, that shall recognise the authority of this Constitution; and the W. Masters of Subordinate Lodges emanating from this G. G. Body: All of whom, except the G. G. Tyler, shall respectively be entitled to one vote. In cases of equal division, the G. G. Master shall likewise have the casting vote.

Sec. 3. All P. G. G. Masters, P. D. G. G. Masters, and P. G. G. Wardens, shall be members of this G. G. Lodge, with the privilege of one vote each.

Sec. 4. The G. G. Officers, Tyler excepted, shall be elected by ballot. The Tyler and all other officers of convenience, unless otherwise ordered by vote of the body, shall be ap-

pointed by the G. G. Master; but they shall not by virtue of such appointment, be entitled to vote.

Sec. 5. All the officers of the G. G. Lodge shall be elected, and if present, installed, at its triennial communications. The Officers absent at the time of their election, shall be installed as the G. G. Lodge may direct.—When thus qualified they shall continue in office until their successors are duly elected and installed.

ARTICLE 2.

PROXIES.

Sec. 1. The first four P. G. G. Officers, or either of them, may be represented by proxy; but they shall not be privileged to vote as the proxy of another P. G. G. Officer; nor shall either of the first G. G. Officers herein named, be allowed to act and vote, as the proxy of any present or P. G. G. Officer, or Grand or Subordinate Lodge, under this jurisdiction.

Sec. 2. Any Subordinate Lodge, constituted by the authority of this Constitution, in case of the inability of the W. Master to be present at any communication of this G. G. Lodge, may be represented by a proxy; who shall be a member of said Lodge.

Sec. 3. No Brother shall be received as proxy, who is not a member of some Grand or Subordinate Lodge recognizing the authority of this Constitution.

Sec. 4. No proxy shall be entitled to more than one vote; nor shall any G. G. Officer, or representative, be allowed the privilege of more than one vote, as proxy.

Sec. 5. Either of the first four Officers of any State Grand Lodge, acknowledging the authority of this Constitution, may be represented by proxy.

Sec. 6. No proxies, other than those herein enumerated, shall be received by this General Grand Lodge.

ARTICLE 3.

MEETINGS.

Sec. 1. This G. G. Lodge shall meet triennially, and as much oftener as a majority of the members present at any meeting thereof, shall determine.

Sec. 2. Special meetings may be called by the first four G. G. Officers; or, in case of the demise of either of them, by the four Senior surviving G. G. Officers; whenever they, or a majority of them, may deem such meetings to be necessary: And they shall be called by the G. G. Master; or, in case of his death, or ab-

sence from the country, by the officer next in rank; on the petition of the first four officers of any three State Grand Lodges, being parties to this Constitution.

Sec. 3. The regular meetings of this G. G. Lodge shall be held at such time and place as shall be determined at the preceding triennial communication thereof; and special meetings, as may be directed by the officers authorized to call them.

Sec. 4. The representatives of three Grand Lodges shall form a quorum for business.

ARTICLE 4.

JURISDICTION AND POWERS.

Sec. 1. This G. G. Lodge shall have jurisdiction over the States and Territories within which no Grand Lodge exists, to the entire exclusion of such State Grand Lodges as may become parties to this Constitution. But it shall not in any manner, interfere with the right of jurisdiction over said States and Territories, that any State Grand Lodge, not a party to this Constitution, may, by Masonic usage at present, or hereafter, lawfully possess and enjoy.

Sec. 2. This G. G. Lodge shall have original jurisdiction over the Subordinate Lodges of its own creating; and shall possess and exercise over them, all the usual powers delegated, in like cases, to State Grand Lodges, by the ancient Constitutions and Regulations of Masonry.

Sec. 3. This G. G. Lodge shall have jurisdiction over all differences that may arise between any two State Grand Lodges, recognizing its authority; and it shall take cognizance of any and all such differences, on the written complaint of either of the parties at variance. Its decisions shall be final and binding.

Sec. 4. It shall take cognizance of all cases of difference, mutually referred to it by any two State Grand Lodges, not parties to this Constitution: *Provided*, said Grand Lodges shall have previously agreed to abide by its decision; and not otherwise.

Sec. 5. It shall not entertain complaints or appeals from any individual Brother, or Subordinate Lodge, against the proceedings of any State Grand Lodge whatever.

Sec. 6. It shall have plenary jurisdiction over the three Craft Degrees of Ancient York Masonry; with authority, under the Constitution, Laws and Usages of the Order, to determine and promulgate a consistent, pure and truthful system of work, lectures and ceremonial, for the use of the Grand and Subordinate Lodges

acknowledging its authority. Said system shall conform, in all respects, to the best ascertainable landmarks and practices of the Ancient Craft; and when so determined and promulgated, it shall not be changed or altered, except by the unanimous vote of all the members present, at a regular biennial communication.

Sec. 7. The G. G. Lodge shall neither possess nor exercise any jurisdiction or powers, not herein expressly delegated to it. It shall be subject to the general Constitutions, Regulations and Usages, of Ancient York Masonry; and it shall not cumulate within its own body, nor permit or countenance the cumulation of any foreign *Rites*, within the body of any of its Subordinate Lodges.

ARTICLE 5.

STATES AND TERRITORIES.

Sec. 1. It shall be competent for the G. G. Master, or the D. G. G. Master, to issue Dispensations for the formation of new Lodges, within any State, or Territory, wherein no Grand Lodge exists; which Dispensations shall be made returnable at the next ensuing communication of this G. G. Lodge; when they shall be revoked or continued; or, otherwise, Charters shall be issued to the Brethren holding them.

Sec. 2. Whenever there shall be in any State or Territory, three regularly chartered Lodges, it shall be competent for this G. G. Lodge, or the G. G. Master, or the D. G. G. Master, to form them into a Grand Lodge—said Lodges jointly petitioning therefor; and on the formation of such Grand Lodge, the authority of this G. G. Lodge shall cease within said State or Territory, except as provided in the third section of this article.

Sec. 3. Whenever a Grand Lodge shall have been formed within any State or Territory, by the authority of any State Grand Lodge, this G. G. Lodge shall cease to exercise jurisdiction within the same, except as to its own existing Subordinate Lodges; and these, if they have been duly chartered and constituted, shall be free to determine, each for itself, under which authority it shall hereafter act.

Sec. 4. The Subordinate Lodges under this jurisdiction shall make annual returns of their members and initiates, to the G. G. Secretary, and pay such dues as may be determined by this G. G. Lodge.

ARTICLE 6.

STATE GRAND LODGES.

Sec. 1. Each State Grand Lodge, by its re-

presentatives or proxies, shall be entitled to four votes.

Sec. 2. It shall be the duty of the G. Secretaries of the State Grand Lodges, parties to this Constitution, to make Annual Returns of the officers of their respective Grand Bodies, to the G. G. Secretary.

Sec. 3. The jurisdiction of the several Grand Lodges acknowledging the authority of this Constitution, shall be restricted to the limits of the State, or Territory, within which they are respectively held.

Sec. 4. Any Grand Lodge, being a party to this Constitution, may withdraw from the same: *Provided*, it shall vote to do so, at any Annual Communication of its own Body; and shall have furnished the G. G. Secretary with an attested copy of said vote. Having thus withdrawn it shall be at liberty, without let or hindrance from this G. G. Body, to resume and exercise all its original powers and privileges.

ARTICLE 7.

BY-LAWS AND AMENDMENTS.

Sec. 1. It shall be competent for this G. G. Lodge to make and adopt such By-Laws or Regulations, not inconsistent with this Constitution, as may, from time to time, be found useful or necessary in the performance of its duties. But it shall in no case assume, or exercise, any *general powers*, not herein specially delegated.

Sec. 2. This Constitution may be altered or amended at any regular triennial communication of this G. G. Body: *Provided*, the proposed alteration or amendment shall have been previously submitted to, and received the affirmative vote of, *three-fourths* of all the Grand Lodges acknowledging its authority; and not otherwise.

ARTICLE 8.

TEMPORARY.

Sec. 1. Whenever and so soon as sixteen of the Grand Lodges in the United States, shall have adopted this Constitution, a Convention of not more than four Delegates from each Grand Lodge, so adopting it, shall be called by the Senior Grand Lodge of their number, to assemble in the City of Baltimore, for the purpose of organizing the body contemplated by it.

Theocratic Philosophy of Freemasonry.

The "Theocratic Philosophy of Freemasonry" by Dr. Oliver, embodies a large amount of valuable information, mingled, however, with much of conjecture and mere speculation, in

which all his readers will be far from agreeing. This work consists of twelve lectures, in which it is the desire of the author to "infuse a taste for the pure Philosophy of masonry, that it may superinduce the habitual practice of those blooming virtues which its authorised Lectures so strongly recommend." The technical, or authorised lectures, that is the lectures usually given in lodges, are highly important to be known by every mason; but they may be regarded as an outline of principles which are only to be brought to perfection, and rendered available in practical life by subsequent study and reflection. It is the object of the author of the above mentioned lectures to define and illustrate the great divisions of the science and trace their existence in every country in the ancient world.

"I have endeavored" says he, "to show that Light, as our ancient Brethren denominated Freemasonry, was a system of primitive devotion, descending from heaven to enlighten and purify humanity; and that the idolatrous mysteries, which were the Spurious Freemasonry of heathen nations, were derived from it. The third and fourth Lectures explain minutely the object tendency and result of all these three divisions; and shew how they originated, and where they respectively flourished in all their glory, so as to constitute a distinct and influential feature in the civil government of all nations. Having traced the sciences known before the flood, and in particular those of Geometry, and Architecture, which were practised under the idea, if not under the name, of Operative Masonry, by the professors of the Spurious branch of our science;—having pointed out how the imitative system degenerated from the pure principles of primitive Lux, till they substituted the solar and sidereal worship for the simple rites enjoined by a common Creator, and the symbol itself was universally adored;—having produced some ancient land-marks of the true system which were preserved in the Spurious Freemasonry, and shewn how they had become perverted from their original design by allegory and mystification;—having described this polluted institution to shew that its influence was used for political purposes, to furnish the legislator and magistrate with unlimited power over the public mind, not only from the imposing splendor of its ceremonies; but from the severity of its penalties, and the equivocal nature of its doctrines;—I have proceeded to take a review of the symbolical system, which was of such es-

sential service to the Spurious Freemasonry, as to constitute the chief essence of all its mysterious rites and doctrines. The most remarkable emblems were found in the Egyptian, the Pythagorean, and the Druidical mysteries; and these have been copiously illustrated, in order to convey a general idea of the use and application of hieroglyphics in the Gentile world.

"The seventh Lecture, therefore, embraces a comprehensive view of the origin and use of symbols, with the intention of pointing out their application alike to the true and the Spurious Freemasonry. Of this kind were the patriarchal, the Jewish and the Christian types; many of which have been incorporated into our system of Freemasonry, and constitute a most delightful relief from studies that require a greater portion of serious thought. In a word, the symbolical illustrations of Masonry, recommend it strongly to our notice; not merely by the pleasure which results from their acquisition, but from the genuine morality, and unsullied benevolence which accompany their elucidation.

"An attentive consideration of the progress of Speculative and Operative Masonry, among the two grand divisions of men who preserved and who rejected the true faith and worship of God, as delineated in the preceding Lectures, will shew that the distance between them, at one period of the unhappy history of man's apostasy, was wide as the poles asunder. And the true system of Light will display greater charms from its contrast with the hideous deformity of its spurious rival. For while, as Sir Walter Raleigh justly observes, the apostate race were employed in earthly pursuits, pleasure and ambition, and in cultivating the arts of music, architecture, agriculture, and the working of metals; the celestial offspring practised the more exalted sciences of divinity, prophecy, and astronomy; the children of one beheld the heavens; the children of the other, the earth.

The eighth Lecture records the interesting fact, that Speculative and Operative Masonry, thus marked by broad and distinctive characteristics, made gradual approaches towards each other, as the time drew nigh for the erection of that gorgeous Temple in honor of the true God, which was destined to eclipse, in riches and glory, all the buildings which the pride and vanity of man should induce him to consecrate to deities of his own invention.—At that period was consummated the benefi-

cent union of Speculative and Operative Masonry, which produced results that excited the admiration of mankind.

The events which occurred during the progress of this structure, are of such importance to our science—embracing a wide range of ritual observances, and conducing to the enforcement of masonic discipline by precept and example—that I have thought it necessary to devote an especial Lecture to their consideration. The mass of valuable matter which lay before me—the curious documents—the interesting traditions—the significant rites, and the historical associations of that period, so important to the Free and Accepted Mason—were of such vast moment, as to demand an extended illustration; although the suppression of many facts, which could not consistently be submitted to the public eye, was considered indispensable. I have, however, endeavored to concentrate the principal masonic traditions which have reached our times, respecting the events and traditions of that remarkable epoch; and have recorded in the ninth Lecture, some circumstances which are known only to few; and which the well-instructed Mason alone will be able to trace through the veil which I have thought it necessary to throw over them.

"I hope it will be acknowledged that these two important Lectures contain a fund of information on the subject; and I take credit to myself for having communicated it with such circumspection and care, as not to have violated, even in the most remote degree, those injunctions of secrecy which are imposed in our own solemn obligations.

"The three concluding Lectures are intended to display the beauties of Freemasonry as it is now practised; and I flatter myself that the industrious Brother will find there a treasure which will be worthy of his consideration.—The forms and ceremonies of the order are exemplified and defended; nor have their moral and symbolical reference been overlooked.

From the general tenor of these Lectures, we may fairly conclude that Freemasonry is a subject worthy the attention of the christian and the man of science. It includes a pure system of ethics, and develops the philosophy of mind, at the same time that it recommends and encourages social recreation, to unbend the energies, and recruit exhausted nature after hard and severe application to science. It has ever been my opinion that the philosophy of Masonry is not sufficiently

attended to in the generality of our Lodges.— And this is not, I am persuaded, owing to remissness or want of talent, but on account of the absence of some adequate and absorbing stimulus. It would, in my opinion, have constituted a most rational and engaging employment, if, added to the routine Lectures, competent brethren, giving due notice, with the approbation of the Chair, were to undertake to illustrate and explain in a familiar manner certain points in our history, doctrines, or discipline, on which the authorized Lectures are silent. It is for want of some such arrangement that so many brethren remain ignorant of the true design of the Order; and of many events, connected with its early history; without a competent knowledge of which, a false estimate is made, and the institution pronounced to be useless in the promotion of any worthy or valuable end.

“How often do we hear Masons, many years after their initiation, desire information on subjects, which, under the system I recommend, even a tyro would be capable of furnishing. Brethren high in rank and office, are often unacquainted with the elementary principles of the Science; and instead of teaching others, acknowledge with regret that they have themselves much to learn. If a spirit of emulation were once fairly excited in a Lodge of Masons, the most gratifying results would soon appear. A desire to excel would not remain without its fruits. And the brethren would soon be impressed with the idea that it is by the love and cultivation of the philosophy of Freemasonry alone that they can arrive at any true nobleness of character, or real distinction in the science. This process would tend to reform the mind and improve the manners; to change indolence into activity; to teach the ignorant wisdom; to reclaim the dissolute, and to influence the unruly to perform all the duties of social obedience; and if Masonry were thus made subservient to the practice of religion, it would convey peace and comfort in this world, united with the most cheering hopes of happiness in the world to come.”

Egyptian Monuments.

Although a description of the existing monuments of Egyptian art does not, strictly speaking, tend to elucidate the *principles* of Freemasonry which contain the essence of the institution, yet, as remains of ancient architecture, in which the Masons of that distant

period may reasonably be supposed to have had an intimate connection in their operative character in their construction, they become objects of curiosity and interest. We, therefore, place before our readers some account of those ancient monuments, taken from Dr. HAWKS' new work entitled “The Monuments of Egypt; a Witness for the Bible,” of which we gave a brief notice in our last number.

Besides being objects of interesting contemplation as memoria's of the past, they derive additional interest from the fact, that they have a strong and distinct tendency to confirm the truth of scripture history. And whatever has a tendency to that end, goes thus far to strengthen his faith in the principles the order inculcates, because those principles are chiefly drawn from the Bible, and are, in fact, inseparable from it. It is true that, scripture history absolutely requires no such collateral testimony, but when such testimony can, without a forced construction, be brought to bear, it may be fairly and honestly used to confound the infidel and uphold the Christian faith.

THE DURABILITY OF THE MONUMENTS.

A remarkable circumstance connected with those ancient monuments is, their preservation through so long a succession of ages; and the question is sometimes asked, says Dr. Hawks, “How has it been possible that the monuments of this ancient nation should have survived the touch of time for so many centuries, and though delapidated in some degree, should yet present to the eye of the traveller

“A noble wreck in ruinous perfection,”

so evidently different from the architectural memorials of the past, to be found in the tropical regions of our own Central America and Yucatan?” To this question the Doctor answers as follows:

“The burning sands of the almost boundless deserts have abstracted, from the atmosphere of Egypt, the great physical agent in the decomposition of matter,—moisture. Hence but little corrosion of the monuments, but little obliteration of the past, is found. When injury has been sustained from natural causes, it has been produced by other physical agencies than those of moisture: the sand has sometimes done its work of destruction. Thus, among the ruins of Alexandria, an obelisk is still standing, which, on its north and east faces, retains much of the freshness and sharpness of its original chiselling; while on the other two sides, the sands of the desert, which

have been beating against them for seven hundred years, have partially effaced the inscriptions. In any other country than Egypt, the whole would, probably, long since have been destroyed. A few years ago, the French transported an obelisk from Luxor, and raised it in Paris; and though the material is granite, and though for many years it has stood uninjured in its original position; yet it has already been found necessary to cover it with a liquid preparation of caoutchouc, to protect it from the corrosive effects of the atmosphere in Paris.

"There are temples in Egypt which have been roofless for 2,000 years; their walls are covered with paintings. The colors are still distinctly perceptible, and in many instances retain all their original freshness. It is not strange, then, that the sculptured stone should remain, often with the polish undimmed that it received from the hands of the workmen, many hundred years ago. Such is at this moment the case with fragments of temples, the demolition of which falls within the historic period as it is known they were destroyed by Cambyses, 500 years before the Christian era. The same freshness, the same strange union of seeming youth with acknowledged age, is also to be seen in some of the cavern temples and tombs, excavated in the sides of the mountains. At Aboo-simul, in Nubia, the white of the walls is unstained by any touch of time's finger; the outlines of the figures never could have been sharper, the colors of the paintings never more vivid, than they are now. Indeed, it is said, that when one comes to that part where the tracings and outlines show that this great work was never finished, he is almost cheated into the illusion that it is still in progress, and that the workmen have but temporarily suspended their labors; so fresh is the appearance of the portion that is completed. But for the peculiarities of climate, we should probably at this day have few or no memorials of Egypt, to which we could turn, for the study of her history and progress in the arts of civilized and social life.—For the last 1600 years these venerable and interesting ruins have been utterly neglected by the inhabitants; no Egyptian hand has been extended to prevent the wantonness of destruction, or to stay the ravages of dilapidation. The marvel is, that any thing remains to be destroyed. Egypt has passed through strange vicissitudes since the erection of the pyramids of Ghizeh. An ancient monarchy

has crumbled into ruins, repeated conquests have placed over her many foreign masters, civil wars have thinned her population, few of her ancient stock are left. In the circumstances that must have attended national calamities like these, it had not been strange, had almost every architectural or pictorial vestige of the past been lost to the world forever. Is it superstitious to suppose that there may have been a Providence in their preservation? Is it a presumptuous interpretation of the purpose of God in his providence, to observe that an inquiring, searching spirit, demanding the proof of every thing, predominates in the minds of men at the present day; and from thence to infer the importance of this opening of a new and hitherto unexplored field of inquiry, and the value of a powerful array of unanswerable evidence in favor of the Scriptures, which doubtless will be obtained from it? May it not be that the real and true "philosophy of this age will be the instrument in God's hands wherewith he will oppose its infidelity!"

CHARACTER OF THESE ANCIENT MONUMENTS.

"The remains of former grandeur in this most interesting country, consists chiefly of edifices connected with religious ceremonies, and of places for civil assemblies. A few words of explanation on these may prove useful. There was scarce a city of any note in Egypt which had not its temple, or as it has been well termed by some, palace-temple, serving at once for the residence of the monarch and for the place consecrated to the rites of religion, or appropriated to important civil assemblies. On these ruins are found sculptured reliefs, which are generally colored, and have some reference to the false god of Egyptian mythology, in whose honor they were erected. This pagan divinity is commonly represented as receiving the homage of the king by whom the edifice was founded. This representation was usually delineated on the *propyla*, or two truncated pyramids, which stood, one on either side of the grand entrance, and served in the translations of its reliefs and hieroglyphics, as a sort of *title-page* to what was within. An example is afforded in the view of Luxor. In the interior, by means both of sculpture and of large paintings on the walls, the battles, sieges, marches, triumphs, &c., of the king were delineated. The spoils obtained by the victor often furnished, as it is supposed, a part at least of the means employed in the erection of the edifice. The halls in the interior are sometimes very large, as at Thebes, for in-

stance, where there are some six hundred feet in length, and half the distance in breadth, supported by massive columns twelve feet in diameter, and sixty-six feet high, placed at regular intervals throughout the area of the apartment. The walls, pillars, &c., are covered with colossal sculptures of deities, kings, priests, religious processions, &c., while on the walls similar scenes are delineated in lively paintings.

"In the representations of triumph, the costume, the peculiarities of color and feature, among the captives of different nations, are carefully preserved and often render essential aid in decyphering the sculptured history of the event commemorated. Of this we shall have occasion to speak more particularly hereafter. In almost all the representations of conquests, the king is represented as marching in triumph to the temple, and dragging long lines of captives, fastened by the neck, and with limbs distorted by being bound in the most painful positions. These reliefs are always accompanied by *hieroglyphic inscriptions* explanatory of the scene, and are indispensable in attaining to a correct understanding of the representation. The neglect of them has led to some strange errors. The sculptured representations of kings invariably have their names written over them, and commonly inscribed within an oval or *cartouche*. The names of the foreigners with whom they were at war, of towns they were besieging, as well as of the captives they are leading, are usually written in the hieroglyphics: sometimes the date of the erection of the edifice, and of the king by whom it was built, may be read.—These dates are expressed by such a month in such a year of the monarch's reign."

THE TOMBS OF EGYPT.

"The tombs of Egypt furnish also not only abundant evidence of her former grandeur, but also very valuable subjects of study to the antiquarian. In Upper Egypt, rocky mountains form the western boundary of the valley of the Nile. In these, immense caverns were cut, with incredible labor, as receptacles for the dead. In Lower Egypt, where no mountains exist, deep pits were dug, and lined with brick; or where rock existed, they were dug into the rock, as places of interment. Nothing presents itself in the study of the manners and customs of ancient Egypt, as developed in her existing remains, more striking than the respect shown to the dead. Diodorus has remarked, that the Egyptians spent more

upon their tombs than they did upon their houses. Some of the cemeteries are filled with the remains of the common people.—These are not always in coffins, but, enveloped in the folds of the linen with which they were swathed, they are piled in the mummy pits with great regularity. They were all embalmed, and the number is immense. Again, there are the family vaults of the wealthy, the priesthood, the military, &c. These are sometimes very extensive, consisting of various rooms connected by galleries, with the walls of the apartment covered with paintings. The scenes delineated most commonly have reference to the operations of ordinary life. The deceased is represented with his family around him; sometimes they are at a banquet, sometimes listening to music, or amusing themselves with the dance. Again, he is seen in the country, hunting, fowling, or fishing; next, he is superintending agricultural labors. In short, almost every species of mechanical trade is depicted in the tombs: all are scenes of activity, and it has been well said, that "every thing in them savors of life, but the corpse." The predominant wish seems to have been, to banish from them all that could suggest the idea of death; and the only explanation that offers itself of this singular custom is, that the proprietor of the tomb employed himself, while living, in the preparation for his posterity of what may be called a pictorial autobiography. But the aristocratic dead of these costly resting-places, unlike the poor, whose swathed mummies are packed in tiers, sleep in their respective sarcophagi of granite, basalt, or alabaster, sculptured over with figures and inscriptions, which it is charitable to suppose are at least as truthful as the majority of modern epitaphs. These stone coffins, it was doubtless supposed by their occupants, would protect their bodies, after death, from an unhallowed disinterment; but the very care taken to secure their remains from violation has often led to desecration against which they would guard. The linen bandage around the common mummy of the pits offered nothing to the decipherer, while the inscriptions on the sarcophagus afforded to the zealous antiquarian an opportunity not to be neglected, of adding characters to his hieroglyphic alphabet, or words to his Egyptian vocabulary. Many of the cabinets of Europe can show fragments of sarcophagi; few take the trouble to preserve many specimens of the common mummy of the pit. Sometimes these wealthy dead were

coffined in a wooden case, or double case, of sycamore, covered with gilding or painting.— These, as they offered the same temptation as the inscribed sarcophagus, have often shared the same fate. But the tombs contain beside the dead, other articles, the removal of which involves no charge of desecration. With the dead it was usual to deposit, in the tombs, articles of luxury on which they had set a value while living; and in the case of the humble artisan, the tools or utensils which he used in life, were laid with him when he rested from his toil. Hence various objects of interest have been found in the tombs. Elegant vases of granite, alabaster, metal, and earth are abundant in the various museums of Europe. The tools of the mason and carpenter, articles of household furniture, models of boats and houses, the pallets used by the sacred scribes, with their cakes of ink and reed pens or brushes, with various other articles, are by no means uncommon. Books written on rolls of the papyrus (made from the inner coat of a species of reed once abundant on the canals and lakes of Egypt, though now rarely to be met with) are also found, sometimes inclosed in the swathings of the mummy, sometimes in hollow cases of wood or in earthen jars.

“It has thus happened, that though we have no continuous written history of ancient Egypt, yet, from a combination of unusual circumstances, we actually know more of the details of every-day life among its ancient people, than we do of such particulars in any other nation of antiquity. These details have already served to elucidate such fragments of their history as are contained in the imperfect accounts of the Greek writers; and we trust they will be found also to confirm and elucidate the more accurate accounts that we have, in the sacred writings, of another and not less interesting people.”

EVIDENCE AFFORDED BY THE MONUMENTS.

We now refer to that portion of the work before us, in which the writer applies to scripture history, the evidence afforded by the monuments.

“We are in possession of a very ancient documentary history, the Bible, the truth of which is established satisfactorily to our minds by distinct and independent testimony, directly applicable to the question of truth or falsehood. Almost within the present generation, the interesting discovery has been made of the mode of interpreting the characters, long ille-

gible, delineated on the monuments and in the writings of an ancient country, a *part* of whose history is found incidentally written in our Bible, because it was connected with the progress of another people, of whom our book *professedly* gives the history. Now it is very obvious, that if these modern discoveries bring to light historical events which synchronize with the relation of them given in our book; or if they illustrate, in hundreds of particulars, national usages, or manners, or arts, all of which are found to harmonize with what our document casually illustrates of customs, &c., among the ancient people to whom it incidentally refers; then cumulative testimony is afforded thereby to the truth of our document, so far, at least, as our book and the monuments *professedly* speak of the same thing.

“It is true, indeed, that the Bible does not actually *need* this cumulative testimony to its authenticity. Every subject of investigation must primarily be examined by the species of testimony applicable to the proof of its truth; and of this suitable proof, we apprehend there is quite enough to sustain the Bible. It is not, therefore, because there is a deficiency of evidence that investigations like the present have been made: they have been called for, rather, by the bold assertions of those who have proclaimed their discovery in the monuments, of evidence directly contradicting the truth of the Bible. It is not pretended by them, that some of the facts and circumstances mentioned in the Old Testament are not confirmed by the monuments; but their objection is founded chiefly on the *chronology* of the book: they affirm an existence and occupancy of Egypt by man, many thousands of years anterior to the supposed date of the creation of man. It is no part of our purpose in *this* work, (as we have already said,) to enter into the examination of their supposed chronology. We would, however, here simply say, that, even on their own grounds, it is, in the judgment of men as learned as themselves, beset with insuperable difficulties; and is so far from having reached the certainty of *proof*, that great differences of opinion exist among themselves, on the subject. Beside, even supposing the commonly received chronology of the Pentateuch, or that of the Septuagint, to be erroneous, (which, as to the latter, we are very far from conceding,) it would be difficult to perceive how this disproves the existence of a *fact* distinctly recorded, in its historical state-

ments; such as the exode of the Israelites, for instance. *That* may have occurred, though the precise time of its occurrence be inaccurately stated. It does not affect the respect due to the book as an inspired volume of *fact* or *doctrine*, to consider its *general chronology* an open question: that it has been so considered and treated by some of the most pious and learned men, is a fact well known to the Biblical student. When *time* is not of the essence of a fact recorded, it is unimportant.—There are few, even of modern histories, that harmonize in *dates*; yet no one doubts the facts they state.

“In this case as in every kindred one of geological science, it would seem that the simple purpose for which the book was written has been overlooked. The Bible was never intended to be a system of chronology, nor a treatise on geology. Its chief purpose (we speak now of the Pentateuch, the part more immediately before us) was, first, to communicate the great truth of one only God, the Creator, thus giving a death-blow to idolatry; and secondly, to preserve the leading facts connected with the origin and progress of a nation, designed by God to preserve, in the midst of error and corruption, certain religious truths important to man to know. If matters connected with science be mentioned or alluded to, the occurrence is incidental; and though what is said is true, it does not necessarily embody *all* truth on that subject, nor profess so to do. These remarks are not made as an apology for the Bible, in its supposed disagreement with the discoveries of science: we say *supposed* disagreement; for we are free to confess that there is not, in our view, one syllable in the Bible contradicted by the discoveries of the geologist, however ancient he may make the oldest strata; nor have we any belief in the assumption that a chronology derived (as it is pretended) from monumental evidence in Egypt, proves the falsehood of the ancient and only authentic history of man, contained in our Bible.

But may it not with truth be said, that the Bible has not been treated with fairness by those who would find, in the monuments, its refutation? By common consent they seem to have rejected its aid, though it is the only written record in existence professing to be *contemporary* with some of the events sculptured on the monuments: they have turned away from it to rely upon the classical authorities, the oldest of which dates at least 1000

years after the temples on which the sculptures occur. Now, that a record of the same fact is sometimes preserved both in the Bible and on the monuments, is undeniable; should not this coincidence have at least begotten the suspicion that possibly as a mere history, illustrative of the monuments, the Bible was actually the best help to be had? Indeed, had it been presented to the world as a mere history of human events, without any other claim to acceptance than that which belongs to Herodotus, for instance; had it not professed to fulfill the higher objects of being a guide from God, authoritatively addressed to man; who can doubt that many a modern archæologist would have gladly availed himself of its aid, and trumpeted forth the accuracy of his hieroglyphical interpretations as proved by the wonderful confirmation they received from that veritable historian, Moses? Very sure it is, that, as yet, the perfect certainty in some instances of correct hieroglyphical interpretations can be proved only by referring to the narratives of the Bible. The book is not indebted to the monuments for confirmation of its truth, as much as the monuments are to it, for proof of their correct interpretation. It would seem, too, that there had been an error even on the part of some of the friends of revelation, in presenting the coincidences between the Bible and the monuments, as exhibited in the *pictures* merely, while the *inscriptions* that accompany them, and, in truth, form their explanation, have been neglected.

“Entering upon a comparison of the Bible with Egyptian monuments, these preliminary remarks may not be without use, as indicating in some degree, what we may expect to find. Whoever supposes that he will meet with a continued sculptured history of Egypt, or even of that part of her history to which the Bible refers, will find disappointment. The memorials that we now see were not designed by those who made them to present any such history; they are the records of single events, most commonly conquests and triumphs in war, and were erected by pride to perpetuate the atrocities of blood-thirsty ambition: they never tell a story of Egyptian humiliation.—No success over Egypt, no national misfortune or disgrace ever called forth the labor of her teeming population, or employed the skill of her artists. If, therefore, we find ought to repay the toil of research, it must be gathered, here and there, in isolated facts: grouping them all together they form a mass of testimo-

ny, the more valuable from being incidental; and interesting as tending, if not to confirm, yet to shed light on many portions of that book, the truth of which is, by other and independent testimony, already, to our minds, satisfactorily established."

In another number we design to refer to some of the particular applications of the monuments to the facts of Scripture.

Masonic Difficulties in the State of New York--Chancellor Walworth's opinion.

After the issue of our last number, and after a large portion of the present was in type, we received, in pamphlet form, the opinion of Chancellor WALWORTH in relation to the existing difficulties in the State of New York.—As it is a document of great interest and importance to the whole fraternity we commence its publication in the present number, and will conclude it in our next. It embodies, as we think, a fair and impartial statement of the occurrences of the 5th June 1849, and a large amount of useful information which will be important for future reference. In all the conclusions of the Chancellor we entirely agree, and trust his "opinion" will be a means of healing the breach which has unfortunately arisen among our brethren of New York.

THE CHANCELLOR'S OPINION.

Documents and letters have been placed in my hands, from which the following statement is compiled, on the behalf of the body of Free and accepted Masons, of which John D. Willard, of Troy, is the Grand Master, claiming to be the true and rightful Grand Lodge of the State of New York, upon which my legal opinion is asked as to their rights and remedies in relation to certain funds, records, jewels, documents, and other property belonging to the Grand Lodge, taken and withheld by certain persons claiming to be the rightful officers and members of the Grand Lodge of the State of New York.

I have seen and examined statements purporting to come from the other party, giving a somewhat different, and in many respects, conflicting account of the occurrences of the fifth of June, 1849. But as my opinion is asked upon the facts as presented in behalf of the first mentioned body, I have been governed by their documents in the following summary, where there was any conflict between them and the statements of the adverse party; without intending to express any opin-

ion upon those questions of fact upon which they differ.

The Constitution of "The Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York," as that Constitution was revised and adopted by such Grand Lodge at its annual meeting in June, 1845, declared that the Grand Lodge should be composed of all the Grand officers, the Past Grand Masters, Deputy Grand Masters, Grand Wardens, G. Secretaries, and Grand Treasurers thereof; the Masters and Wardens, or the representatives legally appointed, of all the Lodges under its jurisdiction; and the Past Masters, by election and service of one year in the chair, of all such Lodges under its jurisdiction; but that every officer and member of the Grand Lodge must be a member of a subordinate Lodge within the jurisdiction. Each Lodge was entitled to three votes, when represented by its Master and Wardens, or either of them, or by proxy. And each regular member of the Grand Lodge, except the Grand Tyler, was entitled to one vote as such; and the Grand Master, or presiding officer, was entitled to a second vote in case of a tie. The annual meetings of the Grand Lodge were to be in the city of New York, on the first Tuesday in June, at which annual meetings the Grand officers were to be elected. And quarterly meetings were to be held on the first Tuesdays of September, December and March. Special meetings might also be called by the Grand Master; but no regulation affecting the general interest of the Craft could be adopted or changed, except at the annual meeting in June.

The article of the Constitution relative to future amendments thereof, and new regulations, is as follows:—"First, No amendment to this Constitution shall be made, or have any effect, until the same shall have had the affirmative vote of the Grand Lodge at two successive June communications; unless, in addition to the affirmative vote of the Grand Lodge at one communication, it shall have received the affirmative vote of the majority of the Lodges within this jurisdiction. If such proposed amendment shall receive the affirmative vote of the Grand Lodge at one June communication, the same shall then be appended to the published proceedings, at the end, under caption, 'Proposed Amendments to the Constitution,' and sent to each Lodge within this jurisdiction, in order that the Lodges may, if

they think proper, instruct their representatives thereon; and the action of the Grand Lodge, in relation thereto, shall also appear in its appropriate place in the proceedings." *Second*, The Grand Lodge may, by vote, at any June meeting, adopt new general regulations, *not inconsistent with this Constitution*, to have effect for such time as may be named therein, not exceeding one year from the time of their adoption. But except for the time aforesaid, no general regulation, or resolution to operate as such, affecting the Fraternity or the Lodges, or their action, shall be made or have any effect, unless the same shall have received the affirmative vote of the Grand Lodge at two successive communications. If such proposed new regulation shall receive the affirmative vote of the Grand Lodge at one June meeting, it shall be appended to the published proceedings, at the end, under the caption, 'Proposed New Regulation;' and in that form sent to each Lodge within its jurisdiction."

A difficulty had occurred in 1823, by which the Grand Lodge of this State had become separated into two bodies, each claiming to be the rightful Grand Lodge, until June 1827; when at their annual communication they again agreed to unite in one Grand Lodge, by the unanimous vote of two hundred and twenty-eight Lodges, which were there represented, upon the following terms of agreement, or settlement; which terms of agreement both parties to the present controversy, appear to consider as sacred, and not to be infringed.

First, That there should be but one Grand Lodge in the State of New York, which should be held in the city of New York, and be considered as a continuation of the old Grand Lodge; and that all allusions to former differences should be avoided thereafter, as far as possible.

Second, That the proceedings of each of the two bodies which had claimed to be the true Grand Lodge, should be confirmed; and all warrants granted by either, for subordinate Lodges, as well as the proceedings of each of the two bodies, should be deemed regular.— That the records and archives of the Grand Lodge being in the city of New York, the G. Secretary and G. Treasurer should be chosen from that city; and that the Grand Master, or the Deputy Grand Master, should be chosen from the city of New York, and the other from the country; and the two Wardens from some other part of the State of the said city.

Third, That the permanent fund of the G. Lodge should be managed by five trustees, consisting of the Grand Master, Deputy Grand Master, the two Grand Wardens, and the G. Secretary; whose duty it should be to invest all funds over three thousand dollars, annually, after paying representatives, salaries, and rents.

Fourth, That the number of Lodges which one Master or Past Master might represent, should not exceed three; but Past Masters should not be represented by proxy; and that representatives should be paid as they had theretofore been paid.

Upon the adoption of the new or revised Constitution of 1848, the articles of this permanent compact were published with such Constitution; as being part of the fundamental law of the Grand Lodge that was still in force, notwithstanding the general language of the repealing clause of the new Constitution, which repealing clause declared that the former written Constitution was repealed, and that all general regulations and resolutions operating as such, which had theretofore been adopted by the Grand Lodge, and which were not embraced in the new Constitution, were thereby revoked and annulled.

At the annual communication of the Grand Lodge in June, 1848, John D. Willard of Troy, who had been the Grand Master for the two preceding years, was again elected to that office, in a contested election between him and Isaac Phillips, of the city of New York, the then Deputy Grand Master, by a very large majority; including, at least forty or fifty votes from members of Lodges in the cities of New York and Brooklyn. At the same communication, Oscar Coles was elected Deputy Grand Master, Richard Carrique, Senior Grand Warden, Ezra S. Barnum, Junior Grand Warden, Robert R. Boyd, Grand Secretary, and John Horsepool, Grand Treasurer.

At the same meeting amendments of the Constitution were proposed, and received the affirmative vote of the majority of the members of the Grand Lodge then present; and were appended to the published proceedings, and sent down to the subordinate Lodges, as "Proposed Amendments to the Constitution," to be acted on by those bodies, in the manner prescribed in the article relative to future amendments and new regulations. The effect of these amendments, if adopted by a majority of the subordinate Lodges, was to alter the 3d article of the Constitution, so far as to de-

prive the Past Masters of subordinate Lodges, except the Past Master who had last passed the chair of each Lodge, of the right of voting, except as a representative in the Grand Lodge; so that each subordinate Lodge, by its officers of proxy, should have three votes; and its last Past Master if present, one vote, making four votes in all. And leaving to all the other Past Masters of such subordinate Lodges, who have served one year in the chair, the right to be present at the meeting of the Grand Lodge, and participate in its deliberations; and if duly appointed for that purpose, to vote as the representatives or proxies of not more than three subordinate Lodges; but not the right to vote in their own rights as Past Masters.

After the adjournment of this annual meeting of the Grand Lodge, great exertions were made by those who were in favor of those amendments, to procure their adoption by the subordinate Lodges; of which there were a little short of one hundred in the State, acting under warrants or charters from the Grand Lodge, and some others working under dispensations granted by the Grand Master or Deputy Grand Master. On the other hand, most of the subordinate Lodges of the city of New York and Brooklyn, and their Past Masters, and some few in other parts of the State, exerted themselves to induce the subordinate Lodges not to adopt such amendments. And conventions, of each of these parties, published and sent to their brethren, in pamphlet form, their reasons in favor of or against such amendments.

At the quarterly meeting of the Grand Lodge in March, 1849, when none but the Grand officers and Past Grand officers who resided in or about New York, were present, and when no subordinate Lodges, except eighteen of those which were located in the cities of New York and Brooklyn, and on Staten Island, were represented, resolutions were introduced by one of the Past Deputy Grand Masters, denouncing the proposed amendments as unconstitutional and revolutionary, at variance with the principles upon which the Grand Lodge was originally constituted, and as destructive of the rights of the Past Masters, and pledging the Grand Lodge to preserve the rights of Past Masters, as they then existed, whatever might be the action of the subordinate Lodges upon the proposed amendments, &c. The Deputy Grand Master who was then presiding, declined putting the question on the resolutions, upon the ground that it was unconstitutional

for the Grand Lodge at its quarterly session, to act on any measure which interested the Craft generally. But his decision was appealed from and reversed by the members present; and the resolutions, with their preamble, were unanimously adopted.

The amendments of the Constitution, proposed at the annual meeting in June, 1848, notwithstanding these resolutions of the quarterly meeting of the Grand Lodge, were sanctioned and adopted by a majority of all the chartered subordinate Lodges; and also all of the subordinate Lodges which were working under dispensations. And certificates thereof were transmitted by such Lodges to the Grand Secretary, previously to the annual meeting of the Grand Lodge in June, 1849.

The constitution does not specify any particular place in the city of New York at which the sessions of the Grand Lodge shall be held, nor the hour at which the annual meeting, on the first Tuesday in June, shall be opened.— But the meeting for some years past had been held at the Howard House, where the Grand Secretary had his office, and where several of the subordinate Lodges in the city also held their communications. And the Grand Master usually took the chair at about eight o'clock in the evening.

Upon the evening of the first Tuesday in June, 1849, a very large number of the Past Masters, and of representatives of most of the subordinate Lodges in New York and Brooklyn, and on Staten Island, occupied the room in which the Grand Lodge had usually met, at a much earlier hour. And before the representatives from a distance had arrived from their Hotels, all the seats in front of that appointed for the Grand Master, and extending back for about two-thirds of the length of the room, were filled by these Past Masters and representatives of Lodges in and about New York, so that it was impossible for the country members generally to hear what was going on in the neighborhood of the officers' seats.— About half after seven o'clock, and before the Grand Master had arrived in the room, and although the Grand Junior Warden, who was the senior officer present, and had the right to preside in the absence of the officers who were not then there, protested against opening the Grand Lodge until the Grand Master could get to the room, one of the Past Deputy Grand Masters from the city, by a vote of those in front of the seat of the presiding officer, was placed in the Oriental chair, and declared the

session opened. And he called upon the Grand Secretary to call the roll of members; without adopting the usual course of calling upon the Grand Chaplain to open the session with prayer. In this stage of the proceedings, it was announced that the Grand Master had arrived in the room, and the member who had taken possession of the chair and gavel, surrendered them to him.

The Grand Master then proceeded and opened the Grand Lodge in the usual ample form, and with prayer from the Grand Chaplain. The Grand Secretary, upon being called upon by the Grand Master to call the roll of members to ascertain what Lodges were represented, officially announced to the Grand Lodge that the amendment to the Constitution in relation to Past Masters, which had been proposed at the last annual communication, and which then received the affirmative vote of the Grand Lodge, had since received the affirmative vote of a majority of all the Lodges under the jurisdiction of that Grand Lodge, and had thereby become a part of the Constitution: The roll was then called, when it appeared that seventy-six subordinate Lodges were present, by their officers or representatives.

The Grand Master then rose to make his Annual Report to the Grand Lodge, of the condition of the Order in the State during the preceding Masonic year, &c., as he is required to do, at the commencement of the June communication, by the 26th article of the Constitution. He had just commenced speaking, when he was interrupted by cries and yells from those who occupied seats in that part of the room immediately in front of him, so that it was impossible for him to be heard, or to proceed, as he several times attempted to do. Very soon, however, some of them moved that the minutes of the March quarterly communication, and of the last quarterly meeting of the Grand Stewards' Lodge, should be read; when the residue of those who were endeavoring to prevent the Grand Master from proceeding to make his annual address, immediately joined in the call. The Grand Master decided that the motion was out of order at that time, as he had risen to address the Grand Lodge. But these calls were persisted in, notwithstanding his decision. And this disorderly conduct was continued for some time; although the sound of the gavel, and the voice of the Grand Master repeatedly called those who were engaged in these disorderly

proceedings, to order, and the rules of order were read.

After the disturbance had proceeded for some time, the Grand Master called one of the Past Grand officers who had taken part in the disturbances, to him, and enquired whether, if the minutes should first be read, he would engage that the question on approving them should be offered and taken in the usual form, and then that the Grand Master should be listened to in silence. And the latter, after consideration and consultation, having given an affirmative answer, the Grand Master said he would overlook the gross insult which had been offered, not only to himself, but to the Grand Lodge, and permit the minutes to be read before he proceeded. He then directed the Grand Secretary to read the minutes of the March quarterly meeting, and of the meetings of the Grand Stewards' Lodge; and they were read accordingly by the Grand Secretary. One of those who had been actively engaged in the previous disturbance, thereupon moved that the proceedings should be approved and *confirmed*. He finally was induced to withdraw his proposition to confirm the proceedings of those meetings; and the question was then put upon the simple approval of the minutes, and adopted without opposition.

The Grand Master was then permitted to proceed with his official report, or address, to the Grand Lodge as to the progress and condition of the Order in the State during the Masonic year. And, as it was his duty to do under the provision of the Constitution, he stated, as a part of the history of the last year, the proceedings in relation to the constitutional amendment relative to Past Masters, and the issuing of the pamphlets in favor of and against the adoption of that amendment. He also stated that the amendment had received the affirmative vote of a majority of all the Lodges in the State; that there were ninety-nine warranted Lodges in the State; that he had seen and examined the certificates, on file with the Grand Secretary, in which the action of fifty-nine Lodges on the subject was certified to the Grand Lodge in the usual mode; that from these it appeared fifty-six Lodges had given an affirmative vote upon the amendment, and three a negative vote; and that of the fifty-six Lodges which had given affirmative votes it appeared, from certificates, forty-nine had voted unanimously in favor of the amendment; that he under-

stood from undoubted sources, but not officially, that some few other Lodges had voted in favor of the amendment, but that, from the mistake or neglect of some of the officers of those Lodges, whose duty it was to send the certificates of such votes to the Grand Secretary, the certificates had not been received; that the whole number of warranted Lodges which it was understood had voted in favor of the amendment, was something more than sixty; that a majority of the Lodges working under dispensations had also voted affirmatively on the amendment, and had sent a certificate of their votes, but in his opinion their votes could not be counted; that they were however, important, as showing the views and wishes of respectable members of the Fraternity, who were thereafter to take an active part in its affairs. He said in reference to this amendment, that the provisions of the Constitution had been strictly complied with; that, at the annual communication, in the last preceding June, it received the affirmative vote of the Grand Lodge; and had since received the affirmative vote of all the Lodges within its jurisdiction; and that it had, therefore, become a part of the Constitution, and was binding upon the Grand Lodge, and upon the whole Fraternity of the State.

The Grand Master further said—"The amendment having been adopted by the Grand Lodge and by the Fraternity, it is not material what may be my individual opinion as to its propriety. I deem it proper, however, to say, that I am clearly of opinion that it is right and proper, just and expedient; and that it is calculated to operate beneficially in every section of the State, and in every portion of the Fraternity. Nor does this opinion imply the slightest disrespect to any one Past Master.—The Past Masters of the State are of varied character and capacities; but, as a class, they are most respectable. They occupy an elevated standing as men and as Masons, and justly enjoy the respect and confidence of their brethren. It has been perfectly proper that those who were opposed to the amendment should resort to all constitutional means to defeat it. If they had succeeded in their efforts, it would have been the undoubted duty of its friends to acquiesce. But they did not succeed, and the amendment has been adopted.—It has become a part of the Constitution, and all good Masons will now cheerfully submit to it until it shall be changed in a constitutional

mode. I am persuaded that the strong feeling against it, which now exists in the minds of some, will soon die away, and that all objections to it will soon cease. But yet I, for one, am prepared to make great sacrifices to the spirit of conciliation and harmony; and such, I believe to be the feeling of the Fraternity of the State. I think the amendment, in its present form, will best promote the interest of the Craft; but still I am ready, and I believe the Fraternity are ready, to consent to any reasonable modification, which retaining the great principle for which they have contended, will yet make the amendment more acceptable to its opponents."

[Concluded in our next.]

Tribute of Respect.

SAVANNAH LODGE, No 102,
Dec. 28, 1849.

At a called meeting of the Savannah Lodge No. 102, the following resolutions were unanimously adopted:

Whereas, we have just received intelligence of the death of our Brother, WILLIAM RUSSELL, one of the Masonic Fraternity, and a member of Savannah Lodge No. 102, who died at Weaverville, California, on the 5th of October 1849.

Therefore be it Resolved, that in the death of our Brother, Masonry has lost one of her brightest ornaments, society has been deprived of one of its most active and efficient citizens and the community sustained an irreparable loss.

Resolved, That we deeply sympathize with the afflicted parents and relatives of our deceased Brother in their sad bereavement, hereby tendering them our sincere condolence with this consolation that though they may never be with him in *time*, yet they may meet him in that celestial Lodge where the supreme Architect of the universe presides.

Resolved, That the Secretary of this Lodge transmit a copy of these proceedings to the parents of our deceased Brother, and that the same be enrolled upon the minutes of the Lodge.

Resolved, That the members of the Lodge wear the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be sent to the Port Folio with a request that they be published.

GEO. D. MORROW, W. M.
W. H. CHERRY, Sec'y.

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Notes on and from Books.

There is a beautiful idea expressed in the following from the "*Home Journal*." "Like marriages which are half made when there is one consenting party, poetry is half written in every woman's heart. Sensibility, love of the beautiful, fancy and communicativeness—all of which are among the extra endowments which make man poetical—are constituent qualities of the feminine gender, and if a woman chance to turn her attention to verse, it seems to her a natural language, in which she is only surprised that she had not, very often, expressed herself before."

The London Quarterly Review for October contains an interesting article on Fontenelle's "Researches on the uncertainty of the signs of death." It contains a number of curious and interesting anecdotes of apparent death; from them we select the following:

"Tallemand has a story of a baroness de Pannat who was choked by a fish bone and duly buried for dead. Her servants to get her jewels disinterred her by night, and the lady's maid, who bore her a grudge, struck her in revenge several blows upon the neck. The malignity of the maid was the preservation of the mistress. Out flew the bone set free by the blows, and up rose the Baroness to the discomfiture of the domestics. The retributive justice was complete, and the only objection to the narrative is, that, like the fish bone it sticks in the throat."

The Reviewer then relates the following anecdote of Sydenham, "a man who was not more an honor to his profession by his skill, than to his kindly virtues."

"The faculty of his day demonstrated, on principles derived from abstract reasoning, that the small-pox ought to yield to a hot regimen, and, though patients died, physicians thought death under a philosophical treatment better than a capricious and perverse recovery in defiance of rules. Sydenham, who reformed the whole system of medicine by substituting

experience for speculation, and who, besides indicating the right road, was himself perhaps the nicest observer of the habits of disease that ever lived, had early discovered that the antidote was to be found at the other end of the thermometer. The science which saved the lives of others was the torment of his own. He was assailed by the profession to the close of his days for being wiser than his generation, and among the practices by which he mildly and modestly defended his practice, he relates with evident satisfaction how a young man at Bristol was stewed by his physician into a seeming death, and afterwards recovered by mere exposure to cold. The moment he appeared to expire, his attendants laid him out, leaving nothing upon his body except a sheet thrown lightly over it. No sooner had he escaped from the domain of art to the dominion of nature than he began to revive, and lived to vindicate Sydenham, to shame his opponents, and to prove that there are occasions in which the remedy against death is to seem to be dead. The ancient who originated the celebrated saying, 'The physician that heals his death,' never anticipated such a verification of his maxim."

We often find it stated in the newspapers that the grave of such or such person has been opened and the corpse disinterred, and that on opening the coffin the body is found turned over, and the flesh lacerated as if occasioned by some violent struggle. These facts induce the belief that the body was buried alive.—The author of the article above quoted advances another theory, the truth of which we cannot venture to controvert: He says:

"In the midst of exaggeration and invention there was one undoubted circumstance which formerly excited the worst apprehensions,—the fact that bodies were often found turned in their coffins, and the grave clothes disarranged. But what was ascribed, with seeming reason, to the theories of vitality, is now known to be due to the agency of corruption. A gas is developed in the decaying bo-

dy which mimics by its mechanical force many of the movements of life. So powerful is this gas in corpses which have laid long in the water, that M. Devergie the physician to the Morgue at Paris, and the author of a text-book on legal medicine, says that unless secured to the table they are often heaved up and thrown to the ground. Frequently strangers, seeing the motions of the limbs, run to the keeper of the Morgue, and announce with horror that a person is alive. All bodies, sooner or later, generate the gas in the grave, and it constantly twists about the corpse, blows out the skin till it rends with the distension, and sometimes bursts the coffin itself.—When the gas explodes with a noise, imagination has converted it into an outcry or groan; the grave has been re-opened; the position of the body has confirmed the suspicion, and the laceration been taken for evidence that the wretch had gnawed his flesh in the frenzy of despair. So many are the circumstances which will occasionally concur to support a conclusion that is more unsubstantial than the fabric of a dream.”

The same writer, as an illustration that mortal sickness does not always merge into agony, and that “the strained thread may break at last with a sudden snap,” relates the following of the son of Edmond Burke:

“Burke’s son, upon whom his father has conferred something of his own celebrity, heard his parents sobbing in another room at the prospect of an event they knew to be inevitable. He rose from his bed, joined his illustrious father, and endeavored to engage him in a cheerful conversation. Burke continued silent choked with grief. His son again made an effort to console him. ‘I am under no terror,’ he said; ‘I feel myself better and in spirits, and yet my heart flutters and I know not why. Pray talk to me, sir! talk of religion, talk of morality, talk, if you will, of indifferent subjects.’ Here a noise attracted his notice, and he exclaimed, ‘Does it rain? No; it is the rustling of the wind through the trees.’ The whistling of the wind and the waving of the trees brought Milton’s majestic lines to his mind, and he repeated them with uncommon grace and effect:—

‘His praise, ye winds, that from four quarters blow,
Breathe soft or loud; and wave your tops, ye pines;
With every plant, in sign of worship, wave!’

A second time he took up the sublime and melodious strain, and accompanying the ac-

tion to the word, waved his own hand in token of worship, and sunk into the arms of his father—a corpse. Not a sensation told him that in an instant he would stand in the presence of the Creator to whom his body was bent in homage, and whose praises still resounded from his lips.”

The sensations experience in drowning are described as rather pleasant than otherwise.

“Drowning was held in horror by some of the ancients who conceived the soul to be a fire, and that the water would put it out. But a Sybarite could hardly have quarrelled with the death. The struggles at the outset are prompted by terror, not by pain, which commences later, and is soon succeeded by a pleasing languor; nay, some, if not the majority, escape altogether the interval of suffering. A gentleman, for whose accuracy we can vouch, told us he had not experienced the slightest feeling of suffocation. The stream was transparent, the day brilliant, and as he stood upright he could see the sun shining through the water, with a dreamy consciousness that his eyes were about to be closed upon it forever. Yet neither feared his fate, nor wished to avert it. A sleepy sensation which soothed and gratified him made a luxurious bed of a watery grave. A friend informed Mothe-le-Vayer, that such was his delight in groping at the bottom, that a feeling of anger passed through his mind against the persons who pulled him out. It is probable that some of our readers may have seen a singularly striking account of recovery from drowning by a highly distinguished officer still living, who also speaks to the total absence of pain while under the waves; but adds a circumstance of startling interest—namely, that during the few moments of consciousness the whole events of his previous life, from childhood, seemed to repass with lightning-like rapidity and brightness before his eyes: a narration which shows on what accurate knowledge the old Oriental framed his story of the Sultan who dipped his head into a basin of water, and had as it were, gone through all the adventures of a crowded life before he had lifted it out again. No one can have the slightest disposition to question the evidence in this recent English case; but we do not presume to attempt the physiological explanation.”

In the morning of infancy, when the dawn of reason appears, learn thy child obedience.

Agriculture.*

A valuable and interesting book is this of Mr. Coleman, especially to those who take an interest in, and have a taste for, the noble and healthful pursuits of Agriculture. The author's preliminary observations, although marked by a good deal of enthusiasm, are full of sound sense, and demonstrate the superiority of agricultural pursuits over the professions to which so many young men resort under the impression that it is more honorable to be at the *tail* of a profession than at the *tail* of a plough. "Agriculture," says Mr. Coleman, "is the first and most important of all arts.—Though not more honorable nor more innocent than many other arts and professions, yet it is perfectly innocent and as honorable as any"—that it may be said of it, which can be said of few others—"it is essential to human existence." The great cause of the evils which afflict humanity and the multiplication of crime, and the disorders of society, he attributes to the fact that, "the cultivation of the earth is deserted, and innumerable multitudes pour into cities and towns, and filling every mechanical art and trade, destroy each other by a competition in articles of which the demand is necessarily limited." After many other remarks upon the independence, the comforts and pleasures of rural life, the author says, in language at once forcible and truthful, "if men could be induced to cultivate the earth, and, trained to the simple habits of a laborious and useful life, be satisfied with what that affords them; if they would measure their prosperity and wealth, not by so many shining pieces of gold or silver, which they have hoarded in their closets, but by their produce in bread and clothing, and the various and innumerable luxuries of life, with which Providence so often blesses the labors even of the most humble, how changed would be their condition! If they would be as well satisfied to breathe the fresh air of their native mountains and forests as the corrupt and pestilential atmosphere of crowded streets and confined dwellings, from which both sun and light are shut out; as well content to enjoy the simple and healthful sports of the country, as the exciting and exhausting pleasures of city life; if their taste would be better satisfied to contemplate the verdant fields, waving with crops,

or enamelled with flowers, than carpeted and gilded halls; if they could be taught to prefer skies painted with clouds of brilliant hues, and studded with stars whose lustre never grows dim, to palaces blazing with artificial lustres and adorned with the far inferior magnificence of man's genius and taste; if, in a word, you could keep them in the country by attachment to its simple labor and recreations, and prevent their crowding the cities to repletion, and thus destroying by competition, the ordinary professions and trades which prevail there, where so many vigorous young men, and so many fair and blooming maidens rush in like flies in a summer evening into a blazing taper, to find, too often, the graves of their health, hopes, happiness and virtue, what an immense gain would be achieved for morals and for humanity."

In illustration of the superiority of country life in maintaining habits of industry, frugality and economy, and in preserving the morals of a community, we were particularly struck with the author's description of a "purely agricultural district" in the state of Vermont, of which he speaks from personal knowledge.

"This district" says he, "contains nearly a million of inhabitants; its climate is cold and severe; its soil, with some exceptions, of moderate fertility, and requiring the brave and strong hand of toil to make it productive. It has public and free schools in every town and parish, and several seminaries of learning of a higher character, and where the branches of useful and literary education are taught at an expense so moderate, that it is placed within the reach of persons of the most humble means. It has every where places of religious worship of such a variety that every man may follow the dictates of his own conscience; where religious services are always maintained with intelligence and decorum, sustained wholly by voluntary contributions; and sects of the most discordant opinions live in perfect harmony, recognizing in their mutual dependence, the strongest grounds for mutual forbearance and kindness. Taken as a whole they are the best informed people I have ever known."—"The sobriety of the people is remarkable; they are every where a well dressed people; their houses abound in all the substantial comforts and luxuries of life; and their hospitality is unbounded.—No where is public order more maintained, or public peace better preserved; large portions of the inhabitants never bolt a door, nor fasten a window at

*THE AGRICULTURE AND RURAL ECONOMY OF FRANCE, Belgium, Holland and Switzerland, from personal observation. By HENRY COLEMAN. Boston, Arthur D. Phelps. 1 vol. 8vo. p. p. 304.

night."—"In this district crimes are comparatively rare; courts of Justice have little occupation; the prisons are often without a tenant, and there has been scarcely a public execution for half a century."

What a beautiful picture is this of agricultural life! of its influence upon morals, and upon the peace, harmony, and good order of a community!

Although this volume is entitled the Agriculture of France, Belgium, Holland and Switzerland, much the largest portion of it is devoted to the agriculture and productions of France, which the writer seems, as far as his opportunities extended, to have carefully observed. He embraces a large amount of useful information with regard to the agricultural countries he visited, together with such practical observations, as we imagine, may be found interesting to the practical farmer even of this country, notwithstanding the difference in soil and situation. The sections on "Agricultural Education" and "Crops" abound in many useful hints.

A great portion of Belgium or Flanders, and of Holland, is alluvial, having been redeemed from the sea by dykes or embankments. These dykes have been constructed at an immense labor and expence—by the most persevering toil. "The external dykes are from 125 to 150 feet in width at the bottom with spacious roads on the top of them; and in several cases the water is required to be lifted twice before it is thrown into the sea. These immense tracts of land which have been redeemed from the sea, are denominated "polders," and average more than eleven hundred acres each.—There are 746 polders embracing an extent of 475,000 acres, and are kept dry by 815 mills." The whole amount of redeemed land in Holland is represented to exceed five million of acres.

Although immense labor and expence have been devoted to the erection of dry dykes, it requires constant vigilance to maintain them. "The inhabitants of this great country" says Mr. Coleman, "sleep always in the immediate neighborhood of an enemy's camp, and are exposed to irruptions and invasions against which all human power may be unavailing.—The recollection of the floods which have occasionally broken away these barriers, and swept the country is perfectly terrific. In the course of thirteen centuries no less than one hundred and ninety great floods are said to have occurred in Holland. In 1230, 100,000 per-

sons are reported to have perished. In 1410, 20,000 persons were drowned, and in 1570, an equal number. In 1717 a flood destroyed 12,000 persons, and 80,000 cattle. "These events," remarks our author, "are certainly among the most tremendous in history; and evince the extraordinary courage and perseverance of a people, who again repel the merciless invader, and bravely plant themselves directly upon the recovered field." It is mentioned as a remarkable fact—another evidence of industry and perseverance—that the great work of draining the Haerlaem Lake is now going on, which when completed will lay open to cultivation 50,000 acres. It is thus by unparalleled industry and enterprize, that the Low Countries which were once poor have become rich and powerful.

Mr. Coleman is a good writer, and has produced a work of great interest even to those who are not accustomed or addicted to agricultural pursuits. The work may be had at the book store of W. T. Berry & Co.

European Life and Manners.

With this title Mr. Henry Coleman, the author of the work noticed in the preceding paragraph, has a picture of "Life and Manners" in England and France. Mr. Coleman seems to have been introduced to "high life," particularly in England, where his days seems to have been almost a continual round of entertainments at the houses of the nobility and gentry, which he describes with graphic skill, but at the same time he has some vivid pictures of "low life." Many of his letters possess much interest in their details, but many of them are mere gossip of but little interest to the general reader. He is evidently a great admirer of English life and manners; which may be readily accounted for by the attentions which he received from some of the highest nobles of the land. While in Great Britain wealth and luxury abounds, there is a vast amount of poverty and human misery. The following extracts will present a striking contrast between

WEALTH AND POVERTY.

Mr. Coleman's description of his reception and a dinner party at Woburn Abbey, the seat of the Duke of Bedford, will afford an idea of the mode of living among the higher classes.

"I reached the Abbey, says he, at five o'clock. The Duke was absent, but I was expected, and immediately shown into my room—a room of elegant description—and as soon as I was ready, was introduced into the Tea-

Room, where the Dutchess and a large party were helping themselves to tea over a large table, which was ready at five o'clock, for those who desired this refreshment at that time.— Here was a crowd of ladies and gentlemen full of wit and gaiety. The Dutchess received me with great kindness and apologised for the necessary absence of the Duke, who would return to dinner at half past seven." The dinner party consisted of a large number of the nobility and other persons of distinction. "At half past seven" says he, "we went into dinner. The service was all of gold and silver, except the desert plates, which were of Sevres porcelain, presented to one of the former dukes by Louis XV. I observed many large, massive pieces of gold plate in the centre of the table, and a silver waiter or tray, to support them, more than eight feet long, and nearly two wide. There were two large gold tureens, one at each end of the table. Besides the gold service on the table, there were, among other plate, two large gold waiters on the side-board, presented to the former Duke as agricultural premiums. The arms of the family are a deer; and there were four salts in my sight, being a deer, about five inches high, of silver, with antlers and two paniers strung over his back, one containing coarse and the other fine salt. The servants in livery and out of livery were numerous, and the dinner, of course, comprising every possible delicacy in meats, wines, fruits &c. &c." Without entering into further details here comes the

CONTRAST.

In the author's visit to Ireland, he gives a most lamentable description of the poor. "I never saw a more beautiful country" says he, "though art has done little for it. The wretchedness of the great mass of the people is utterly beyond all description. I have been into cabins dug out of the bog, with no warmth but the heat of the mud in which they have been excavated; with the roof covered with turf and straw, and the water standing in puddles on the outside, without chimney, window, door, floor, bed, chair, table, knife, or fork; the whole furniture consisting of some straw to lie down upon, a pot to boil the potatoes in, a tin cup to drink out of, and a wicker basket to take up the potatoes in after they are boiled, which is set down in the middle of the floor, and parents and children squat down like Hot-tentots on the ground and eat their food with their fingers, sometimes with salt and often without; this is literally the whole of their

living, day after day, and year after year, excepting that on Christmas day they contrive to get a little piece of meat and a bit of bread." The writer has seen thousands, yes, a million living so. "I could hardly credit my own senses," continues he, "until I went into the cabins, and felt my way in the smoke and darkness, and actually put my hand on the turf sides. Here they all lie down, parents and children, brothers and sisters, on the straw at night, huddled together, literally naked, with the pigs, oftentimes the ass or horse, and sometimes the cow in the same room." Such is the manner of living of large masses of the people of Ireland. "And this in a country belonging to the richest and most refined people on the globe, not forty-eight hours journey from London; not one fourth part of which is cultivated, and containing millions of untilled acres of as rich land as the sun ever shone upon." The heart sickens at such details of human misery. The condition of these people is worse by far, than that of the negro slaves of the slave-holding states of this country, whose condition excites so much sympathy among the self-styled philanthropists of Great Britain.

The Cemetery.

Not long since at that sombre hour when comes

"———still evening on and twilight grey
Had on her sober livery all things clad."

my wandering steps conducted me to the Cemetery in the vicinity of the *Town we live in*, where repose the remains of many with whom I had been associated in early life. The autumn leaves were falling, fit emblems of mortality.

Reclining on the monument of one who was dear to me in life, I surveyed the scene around me, and my reflections naturally turned upon the certainty of death, and the uncertainty of life—upon the many casualties which shorten human existence, and upon the preparations necessary to fit us for the great change that awaits us all! The numerous graves without even a stone to record the names of those who repose beneath the green sod; and the monumental marble which marks the resting place of others, spoke in silent but impressive language of man's inevitable doom—"from dust thou came and to dust shalt thou return." Here, said I, lie mingled the ashes of the rich and the poor—the ambitious and the humble—infancy and manhood—blooming youth and hoary age! Such a scene

is calculated to inspire even the most careless with serious and solemn thoughts, and direct their reflections to the decree of Heaven as delivered by the prophet, "Set thine house in order for thou shalt surely die."

The monument against which I leaned, awakened recollections of the past—of days of sorrow—of prosperity and misfortune.—Sad thoughts came over me, and I almost unconsciously uttered the following:

"O'er thy tomb the sad willow bends its drooping branches, and the melancholy cypress moans thy requiem with every passing breeze! but near by blooms in fragrant beauty, the pure white rose, type of innocence and purity; and the tree of life, emblem of immortality!

"Thy mortal remains moulder in the grave! The dust has returned to the earth as it was, but thy pure spirit has ascended to heaven, and peacefully rests in the bosom of thy Father and thy God!

"Years have passed! weary and lonely years. But imagination pictures thy blessed spirit hovering over me, and memory loves to dwell upon thy loved form—upon that countenance which ever beamed with affection amid the trials and afflictions of life, and assuaged the stings of poverty, and even threw beams of light over the darkness of adversity's most gloomy hour.

"Thou art gone from earth to heaven where thy angel wings are bathed in a sea of light effulgent! Affection recalls the virtues which adorned thy life; thy purity, thy truth, thy faith; thy unshaken confidence in that glorious Being who suffered death upon the cross that a sinful world might live and bloom in the Paradise of God! A beacon lights that guide the tempest-tost mariner on the wide ocean of life, so do thy virtues serve to guide and cheer me in life's weary pilgrimage.

"Though far beyond the gaze of mortal vision, still, in imagination, thou standest as in the days of thy youth. Thy passage to the tomb though long and lingering, was gladdened by the Christian's hope, illumined by that blessed light which shone on Calvary's height, and from Tabor's sacred mount.—Glorious hope! fruitful of future bliss! When life's fitful dream is o'er, may my inanimate body rest by thy side, there to await the general resurrection, when the angel's trump shall summon the nations of the earth before the bar of God, and the righteous shall put on the white robe of immortality."—*****

Here my meditations were interrupted by the entrance of a funeral train bearing to her long

home the remains of a young wife, who had scarcely passed her twentieth year. Amidst the tears of sorrowing relatives and friends the body was consigned to the same grave where rest the remains of her mother. There they will rest in peace until the last trump shall awaken the righteous to the glories of another world.

COMMUNICATIONS.

The Hell of Dante and Milton.

Extract from a Lecture delivered before the Lyceum at Columbia, Tenn., Dec. 7th 1849.

By D. R. ARNELL.

The name of John Milton will doubtless always lie nearer the heart of the English reader of Poetry than that of Dante Alighiere. However willing any one may be to accord to the latter a higher order of genius than the former, yet we risk little in affirming that the "Paradise Lost" will always maintain its rank above the "Divine Comedy." We prefer the former Poem without deigning to give any reason for so doing, only that its aim is higher, its images, if not so graphic, yet more sublime, and seldom grotesque; and insensibly we turn away from Dante's probings into the innermost heart of misery to Milton's hurried glance at its collected horrors. We, of course, speak now only of their descriptions of Hell, as this is the only portion of either Poem we propose to notice.

Our object in bringing this subject before you is to illustrate, by reference to Dante and Milton, our idea of that highest attainment of the Poet—the transfer of the passion of personal feeling to the creations of a spiritual or mystic insight. In order to effect this we must speak briefly of their lives,—of their struggles,—of their heroism, and their endurance. In many respects their fortunes were alike. Both, like their Master, came into the world and the world received them not. Both were persecuted—driven from their homes—suffered the confiscation of their property—were unfortunate in their domestic relations;—yet both, over the ruins of all, built a sad and melancholy monument for themselves that shall endure until Time shall be no longer.

Probably Milton was the stronger hero. His Saxon heart yielded never to complainings as did that of the passionate Florentine. Great—unconquerably great above all his misfortunes, probably no braver heart ever throbbed within human form than that of John Milton.

Defeated—disappointed—execrated—persecuted, and shut out by Providence from the light even of common day—no murmur escapes his lips—no despondence shades his godlike brow; he sits down in the everlasting night of all but his own great soul

“to see and tell
Of things invisible to mortal sight.”

Dante, on the other hand, after having manfully struggled, in the garb of a warrior, for his beloved Florence,—banished at length, turns back upon her his longing gaze, and, for a moment his heart fails him;—he entreats—he sends supplicatory epistles to the government; but when the option is, at last, afforded him of returning upon ignominious terms; he as indignantly refuses, as he had before earnestly entreated—he becomes a wanderer and a fugitive—he flies to a lonely retreat to pour his woes upon the lyre, still hoping that at some future day, he shall return

“in other guise, and standing up
At his baptismal font shall claim the wreath
Due to the Poet's temples.”

Alas, this was denied him! At Ravenna in September 1321, Dante Alighieri died. It was a singularly grand and awful conception of these two sons of genius, to transfer their sufferings to verse, and call the wonderful embodiment HELL!

We ought, perhaps, before speaking of the creations of Dante and Milton, to notice the peculiar cast of mind of these Poets, as derived from their every day life and opinions.—But on this point, we regret that the materials before us are very insufficient. We have no good life of Milton; we have none of Dante. We mean that we have none that is genuine and hearty. Johnson, it is true, has given us a sketch of Milton, but his facts and incidents are meagre, his criticisms heavy and dull.—Macaulay has sent forth a lofty panygeric, but still, to us, extremely unsatisfactory; and, in his history, his glance at English affairs immediately preceding the Restoration, is too hurried to answer our purpose. Carlyle, by his vindication of Cromwell, has done much to silence the enemies of Milton in regard to his conduct during the administration of the Protector. Still, with us, the special and egotistical criticalities of such minds have but little weight in deciding upon the phases of the higher order of imaginative genius.—“Coleridge” some one has said truly, “died fully qualified for the task” of which we speak. But, perhaps, our remarks has more special

reference to Dante than to Milton. We trust, however, our meaning is obvious, and we will pursue our illustration no farther. That Milton and Dante both suffered and suffered intensely the few incidents afforded us of their lives furnish abundant testimony. That Dante was the greater sufferer of the two can hardly be questionable. Indeed, if a tendency to exaggeration be a psychological idiosyncrasy (as we believe it to be) of the imaginative mind, the very grotesqueness of many of Dante's conceptions would be sufficient proof of this, if we knew nothing of his life at all. Much, however, has been written—much more than we believe to be true, upon the subject of Dante's sufferings. Dante's spirit was of a milder mould than Milton's. It was more human. True it was stern—yet sweet—

“it was an urn,
For wine and milk poured out in turn.”

Milton, on the other hand, partook largely of the Puritan character—of their inflexibility—of their endurance—of their awful—we had almost said, of their ludicrous gravity. We feel under less restraint, therefore, with Dante than with Milton. The one is more our companion, the other more our teacher. The one sympathises with us as he shows us the “profoundest horrors” of his revelation, or bids us gaze on its unutterable splendors. The other has left this creation stark—solitary—sublime, under the blaze of his “great Taskmaster's eye.” We can chide some of Dante's conceptions, because they are not so fearfully guarded;—over Milton's work there is spread such a solemnity, that our fault finding would seem unreal; as if one should laugh in the lonely aisle of some dim, vast and echoing cathedral, and deem that the returning pulses of that laughter were the voices of Pucks and spirits of mischief gibbering at the windows.

But we turn to a more particular notice of the Poems under consideration. George Gillfillan has remarked that Milton is the *synthesist*, Dante the *analyst* of Hell. But that singularly perverse and partial critic has, we think, elevated some portions of the “Paradise Lost” to a rank which they do not deserve. He gives it, as his opinion, that the coming forth of the Messiah to destroy his enemies is the most sublime passage in the Poem. If it be the most sublime, it is, certainly, not the most remarkable. It will not compare in originality of conception, much less in triumphant execution, with the flight of Satan over chaos, or his encounter with sin and death at the gate

of Hell. In fact, it is only an elimination of the Poet's—the materials were ready at his hand. The other two mentioned are absolute creations. The most casual reader of Milton who possesses ordinary appreciative faculties, cannot fail of observing that his eyes were anointed specially—we had almost said *only* for the Infernal Vision. As soon as he has finished his utterance of that awful apocalypse, and sung his song of deliverance from the stygian gloom—his tongue falters—he speaks in the words of a man,—speaks, it is true, grand words, but still mortal ones—such as many another mortal who has lived might have spoken,—such as had any other mortal uttered them but he, the world would have forgotten. There is no use, that we can perceive, of disguising the fact of the melancholy failure of the last six books of the "Paradise Lost."—We mean, of course, comparative failure. We do find in them, it is true, a very scriptural and orthodox genesis of this world of ours—we have reported some very tender cooing between our primitive parents—we have an account of the temptation of the woman; we are ready to acknowledge that they contain many passages of infinite grace, beauty, and pathos; yet we do not like the transformation of Satan—we have no fancy for Milton's conception of Adam and Eve—we relish not the every-day style of preaching of God's angels; and while we deprecate any charge of irreverence that may be brought against us for the manner in which we thus speak, we are still forced to give our preference to the opening of the strain. It was to his description of Hell that Milton summoned all his powers. It was for this vision that he fasted and prayed, that he struggled and suffered. All he had ever seen—all he had ever heard—all he had ever felt—all he had ever conceived of wretchedness, hate, malignity, scorn, despair; all the personal experience of the strongest heart that ever throbbed, he concentrated into that tremendous, intense, consuming focus—Hell. We cannot regard it in any other view than as a personal transfer. He throws himself into that fearful Pandemonium—he lies himself upon that fiery lake—his own feet tread that burning marl—his own Satan, as it were, for the time,—he hears the thunderous noises, "rout upon rout," "confusion worse confounded," and amidst them all

"His sail-broad vans
He spreads for flight, and in the surging smoke,
Uplifted, spurns the ground;"—

anon he drops "plumb down," and is as instant-

ly hurled as many miles aloft,—he treads the "crude consistence," and now his gryphon Pegasus—half on foot—half flying,

"O'er bog, or steep—through strait, rough, dense or rare,
With head, hands, wings or feet, pursues his way,
And swims, or sinks, or wades, or creeps, or flies."

It is difficult to conceive how thoroughly he has himself entered into the scene he has described, until he unwittingly discloses the poetic process, by his song of deliverance, and that burst of triumph breaks from his lips, when he reaches again the blue empyrean—that loftiest hallelujah that ever fell from the lips of man;—

"Hail, holy light! offspring of heaven, first-born;
Or of the Eternal co-eternal beam
May I express thee unblamed? Since God is light,
And never but in unapproached light
Dwelt from Eternity, dwell then in thee,
Bright effluence of bright essence increate * *
Thee I revisit now, with bolder wing,
Escaped the stygian pool—thee I revisit safe,
And feel thy sovran, vital lamp."

We believe the majority of readers are disappointed upon first taking up the Inferno.—They have been carried away by the whirlwind of Milton's Episode. The patient, rigid analysis of Dante does not at first, strike favorably. His Hell must be entered—every compartment seen—every gulf sounded, before one can form an idea of the vastness—the terror—the completeness of his conception. Milton's Hell is an episode in his Poem, if one judges by length. Dante is too much in earnest to be episodical, we mean, to make his Hell an episode. Beautiful episodes, indeed, he does intersperse, suggestive of volumes of touching poetry,—but his Hell is his main subject—the warp and the woof of his creation. Milton, with solemn awe, performs hurriedly, but faithfully, his mission. Dante is in love with his, and manifests no desire to get through with it. Nothing can exceed in intensity the gusto with which the Italian addresses himself to his task. Never has been exhibited more fearful glee than that with which he executes it. He opens the wounds of the damned—he inspects narrowly their sufferings—he probes to the very heart their wretchedness—he leaves the side of his mild companion Virgil—he runs from circle to circle—from compartment to compartment—from gulf to gulf, to find some new form of misery;—and though he shudders as his mortal nature must, yet there can be no doubt that he is in love with his fearful work. He laughs—he grimaces—he rolls out his tongue—he shouts! Every one he hated—every one who had, in the slightest degree, wronged him, or his country,

or the church—high or low—rich or poor—menial or sovereign Pontiff—he adjudges to punishment without the slightest compunction, or the least remorse. Dante's Inferno is, at the same time, the most horrible conception, the most rigidly unravelled maze of complicated wo, and the bitterest satire the world ever saw. "The Vision of Judgment" contains no such passage of stinging and utter derision as the description of that scene in the eighth circle, where the spirit of one of the Popes, who is suffering torment for Simony, mistakes Dante for Boniface VIII, whom he had been long expecting, but who was yet exercising his cursed Pontificate on Earth.—It is wonderful to conceive how any solitary human genius could invent such a variety of torture, or weave such a web of misery as Dante's Vision of Hell. Between the spirits who, in the first circle, simply lament and wail hopelessly, because they have done neither good nor evil in life, to those, who, in the last, receive on their naked bodies the showers of burning sand, or are ribbed about with solid ice—every form of punishment is inflicted—every appliance of terror used—every note of agony is heard.

It is evident that the whole has been a personal transfer. The struggle in the bosom of the Poet passes over—his apocalypse is spoken, and then breaks forth, too, his song of deliverance. How beautiful is it in the sweetness thereof! It is not so sublime as that of Milton, but it is infinitely more tender and touching.

"Sweet hue of Eastern sapphire that was spread
O'er the serene aspect of the pure air,
High up as the first circle—to mine eyes
Unwonted joy returned, soon as I 'scaped
Forth from the atmosphere of deadly gloom
That had mine eyes and bosom filled with grief;
The radiant planet that to love invites
Made all the orient laugh."

One point of contrast is very striking in the conception and execution of the two Poems under consideration. We refer to the manner in which the principal character of each is introduced and treated—the Satan of Milton and the Lucifer of Dante. With Milton's Poem Satan is every thing. He is, as we have already said, for the time, himself. His place is ubiquity. In proper person he is beheld at every angle of interest—in every scene of sublimity. His voice is first in the high consult—his is the uncouth flight over chaos—he scowls defiance on his Maker from his throne on the Mountain of the congregation—his is the conflict with the faithful Abdiel—he

it is that neither Gabriel nor Michael are able to overcome—and against him the whirlwind chariot of the Son of God, from the bosom of Paternal Deity, rushes forth conquering and to conquer. But the Lucifer of Dante is kept studiously in the back ground. He is out of sight, but the Poet makes even his invisibility impart a nameless and an additional terror to his conception. He is out of sight, but you feel his power in every throb of that infernal horror, as you feel the demon that drives on the whirlwind. Slowly—step by step—painfully, from wretchedness to wretchedness—from ruin to ruin does the Poet lead on—till suddenly, when he had arrived at the lowest depth of his Inferno—not dead nor yet alive, but with simple power to a finger, he point exclaims, "Lo! lo, Dis! Behold the Emperor of the realms of sorrow!"

And there, at mid-breast from the solid ice that binds and clamps the prison of the damned, his Lucifer arises, as hideous as he had been aforetime beautiful—three headed—weeping tears of bloody foam—flapping plumeless sails such as never were outstretched upon the vast, wide sea—wings that sent forth three winds, which froze to its depth, at every blast, the river of Lamentation;—and when he has brought the beholder to the awful climax, he mutters "all is seen."

To Milton and Dante was vouchsafed a vision which few may expect to behold while here. They were smitten—they were afflicted—they were disappointed—they were troubled on every side, and when the agony of their burden became insupportable they knelt and prayed, and lo! the heavens were opened unto their mortal gaze, and—shall we dare to utter it!—Hell before them had no covering.

* * * * *

And, now, the strong lesson which these two lives speak to us is one of hope and of courage. True the conceptions of the Poems we have considered are terrible ones, yet do they not triumphantly unfold to us what man may suffer and endure—what he may see and know—how he may attain, even through his sorrow to the Life Everlasting?

We have, unconsciously, in our remarks accorded the palm to Dante. We have not done it as a critic, we feel our incompetency for any such task. We have done it as a lover. He has affected us more. He has spoken words of consolation in which we feel larger sympathy. The fame of Dante is imperishable. As a child of Genius—as a great crea-

tive prodigy—as the builder of a Poetic fabric—the most unique—the most grand—the most terrible—the most complete that has ever been fashioned by the hand of man, Dante must ever live. In the heart of the melancholy and the suffering scholar—in the affections of his passionate countrymen, too, the name of Dante must hold no second rank. And wherever, on this wide earth, those tried and weary children of Fancy—wary of feeling their loftiest impulses checked; weary of disappointed schemes, and hopes deferred, and weary of finding their “thoughts that wander through eternity” coming back to their bosoms with the dreadful question, with which they sent them forth, *unanswered*;—wherever these meet to pledge each other, once more, with solemn lips;—there shall the proud—grand—suffering—triumphant spirit of Dante be, bidding them “faint not, but take courage.” Rest content, immortal shade, with thy lofty apotheosis!

It only remains for us to lay all personal feeling aside, and in common with all of kindred name and of kindred blood, to regard *one name* above thine on the scroll of Immortality. The name of John Milton, belonging, as it does, to that mighty race of men, who seem destined, by the Creator, to spread their influence from shore to shore, and from sea to sea; the name of John Milton, we say, who has sung the soul of that indomitable race, must maintain its rank above thine, so long as there shall remain a Saxon heart to feel when a Saxon Poet shall sweep the lyre.

Geology.

Extract from a Lecture delivered in the Odd Fellow's Hall, Nov. 1849.

BY NATH'L CROSS.

We know with what intense interest Geologists have of late years devoted themselves to the investigation of the different strata of the crust of the earth, and the organic remains which they contain. Now why is it that with the acquisitiveness of the miser and the attentiveness of a lover, to speak phrenologically, are they seen, often with wonder, sometimes with ridicule, collecting together and treasuring up pieces of stone, which to our unpracticed eyes appears unsightly and useless!

Some years ago an English nobleman, the Earl of Arundel, procured from Smyrna a slab of Parian Marble, covered with inscriptions, which when examined proved to be a Chronological table of the principal events in Grecian history from the arrival of Cecrops, the

founder of Athens, down to nearly the time of Alexander the Great. This marble slab, which is commonly called the Chronicle of Paros, was justly hailed as an important contribution to Grecian history in the establishment of dates before uncertain or unknown; and the fragments of it, (for it was broken and partly destroyed in the civil wars in the time of Cromwell, though it had fortunately been previously copied) are now preserved at the University of Oxford. In like manner these fossils or organic remains constitute the chronicle of the crust of our globe, telling us, as the inscriptions on the marble, that the several layers of which it is composed, were not created simultaneously but successively; not in a few years but in the lapse of vast cycles of ages. The certainty that these animals and vegetables must have existed at the surface before they were buried in the depths where they are now found, prove, in the language of Cuvier, that our globe has not always had the same external crust; that the layers which comprise them have been undisturbedly deposited in a liquid; that their alterations have corresponded with those of the liquid; that their exposure was occasioned by the removal of this liquid; and that these exposures have taken place more than once. (Rev. of the Globe.) They prove that ninety species of quadrupeds have become extinct; and that there have been one and probably two successions of quadrupeds before that which now peoples the surface of the globe. They prove, too, I suppose, beyond all controversy, that the ocean once rolled its mighty waves over the place where our city now stands.

Need we wonder then at the enthusiasm the Geologist, who reads in these relics former ages the wonderful history of our globe, who looks through these symbols away back into the primeval state to the first vestiges of animal life, and then down through successive gradations, till he comes to those huge extinct monsters whose bones excite our astonishment far more than the famed wonders of Greece and Rome?

But let us proceed to inquire whether this science is justly obnoxious to the very serious charge that has been brought against it, of being hostile to Revelation—of giving results that conflict with the Mosaic Cosmogony or account of creation. It is a proposition so evident that it may be considered an axiom, that if the Bible and the Universe have one and the same author, the truths of the one can

never conflict with those of other. They may *apparently* come in collision; but time and patient research and a wider collation of facts will not fail in the end to bring nature and revelation into the most perfect harmony with each other. (Bush.)

In illustration of this truth, it may be stated that in the year 1615, a little more than two centuries ago, the distinguished philosopher, Gallileo, was cited before the Inquisition at Rome, and, as is commonly believed, imprisoned because he maintained the two following propositions: 1st. That the earth is not the centre of the Universe, nor immovable but has a diurnal motion. 2d. That the sun is the centre of the system, and has no local motion. Nor was he released from prison, till he renounced these opinions and promised not to promulgate them in future. But Gallileo's opinions, which then seemed to conflict with Revelation, are now so far from being considered hostile to our faith, that they have almost become a part of the Christian's creed.

Another fact has an important bearing on the question under consideration. In the year 1806, the French Institute counted more than 80 theories that were hostile to Revelation, not one of which has stood till now or deserves to be mentioned. The first step, it is beautifully remarked by Wiseman, in the connexion of any science with Revelation, after it has passed through the tumultuous period of crude conflicting theory, is, that if it gives no result adverse to Revelation—then it is found frequently to add strong confirmation to the truths of Revelation. This was the case with the science of Astronomy, as we have seen in the instance of Gallileo mentioned above. The result was the same in the history of the two sciences that were considered in the former part of this Lecture; and we think we shall not fail to arrive at the same result in the science of Geology.

According to Hebrew Chronology, it is only about 5850 years since the six days creation took place; according to the septuagint or oldest version between 6000 and 7000 years.—The Geological objection, if we may use the expression, arises from the real or supposed fact that the rocks, which compose the crust of the earth, as indicated by the fossils they contain, must have required a much longer period than either of the above in order to their formation; that our globe must have been inhabited by numerous races of animals long before the animals that now live on its surface

were brought into existence; from the Zoophytes or half animal and half vegetable creatures of the lowest strata, up to the monsters of the diluvial formation, such as the mastodon and the kindred animals. Because moreover human fossil bones have never been found, the inference is made and we think justly, that man must have made his appearance on the earth subsequently to the life and death of these races of animals and to their conversion into petrifications. The Mosaic cosmogony is supposed by some to stand opposed to all these deductions of the Geologist, and to teach that this planet was created or first brought into existence between 5000 and 6000 years ago; that all living creatures that have ever inhabited it, were created at or about the same time; and that consequently no race of animals is older or but a few days older than man.

Now all that is necessary to vindicate the sacred narrative on the one hand, and to remove on the other all prejudice against the science of Geology, arising from its supposed hostility to revelation, is to show that Moses does not, upon principles of fair interpretation, necessarily teach either of these opinions, neither that this globe is only 5000 or 6000 years old; nor that the animals that were brought into existence on the fourth and fifth of the six days' creation were its first inhabitants. What then does he tell us? That at a certain period about 5000 or 6000 years ago, this globe on which we live underwent a very remarkable revolution, by means of which it was rendered a suitable habitation for animated beings; and that after this process of preparation had taken place, man and other animals were created, brought into existence by the fiat of the Almighty, to possess and enjoy it; that the *house*, so to speak, was repaired and refitted and furnished for the comfort and sustenance of the new inhabitants that were to occupy it, but not built new from the foundation.

We will now endeavor to show that the narrative of Moses is susceptible of this interpretation. There are several ways in which it is thought that this can be done. The six days creation, some suppose, denote six indefinite periods, not six days of 24 hours each.—Others suppose that the first verse of Genesis refers to the original creation of the earth and all the stars there designated by the term "heaven;" to their creation in the "beginning"

—that is, to some time long antecedent to the six days creation. If either of these opinions appear satisfactory, as calculated to reconcile the narrative and the truths of science, they may be entertained; for our object is not so much to determine what the historian does say, as what he does not say; not so much what he does mean, as what he does not mean. In this respect there may be two or more theories each of which shall reconcile the conflicting circumstances, and yet not constitute an example of that kind of logic that refutes itself by proving too much.

But the simplest and easiest method, as it appears to us, of reconciling the Mosaic narrative with the results of Geological science is the following. The best Hebrew scholars agree in the opinion that the word, translated "created" in the first verse of Genesis, means properly to "renovate" or "remodel;" and they give numerous instances of this use of the word in other parts of the sacred narrative.— If now we take the word "heaven" in the first verse in the sense given to it by Moses himself in the eighth verse—"and God called the firmament heaven;" as in accordance with just rules of interpretation; and if by the word firmament be understood the atmosphere, as nobody, it is presumed, will at this day deny, though it was once thought to be a kind of terra firma in midway air, and that the Garden of Eden might probably have been somewhere up there—the first verse may be read thus:— In the beginning, so far as regards the present inhabitants of the earth, God renovated or remodelled the earth. Then notice the remarkable facts mentioned in the second verse, which might indeed precede the first—the formlessness and voidness and darkness of the earth. Does not this language aptly represent what we may suppose to have been the condition of our globe after it had undergone some great catastrophe? That condition in which it was and probably had long been, at the time the six days creation commenced. Then again, that we may see how this interpretation harmonises with the subsequent parts of the narrative, observe that light was produced on the first day but that the sun did not make its appearance till the fourth, and yet in the mean time the evening and morning are spoken of as succeeding each other as they do now. If now we suppose that the atmosphere had become disorganized so that it destroyed all animated beings; and at the beginning of the six days work, was filled with dense vapors, so

dense, that the rays of light could not penetrate them, and that consequently total darkness was upon the face of the earth and although the sun then existed and poured forth his beams in full effulgence beyond our atmosphere and upon the world, as he does now; and that on the first day in obedience to the command, "let there be light," the atmosphere or firmament became so purified, that the sun's rays partially penetrated it, as on a cloudy day; that on the second and third, this rarefaction had been so far completed, that on the morning of the fourth day, the full orb'd sun burst forth in all its wonted splendor; a beautiful harmony is at once seen to exist in the narrative, and that the historian describes the scene as it would have appeared to a spectator situated upon the earth.

And here we may particularly allude to a well known fact, that seems to render it probable that this work of destruction and renovation, this extinguishing and revolutionising of worlds, and then lighting them up again, may still be going on in different parts of the universe—viz: that stars which have been long known to exist in the heavens, have suddenly disappeared; while on the other hand new ones, before unknown, have as suddenly made their appearance.

Now of the formations that constitute the crust of our globe, the last or uppermost, except the alluvial, is called the diluvial, and contains the huge bones of the mastodon, megalonix &c. This was the formation that immediately preceded the present state of the world. Here then the statement of the historian and the researches of the geologist appear to harmonise in a very striking manner; the one announcing that at the time the present arrangement of the earth began to be formed, it was without form and void, covered with water, enveloped in darkness and destitute of all animated beings; and the Geologist assuring us that some great catastrophe must have taken place at some time previous to the present arrangement, and producing as his vouchers the huge bones of the monsters that perished in this catastrophe. The Geologist again believes that all fossil organic remains are antecedent to the creation of man; the non-existence of human bones therefore among fossils, which was for a long time deemed adverse to Revelation, must now be considered in perfect harmony with and even confirmatory of Revelation.

It would appear then that if the Geologist

believes vast cycles of ages necessary for the production of the several strata that compose the crust of the earth, and for the alternate production and destruction of the races of beings, which his fossils show to have inhabited it at different and successive periods; and if also he believes that no human organic remains exist, as none have yet been found in any of these strata; Moses does not stand in the way of this belief; but if he says any thing that should be considered as having a bearing on the subject, it is all in confirmation of the results of Geology.

We have thus very briefly and imperfectly noticed three of the modern sciences, if they may be so called that have given rise to much and angry discussion, owing to their bearing upon subjects deeply interesting to man, viz: the original unity of language, and of the human species, and Geology. We have seen that at one stage of their progress, like astronomy, they each seemed to come in conflict with Revelation; then as they were further prosecuted, they were found to give no results adverse to it; and then we think they have fairly proved to be confirmatory of Revelation. What then is the great lesson to be learned from all this! That the philosopher and the theologian, both honestly engaged, it is presumed, in the investigation of truth, should always be friends. That the book of Nature and the book of Revelation, having the same allwise Being for their author, however much they may appear at first to be opposed to each other, will eventually always be found to agree.

A Story of the Sea; an Exciting Sketch.

The wide ocean has been the theatre of many proud and glorious victories, and of many a scene of exciting adventure which has redounded to the glory of our gallant tars. The following spirited sketch is extracted from a new work entitled *Kaloolah*, recently published by Geo. P. Putnam, of New York. "It is an account of a night encounter which the writer's father had with a British vessel on a voyage, in 'war time,' to Vera Cruz, after certain specie which had accumulated there."—We think our readers will feel the same interest in its perusal that we did. It is one among many instances, of the skill and courage of American seamen.

"It was just at the break of day when my father, tired out with the watchings of an anxious night, had retired to his berth, that the

unwelcome announcement of 'Sail, ho!' broke upon his ear.

'Where away?' he shouted up the companion-way to Mr. Jones, the first mate who was officer of the watch.

'Right off on the weather quarter, was the reply.'

'What does she look like?'

'A large square-rigged vessel, sir, with every-thing set that can draw, from royals down. She looks like a man of war.'

In a moment he was on deck with his glass, and there, plainly to be perceived in the dull grey of the morning, was a large ship, five or six miles to windward. Dropping the glass from his eye, after a momentary survey, he turned to Mr. Jones.

'Well, sir, what do you think?'

'I think, sir, it is mighty suspicious.'

'Suspicious! there is no suspicion about it. That is an English frigate as plain as the nose on your face; the very fellow that has chased us so often.'

'Ay, ay, sir, there can be no doubt about it,' returned Mr. Jones; 'you see she has got the identical brown fore-top-gallant-sail. She is coming along like a race horse.'

'Ay, she's got a fresh breath of wind; we shall get it in a moment more, when I hope the *Atalanta* (the name of the schooner) will show a little of her usual activity.'

'Never doubt sir, the old girl can show her heel to any thing in his Majesty's service, and we have tried this fellow too often not to know his rate. To be sure, if we were up there to windward close-hauled, it would be a little more easy, but as it is she can do it without straining.'

'Yes, she can do it easily enough, any way; and as we have headed up long enough to be clear of the reef now, we will sail our course. Ease off her sheets, and set the square-sail.—We can afford to indulge that fellow in his humor for studding-sails.'

The *Atalanta* fell off before the wind, bringing the frigate nearly astern, a point of sailing in which square-rigged vessels generally have the advantage, but of no use in the present case, as the schooner had the usual quality for vessels of her class, of sailing as well before the wind as close hauled. In this way they continued for some time, the *Atalanta* rapidly increasing the distance from the frigate, when a sail to leeward and ahead was announced. In a few minutes it was ascertained that she looked like a man-of-war. Orders were given

to brace up, bringing the schooner into her original position, with the wind a-beam, the new vessel to leeward, and the frigate to windward and a little astern.

Sail, ho! shouted a look-out, for the third time.

'What another? Where away?'

'Dead ahead.'

'This is something more than we bargained for, Mr. Jones.'

'Ay, sir; this is coming thicker and faster, and considerable of it.'

'If that chap ahead is a Johnny Bull, with his teeth cut, we shall be in a regular fix.'

'Well, a fix it is then,' said the captain, with the glass to his eye; 'he's an Englishman, and there's at least three rows of teeth beneath that mass of spars.'

The sun was now fairly up above the horizon, dispersing by his warmth a slight haze, which had obscured objects at a distance, and disclosing two more sails, one on the starboard and the other on the larboard bow.

'We are in a nest of 'em, by Heaven!' exclaimed the captain. 'What do you think, Mr. Jones?'

'A regular trap, sir; and I think the sooner we turn tail and try to creep out the way we got in the better.'

'We never could do it. These two chaps could rub us to chips between the muzzles of their guns, without firing a shot.'

'Well, then, captain, I'm really afraid that it is a gone case with us. Oh! if we were only up there, (pointing to windward) we should be safe enough.'

'Well, we must get there.'

'It is impossible, sir!'

'Impossible or not, we must try, they can't do more than sink us. Take in the gaff-top-sails! Haul aft the sheets! Luff! luff up! Let her come to as close as she will lie!'

In an instant the schooner had altered her course, heading up the wind in a direction obliquely across the bows of the rapidly advancing frigate.

'There; well all that!' exclaimed the captain, taking the wheel into his own hands; 'now run, go below, all of you! We shall catch a grist or two of grape, and you may as well keep under cover as much as you can.'

The two vessels were now rapidly approaching each other, the frigate steadily pursued her course, apparently confident that the prize was within her grasp, while the Atalanta, with the luff of her fore-sail shivering, was, in the ex-

pressive language of the sailor, "eating into the wind" at a rate which put all the calculations of her pursuer at fault. Soon she was nearly athwart the fore-foot of the frigate, and within musket shot.

A flash from the bow-port, and twenty-four pound shot dashed up a cloud of foam beneath the schooner's bows. In an instant another, evidently aimed at her, passed a few feet astern; and in a moment more the frigate braced sharp up, and let fly all the guns she could bring to bear. This manœuvre lessened her headway, and before she could repeat the discharge the schooner had got so far up to windward as to be out of range of her lee-broadside.

Although unable to hold her wind with the schooner, and rapidly falling off to leeward, the frigate advanced through the water with a velocity that soon brought her close to on the lee-quarter of the Atalanta. Falling on a little—which, while it made her lose ground, enabled her to open her weather broadside—she sent forth a storm of shot, which at first hurled harmlessly over the little craft. Again and again it came, but with better aim, enveloping her in a shower of grape, riddling her sails which were fortunately new and strong, and tearing the splinters from her bulwarks, masts and booms; but still not an essential rope was cut, or a spar materially injured, while each instance the distance between the two vessels was increasing.

'You are hit!' exclaimed Mr. Jones to the captain, observing his left hand drop from the wheel, shattered by a grape shot.

'Ready about!' was the only reply, shouted in a tone which brought the sailors instantly to the deck. 'In a few minutes more we shall be within shooting distance of the other fellow ahead.'

'Down with the helm, Mr. Jones!'

'Helm's a-lee!'

The jib-sheets were loosened, and the schooner came up, fore-reaching when in the eye of the wind, at the rate of three or four miles the hour, and then falling off upon the other tack, in a direction contrary to that the frigate was pursuing. Following the example, the frigate also tacked; but it took it much longer, and when she came round and gathered the headway she had lost, the Atalanta was more than a mile off, hugging the wind with a closeness, and tenacity peculiar to fore-and-aft clippers, and chopping her way up to windward, after a fashion that would have rendered pursuit by any square-rigged vessel perfectly useless. A

shot from the frigate's bow-chaser, sunk, its force quite spent, a few feet astern.

'Hurrah!' shouted the mate, unable any longer to control the pent-up excitement of the chase, 'Hurrah!' and swinging his cap round his head, he gave it a shie over the lee quarter.

'Hurrah!' echoed the crew, with responsive enthusiasm, and imitating the monkeys in the well known story of the sailor and his caps, they followed the example of their officer, and in an instant a dozen tarpaulins were floating in the wake astern. Whether the Englishman fished any of them up as he came by, is not known; but at any rate, it was his only chance for a prize. At day break the next morning the frigate was no where to be seen, and the schooner and cargo, without any further adventure, arrived in safety in New York.

The Memnonium.

What a beautiful architectural wreck is that magnificent pile the Memnonium! From the majestic portal that faces the statues of Memnon and the Nile, through its whole extent, till you reach the lofty rock entrance in the rear; from the battles to the victories; they tell of triumphs that put to shame Napoleon, and show the ridiculous vanity of a conqueror, whose energy claims admiration, but whose cruelty and vanity are but ill redeemed by such beautiful art. Do the noble Colossus, in its breadth excelling the height of four ordinary men; the sieges, the astronomical figures, which tell the date, 1322 B. C.; the offerings to Mendes; the six courts and richly sculptured chambers; the remains of 200 columns which once stood here, some of which still stand, and others adorn the museums and gallereries of the world; the crumbling Propylon, of which two hundred feet are still entire; the Dromos, or Portico; the Osiris Court, and its statues of the god with crossed sceptre; the basaltic figures and gigantic statues of Sesostris; the Pronaos, the Great Hall, with its nine compartments, its mythological processions, its offerings to the Theban Triad, its chambers with the budding lotus capitals, its ark processions of the priests, its ceiling of stars and astronomical processions and sacred boats, sacred birds, winged globe, crocodiles; Nepthis, and the mysterious emblems of the Hierophants:—do all these at all redeem the vanity or cruelty of the great hero, who has been so often historied! Such was the vanity of the conquest then, such the animal pursuit of war, such the beastly triumph of victory. Will the

world ever give hope of advancement, while such passions and their rewards mark distinction among the race? Sesostris conquered India, Napier the Scinde, and Russia the Hungarians. It is all the same; whether India, China, or Mexico;—a *bas-relief*, a *painting*, a statue—the conqueror sitting in "*glory*," the victim handcuffed at his feet, a priest of Troth, or Isis, writing his victories on the tree, a Congress passing a "vote of thanks," an assembly "decreeing that he has deserved well of his country," a Parliament feeing a poet laureate, or a Queen giving a baronetcy, earldom, or the garter; it is all the same;—this is that "*glory*," which those who think of a Howard, in his labors of love, view as only the blood of history's shambles.

How beautiful to stand at sunrise before the statue of Memnon! Your fancies are so rich, and you can find music in your soul there at such an hour, if none come from Memnon.—Here you see,—leaping from your horse's saddle upon the pedestal,—the testimonies of the lady friends of Hadrian, and many travellers, in Greek and Latin, who heard the voice.—Perhaps you modestly cut a letter of your own name on the calf of the leg; perhaps, like Sir Gardner Wilkinson, you have the courage to climb to the breast, to see the rock where the priest concealed himself who kept up the sound and the rock which sounds like *struck brass*. I contented myself with striking the leg, and fancying it had a ringing sound; but that is mere moonshine, for

"Hushed is that strain;"

and Memnon's music but lives in the poetry that in every age had been written upon its note. Strabo, Ælius Gallus, and Diodorus, were happy men, and they were not like us from America, who came further and fared worse.

The usual ideas come up here—the time-worn statues; what kingdoms have they outlived, defying time and the Persian destroyer! Continents have been settled from bound to bound; worlds discovered, civilized, ruined—still they stand historians of the ages and the *æons*. Coming from a land which has in no fabric, at least that I have seen, a stone or timber that belonged not to a quarry or forest three hundred years ago, the very idea of these statues made my soul widen, and my imagination stretch so, to think they were of time and history, and yet only half of time; and this is earth's history: and then I thought of the world's stars and their histories; and then I

thought of long, long ago creation—and then eternity—and God! And Memnon's music then seemed *spherical* music, for it brought me to God by conclusion and comparison; and I was never satisfied till I stood before the statue of Memnon: and now as I sat on my horse, and thought what it had been there, and oft since in my mind, low whisperings came to my soul,

"from immortal sea
That brought us hither;"
"I saw the children play upon the shore,
And heard its mighty waters rolling evermore."

And standing here, we can picture to ourselves more than elsewhere the grandeur of ancient Thebes, with her hundred gates; she who sent forward to the Trojan war the hosts of the "*nigrants Memnonis*."

Here stood the two statues at the entrance to a grand court of statues, that extended to the Memnonium under the mountain. The whole plain to the mountain has fragments of statues, all lying in a line.

And the road to the river, where lies our boat, and over which we are just to spur our horses, had, doubtless, another court. This was the royal street of Thebes, mentioned in the papyri of ancient Thebes. What was this in the time of Osiren and Memnon! What a field of buildings and temples you looked over towards the palace of the descendants of Rameses and Sesostris, now the ruins of Medinet Habou! How gloriously rode the triumphing kings along that royal way, as they returned from the conquests! How many answering sounds around met Memnon's music at the morning light! How desolate the plain now! How many ages of desolation since then!—*Voyage up the Nile.*

CORRESPONDENCE.

ROCKDALE, Randolph co. Ala.

Dec. 27, 1849.

DEAR SIR AND BROTHER:

— ** Our Grand Lodge, which met on the 3d inst., and elected

M. M. RUFUS GREENE, Grand Master.

R. W. WILLIAM HENDRIX, D. G. M.

" WM. C. PENRICK, S. G. W.

THO'S BRAGG, J. G. W.

HARTWELL H. BROWN, G. Chap.

N. E. BENSON, G. Treas'r.

AMAND P. PFISTER, G. Sec'y.

The Grand Lodge refused to district the State and elected JAMES M. BRADIGE, Grand Lecturer. The surplus fund they loaned to the Masonic Institutions of Dayton and Sel-

ma for five years. All the proposed amendments to the Constitution were rejected. The committee on work is hereafter to consist of five instead of three members; the Grand Lecturer being excluded from that committee.—The sum of *two hundred and fifty dollars* was appropriated to the Washington Monument, and two hundred dollars to Rising Sun Lodge, whose house had been destroyed by fire. At this meeting 105 Lodges were represented, 24 of which were under dispensation; and the utmost harmony prevailed. P. G. M. Sam'l Houston of Texas honored us with his presence, and stated among other things, that he had never before seen so large an assembly of Masons.

Yours fraternally,

F. M. P.

Royal Arch Diplomas.

We have received from Comp. S. K. GRANT of Louisville Ky. a specimen of a Royal Arch Diploma just published by him. It is "got up" in a beautiful style; is handsomely engraved, and the figures and emblems are tastefully and judiciously arranged. Royal Arch Chapters would do well to avail themselves of the opportunity of supplying themselves. Orders addressed to S. K. GRANT Louisville, will be attended to; or, if preferred, such orders may be sent through the Editor of the Port Folio. Comp. Grant, has, however, neglected to inform us the price.

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The price is **TWO DOLLARS** per year, payable **IN ADVANCE**, either by remittance to the Editor by mail at his risque, or by payment to an agent. In consequence of the expense and difficulty of collecting small sums at a distance, the advance payment will, in all cases be required.

The Masters and Secretaries of Lodges are respectfully requested to act as agents in extending the circulation of the Port Folio, and for their services a commission of 10 per cent will be allowed. A club of five or ten subscribers who remit the money to the Editor will be allowed a discount of 10 per cent.

W. TANNEHILL.

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