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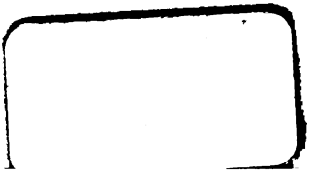

THE

AMERICAN

MASONIC REGISTER,

AND

LADIES' AND GENTLEMEN'S

MAGAZINE.

BY LUTHER PRATT.

"SIRS, YE ARE BRETHREN."
Acts, vii, 26.

VOL. I.

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Dedication.

To all TRUE, *Free, and Accepted Masons*, throughout the world, this work is respectfully dedicated, by their

Affectionate Brother,

and Companion,

LUTHER PRATT.

New-York, August, A. D. 1821, A. L. 5821.

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TABLE OF CONTENTS.

MASONIC. PAGE.

Introductory, 1
Origin and Progress of Masonry, 2
Commencement of Masonry in America, 4

Constitutions, &c.

Requisite qualifications of a candidate, 41
Proposing a candidate, *ibid.*
A lodge, and its government, 42
Election of officers, *ibid.*
Duties of the several officers in a master Mason's lodge, 43
Number to be initiated, privileges, attendance, and behaviour, 44
The government of the fraternity 202
The first and last care of a Mason, 204
A GRAND LODGE 45
Election of grand officers, 46—48
Rules to be observed in the absence of any of the grand officers *ibid.*
Grand visitations, feasts, &c. 49
Of a new lodge, and form of a warrant, 81
Of constituting and consecrating a lodge, and installing its officers, 82, 121
Grand procession 83
Address to Free Masons in general, 90
Five points of fellowship, and secrecy, 92

General Grand Royal Arch Constitution.

General grand chapter, 8
State grand chapters, 10
Subordinate chapters and lodges 12
Constituting new chapters, 12
Officers of the general grand chapter, 16

Charges.

To the officers on the installation of a lodge, 121
Opening a lodge, 204
Closing a lodge, 205
Initiation into the first degree, *ibid.*
Initiation of a clergyman, 206
Foreigner, 207
Soldier, *ibid.*
Initiation into the second degree, 291
Third degree, 335
Advancement into the Fourth degree, 374
At opening a mark master's lodge, 372
Initiation into the degree of most excellent master, 407
To a newly exalted companion, 460

Ceremonies.

At opening a bridge, 125
Laying foundation stones, 162
The dedication of Mason's halls, 163
Funerals, *ibid.*
Opening and closing a lodge 203
Closing a royal arch chapter 460

Prayers,

By Doctor W. Smith, 124
At opening a lodge, 204
At making a Mason, 205
To be used during the ceremony of exaltation to the royal arch degree, 455

Lectures,

On the degree of an Entered Apprentice, 250
Fellow craft, 290, 332
Master Mason, 334
Mark master, 372
Present and past master, 406
Most excellent master, 407
Royal Arch Mason, 453
Parable to be recited previous to closing a mark master's lodge 374

Cardinal Virtues.

Brotherly love, relief, truth, temperance, 369
Fortitude, Prudence, Justice, 370

Emblems.

Tyler's sword, guarding the book of constitutions, 370
The three steps, *ibid.*
The sword pointing to a naked heart, *ibid.*
All-seeing eye. Anchor and ark, *ibid.*
Hour-glass. Pot of incense, *ibid.*
Bee-hive Scythe, 371

Orders of Procession.

Grand procession at installing a lodge, 83
At laying foundation stones, &c. 201
At a funeral, or on any common occasion, 202

Masonic Miscellany.

Address, by Br. William B. Rochester, 92
by Br. Lewis Deffebach, 126
by M.W. Br. Daniel D. Tompkins, 134
by the late Br. B. F. Lewis 138
by Br. G. W. Doan, 321
Discourse, by Rev. Br. Joseph Hughes, 17
on the death of Thomas Smith Webb, by ditto, 166
by Rev. Br. David Young, 361
Sermon, by Rev. C. W. Cloud, extract from 367
Oration, by Sir George Howard, 49
by Br. De la Motta, 281
by Br. William Burke, 401
by Br. M. R. Sayers, 442
Masonic Information, 6, 54, 258
List of lodges under the jurisdiction of the grand lodge of Kentucky, 87
List of the grand officers of the most P.·. Sov.·. grand consistory, 181

List of past masters in the city and vicinity of New-York, 89
List of lodges subordinate to the grand lodge of Indiana, 332
Officers of the grand lodge of New-York, in 1820, 17
By-laws of Bloomfield (Ky.) lodge 88
Grand encampment of the state of New-York, 89
Columbian encampment of knights templars, 89, 463
Grand council of royal master Masons, 89, 414
Aaron's band of royal priests, *ibid.*
Masonic precepts, 92
Grand lodge of Connecticut, 126
Grand lodge of Ohio, 181
Grand lodge of New-York, 414
Form of Return from subordinate to grand lodges, 125
Grand chapter of Ohio, 215
Grand chapter of Kentucky, 292
Subordinate chapters to the same, 293
Charity, the first of Masonic duties, 134
Masonic Hall at Philadelphia, dedication of 137
Reasons for Masonic secrecy, 140
Persecution of Masonry, 141
A New Inquisition, 173
Elections in the city and vicinity of New-York, 174
General remarks on the excellency of Masonry, 202
Masonic character of Washington, 207
Weakness of the objections against Masonry, 210
Elegant Extract, 212
Sketches of the royal art, 215
Character of Joseph Clay, Esq. 216
To Masonic clergymen, *ibid*
A true servant will obey his master, 217
Pittsburgh Presbytery, vs. Masonry, 241—249
A nobleman's address, 249
John Locke's letter, with ancient questions and answers concerning Masonry, 254
Mason's Oath, ancient documents concerning, 294
Masonic celebration at Boston, 302
Fortitude Lodge, at Brooklyn, *ibid.*
Masonic extracts from old records, 336
Upper Canada, state of Masonry in 326
Cross's Masonic Chart, review of 329
Query, as to the rights of visiters, 338
Answer to the same, 399
Further remarks on the same query, 461
Masonic Arab, 366
Pythagorian problem, 371
Companion Hunt's Masonic Miscellany, 399, 463
The Christian Mason, 409, 411, 448, 451
Masonic Hall, Simpson lodge, dedication of (Ky.) 428
"New Inquisition" defeated, *ibid.*

Masonic Poetry.

Ode for the festival of St. John, 24
To the Grand Architect of the Universe, *ib.*
Psalm, 59
Hymns, 59, 141
Songs, 59, 304
German Odes, 59, 99, 141
Odes, 98, 141, 142, 266, 303
On Benevolence, 99
The Mason's Daughter, 100
Anthem, 181
Poetical Address, 209
Mason's Adieu, 210
Free Mason's Epitaph near Bagdad, 259
Entered Apprentice's Songs, 333, 334
Fellow-craft's song, 334
Master's song, 336
Mark master's song, 375
Present or Past master's song, 124
Most excellent master's song, 408
Royal Arch song, 461
Royal Arch ode, *ibid*
Royal master's ode, 99
Jacob's Ladder, 371
Scala Cœli, 372
Installation of St. Alban's lodge No. 60. 462
To a Mason, by an uninitiated friend, 439

MISCELLANEOUS.

Anecdotes 76, 187
Ant, the 114
Archbishop of Cologne 197
Audley, the usurer 233
Aerial voyages of M. Guille 390
Ancestral pride 421
Aerial voyage of M. Fontaine, with others 425
Bark, the crewless 115
Bull-bait 116
Backwoodsman—Arthur Fitzroy 191, 222
Beautiful illustration 267
Blind man receiving sight 308
Boa Constrictor 384
Charity, a fragment 35
Christians in China 73
Crime, cause of 112
Crown 118
Card-table, sympathies of a 156
Creation, wonders of 217
Calcutta, black hole of 219
Claudine, an interesting Swiss tale 225, 262, 304
Contrasted joys, 266
Convict 338
Dysentery, infallible cure for the 77
Dress, decency in taste in female beauty and 117
Deaf and dumb cured 341
Excursion 383
Eugenia de Miranda 60
Eye of man 71, 107
Egyptian desert 228
Empedocles and Gauteret 420
Exile 423
Female Sheriffs 470

Fragment, pathetic 117
Funeral 230
Franklin, anecdote of 269
Flower girl 433
Honour, point of 156
Honesty the best policy 197
Holy land in 1820 474
Industry 198
Instinct 232
Interesting confession 414, 475
Joy, strange effect of excessive 436
Lewis, Benjamin F. obituary of 40
Lying, fashionable 70
London fashions 77
Ladies' dress, recipe for *ibid.*
Love, rational 117
Lambs, shepherds of the 232
Law 375
Last Supper 431
Methodists, by Southey 36
Mountain, sinking of a 115
Man of my choice, the 152
Matrimonial happiness 153
M'Crea, murder of Miss 154
Memory 185
Mirth 186
Musician 194
Marriage state 198
Monkeys, mode of catching 238
Mohawk Indian, courage in 342
Michiwita, story of 377
Machine for propelling vessels 384
Mountain Grave-yard. 484
Male Coquetry 477
Negro boy 76
Nature, varieties of 116
Napoleon on suicide 307
Natural curiosity 437
Oriental tale, an interesting 109, 149, 188
Orphan Boy, Russian 154
Orphan, the 265
Philosophy and Christianity 36
Prisoner 77
Popish barbarity 197
Perseverance 233
Priests in Brazil, itinerant 238
Providence, extraordinary 343
Puzzling Question 383
Procrastination 414
Peasant and Lawyer, anecdote of 424
Phaetnation 430
Quaker, the first 34
Reflection, Solemn 35
Resuscitation 154
Rare Book 188
Real Greatness 237
Rock-house Bandits 259
Religion, revival of 269
Robber, anecdote of a 340
Riches and Talent 424
Religious News 471
Swearing, Profane 37
Sympathy 73
Soules, the philosophy of 74
Smile, origin of 186
Singular Relation 195
Singular Phenomenon 196
Scottish Wife 229
Singular Preservation 264
Salt Mountain at Louisiana 267
Seal, caught at Wolf Island 268
South Carolina law 342
Surat, Coffee-house of 379
Sorrows Unseen 414
Short Dialogue 424
Second Advent Dispensation 429
Silver Mine, new 434
Steed Misguided 472
Snuff and Tobacco *ibid*
Slander 473
Tennessee, Antiquities of 75
Theophilus and Acaston 78
Time-piece, a faithful 114
Thirst, Extraordinary 435
Washington, Eulogy on 34
War-horse 156
Wood rendered incombustible, 197
Woman 436
Youthful Solitary 33
Young Ladies, prudent hint to 153
Young, Dr. anecdote of 237

Historical.

Antiquities, Irish 28
Architecture, Gothic 148
Alexander's expedition into India 310, 349
Archduke Charles 231
Bergen-op-zoom, siege of 269
Chinese Chaquin 104
Cæsar, Julius *ibid*
Courage 105
Curios Dantatus 106
Covetousness 149
Col. Ponsonby, miraculous escape of 271
Casabianca 469
Cherries, the feast of *ibid*
Diana, temple of at Ephesus 149
Emperor Francis II. 231
George II. 470
Henry, earl of Holsatia 105
Henry II. 106
Horne, George, Rev. *ibid*
Henry IV, of France 231
Inflexible father 64
Immolation of human beings 66
Invention to discover conspiracies, 105
Jackson, biography of general 344, 386
Malta, island of 273
Macdonough, commodore 313
Napoleon, Memoirs of 464
Pomponius, a Roman knight 105
Roman Secrecy 65
Robespierre, fall of 235
Sketches of History 28
San Pietro 315
Ticonderoga, ruins of 145
Wesley, Rev. John 106
Wallace, Sir William 315

Geographical.

Africa, journal of a voyage to 25
Arkansaw Territory 142

Ashantee, kingdom of, in Africa 274
Cairo, Description of 63
China proper 103
Calcutta 276, 352
Ewing's Geography, observations on 27
Important Discovery 102
Lenox Academy 63
Madeira, island of 60, 100
Mount Ararat, 354
Madras *ibid*
Spitsbergen, and the Arctic seas 182
United States, Northwestern region of the 144

Agricultural.

Address by Josiah Quincy 29
Apples, large 68
Agriculture, Systematic *ibid*
Beans, early comfort bush 276
Butter, winter 157
Cider, art of making and bottleing 31
Cattle, cure for canker in 68
Salt for do 278
Caterpillars, to destroy 278
Cabbages, early *ibid*
Cow, the Holderness 318
Chestnuts, horse 356
Corn, Indian, and seed 385
Extraordinary product 157
Fruit trees, manure for 278
Fruit, to force early 355
Flowers 357
Horses, foundered 277
Oil cakes 356
Peach trees, cure for 67
Potatoes, seed 317
prodigious 318
Seed, early 68
Squash, East India 277
Tea-plant 157

Poetical.

Artist, a perfect 120
Amusement, winter evenings for Jane and me 240
And what is life 200
Affection 358
Bullbait, reflections on a 119
Balloons, progress of 397
Church Fellowship 160
Cypress tree 240
Chanson, French imitation of 437
Corporation of New-York 478
Divine Love 80
Wealth, address to 199
Drunkard, the 200
Epistle to Miss —— 193
Enigma 199
Enigma, solutions of the same 239
Epistle from a young man to his friend 279
Falling Tower 38
Grave, the snow-covered 249
God is nigh 437
Heaven 80
Happiness, the only 239
Hope 159, 279, 320
Happy Man *ibid*
Infant, death of an 38
Love, I'm not in 79
Lines by Donald Fraser 39
To Miss A. S. 79
To Miss H. M. B. 120
To Miss F. A. *ibid*
To Mrs. Mary L. 199
Love, by Henrietta 239
Lines to Isabella 357
Life, the games of 400
Lady, to a little, but very handsome 437
Life, the morning of 480
Mira, lines to 38
Melancholy, Ode to 119
Muse, the 159
May, Sonnet to 358
Merchant, on the death of Geo. Henry 479
Negro's Lamentation 119
Night, by Philo Oscar 240
Ode to Karnbrae, by Pindar 359
Park Theatre 159
Pilgrim, the way-worn 199
Pleasure 358
Paper, on a sheet of blank *ibid*
Reflections by a person in his sixtieth year 120
Recollections, pains of 158
Sigh, by a young lady born blind 38
Sister's Grave, evening visit to a 79
Sabbath, 80
Spring, Ode to 278, 318
Skeleton, the 279
Sleeping in church, lines on 200
Satire *ibid*
Stanzas 319
Simile for the ladies, *ibid*
Time, Sonnet to 359
Utrum Horum 359
Watch, on a 38
Woman, a question *ibid*
Woman, by Moses Y. Scott 79
Wanderer, the 118
Wish, the 120
Woman, piety in 280
Wisdom and Science 357
Years to come 280
Zephyr, the 319

THE

AMERICAN MASONIC REGISTER,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

Whoever thinks a faultless piece to see,
Thinks what ne'er was, nor is, nor e'er will be;
In every work regard the writer's end,
Since none can compass more than they intend. POPE.

[No. I.] FOR SEPTEMBER, A. D. 1820. A. L. 5820. [Vol. I.]

INTRODUCTORY.

To all Free and Accepted Masons in particular, and to the Public in general.

BROTHERS AND FRIENDS,

THE principles on which the institution of Free Masonry is founded, and the respect to which it is entitled, need no other comments, than that it has stood the test of experience, and has brightened by use, through a long series of ages; that it has at all times been embraced and defended by some of the greatest, and best of men, and that it now presents, throughout the civilized world, a greater body of talent, virtue, and respectability, than was ever united in any other social institution of human invention. No apology can therefore be necessary, for devoting a periodical publication to so important an interest. To the Mason, if well conducted, it will furnish the *ancient landmarks* of our order, and the rules by which he is to SQUARE his conduct with a brother, and with all mankind; it will brighten and refresh his intellect, and present his mind with many valuable materials for that edifice, on which it is his delight to labour; and when labour shall give place to refreshment, it will even render the festive and convivial hour instructive, by teaching him to "mingle the useful with the sweet."

The first pages of each number of the *Masonic Register*, shall always be occupied with matter, strictly and originally Masonic; among which will be found constitutions and laws, by which the fraternity are governed in various parts of the world, and particularly in North America; *Masonic* biographical and historical sketches, sermons, addresses, orations, odes, &c. The remainder will be devoted to geography, history, politics, natural and moral philosophy, agriculture, the useful arts, poetry, and amusing fragments.

In *geography* and *history*, we shall endeavour to confine ourselves to such communications as most nearly concern the interests to which our publication is devoted. In *politics*, we disclaim all attachment to any *party* which has not for its foundation the equal rights, and good of mankind; and we solemnly promise, that no portion of our paper shall ever be devoted to the service of a demagogue. In all our researches we shall make *truth* our object, *reason* and *justice* our

guides, and free investigation our right.

In *religion*, we shall meddle with no man's *creed* "whose life is in the right." "He that feareth God, and worketh righteousness," whatever may be his private tenets, must be greeted with an equal share of brotherly love, at the altar of Masonry; he who does not, is a hardened wretch, if he dare approach it.

The success of this work, depends on the patronage it may receive. To the public in general, it would be doing injustice to suppose, that any portion of support will be withheld, which the character of the publication shall merit. But, *Brethren of the great Masonic Family*, conscious of our own weakness, to you we look for more than would be our portion from the cold hand of justice; to you we look for those effusions of genius which shall dignify and adorn our pages; to your candour we look for excuses for the errors and faults you will from time to time discover; and to your liberality we look for that pecuniary support, without which, the Masonic Register will prove but a withering plant; with which, we hope, and trust, it may flourish with ever-blooming freshness, yielding the comforts of life to US, and pleasure and satisfaction to YOU.

ORIGIN AND PROGRESS OF MASONRY.

The institution of Masonry takes its date from the foundation of the world. That its principles are of divine origin, is self-evident; and that it has had the superintending hand of Deity for a support, is, we think, sufficiently demonstrated, by the many ages through which it has existed, notwithstanding the united exertions of the bigoted and superstitious in all ages, to overthrow its structure; whilst every other human institution has been corrupted and destroyed.

By tradition, it appears that the mysteries of Masonry were transmitted in regular succession, through the "free and accepted," from Adam to Noah, and from Noah to Solomon, through whose means the brethren were more strictly united, and laws were enacted for the future government of the fraternity. Grand master Solomon organized a great number of new lodges at Jerusalem, and employed 113,600 of the fraternity, besides 70,000 labourers, in building the temple, which was finished A. L. 3028. Previous to the commencement of the building of this celebrated edifice, a most intimate connection was formed between grand master Solomon, king of Israel, and grand master Hiram, king of Tyre, and their friendship was permanently cemented. Under the direction of these grand masters, with the assistance of deputy grand master Hiram-Abiff, Masonry flourished in a greater degree than at any former period; and has continued to flourish in a greater or less degree, through successive generations. The following ing letters, which passed between the king of Israel, and the king of Tyre, are copied from Josephus' history of the antiquities of the Jews.

SOLOMON TO KING HIRAM.

"Know thou, that my father would have built a temple to God, but was hindered by wars, and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute; but I give thanks to God for the peace I at present enjoy; and on that account I am at leisure, and design to build an house to God; for God foretold to my father, that such an house should be built by me; wherefore I desire thee to send some of thy subjects with mine, to mount Lebanon, to cut down timber, for the Sidonians are more skilful than our people in cutting of wood; I will pay whatsoever price thou shalt determine."

HIRAM TO KING SOLOMON.

"It is fit to bless God, that he hath committed thy father's government to

thee, who art a wise man, and endowed with all virtues. As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all that thou sendest to me about; for when by my subjects, I have cut down many, and large trees of cedar, and cypress wood, I will send them to sea, and will order my subjects to make floats of them, and to sail to what place soever of thy country thou shalt desire, and leave them there; after which thy subjects may carry them to Jerusalem: but do thou take care to procure us corn for this timber, which we stand in need of, because we inhabit in an island."

In A. L. 3130, the Masonic art was introduced into France and Germany, by Ninus, who had assisted in building the temple; and from that time to its introduction into England, through the means of Solomon's masons, and their descendants, it was introduced and flourished in various other parts of the world.

The royal art is supposed to have been introduced into Great Britian some time previous to the Roman invasion, where it was afterwards patronized by Julius Cæsar, and by his most distinguished generals; but the most zealous patron of the order in those days, was the emperor Caraunus, who granted a charter, and appointed the martyr St. Alban, the first grand master.

After the departure of the Romans from England, Masonry became much neglected, and thus, in a measure continued, until A. D. 872, when it was revived by Alfred the Great under whose auspices it acquired great splendour and respectability, and continued to flourish until the reign of King Athelstane, in A. D. 926, when it was completely re-established by the institution of a grand lodge at York, of which prince Edwin, king Athelstane's brother, was appointed first grand master. A grand communication of all the Masons in the kingdom was called, to assemble at York; where, from ancient documents, they formed a book of constitutions, from which all the lodges both in England and America, either mediately or immediately derive their charters; and from this assemblage the appellation of *Ancient York Masons*, is derived. After this, Masonry continued to receive the fostering patronage of various kings and princes, as well as the most exalted statesmen, and men of learning and exemplary piety, not only in England, but in other kingdoms of Europe.

James I. king of Scotland, became a zealous patron of Masonry, and was initiated into the order A. D. 1443. In the year 1731, Francis, then duke of Tuscany, afterwards emperor of Germany, was initiated into the mysteries, by earl Chesterfield, while on an embassy at the Hague; and in 1738, Frederick the Great, king of Prusia, became a Mason. Frederick, was a zealous advocate for the order, and extended it throughout his dominions.

In the year 1779, *Omdit-ul Omrah Bahauder*, the eldest son of the nabob of Carnatic, was initiated into the lodge of Trinchinopoly, which caused Masonry to progress with rapid strides in the East Indies. On the receipt of the news of this initiation, by the grand lodge of England, they forwarded him a letter of congratulation, with an elegant apron, and a book of constitutions, to which, in the year 1780, an answer written in the Persian language was received, enveloped in an elegant gold cloth. To such of our readers as have not seen the translation of this letter, it cannot fail to be highly gratifying. It is as follows:

"To the Right Worshipful, his Grace, the Duke of Manchester, Grand Master of the Illustrious and Benevolent Society of Free and Accepted Masons under the Constitution of England, and the Grand Lodge thereof.

"*Most Honoured Sir, and Brethren,*

"An early knowledge and participation of the benefits arising to our house, from its intimate union of coun-

cils, and interest with the British nation, and a deep veneration for the laws, constitution and manners of the latter, have for many years led me to seize every opportunity of drawing the ties between us still closer and closer.

"By the accounts which have reached me of the principles, and practices of your fraternity, nothing can be more pleasing to the Sovereign Ruler of the universe, (whom we all, though in different ways adore,) or more honourable to his creatures; for they stand upon the broad basis of indiscriminate and universal benevolence.

"Under this conviction, I had long wished to be a member of your fraternity, and now that I am initiated, I consider the title of an English Mason, as one of the most honourable which I possess: for it is, at once, a cement of the friendship between your nation and me, the friend of mankind.

"I have received from the advocate general of Bengal, Sir John Day, the very acceptable mark of attention and esteem, with which you have favoured me. It has been presented with every circumstance of deference and respect, which the situation of things here, and the temper of the times would admit of; and I do assure your grace, and the brethren at large, that he has done ample justice to the commission you have confided to him, and that he has executed it, in such a manner, as to do honour to himself, and to me.

"I shall avail myself of a proper opportunity, to convince your grace, and the rest of the brethren, that Omdit-ul Omrah is not an unfeeling brother, or heedless of the precepts which he has imbibed; and that while he testifies his love and esteem for his brethren, by strengthening the bonds of humanity, he means to minister to the wants of the distressed.

"May the common father of all, the one omnipotent and merciful God, take you into his holy keeping, and give you health, peace, and length of years, prays your highly honoured and affectionate brother,

OMDIT-UL OMRAH BAHAUDER.

To this letter a suitable reply was returned, and the original letter, with a translation copied on vellum, elegantly framed and glazed, was hung up in the hall, at all public meetings of the lodge.

A Latin lodge, entitled the Roman Eagle, was instituted at Edinburgh, A. D. 1784, which flourished for several years, but on the government having fallen into the hands of brethren unskilled in the language, the latin was at length discarded.

In 1786, Prince William Henry, was initiated into the order; and the succeeding year, his example was followed by his brothers, the Prince of Wales, now king of England, and the duke of York. In 1790, prince Edward, and prince Augustus Frederick were both made Masons.

In 1793, the king of Sweden became a Mason at Stockholm, while the duke of Sudermania presided as grand master, and in the year 1799, an intimate connection was formed between the grand lodges of Sweden and England.

To mention all the illustrious characters who have patronized the Masonic art, in the different ages of the world, and to give a minute account of its extent, would far exceed our limits; suffice it then, in closing our sketch of its origin and progress in the old world; to say that it has met the approbation of the wise, and good, in every age, and that its influence has been extended to the four quarters of the globe.

Commencement of Masonry in America.

FREE MASONRY was first introduced into America, by the establishment of a lodge at Savannah, in the province of Georgia, under a warrant from lord Weymoth, then grand mas-

ter of England, A. L. 5730; but the first *grand lodge* was established at Boston, Massachusetts, under the name of St. John's grand lodge, when lord Montague, at that time grand master of England, appointed the worshipful Henry Price, grand master of New-England, in consequence of a petition from a number of brethren residing in those provinces.

In the year following, orders having been received by this grand lodge, from the grand lodge of England, to establish lodges in all parts of North-America, a lodge was constituted in Philadelphia, of which Benjamin Franklin was appointed first master. A warrant was granted at the same time for holding a lodge in Portsmouth, New-Hampshire.

Masonry was first introduced in the West-Indies in 5738, when a lodge was formed at Antigua, by the grand master of New-England, when on his way to the mother country, into which he initiated the governor of that island, and several other distinguished characters.

From St. John's grand lodge, emenated the first subordinate lodges, in various parts of the British dominions in America, and the West-Indies, as well as those of Massachusetts, Connecticut, New-Hampshire, Rhode-Island, New-York, New-Jersey, Pennsylvania, Maryland, and North-Carolina.

In 5752, a dispensation was granted by the grand lodge of Scotland, of which *Sholto Charles Douglass, lord Aberdour*, was then grand master, to a number of brethren who had been initiated into the order in foreign lodges, to hold a lodge in Boston, under the appellation of St. Andrew's, No. 82. *St. John's grand lodge*, considering their jurisdiction infringed, refused, for a number of years, any communications from *St. Andrew's lodge*, or visits from such of its members as had not formerly sat in lodges under their jurisdiction.

In 5764, a grand lodge was established in Pennsylvania, under a warrant from the grand lodge of England.

In 5769, an *ancient* grand lodge was established in the province of Massachusetts, in consequence of a petition to the worshipful *earl of Dalhouse*, at that time grand master of Masons in Scotland, who appointed Joseph Warren, grand master of Masons in Boston, and within one hundred miles of the same; and on the festival of St. John the Baptist, June 24th, 5769, he was installed, and in 5772, he received a commission, constituting him grand master of the whole continent of America.

In 5771, the grand lodge of North-Carolina was established under a warrant from the grand lodge of Scotland.

On the 17th of June 5775, a very heavy loss was sustained by the grand lodge, and Masonry in general, in the death of major general WARREN, who fell in the ever memorable battle of Bunker's hill, on the heights of Charlestown, whilst gallantly fighting in defence of his country's rights.

This melancholy event, which threw the whole Masonic family into mourning, and drew forth tears from the whole American community, together with other political events of that period, caused a short suspension of Masonic labours. The commission of the grand master, having with *him* expired, and his deputy having no power independent of that derived from him, caused some embarrassment as it respected the future proceedings of the craft, being left destitute of a head, or a single grand officer to regulate their work. However, after various communications, in which the subject was candidly considered, on the 8th of March 5777, the brethren came to a conclusion to form an *independent grand lodge*, "on principles consistent with, and subordinate to the regulations pointed out in the constitutions of ancient Masonry." The lodge was accordingly organized, and the worshipful Joseph Webb, in-

stalled grand master. This grand lodge continued to exercise its prerogatives independently of any other, till the year 5791, when overtures were made to the officers of St. John's grand lodge, to form an union, which were accepted, and on the 5th of March, the two lodges were organized into one body, under the name of *"The grand lodge of the ancient and honourable society of free and accepted Masons, for the commonwealth of Massachusetts."*

Previous to the revolution, which dissolved all allegiance of the then American Provinces to the British crown, the grand lodge of England had appointed *Provincial grand masters* in several of the provinces, from which emanated a number of subordinate lodges; but the same revolution which separated the states from all foreign government, exhonerated all Masons in the United States, from allegiance to foreign lodges: means were therefore taken for the establishment of independent grand lodges in the respective states. A friendly correspondence, however, has been carefully preserved, among the fraternity in all parts of the world.

FROM MAINE.

The following interesting article is copied from the EASTERN ARGUS, published in the state of Maine. With a high degree of pleasure we observe the lights of Masonry extending their benign influences in this new state. We most heartily congratulate our brethren and companions of Maine, on the "recent consecration of their grand lodge, and of three royal arch chapters within so short a period." May unanimity prevail among them, and may their work be always such, as to pass the inspection of the Grand Overseer. We regret that it is out of our power to give a complete list of the officers of the several new chapters, together with that of the new grand lodge, owing to the paper which was politely handed us by a friend, having been mutilated.

"On Tuesday the 18th inst. agreeably to notice, the grand royal arch chapter of Massachusetts was duly organized at Bath, by M. E. D. G. H. P. HENRY FOWLE, Esq. who then and there publicly consecrated Montgomery chapter of royal arch Masons; and on the 19th, New Jerusalem chapter at Wiscasset; and on the 21st, Jerusalem chapter at Hallowell, and their several officers were installed in due form. An address was delivered at Bath by ROBERT P. DUNLAP, Esq. on the social and benevolent principles of Masonry; at Wiscasset, by NATHANIEL COFFIN, Esq. on it moral and religious influence; and at Hallowel, by Dr. LAWRENCE SPRAGUE, on the origin and importance of the royal arch degree. The character of this institution, in these several points of view, was delineated and enforced in an elegant and impressive manner.

"The ceremonies on each occasion were peculiarly gratifying, and were rendered more interesting by the performance of several pieces of sacred music, in an admirable style, reflecting honour on those who so politely volunteered their assistance. The grand officers and respective chapters at each place, were preceded by a large procession of the fraternity, and the exercises performed to crowded auditories. At Bath and Wiscasset, governor KING, as grand master of Masons in Maine, accompanied by several officers of the grand lodge, participated in the solemnities, and expressed his regret that his public avocations prevented his accepting the invitation to attend the consecration at Hallowell. At Bath, the grand chapter, and the officers of the respective chapters, were in the evening received by the governor at his house, with his usual politeness and hospitality; and at Wiscasset and Hallowell, they experienced those attentions which are peculiar to royal arch Masons.

"Every circumstance combined to render this occasion uncommonly interesting, and to make an impression on the public mind highly favourable to the institution. The Rev. Clergy in the vicinity attended by invitation, and assisted in the solemnities; at the conclusion of which, the fraternity partook of Masonic dinners, prepared in a superior style. Owing to the great number of brethren assembled at Hallowell, a large booth was constructed of evergreen, placed in an airy situation, and tastefully decorated; where the following toasts, previously prepared, were drank, accompanied by appropriate music from the band

1. *The general grand chapter of the United States.—United States' march.*

2. *The grand chapter under whose auspices we are constituted.* May her wisdom and zeal be perpetuated through all time, and "her children of the latest posterity rise up and call her blessed."—*Massachusetts' march.*

3. *The grand lodge of Maine*—Though yet in its cradle, may it, like the infant Hercules, strangle the serpent of discord, and pursue its victorious career, till every monster of vice shall be exterminated from our land.—*Maine march.*

4. *The grand master and governor of Maine.*—His path of duty, as a ray of light; neither intrigue nor faction can divert him from his course.—*Governor King's march.*

4. *The Craft*—Sacred is the pledge, sacred be its redemption.—*Song in the Stranger.*

5. *Masonry*—A beam from the fountain of light: may its rays extend till the whole world shall see its whole character.—*Free Mason's march.*

7. *The key stone of the royal Masonic arch.*—It sustains an edifice more beautiful than the temple of Solomon, and more durable than the pyramids of Egypt.—*Royal arch Mason's march.*

8. *The memory of our grand master*—WASHINGTON.—*Dirge.*

9. *The memory of our grand master Solomon*—Those who have beheld his wisdom by the light of Masonry, may exclaim with the Queen of the South, "the half had not been told me."—*O how shall I in language weak.*

The recent consecration of the grand lodge, and of three royal arch chapters in Maine, within so short a period, is a circumstance unequalled in Masonic history, and must be flattering to those who take a deep interest in the prosperity of the art. And in concluding these remarks, we cannot refrain from noticing the very impressive charges delivered to the several chapters by the M. E. D. grand high priest, who presided in a manner that gave universal satisfaction."

FROM OHIO.

A letter from the honourable Caleb Atwater, of Circleville, Ohio, to the editor of the Masonic Register, states, that no doubt can be entertained that the people who erected the ancient works in that part of America, were MASONS, from the discovery of many mounds in the earth, containing emblems of the order, and other valuable curiosities. He has generously promised us a particular communication upon the subject, accompanied by elegant drawings, which he says, "will occupy many pages of the Register." He states, that "the ancient people were from India, and that their lodges were either on the highest hills, or in the lowest vales, and always near running water." Through the favour of this gentleman, we hope to be enabled to enrich some of the future numbers of the Register, with much important information, not only interesting to our Masonic brethren, but to the public generally.

GEORGE WASHINGTON, the father of his country, we hail as an illustrious leader of Masonry. He was not a nominal member, but a faithful bro-

ther, and a constant practiser of the duties involved in that connection. He was a zealous promoter of the interest of the fraternity, always accepted with pride and gratitude of its honours, which he reflected upon it with increased lustre. He sanctioned our meetings by his presence; partook the rites and discharged the duties of the craft through a long course of constant attendance. When military and political life was over with him; when he was satiated with honour, and glory palled upon his taste, still did he cherish a fond affection for our mysteries: and as punctually as he attended public worship in the church, would he attend private worship in the lodge. RICHARDS.

Masonic science has the best tendency: it not only measures the earth and seas, but ascertains the magnitudes and stations of the stars; it scrutinizes the hidden mysteries of philosophical disquisition; it teaches us that God made the heaven and the earth; also, that whatever is done therein, *he is the mighty* doer thereof. And when we cannot, by human wisdom, discover the cause of the adhesion of matter, or how the earth is carried through its evolutions, and poised in a true equilibrium by its specific gravity; it teaches us that the allotment of man which some (falsely called) philosophers, have styled an eternal sleep, will, when we have passed the gloomy passage, open to our view, all that source of instruction, of which human wisdom can give us but a very faint glimmering. VANDERBILT.

GERMAN MASONIC PRECEPT.

Detest avarice and ostentation. Do not look for the reward of virtue in the plaudits of the multitude, but in the innermost recesses of thy own heart; and if thou canst not make as many happy as thou desirest, reflect on the sacred tie of benevolence, which unites us, and exert thyself to the utmost in promoting our labour of love.

GENERAL CONSTITUTION.

It being our wish to render this work worthy a preservation in the archives of Masonry, as a general deposit of knowledge, and table of reference, in all matters of importance to the fraternity, and considering it a matter of great moment, that each individual should possess a thorough knowledge of the rules and laws to which he owes allegiance, to whatever institution he may belong, we here insert, at full length, the constitution of the general grand royal arch chapter of the United States; to be followed, in succeeding numbers, by the laws, rules, and regulations, of the various other Masonic degrees. We are not unaware, that a number of our Masonic brethren already possess these documents, but when we consider, that a great majority are without them, they will readily observe the utility of recording them in the Masonic Register.

THE GENERAL GRAND ROYAL ARCH CONSTITUTION, FOR THE UNITED STATES OF AMERICA.

ARTICLE I.

Of the General Grand Chapter.

SECT. 1. There shall be a *General Grand Chapter of Royal Arch Masons for the United States of America*, which shall be holden as is hereinafter directed, and shall consist of a general grand high priest, deputy general grand high priest, general grand king, general grand scribe, secretary, treasurer, chaplain, and marshal; and likewise of the several grand and deputy grand high priests, kings, and scribes, for the time being, of the several state grand chapters, under the jurisdiction of this general grand chapter; and of the past general grand high priests, deputy general grand high priests, kings, and scribes of the said general grand chapter; and the aforesaid officers, or their proxies, shall be the only members and voters in said general grand chapter. And no per-

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son shall be constituted a proxy, unless he be a present or past officer of this, or a state grand chapter.

SECT. 2. The general grand chapter shall meet septennially, on the second Thursday in September, for the choice of officers, and other business: dating from the second Thursday in September, A. D. 1805, at such place as may, from time to time, be appointed.

SECT. 3. A special meeting of the general grand chapter shall be called whenever the general grand high priest, deputy general grand high priest, general grand king, and general grand scribe, or any two of them, may deem it necessary; and also whenever it may be required by a majority of the grand chapters of the states aforesaid, provided such requisition be made known in writing, by the said grand chapters respectively, to the general grand high priest, deputy general grand high priest, king or scribe. And it shall be the duty of the said general officers, and they are each of them severally authorized, empowered, and directed, upon receiving official notice of such requisition from a majority of the grand chapters aforesaid, to appoint a time and place of meeting, and notify each of the state grand chapters thereof accordingly.

SECT. 4. It shall be incumbent on the general grand high priest, deputy general grand high priest, general grand king, and general grand scribe, severally, to improve and perfect themselves in the sublime arts, and work of mark masters, past masters, most excellent masters, and royal arch Masons; to make themselves masters of the several Masonic lectures and ancient charges; to consult with each other, and with the grand and deputy grand high priests, kings, and scribes of the several states aforesaid, for the purpose of adopting measures suitable and proper for diffusing a knowledge of the said lectures, and charges, and an uniform mode of working, in the several chapters and lodges throughout this jurisdiction; and the better to effect this laudable purpose, the aforesaid general grand officers are severally hereby authorized, and empowered, to visit and preside in any and every chapter of royal arch Masons, and lodge of most excellent, past, or mark master Masons, throughout the said states, and to give such instructions and directions as the good of the fraternity may require; always adhering to the ancient landmarks of the order.

SECT. 5. In all cases of the absence of any officer from any body of Masons, instituted or holden by virtue of this constitution, the officer next in rank shall succeed his superior; unless, through courtesy, said officer should decline in favour of a past superior officer present. And in case of the absence of all the officers from any legal meeting of either of the bodies aforesaid, the members present, according to seniority and abilities, shall fill the several offices.

SECT. 6. In every chapter or lodge of Masons, instituted or holden by virtue of this constitution, all questions (except upon the admission of members or candidates) shall be determined by a majority of votes; the presiding officer for the time being, being entitled to vote, if a member; and in case the votes should at any time be equally divided, the presiding officer as aforesaid, shall give the casting vote.

SECT. 7. The general grand royal arch chapter, shall be competent (on concurrence of two-thirds of its members present) at any time hereafter, to revise, amend, and alter this constitution.

SECT. 8. In case any casualty should at any time hereafter prevent the septennial election of officers, the several grand officers shall sustain their respective offices until successors are duly elected and qualified.

SECT. 9. The general grand high priest, deputy general grand high priest, general grand king, and gen-

eral grand scribe, shall severally have power and authority to institute new royal arch chapters, and lodges of the subordinate degrees, in any state in which there is not a grand chapter regularly established. But no new chapter shall be instituted in any state wherein there is a chapter or chapters holden under the authority of this constitution, without a recommendation from the chapter nearest the residence of the petitioners. The fees for instituting a new royal arch chapter, with the subordinate degrees, shall be ninety dollars; and for a new mark masters' lodge, twenty dollars; exclusive of such compensation to the grand secretary, as the grand officers aforesaid may deem reasonable.

ARTICLE II.

Of the State Grand Royal Arch Chapters.

SECT. 1. The state grand chapters shall severally consist of a grand high priest, deputy grand high priest, grand king, grand scribe, grand secretary, grand treasurer, grand chaplain, and grand marshal, and likewise of the high priests, kings, and scribes, for the time being, of the several chapters over which they shall respectively preside, and of the past grand and deputy grand high priests, kings, and scribes, of the said grand chapters; and the said enumerated officers (or their proxies) shall be the only members and voters in the said grand chapters respectively.

SECT. 2. The state grand chapters shall severally be holden at least once in every year, at such times and places as they shall respectively direct; and the grand or deputy grand high priests respectively, for the time being, may at any time call a special meeting, to be holden at such place as they shall severally think proper to appoint.

SECT. 3. The officers of the state grand chapters shall be chosen annually by ballot, at such time and place as the said grand chapters shall respectively direct.

SECT. 4. The several state grand chapters (subject to the provisions of this constitution) shall have the sole government and superintendence, of the several royal arch chapters, and lodges of most excellent, past, and mark master Masons within their respective jurisdictions; to assign their limits, and settle controversies that may happen between them; and shall have power, under their respective seals, and the sign manuel of their respective grand or deputy grand high priests, kings, and scribes, (or their legal proxies) attested by their respective secretaries, to constitute new chapters of royal arch Masons, and lodges of most excellent, past, and mark master Masons, within their respective jurisdictions.

SECT. 5. The grand and deputy grand high priests severally, shall have the power and authority, whenever they shall deem it expedient, (during the recess of the grand chapter of which they are officers) to grant letters of dispensation, under their respective hands, and private seals, to a competent number of petitioners (possessing the qualifications required by the 9th section of the second article) empowering them to open a chapter of royal arch Masons, and lodge of most excellent, past, and mark master Masons, for a certain specified term of time: provided, that the said term of time shall not extend beyond the next meeting of the grand chapter of the state in which such dispensation shall be granted; and provided further, that the same fees as are required by this constitution for warrants, shall be first deposited in the hands of the grand treasurer. And in all cases of such dispensations, the grand or deputy grand high priests, respectively, who may grant the same, shall make report thereof, at the next stated meeting of the grand chapter of their respective jurisdictions, when the said

grand chapters respectively, may either continue or recall the said dispensations, or may grant the petitoners a warrant of constitution; and in case such warrant shall be granted, the fees first deposited, shall be credited in payment for the same; but if a warrant should not be granted, nor the dispensation continued, the said fees shall be refunded to the petitioners, excepting only such part thereof as shall have been actually expended by means of their application.

SECT. 6. The several state grand chapters shall possess authority, upon the institution of new royal arch chapters, or lodges of mark masters, within their respective jurisdictions, to require the payment of such fees as they may deem expedient and proper; which said fees shall be advanced and paid into the treasury before a warrant or charter shall be issued.

SECT. 7. No warrant shall be granted, for instituting lodges of most excellent, or past masters, independent of a chapter of royal arch Masons.

SECT. 8. The grand chapters severally, shall have power to require from the several chapters and lodges under their respective jurisdictions, such reasonable proportion of sums, received by them for the exaltation or advancement of candidates, and such certain annual sums from their respective members, as by their ordinances or regulations shall hereafter be appointed; all which said sums or dues shall be made good, and paid annually, by the said chapters and lodges respectively, into the grand treasury of the grand chapter under which they hold their authority, on or before the first day of the respective annual meetings of the said grand chapters.

SECT. 9. No warrant for the institution of a new chapter of royal arch Masons shall be granted, except upon the petition of nine regular royal arch Masons; which petition shall be accompanied by a certificate from the chapter nearest to the place where the new chapter is intended to be opened, vouching for the moral characters and Masonic abilities, of the petitioners, and recommending to the grand chapter under whose authority they act, to grant their prayer. And no warrant for the institution of a lodge of mark master Masons shall be granted, except upon the petition of (at least) five regular mark master Masons, accompanied by vouchers from the nearest lodge of that degree, similar to those required upon the institution of a chapter.

SECT. 10. The grand secretaries of the state grand chapters, shall severally, make an annual communication to each other, and also to the general grand secretary, containing a list of grand officers, and all such other matters as may be deemed necessary for the mutual information of the said grand chapters. And the said grand secretaries shall also regularly transmit to the general grand secretary a copy of all their by-laws and regulations.

SECT. 11. Whenever there shall have been three, or more, royal arch chapters, instituted in any state, by virtue of authority derived from this constitution, a grand chapter may be formed in such state, (with the approbation of one or more of the general grand officers) by the high priests, kings, and scribes, of the said chapters, who shall be authorized to elect the grand officers. Provided always, that no new state grand chapter shall be formed until after the expiration of one year from the establishment of the junior chapter in such state.

SECT. 12. The several grand and deputy grand high priests, kings, and scribes, for the time being, of the several state grand chapters, are bound to the performance of the same duties, and are invested with the same powers and prerogatives, throughout their respective jurisdictions, as are prescribed to the general grand officers, in the 4th section, 1st article of this constitution.

SECT. 13. The jurisdiction of the

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several state grand chapters, shall not extend beyond the limits of the state in which they shall respectively be holden.

ARTICLE III.

Of the subordinate Chapters and Lodges.

SECT. 1. All legally constituted assemblies of royal arch Masons are called chapters; as regular bodies of mark masters, past masters, and most excellent masters, are called lodges.* Every chapter ought to assemble for work, at least once in every three months; and must consist of an high priests, king, scribe, captain of the host, principal sojourner, royal arch captain, three grand masters, secretary, treasurer, and as many members as may be found convenient for working to advantage.

SECT. 2. Every chapter of royal arch Masons, and lodge of mark master Masons, throughout this jurisdiction shall have a warrant of constitution, from the grand chapter of the state in which they may respectively be holden, or a warrant from one of the general grand officers. And no chapter or lodge shall be deemed legal without such warrant; and Masonic communication (either public or private) is hereby interdicted and forbidden, between any chapter or lodge under this jurisdiction, or any member of either of them, and any chapter, lodge, or assembly, that may be so illegally formed, opened, or holden, without such warrant, or any or either of their members, or any person exalted, or advanced in such illegal chapter or lodge. But nothing in this section shall be construed to affect any chapter or lodge which was established before the adoption of the grand royal arch constitution, at Hartford, on the 27th day of January, A. D. 1798.

SECT. 3. Whenever a warrant is issued for instituting a chapter of royal arch Masons, with a power in said warrant to open and hold a lodge of most excellent, past, and mark master Masons, the high priest, king, and scribe, for the time being, of such chapter, shall be the master and wardens in said lodges, according to seniority.

SECT. 4. All applications for the exaltation or advancement of candidates, in any chapter or lodge, under this jurisdiction, shall lie over, at least one meeting, for the consideration of the members.

SECT. 5. No Mason shall be a member of two separate and distinct bodies, of the same denomination, at one and the same time.

SECT. 6. No chapter shall be removed without the knowledge of the high priest, nor any motion made for that purpose in his absence: but if the high priest be present, and a motion is made and seconded for removing the chapter, to some more convenient place (within the limits prescribed in their warrant) the high priest shall forthwith cause notifications to be issued, to all the members, informing them of the motion for removal, and of the time and place when the question is to be determined: which notice shall be issued at least ten days previous to the appointed meeting. But if the high priest (after motion duly made and seconded as aforesaid) should refuse or neglect to cause the notices to be issued as aforesaid, the officer next in rank, who may be present at the next regular meeting following, (upon motion made and seconded for that purpose) may in like manner issue the said notices.

SECT. 7. All mark master Masons' lodges shall be regulated, in cases of removal, by the same rules as are prescribed in the foregoing section for the removal of chapters.

SECT. 8. The high priest, and other officers, of every chapter, and the officers of every lodge of mark master Masons, shall be chosen annually, by ballot.

* The subordinate degrees of Masonry, are Entered Apprentice, Fellow Craft, and Master Mason. These are also called lodges.

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SECT. 9. The high priest of every chapter, has it in special charge, as appertaining to his office, duty, and dignity, to see that the by-laws of his chapter, as well as the general grand royal arch constitution, and the general regulations of the grand chapter, be duly observed; that all the other officers of his chapter perform the duties of their respective offices faithfully, and are examples of diligence and industry to their companions; that true and exact records be kept of all the proceedings of the chapter by the secretary; that the treasurer keep and render exact and just accounts of all the monies belonging to the chapter; that regular returns be made by the secretary, annually, to the grand chapter of all admissions of candidates or members; and that the annual dues to the grand chapter be regularly and punctually paid. He has the special care and charge of the warrant of his chapter. He has the right and authority of calling his chapter at pleasure, upon any emergency or occurrence which in his judgment may require their meeting, and he is to fill the chair when present. It is likewise his duty, together with his king and scribe, to attend the meetings of the grand chapter (when duly summoned by the grand secretary) either in person, or by proxy.

SECT. 10. For the preservation of secrecy and good harmony, and in order that due decorum may be observed while the chapter is engaged in business, a worthy royal arch Mason is to be appointed from time to time for tyling the chapter. His duty is fixed by custom, and known in all regular chapters. He may be elected annually, but is to continue in office only during good behaviour, and is to be paid for his services.

SECT. 11. All lodges of mark master Masons are bound to observe the two preceding articles, as far as they can be applied to the government of a lodge.

SECT. 12. No chapter shall confer the degree of mark master Mason, past master, most excellent master, and royal arch Mason, upon any brother, for a less sum than twenty dollars. And no lodge of mark master Masons shall advance a brother to that degree for a less sum than four dollars.

SECT. 13. When either of the officers or members of the general grand chapter, or of any of the state grand chapters, cannot personally attend their respective meetings, they shall severally have the authority to constitute a proxy, which proxy shall have the same right to a seat and vote as his constituent.

ARTICLE IV.

Of constituting new Chapters.

SECT. 1. When a warrant of constitution is granted, by either of the general grand officers, or either of the state grand chapters, for constituting a new chapter of royal arch Masons, the grand officers, respectively, shall appoint a day and hour for constituting the same, and installing the new officers. On the day and hour appointed, the grand or deputy grand high priest, [or the presiding officer for the time being,] with his officers, meet in a convenient room, near to the place where the new chapter is to be constituted. The officers of the new chapter are to be examined by the deputy grand high priest, or some companion appointed for that purpose; after they are approved, they are to return to the hall, and prepare for the reception of the grand chapter. When notice is given, by the grand marshal, that they are prepared, the grand chapter walks in procession to the hall, when the officers appointed for the new chapter, resign their seats to the grand officers, and take their several stations on the left; the necessary cautions are then given from the chair, and the ceremony commences by performing an anthem or ode, adapted to the occasion. The officers and members of the new chapter

then form in front of the grand high priest.

The deputy grand high priest then informs the grand high priest, that "a number of companions duly instructed in the sublime mysteries, being desirous of promoting the honour of the art, have applied to the grand chapter for a warrant to constitute a new chapter of royal arch Masons, which having obtained, they are now assembled for the purpose of being constituted, and having their officers installed in due and ancient form."

The grand high priest then directs the grand secretary to read the warrant, which being done, he asks the members of the new chapter if they still approve of the officers nominated therein; this being signified accordingly, the grand high priest rises and says,

"By virtue of the high powers in me vested, I do form you, my worthy companions, into a regular chapter of royal arch Masons; from henceforth you are authorized and empowered to open and hold a lodge of mark masters, past masters, and most excellent masters, and a chapter of royal arch Masons; and to do and perform all such things as thereunto may appertain; conforming in all your doings to the general grand royal arch constitution, and the general regulations of the state grand chapter; and may the God of your fathers be with you, guide and direct you, in all your doings."

Grand Honours.

The furniture, jewels, implements, utensils, &c. belonging to the chapter, (having previously been placed in due form, covered, in the centre,) are then uncovered, and the new chapter is dedicated, in ancient manner and form, as is well described in the most excellent master's degree. The deputy grand high priest then presents the first officer of the new chapter to the grand high priest, saying,

"*Most Excellent Grand High Priest,*

I present you my worthy companion —— ——, nominated in the warrant, to be installed high priest of this new chapter: I find him to be skilful in the royal art, and attentive to the moral precepts of our forefathers, and have therefore no doubt but he will discharge the duties of his office with fidelity."

The grand high priest then addresses him as follows:

"*Most Excellent Companion,*

I feel much satisfaction in performing my duty on the present occasion, by installing you into the office of high priest of this new chapter. It is an office highly honourable to all those who diligently perform the important duties annexed to it; your reputed Masonic knowledge, however, precludes the necessity of a particular enumeration of those duties; I shall therefore only observe, that by a frequent recurrence to the constitution, and general regulations, and a constant practice of the several sublime lectures and charges, you will be best able to fulfil them; and I am confident, that the companions who are chosen to preside with you, will give strength to your endeavours, and support your exertions. I shall now propose certain questions to you, relative to the duties of your office, and to which I must request your unequivocal answer.

1. Do you solemnly promise that you will redouble your endeavours, to correct the vices, purify the morals, and promote the happiness of those of your brethren who have attained this sublime degree.

2. That you will never suffer your chapter to be opened unless there be present nine regular royal arch Masons.

3. That you will never suffer either more or less than three brethren

to be exalted in your chapter at one and the same time.

4. That you will not exalt any one to this degree, who has not shown a charitable and humane disposition; or who has not made a considerable proficiency in the foregoing degrees.

5. That you will promote the general good of our order, and on all proper occasions be ready to give and receive instructions, and particularly from the general and state grand officers.

6. That to the utmost of your power you will preserve the solemnities of our ceremonies, and behave, in open chapter, with the most profound respect and reverence, as an example to your companions.

7. That you will not acknowledge or have intercourse with any chapter that does not work under a constitutional warrant or dispensation.

8. That you will not admit any visiter into your chapter who has not been exalted in a chapter legally constituted, without his being first formally healed.

9. That you will observe and support such by-laws as may be made by your chapter, in conformity to the general grand royal arch constitution, and the general regulations of the grand chapter.

10. That you will pay due respect and obedience to the instructions of the general and state grand officers, particularly relating to the several lectures and charges, and will resign the chair to them, severally, when they may visit your chapter.

11. That you will support and observe the general grand royal arch constitution, and the general regulations of the grand royal arch chapter under whose authority you act.

Do you submit to all these things, and do you promise to observe and practice them faithfully?"

These questions being answered in the affirmative, the companions all kneel in due form, and the grand high priest or grand chaplain, repeats the following, or some other suitable prayer:

"Most holy and glorious Lord, God, the great High Priest of Heaven and earth.

We approach thee with reverence, and implore thy blessing on the companion to preside over this new assembly, and now prostrate before thee; fill his heart with thy fear, that his tongue and actions may pronounce thy glory. Make him steadfast in thy service; grant him firmness of mind; animate his heart, and strengthen his endeavours; may he teach thy judgments and thy laws; and may the incense he shall put before thee, upon thine altar, prove an acceptable sacrifice unto thee. Bless him, O Lord, and bless the work of his hands. Accept us in mercy; hear thou from Heaven thy dwelling place, and forgive our transgressions.

Glory be to God the Father; as it was in the beginning, &c." Response, "so mote it be."

All the companions except high priests, and past high priests, are then desired to withdraw, while the new high priest is solemnly bound to the performance of his duties; and after the performance of other necessary ceremonies, not proper to be written, they are permitted to return.

The grand high priest then addresses the new high priest, as follows:

"*Most Excellent Companion,*

In consequence of your cheerful acquiescence with the charges and regulations just recited, I now declare you duly installed and anointed high priest of this new chapter; not doubting your determination to support the reputation and honour of our sublime order. I now cheerfully deliver unto you the warrant under which you are to work; and I doubt not you will govern with such good order and regularity, as will convince your companions that their partiality has not been improperly placed."

The grand high priest, then clothes

and invests the new high priest with various implements and insignia of the order, with suitable charges to each of them.

The grand high priest then installs the several subordinate officers in turn; and points out to them the duties appertaining to their respective offices: after which he pronounces a suitable address to the new chapter, and closes the ceremony, with the following benediction:

"The Lord be with you all; let brotherly love continue; be not forgetful to entertain strangers; now the God of peace, our supreme High Priest, make you perfect to do his will.

Glory be to God on high, and on earth peace and good will to men. As it was in the beginning, is now, and ever shall be," &c.

SECT. 2. At the institution of all lodges of mark master Masons, under this jurisdiction, the same ceremonies as are prescribed in the foregoing section, are to be observed, as far as they will apply to that degree.

SECT. 3. Whenever it shall be inconvenient for the general grand officers, or the grand or deputy grand high priests, respectively, to attend in person, to constitute a new chapter or lodge, and install the officers, they shall severally have power and authority, to appoint some worthy high priest, or past high priest, to perform the necessary ceremonies.

SECT. 4. The officers of every chapter and lodge under this jurisdiction, before they enter upon the exercise of their respective offices, and also the members of all such chapters and lodges, and every candidate upon his admission into the same, shall take the following obligation, viz. "I, A. B. do promise and swear, that I will support and maintain the general grand royal arch constitution."

I hereby certify, that the foregoing is a true copy of the *General Grand Royal Arch Constitution for the United States of America*, as altered, amended, and ratified, at a meeting of a general grand chapter, begun and holden at New-York, in the state of New-York, on the 6th day of June, A. D. 1816.

Witness,
JOHN ABBOT, *G. G. Secretary*.

At the last septennial meeting of the general grand chapter of the United States, held at St. John's Hall, in the city of New-York, in September last, the grand chapters of the states of Ohio and Kentucky, were regularly recognized; and the general grand secretary, was authorized, upon his receiving official information of the organization of a grand chapter in the state of New-Hampshire, to issue a circular, recognizing the same.

A committee, appointed to consider whether any amendments to the constitution were necessary, after due consideration, reported in the negative, and the report was accepted.

A communication was received, on the subject of forming a grand chapter in the state of New-Jersey, which was referred to a committee who reported unfavourably to the measure, on the ground that there were but two royal arch chapters in the state, acknowledging the jurisdiction of this general grand chapter. The report was accepted.

The following most excellent companions, were elected general grand officers for the ensuing seven years:

M. E. DE WITT CLINTON, of Albany, New-York, general grand high priest.

M. E. HENRY FOWLE, of Boston, Massachusetts, deputy-general grand high priest.

M. E. JOHN SNOW, of Worthington, Ohio, general grand king.

M. E. PHILIP P. ECKEL, of Baltimore, Maryland, general grand scribe.

M. E. JOHN ABBOT, of Westford, Massachusetts, general grand secretary.

M. E. PETER GRINNELL, of Providence, Rhode-Island, general grand treasurer.

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M. E. Rev. JONATHAN NYE, of New-Fane, Vermont, general grand chaplain.

M. E. DAVID G. COWAN, of Danville, Kentucky, general grand marshal.

GRAND LODGE OFFICERS.

The following is a list of the Officers of the Grand Lodge of the state of New-York.

M. W. DANIEL D. TOMPKINS, grand master.

R. W. JOHN W. MULLIGAN, deputy grand master.

R. W. WILLIAM IRVING, senior grand Warden.

R. W. ELISHA GILBERT, junior grand warden.

R. W. ELIAS HICKS, grand secretary.

R. W. CORNELIUS BOGERT, grand treasurer.

Br. HOSEA DODGE, grand tyler.

M. W. Rev. JAMES MILNOR, grand chaplain.

W. Rev. HENRY J. FELTUS, assistant grand chaplain.

Br. JOSEPH JACOBS, grand pursuivant.

Br. JAMES THORNBURN, assistant grand pursuivant.

The above named officers were duly elected by the Grand Lodge at their late communication, on the first Wednesday of June last.

The following are appointed by, and hold their offices during the pleasure of the grand master:

R. W. ELIAS HICKS, grand visitant of the first district.

R. W. EBENEZER WADSWORTH, grand visitant of the second district.

R. W. JOSEPH ENOS, grand visitant of the third district.

W. A. S. GLASS,
W. J. G. TARDY,
W. LEWIS SEYMOUR,
W. WM. T. HUNTER,
} grand stewards.

W. T. W. GARNISS,
W. J. LYONS, Jun.
W. R. STEPHENS,
W. J. I. SICKLES,
} grand deacons.

Grand Officers of Charity.

W. JOHN BRADY,
W. THOMAS F. POPHAM,
W. GEORGE M'KINLEY,
} 1st. class.

W. PIERRE TELLER,
W. RESOLVENT STEPHENS,
W. JOHN DEGEZ,
} 2nd class.

W. SAMUEL B. FLEMING,
W. ABRAHAM LOTT,
W. PHILIP BECANON,
} 3d class.

W. ZEBEDEE RING,
W. DANIEL WEST,
W. CALEB BACON.
} 4th class.

The members of the first class constitute the Committee of Charity, from May to August. The second, from August to November. The third, from November to February. The fourth, from February to May.

MASONIC DISCOURSE,

Delivered at Columbus, Ohio, before OHIO LODGE, *No. 30, at a recent anniversary of the festival of* ST. JOHN, *the Evangelist. By Brother* JOSEPH S. HUGHES, *of Delaware.*

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

PAUL TO THE PHILIPPIANS.

A rational, intelligent being, elevated to the observatory of scientific refinement, in viewing the grand machinery of nature, is, at once, overwhelmed with the god-like scenery which surrounds him. His mind hovering over the variegated harmony of the terrestrial creation, and expanding itself in view of the brilliant decorations of the heavens, lost in astonishment, he exclaims, "Great and manifold are thy works, O God! in wisdom hast thou made them all." He is ushered into the immediate presence of the supreme Architect and govern-

or of the universe; and in contemplation of his infinite wisdom, power, and benevolence, developed in his works, he adores the Great Supreme.

A mind, thus exercised, is naturally induced to inquire, for what purpose is this wonderful display of divine glory? and why is there such an astonishing variety of objects, distinct in themselves, but harmoniously blended together, thus set forth to the view, embellished with the most attractive charms? No satisfactory solution to these involuntary queries can otherwise be given, than that this furniture of heaven was provided for the investigation, employment, and felicity of man, in due subordination to the glory of the Creator. And what is man? Yea; the enlightened mind will exclaim, What is man, that thou, O God, art mindful of him, or the son of man, that thou thus shroudest him in the effulgence of thy glory? The mental and corporeal properties of humanity give an increased display of the great first cause, endowed with all those powers and qualities, necessary for the most exalted service, and the most exquisite sensations of refined enjoyment; his mind is a paradise of joy, and such beings in social combination form a heaven of delight. Thus furnished, mankind are placed in a very important and eligible sphere in the scale of creation. And had that course of moral rectitude been pursued, to which his circumstances directed, his interest invited, and his obligations urged, the dignity of his station would have remained unimpaired, and his felicity secure. But a deviation from this upright path, suddenly plunged him into dark confusion, and subverted the order and harmony of this beautiful creation. No longer capable of contemplating, and communing with the source of wisdom and purity, he is tossed on the tumultuous wreck of primeval greatness, and those sentiments of truth, beauty, order, and integrity, are, in this state of things, forever lost, and overwhelmed by the inundating torrent of infernal corruption.

O! unhappy subject of mortality! must you thus bid an eternal adieu to celestial enjoyment, and banish forever those endearing sentiments of uprightness and benevolence, in which consists the very essence of life: and receive those impressions of eternal infamy which never can be erased? Must the odoriferous flowers of friendship and social joy, be at once blasted by the prostrating tempest of conflicting passion, and the insufferable rancour of eternal remorse? How wretched is his condition, how gloomy his prospects! Behold him shivering on the barren shore of life, contemplating the unbounded ocean of desolating horror, and not a solitary ray of hope to dissolve the impenetrable cloud which gathers around him.

From this dark prison no created arm can rescue. What radiant stream of etherial light is that which darts upon the soul, and disparts the successive shades of despairing gloom? Behold from Heaven, a celestial embassage! a dove-like seraph, gently descending on balmy wings to the wretched abodes of man, bearing the olive branch, the key of knowledge, and the word of life. "Receive," says the celestial visitant, "as Heaven's repository, this sacred treasure." Hear the glad tidings of great joy, confide in the promise, conform to these things which are true, venerable, just, lovely, and of good report; receive the key of experiment, investigate the principles of rectitude, and set thy heart upon those virtuous, praise-worthy, and honourable pursuits of celestial purity, and then the branch of eternal peace and reconciliation shall secure a perfect restoration to perpetual and unalloyed bliss.

Innumerable and invaluable are the gifts and provisions of Heaven, for the felicity of man, and the restoration of moral rectitude, in the world. Various are the regulations of the Divine Being, relative to the cultivation of

those principles of virtue and prosperity, which form the prime characteristics of intelligent creatures. Man is not only required to possess himself of those sentiments and impressions which will shape his course of life according to the rule of rectitude; but from the construction of his mind, the talents committed to him, and the combination of circumstances in which he is placed, it is evident, that innumerable reciprocal duties devolve upon him. Among the most important obligations of the divine government, are those, the fulfilment of which, call into exercise the tender feelings and benevolent sympathies of the soul, that kind of discipline which will divest man of the tinseled ornaments of fancied greatness; and discover to him his impoverished state: and that illumination which will exhibit the odiousness of moral deformity, and the simplicity and beauty of truth, purity, and uprightness. The experience, and approbation of great, wise, and good men, in all ages, abundantly testify that the mysteries of the MASONIC ORDER possess the singular property of developing to the mind, the evil and misery of error in all its combination of horror; and true virtue in its plain and simple dress, without any of those hypocritical ornaments, or sour formalities, which shackle the powers of the mind, and paralyse the benevolent feelings of the soul. From whence did this magnificent structure of truth, honesty, justice, purity, beauty, and sound reputation, take its rise? That energetic Divinity, which in the beginning commanded light to shine out of darkness, and breathed into existence the immortal mind, did then lay the foundation, and rear the eternal pillars of this stately edifice, which resisted the overwhelming billows that inundated the world, which remain unimpared by the coroding lapse of time, and will triumph victorious, in the last agony of expiring nature. The exterior of this system has for its example, the precision, order, harmony, and beauty, which the Divine Being has manifested in his works of creation. The mysterious treasures of the sanctuary are furnished by Divine revelation. This important system opens an unbounded field for the expansive faculties of the immortal soul. In it, the mind discovers the simple existence, the combined dependence, and relation of the works of God. The obligations resulting from this dependence, the sweet lustre of truth and the reward of virtue, are clearly and impressively exhibited. But above all, the avenue of communication between the celestial and moral world is pointed out, and the true disciple of this mysterial order is enabled, from the most inferior state of humility, to mount, by sensible degrees, and successive steps, up to the throne of God. And although, by the insinuating, decomposing influence of infernal stratagems, the first temple was demolished, and its foundation totally razed; the grand master builder slain, the key of Divine mystery apparently forever lost; anarchy, jarring discord, and eternal remorse, as a despotic triumvirate, seated on a throne of perpetual dominion. Yet, herein do we behold these powers of darkness deposed, and by the consummate skill, astonishing condescension, and unmerited, but infinitely efficacious mediation of the Great Restorer, the second temple rising in unprecedented glory and magnificence.

Those social virtues, the exercise of which constitute the greatest quantum of temporal happiness, are here cultivated and enforced. Man is hereby taught that he is a dependent being, and that those benefits which in necessity he receives, must be reciprocated. The gloomy vale of indigence and misery, is opened to the view, and the strongest claims on the best feelings of the human heart, are made in a manner which ensures their successful discharge. Whatsoever things the attention of a Mason is invited to, have eternal truth for their foundation: the Ho-

ly Scriptures are given as the rule of moral government, and the truths revealed in them are impressed as the first and all important guide of faith and practice. Honesty, sincerity, justice, and purity, with all the lovely and reputable doctrines and practices of the most precise and beneficent deportment, are strenuously required.—If there be any virtue in the exercise of those principles, which have their unquestionable source in the pure and immaculate mind of the Almighty Architect, if there be any merit of praise in those practices which in multiplied instances have meliorated the ferocious passions of men, assuaged the horrors of war, rescued the devoted victims of savage barbarity from the horrid instruments of torture and death, in visiting the disconsolate mansions of poverty, misfortune, and disease, and soothing the oppressed heart with the endearing impressions of genuine sympathy, accompanied with those alleviating supplies which the warm hand of charity afford, then is the Masonic system entitled to that approbation and respect which the apostolic injunction requires.

What among men can be more praise worthy than the persevering and extensive exertions required by the laws of Masonry, to deliver the human heart from those jarring, and contentious passions with which it is vitiated, and to unite the whole family of intelligent beings in one indissoluble bond of eternal friendship?—This indestructible fabric of our order, has long survived the second glory of its appropriate emblem, and from its exalted turrets, the unassuming craftsman beholds, without a single fear, the tumbling columns of earthly greatness, and the Parian monuments of other times mouldering in the dust around him. The votaries of this august edifice are armed with those invincible weapons of defence, which are prevalent against the fell destroyer, to which other associations have fallen victims; and humbly rest satisfied with the conclusive evidence they possess, of the singular protection of their system by the guardianship of that Omniscient Providence without whose notice and Divine permission not even a sparrow falls! In these circumstances, it excites no surprise that the wondering world are inquisitive respecting the mysteries which the veil of secrecy enshrouds in the inmost recesses of the temple; or that many desire to be informed of that which arrested the attention, and excited the strongest approbation of a Locke, a Washington,* a Franklin, and Warren: those men whom we delight to honour, and who were never dazzled with titles and distinctions, or

* The following letter from our illustrious brother, GEORGE WASHINGTON, whose spirit has departed, but whose memory lives in every grateful heart, is in answer to an address from the grand lodge of Massachusetts, on their presenting him with their book of constitutions, which was dedicated to him, December 27, A. D. 1792.

"To the grand lodge of free and accepted Masons, of the commonwealth of Massachusetts.

"Flattering as it may be to the human mind, and truly honourable as it is to receive, from our fellow citizens, testimonies of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart, are highly respected by a society, whose liberal principles are founded on the immutable laws of truth and justice.

"To enlarge the sphere of social happiness, is worthy of the benevolent design of the Masonic institution; and it is most fervently to be wished, that the conduct of every member of the fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind, that the grand object of Masonry, is to promote the happiness of the human race.

"While I beg your acceptance of my thanks for the book of constitutions which you have sent me, and for the honour you have done me in the dedication, permit me to assure you, that I feel all those emotions of gratitude, which your affectionate address and cordial wishes are calculated to inspire; and I sincerely pray, that the Great Architect of the universe may bless you here, and receive you hereafter into his immortal temple.

GEORGE WASHINGTON."

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influenced by empty parade, or unmeaning ceremony. These, with the wise, the mighty, and the good of ancient periods, and of sainted memory, officiated at the sacred altar, and evinced that Masonry had charms to captivate the most exalted intellect.

But notwithstanding the worthy characters who have mingled the rays of their mental illumination with the great lights of Masonry, and although the principles of the order, which have been freely published to the world, are acknowledged unexceptionable by its most virulent opponents, yet numerous are the cavils, and objections made by the superstitious bigot, and suspicious infidel, who judge without investigation, reflect at random, condemn at a venture, and "speak evil of the things which they know not."

So frequently have the popular objections against the order been conclusively answered, by a host of mighty champions for the cause, that I do not conceive it expedient or necessary, to detain you with an attempt of this kind.

And indeed, it is generally most advisable to treat with silence, the calumnious invective, and smile at the convulsive struggles of inveterate malice. Purity of motive and conscientious integrity, eventually triumph victoriously, and cause the sun of prosperity to beam on the soul.

So numerous, exalted and captivating are the subjects which engage the attention and enrapture the heart of the Mason, that he is neither disposed nor at leisure, to combat his enemies, and when assaulted by the innoxious shafts of his adversary, that charity which perfumes the sanctuary of his devotion, excites in him the fervent ejaculation, accompanied with the bursting tear of compassion, "Father forgive them, for they know not what they do." And from the strongest motives is this petition preferred, for so completely incorporated is this system with the holy religion of the triune Jehovah, that an invective against it, is an incautious slander on that religion. Nor can we be chargeable with the crime of placing a stumbling block in the way of those who are in the dark on this subject. The principles of the order are published at large, the great *Lights* of *Masonry* afford ample vision by their own illuminations, to discover what they are, and the reiterated, solemn declarations of unquestionable veracity, leave ungovernable prejudice without the cloak of palliation; and if this combined evidence will not enforce conviction, the testimony of the departed shade of Washington, or the martyr, St. Alban,* would prove unavailing. Permit the declaration of our Rev. brother Inwood, of St. Paul's in England, "believe me, (says he,) all ye who are not Masons, believe me as one who dare not speak falsely before the awful presence of Almighty God, the Grand Architect of the heavens and the earth; believe me, that the royal order of Masonry, however secret from its most early initiation to the present moment, has nothing belonging to it but what is so far from giving birth or growth to the commission of any thing inconsistent with the strictest parts of our holy religion, whether it respects our duty to God or man; yea so far from any thing of this, that every part of it, if duly followed, has a direct tendency to enforce the performance of every one of its most holy precepts."

And now my hearers, what remains to satisfy curiosity and prejudice? Shall we, at this time, rend the veil of the temple, strip away the curtains of the sanctuary, and expose to the unfeeling gaze of common view, the delicate charms and enchanting lustre of solemn *mystery!* that which none have been suffered to behold, how-

* St. Alban, who was the first Christian martyr in England, and the first grand marter in that country, suffered A. D. 308.

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ever long characterised as Masons, and received the initiatory grades of the order, except such as by a long series of trial, patience, endurance, and perseverance, accompanied with the most piercing scrutiny of their principles and conduct, have been found worthy to enter in and behold? Shall the mystery now dissolve, and this sublime order, at once be lost in the chaotic wreck of almost every other system?——This *will* never; no, it never *can* be!

"It is impossible but that offences should come," and through the weakness and depravity of human nature, the best of institutions are frequently disreputed by the mal-conduct of their members. The keepers of the gates of the temple, arrogate not the prerogative of judging man by his heart. Hence the address of many an Absalom, and a Judas prevails. Let the "woe" then fall upon him "by whom the offence cometh;" but let this excellent institution be screened from corrupt imputation: for the objection, if admitted, will, in due proportion, affect every system of virtue, propriety, and true religion among men.

Although for the present, as heretofore, the votaries of Masonry may expect to be made the objects of ridicule and persecution, yet the *true and faithful brother* is enabled to discover within the *veil*, the glowing spark of charity which shall flame in every heart, and the dawning light of that day which is at no distant period, shall illumine the world with its high meridian splendour, when the triumphant arch of universal benevolence shall sensibly include the whole human family, and when peace, eternal peace, shall spread wide its wings, and cover all the borders of the inhabited world.

Worshipful Masters, Wardens, and Brethren, permit me to congratulate you on the return of the anniversary of our beloved and long departed brother, whose virtues we this day commemorate, and while we reflect upon his Heavenly character, his exalted virtue, his unbounded benevolence, and compassionate sympathy: let our hearts be inflamed with a laudable emulation to imitate his life and follow his example. He styles himself "a brother and companion in tribulation;" not only as having shared the bitter draught of adversity himself, but also, as one who voluntarily claimed relationship with the numerous sons of sorrow. As a *faithful companion*, he mingled his tears with the weeping child of misfortune and woe, and by the soothing sympathy of a kindred spirit, infuses life and vigour into the soul sinking under the accumulated pressure of wretchedness. While the resplendent glory of his character, who was the faithful steward of the manifold mysteries of wisdom and godliness, bursts upon our slumbering memory, let us consider the importance of adapting this festive celebration to the principles and practice of him whom we commemorate. Brethren, a great and valuable deposit has been placed in our hands, and on the regularity and uprightness of your conduct and practice, much of the glory and renown of this institution depends. From the principles of the order, and especially on account of the declarations of its happy tendency, the world expects an abundant harvest of wholesome and delicious fruit. Let us then cautiously avoid those tempestuous blasts of passion, and dashing torrents of corruption, which devastate the mental cultivation, blight the sweet and fragrant flowers of virtue, and eclipse in despairing gloom the bright prospects of an abundant reward. As the further growth and additional glory of our sublime edifice depends much upon the rectitude and assiduous industry of the labourers employed, let us this day, while encircling the altar of virtue, "pass an irrevocable decree" of exclusion against every vice and impropriety that has ever intruded among us; raise the cautious hand of repulsion against the approach of

profligate infidelity, and with salutary discipline, terminate the evil use of "*untempered mortar.*"

While I would invite you to rejoice with me on account of the vigilance and determined resolutions, which appear to exist in the breast of each member of the chapter lately established in this vicinity, against improper admissions to that exalted grade, let every companion renew his vows, and with unceasing anxiety, solemnly reflect upon the vital importance of a cautious selection, and tremble in view of the probability, if not certainty, that the admission of a single degenerate, unwholesome plant into "the garden of the lodge," will bring disease and ruin upon the healthy and vigorous in its vicinity. And let it not be considered presuming, to suggest to lodges of an inferior grade, the propriety of following the example, or at least, of pursuing, with increased energy, a similar course: "so that our good may not be evil spoken of, and that with well doing we may put to silence the ignorance of foolish men. As free, and not using our liberty for a cloak of maliciousness, but as servants of God," and safe depositories of invaluable mystery.

As we commence and progress in Masonic science, it is our indispensable duty to look well to our *steps*, and by the help of *the three great lights of* our order, to preserve a distinct view of *the straight and narrow path*, lest we err and grope in the dark. If the blindfolding influence of moral depravity, has ever been taken from the eyes of our understanding, if we have been truly brought to *light*, however mortified by the discovery of *our impoverished and forlorn situation* in ourselves, yet we rejoice in the *light*, because of the soul-ravishing charms, which by it we are enabled to behold and enjoy.

Faith is thereby created, and confidence infused; and by a proper attention to the *means* of cultivation, in an acceptable *division* of our time, we are rendered capable of keeping *pure* and *unsullied*, the prime characteristic of the order, and from a feeling sense of our own wants, the good seed of benevolence is sown in the heart.

By increased light we discover ourselves on the *level* of time, and that we must soon launch into the boundless ocean of eternity; yet if we walk uprightly, and form our actions by the *square* of virtue, we are furnished with the sure *anchor* of *hope*, which will eventually moor us in the haven of eternal repose.

Let us endeavour, with a cautious unerring hand, to spread the *cement* of brotherly love, that the noise of contention may never be heard, that the incense of *charity* out of a pure heart may flame on the altar of fraternal affection, and that by happy experience we may find it to be "a good and a pleasant thing for brethren to dwell together in unity."

The particular *impressions* which may be made on any of our hearts and consciences, we shall do well to cherish while we live, and avoid that vanity, and self-righteousness which will cause us to be offended at, and reject the *tried corner stone*, and with the infuriate mob of sanguinary Jews, accept of a thief and a malefactor in preference. But let us, rather, search after that without which all is confusion, and the grand system of salvation incomplete. Let us inquire into the mysterious excellencies and advantages of that "new name which no man knoweth saving him that receiveth it;" that we may be filled with that joy which the world can neither give nor take away, and with which the stranger intermeddleth not.

In whatever station we may be placed, order, and a strict adherence to the constitution of our system is indispensably necessary, remembering that "the fear of man bringeth a snare," thus by faithful perseverance we shall at length be enabled to finish the great and glorious performance of *wisdom*, *strength*, and *beauty*, and our work

be rendered complete in him who is "the chief corner stone," in whom all the building, fitly framed together, groweth unto an holy temple in the Lord. Then may we sing the song of joy, and devoutly dedicate our work to him, in and by whom it is made acceptable.

Tedious, difficult, and dangerous is our pilgrimage in this vale of tears and darkness, yet by entering into the true spirit of all our duties, and relying on that faithful conductor who "leads the blind by a way they know not," we shall escape the snares of persecution, be freed from captivity, and find admission, through the fourfold veil of mystery, into the blissful region of perfect light, where we shall no more "see through a glass darkly;" but in the full enjoyment of undisturbed repose, under the ever-living and highly exalted ARCH of the TRIUNE JEHOVAH,

"Then we shall see, and hear, and know,
All we desir'd, or wish'd below;
And ev'ry pow'r find sweet employ,
In that eternal world of joy."

So mote it be.

FOR THE MASONIC REGISTER.

COMPANION PRATT,

The author of the following original ode, is yet in his *'teens*. He is a resident of the village of Hamilton, county of Cataraugus, state of New York. His conceptions of the order are sublime, although not a Mason; yet the son of a brother mark master, and bred in the genuine principles of the order. Although I think he has no reason to be ashamed of the production, his first essay on the subject, he wishes his name not made public. By giving it a place in the Register, you will please many of your subscribers, and particularly your friend and patron,

S. *. W. *——.

Marietta, Ohio, 1820.

MASONIC ODE,

Sung at the festival of St. John the Evangelist, before Hamilton Lodge, No. 274, on Monday, December 27, A. L. 5819.

All hail! the great mysterious art,
Grand offspring from above,
Which fondly twines each genial heart,
In harmony and love.

Come, Masons, join the festive board,
Awake the tuneful lay;
Unite in friendship, peace, and love,
'Tis Masons' holy day.

To him whose birth this day returns,
St. John, the great and good;
The patron of our glorious art,
Accepted child of God.

To him we'll join in solemn praise,
Our patron, and our friend;
And each his heart and voice will raise,
And grateful plaudits send.

With fervent zeal, and pure delight,
We'll wake the joyful strain;
'Till in the great Grand Lodge we meet,
Where joys immortal reign.

Come, bring the wreath, the trio bind,
Faith, charity, and love;
To great St. John, a splendid star
In the Grand Lodge above.

Now breathe our pray'rs from friendship's source,
And as they upward roll,
Relume a hope of lasting peace,
To his immortal soul.

Then hail! the great, mysterious art,
Grand offspring from above,
Which fondly twines each genial heart,
In harmony and love.

FOR THE MASONIC REGISTER.

TO THE GRAND ARCHITECT OF THE UNIVERSE.

To the great Master of the skies,
Let every mortal bow;
From cheerful hearts let praises rise,
And grateful incense flow.

The arch of heaven proclaims his power,
And shows his wond'rous skill,
While nature, every passing hour,
Points out his goodness still.

Where yonder orbs unshaken move,
Or in the smiling green,
'Midst Afric's sands, or India's groves,
The BUILDER'S hand is seen.

The lightning's glance, the thunder's roar,
And Etna's lurid flame,
Bear his dread frown from shore to shore,
And speak his awful name.

For though he's kind, he's also just,
Then, trembling, fear his rod,
When he proclaims to mortal dust,
"Prepare to meet thy God."

Prepare, and *square* your lives while here,
Each angry passion bind,
Then meet the grave, nor let a fear
Disturb your peaceful mind.

What though the tott'ring fabric fall,
Which God to thee has given,
Death but o'erthrows thy cottage wall,
To build it up in Heaven.

When the grand master shall appear,
Your work will stand the test,
This welcome plaudit you shall hear,
"Come, enter into rest."

GEOGRAPHICAL.

FROM AFRICA.

We have been favoured with the perusal of the log-book kept on board the ship Elizabeth, on a voyage to Sherbro, on the west coast of Africa, with 81 free people of colour, for the purpose of establishing a colony on that coast. The ship sailed from New-York, on the 6th of February, and arrived at Sierra Leone, on the 9th day of March, 1820, all in good health and spirits, from whence she returned in safety, leaving the colonists at the island of Campelar. She performed the whole voyage in the space of 120 days, 50 of which she lay in port. This log-book, which was kept by Mr. Gray, mate of the ship, contains, besides a particular account of the voyage, many very interesting remarks, and geographical descriptions of various parts of Africa; together with a correct statement of the conduct and proceedings of the colonists during the time the writer was with them. The whole is shortly to be properly arranged, and published in a handsome volume, under the direction of Messrs. A. & J. W. Ficket. We have been allowed to make the following extracts:

"On our first sight of land, the agents, as well as the coloured people, were quite overjoyed. The bustle and confusion that ensued, and the variety of opinions that were already expressed, can be better conceived than described. At the time we took a pilot, we were boarded by a number of Africans naked, excepting a waist cloth round the middle. Each party was equally surprised, the Africans came along side in canoes; they were no sooner on board, than they were surrounded by the colonists of both sexes. One African was completely clothed almost the moment he was on deck, by contributions from the colonists. His deception was however soon discovered, for he shortly went on shore, and after securing the clothing already bestowed, he again made his appearance, if possible more naked than at first, in hopes of obtaining another suit, from those who were in greater want of them than himself. The pity of our adventurers, for these naked men soon ceased, when they learned that the *Crew men*, as they are called, were well provided for, and could, at their pleasure, dress themselves with better suits, than many of our adventurers possessed.

"The Crew nation, or tribe, from whence these men came, is situated near 200 miles south of Sierra Leone. It appears they are very useful in the settlement, being employed in the most laborious work, and in watering the ships of war. Their daily wages from the rising to the setting of the sun, is one shilling sterling.

"The trade from England and the West Indies, to Sierra Leone, appears to be considerable. The imports are, hard and earthen wares, all kinds of dry goods and groceries, small stores, furniture, butter, cheese, &c. The exports are, camwood, bees-wax, palm oil, ivory, and gold dust; together with considerable quantities of excellent ship timber, which is taken on board, about thirty miles up the river from Sierra Leone, at Ben island, where the *Crew men*, who are generally industrious, are found very useful in loading ships, boating, rafting, &c. They perform the labours of the day with much cheerfulness, regardless of the burning rays of the tropical sun, which at noon day darts its beams upon their naked bodies, which to an American or European, would be almost insupportable.

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"We had no sooner come to anchor at Sierra Leone, than two Spaniards came on board, and enquired particularly after the schooner Centinel, which they observed was fitting out at New-York, and on being informed she was detained on suspicion of fitting out for the slave trade, they appeared much surprised. There were then lying there, four slave vessels, under Spanish colours, which had been captured by the British, having every thing prepared, for taking on board 500 slaves; and, as stated by one of their crew, would have accomplished their object in 24 hours, had they not been taken.

"All that part of Africa we had an opportunity of seeing, including a great part of the country opposite Sierra Leone, under the left bank of the river, is high and mountainous, rising gradually, in some places, from the shores bordering on the sea-side; and in other places, the land is very high within half a mile of the sea, particularly that part of the coast from cape Sierra Leone to cape Shilling, and from thence, in an easterly direction, as far as the eye can distinguish, the land is very high and mountainous, covered with small wood, interspersed with tall trees, among which is seen the cocoanut tree towering its leafless trunk, above all the rest, the whole clothed with a beautiful green foilage, excepting the tree last mentioned, whose top puts forth a few slender branches, and these only clothed with leaves. That the trees of Africa are immensely large, we could plainly discover, from the monstrous size of the canoes we saw at Sierra Leone, many of which are from 30 to 50 feet in length, and from 4 to 6 feet in breadth. The trees of which the largest of these canoes were made, must have been from 30 to 45 feet in circumference.

"The population of Sierra Leone, including Freetown and Crewtown, is about 15,000. In this settlement is a regular court house and jail, a church, being a branch of the church of England, besides several meeting houses, in one of which Mr. Coker preached to a very large congregation, the first Sunday after our arrival in Africa.

"At this place is a governor, deputy governor, and all other necessary civil officers. Their trials are by jury, which consists of twelve coloured men.

"The military strength, consists of a garrison, mounting from ten to twenty heavy cannon; and at this time, the force consists of but two companies of regular coloured soldiers, and part of a West India regiment. This fortress is built of stone, on an elevated situation, commanding the town and harbour.

"All the back country, which is very mountainous and woody, is interspersed with small settlements. The soil is of a reddish colour, and the stones which lie scattered about, resemble iron ore, but are not so heavy. The coloured inhabitants dress very gay on Sundays, and many of them appear respectable. The immoderate use of ardent spirits is a existing evil, which certainly in great measure might be dispensed with, and whoever wishes to his good health in Africa, must stay from this practice altogether.

"Tobacco, sugar cane, and coffee might be cultivated in this vicinity to great advantage; but their cultivation does not appear to be encouraged, being all imported from England, or the British plantations in the West Indies at a very advanced price, owing to the heavy duties imposed on all such goods.

"Freetown is built on the declivity of a mountain, commanding a fine prospect from the sea. Several considerable buildings were going on, and great advantages held out to mechanics. Several of our colonists had offers, which they of course declined. The governor's house is two stories high; the windows have green blinds on the outside, and it is surrounded by a number of outhouses, all of which

must have cost many thousands of pounds.

"The woods abound with wild fowl, and other game, and the rivers are well stored with fish, and oysters are in great abundance.

"The land on the west coast of Africa is extremely fertile, producing all the necessaries, and even the luxuries of life in great abundance, which appear to grow spontaneously, with very little attention to cultivation. The land is heavily timbered, and well calculated for shipbuilding, and for general uses.

"The most high and mountainous parts of the country abound with tigers, leopards, panthers, hyena, elephants, and a great variety of other wild beasts. The mode of taking these animals, I could not learn, owing, I presume, in a great measure, to the natives who inhabit the sea-board having been so busily engaged in catching their fellow men, that they could not turn their attention to any other business. Could this barbarous traffic in human blood be entirely abolished, and the present colony be well established, no doubt can exist but a trade might be opened with this part of the world, so as to enrich the merchants, and prove a great source of revenue to the parent country.

"A few straggling huts, with as much cleared land about them as is necessary to produce their yearly supply of rice, or Indian corn, is what is generally termed a TOWN in Africa. Each town is governed by a person who is called a Head-man; to whom however, no great respect is shown by the people. All the difference observable between the houses of the head-man, or king, is in their dimensions. The houses are built more for convenience than ornament; and the meanest subjects in that country are owners of houses and lands. Near the door of each house is seen the yam, the plantain, the cocoanut, and a variety of other fruits and nuts, which all grow with little or no attention to cultivation. The natives of Africa, do not trouble themselves with the cares of to-morrow, the great God of nature, supplying all their wants by the spontaneous productions of the earth. The lofty trees which surround their dwellings are inhabited by monkeys, parrots, and birds of every other kind natural to a tropical climate.

"Many parts of the country are stocked with fine cattle, good horses, sheep, swine, and goats in great abundance."

COMMUNICATION.

There is perhaps no book more needed, and more difficult to write, than a small compendium of geography, suitable in price and size for schools and common families. Among the many attempts, none in our language have succeeded so well as Mr. Ewing, of Scotland; but even that work is not free from defects, and its extreme brevity and some errors respecting America, render it peculiarly objectionable on this side the Atlantic.

But the writer of this feels happy to state, that he conceives all these difficulties surmounted, by an edition of the above work just from the press of Mr. Charles N. Baldwin, revised and adapted to this country, by the masterly pen of William Darby, esquire. The part respecting America, Mr. D. has written anew, and accompanied it with interesting and useful tables. It is doubtful whether so much geographical information was ever before condensed within the compass of 328 pages.

In this book, which costs but *one dollar*, the public have a text book for schools, and families a book of reference, containing a sufficiency of the subject for all the ordinary concerns of life; and which will be more easily committed to memory, as it is totally unincumbered with any tedious prolixity of style. Indeed it may with truth be said that no scientific book of

the size, surpasses it in value, and that no family ought to be without it.

HISTORICAL.

IRISH ANTIQUITIES.

A history of Ireland, under the title of *Chronicles of Ulla'd*, by the celebrated Roger O'Conner, has been announced for publication. It commences from the earliest point of time which is recorded by the invention of letters, with a traditionary portion, which was the work of Eolus, Prince of the Gael of Sciot of Ib-er, who ruled in Gael-ag 1400 years before Christ. It is asserted in the prospectus, that from the time of Eolus, the Chronicles were written by the Ard-Olam of the Irish nation, till the days Ete-Er-Ial, chief king in Er-i, 678 years before Christ: and that, from the reign of Ete-Er-Ial, they have been compiled by every Ard-Olam of Ulla'd, and submitted to the kings, princes, nobles, and chiefs of the Olam, or heads of the people assembled on the Mount of Ulla'd once every third year, to transact the business of the kingdom. It is therefore asserted, that in these Chronicles is to be found the authentic history of Ireland from the year 1806, before the Christian æra, to the birth of Christ; and that the writings hitherto imposed on the world as histories of Ireland, are compilations from the rhapsodies of bards, full of anochronisms and misrepresentations of facts—the contemptible poetry of history pieced together by ignorant men.

These Chronicles (says the Editor) describe the mode of keeping time by our forefathers, and their luni-solar system. They correct errors respecting the language and religion of the Irish, and clearly show the former to be Phœnician, the latter not Druidic. They correspond exactly with the traditions of the Hebrews concerning the overthrow of the Scythian dominion in Asia, and the establishment of Eisoir (the Assyrian) on their ruin; and they record the building of Babylon and Nineveh. They represent Noah, Japheth, and Gog, in new characters, and explain the passage of Genesis, which says, "that the beginning of the kingdom was Babel, &c. in the land of Shenar; out of that land went forth Asher, and builded Nineveh." The Chronicles strip the events of the figurative dress in which the Hebrew has decked them; whilst they give the true original names of the Ganges, Tygris, Euphrates, Euxine, Caspian, Caucasus, Armenia, Colchis, Iberia, Albania, Phœnicia, Egypt, and Spain; and of all places in Galicia. They also describe the commerce of the Phœnicians with the southern parts of Britain, and mark the period when the isles of Sicily were separated from the main land. They confirm the accuracy of the traditions of the Hebrews as to the colonization of the isles of the Gentiles by the posterity of Japheth; and they set at rest other important and curious matters, too numerous for brief anticipation.

The Editor states that he relies with confidence on the fidelity of his materials; and deeming them authentic records, he has not stepped out of his way into the paths of controversy; but that, when this curious piece of antiquity is attacked, he will not decline the combat with all who are inclined to enter the lists of literary warfare. The work will be illustrated with maps and other engravings.

Freeman's Journal.

SKETCHES OF HISTORY.

The following anecdote of Colonel Wm. Washington, is extracted from the Life of General Greene, lately published by Dr. Caldwell.

"Having learnt, during the scouring excursion, that a large party of Royalists, commanded by Colonel Rudgley, was posted at Rudgley's mills, twelve miles from Campden, (S. C.) he determined on attacking

them. Approaching the enemy, he found them so secured, in a large log barn, surrounded by abbattis, as to be perfectly safe from the operations of cavalry. Forbidden, thus, to attempt his object by direct attack, his usual and favourite mode of warfare, he determined for once, to have recourse to policy. Shaping, therefore a pine log, in imitation of a field piece, mounting it on wheels, and staining it with mud, to make it look like iron, he brought it up in military style, and affected to make arrangements to batter down the barn. Not prepared to resist artillery, Colonel Rudgley obeyed the summons; and with a garrison of one hundred and three, rank and file, surrendered at discretion."

Queen Emma, mother of Edward the Confessor, being slandered with a report of an unchaste familiarity with Alwyn, Bishop of Winchester, her son giving credit to it, dispossessed her of all her goods, and, for her purgation, ordered she should pass the fire-ordeal, which was to be performed in this manner. Nine plowshares, red fire hot, were laid in unequal distances, over which she must pass barefoot and blindfold, and if she passed over them unhurt, then she was pronounced innocent, if otherwise, guilty. This trial she underwent, and came off untouched, to the great astonishment of all the spectators; in remembrance whereof, she gave nine manors to the minister at Winchester; and king Edward, to commute for the injury he had done her, gave to the same cathedral church the island of Portland and Dorsetshire.—*Hist. Eng.*

Terpander, the famous harper of Sparta, as he was singing to that instrument, opened his mouth so wide in straining his voice to the pitch of the harp, that an unhappy wag standing by, threw a fig into his mouth, in pure jest and merriment, which, contrary to the intention of him that threw it, stuck so fast in his throat that he was strangled by it before any help could be had to draw it out.

Schenck. Obs.

When Antipater had written long letters of complaint to Alexander the Great against his mother Olympias, Alexander said, "The duty of a son is not to be cancelled by the testy humour of a mother: nor does Antipater know, that one tear falling from my mother's eye, is able to deface six hundred of his best composed epistles."

AGRICULTURAL.

The following extract is from an address delivered before the Massachusetts Agricultural Society, at a recent cattle show in Brighton, by the honourable JOSIAH QUINCY, an experienced and scientific farmer. It contains many valuable hints, besides much good humoured satire, intended more particularly to lash the foibles of the farmers of Massachusetts; but may with propriety be applied to those of any other part of the United States. Our agricultural readers will undoubtedly peruse it with much satisfaction.

"Our purpose, this day, is to seek what is true and what is useful in relation to the interests of our agriculture.

"In executing this purpose, I shall address myself chiefly to that great body of our countrymen who are emphatically called—farmers; by which I mean the great body of Massachusetts yeomanry; men who stand upon the soil, and are identified with it; for there rest their own hopes, and there the hopes of their children. Men who have, for the most part, great farms and small pecuniary resources; men, who are esteemed more for their land than for their money; more for their good sense than for their land; and more for their virtue than for either; men, who are the chief strength, sup-

port, and column of our political society, and who stand to the other orders of the state, in the same relation which the shaft bears to the pillar; in respect of whom, all other arts, trades and professions, are but ornamental work; the cornice, the frieze, and the Corinthian capital.

"I am thus distinct in declaring my sentiments concerning the importance and value of this class of men, from no purpose of temporal excitement, or of personal conciliation; but because I think it just, and their due, and because, being about to hint concerning errors and defects in our agriculture, I am anxious that such a course of remark should not be attributed to any want of honour or respect for the farming interest. On the contrary, it is only from a deep sense of the importance of an art, that a strong desire for its improvement can proceed. Whatever tends to stimulate and direct the industry of our farmers; whatever spreads prosperity over our fields; whatever carries happiness to the homes, and content to the bosoms of our yeomanry, tends more than every thing else to lay the foundation of our republic deep and strong, and to give the assurance of immortality to our liberties.

"The errors and deficiencies of our practical agriculture may be referred, in a general survey, with sufficient accuracy, to two sources; the want of scope of view among our farmers, and the want of system in their plans.

"Concerning another want, (of which farmers are most sensible, and most generally complain, is the want of cash in their pockets,) I shall say nothing, because it is not a want peculiar to the farmer, it is a general want, and belongs to all other classes and professions. Besides, there is no encouragement to speak of this want, because it is one that increases by its very supply. All of us must have observed, that it has almost ever happened, with however, a few splendid exceptions, that the more a man has of this article the more he always wants.

"The errors and deficiencies to which I shall allude, will not be such as require any extent of capital to rectify. All that will be requisite is a little more of that industry, a little differently directed. It is not by great and splendid particular improvements, that the interests of agriculture are best subserved, but by a general and gradual amelioration. Most is done for agriculture, when every farmer is excited to small attentions, and incidental improvements; such as proceed, for instance, from the constant application of a few plain and common principles. Such are—that, in farming, nothing should be lost, and nothing should be neglected; that every thing should be done in its proper time; every thing put in its proper place; every thing executed by its proper instrument. These attentions, when viewed in their individual effect, seem small, but they are immense in the aggregate. When they become general, taken in connection with the disposition which precede, and the consequences which inevitably follow such a state of improvement, they include, in fact, every thing.

"Scope of view, in a general sense, has relation to the wise adoption of means to their final ends. When applied to a farmer, it implies the adaptation of all the buildings and parts of a farm to their appropriate purposes, so that whatever is fixed and permanent in its character, may be so arranged as best to facilitate the labour of the farm, and best to subserve the comfort, convenience, and success of the proprietor.

"Our ideas upon this subject may be best collected from inspection. If our fellow farmers please, we will, therefore, in imagination adjourn for a few moments, and take our stand, first, at the door of the farm-house. I say "at the door." Far be it from me to criticise the department of the other sex, or to suggest that any thing,

peculiarly subject to their management, can be either ameliorated or amended. Nor is it necessary, for I believe it is a fact almost universally true, that where the good man of the family is extremely precise, and regular, and orderly in his arrangements without doors, he never fails to be seconded, and even surpassed, by the order, the regularity, and neatness of the good woman within.

"Let us cast our eyes, then, about us, from the door of the farm-house, What do we see? Is the gate whole, and on its hinges? Are the domestic animals excluded from immediate connection with the dwelling house, or at least from the front yard? Is there a grass-plot adjoining, well protected from pigs and poultry, so that the excellent housewife may advantageously spread and bleach the linen and yarn of the family? Is the wood pile well located, so as not to interfere with the passenger; or is it located with especial eye to the benefit of the neighbouring surgeon? Is it covered, so that its work may be done in stormy weather? Is the well convenient, and is it sheltered, so that the females of the family may obtain water without exposure, at all times and at all seasons? Do the subsidiary arrangements indicate such contrivance and management, as that nothing useful should be lost, and nothing useless offend? To this end, are there drains, determining what is liquid in filth, and offal to the barn yard or the pens? Are there receptacles for what is solid, so that bones and broken utensils may be carried away and buried. If all this be done, it is well; and if, in addition to this, a general air of order and care be observable, little more is to be desired. The first proper object of a farmer's attention, his own and his family's comfort and accommodation, is attained. Every thing about him indicates that self-respect which lies at the foundation of good husbandry, as well as of good morals. But if any of us on our return home, should find our door barricaded by a mingled mass of chips and dirt; if the pathway to it be an unlaid pavement of bones and broken bottles, the relics of departed earthen ware, or the fragments of abandoned domestic utensils; if the deposits of the sink settle and stagnate under the windows, and it is neither determined to the barn yard, nor has any thing provided to absorb its riches, and to neutralize its effluvia: if the nettle, the thistle, the milkweed, the elder, the barberry bush, the Roman wormwood, the bur-dock, and the devil's apple, contend for mastery along the fences, or flower up in every corner; if the domestic animals have fair play round the mansion, and the poultry are roosting on the window stools, the geese strutting sentry at the front door, and the pigs playing puppy in the entry; the proprietor of such an abode may call himself a farmer, but, practically speaking, he is ignorant of the A B C of his art; for the first letters of a farmer's alphabet, are neatness, comfort, order.

THE ART OF MAKING AND BOTTLING CIDER.

From the American Farmer.

Mr. Skinner, a glass of good cider, now sparkling before me, brings to my mind your request, to be informed of the best method to bottle cider. I have had the satisfaction to furnish my table for eighteen years with that article, without any material interruption, having some always of two years bottling on hand.

It would be needless to detail all the experiments I made to save my bottles; however, I will relate two that were very promising, which will show that nothing less than raising the proof of the cider will answer.

Experiment 1. I bottled cider of fine quality in February, with the best of corks, and removed it to the cellar; after the bottles were filled, they were placed in tubs of warm water, and raised to full summer heat, and then corked.

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Experiment 2. Considering that good corks would begin to stop the air in the neck of the bottle, before they were half driven in, and that a portion of air would be condensed, and therefore greatly endanger the bottles, when the temperature was increased, I procured perforated corks, and stopped the perforations, after they were driven in, with pegs, and sealed all over.

Neither of these probable experiments were effectual: every hot day was announced by an explosion in the cellar. Giving over every stratagem, that had not an alteration of the liquor in view, it occurred to me that wines did not burst their bottles, and that cider was only a low wine, and also recollecting that small beer was both the weakest and most violently fermentative of all common drinks, I resolved to raise the proof of my cider, by the addition of two tea-spoons of French brandy to each bottle; since which I have had no more explosions nor broken bottles, and the cider is improved by the addition. Plumbs or honey, so much used, must have the same effect, i. e. to raise the proof; for it is only necessary to add a larger quantity of either, to make cider into good wine that will flash in the fire. My method is to get cider made late in October or in November, from red-streaks, catalins, or maiden's blush. In December I put half an ounce of isinglass to each 30 gallons, and bottle it in February. If the isinglass is put in later, it will deposit some sediment in the bottles. It is to be dissolved, by chipping it into fine pieces and placing it in a covered mug with a quart of cider, for ten hours or more, in a very warm ashes heat, about as much as we use to draw tea; a little scalding to the corks, at the moment they are to be used, will soften them, so that they will fit better and be more readily driven in.

But it would be needless to expect cider to be made good by bottling, it must be pure and well-flavoured whilst in the cask; and therefore the subject necessarily involves the cider making, on which you have many excellent papers. From what I understand of the making of cider, it appears that the later the apples hang on the trees, the more powerful will be the cider; hence the cider of France and other temperate countries, is said to be more powerful than ours: our summer apples, therefore, would not make good cider for bottling, because of their quickly arriving at perfection.

The cleaning of the liquor from the pumice is the main thing, when good sound late apples are used. It appears that cider made from sweet apples is much more apt to abound with pumice, whilst the acid and ascerb retain their pumice in the press; hence some very bad eating apples make excellent cider. The attenton to this subject, i. e. the defalcation, is all important, especially the first, if well timed and complete, the future fermentations will be moderate and the racking effectual. Blankets have been used with success to get off much of the pumice; they should be spread on the bottom of a flat basket, and that placed on the head of the cask. All strainers will require often washing out, and therefore two or three are necessary, all of which may be made from one stout blanket. But I am satisfied that a few hair sieves of different fineness, with the coarsest uppermost, placed under the run, would separate quantities of pumice; they would also require shifting with a second set, and constant attendance to wash them out; the size of grain sifter would answer; after these the blanket strainer would render the cider so pure, that the fermentation would be gently and easily managed, so that the first racking and the isinglass would finish the fining.

Your's, SYLVANUS.

P. S. Some persons are very much pleased to see cider rush out of the bottles like small beer, they think it strong; if they bottle it themselves

they will find their mistake, and, like me, be better pleased to see a kind of sparkling fervour, like the wine of Solomon, "*that moveth itself aright.*"

MISCELLANEOUS.

THE YOUTHFUL SOLITARY.

TO THE FAIR SEX.

Ladies,

Your numberless charms would, in the imagination of a YOUTHFUL SOLITARY, have surpassed the beauties of the *Spring*, and the blushing *Aurora*; and had he seen them in his tender years, he would have preferred them to the dazzling splendour of the skies, and the lovely prospect of the meads. And indeed, he no sooner beheld your charms, but he felt their force. You far excelled all other objects, and they immediately faded in his eye. The sight of the most magnificent palaces no longer invited his curiosity. In a word, he discovered infinite more lustre in your person, than in the jewels which adorn a crown. He had, from his infancy, inhabited the woods and groves, where the *winged choristers* were his only companions; whose delightful harmony used sometimes to cheer his lonely hours. Their innocent melody was his only delight, notwithstanding that he was wholly unacquainted with the *meaning* of their tuneful language. To this *rural* school, his father had brought him, in his *infancy*, immediately after the death of his mother; and the tender babe was no sooner born, than he removed him far from the sight of any *human creature*; and for many years he had not the least idea that there were any such in the world; and imagined that there were no other creatures than the tenants of the forest in which he dwelt; such as birds, wolves, &c. who enjoy only a sensitive life, and are not endued with any of the rational faculties.

The two motives which prevailed with his father to shun all human commerce, were the following; which, whether they were well or ill founded, I shall not take upon me to determine. The first was his great abhorrence of mankind in general, and the second his fear: for from the time his dear consort had left the world, and winged her way to Heaven, he detested the society of his fellow creatures. When grown weary with the sighs he himself vented; with the continual moan and repining of all those with whom he met; the death of his better half made him both hate, as well as fear the rest of her sex; so that he resolved to turn hermit, and to bring up his little son in the same way of life. Upon this, having distributed his wealth among the indigent, he set out alone, and unaccompanied, except by his infant son, whom he carried in his arms, and striking down in a lonely forest, he stopt in the most *solitary* part of it. Here our hermit studiously conceals a thousand particulars from the child; not from a severity or gloominess of temper, but piety; he takes the utmost care not to let the least word drop from him, which might intimate that there were any such creatures in the world as *women*; or such things as desires or passions, particularly that of *love*. Having attained his fifth year, he taught him the names of flowers and animals; and talked to him about the little birds they heard and saw.

Being now ten years of age, he revealed to him some few particulars relating to the other world; but not a word about woman; at fifteen, he taught him every thing his mind was susceptible of, but still forbore to mention the most *lovely* part of creation. Being arrived at the age of twenty, our old hermit began thus to argue with himself. What will my poor boy do when I am dead; how will it be possible for him to subsist; being totally unacquainted with the world? After a thousand resolves and recantations, the old man finally determined to carry him to a neighbouring city,

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which was magnificent, and where the king kept his court; however, tears gushed from his eyes, when he considered the temptations to which the lad would be exposed.

Being arrived at the city, our young anchoret, our harmless and innocent youth, in amaze, like one who had dropt from the clouds, cries out, what do you call that thing there? A courtier, replies the father. And those out yonder? Palaces my dear. These here? Statues. He was gazing on these several objects, when some beautiful ladies, with piercing eyes, and most bewitching features, made their appearance before him; and they alone, instantaneously, drew all his attention; bewildered in the pleasing perplexity of the first impression of innocent love on his heart, he regards no longer the palaces, and the other objects he but the moment before admired; but, luckless youth! is seized with another kind of astonishment, for, all in raptures and ecstacy at the enchanting sight, he cries out, with a palpitating heart, What is that sweet thing, so prettily dressed, pray dear father tell me, how is it called? The good old man, who did not in the least relish his question, answers, child, it is a bird, called a goose. Sweet pretty bird, cries the innocent youth, in the utmost transport, pray thee sing a little; let me hear some of thy music: O, that I could get acquainted with thee! Dear, dear, father, I entreat you, if you love me, to let me take that sweet pretty bird with me into the forest. I myself will take care to feed it.

LA FONTAINE.

FIRST QUAKER.

An old American savage, being at an inn at New-York, met with a gentleman who gave him some liquor, and being rather lively, he began to boast that he could read and write English. The gentleman, willing to indulge him in displaying his knowledge, begged leave to propose a question, to which the old man consented. He was then asked who was the first circumcised. The Indian immediately replied, father Abraham: and directly asked the gentleman who was the first Quaker. He said it was very uncertain, as that people differed in their sentiments exceedingly. The Indian, perceiving the gentleman unable to resolve the question, put his fingers into his mouth, to express his surprise, and told him Mordecai was the first Quaker, for he would not pull off his hat to Haman.

The following beautiful and comprehensive lines were copied from the side of a common Liverpool pitcher, into the Philadelphia Union.

WASHINGTON,

The defender of his Country, the founder of Liberty,

The friend of Man.

History and tradition are explored in vain for a parallel to his character. In the annals of modern greatness he stands alone;

And the noblest names of antiquity lose their lustre in his presence.

Born the benefactor of mankind, he united all the qualities necessary to an illustrious career.

Nature made him great: He made himself virtuous.

Called by his Country to the defence of her Liberties, he triumphantly vindicated the rights of humanity;

And on pillars of National Independence laid the foundation of a great Republic.

Twice invested with supreme magistracy, by the voice of a free people,

He surpassed in the cabinet the glories of the field;

And voluntarily resigning the sceptre

and the sword, retired to the shades of private life.

A spectacle so new and so sublime,
Was contemplated with the most profound admiration;
And the name of WASHINGTON,
Adding new lustre to humanity, resounded to the remotest regions of the Earth.
Magnanimous in youth, glorious through Life,
Great in Death.
His highest ambition the happiness of Mankind.
His noblest victory the conquest of himself.
Bequeathing to posterity the inheritance of his fame;
And building his monument in the hearts of his countrymen;
He lived,
The ornament of the eighteenth century:
He died,
Regretted by a mourning world.

CHARITY.—A FRAGMENT.

By Arthur Owen, Esq.

"Harrass me no more with thy cant and hypocrisy, I have no money for such a filthy vagabond as thou art," said I, still approaching the door. The hoary mendicant hung his head, and with his trembling hand wiped away the tears which stole down his pale, though venerable cheeks, whilst I could faintly hear him repeat, "filthy vagabond as thou art." The repetition, his age, his attitude, and his weeping, touched me; most sensibly touched me. He made a nearer approach, and, after a few struggles, ventured to look me in the face. I was hastening to my pocket, when that demon, suspicion, still whispered me he was an impostor. I eyed him with sternness, but I saw that I had gone too far, that my scowl had entrenched his soul; he could no longer bear it, and in a moment forgetting his supplication, he energetically exclaimed, "Though, sir, I may be poor, I am still honest; though I am a beggar, I have still feelings; and though you may esteem me an object unworthy of your charity, why thus cruelly wound me with your frowns?" The fellow's eloquence came home with full power to my heart: he struck the master-string of my nature. I turned my back upon him (for I had not courage to meet the indignant glances of my tattered, though sentimental accuser) to get my purse to reward his independent spirit and pathetic appeal, when regaining my situation, I found that he had left me. My heart was harrowed to the very quick. Oh! how poignantly did I lament my folly and barbarity, as I had lost (perhaps for ever) the blissful opportunity of asking forgiveness from one, whom I had thus insulted, of pouring my little all into the lap of a man of such sensibility, such intelligence, and such distress; but, says prudence, "curse prudence," replied I; "I have here sacrificed a more ecstatic pleasure than a whole life spent in conformity to the dictates of cold-hearted prudence and ungenerous apathy, can possibly bestow."

SOLEMN REFLECTION.

How futile are all our efforts to evade the obliterating hand of time! As I traversed the dreary wastes of Egypt, on my journey to Grand Cairo, I stopped my camel for a while, and contemplated in awful admiration, the stupendous pyramids. An appalling silence prevailed around: such as reigns in the wilderness when the tempest is hushed, and the beasts of prey have retired to their dens. The myriads that had once been employed in rearing these lofty mementos of human vanity, whose busy hum once enlivened the solitude of the desert, had all been swept from the earth by the irresistible arm of death; all were mingled with their native dust: all were forgotten. Even the mighty

names which these sepulchres were designed to perpetuate, had long since faded from remembrance; history and tradition afford but vague conjectures, and the pyramids imparted a humiliating lesson to the candidate for immortality. Alas! alas! said I to myself, how mutable are the foundations on which our proudest hopes of future fame are reposed. He who imagines he has secured to himself the meed of deathless renown, indulges in deluded visions, which only bespeak the vanity of the dreamer. The storied obelisk, the triumphal arch, the swelling dome, shall crumble into dust, and the names they would preserve from oblivion, shall often pass away, before their own duration is accomplished."

THE METHODISTS.

Mr. Southey has just published the life of Wesley, in two volumes, a work of a very deep and general interest, likely to prevent the repugnance which many feel at the very word Methodist. In their original institution nothing more was designed than that they should be strict members of the church of England, regular in their attendance, and methodical in the performance of all their duties. Thence arose their name of Methodists. In the progress of time, and under new pastors, some of them have greatly deviated from the fundamental rules of society, and new sects bearing the same name, have arisen. But in the life of Wesley there is much to revere and to venerate. What is Mr. Southey's opinion, may be collected from the following extract from the introduction to his work.

"The sect or society as they would call themselves, of Methodists, has existed for the greater part of a century; they have their seminaries and their hierarchy, their own regulations, their own manners, their own literature. In England they form a distinct people, an *imperium in imperio;* they are extending widely in America; and in both countries they number their annual increase by thousands. The history of their founder is little known in his native land, beyond the limits of those who are termed the religious public; and on the continent it is scarcely known at all. In some of the biographers the heart has been wanting to understand his worth, or the will to do it justice: others have not possessed freedom or strength of intellect to perceive wherein he was erroneous.—*Lon. Cour.*

PHILOSOPHY AND CHRISTIANITY.

By Dr. Nott, President of Schenectady College.

Philosophy confines its views to this world principally. It endeavours to satisfy man with the grovelling joys of earth till he returns to that earth from which he was taken. Christianity takes a nobler flight. Her course is directed towards immortality.—Thither she conducts her votary, and never forsakes him, till, having introduced him into the society of angels, she fixes his eternal residence among the spirits of the just. Philosophy can only heave a sigh, a longing sigh after immortality. Eternity is to her an unknown vast, in which she soars on conjecture's trembling wing. Above, beneath, around, is an unfathomable void; and doubt, uncertainty, or despair, are the result of all her inquiries. Christianity, on the other hand, having furnished all necessary information concerning life, with firm and undaunted step crosses death's narrow isthmus, and boldly launches forth into that dread futurity which borders on it. Her path is marked with glory. The once dark and dreary region lightens as she approaches it, and benignly smiles as she passes over it. Faith follows where she advances, till reaching the summit of the everlasting hills, an unknown scene in endless varieties of

loveliness and beauty, presents itself, over which the ravished eye wanders without a cloud to dim, or a limit to obstruct its sight. In the midst of this scene, rendered luminous by the glory which covers it, the city, the palace, the *throne of God* appears. Trees of life wave their ambrosial tops around it: rivers of salvation issue from beneath it; before it angels touch their harps of living melody, and saints in sweet response breathe forth to the listening heavens their grateful songs. The breezes of paradise waft the symphony, and the pending sky directs it to the earth. The redeemed of the Lord catch the distant sound, and feel a sudden rapture. 'Tis the voice of departed friendship—friendship, the loss of which they mourned upon the earth, but which they are now assured will be restored in the heavens, from whence a voice is heard to say, "fear not; death cannot injure you; the grave cannot confine you; through its chill mansion, grace will conduct you up to glory. We wait your arrival; haste, therefore, come away."

For the Masonic Register.

PROFANE SWEARING.

"Thou shalt not take the name of the Lord thy God in vain."

The above is an immediate command from God himself, and is sanctioned by the laws of every civilized country. Yet, alas! in violation of laws, both human and Divine, the vicious and detestable habit of profane swearing has become common in almost every rank in society. Yes, a habit that originated among the inmates of a brothel, has been *copied* by those who move in the fashionable circles of life; and is countenanced by many who are placed in responsible stations, and whose duty requires them to suppress vice and immorality, in whatever place, or in whatever shape it may appear. For any one to contend that the interference of the officers of justice, to suppress this growing evil, would be useless, is folly in the extreme; as well might they contend that it is useless for the city watch to perform their nocturnal duty, or that a board of health should take no measures to check a contagious epidemic, after its infection had once entered a city.

Laws are enacted for the benefit of the community at large; and no law ought to remain on the statute book for a greater length of time, than while it is found useful, and can be strictly enforced; and it is a duty incumbent on every individual, to lend his aid in support of the laws of his country.

Of all vices of the present age, profane swearing must be acknowledged the most inexcusable, as not the least possible advantage can be derived from it, nor can it contribute in the least degree to a single pleasure. Nothing, with propriety, can be offered in its extenuation. It is a violation of the laws of decency and common politeness; it originated, as was before observed, among the lowest dregs of society, and ought to be discountenanced by every gentleman having a desire to promote the good of the community.

POETICAL.

For the Masonic Register.

Written on the first day of January, 1820.

The fleeting month, the rolling year,
But bears us to our doom;
The nights advance, the days appear,
To call us to our home.

The Spring, bedeck'd with op'ning flow'rs
The Summer's gaudy pride;
The richest fruits that Autumn pours,
In all her plenteous tide:

The shiv'ring blast of Winter's wind,
The tempest, hail, and snow,
Are lessons to the attentive mind,
How fleeting's all below.

Fix'd, then, on realms of brighter bliss,
Let all our wishes rise;
And, while we dwell in worlds like this,
Seek those beyond the skies.

A. Bell.

For the Masonic Register.

ON A WATCH.

Could but our tempers move like this machine,
Not urg'd by passion, nor delay'd by spleen,
And we by heaven's regulating power,
By virtuous acts distinguish every hour,
Then health and joy would follow as they ought,
The laws of motion and the rules of thought,
Sweet health to pass the present moments o'er,
And everlasting joy when time shall be no more.

For the Masonic Register.

ON THE DEATH OF AN INFANT.

Sweet, short-liv'd flow'r! thy op'ning bud
Is borne by death's cold hand away,
Far, far beyond time's swelling flood,
Where thou shalt bloom without decay.

Here life's fierce storms around us roar,
Or sweep each pleasure from the breast,
But grief and anguish now no more,
Disturb thy calm and peaceful rest.

Then whilst for thee our tears still flow,
This pleasing thought our hearts shall heal,
That safe beyond the reach of woe,
Thy parents' pains thou canst not feel.

SELECTED.

THE FALLING TOWER.

Mark ye the tower whose lonely halls
Re-echo to yon falling stream?
Mark ye its bare and crumbling walls,
Where slowly fades the sinking beam?

There oft when eve in silent trance,
Hears the lorn red-breast's plaintive moan;
Time, casting round a cautious glance,
Heaves from its base some mould'ring stone.

There, though in time's departed day,
War wav'd his glittering banners high;
Though many a minstrel pour'd the lay,
And many a beauty tranc'd the eye;

Yet, never, 'midst the gorgeous scene,
'Midst the proud feasts of splendid power,
Shone on the pile a beam serene,
So mild as gilds its falling hour.

Oh! thus, when life's gay scenes shall fade,
And pleasure lose its wonted bloom,
When creeping age shall bare my head,
And point to me the silent tomb:

Then may *religion's* hallowed flame,
Shed on my mind its mildest ray;
And bid it seek, in purer frame,
One bright eternity of day.

TO MIRA.

Riches can many a joy impart,
Can many a want remove;
But cannot buy a feeling heart,
Or purchase truth and love.

Those blessings of celestial birth,
Descended from the skies,
Have sought a residence on earth,
And fix'd in Mira's eyes:

Where Cupid wrote, with plumes, 'tis said,
Pluck'd from his mother's dove:
"Whoever looks upon this maid
Shall be condemn'd to love."

And I, an inexperienc'd youth,
Unconscious of the snare,
Did gaze, and saw the fatal truth
Too plainly written there.

THE SIGH.

By a young lady, born blind.

If this delicious, grateful flower,
Which blows but for a single hour,
Should to the sight as lovely be,
As from its fragrance seems to me;
A sigh must then its colour show,
For that's the softest joy I know.
And sure the rose is like a sigh,
Born just to soothe, and then—to die.

My father, when our fortune smil'd,
With jewels deck'd his eyeless child:
Their glittering worth the world might see,
But, ah! they had no charms for me.
Still as the present fail'd to charm,
A trickling tear bedew'd my arm;
And sure the gem to me most dear,
Was a kind father's pitying tear.

WOMAN.

Question

Since women first deriv'd their form from man,
Pray tell me why they're fairest? if you can.

Answer.

The cause of this is easy to explore,
They only are the *gold*, and we the *ore*.

MOTTO.

From Mr. Donald Fraser's Biographical Sketches, now in press.

By candour led, our various page displays
Some traits of those who lived to merit praise;
To virtuous men we give the merit due,
True to themselves, and to their country true;
To living worth we give what merit claims,
Here tell their deeds, and here record their names:
Let those who wish again to act as well
Review their lives, and then like them excel.

POLITICAL.

Judging from the present aspect of European affairs, and the policy pursued by most of the legitimate sovereigns of that section of the globe, it must naturally be concluded that the soil of that continent will soon be again drenched in blood, and the scourge of war will be experienced, perhaps in a tenfold degree. Great discontent appears to prevail among the people of Great Britain, France, Portugal, Italy, Germany, and Prussia,; and there are great appearances of approaching revolution. In England in particular, the 'great wheels of revolution,' have rolled so far, that we believe it is now even beyond the power of the 'strong arm of government' to avert their progress. Conspirators no longer confine themselves to dark retreats, but with a daring spirit, stalk forth, assaulting the officers of the crown, in open day. Executions are frequent, the prisons are crowded, and trials for sedition, murder, and treason, almost daily engage the attention of the courts throughout the kingdom.

The late arrival of the queen, after an absence of about fourteen years, has excited great interest among all ranks of people. The demonstrations of joy with which she was saluted on her first landing at Dover, and the high respect, and affection shown to her majesty in every place through which she passed, from Dover to London, as well as the enthusiastic joy expressed on her arrival at that metropolis, plainly evince, that her absence, instead of diminishing, has increased the attachment of a great majority of the people to her person, notwithstanding the heavy charges brought against her character by the king; which are no less than 'an adulterous connection with a foreigner, originally in her service in a menial capacity,' and a continued series of conduct highly unbecoming her rank and station, during her residence in various parts of Europe; which the king and his party expect to support by the testimony of a number of foreigners, already arrived in London to testify against her. An investigation is to take place, and the queen appears to rest satisfied, that she can clearly prove her innocence, and show the corruption of the witnesses against her. It is stated that she has written to nearly one hundred persons, many of whom are of the first respectability in Italy, to repair to England, to give evidence of her demeanour while abroad. The Italians who have arrived, are said to be of the lowest order, and that they have been suborned to witness against her. This trial excites great interest throughout the nation, and the queen's party is daily gaining strength. What will be the result, and what effect it may have upon the political world, time alone will determine. We hazard nothing, however, in saying, that should her majesty's expectation be realized in proving her innocence, the reign of George IV. will be of short duration.

The coronation, which was to have taken place on the first of August, was indefinitely postponed, undoubtedly through fear of the indignation and resentment of the people.

Spain, which previous to the late revolution, was governed by the iron hand of despotism, both in church and state, appears now to be settled down under a limited monarchy, the people enjoying equal privileges with the monarch himself. By the last advices, the utmost harmony prevailed

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throughout the kingdom; and the advocates of oppression under the former government, were held in the most sovereign contempt. On the 9th of July last, the king took the oath of the constitution, before the representatives of the nation; splendid illuminations took place, and the most enthusiastic joy was manifested on the occasion. The public squares of Madrid were crowded with people of all ages and sexes, congratulating each other on the happy event. The military and citizens united in parading the streets, singing patriotic hymns, and shouting, "Long live our constitutional king;" "Long live the nation;" "Long live the constitution."

The South American colonies still remain in an unsettled situation as it regards their government; but the re-establishment of the Cortez, or Congress, in the mother country, will, most probably, secure to them the FREEDOM for which they have been so long contending.

The empire of Russia, at the present time appears to be in a more flourishing situation than any other European power; owing to the extraordinary exertions of the emperor Alexander, to desseminate the light of the gospel, and other useful knowledge among his subjects; to promote improvements in agriculture, and various other useful arts; and his constant attention to the welfare and happiness of the people of his widely extended dominions.

OBITUARY.

"Lo! soft *remembrance*, drops a feeling tear,
"And sacred *friendship* stands a mourner here."

Died suddenly, at his residence in Greenwich-street in this city, on Friday morning the 28th of July, Mr. BENJAMIN FRANKLIN LEWIS, late of Newburgh, in the county of Orange, aged 29 years. He was past master of Hiram lodge, and a worthy companion of Jerusalem Temple chapter, in that village.

The Newburgh paper, of the first of August, after mentioning this distressing event, says,

"His remains were brought to this place on Saturday; and his funeral was attended in the afternoon by a numerous assemblage of sympathising friends. A large Masonic procession conducted the deceased to the place of interment, where the ceremonies of the order were performed with great solemnity. Mr. Lewis was a gentleman of amiable disposition, conciliating manners, and unblemished integrity: his talents were improved by a liberal education and much reading, and he gave undoubted evidences of future usefulness to society. To his aged and venerable parents and family connections, his loss seems almost irreparable, and an extensive circle of friends and acquaintances, will long deplore his early departure."

The editor of the Ladies' Literary Cabinet closes a handsome eulogy on the deceased, as follows:

"On the evening previous to this melancholy event, the subject of these remarks was well and cheerful; and the last exercise of his talents and pen, but an hour or two before his death, was a short essay upon Enthusiasm, intended for the Literary Cabinet, which concluded with the following remarkable words:—

"In the end, when the last trial comes, when it is for us, in our turn to meet the struggles of death, enthusiasm will not abandon us; her brilliant wings shall wave over our funeral couch, she will lift the veil of death, she will recall to our recollection those moments, when, in the fulness of energy, we felt that the soul was imperishable. And our last sigh shall be a high and generous thought, re-ascending to that Heaven from which it had its birth."

HOYT & BOLMORE, PRINTERS.
70 Bowery, New-York.

THE

AMERICAN MASONIC REGISTER,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

Thou shalt love thy neighbour as thyself.

St. Mark xii, 31.

He that loveth his brother abideth in the light.

St. John the Evangelist.

[No. II.] FOR OCTOBER, A. D. 1820. A. L. 5820. [Vol. I.]

MASONIC.

Compendium of the Constitutions, Rules, *and* Regulations *of the ancient and honourable fraternity of* Free *and* Accepted Masons.

In making the following compilation we have had recourse to the most approved records, with a conscientious regard to the *ancient landmarks* of our order; which it would be presumption to remove, or deface. For sake of brevity, we have been obliged to vary the language, but in no instance have we deviated from the true sense and meaning of the authors we have consulted, or from the true spirit of Masonry.

OF THE REQUISITE QUALIFICATIONS OF A CANDIDATE.

Every candidate for admission into the fraternity of free and accepted Masons, must be a *man*, free born, at least twenty-one years of age, in full possession of all the mental faculties, having some trade, or honest profession, whereby he may be enabled to obtain a subsistence for himself, and those dependent on him for a support, besides something for the relief of others in distress. He must be possessed of a benevolent disposition, and be in the daily practice of the social virtues; but above all, he must be a firm believer in the eternal God, and pay to him that adoration and worship, which is due to Omnipotence alone. If a *son*, he must be dutiful to his parents; if a *brother*, kind and affectionate to his brothers and sisters; if a *husband*, tender, forbearing, and respectful to his wife; and if a *parent*, he must be in the exercise of that affection, dignity, and prudence, requisite to the good government of a family; always remembering that precept and example should go hand in hand. Without these requisites, no person can, consistently with the principles of our ancient order, be made a Mason.

OF PROPOSING A CANDIDATE.

Any person wishing to become a Mason, must be proposed by a member of the lodge to which application is made, at least one communication previous to the time of his initiation, that the brethren may have an opportunity of inquiring into his character, and qualifications; for which purpose a special committee is generally appointed, but in some large

towns, this duty is performed by a standing committee.

All applications ought to be made in writing, which should be filed by the secretary. The following may answer for a form of application:

To the Worshipful Master, Wardens, and other Brethren of Lodge, No.

The undersigned having long entertained a high respect for the institution of Masonry, is, if found worthy, desirous of being initiated into its mysteries, and becoming a member of your lodge. His place of residence is his age his occupation

(Signed) E. H.

The candidate has a right, previous to initiation to request a perusal of the warrant or dispensation by which the lodge is held, as well as the by-laws and a list of the members. The warrant, if genuine, will be found written or printed on parchment, and signed by some grand master, his deputy, the grand wardens, and secretary; with the grand lodge seal affixed.

Previous to admission, the following interrogatives are generally put to the candidate, to which he must give his assent:

"Do you seriously declare, upon your honour, that, unbiassed by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

"Do you seriously declare, upon your honour, that you are prompted to solicit the privileges of Masonry by a favourable opinion of the institution, a desire of knowledge, and a sincere desire of being serviceable to your fellow creatures?

"Do you seriously declare, upon your honour, that you will conform to the ancient established usages of the order?"

In some lodges however, the candidate is requested to sign a certificate, expressive of sentiments contained in the above questions, instead of their being verbally put.

OF A LODGE AND ITS GOVERNMENT.

The word lodge, is expressive both of the place where Masons meet, and the members of which it is composed.

Every lodge ought to assemble for work at least once a month, and to consist of as many members as the master, and a majority of the brethren shall think expedient.

The officers of a lodge should consist of a master, a senior and a junior warden, a secretary, a treasurer, one or more masters of ceremonies, two deacons, one or more stewards, and a tyler.

OF THE ELECTION OF OFFICERS.

The officers must be annually elected, by ballot, each member having one vote; and the election always to be held on the evening of a regular communication. As all preferment among Masons depends on real merit, no person should be put in nomination through prejudice, or for his birth or fortune, and the only consideration should be, whether he is worthy, and capable of filling the office with honour to the lodge, and to the advancement of the general interests of the fraternity. No brother can be master of a lodge till he has previously served in the capacity of warden, excepting in cases where a new lodge is to be formed, and no former warden is to be found among the members; in which case, three well qualified master Masons, who have never served in such offices, may be constituted master and wardens of the new lodge, or of any old lodge, in like emergency. No brother has a right to refuse his services in any office to which he may be elected, unless he has previously served in the same office.

OF THE MASTER'S DUTY.

The master, after having been duly elected and installed, has it in special charge, to see that the by-laws of his lodge, as well as the general regulations of the grand lodge, be duly ob-

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served, that his subordinate officers faithfully perform their duty, and that they shall be examples of diligence and moral rectitude to the rest of the craft. He is to admit no apprentice or fellow craft into his lodge unless he has sufficient employment for him, and finds him duly qualified for learning, and understanding the sublime mysteries of the art. He has the power of calling a special meeting, upon the application of any of the brethren, or upon any emergency, which in his own judgment demands it, and he is to fill the chair when present. It is also his duty, together with his wardens, to attend the communications of the grand lodge, if within such distance as the laws of the grand lodge have ascertained, and when there, they, or either of them, have power to represent, and to transact all matters of their lodge, in the same manner as if the whole body were present. It is the duty of the master to take charge of, and carefully preserve the warrant or charter.

OF THE WARDENS.

None but those who have arrived to the sublime degree of master Mason, can be elected wardens of a lodge.

The general duty of the wardens is to assist the master in transacting the business of the lodge in due form. Some particular lodges however, by their by-laws, assign to their wardens other duties, for their own convenience, which they have a right to do, provided they keep in view the ancient landmarks, and in no way violate the true genius and spirit of Masonry. In the master's absence, the duties of his office devolves on the senior warden, and in case of the master's death, removal, or resignation, he is to fill the chair till the next regular election: and in case of the absence of the senior, the junior warden takes the authority. When, however, a *past master* is present, he is generally requested by the warden to take the chair, after the lodge is duly congregated.

OF THE SECRETARY.

It is the duty of the secretary to record all such transactions of the lodge as are proper to be committed to writing, that such minutes, or an authenticated copy of them may be laid before the grand lodge when required. He is also to keep a correct list of all the members of the lodge, with the dates of their admission, and annually to forward to the grand secretary, a complete list for the time being, at such time as may be required. He is also required to collect all dues, and pay them over to the treasurer.

OF THE TREASURER.

It is the duty of the treasurer to receive all monies raised, and to pay them out agreeably to orders drawn on him by proper authority: making regular entries of both receipts and expenditures, and always having his books and vouchers ready for inspection. He has also charge of the jewels and furniture of the lodge, excepting when it is thought proper to appoint some other brother for that particular duty, or when the officers of the lodge choose to take the charge immediately upon themselves.

OF THE DEACONS.

The deacons are to assist the wardens in the execution of their duty, to examine and welcome visiting brethren, to prepare candidates, and to perform such other services as are assigned them.

OF THE MASTERS OF CEREMONIES.

The duties of these officers are taught them in the lodge; and are well known to every master Mason.

OF THE STEWARDS.

The stewards are to provide refreshments, and make a regular report of the expense to the treasurer; and to see that the regalia of the lodge are in good order, and always ready for use.

OF THE TYLER.

In order that due decorum be observed, while the lodge is engaged in business, and for the preservation of secrecy and good harmony, a well

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VILEGES IN LODGES.

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ATTENDANCE.

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some extraordinary or unforeseen necessity.

OF BEHAVIOUR IN A LODGE.

No private committees are allowed while the lodge stands open for work, and all conversation foreign to the business of the lodge is strictly forbidden. Strict attention is required while any brother is addressing himself to the chair, and during the performance of the more solemn duties of the lodge. Obedience to the proper authority is to be observed, and a due respect paid to all the brethren.

OF THE BEHAVIOUR OF MASONS IN THEIR PRIVATE CHARACTER.

Masons should be extremely cautious of their behaviour in all places; carefully avoiding every kind of excess or immorality; as being directly contrary to the principles of the fraternity, and in violation of the direct commands of that Being, to whom strict obedience is due, and who every Mason acknowledges as his Grand master.

It is particularly enjoined on Masons, to be true to the constitution of the civil government under which they live, to pay strict obedience to the laws, and never to be concerned in conspiracies.

Every Mason ought to be industrious in his vocation, and use all proper means to enable himself to pay for all the necessaries of life, so that he may not "eat any man's bread for nought." And when he is at leisure from his necessary avocations, his time should be employed in studying the Holy Scriptures, the various arts and sciences, and every thing calculated to enable him the better to serve his Creator, and to render him more useful to his country, his neighbour, and himself.

Masons are to meet each other in a courteous manner, and no *true Mason* will neglect a brother, on account of his having through unforeseen misfortunes, or by the afflictive hand of Providence, been reduced in his circumstances; but will treat him with re-

spect, and as far as lies in his power, without injury to himself or family, administer to his wants; and if he be in want of employment, will either give it to him himself, or use every possible means to procure it for him from others.

When in company with strangers, or those who are not Masons, the utmost prudence in conversation, particularly on the subject of Masonry, ought to be observed, and all impertinent or ensnaring questions should be answered with caution, or the conversation turned to another subject.

The principles of Masonry prohibit slander of every description, against the character of *any* reputable person; but the Mason who aims it at the character of a worthy *brother*, is guilty of a tenfold crime, it being his solemn duty to defend his brother's character against all unjust reproaches, or malicious attacks, and to warn him of all approaching danger.

Suits at law between Masons, are directly inconsistent with the ancient rules and usages of the order, and ought, as far as possible, to be avoided. Should differences unhappily arise between brethren, relative to any temporal concerns, application should first be made to the lodge to which one or both of the parties belong, to have the matter in dispute adjusted; and should either party be dissatisfied with the decision of the lodge, an appeal should be made to the grand lodge. But where any matter of difference may exist, which can neither be settled as above, nor by a reference to impartial brothers, and must be decided by the civil law, the utmost candour should be exercised by both parties in the pursuit; all personal ill-will should be avoided, and nothing should be said or done to prevent the continuation or renewal of that brotherly love and friendship, which are the glory and cement of this ancient fraternity. It is much more commendable to suffer wrong than to do wrong; and Masons ought to be actuated by the sentiments advanced by St. Paul, in his directions to his Christian brethren, in the sixth chapter of the first epistle to the Corinthians, where he tells them that there is "*utterly a fault*" among them, because they "go to law one with another;" and directs them to refer their matters of difference to the decision of some of their brethren.

OF A GRAND LODGE.

A GRAND LODGE consists of the masters and wardens of all the regular lodges, within its jurisdiction, with the grand master at their head, the deputy grand master on his left, and the grand wardens in their proper places; attended also by the grand secretary, grand treasurer, grand tyler, grand pursuivant, and other necessary officers.

No new lodge can be acknowledged, or their officers admitted into the grand lodge, until such new lodge is regularly constituted, and registered by the grand lodge.

All grand past, and deputy grand past masters, past grand Wardens, and past masters of warranted lodges on record, who continue members of any regular lodge, are, both by courtesy and custom, admitted to vote in all grand lodges. Past grand secretaries, and past grand treasurers, by courtesy have also the privilege of sitting in all grand lodges, and of voting on such matters as they might have done while in office.

No master, warden, or other member of the grand lodge, should ever attend without the jewels he ought to wear in his own lodge, unless he can produce a satisfactory reason for such omission. When the officer of any particular lodge, from urgent business, or any casualty, cannot personally attend, he may send a brother of his lodge, with his jewels and clothing, to supply his place in the grand lodge. [See preceding page, "*of the privileges in lodges.*"]

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Any respectable master Mason, having business, or whose attendance may be necessary in point of evidence or intelligence, may be admitted into the grand lodge, if deemed proper by that body; but he can have no vote, nor be allowed to speak on any question without special permission.

The grand lodge must have four stated meetings a year, for quarterly communications; and such other meetings as business may require, to be held in the grand lodge room only, excepting the grand master should think it expedient to appoint some other place for a special meeting.

All matters in the grand lodge are determined by a majority of votes, each member having one vote, unless for the sake of expedition, certain subjects are left to the determination of the grand master.

It is the business of the grand lodge to consider, transact, and settle all matters concerning the craft in general, or private lodges, and single brethren in particular. All differences which brethren cannot adjust between themselves, nor by a particular lodge, are here to be considered and decided. But if any brother be dissatisfied by such decision, he may lodge an appeal in writing, with the grand secretary, and have a re-hearing, and final decision, at the next quarterly communication, provided it be not on the annual meeting of the grand lodge, or on either of the festivals of St. John, on which no petitions or appeals are to be heard, nor any business transacted to disturb the harmony of the assembly, but must all be referred to the next meeting. And in general, all unfinished business of one meeting, may be adjourned, or referred to a committee, to report their opinion at the next meeting.

The officers of all subordinate lodges under the jurisdiction of the grand lodge, shall, at every quarterly communication (except those of distant lodges, who shall annually, on or before the festival of St. John the Evangelist) deliver a correct list of such members as have been either made or admitted by them, since the last communication, and books shall be kept by the grand secretary, in which such returns shall be duly recorded; together with a list of all the lodges in communication, the usual times and places of their meeting, and the names of all their members, as well as all the proceedings of the grand lodge which are proper to be written.

It is the duty of the grand lodge to adopt the most prudent and effectual means of collecting and managing such moneys as may accrue to the general charity fund.

OF THE ELECTION OF THE GRAND MASTER.

The grand lodge must meet in some convenient place, in order to elect new, or reappoint the old officers, and such election or reappointment must be made in such season that the grand lodge may be completely organized, and duly prepared for the celebration of the annual feast in June, and other important business of the season.

The election shall be made either by holding up of hands or by ballot, as may be agreed by the majority, on motion made and seconded for that purpose; provided always, that the brother recommended by the grand master in office, as his successor, be the first voted for, either by holding up of hands, or by ballot, and if he is not chosen, the other candidates in the order they were proposed, until one has the majority of voices or ballots. When the election is thus made, he is to be proclaimed, installed, and saluted, if present; but if not present, a day is to be appointed for this ceremony, which is grand, solemn, and serious, but is not to be described in writing, nor ever to be known to any but true master Masons. The ceremony of installing the new grand master, is to be conducted by the last grand master; but he may, nevertheless, order any brother well skilled in the ceremony, to

assist him, or act as his deputy, on the occasion.

In case the new grand master, when nominated or chosen, cannot attend at the time appointed for his instalment, he may be installed by proxy, on signifying his acceptance of the office; but such proxy must be either the last or a former grand master, or else a very reputable past master.

OF THE ELECTION OR APPOINTMENT OF THE DEPUTY GRAND MASTER.

The last grand master thus continued, or a new grand master thus appointed and installed, has an inherent right to nominate and appoint the deputy grand master; because, as the grand master cannot be supposed to be able to give his attendance on every emergency, it has been always judged necessary, not only to allow him a deputy, but that such deputy should be a person in whom he can perfectly confide, and with whom he can have full harmony.

OF THE GRAND WARDENS.

The grand lodge has the right of electing the grand wardens, and any member has a right to propose one or both the candidates, either the old wardens, or new ones; and the two persons who have the majority of votes or ballots, are declared duly elected.

OF THE GRAND SECRETARY.

The office of grand secretary has become of very great importance in the grand lodge. All the transactions of the lodge are to be drawn into form, and duly recorded by him. All petitions, applications, and appeals, are to pass through his hands. No warrant, certificate, or instrument of writing from the grand lodge, is authentic, without his attestation and signature, and his affixing the grand seal as the laws require. The general correspondence with lodges and brethren over the whole world, is to be managed by him, agreeably to the voice of the grand lodge, and directions of the grand master or his deputy, whom he must, therefore, be always ready to attend, with the books of the lodge, in order to give all necessary information, concerning the general state of matters, and what is proper to be done upon any emergency.

For these reasons, at every annual election or appointment of grand officers, the nomination or appointment of the grand secretary has been considered as the right of the grand master, being properly his amanuensis, and an officer as necessary to him as his deputy. But in general, grand masters, not being tenacious of prerogative, have relinquished this privilege; and the grand secretary is chosen by the nomination and vote of the grand lodge.

The grand secretary, by virtue of his office, is a member of the grand lodge, and may sit and vote accordingly.

The grand secretary may appoint an assistant, but he will not be considered a member, nor admitted to vote.

OF THE ELECTION AND OFFICE OF GRAND TREASURER.

The grand treasurer is elected by the body of the grand lodge, in the same manner as the grand wardens; he being considered as an officer peculiarly responsible to all the members in due form assembled, as having the charge of their common stock and property. To him is committed the care of all money raised for the general charity, and other uses of the grand lodge; an account of which he is regularly to enter in a book, with the respective uses for which the several sums are intended. He is likewise to pay out, or expend the same upon such orders, signed, as the rules of the grand lodge in this respect shall allow to be valid.

The grand treasurer, by virtue of his office, is a member of the grand lodge, and has a right to appoint an assistant, or clerk, who must be a master Mason, but not considered a mem-

ber of the grand lodge. He or his clerk, shall always be present in the lodge, and ready to attend the grand master and other grand officers, with his books for inspection when required; and likewise any committee that may be appointed for adjusting and examining his accounts.

OF THE GRAND TYLER, AND GRAND PURSUIVANT.

These officers of the grand lodge must be master Masons, but none of them are members of the grand lodge. The tyler's duty is to attend at the door, to see that none but members enter into the lodge.

The business of the pursuivant is to stand at the inward door of the grand lodge, and to report the names and titles of all that want admittance, as given to him by the tyler. He is also to go upon messages, and perform other services known only in the lodge.

OF THE GRAND DEACONS.

The grand deacons, whose duty is well known in the grand lodge, as particular assistants to the grand master and senior warden, in conducting the business of the lodge, are always members of the same; and may be either nominated occasionally on every lodge night, or appointed annually.

GENERAL RULES FOR CONDUCTING THE BUSINESS OF THE GRAND LODGE, IN CASE OF THE ABSENCE OF ANY ONE OF THE GRAND OFFICERS.

In the absence of the grand master, his deputy supplies his place, in the absence of both, the senior, and in case of his absence also, the junior warden takes the chair. All grand officers, present and past, take place of every master of a lodge, and the present grand officers take place of all past grand officers. Nevertheless, any of them may resign their privilege, to do honour to any eminent brother and past master, whom the lodge may be willing to place in the chair on any particular occasion.

If the grand officers are not present, the master of the senior private lodge who may be present, is to take the chair, although there may be masters of lodges present, who are older Masons.

But to prevent disputes, the grand master, when he finds he must be necessarily absent from any grand lodge, usually gives a special commission, under his hand and seal of office, countersigned by the grand secretary, to the senior grand warden, or in his absence to the junior, or in case of the absence of both, to any other grand officer or particular master of a lodge, past or present, to supply his place, if the deputy grand master be necessarily absent.

But if there be no special commission, the general rule of precedence is, that the junior grand warden supplies the place of the senior in his absence; and if both are absent, the oldest former grand wardens take place immediately, and act as grand wardens, pro tempore, unless they resign their privilege.

When neither the grand wardens of the present, nor of any former year, are in company, the grand master, or he that legally presides in his stead, calls forth whom he pleases to act as deputy grand master and grand wardens, although the preference is generally given to the master or past master of the oldest lodge present. The presiding grand officer has the further privilege of appointing a secretary, or any other grand officer, if neither the stated officers, nor the deputies of such of them as have a right to nominate a deputy, be present.

In case of the death of a grand master, the same order of succession and precedency takes place, as is above set forth, until a new grand master is duly chosen and installed.

Old grand officers may be again chosen officers of private lodges, and this does not deprive them of any of the privileges to which, as old grand officers, they are entitled in the grand

lodge; only, an old grand officer, being the officer of a private lodge, must depute a past officer of his particular lodge to act for him in the grand lodge, when he ascends to his former rank in the same.

OF GRAND VISITATIONS, COMMUNICATIONS, ANNUAL FEASTS, &c.

The grand master with his deputy, the grand wardens, and grand secretary, shall, if possible, annually, go at least once round, and visit all the lodges under his jurisdiction; or, when this laudable duty becomes impracticable, from the extent of his jurisdiction, and large number of lodges, he shall, as often as necessary, and if possible annually, appoint visiters, of different districts, composed of his grand officers, and such other assistants as he may think proper, who shall make faithful report of their proceedings to the grand lodge, according to the instructions given them.

When both the grand masters are absent, the senior or junior grand warden may preside as deputy in visiting lodges, or in constituting any new lodge.

The brethren of all the regular lodges, in the same general jurisdiction, and grand communication, shall meet in some convenient place on St. John's day, to celebrate their festival; either in their own, or any other regular lodge, as they shall judge most convenient. And any brethren, who are found true and faithful members of the ancient craft, may be admitted. But only those who are members of the grand lodge must be present during the installation of grand officers.

The ceremonies, charges, prayers, &c. are hereafter to be given, under their proper heads.

The preceding compendium is general, embracing the rules and regulations of lodges throughout the world. We design, in succeeding numbers, as we may have room, to publish from time to time, any such rules and regulations of different grand lodges, as may be communicated to us for that purpose, together with regular lists of subordinate lodges under their several jurisdictions, the times of their regular communications, and the names of their officers. To this end, we respectfully solicit our brethren, the secretaries of all the grand lodges in the United States, and the British and Spanish dominions in America, to furnish us with such documents relative to their respective lodges, as are suitable to be committed to writing, and would be for the general information and interest of the fraternity, to record in the Register.

FOR THE MASONIC REGISTER.

ORATION,

Delivered at St. John's Hall, New-York, before COLUMBIAN ENCAMPMENT, *at their quarterly communication, on the 26th of August*, 5819, *by* SIR GEORGE HOWARD, *illustrious grand prelate.*

New-York, Aug. 27, 5819.

SIR GEORGE,

Pursuant to a resolution of Columbian Encampment, the undersigned beg leave to tender the thanks of that body, for the very eloquent and appropriate address delivered by you on the 26th inst. and to request a copy for publication.

In making this request, the committee take the present opportunity to assure you, that they feel both pride and pleasure, in the performance of that duty; at the same time expressing their entire satisfaction of your exertions on that occasion.

Accept, Sir,

The assurance of our high regard,

SILAS LYON,
JOEL JONES,
GARRET MORGAN,
} Committee.

Sir George Howard, Illustrious Grand Prelate.

New-York, Aug. 27, 5819.

SIR KNIGHTS,

You request from me a copy of my address at the Quarterly Communication of Columbian Encampment.

Your wishes shall be gratified, although I feel a delicacy in laying before the public a subject which I had so little time to arrange. Such as it is, I present it to you, and with it my thanks for the kind expressions contained in your letter.

Accept for yourselves, and the body you represent, the assurances of respect and esteem of your Companion

And very humble servant,

GEORGE HOWARD.

Sirs Silas Lyon,
Joel Jones,
Garret Morgan,
} Committee from Columbian Encampment.

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ORATION.

BRETHREN,

As pilgrims from the East are you assembled, companions in fellowship and brotherly love, convened to consummate the social relations which bind you together as Masons; you form an interesting group.

While my feeble powers are exerted on the present occasion, I am forced to claim your kind indulgence; that if aught shall escape my lips which shall create disgust, or fail to please, let the benignant hand of Charity cover with her mantle my imperfections, and eternal silence consign them to the tomb.

For the consideration of an ignorant and uninterested world, I have nothing to offer; I leave their opinions floating upon the billows of uncertainty and doubt.

'Tis to you, who have emerged from the shades of ignorance, who have passed from chaos and confusion, to light, and symmetry, and order; who have been raised from the tomb of mental blindness, and brought to view the beauties of the order in their native lustre; to you only would I address myself on this occasion.

Brethren, the fields of Masonry and Christianity are too extensive for our feeble vision; the strongest mind cannot fathom their depths; the eye cannot search their length and breadth, and the combined powers of human nature become exhausted in tracing the variegated beauties of the one, and the inestimable riches of the other.

Astonishment, love, and admiration, seal the faculties; and the man whose ardent spirit excites him to dwell upon a subject so highly interesting; a theme so heavenly sweet, is drawn insensibly from the uninteresting scenes of this world, and with an ecstacy unknown and unfelt but by kindred spirits, his tongue breaks out in rhapsodies of bliss! Hail, thou sacred and eternal rock on which the storms of worldly troubles beat in vain; thou sure foundation, against which the sirocco of infidelity rolls harmless, and the cold blasts of unbelief waste unheeded at your base: on thee, my grasp I'll firmly fix, and bid the earth roll swiftly on, nor heed her idle whirl.

Your attention is claimed to a retrospective view of Masonry from the first moment of its existence to the present time. Accordingly, for the more full comprehension of the subject, I shall present it to you arranged into several important periods: the first commencing with the sublime and awful grandeur of the scene when the Supreme Architect dissolved the powers of chaos, and from a darksome, dreary void, spoke into existence myriads of shining spheres, when the Creator's wisdom arranged them in such elegant order, and the smile of Omnipotence beamed light and life throughout them all, and crowned the splendour of the work, by placing man, supremely blest, as monarch of the whole. From Adam, who was created in the image of his God, perfect in *symmetry, strength, and beauty;* whose heart possessed all the virtues unpolluted, who understood the book of nature in its full extent, and who, by the irresistible fiat of his Creator, was pronounced both good and great; from this fountain of human excellence, whose spirit ministered with that of angels, and who walked abroad accompanied by Divinity itself, emanated the first principles of Masonry.

Unhappily, in a moment of forgetfulness, he forfeited the favour of Heaven. The angelic partner, created from his own body, and placed with him in the enchanting recesses of Paradise, alas!—fell a victim to the subtlety of a sinful appetite, and gorged with a delicious repast on the forbidden fruit! The self-condemned criminals awaited in trembling anxiety the anathema of an insulted Creator. The judgment came; it descended upon them like a torrent of fire; yet, that tender mercy, which ever shines conspicuous in the character of Deity, saved the wretched victims from dissolu

tion. The Grand Architect did not utterly reject him from the building; he was spared, and with him remained the elements of our order. Through the endowments of memory, Adam was enabled to teach a numerous progeny the sciences he had comprehended in the blissful bowers of Eden, and the knowledge he had gained of Nature, and her God. As the inhabitants increased throughout the earth, those lessons of truth fell into confusion and corruption, and were retained in their native lustre but by few. But thanks to the virtues of that few, they survived the apathy of the ignorant, and the universal language escaped uncorrupted, one of the greatest judgments and most horrid catastrophes nature ever witnessed. Nor shall the names of Jared, and Mahaleel, of Enoch, and Tubal-Cain, be erased from the records of Masonic fame, until the remembrance of the universal deluge, which wrapt in wretchedness and death the human family, shall sink in oblivion, and chaos come again. From our grand master Noah, his deputy, and two wardens, we are once more to date the revival of our order. The space of one hundred years elapsed, and a numerous progeny had been initiated as brethren of the craft, when the obstinate superstitions of mankind, again brought upon them the frowns of an angry Deity. But from the ruins of Babel, from the confusion of Shinar's spacious plain, Freemasonry extended itself to every corner of the globe.

Through hands which were strengthened by the Lord of Hosts, it waxed powerful and great, until another period was matured by the birth of Solomon, and the completion of the temple.

It is with peculiar sensations of delight, we survey the many interesting events of this period, for on them are founded almost all the landmarks of modern Masonry.

A temple was to be built to the Grand Architect of Universal Nature, it was to be dedicated to the worship of the great I AM, and sanctified by the presence of Jehovah.

Who was competent to the task? What mind should conceive the plan? What hands perform the work?

Solomon was endowed with wisdom from on high to designate the plan; he called the craft together, and the temple of our God, was began and finished, solely by Masonic hands.

It is a pleasing thing to mention, that although corruption, perjury, and treason, assailed our ancient brethren, their authors were discovered by the unerring eye of justice, and doomed to suffer penalties tantamount to their crimes.

The destruction of this celebrated building, and the captivity of the Jews by Nebuchadnezzar, king of Babylon, closes the third and interesting period.

The light once more dawns in splendour, from the eastern hills, and Cyrus, king of Persia, sounds the welcome notes of freedom, to the wretched slaves of Babylon.

The fourth, the joyful era commences, when Zerubbabel, the chosen of the Lord, once more lays the foundations of the house. He reared its walls; he established its pillars, and brought forth the head stone thereof, amidst the exulting shouts of the faithful of the craft, crying grace, grace, unto it.

It was promised that the glory of this *latter*, should exceed the glory of the *former* house. It did; it was more extensive, costly, and magnificent; and, my brethren, it was hallowed by the presence of JESUS THE REDEEMER. The countenance of the world's Saviour shed its benignant rays throughout its expansive arches, and beamed bright in all its avenues. First, a temple enlightened by the Father's glory, next, the hallowed sanctuary of the Prince of Peace.

Thus, brethren, closes the sketch of Ancient Masonry. A subject more sublime can never be conceived, more

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heads, to claim self-existence, or for human nature to deny its relation to the Grand Architect of the Universe.

Permit me here to quote an extract from an oration delivered at Boston, and published in the New-England Galaxy.

"The Christian Mason is taught to esteem the first great light in the golden candlestick, as infinitely superior to the light of nature, reason, and philosophy, united in triple rank; superior to the sun of genius, or the morning star of science; this light of heaven itself, his raptured spirit hails, and faithful as the star which led the adoring Magi to Bethlehem's peaceful vale, this light in death shall lead the sons of peace, the friends of virtue, and of man, to the eternal fountain of light itself, who alone is worthy of the morning song, the noon-tide shoutings, and the ceaseless anthems of praises from all his works."

To return; his eye rests upon the CARPET, and the field of his labour is exhibited to his view; he stretches forth his hand, and the working tools of his profession are presented to him; he is attired in the robes of innocence, commences his labour with a cheerful zeal, nor ceases until he passes the shades of superstition, and finds himself raised to that proud station which defies the storms of adversity; he SQUARES his actions with rectitude, and one masterly sweep of the COMPASS circumscribes his wishes, and his views.

It would require too much time to follow him through his whole course of labour, and descant upon the various work upon which he is employed, until he arrives on HOLY GROUND; we will therefore place him upon the MOSAIC PAVEMENT, and associate at once the Masonic and Christian virtues.

"On this ground, companions, we can walk and not stumble; here we can in safety travel together, safe as on the pavement which God's own right hand hath laid, and which his perpetual decree supports. It is like-

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the fixed decree which lays the foundation of the everlasting covenant, and the brazen sinews which bind the work of the Great Architect together.

"Doth the POT OF INCENSE, the unction of the fraternity, cause its offerings to arise in sweet perfumes towards the BLAZING SUN, that the labour of the TROWEL may be accepted, and the point of the SWORD be turned from piercing the heart; how significant of the acceptable service of him whose incense ascends in grateful perfumes in behalf of the universal fraternity of all true believers.

"Do you ascend to the KEY, by a sevenfold progression, so in the number SEVEN you have the perfect grade of your ascent. You have then attained to all the elevation of thought which the Masonic art in this building can give; the grade is finished, the strokes you heretofore have struck, receive their crown, the men may be called off for refreshment, not to return to this work again, but to obtain the full accomplishment of their hopes in the mansion of a more noble edifice, whose builder and founder is God. When to this scene you shall have surrendered the sacred symbols committed to your charge, the sun shall be in its full radiance, the moon shall wax and wane no more, the LION'S GRIP shall bind the work in one settled decree, the trump of the Almighty shall open the graves of them that rest, and the verdant branch, long since strewn upon the bosoms of our sleeping brethren, shall vegetate and flourish in everlasting bloom."

When the Mason shall have become perfect in his order, and uniting the Christian in his faith, shall have passed through the several grades of experience, until he shall have arrived at the Most Holy Order of Knighthood, a true and faithful Templar of Jesus Christ, and shall with due honour and fortitude, have supported the amazing trials, and dangerous vicissitudes of this noble order; when he shall have attained to the further degrees of the RED CROSS, and the MEDITERRANEAN PASS; when he can shake the wily SERPENT from his hold, nor feel the deadly poison of his embrace, then may he feel assured that Death and Hell are conquered in his behalf, and that his name shines bright on the register of Heaven's Eternal Chief.

Then shall the heart overflow with gratitude to *Rex Regum, et Dominus Dominorum*, and his tongue shout praises to him who reigns triumphant King of Saints.

Brethren, take a view of the symbols of our order; see the COFFIN, that narrow dwelling in which we are to be laid, and the SPADE, used for planting our bodies in the dust.

Look into the grand volume of human nature, and read the uncertainty of life. You will learn that it is like the dew which bespangles the mountain, 'tis exhaled by the rays of the rising sun, and not one trace remains to denote its former being.

That the tender bubble which floats upon the fountain, breaks not easier than the fragile cord which binds us to existence.

That it is rapid in its course, as the wild stream of the mountain, that rushes with resistless fury to the silent vale below.

Let the sign of the CROSS, supported by the BRIDGE, point you the way to cross in safety the *Jordan of Death*, for the night will soon come, that night of gloom which will wrap all human nature in the darksome shroud, and doom our bodies to undivided dust. But thanks be to him whose irresistible fiat gave birth to the universe, there is a light shall pierce the deepest tomb, shall scatter every sombre cloud, and break the sleep of death.

It is the star which beams on high, the Great Redeemer's countenance, which casts its rays throughout creation's empire, and kindly welcomes all.

It bears us through the last dread hour of our existence here, disgorges earth of all her sleeping tenants, and cancels Calvary's blood.

It guides us to the portals of the sky, conducts us to the realms of bliss, and presents us perfect in our order, to the Great I AM.

GRAND LODGE
OF THE STATE OF NEW-YORK.

At an emergent meeting of the R.W. grand lodge, held at the grand lodge room in the City Hotel, in the city of New-York, on Tuesday evening, the 12th Sept. A.L. 5820.

Present, the M. W. his excellency DANIEL D. TOMPKINS, vice president of the United States, &c. &c. GRAND MASTER, in the chair:

The M. W. G. M. stated that he had caused this emergent meeting to be called for the purpose of consulting with the grand lodge on the subject of grand visitations; and upon the subject being taken up, after a full discussion of the same, and a variety of propositions being submitted, on a motion of the W. Br. Hatfield, seconded by the W. Br. Lott, the following preamble and resolution were passed by a large majority.

Whereas the book of Constitutions of the grand lodge, as well as the regulation adopted in 5806, and collated in 5819, provides for the system of grand visitation, pursuant to which, two different methods of carrying into effect those resolutions were adopted, both of which have been found inexpedient, and have been abolished; the first in 5814, and the second in June, 5820: and whereas it appears, from the accounts exhibited by the grand visiters, appointed by the resolutions of 5814, and audited; that the country lodges have paid large sums in 5819, to the funds of this grand lodge, that is to say, in the second district, 1842 dollars 87 cents; and in the third district, 3572 dollars 21 cents; of which, upon auditing the accounts of the grand visiters of said second and third districts, 1130 dollars have been allowed to the grand visiter of the second district, and 1300 dollars to the grand visiter of the third district, for their services and expenses; which appear to be unreasonable deductions from the dues of the lodges within said districts, without benefiting the funds of the grand lodge, or contributing to its ability, by means thereof, to answer the charitable purposes of the institution: and whereas, it is the wish and intention of this grand lodge, to continue the system of visitation by grand visiters under its jurisdiction, as essential to the preservation of that intimate connection and intercourse between the grand lodge, and all the lodges under its jurisdiction, on which the harmony, usefulness, and dignity of the order in this state, and its character and station in the great Masonic family must depend:

Therefore resolved, that at the next quarterly communication in December next, the number of the grand visiters, and the determination of their districts, duties, and compensations, be submitted to the grand lodge for their final disposition, and that the grand secretary cause a copy of this resolution to be forthwith transmitted to all the lodges under the jurisdiction of this grand lodge.

A true copy from the minutes.
A. LOTT, *assistant grand secretary*.

GRAND LODGE OF KENTUCY.

The grand lodge of Kentucky elected the following officers at its session on the 29th of August.

M. W. Henry Clay, grand master. R. W. David G. Cowan, D. G. master. R. W. John M'Kinney, Jr. S. G. warden. R. W. Asa K. Lewis, J. G. warden. M. R. Caleb W. Cloud, G. chaplain. Br. John Rowan, G. orator. Br. Daniel Bradford, G. secretary. Br. Michael Fishel, G. treasurer. Br. John H. Crane, S. G deacon. Br. J. Speed Smith, J. G. Deacon. Br. Craven, P. Luckit, G. marshall. Br. Thomas Smith, G. sword bearer. Br. John D. Halstead, G. pursuivant. Br. Francis Walker, G. steward and tyler.

The grand lodge of Kentucky holds

its annual meeting in Lexington, on the last Wednesday in August.

Portsmouth, N. H. Sept. 16.

MASONIC DEDICATION.

Last evening the new Masonic Hall, in the building lately erected by Mr. Boardman, in Congress-street, adjoining the Portsmouth hotel, was dedicated with the usual ceremonies. R. W. Brother S. Larkin, master of St. John's lodge, presided in the *east;* W. past-master B. Brierly, supported by the senior wardens of St. John's and Pythagoras lodges, in the *west;* and W. past-master J. Davenport, supported by the junior wardens of the same lodges, in the *south*. Prayers were offered to the Great Architect of the Universe from the Rev. Brethren of the Order, and an address was made by Rev. Brother Streeter. It is with pleasure we notice the attention of the brethren, to the interests of the Mystic Fraternity, in this town. The Hall thus solemnly dedicated to St. John, is scarcely surpassed in beauty and splendour in any city in America. On this occasion we were happy to observe several of the clergy, and many gentlemen and ladies, invited guests. Several beautiful paintings adorned the hall, from the pencil of Brother Pierce; that over the Master's head, particularly drew our attention; it was an admirable delineation of Simeon, with the infant Saviour in his arms, exclaiming, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Oracle.

BRIGHTON LODGE.

On the 5th of September last, the following officers were installed in Bethesda lodge, Brighton, Massachusetts:

Francis More, Esq. W. M. Thomas Parks, S. W. Jonathan Livermore, jr. J. W. Moses Kingsley, treasurer. Joseph Warren, secretary. Ebenezer Kimball, S. D. Ebenezer Fuller, jr. J. D. Stephen Stone, S. S. Otis Fay, J. S. Josiah Holland, marshall. Amos Wright, tyler.

GRAND CHAPTER OF MASSACHUSETTS.

At a meeting of the M. E. grand R. A. C. of Massachusetts, in Boston, on the 12th of September last, the following officers were elected and appointed.

Jonathan Gage, of Newburyport, G. H. P. Samuel L. Knapp, of Boston, D. G. H. P. Caleb Butler, of Groton, G. K. Rev. James Morss, of Newburyport, G. S. Thomas P. Jackson, of Boston, G. treasurer. John J. Loring of Boston, G. secretary. Rev. Paul Dean, of Boston, E. L. Bascom, of Phillipston, G. W. Olney, of Gardiner, Samuel Osgood, of Springfield, G. chaplains. William Barry, of Boston, G. Marshall. Michael Roulston, Daniel Baxter, jr. John Scott, John Cook, G. Stewards. Stephen S. Hodge. G. I. S. William Eaton, Joseph Currier, G. tylers.—*Galaxy.*

MASONIC ADDRESS.

The following address was delivered at a grand visitation, A. L. 5807, by the Rev. James Milnor, then grand master of Masons in Pennsylvania; but now grand chaplain to the grand lodge of the state of New-York.

Worshipful Master, Officers, and Brethren,

As the representatives of that dignified body to which you owe your existence as a lodge of Masons, we come to pay you our annual and fraternal salutations. We are not more strongly prompted to the performance of this service, by the duty we owe the R. W. G. lodge in the various offices we fill, than by our own inclinations; for to persons interested, as we are, in the prosperity of the craft, what can be more gratifying than to pursue and survey its varied operations in the several departments of the institution, from the unskilful, but well intended exertions of the diffident apprentice,

to the maturer efforts of the industrious fellow craft; from thence, to the sublimer performances of the expert master workman; and finally, to that perfect conclusion of the whole system to be found in the exalted degree of our order represented here, by the deputation with which I am honoured, from our most holy grand royal arch chapter?

What can be more gratifying than these things? Nothing, my brethren, if we have the pleasure to see you severally engaged with zeal and alacrity, fulfilling the obligations of your several stations, to your own honour, and the advantage of the institution which has adopted you as its members.

I say fulfilling the duties of your different stations; for perhaps, no error is more common in our society, than the promotion of brethren to the highest honours of the lodge, before they have acquired that superior knowledge of the work of the craft, which, connected with the merit of a good personal character for sobriety, integrity, and industry, both in and out of lodge, ought alone to entitle any brother to expect them. It becomes me to say, that I forcibly feel in my own person, the force of this observation. Raised by the favour of my brethren to this high station, without the years, experience, or leisure to acquire knowledge, which would give it dignity, and weight, and usefulness, while I look back with veneration and respect to my aged and honoured predecessors, I look forward almost with despondency. Yet I have the satisfaction to believe, that the same kindness, which has prematurely thrown upon me the responsibility of a situation so far above my merits, will likewise aid me in the discharge of its arduous duties. Thus assisted, my administration may be rendered not wholly useless: without such support, little would be my dependence on any labours of my own. And let me press it upon you, as applicable to my case as well as others, that whenever the choice of the body for any particular office has fallen upon a brother, who has modesty enough to feel his own insufficiency, let his difficulties be lessened by the earnest and ingenuous co-operation and aid of all who have contributed to his advancement.

To prize as we ought the importance of these stations, we must have proper conceptions of the dignity and excellence of the institution itself. And what institution can be more dignified, than one which travels not back a few centuries for the commencement of its existence, but whose origin is lost in the remotest antiquity; which has extended its ramifications into every part of the civilized world, and has boasted, as its patrons, the wisest statesmen, the bravest heroes, and the most generous benefactors of the human race, from our ancient grand master Solomon, down to America's best friend, our beloved and lamented Washington? What institution can be more excellent than one which inculcates piety towards God, love towards man, morality and justice in all our actions, and kindness and charity towards those of our fellow-creatures, from whom fortune has withdrawn her smiles, and who, without our support, would be compelled still to wander on the barren wilds of adversity and want.

But I am not now, brethren, to pronounce the eulogy of our order. Your feelings anticipate all my praises; and I fear, that my feeble voice would diminish rather than exalt its worth.

Let me therefore decline the attempt, and assume the humble task of adverting, for a few moments, to some particulars, which my official duty calls upon me to notice.

I have glanced at the important object of care in the judicious selection of the officers of the lodge. I must now urge, as no less important, the exercise of great caution in the admission of new members. How has the craft been disgraced by inattention in this particular in some of our lodges!

Have they been so unfortunate as to introduce among themselves a man of passion and resentment? how quickly have his unbridled feelings involved the lodge in turmoil and confusion? Is a man dishonest in his principles, and unjust in his dealings? he degrades the institution in the eyes of the world to his own level, and practices his dishonesty and injustice upon his unsuspecting brethren. Is he intemperate in his habits? the social and moderate refreshment which we allow, when the labours of the lodge are completed, he perverts to the injury of his constitution, the bad example of others, the disgust of all sober brethren, and the degradation of the craft. Is he a reviler of that holy religion on which we depend for all our sanctions in the lodge below, and our hopes of an entrance into the lodge above the skies? where then is your security for his faithfulness? and what will be said of the pretensions of a society of such men, to the character which ours boasts, of being founded on the corner stone of religion.

My brethren, while we disclaim rank and fortune as criterions of admission to our mysteries, let us tyle our doors with the utmost sedulousness against unworthy candidates; and let us rather for the general good, offend a weak brother, whose mistaken partiality induces him to recommend such characters, than by a contrary course destroy the beauty of the lodge.

A careful preservation of the funds of the lodge by avoiding unnecessary expenditure, and devoting them to the proper objects of the institution, a punctual discharge of the dues on the part of each member, so that the lodge may also be enabled to satisfy without delay the claims of the grand lodge, the keeping of fair and accurate minutes of your transactions, and making regular semi-annual returns to the superior body, are duties of so obvious a nature, and have been in general so well attended to, that I barely mention them

I trust, I shall not be considered as having reference to any lodge in particular, if I do not pass quite so lightly over another circumstance: I mean order and decorum in the lodge. How have I seen the beauty of our work sullied by a want of deference and respect to the presiding officers, by unguarded and heated expressions, by a restless change of place, by continual whispers, by needlessly going out of and returning into lodge, by unseasonable attendance, and by a want of reverence during the most awful and solemn rites! These faults are by no means universal amongst us; but they do exist; and I trust my respected friends who now hear me (while I assure them the picture in the extent portrayed is not intended for them) will ingenuously acknowledge and amend any particular feature that may apply.

Permit me, without any knowledge of the practice of this lodge in particular, to mention as a matter of some concern, a usage which has prevailed of allowing refreshment in the adjoining room before the business of the evening has closed. The almost certain consequence of this is irregularity and disorder; and I therefore confidently trust, that my affectionate but urgent request, for its total discontinuance, will not be taken in ill part by the brethren, nor their compliance be refused.

The general good order, harmony and social enjoyment, that universally prevail during the proper and allotted season of refreshment, increase the delights of our association; and these indulgencies are, in my view, innocent and useful: but for the purpose of rendering this pleasing sweetener of our labours more truly Masonic, I recommend the opening on these occasions of a table lodge, which it should be the duty of the master to close at an early and seasonable hour; and after which, no brother should be permitted to continue the repast. I fear instances have existed wherein the

neglect of the recommendation now given has contributed to bring our society under evil imputations. God forbid that so fair a fabric as that of Masonry, should ever become the temple of intemperance and excess!

After thus complying with a sense of duty by an undisguised exposure of my sentiments, in which I am happy to have the approbation and concurrence of all my worthy assistants in this visitation, I conclude with noticing an object of as great importance as can engage our attention. I allude to the more immediate work of the craft. In this there is not a sufficient uniformity among the different lodges, nor, on the part of some masters, a competent portion of correctness and skill. What is the occasion of this? Is it neglect and indolence on the part of those, whose exalted and responsible stations should excite them to every possible exertion to become bright and perfect examples to, and instructers of others? Not so. The truth is, one bad workman will make many; and an incorrect administration of our solemnities, copied in succession by one master from another, affords no prospect of amendment; but, on the contrary, every step leads to still greater error and deterioration. There are few correct lecturers among us: there is then a want of the means of information. This is a radical evil; and how is it to be remedied?

I see, at present, no other mode than the establishment of a grand lecturing lodge, composed of the grand officers and officers, for the time being, of the several subordinate lodges. This would at least promise uniformity; and I hope that there would be found some individuals, whose superior talents in this important branch of Masonic science might be essentially serviceable to others. At all events, there would be a probability of concentrating in this body, and thence universally diffusing, all the Masonic light our several lodges possess. If the season should now be considered as too far advanced to begin this work, I recommend it to the attention of the brethren, as a measure which may be matured so as to go into operation the ensuing autumn.

I have trespassed thus long upon your patience, brethren, under a hope of being able to awaken your attention to some matters which I consider of importance. Should you differ from me on all or any of them, I can only say, that I have performed my conscientious duty in suggesting them for your consideration. It is your right to judge of them; and I pray the Supreme Grand Master to teach you and me to judge aright.

Before I sit down, let me congratulate you on the general prosperity of the craft, and particularly of that portion of it, which is more immediately under the jurisdiction of the grand lodge of Pennsylvania. Much harmony prevails among the brethren; many valuable accessions have been made of such as walk worthy of their vocation; and under the auspices of the Grand Architect of the Universe, we have reason to hope, that the usefulness and respectability of our institution will continue to increase. May it advance in wisdom, strength, and beauty, till time itself shall merge into eternity!

MASONIC PRECEPTS.

From the German.

Adore the Most High, by whose order every thing which exists had its origin, and by whose unremitting operations every thing is preserved.

Every Free Mason, without any consideration to what religious denomination he belongs, where he is born, or what rank he holds, is thy brother, and has a claim upon thee for assistance, when he stands in need of it.

Often unveil and examine thy heart, so that thou mayest discover its most secret dispositions; for the knowledge of one's self is the sum of all Masonic precepts.

MASONIC PSALM.

On wings of harmony upborne,
Wide flew the exulting sound;
Auspicious beam'd the festal morn
That call'd the tribes around.

To Salem's favour'd towers and plains
The bands fraternal move;
Her shores repeat the solemn strains
That swell to peace and love.

Far o'er these plains the admiring eyes
See opulence spread wide;
While toil its best exertion plies
To o'er-arch the fluent tide.

On the fair work now Science beams,
Descending powers approve;
We waft across the honour'd streams
The strains of peace and love.

MASONIC HYMN.

Supreme Grand Master! most sublime!
High thron'd in glory's radiant clime;
Behold thy sons, on bended knee,
Conven'd, O God! to worship Thee!

And as 'tis thine with open ear,
The suppliant voice of prayer to hear;
Grant thou, O Lord! this one request,
Let Masons be, in blessing, blest.

O give the craft, from pole to pole,
The feeling heart, the pitying soul,
The gen'rous breast, the lib'ral hand,
Compassion's balm, and mercy's band;

With Charity, that pours around
The wine and oil, on mis'ry's wound!
And heals the widow's, orphan's heart,
Deep piere'd by sorrow's venom'd dart.

Then to thy throne the craft shall raise
One deathless song of grateful praise;
And Masons, men, in chorus join,
To hymn the pow'r of Love divine.

That Love supreme, thy Love, O God!
Which Heav'n itself shall pour abroad;
Till Light, Life, Peace, adorn the vale,
And angels, men, pronounce, all hail!

ELEGANT MASONIC SONG.

BY THE R. W. REV. T. M. HARRIS.

'Tis almost high noon,
And our labour may soon
In its various toils be suspended,
And the Grand Master's call,
Shall announce to us all,
That with joy our refreshment is blended.

But ere we have done,
Let us look at the Sun,
And admire his meridian beauty;
'Tis a most cheering sight,
Pure, glorious, and bright,
Enlightening and prompting to duty.

We rejoice in the day,
And wish still to display
The effects of fair wisdom and kindness,
And pity the plight
Of those who have light,
Yet wilfully grope in their blindness.

With industry still,
And with zeal and good will,
Let us work for ourselves and for others;
Free, accepted, and true,
What is worthy pursue,
As becomes a firm band of good brothers.

So when at the last,
Our days are all past,
And the mandate to rest shall be given,
We all may be fit
These labours to quit,
To be call'd to refreshment in Heaven.

Be it then our delight
Hand in hand to unite,
Of true love, and of help the sure token;
That, ascending the skies,
Hand in hand we may rise,
And our union continue unbroken.

The following MASONIC ODE, is inserted at the request of a number of our worthy brothers, of GERMAN UNION LODGE, where it is occasionally sung.

AM IAHRSTAGE DER EINWEIHUNG.

Last uns ihr Bruder
Weisheit erhohn!
Singet ihr Lieder,
Feurig and schon.

Maurer Euch bindet
Heilige pflight!
Suchet ihr findet.
Wahrheit and Licht.

Lachet der Thoren
Die Weisheit smahn,
Wir sind Erkohren:
Wahrheit zu sehn.

Gotter der Erden
Fliehen den Throhn!
Maurer! zu werden,
Ist ihren Lohn.

Ihr die zu Sohnen
Weisheit erkohr,
Weinenden szenen;
Leihet das Ohr.

Menschen beglucket
Lehrt uns natur.

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Folgt mit Entzuken,
Maurer der spur.

Thranen Verwandlen
In heutern Blick,
Gottlich zu handlen,
Dis sey eur Gluck.

Strahlen zu borgen
Brauchen wir nicht.
Uns leucht vom Morgen;
Gottliches Licht.

Es leucht uns wieder,
Bis in die Gruft;
Wo uns Gott wieder,
Schopferlich Ruft.

GEOGRAPHICAL.

THE ISLAND OF MADEIRA.

The climate of this island is stated, in a late English publication, to be excellent, being between the extremes of heat and cold; and a soil producing the fruits of the earth, with very little cultivation by the inhabitants, who are represented to be very negligent. Besides almost every kind of European vegetable, the most delicious fruits are very abundant.

The hills are covered with very large chestnut and walnut trees; the former producing the finest fruit of its kind in the world, and forming one source of sustenance to the hardy peasantry.

The island is formed of one immense hill, or mountain, running from east to west, affording views beautifully romantic, abounding with fine springs of the purest water in the universe; while verdure and fertility cover the most unpromising situations. Pico Ruivo is five thousand one hundred feet high.

The city of Funchal is very delightfully situated at the foot of this lofty range of mountains, on the south side of the island; which forms a kind of amphitheatre, and has a beautiful appearance from the shipping as you approach it, the environs abounding with vineyards, generally in the most luxuriant state; and in the midst of the green foilage of the vine, orange, lemon, pomegranate, bananas, myrtle, cypress, cedar, &c., are numerous villas belonging to the native gentry, or to the British merchants, which, being quite white, add greatly to the beauty of the scene.

Funchal is the emporium of the island; it contains about twenty thousand inhabitants, (the population of the whole island is one hundred thousand souls,) and is the residence of a governor, bishop, corrigidor, juiz da foro, and other public functionaries. It is a very irregular built town; the streets are generally narrow and crooked, having no foot-paths, and are badly paved; but it is quite the reverse of Lisbon, being extremely clean. The old houses are ill built; but they have lately much improved in architecture; for the modern buildings are generally handsome, and are invariably built with stone, plastered over and white-washed: most of the houses of the gentry are stuccoed inside, many of them are very elegant, and they are for the most part, handsomely furnished in the English style.

The residence of the governor is called the palace of Fort St. Lawrence; it is a large ancient building: a few years since, it was greatly improved by the addition of a new suit of apartments, which are elegant and commodious, built under the direction of an English gentleman.

There are in Funchal several handsome churches, the altar pieces of which are highly ornamented with paintings, silver lamps, and railings, together with richly carved and gilt figures, &c.

There are, on the island, about twelve hundred secular priests; governed by a dean and chapter, with a bishop at their head.

Funchal towards the sea-side, is protected by a parapet wall, properly called the musketry parapet; the fortifications consist of a castle erected upon a steep rock, on the west side of the harbour, and is within a few yards of the shore; it is very ancient, and

mounts nine guns of different calibre. This fort returns the salute of the different vessels of war anchoring in the roads; and the castle serves for a state prison.

There is one small vegetable and fruit market, but the cattle, beef and fish markets, are miserable.

The prisons are ill constructed, badly governed, and insecure. They are altogether a disgrace to the island.

All the towns and villages, of which there are several, are invariably situated on the sea coast.

The country is too uneven for wheel carriages, except just in the town and its vicinity; the mode of travelling, therefore, is on horseback, or on mules, and in palanquins or hammocks.

The native inhabitants of Madeira, are commonly of a middling stature, well limbed, and of a darker complexion than the inhabitants of the colder climates of Europe, possessing a warmth of feeling with more volatile humour than is usual in the phlegmatic constitutions of people of more northern countries; they are courteous in their dispositions, and are very polite in their manners among themselves, as well as towards strangers. The females display great taste in adorning their hair, the blackness of which corresponds with their dark expressive eyes, and gives them a very interesting appearance; they are almost universally distinguished for the whiteness of their teeth, the smallness of their feet, and their finely turned ancles.

The convulsed state of Europe, for so many years, occasioned such an increased demand for the wines of Madeira, that they have, in consequence, advanced to nearly treble the price at which they were sold at the commencement of the French revolution. The cause is removed, but the effect is still continued, by the impolicy of the British merchants, who out-bid each other in their purchases from the land proprietors and wine jobbers: this rise in the price of wine has produced an increase of income to the landholders, and thus, (to use the language of one of their own writers) many now live in splendour, whose parents were content with the simple manners of their neighbours on the opposite coast of Barbary. Both sexes dress now in the highest style of English fashion; while most of the principal families have their card and music parties, routs, balls, &c.

There is no imprisonment for debt, and condign punishment is never inflicted in Madeira; for certain crimes the criminal is sometimes banished to the Cape de Verds, and when the crime is death, according to the Portuguese law, the felon is sent prisoner to Lisbon, there to await his fate.

Many of the natives are possessed of a turn for poetry, and almost the whole of them are rhymesters.

The islanders have a great taste for music, and are very graceful dancers.

The highest gratifications of the natives, are the church festivals, and religious processions; their avidity for these spectacles is so great, that they come from all parts of the island to see them; although it is constantly a repetition of the same thing; the streets are crowded with the delighted multitude, and the windows of the houses filled with the sennoras, who assemble there full dressed, to see and be seen.

It is the custom to bury their dead within twenty-four hours after their demise; they carry the body in an open bier, to the place of interment, with the face and arms exposed to full view, attended by a concourse of priests and friars, chaunting a funeral dirge (that is, when the deceased leaves money to pay for it, otherwise, no penny, no pater-noster;) then follow the friends of the departed, and a motley tribe of beggars bearing lighted torches, although it should be at mid-day. When the body is consigned to the grave, a quantity of lime and

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vinegar is throw in to consume it, in order to make room for others, as they always bury within the church. Relatives do not accompany the funerals, being supposed to be too much affected by their loss. Widows of rank do not cross the threshold for twelve months after the death of their *Caro Sposos*.

(Continued in page 100.)

For the Masonic Register.

LENOX ACADEMY.

Lenox Academy is situated in the town of Lenox, in the county of Berkshire, Massachusetts. The courts for the county are there held. It is a pleasant village, increasing in wealth and population. It lies about thirty miles from Albany, and as far from Hudson. The state of society, among the citizens, as to religion, manners, and morals, is good and exemplary. The village is built on elevated ground, and is a remarkable healthy place.

The academy stands in the centre of the village, and is a substantial and spacious edifice, with two large rooms, and a convenient hall on the basement story, and one room, fifty feet by twenty on the second, with a stage for declamation and public speaking, and two smaller rooms for select students. It was erected in the year 1801, incorporated in 1803, and is under the government of fourteen trustees, selected from the clergymen and civilians of the vicinity. By the act of incorporation, half a township of land, in the district of Maine, was placed at the disposal of the trustees, for the benefit of the institution; but which has hitherto been unproductive, and the Academy is wholly without funds, except from voluntary contribution.

The studies pursued in the school comprehend the whole circle of science. Beginning with English grammar and Arithmetic, the pupil is conducted through the Latin and Greek languages, geography, natural philosophy, logic, rhetoric, and the higher branches of the mathematics, including trigonometry, plain and spherical conic sections, surveying, navigation, algebra, geometry, astronomy, &c., together with moral philosophy, and the science of the human mind.

There are two terms in a year, of twenty-three weeks each, succeeded by a vacation of three weeks respectively; the summer term commences on the tenth of May, and the winter term on the tenth of November. Belonging to the institution, are a pair of globes, a good assortment of ancient and modern maps, a small philosophic apparatus, and a well selected and increasing library.

Composition and public speaking are frequent exercises in the Academy; and some time in each term, usually in February, and August, there is a public examination of the scholars, concluded by the recitation of various dialogues, and single pieces in prose and verse.

As to the time of study, it may be stated, that the instructors meet some of the classes by appointment, as soon as it is light in the morning, and continue to hear them recite successively, till the hour of breakfast. At eight o'clock the whole school assembles, and continues together till twelve. After dinner the scholars again assemble at two, and pursue their studies till near night, when they are dismissed for the day, if in the summer season; but in the winter, after an hour spent at supper, the evening studies commence, and close at eight. This course may seem laborious and burdensome, but upon trial it is found otherwise; the whole time is usefully employed, and none is left for idleness and dissipation, while sufficient leisure is allowed, at proper intervals, for such exercise as is conducive to health.

Mr. Levi Glezen, the principal of this Academy, after completing a liberal education, with great reputation, as a scholar, began the business of instruction, in the year 1798, in a common school, and manifested such skill

and industry, that when the academy was organized, he was unanimously appointed the principal instructor, in which station he has continued ever since, with distinguished honour to himself, and advantage to his pupils. From the beginning, he has been occasionally aided by an assistant, and for several years past the students have been so numerous, that it has been necessary to employ one constantly, and sometimes another, for a longer or shorter term. The present assistant is Mr. Isaac Hills, who has lately completed his collegiate course, and has the reputation of being an accomplished scholar.

The students of this academy have usually finished their studies in some of the colleges in the vicinity, and have generally entered in the sophromore, or junior classes; and it has been a common remark, that the scholars from this academy have been more thoroughly initiated in the rudiments of science, than those generally are who receive their education in any other place. Many others, who are now eminent literary characters, began and finished their studies here. It is but stating a fact to say, that many young gentlemen, who at this time do honour to our country, in the pulpit, in the senate, and at the bar, laid the foundation of their honours and usefulness, by entering on their scientific course at this school. It is presumed that no northern institution of the same grade, has had so many pupils from the southern part of the Union, as this Academy.

The rules for the government of this school, are few and simple, yet explicit and intelligible. They regulate the behaviour of the scholars, during the hours of study, and in their intercourse with the inhabitants. The penalties for their transgression are trivial in themselves, but calculated to encourage a sense of honour, and a spirit of laudable emulation, rather than to excite shame, and depress the ambition of the delinquent. Every scholar, at his entering this school, is presented with a copy of these rules, and a promise of implicit obedience to their requirements is exacted of him; and such have been the wisdom, the prudence, and the authority of the governors of the institution, that seldom has any penalty been exacted, and only a single instance of expulsion has occurred.

In justice to Mr. Glezen, it will be proper to observe, that from his intuitive judgment, joined to great discrimination, and aided by long experience, he readily accommodates himself to the genius, the temper, and disposition of his pupil, both in instruction and government, in a manner highly pleasing and successful. In this particular he is justly considered to excel. In a word, it is often remarked, as well by gentlemen of extensive erudition, who have visited this academy, as by the community in general, that its character, as a school for initiating youth in the first principles of science, holds a high rank among similar institutions in this country.

The price for tuition in the English language, and arithmetic, is from three to four dollars for a quarter, and from four to five dollars in the learned languages, and the higher branches of science. Board varies according to the price of provision, but for some time past it has been established at two dollars a week in the village, including washing, lodging, and room-rent, and for less at a small distance. Each scholar, at his entrance, pays twenty-five cents for the use of the library, and the same sum annually.

The number of students in the academy varies from sixty, to one hundred and twenty. The whole number who have been enrolled as students, since its incorporation, is about fifteen hundred. E. L.

DESCRIPTION OF CAIRO.

The houses in the city of Cairo are not equal in elegance to those of the large cities of Europe; and their

streets are crooked, narrow, and unpaved; their squares are large irregular places, destitute of embellishment; during the inundation of the Nile, they are chiefly pools of water, and they become fields or gardens when the river has retired. The city, which is considerably more in length than in breadth, covers a space of eight or nine miles. Its population, consisting of Turks, Arabs, Moors, Copts, Syrians, Greeks, Jews, and Europeans, is estimated at four hundred thousand. Inhabitants of the winged race also take up their abode in Cairo; kites and crows living on the terraces of the houses in perfect security, adding their screams and croakings to the tumult of the restless populace. The prowling vulture increases the group of this singular society: the plaintive and amorous turtle, having nothing to dread from the talons of these devourers, or from the guns of the inhabitants, enters their dwellings without fear, giving them practical lessons of love and tenderness, in the caresses and attention of domestic happiness.

HISTORICAL.

THE INFLEXIBLE FATHER.

In the year 1526, James Lynch Fitz-Stephen, merchant, being elected mayor of Galway, in Ireland, sent his only son commander of one of his ships, to Bilboa in Spain, for a cargo of wine. Former dealings at this place were the means of recommending the father's credit, which young Lynch took advantage of, to secrete the money for his own use, with which his father entrusted him for the purchase of the cargo. The Spaniard, who supplied him on this occasion, sent his nephew with him to Ireland, to receive the debt, and establish a further correspondence. The young men who were much of an age, sailed together with that seeming satisfaction which congenial situations generally create among mankind. Open and generous, the Spaniard anticipated the pleasures which he should enjoy with such a friend, in a place then remarkable for qualities which we are now no longer to look for but in the narrative of other times. The ship proceeded on her voyage; and as every day must bring them nearer the place of destination, and discover the fraud intended by Lynch, he conceived the diabolical resolution of throwing his friend overboard. After sounding the sentiments of the hands on board, he brought the major part of them over to his purpose, by promise of reward, and the rest by fear. On the night of the fifth day, the unfortunate Spaniard was violently seized in his bed, and thrown overboard. A few days more brought them to port; his father and friends received him with joy, and in a short time bestowed a sufficient capital to set him up in business. Security had now lulled every apprehension of danger; and he proposed himself to a beautiful girl, the daughter of a neighbour, in marriage. His terms were accepted, and the day appointed which was to crown his yet successful villany, when one of the sailors, who had been with him on the voyage to Spain, was taken ill, and finding himself at the point of death, sent for the father, and communicated a full relation of the horrid deed his son had committed on the high seas. The father, though struck speechless with astonishment and grief, at length shook off the feelings which incline the parent to natural partiality. "Justice shall take its course," said the indignant magistrate; and he, within a few minutes, had his son seized, with the rest of the crew, and threw them into prison. They all confessed the crime; a criminal process was made out against them; and in a few days, a small town in the west of Ireland beheld a sight parallelled by very few instances in the history of mankind; a father sitting in judgment, like another Lucius Junius Brutus, on his son

and, like him too, condemning him to die as a sacrifice to public justice! "Were any other but your wretched father your judge (said the inflexible magistrate) I might have dropped a tear over my child's misfortunes, and solicited for his life, though stained with murder; but you must die!—These are the last drops which shall quench the sparks of nature; and if you dare hope, implore that Heaven may not shut the gates of mercy on the destroyer of his fellow-creature."

He was led back to prison, and a short time appointed for his execution. Amazement sat on the face of every one within this little community, which at most did not consist of more than three thousand people. The relations of the unhappy culprit surrounded the father; they conjured him by all the solicitude of nature and compassion to spare his son. His wretched mother, whose name was Blake, flew in distraction to the heads of her own family, and at length prevailed on them, for the honour of their house, to rescue her from the ignominy his death must bring on their name. They armed to deliver him from prison; when his father, being informed of their intention, had him conveyed to his own house, which he surrounded with the officers of justice. He made the executioner fasten the rope to his neck: "You have little time to live, my son," said he; "let the care of your soul employ the few moments; take the last embrace of your unhappy father!"

He ordered the rope to be well secured to a window, and compelled the constables to throw the body out; a few minutes put an end to his existence. Under the window, in Lombard-street, to this day, a skull and bones, carved in black marble, are to be seen, and which the father put up as a *memento mori*.

Succeeding times looked upon an act with astonishment, which the production of the arts in this country should perpetuate with statues.

ROMAN SECRECY.

The senators of ancient Rome had established it as a rule, that the son of each member might be admitted to hear the debates; a practice, which was found to be productive of great utility, as youth were thus initiated into the principles of government, enabled to become good statesmen, and taught the truly important duty of keeping secrets.

It happened upon one occasion, that this venerable body being engaged in the discussion of a subject of more than usual importance, continued their sitting to a very late hour. No decision, however, took place on that night, and the body was adjourned till the following day, with an express injunction of secrecy. Amongst the other young Romans, who had attended at this interesting debate, was the son of Papirius, whose family was one of the most illustrious in Rome.

The young man having come home, his mother, with that curiosity which is natural to her sex, was anxious to ascertain the weighty business, which had kept the senate so many hours longer in session than usual. He told her in the most courteous manner, that it was a matter which it was not in his power to reveal, as he, in common with others, had been laid under the most solemn injunction of secrecy.

His refusal made her more importunate, and nothing short of the information which she required would satisfy her. By caresses and liberal promises, she endeavoured to extort the secret; but her efforts were to no purpose, nor was she more successful when she resorted to blows.

The young man, finding a mother's threats to be very unpleasant, and her stripes still more so, began to contrast the love, which he owed to her, with the duty which he owed to his father and to his country. He placed her and her insatiable curiosity in one scale, and his own honour, and the solemn injunction to secrecy in the other, when he found her intrinsic

weight lighter than air; but in order to appease her, he invented the following ingenious fiction.

Dear mother, you may well blame the senate for their long sitting, at least for calling in question a case so important: for except the wives of senators be admitted to consult thereon, there can be no hope of a conclusion. I speak this, however, with diffidence, as I have been taught that modesty should ever be a distinguishing characteristic of a young man. When, therefore I am in the presence of the senate, the high opinion, which I entertain of their gravity and wisdom, confound me. To them, however, since you have obliged me to tell, it seems necessary for the increase of population, and for the public good, that every senator should be allowed to have two wives, or that their wives should have two husbands. I shall hardly, under one roof, call two men by the name of father, but had rather call two women by the name of mother. This is the question, which has so much engrossed the attention of the senate, and to-morrow it must be decided.

The mother took all this for absolute truth. Her blood was speedily in a ferment, and she flew into a rage. I need not observe, that such sudden gusts of passion seldom admit of reflection; but that, on the contrary, they hurry the faculties to greater rashness, by which we are rendered incapable of extricating ourselves from impending danger. So, without consulting any one, she forthwith sent information to the ladies of Rome concerning this weighty affair. The intelligence agitated the mind of every female. A meeting was immediately convoked, and though it has been said that an assembly of women could not be governed by one speaker; yet this affair being so urgent, the least delay so dangerous, and the result of such infinite importance, the revealing woman was allowed to officiate for herself and associates.

On the ensuing morning, there was such a confusion at the senate door that all Rome seemed to be in an uproar. It had been determined by these good ladies, that their intentions should not be revealed till they should be able to obtain an audience; and it was here proved to a demonstration, that women can keep a secret. They were admitted, and an oration delivered by the lady of Papirius, in which she requested, that women might have two husbands, rather than men two wives, &c.

On hearing a speech so very uncommon, the senators appeared thunderstruck, but upon the solution of the riddle, the noble youth was highly commended for his fidelity, and the ladies deemed it expedient to retire, not, however, without considerable confusion.—*Aulus Gellius.*

IMMOLATION OF HUMAN BEINGS.

In the kingdom of the Essantees, in Africa, (forming, it is supposed, a population of about a million, and possessing a disposable force of one hundred and fifty thousand men,) the prevalence of this horrible rite exists to an appalling extent. An authentic communication recently received, states, that it forms a leading feature in all their great festivals, some of which occur every 21 days, and that no fewer than 100 victims are sacrificed at each. Besides these, there are sacrifices at the death of every person of rank, more or less bloody, according so their dignity. On the death of his mother, the king butchered no fewer than 3,000 victims! the funeral rites of a great captain were repeated weekly for three months, and nearly 400 persons were slaughtered. At the funeral of a person of rank, it is usual to wet the grave with the blood of a freeman of respectability; all the retainers of a family are present, and the heads of all the victims being deposited in the bottom of the grave, several are unsuspectedly called out to as

sist in placing the coffin, and just as it rests on the heads or skulls, a slave from behind, stuns one of these freemen by a violent blow, followed by a deep gash in the back part of the neck, and he is rolled in on the top of the body, and the grave instantaneously filled up!

AGRICULTURAL.

FROM THE COLUMBIAN.

CURE FOR PEACH TREES.

A sure remedy for the preservation of Peach Trees, against the destructive gnawings of a small white worm, at or near the root, which hath caused such a devastation of that supervaluable fruit, for a series of years, in this and the states adjoining, has for many years been in my possession, and during a number of which, in successful operation; and this being a proper season for its application, I deem it a duty I owe to the public to publish it, hoping that all who are interested in the raising of this fruit will give it, at least, one trial, it being so simple and withal so cheap a cure. My remedy is by an application of an unguent, commonly called itch ointment, around the trunk, at the very ground's surface, where lie the enemy's entrenchments, which after the mould is removed, to leave the top of the main roots, and (choosing a fine day for the operation) the tree quite cleared of all remaining mould (or dirt) must be spread about one inch in depth, and will soon in the sun's rays, extend 2 or 3 inches on the bark, diffusing its poisonous qualities quite into the inner rind of the same, causing an immediate decampment of its natural devourer, and shielding it forever after from further mischief by the sting of its progenitors. The quantum required for anointing per tree, is from 1-4 to 1 oz. according to its size; taking due care that all such as are diseased, be thoroughly cleared from the issuing gum (the dire effects of the hidden devourer) and that a portion of this unguent be applied into the wound when it gushes. Two such anointings, one in autumn, and one at midspring, will suffice for completely eradicating the foe. This article may be obtained from the druggist at from 300 to 400 per cent upon the first cost! Hence I would advice the manufacturing of it from the following process: purchase from the druggist 1 lb. of crude quicksilver (cost 7s.) and with 5 lb. of lard (the more rancid the better) put them together into an iron pot, to which attach a rope 5 or 6 feet in length, made fast overhead, into which place a cannon ball 14 or 18lb. and let a strong hand be applied to two legs of this vessel, and round, and round, and round, and round, let it be twirled for one hour, and the ingredient thence deposited in a stone jarr, and if kept close covered, will retain its virtues for years, and serve for the anointing of 200 or 250 trees, and all preserved for the small pittance of one dollar forty-four cents. AN OLD GARDENER.

Season of fruits, 9th moon, 1820.

AGRICULTURAL MEMORANDA.

At a sitting of the Board of managers of the "New-York County Agricultural Society," on the 21st of September, a number of interesting communications were made.

A variety of wheat, maize, corn, plants, melons, cabbage, &c. from Egypt, Sicily, Spain, and various parts of Europe, were presented, some from the agricultural board at Albany, and some from our intelligent consul at Malaga, George P. Barrel, Esq. A certified record from Mr. Van Ranst, the owner of the Bussorah Arabian, was ordered to be put on file, for the purpose of establishing hereafter the pedigree of the colts of that celebrated horse. The Board also ordered that notice should be given in the papers, inviting gentlemen who reside in the neighbouring states, and who have fine domestic animals or implements of husbandry which they wish to sell or exchange, to attend the fair which is

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to follow the award of premiums at Mount-Vernon on the 7th and 8th of November next. A gentleman of this city presented the Board with four fine peaches, taken from his garden. The tree was a wilding, and has borne a large quantity of fruit this season. The largest, which grew on a single stem, measured 10 1-4 inches in circumference, and weighed 8 1-4 ounces. The other three grew on one small stem in a cluster, averaged 7 ounces a piece.—*D. Adv.*

FINE FRUIT.

The Hartford Mirror tells us of apples of an unusual size, produced in the vicinity of that city. Six apples, called *pumpkin sweetings*, weighed five pounds and fourteen ounces: the largest weighed seventeen ounces and a half. Six apples of the kind called *seek-no-further*, weighed seventy-two ounces, the largest thirteen ounces and a half. Six apples of the *pippin* kind, raised by Mr. John Jones, of East-Hartford, were weighed in the presence of several persons, and certified to be as follows:

1	apple	weighed	18 oz.
1	do	do	17
4	do	do each 16 oz.	64
		Total,	99 oz.

SYSTEMATIC AGRICULTURE.

Systematic agriculture requires sufficiency of hands. Whatever scale of farming any man undertakes to fill, hands enough to do it well, are essential. Although this is a plain dictate of common sense, yet the want of being guided by it, in practice, is one great cause of ill success, in our agriculture. Because we hear every day, that "labour runs away with all profits in farming," almost every farmer lays it down as a maxim to do with as little labour as possible. Now this maxim almost always results in practice, in doing with less than he ought. The effect is almost every where seen in loss of time; loss of season; loss of the employ of working cattle, and loss, or deterioration of crop. Now, in truth, labour, as such, never yet diminished any man's profit, on the contrary, it is the root and spring of all profit. Labour unwisely directed and unskilfully managed, is, indeed, a great consumer of the farmer's prosperity. But labour, wisely directed, and skilfully managed, can, from the nature of things, result in nothing else than profit. What is skilful management, and what is wise direction of labour, opens a field almost boundless; and not to be attempted on the present occasion. A single remark must suffice. The great secret of European success in agriculture, is stated to be "much labour on, comparatively, little land." QUINCY.

EARLY SEED.

Every attentive observer, will remark among the plants of almost every kind of crops, some individual stalks which are distinguishable from the others by a greater degree of health, or luxuriance, or earliness, or some other peculiarity. A friend of mine remarked a few years ago, a particular stem of peas among his earliest crop, which came into flower and ripened long before the others. He marked this stem and saved the whole of its produce for seed. These came as much earlier as they had originally done. This produce was also saved for seed, and thus he obtained a particular kind of early pease, that came at least a week before the best sort he could buy in the shops, if sown at the same time with them. Doctor Anderson relates facts similar to this, respecting wheat and beans. The general idea he means to inculcate is obvious, and extremely worthy attention.

CURE FOR CANKER IN CATTLE.

The following recipe, published in the Watchman of the 31st of December last, we are informed has proved generally successful on trial; as the disease of the tongue in cattle has again

made its appearance, it may be useful to re-publish it.—*Del. Watchman.*

Brandywine Hundred, Dec. 1819.

Mr. Osburn, if you think the following recipe worth a place in your useful paper, it may be of great use to the public in general. The most of my horses and cattle had the canker on their tongues, and I tried several remedies: but the only one that I found successful, is the following.

ROBERT FORWOOD.

Honey, saltpetre, and allum. One pint of honey, to half an ounce of each of the other, boiled together. Rub it with a swab on the tongue. Oil of spike is also very good to rub with.

MISCELLANEOUS.

FOR THE MASONIC REGISTER.

THE EXCURSION.

It was in that season of the year when Autumn scatters her fruits upon the earth, and opens the heart of man to gratitude, that I made my annual retreat from the busy hum of the city, to a small country place, on the banks of a beautiful stream. This place seemed of all others the best calculated to dispose the mind to contemplation. It exhibited an agreeable contrast of the pleasing and the sublime: the eye in wandering over its scenery, beheld on the one hand the green and level lawn, where flocks and herds were carelessly grazing or ruminating beneath the spreading foilage of the oak, the chestnut, and the beech, while the fragrance of surrounding orchards perfumed the air; and on the other hand arose majestic rocks, whose towering height seemed to cast an awful shade on the vale below, while the murmuring of a brook which flowed at their base, increased the solemnity of the place.

The sudden change from the noise and tumult in which I had been so lately engaged, together with the uncommon silence which reigned in this secluded spot, while they threw a melancholy gloom over my mind, left me fully abandoned to reflection; the years that were gone "arose before me with all their deeds," and awakened the voice of a slumbering conscience. The sins of my youth crowded upon my mind in alarming numbers, and that shadow of religion, moral deportment, in which I had wrapt myself from earliest life, now disappeared from my view, and left me exposed naked to my own contempt. I had formerly sucked in the poison of deistical writers, and had often ridiculed the superstition of a Christian devotee; but I now felt the bands of prejudice and error, which infidelity had fastened on my mind, bursting like threads before the consuming fire of the wrath of God, "which drank my spirits up." Imagination, armed with a whip of scorpions, aroused every power of my soul to misery, while recollection exclaimed, "guilty before God!" Long, long, did I drink of the "wormwood and the gall," till at length the shades of night fled, and the morning smiled; for the Sun of Righteousness arose with healing in his wings.

Then it was that I relished indeed the beauties of nature. O with what delight did I enter those scenes which lately proved so bitter to my taste; not a cloud now darkened my horizon, and my heart bounded with delight. "Are these the pleasures," I involuntarily exclaimed, on gaining the summit of a lofty hill, which commanded a view of the surrounding country. "Are these the pleasures from which infidelity debars its votaries. Did the young and the gay but know the happiness I now enjoy, how quickly would they break the thongs which bind them to the wheel of fashion, and fall with penitential awe at the feet of an injured Redeemer! Yes, said I, while my heart glowed with the rising fervour, were religion but a phantom, with what rapture would I fold the imagined form to my bosom! even

now my soul, kindling with heavenly fire, and winged with faith, springs from the earth, and mounting above the sorrows of life, pursues her course to the shores of immortality !"

EUGENIUS.

FASHIONABLE LYING.

The following article is copied from the "HERALD," a paper, published in this city upwards of twenty-three years ago. What effect it may have had in correcting the habit of FASHIONABLE LYING, at that time, we are unable to determine. But sure we are, that it was far from having been eradicated.

"I'M NOT AT HOME."

"A pretty excuse this, to get rid of an unwelcome visiter !.

"What a crooked path is this to the point aimed at! A lady is very busy, perhaps she has a mantua maker with her, she cannot spare fifteen minutes to see a friend, or she has not on the particular dress in which her pride will be gratified, or in short, she is lolling on her sopha, and cannot take the pains to go down stairs; she directs her servant to tell all her visiters, SHE IS NOT AT HOME. Mighty genteel truly ! a lie ! Yes, a plumper, to do that which honest truth would do with half the trouble.

"But it is fashionable, it is customary to tell such lies; there is no harm in complying with fashion !

"Pray, madam, is there no danger to yourself in indulging insincerity ? May not practice grow into habit, and send you astray ? Are you not teaching your servants and children dangerous lessons ?

"Oh, as to that we must risk it, it is the fashion, it is well understood, there is no deception in it, every body knows what is meant.

"Well, if every body knows what is meant, you may as well tell them the blunt truth at once.

"Oh, no; that would not do, it would be so monstrous vulgar to speak the truth; why the whole town would laugh at us, it won't do, it won't do, but in an evasion there seems to be something *so delicate, so polite, so well-bred, so fashionable,* that nothing suits so well. Sincerity ! Bless me, what an outlandish thing is that ! Sincerity, hah; a coarse commodity, that is fit only for a log house.

"But let me tell you a short anecdote about, "I'm not at home." It sets this fashionable evasion in a very happy point of view.

"A clergyman of my acquaintance wanted to write a sermon, he had but one day to do it in, and he wished not to be interrupted. He directed his servant for the first time, to inform visiters, "he was not at home," and retired to his study. At twelve o'clock, a gentleman, appeared at the door, it was GENERAL WASHINGTON, who called to return a visit which had been paid him by the clergyman; the servant did not know him, and obeyed his instructions. The general left his card, and departed. The servant handed his card to the clergyman: what was his astonishment and regret ! It was the first time in a life of forty or fifty years, he had directed the excuse of "I'm not at home," to be delivered to a visiter, and it was the first and only opportunity he had ever had to receive a visit from the illustrious Washington !

"The clergyman's mortification was extreme ! he acknowledged his fault, and declared he would never be guilty a second time.

"The fact, which fell within the writer's knowledge, is a fine comment on the ridiculous practice of getting rid of visiters.

"Pray, why is it not easy to make it polite, and genteel, and delicate, and well-bred, to tell the truth; suppose the servant should be instructed to say, "Mr. ——, or Mrs. ——, is very much engaged, but will be happy to see you at another time." A little practice would make it set light and

easy on the fashionable world. But that tyrant custom! how shall we break his chains?"

FEMALE SHERIFFS.

Among the anomalies of the British constitution, that of recognizing the right of females to be sheriffs is not one of the least extraordinary. It is a fact however, that the office of sheriff of the county of Westmoreland is hereditary in the family of the earl of Thanet, and therefore when that title descends to a female, she becomes sheriff both in right and fact. Two instances of such an occurrence are recorded. The one was in the person of the widow of Sir Roger de Clifford, who inherited by marriage; after his death, she sat in person, as sheriff, in her castle of Appleby, with the judges. The second was, in that of the daughter of the third earl of Cumberland, the 17th in descent of the Clifford family, who had held as lord and hereditary high sheriff of Westmoreland. His daughter, when a widow, about the year 1660, sat regularly in person with the judges, as sheriff, in the castle of Appleby. This lady left two daughters, the surviver of whom married the earl of Thanet; hence the title and rights were transferred to this family.—*London paper.*

EUGENIA DE MIRANDE,

AN INTERESTING STORY.—FROM THE FRENCH.

Towards the close of the summer, a young man named Linval, walking in the Thuilleries, found near the delightful bower, where the exquisite statues of Hippomenes and Atalanta are placed, the following billet:

"An opportunity is offered to the person who shall find this billet of doing a good action. If the person is disposed to do it, he is requested to go to the rue de Saintonge, No. 1342, and ask for Eugenia de Mirande."

"P. S. Should the finder be unwilling to go to the assistance of an unfortunate mother, he is requested not to prevent another person from doing it, but to drop the billet where he found it."

Linval is the best dancer in Paris after Trenis; he read the billet, hummed a new air while he was reading it, and then with a stroke of his bamboo, whisked it into the air, and hastened to the Fauxbourgh de Rould, to give his opinion upon a robe of exquisite taste, but which it was feared was not sufficiently striking.

The second person who picked it up, was a man of middle age, simply clad, and walking quick. He stopped, however, to read it, but casting his eyes towards heaven, as if he meant to say, "It is not to me this letter is addressed," he placed it respectfully in its former place.

A contractor came next, one of those men who think themselves moderate, because they are content with the trifling gain of three thousand francs a day, and who are purse-proud and impudent; he first kicked the billet, then took it up from curiosity. Scarcely had he read it, when he tore it into a thousand pieces, exclaiming, "'Tis a trap."

The next day, precisely at the same place, another billet was deposited, exactly similar to the former. The first person who perceived it, had the delicacy to take the address, and to place the billet where he found it. A young married couple perceived it a few minutes afterwards. After having read it, madame C****, who was on the point of becoming a mother, said to her husband, "My love, let us see the person to whom we are directed. What we have to give is but little; but a slight benefit often prevents the unfortunate from giving themselves up to despair, and inspires them with courage to wait for better days."

The young couple proceeded to the rue de Saintonge. But at Paris, having the name, the street, and the number, is by no means sufficient to insure the finding of the real place. Some houses have the numbers they

had before the revolution; from other houses the revolution has removed former numbers and placed others. The sections have accumulated upon the walls of Paris cipbers of all colours, and not at all regular. After having walked twice up and down the streets, the young couple at length found out No. 1842. They learned that the house was occupied by an old man, formerly a physician, who had retired, and passed for a rich man; and who had an only daughter, distinguished for her wit, and her talents.

The young couple were shown up a very handsome staircase to the first floor, where they were ushered into a room furnished without gaudiness, but with perfect taste. They asked to speak with Eugenia de Mirande; and a young lady of twenty-two or twenty-three years of age, graceful and elegant, rose and showed them into a small apartment, where every thing proved that the useful and agreeable were habitually cultivated; books, pamphlets, music books, instruments, drawings, were in different parts of the room; every thing denoted affluence.

"I fear," said madame C****, "I have fallen into some mistake. We read your address, madame, upon a billet we found in the Thuilleries, and determined to offer some assistance to the person pointed out; but we perceive here that there are charms to delight, not sorrows to be relieved."

Eugenia de Mirande, for it was to her they spoke, explained to them, but with some embarrassment, that she was only the organ of a lady, very much to be pitied: who, from a sentiment of pride, wished to conceal herself, but who was worthy the interest she had excited.

"In that case," said madame C***, "request her to permit me to see her; I do not think that she ought to blush at the visit of one of her own sex, who is not a stranger to sorrow."

The young lady evaded the request, under a pretext that her *protege* had a whimsical imagination, which rendered it difficult to confer an obligation upon her.

"But she has children?"

"Three; and she has just lost, after a long and expensive illness, a husband, whose labour supplied them with the means of living."

"Good heaven! what a situation! and what age are the children?"

"They are all young; a girl of five years and a half is the eldest."

"I shall soon," said madame C***, with a blush which lent a new charm to her beauty, "be a mother myself; this is sufficient to interest me for the fate of these little innocents; yet this circumstance unfortunately prevents me from having the satisfaction of taking one of the children; my own will demand all my care: but permit me at least to send a small bundle for the eldest child; for I cannot believe that, with such a friend as you, the family can be exposed to the want of the necessaries of life."

Eugenia de Mirande thanked the lady in the name of her friend, and accepted the present, after taking down the name and address of madame C.

Scarcely had the young couple retired, when a young man came upon the same errand.

"Your pardon, madam," said he to Eugenia, "it is not you I am in search of, but Eugenia de Mirande."

A similar explanation—similar astonishment. After having heard the story of the unfortunate person, the young man appeared to be much moved.

"How happens it, that a widow and three little innocents should be absolutely without succour, upon so fertile a soil as ours, and in the midst of an enlightened nation?"

"You are in the right, sir; but where is the remedy?"

"The remedy, madam, would be to give a little more provident wisdom to Frenchmen, and make them understand, that after to-morrow there is another day to come; and that when we quit life we leave behind us often

the dearest part of ourselves. But that is not the point to be considered now. The situation of the lady, about whom you have interested yourself, is dreadful; and whatever be the causes, let us try to soften them."

Eugenia received the present the young man gave.

"I am not rich, madam, and that is the reason my donation is so trifling; but when we are prudent, we can always, though young, have something to give."

"But, Sir, money is not the sole benefit we can extend to the wretched; good offices and tenderness do them much more service."

"Is your friend, Madam, in want of such offices? Speak the word, and there is nothing I will not do upon your recommendation."

"Yet forgive me, Sir; let my motives excuse my indiscretion. Does your situation in life afford you the means of speaking to the minister?"

"No, madam; my father cultivates property in the environs of Paris; he has passed his whole life in doubling its value by constant care and good management, but never was he seen in the avenues of power; this is what I congratulate him upon more than I praise him, for we do not frequent the antichambers of men in place for pleasure. Happily, I have no more need to do so than he. I partake with five brothers and sisters, who love me, and whom I love, the patrimony he will leave us; and I hope the minister will never hear us spoken of. Yet if it be necessary to solicit him in favour of your friend, I am ready to do it. What is it she wants?"

(Continued in p. 107.)

PERSECUTION IN CHINA.

A letter from a Catholic Missionary at Macao, dated July 1, 1819, affords some details relative to the persecutions of the Christians in China. Every European priest that is discovered, is instantly seized, and put to death; Chinese Christian priests undergo the same fate. Christians of the laity, unless they will apostatize, are first dreadfully tortured, and then banished into Tartary. This year, in the prisons of one province alone, (Sutcuen) two hundred Christians were expecting the orders for their exile. A Chinese priest has just been strangled, and two others were also under sentence of death. Throughout the whole empire, there are but ten missionaries, five of whom, at Pekin, have no communication with the inhabitants unless it be secret. The emperor has moreover declared that he will no longer tolerate either painters or watchmakers, or even mathematicians. The bishop of Pekin has in vain attempted to introduce himself under this title, into his diocese. The only way left to the missionaries to penetrate into the country, is by gaining the messengers or couriers that pass from Macao to Pekin, but if discovered, both the missionary and the courier suffer death on the spot.

SYMPATHY.

A man of rank and worth, having a great and unexpected loss in his revenues, thus addressed his wife: "Courage and economy are our chief resources. You know I submit to many deprivations, and among others have dismissed two old and faithful servants. It is painful to speak of your favourite chamber-maid, but your own good sense will suggest that we cannot afford to keep her." The countess retired, and summoning the maid, imparted to her the sad necessity of their separation. The poor girl, bursting into tears, answered, "Madam, you know I work well at my needle, and can easily get my bread. Suffer me then to keep my little chamber, and eat by myself, and I shall always be delighted to serve you as usual, but without any wages, or any expense to you whatever." The tears became reciprocal, and the lady went to acquaint her husband, who was greatly

affected, and soon showed that he scorned to be surpassed in noble and generous procedure. For when he entered the dining-room with his wife, he ordered another cover, and the lady asking if he expected a friend, he answered, "Yes, madam, a real friend. Will you have the goodness to call Miss ****?" naming her maid.—When she appeared, trembling, as the expected notice seemed to indicate sudden dismission, the count took her hand and placed her at the table, saying, "The nobility of your sentiments, Miss, renders you our equal, the goodness of your heart, our friend. This is your place in future." And when fortune became more propitious, she continued on the same footing as the friend of the family.

PHILOSOPHY OF THE SOUFIES.

TRANSLATED FROM CHEV. CHARDIN'S VOYAGES EN PERSE.

The philosophy of Epicurus and Democritus is not known in Persia; but that of Pythagoras, is the great and universal philosophy of the Hindoos, and of all the idolatrous nations of the east. That philosophy is taught amongst the Mahommedans, and more particularly amongst the Persees, by a cabal of people called Soufies. They are an ancient and celebrated sect, which is nevertheless but little known, because its doctrine is all mysterious, and those who profess it, make it a principal business not to reveal the end but with so much discretion that neither the religion nor philosophy of the country may be troubled.

They have a book in which all their sentiments are collected, as well on philosophy as on theology, which may be called their theological sum total. They call it Gulchenras, that is to say, Garden of Mysteries, which is understood to be a mystical theology. Notwithstanding, it is difficult to understand precisely the sentiments and discipline of those Soufies; for it is a cabal, in which it is difficult to get initiated, and in which secrecy is the most important precept. On this subject they say, that true wisdom has in view the repose and tranquility of society, as well as that of the understanding, and will not allow public tranquility to be disturbed by opposition to popular belief. If you do not doubt, say they, the opinions of your forefathers, hold to them: they suffice for you. If you doubt, search truth gently; but do not disturb others. They say, conformably to this principle, that the sentiments of the wise must be of three sorts: The first, consisting of the opinions of the country, as for example, the predominant religion, and the received philosophy; the second, in the opinions which it is permitted to communicate to all those who have their doubts, and who search for truth; the third, in those which are kept to one's self, and of which you confer with those only who enjoy the same sentiment. They call doubt, the key to knowledge, upon which they allege this sentence: who doubts not, examines not; who examines not, discovers not; who discovers not, is blind, and remains blind.

But to arrive at the bottom of their philosophy, they are reputed to be of the sentiment of Pythagoras, and to believe in the grand soul of the world. It is reported that their principal doctors say, in speaking of themselves, *Hacknemen, I am that is,* (the true being;) what you see is as a garment which covers the eternal infinite essence, which is called God. The Mahommedan devotees accuse them plainly of Atheism, not believing in God, nor in the resurrection; and they have made current against them this distich, which they say is the mystery of the Soufies:

Yek vojoud amed vely souret asar;
Kesret souret ne dared ahtebar.

There is only one essence, but there are thousand forms or figures:
The form of nothing has neither consistency nor reality.

That is to say, Whatever appears to your eyes is only diversified figures of one same immutable essence.

When they are told that there is no sense in their sentiments, and that their sect abounds with stupid ignorant people; they answer, that our incredulity must account for it; that their religion is better felt than described; that it is an interior light, which is ineffable, although very clear; and that in vain we pretend to treat of their mysteries by means of our sciences, as logic and physics, for they are human inventions which cover light instead of dissemmating it. They profess to love every body, and to curse no one: looking upon all men as the production of one and the same father, and the several sects of men as the several slaves and servants of the same sovereign.

That sect has produced several celebrated authors, amongst whom a certain *El Ionaid*, who has been surnamed "the king of the Soufies," not so much on account of his learning, as of the austerity of his life, and that of his disciples, to whom he tanght principally contempt of the world.

As for the rest, the Persees acknowledge that it is difficult to distinguish among these Soufies, the atheists or malhead, as the Persians call them, from the *el eltaricat*, who are the contemplatists or fanatics, and resemble the *illuminados* of Spain, the *molinosists* of Italy, and the *quietists* of France. It is probable that this mystical theology of the Soufies passed from east to west by way of Africa; and that it has thus infected first Spain, and then the rest of Europe.

La verite est un poid, dont on ne peut. Jamais avoir ses balances trop chargees.

ANTIQUITIES OF TENNESSEE.

On the farm of Turner Lane, Esq. five miles south-east of Sparta, on the waters of the Caney Fork or Cumberland, and on other farms adjacent, have lately been found small graves sunk into the earth from one foot to eighteen inches below the surface. They are about ten inches broad, and eighteen inches long, having a flag limestone rock at each of the ends and sides, and covered with the same species of rock. In these graves are found scull bones, about three inches in diameter, nearly sound; the other bones being proportionally small. Between two and three hundred of these graves have been discovered. In every tomb, yet opened, was found a black earthen pot, about one pint in capacity, containing a small conckshell, undecayed, of a grey colour on the exterior, and red within, and as transparent as this species is usually found. The pot when broken, exhibits numerous white specks of round shining particles.

It is a matter of striking curiosity, that there is not to be found in the neighbourhood of this place, any limestone of the same species with that of which these tombs are constructed.

In the vicinity of the place where these graves are found, there are the vestiges of a large town having parallel streets extending east and west. The sutures of the heads of these skeletons are closed, and as sound and solid as the other parts of the sculls.

At Mr. Anderson's, two miles and a half in a south westerly direction from the farm of Mr. Lane, were found other skeletons of the same dimensions, in tombs construoted upon the same plan, and of similar materials. One at least it is said, was observed to have teeth and all the bones belonging to the human body.

The facts above stated are attested by Mr. Lane, of White county, who has seen the skeletons very often: by his son, Jacob A. Lane, Esq. of Sparta, in the same county; and by another son, Alexander Lane, Esq. a student at law, who all say they can be verified by all the inhabitants in the vicinity of the farm of Mr. Lane. Mr. Lane, the father, who is a man of observation, gives it as his decided opinion, that these are the skeletons of adult persons. He founds his opinion upon the soj idity of the bones of the heads, and also, upon the fact, of the

sutures of the sculls being entirely closed and solid.

The tress growing where they were found are of as great size and age as any in the surrounding forest. Both at Mr. Anderson's and Mr. Lane's are many extensive circular elevations of earth, raised two or three feet above the common surface, arranged in order, having the very appearance of once populous towns, upon which are standing large trees; on one of them a poplar of 5 feet diameter at least. The small graves at Mr. Lane's are arranged; but at Mr. Anderson's there is a large burying ground full of them, without any order as to position. That the bones are human, Mr. Lane says there can be no doubt, and that they are not the bones of children, he thinks unquestionable.—*Nashville Whig.*

CHRISTIAN FORTITUDE.

A poor little African negro, only ten years of age, went to hear the preaching of one of the missionaries, and became, through his instrumentality, a convert to the Christian religion. His master (an inveterate enemy of missions) hearing of it, commanded him never to go again, and declared he would have him whipped to death if he did. The poor little boy, in consequence of this mandate, was very miserable. He could scarcely refrain from going, yet knew that his death was inevitable if he did. In this critical situation he sought direction and assistance at the throne of grace; and after having done this, he felt convinced that it was his duty still to attend, but to be careful that this should never interfere with his master's business, and for the rest, to leave himself in the hand of God. He therefore went, and on his return was summoned to his master's presence, and after much violent language, he received five and twenty lashes; and then, in a sarcastic tone of blasphemous ridicule, his master exclaimed, "What can Jesus Christ do for you now?" "He enables me to bear it patiently," said the poor child. "Give him five and twenty lashes more," cried the cruel wretch. He was obeyed. "And what can Jesus Christ do for you now?" asked the unfeeling monster. "He helps me to look forward to a future reward," replied the little sufferer. "Give him five and twenty lashes more," vociferated the inhuman tyrant in a transport of rage. They complied; and while he listened with savage delight to the extorted groans of his dying victim, he again demanded, "What can Jesus Christ do for you now?" The youthful martyr, with the last effort of expiring nature, meekly answered, "He enables me to pray for you, Massa," and instantly breathed his last!

GENUINE ANECDOTE.

The honourable William Gray, of Boston, celebrated as "the rich," and respected for his exemplary virtues, some years since, on his accustomary visit to the market, found a newly admitted lawyer seeking for *some boy* to carry home his meat. Mr. Gray, whose usual and ordinary dress is plain and simple, and whom the lawyer did not know, stepped up and offered to take it home for him, which offer the attorney immediately accepted; and on arriving at his house, and laying down the meat where he was directed, the attorney inquired how much he charged for carrying it; "Mr. Gray replied, he left it to his "generosity;" upon which the other gave him a shilling, which he readily accepted with thanks; observing, that if he had, at any time, any market things to carry home, he would readily do it for him; and "if I should not happen to be there," said he, "just inquire for Billy Gray, and I will come immediately." It is unnecessary to add the surprise and mortification of the lawyer, on hearing that a man worth a million of dollars had performed this menial service for him; but it had its effect, for he never afterwards required the assistance of any one, to aid

him in performing his marketing, or *to carry home his meat.*

THE PENSIONER.

An aged pensioner, who was attending our county court for the purpose of making oath to his poverty, according to the late act of congress, hearing it announced that the court would require four dollars and seventy-five cents from every pensioner, drew from his pocket-book an old continental bill of sixty dollars, remarking that was all he had ever received for his services in the revolutionary war; and that if the court insisted upon any compensation from him, they must take their pay out of that bill, for he had no other property or means of payment. A gentleman present prevented its being handed to the court, but it is needless to add that it would not have been received.—*Connecticut Journal.*

INFALLIBLE CURE FOR THE DYSENTERY.

Simmer together one quart of strong vinegar, and one and a half pounds of best quality loaf sugar, for twenty minutes, in a pewter dish, with a pewter cover, and no other will answer. If the patient be an adult, it will be necessary first to cleanse the bowels with one ounce of glauber salts, united with two grains of torterisia antimony; and a less quantity for a child. One table spoonful of the syrup is then to be given every hour, night and day, for 24, 36, or 48 hours, till the cure is effected. The writer never knew it to fail in effecting a cure of this fatal disease within the limits of 48 hours, even in the worst cases of camp dysentery during the late war.

A STUDENT OF MEDICINE.

LONDON FASHIONS.

I know of no greater waste of paper, than the room occupied in our newspaper columns by the monthly account of English fashions. And this is the less useful, because it is of course always out of season; as the mode in May, for instance, can never arrive here till June; so that it merely gratifies the curiosity to know what was the fashion, or enables us to come into it a year after. How can the pride of our fair country women submit to this? It might be some comfort, to be sure, for a blooming American girl to know, that on the morning of this blessed 20th of June, 1820, she had on a morning dress like that of the Dutchess of A, or the Countess of D, in England, at the same time. But to think of this being a cast-off fashion of the preceding month, or preceding year, already supplanted by a new one—Oh fie! It is too much like picking the bones of the gay world!

Have we not ladies of talents, of taste and general accomplishments, as capable of inventing fashions, as those of England? I believe so. But if not, are we destitute of milliners and mantua makers, of sufficient ingenuity, whose interest would lead them to change the mode as often as the most extravagant belle could desire. After all, what is this fashion but a mere illusive meteor, that is gone as soon as found? I'll engage for it, that any pretty girl, or even one not pretty, who will cultivate the talents allotted to her, cherish the virtues of the heart, and walk decorously in society, will lose nothing by adapting the colour, proportion and quality of her dress to her complexion, figure and circumstances, at least in the estimation of the judicious of either sex. As for the mere dandy, who is nothing without dress, and very little with it, it is worse than lost time to dress for *him.*

RECIPE FOR A LADY'S DRESS.

Let your ear-rings be *attention* encircled by the pearls of *refinement;* the diamonds of your necklace be *truth,* and the chain *christianity;* your bosom-pin *charity,* ornamented with the pearls of *gentleness;* your finger-rings be *affection,* set round with the dia-

monds of *industry;* your girdle be *simplicity*, with the tassels of *good humour:* let your thicker garb be *virtue*, and your drapery *politeness;* let your shoes be *wisdom*, secured by the buckles of *perseverance.*

For the Masonic Register.

THEOPHILUS AND ACASTON.

A beautiful summer's morning had invited Theophilus, at an early hour to rise from his bed, to taste the sweet refreshing breeze, (in company with his venerable tutor;) the sun, just emerging from the horizon, began to shed his reviving light and heat around our hemisphere, while all nature seemed to greet his appearance with gratitude and joy. The variegated carpet of nature seemed more bright, the effluvia from the trees, now in blossom, more delicious, and the feathered songsters of the woods to chant their matin lays with more animation than he had ever observed before: he felt like a philosopher who had studied, all his life, in the deserts of Siberia, and had read often, but, for the first time, tasted the pleasures of a more indulgent clime.

"What pleasure, respected Acaston," cries he, "can be equal to that I now enjoy. The glare of midnight assemblies, the parade of the rich, or the grandeur of the most elegant mansions or cities, are trifling in comparison with those charms that are found in nature. Could art contrive a sight more noble than the rising sun, beyond those lofty hills, whose tops are already illumined by his vivifying rays? Can the most expert gardener plan a more elegant retreat from its perpendicular rays, than what can be derived from those trees, that have spontaneously risen in elegant disorder, or can the best orchestra afford such soft and enchanting music, as that which arises from every surrounding bush? Why do men desert the simple cot, the cultivated farm, or the umbrageous shelter of softly melancholy groves, for that bane of all virtue, a populous city? Surely the studious man cannot enjoy his dear loved meditations amidst scenes of anxious business, or unphilosophic pleasure; or humanity continue its generons feelings uncontaminated, where every object around him affords the gloomy evidence of triumphant vice, or suffering virtue; where the noisy mirth of the hymenial banquet, and the heart-piercing cries of funeral sorrow, strike the ear at the same time: and where the gay or gloomy cavalcade meet us at every turn. I have been much in large cities, have studied the views and dispositions of their inhabitants, and the result has been, a fixed dislike to their low cunning and mercenary pursuits. Often have I wished that my destiny had placed me as a resident of some more benign planet, whose happy inhabitants have no occasion to blush for the vices, or weep for the miseries of their fellow-creatures."

"If you ever attain to such a happiness," replied his tutor, "it must indeed be in some other planet; the rural retreat has, with the busy city, its peculiar temptations, and human nature has the bias and propensity to cherish them; there are likewise some temptations that are natural to both. Biblus is as much a drunkard, and a knave, in one as in the other, for he carries with him the same inclinations and views; and while these are his ruling passions, they will tyrannize over him when opportunity offers. To a mind contaminated by avarice, it is the same, whether he empties the purse of the affluent, or grinds the face of the poor. He seizes with avidity, similar in its principle, the earthen vessel, or straw bed of the cottager, as the silver utensils, or down couches of the luxurious; and is as much the tyrant of the plain as he would be of the city, if heaven had cursed them with his residence."

"Are there then no pleasures to be derived from the shady groves and sweet retirement of rural life?"

"There certainly are. Though vice reigns in both, virtue may find a residence in either. Yet a man possessed of sufficient fortitude and virtue, may be more useful in a city, than in a country retirement; but it will be at the expence of every enjoyment that is dear to a philosophical mind: and except the satisfaction that he has done his duty, he has little to compensate him for resigning the solitary forest and the purling stream."

A. F. B.

Bowery, Oct. 1, 1820.

POETICAL.

For the Masonic Register.

AN EVENING VISIT TO A SISTER'S GRAVE.

Beneath this turf that form reclines
Which late had youth and beauty too,
And the cold grave that heart confines,
Where every plant of virtue grew.

But ah, the kindred spirit 's fled,
And wither'd leaves bestrow thy grave;
Save where the wild flow'rs lift their head,
And o'er thy lonely mansion wave.

Say, if thy spirit hovers near,
And listens to my plaintive lay?
For oft thou 'st check'd the falling tear,
And drove my youthful cares away.

Thy children too, no more shall claim
Thy kindness and thy guardian care;
Lisping I heard them call thy name,
But ah! no mother answer'd there!

Near yonder willow's drooping shade,
Methinks I see thy shadowy form—
And now it flits along the glade,
And flies to meet the coming storm.

"Charlotte!"—thy voice is silent still,
Tho' fancy seem'd to catch the sound:—
'Twas but the noise of yonder rill
That faintly murmurs o'er the ground.

Imagination painted gay
Thy pleasing image to my sight,
Yet quick the vision speeds away,
Dissolving in the shades of night.

But soon I'll leave this dreary clime,
Whose shores are wash'd by sorrow's wave,
Launch from the crumbling banks of time,
And land with thee, beyond the grave.

Oh, then, on that eternal shore,
Our kindred spirits shall unite,
And sorrow's voice be heard no more,
Nor clouds obscure those realms of light.

EUGENIUS.

For the Masonic Register.

SONG,

(FOR A GIRL OF SEVENTEEN.)

"I am not in love."

Tho' I've come to the age, when that feeling is known,
A feeling which all may approve,
Tho' my spirit has something that will not be gone,
Yet surely it cannot be love!
No, I am not in love,
No, surely it cannot be love!

Tho' the eyes of Adonis have rays that will melt,
Could a glance all my fortitude move!
Tho' I feel what in childhood I could not have felt,
Yet surely it cannot be love!
No, I am not, &c.

Tho' my bosom has found what it wishes to hide,
While prudence steps in to reprove,
Tho' I saw, and my heart beat, I blush'd and I sigh'd,
Yet surely it cannot be love!
No, I am not, &c. M. Y. S.

WOMAN.

The following lines, written extempore, are from the pen of Moses Y. Scott.

There is a ray of love in woman's eye
That with its magic wins the soul it warms.
There is a smile of beauty on her lips
That soft-beguiling, beckons to its banquet:
But there's a mild serenity of virtue
That in this sunny paradise prevails,
Hallows each charm, and awes profane approach.

For the Masonic Register.

Lines addressed to the beautiful, but more amiable Miss A—— S——, of this city.

O sweet were the roses I saw on thy cheek,
And sweet were the blushes that rioted there,
But sweeter the language they mildly did speak;
But ah, 'twas the language that whisper'd despair.

Ah few are the pleasures this world can bestow,
And fewer the objects that kindle them here,
But thine eyes can extinguish the poison of woe,
And Anna is dear, most enchantingly dear.

When the tempests of time shall rush o'er my grave,
And the darkness of death overshadow its plea,
May the wreath of affection over purity wave,
And my spirit receive its last odours from thee.

S. C.

FROM THE AMERICAN MONTHLY MAGAZINE.

THE SABBATH.

Sweet to the soul the parting ray,
Which ushers placid evening in,
When with the still expiring day,
The Sabbath's peaceful hours begin;
How grateful to the anxious breast,
The sacred hours of holy rest!

I love the blush of vernal bloom,
When morning gilds night's sullen tear;
And dear to me the mournful gloom
Of Autumn—Sabbath of the year,
But purer pleasures, joys sublime,
Await the dawn of Holy Time.

Hush'd is the tumult of the day,
And worldly cares, and business cease,
While soft the vesper breezes play,
To hymn the glad return of peace;
O season blest; O moments given
To turn the vagrant thoughts to Heaven!

What though involv'd in lurid night,
The loveliest forms in nature fade,
Yet 'mid the gloom shall heavenly light,
With joy the contrite heart pervade;
O then, great source of light divine,
With beams ethereal gladden mine.

Oft as this hallowed hour shall come,
O raise my thoughts from earthly things,
And bear them to my heavenly home,
On living faith's immortal wings—
Till the last gleam of life decay
In one eternal Sabbath Day!

FROM THE ABERDEEN JOURNAL.

HEAVEN.

There is a land of calm delight,
To sorrowing mortals given;
There rapturous scenes enchant the sight,
And all to soothe their souls unite;
Sweet is their rest—in Heaven.

There glory beams on all the plains;
And joy, for hope, is given;
There music swells in sweetest strains,
And spotless beauty ever reigns;
And all is love—in Heaven.

There cloudless skies are ever bright,
Thence gloomy scenes are driven;
There suns dispense unsullied light,
And planets, beaming on the sight,
Illume the fields—of Heaven.

There is a stream that ever flows,
To passing pilgrims given;
There fairest fruit immortal grows;
The verdant flower eternal blows
Amid the fields—of Heaven.

There is a great, a glorious prize,
For those with sin who've striven:
'Tis bright as star of evening skies,
And, far above, it glittering lies;
A golden crown—in Heaven.

FROM THE FRENCH OF LADY GUION.

DIVINE LOVE.

Sweet tenants of the grove!
Who sing without design,
A song of artless love,
In unison with mine;
These echoing shades return,
Full many a note of ours,
That wise ones cannot learn,
With all their boasted pow'rs.

Oh Thou! whose sacred charms
These hearts so seldom love,
Although Thy beauty warms,
And blesses all above;
How slow are human things,
To choose their happiest lot!
All-glorious King of kings,
Say, why we love Thee not?

TO CORRESPONDENTS.

We have received our friend Atwater's letter from Circleville, Ohio, in which he states that he has delayed his promised communication, on the antiquities of that country, a short time, in order for further investigation, "by which it will lose nothing in the end." We hope the delay will be short, as many of our readers look for his communication with anxiety.

"Temporal and spiritual love contrasted," contains most excellent sentiments, but is of too great length for our limits."

Several communications were received, just as the last sheet of this number was going to press. They shall receive attention.

HOYT & BOLMORE, PRINTERS,
70 Bowery, New-York.

THE

AMERICAN MASONIC REGISTER,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.
And now abideth FAITH, HOPE, CHARITY, these three; but the greatest of these is CHARITY. *St. Paul.*

[No. III.] FOR NOVEMBER, A. D. 1820. A. L. 5820. [Vol. I.]

MASONIC.

OF FORMING A NEW LODGE.

Any number of master Masons, not under seven, resolved to form a new lodge, must apply, by petition, to the grand Master; stating that they are regular Masons, and are, or have been, members of some regularly constituted lodge or lodges; that feeling anxious for the prosperity of the fraternity, they are willing to exert their best endeavours to promote, and diffuse the genuine principles of Masonry: that, for the conveniency of their respective dwellings, and other substantial reasons, they are desirous to form a new lodge, to be named , and have nominated and do recommend A. B. to be the first master, C. D. senior, and E. F. junior wardens: that, in consequence of this resolution, they pray for a warrant of constitution, to empower them to assemble as a regular lodge, on the of every month, at , and then and there to discharge the duties of Masonry, in a regular and constitutional manner, according to the original forms of the order, and the laws of the grand lodge; that, the prayer of the petition being granted, they promise a strict conformity to all the regulations and commands of the grand master, and to all the constitutional laws of the grand lodge."

This application being properly signed, and recommended by brethren of approved reputation, who are acquainted with the petitioners, is to be laid before the grand lodge; and, if it meets their approbation, a warrant* is granted, in form similar to the following.

FORM OF A WARRANT.

S. GRAND WARDEN. GRAND MASTER.
J. GRAND WARDEN. D. GRAND MASTER.

WE, The grand lodge of the most ancient and honourable fraternity of free and accepted Masons, of the state of , in ample form assembled, according to the old constitutions regularly and solemnly established under the auspices of prince EDWIN, at the city of York, in Great

* A dispensation, authorizing the petitioners to assemble as a *legal lodge*, for a specified term of time is generally issued previous to the granting of a warrant. In some jurisdictions, the grand and deputy grand masters, respectively have power of granting such dispensations, during the recess of the grand lodge. Lodges working under dispensations, are considered as merely agents of the grand lodge, in which their officers have neither vote nor voice.

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Britain, in the year of Masonry 4926, viz.

GRAND MASTER.
DEPUTY GRAND MASTER.
SENIOR GRAND WARDEN.
JUNIOR GRAND WARDEN.

Do by these presents, appoint, authorize, and empower, our worthy brother to be the master; our worthy brother to be the senior warden; and our worthy brother to be the junior warden, of a lodge of free and accepted Masons, to be, by virtue hereof, constituted, formed, and held which lodge shall be distinguished by the name or style of and the said master and wardens, and their successors in office, are hereby respectively authorized and directed, by and with the assistance and consent of a majority of the members of the said lodge, duly to be summoned and present upon such occasions, to elect and install the officers of the said lodge as vacancies occur, in manner and form as is or may be prescribed by the constitution of this grand lodge. And further, the said lodge is hereby invested with full power and authority to assemble upon proper and lawful occasions, and to make Masons, to admit members, as also to do and perform all and every such acts and things appertaining to the craft, as have been, and ought to be done, for the honour and advantage thereof; conforming in all their proceedings to the constitutions of this grand lodge, otherwise this warrant and the powers thereby granted, to cease and be of no further effect.

Given under our hands, and the seal of our grand lodge, in the this day of in the year of our Lord, one thousand eight hundred, and and in the year of Masonry, five thousand eight hundred, and

GRAND SECRETARY.

Registered in the book of the grand lodge, vol. page

After a charter is granted by the grand lodge, a day and hour is appointed by the grand master, for the constituting and consecrating the new lodge, and for installing its officers.

If the ceremony is attended by the grand master, in person, the lodge is considered to be constituted IN AMPLE FORM; if by the deputy grand master only, it is considered to be constituted IN DUE FORM; but if the power of performing the ceremony is vested in any subordinate lodge, it is considered only to be constituted IN FORM.

When it is inconvenient for the grand officers to attend, the grand master, or his deputy, may issue an instrument, under his hand, and private seal, empowering some worthy present or past master, to conjugate, constitute, and install the petitioners.

OF CONSTITUTING, AND CONSECRATING A LODGE, AND INSTALLING ITS OFFICERS.

At the time appointed, the proper officers for performing the ceremony, meet in a convenient room, near to that in which the lodge to be constituted is assembled, and open the grand lodge in the three degrees.

The officers of the new lodge are to be examined by the deputy grand master; after which they return to their own lodge, and after making preparations for the reception of the grand lodge, send a messenger to the grand master, informing him that they wait his pleasure. The grand lodge then walk in procession to the hall of the new lodge, where the grand honours are given, as the grand master enters; and the officers of the new lodge resign their seats to the grand officers, and take their several stations on the left. After the necessary cautions are given, all, excepting masters, and past masters, are requested to retire, until the master of the new lodge is placed in the chair of Solomon. After which, he is bound to the faithful performance of his duties, and invested with the characteristics of his office.

Upon due notice, the brethren are

reconducted by the grand marshal, into the hall, and all take their places, excepting the members of the new lodge, who form a procession on one side, to salute their master; and the grand master addresses them; "Brethren, behold your master!" and as they pass, they make the proper salutation. After all have passed, their new master joins them, and takes his appropriate station. After which a grand procession is formed in the following order, viz.

Tyler with a Drawn Sword;
Two Stewards with White Rods;
Entered Apprentices;
Fellow Crafts;
Master Masons;
Stewards;
Junior Deacons;
Senior Deacons;
Secretaries;
Treasurers;
Past Wardens;
Junior Wardens;
Senior Wardens;
Past Masters;
Royal Arch Masons;
Knights Templars;
Masters of Lodges;

The New Lodge.

Tyler with a drawn sword;
Stewards with White Rods;
Entered Apprentices;
Fellow Crafts;
Master Masons;
Deacons;
Secretary and Treasurer;
Two Brethren, carrying the Lodge;*
Junior and Senior Wardens;
The Holy Writings, carried by the Oldest Member, not in Office;
The Master;
Music.

The Grand Lodge.

Grand Tyler with a Drawn Sword;
Grand Stewards, with White Rods;
A brother carrying a Golden Vessel of Corn;†
Two Brethren, carrying Silver Vessels; one of Wine, the other of Oil;
Grand Secretaries;
Grand Treasurer;
A Burning Taper, borne by a Past Master;
A Past Master, bearing the Holy Writings;
Square and compass supported by two Stewards with Rods;
Two Burning Tapers, borne by two Past Masters; Clergy and Orator;
The Tuscan and Composite Orders;
The Doric, Ionic, and Corinthian Orders;
Past Grand Wardens;
Past Deputy Grand Masters;
Past Grand Masters;
The Globes;
Junior and Senior Grand Wardens;
Right Worshipful Deputy Grand Master;
The Master of the Oldest Lodge, carrying the Book of Constitutions;
The M. W. GRAND MASTER;
The Grand Deacons, on a line seven feet apart, on the right and left of the Grand Master, with Black Rods;
Grand Sword Bearer, with a Drawn Sword;
Two Stewards with White Rods.

The procession then moves on to the house of service, where, when the front of the procession arrives, the whole halt, open to the right and left, and face inward, while the grand master and others in the rear, pass through, and enter the house.

The grand officers are seated on a platform, in front of the pulpit. The bible, square and compass, with the book of constitutions, are placed upon a table in front of the grand master, the *lodge* is placed in the centre, upon the platform, covered with white silk or linnen, and encompassed by the three tapers, and the vessels of corn, wine, and oil.

After the performance of a piece of music, the services commence with prayer. An appropriate oration or

* Flooring. † Wheat.

sermon, is then delivered by the grand chaplain, or some other suitable person, which is succeeded by music, &c.

By direction of the grand marshal, the officers and other brethren of the new lodge, form in front of the grand master, and the deputy, thus addresses him:

"*Most Worshipful,*

"A number of brethren, duly instructed in the several degrees of Masonry, and good workmen, having, by virtue of a warrant granted them for that purpose, assembled as regular Masons, do now desire to be constituted into a regular lodge under the jurisdiction of this grand lodge; agreeable to the ancient usages and customs of the fraternity."

Their secretary then delivers the charter and records to the master elect, who presents them to the grand master. The grand master after examining the records, if they are found correct, proclaims them as such, and says,

"Upon due deliberation, the grand lodge have granted the brethren of this new lodge, a charter, confirming them in the rights and privileges of a regularly constituted lodge; which the grand secretary will now read."

After the charter is read, the grand master says,

"We shall now proceed, according to ancient usage, to constitute these brethren into a regular lodge."

Whereupon the jewels and badges are delivered up by the officers of the new lodge, to their master, who presents them with his own, to the deputy grand master, and he to the grand master.

The deputy grand master now presents the master of the new lodge to the grand master, saying,

"*Most Worshipful,* I present you brother , whom the members of the lodge, now to be constituted; have chosen for their master."

The grand master asks them, if they remain satisfied with their choice. [*They bow, in token of assent.*]

The master then presents, one after the other, his wardens and other officers; naming them and their office. The grand master asks the brethren, if they are satisfied with each and all of them. [*They bow as before.*]

Next, during the solemn music, the lodge is uncovered. All devoutly kneel. The music ceases; and the grand chaplain rehearses the following or some other suitable prayer:

"Great Architect of the Universe! Maker and Ruler of all worlds! Deign, from thy celestial temple, from realms of light and glory, to bless us, in all the purposes of our present Assembly!

"We humbly invoke thee to give us at this, and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications!

"Permit us, O thou centre of light and life, great source of love and happiness, to erect this lodge, and now solemnly to consecrate it to the honour of thy glory!

"*Glory be to God on high!*"

[RESPONSE by the brethren.]

As it was in the beginning, is now, and ever shall be. AMEN!

During the response, the deputy grand master, and grand wardens, take the vessels of corn, wine, and oil, and sprinkle the elements of consecration upon the lodge; after which the grand chaplain proceeds:

"Grant, O Lord our God, that they who are now about to be invested with the government of this lodge, may be endued with wisdom to instruct their brethren in all their duties. May brotherly love and charity always prevail among the members of this lodge; and may this band of union continue to strengthen the lodges throughout the world!

"Bless all our brethren, wheresoever dispersed: and grant speedy relief to all who are either oppressed or distressed.

"We affectionately commend to thee all the members of thy whole family. May they increase in the knowledge of thee, and in the love of each other.

"Finally, may we finish all our works here below, with thine approbation; and then have our transition from this earthly abode to thy heavenly temple above, there to enjoy light, glory, and bliss ineffable!

Glory be to God on high!

[RESPONSE by the brethren.]

As it was in the beginning, is now, and ever shall be!

AMEN! So mote it be! AMEN!

Then succeeds solemn music, while the lodge is covering. The grand chaplain then dedicates the lodge, in the following terms:

"To the memory of Holy Saint John, we dedicate this lodge. May every brother revere his character, and imitate his virtues!

"*Glory be to God on high!*

[RESPONSE by the brethren.]

As it was in the beginning, is now, and ever shall be, world without end!

AMEN! so mote it be! AMEN!

After this, during solemn music, the officers of the new lodge advance to salute the grand lodge, with their hands crossed on their breasts, bowing as they pass. They then take their places, and stand as they were.

The music ceases, and the master proceeds to constitute the lodge, as follows:

Brethren,

In the name of the most worshipful grand lodge, I now constitute you into a lodge of free and accepted Masons; and from henceforth empower you to act, as a regular lodge, constituted in conformity to the rites of our order, and the charges of our ancient and honourable fraternity, and may our Supreme Grand Master, the Great Architect of the Universe, prosper, direct, and counsel you in all your doings.

[*Response by the members of the grand lodge.*]

So mote it be!

The grand honours are then given, and the ceremony of installation succeeds.

The grand master asks the deputy grand master, whether he has examined the master nominated in the warrant; and finds him well skilled in the science of Masonry, and worthy to be invested with the government of a lodge?

The deputy grand master answering in the affirmative, the grand master says, "Present him to me."

The deputy grand master takes the master by the hand, and presents him to the grand master, saying,

"*Most Worshipful,*

"I present you my worthy brother, , to be installed master of the new lodge. I find him to be of good morals, and of great skill, true and trusty; and a lover of the whole fraternity, wheresoever dispersed over the face of the earth; and, I doubt not he will discharge his duty with fidelity."

The grand master then says to him, "Brother ——,

"Previous to your investiture, it is proper that you signify your assent to those ancient charges and regulations, which contain the duty of a master of a lodge. They will be read to you by the grand secretary."

The following are accordingly read:

"You agree to be a good man, and true; and strictly to obey the moral law.

"You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.

"You promise not to be concerned in plots or conspiracies against government, but patiently to submit to the decisions of the supreme legislature.

"You agree to pay a proper respect to the civil magistrate; to work diligently, live in credit, and act honourably with all men.

"You agree to hold in veneration the original rulers and patrons of the order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions

of your brethren, when convened, in every case consistent with the constitutions of the order.

"You agree to avoid private quarrels, and to guard against all intemperance and excess.

"You agree to be cautious in your behaviour, courteous to your brethren, and faithful to your lodge.

"You promise to respect true and faithful brethren, and to discountenance all impostors.

"You agree to promote the general good, to cultivate the social virtues, and to propagate the knowledge of true Masonry.

On the master signifying his assent to these charges, the secretary proceeds to read the following regulations:

"You promise to submit to the grand master for the time being, and to his officers, when duly installed; and strictly to conform to every regulation of the grand lodge, or general assembly of Masons, that is not subversive of the principles of Masonry.

"You admit that it is not in the power of any man, or body of men, to make alteration or innovation in Masonry.

"You promise a regular attendance on the committees and communications of the grand lodge, on receiving proper notice; and to pay attention to all the duties of Masonry on convenient occasions.

"You admit that no new lodge should be formed, without permission of the grand master, and with the consent of the grand lodge.

"You admit that no person can be regularly made a Mason, or admitted into any lodge, without previous notice, and due inquiry into his character.

"You promise that no visiters shall be received into your lodge, without due examination, or being vouched for by some well known brother.

"These are the regulations of free and accepted Masons."

The grand master then addresses the master elect in the following manner:

"Do you submit to these charges, and promise to support these regulations, as masters have done in all ages before you?"

The new master having signified his submission, the grand master says,

"Brother,

"In consequence of your conformity to the charges and regulations of the order, you are now to be installed master of this new lodge, in full confidence of your care, skill, and capacity to govern the same."

He then invests him with his jewel, and thus addresses him:

"I invest you with the honourable badge of the office of master of this lodge. And now present you the insignia of your office, and the necessary furniture of your lodge.

"The *Holy Bible*, that great light of Masonry, will guide you to all truth; will direct you to the temple of love: and point to you the whole duty of man.

"The *Square* is 'to bring all rude matter into form,' teaches you to form and instruct all Masons under your care, and to make them perfect in their order.

"The *Compasses* direct you to keep your brethren within the limits of Masonry: and so to regulate your lodge, that none be admitted but such as are worthy that higher sphere of merit, and of worth.

"I present you also this book, which contains the *Constitutions of Masonry*. Search it at all times. Let it be read in your lodge; that none may pretend ignorance of the excellent precepts it enjoins.

"Lastly, I give into your charge the *By-laws* of your lodge. See that every member abides by them."

The jewels of the officers of the new lodge are then returned to the master, who delivers them respectively to the officers of the grand lodge, according to their rank. The officers

of the grand lodge, then proceed to invest the officers of the new lodge, with their respective jewels; the grand wardens, investing the wardens of the new lodge; the grand secretary, the secretary, and so on, according to their rank; at the same time presenting the new officers to the grand master, who delivers, or causes to be delivered to each of them a short charge.

(To be concluded in our next.)

GRAND LODGE OF KENTUCKY.

The following is a complete list of the lodges under the jurisdiction of the grand lodge of Kentucky, at their communication in August last, with which we have been favoured by our worthy brother Edmund Guthrie, Esq. worshipful master of Bloomfield lodge, No. 57.

Lexington Lodge, No. 1.—Lexington, Fayette county. Saturday succeeding the second Monday.*

Hiram Lodge, No. 4.—Frankfort, Franklin county. Third Monday.*

Solomon's Lodge, No. 5.—Shelbyville, Shelby county, Third Monday.*

Abraham's Lodge, No. 8.—Louisville, Jefferson county. Second Monday.*

Jerusalem Lodge, No. 9.—Henderson, Henderson county. Saturday succeeding the first Monday.*

St. John's Lodge, No. 11.—Flemingsburg, Fleming county. First Saturday.*

Mount Vernon, No. 14.—George town, Scott county. First Monday.*

Paris Union Lodge, No. 16.—Paris, Bourbon county. Second Saturday.*

Russelville Lodge, No. 17.—Russelville, Logan county. Saturday succeeding the third Monday.*

St. Andrew's Lodge, No. 18.—Cynthiana, Harrison county. Second Monday.*

Washington Lodge, No. 19.—Washington, Mason county. First Saturday.*

Winchester Lodge, No. 20.—Winchester, Clark county. First Friday.*

Madison Lodge, No. 21.—Huntsville, Madison county, state of Alabama. First Friday.*

Daviess' Lodge, No. 22.—Lexington, Fayette county. Second Monday.*

Montgomery Lodge, No. 23.—Mount Sterling, Montgomery county. Second Friday.*

Allen Lodge, No. 24.—Glasgow, Barren County. First Friday.*

Richmond Lodge, No. 25.—Richmond, Madison county. Second Friday.*

Maysville Lodge, No. 26.—Maysville, Mason county. Second Friday.*

Columbia Lodge, No. 27.—Columbia, Adair county. Tuesday succeeding the first Monday.*

Franklin Lodge. No. 28.—Danville, Mercer county. First Saturday.*

Burksville Lodge, No. 30.—Burksville, Cumberland county. Friday preceding the second Monday.*

Simpson Lodge, No. 31.—New-Castle, Henry county. First Monday.*

Saint Paul's Lodge, No. 32.—Middletown, Jefferson county. First Friday.*

Lawrence Lodge, No. 34.—Shawneetown, Gallatin county, State of Illinois.

Murray Lodge, No. 35.—Lexington, Fayette county. Friday succeeding the second Monday.*

Hopkinsville Lodge, No. 37.—Hopkinsville, Christian county. Thursday succeeding the first Monday.*

Bardstown Lodge, No. 38.—Bardstown, Nelson county. Third Saturday.*

Amity Lodge, No. 40.—Millersburg, Bourbon county. Third Saturday.*

Landmark Lodge, No. 41.—Versailles, Woodford county. First Monday.*

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Industry Lodge, No. 42.—Frankfort, Franklin county. First Monday.*

Feliciana Lodge, No. 46.—St. Francisville, Feliciana county, Louisiana. Last Saturday.*

Fortitude Lodge, No. 47.—Transylvania, Jefferson county. Third Saturday.*

Springfield Lodge, No. 50.—Springfield, Washington county. Second Saturday.*

Clark Lodge, No. 51.—Louisville, Jefferson county. First and Third Thursdays.*

Confidence Lodge, No. 52.—Maysville, Mason county. Second Saturday.*

Warren Lodge, No. 53.—Harrodsburg, Mercer county. Friday succeeding the second Monday.*

Greensburg Lodge, No. 54.—Greensburg, Greene county. Fourth Monday.*

Webb Lodge, No. 55.—Owingsville, Bath county.

Burlington Lodge, No. 56.—Burlington, Boone county.

Bloomfield Lodge, No. 57.—Bloomfield, Nelson county. Second and fourth Saturdays.*

Benevolence Lodge, No. 58.—Blue Spring, Fayette county.

Arkansas Lodge, No. 59.—Arkansas, Arkansas county, Missouri territory.

Lincoln Lodge, No. 60.—Stanford, Lincoln county.

Hart Lodge, No. 61.—Nicholasville, Jessamine county.

Aurora Lodge, No. 62.—Fredericksburg, Gallatin county.

Temple Lodge, No. 63—Covington, Campbell county.

Lancaster Lodge, No. 64.—Lancaster, Garrard county.

Nicholas Lodge, No. 65.—Carlisle, Nicholas county.

Morganfield Lodge, No. 66.—Morganfield, Union county.

Port William Lodge, U. D.—Port William, Gallatin county.

*Regular communications every month.

MASONIC MAXIM.

Be thankful that thou wert born in a country, which is blessed with the glorious light of the gospel. Confess this divine religion every where, and let none of its duties be neglected.

BY-LAWS

OF BLOOMFIELD LODGE, NO. 57,

In Bloomfield, Nelson county, Kentucky.

Section 1. The Lodge shall meet on the second and fourth Saturdays in each month, on each St. John's day, and such other times as the master or presiding officer may think proper.

Sec. 2. The officers shall be chosen on each St. John's day. No member in arrears shall vote or be voted for. A committee of accounts shall be appointed at the same time, or when necessity may require.

Sec. 3. The treasurer shall pay no moneys, but on the order of the master or presiding officer, with the consent of the lodge.

Sec. 4. Any member may withdraw by paying all dues and giving notice. The secretary shall, on application of any member who has paid all dues and obtained leave of the lodge, deliver him a diploma in proper form, for which he may demand and receive of the applicant one dollar.

Sec. 5. Any member in arrears six months, shall be notified of the same by the secretary; after which he may be suspended until payment is made.

Sec. 6. Petitions for initiation must be accompanied with ten dollars—must be recommended by two master Masons, and lie over one month, and admitted by an unanimous vote. If rejected, the money to be returned.

Sec. 7. If a candidate, after being elected, fails to attend for initiation three months, unless for good cause, to be determined at a stated meeting, he shall forfeit his deposit, and to be considered as if he had never presented a petition.

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SEC. 8. Any brother wishing to become a member of this lodge, must produce an acquittance for all dues from the lodge of which he was last a member, if in the United States, and be recommended and ballotted for as a candidate for initiation.

SEC. 9. Any brother desirous of being advanced, must undergo an examination in open lodge; after which the propriety of advancing him to the proposed degree, shall be decided by ballot, and unanimity shall be necessary.

SEC. 10. The fees for initiation, passing, and raising, shall be ten dollars each, to be paid before the degree is conferred. For admission (if not made in this lodge) two dollars.

SEC. 11. Each member shall pay a monthly contribution of twenty-five cents, and fifty cents on each St. John's day.

SEC. 12. The tyler shall receive one dollar for each meeting he attends and performs the duties of his office.

SEC. 13. All committees shall be appointed by the master. The master and wardens shall be a committee of charity.

SEC. 14. At the stated meetings all business must originate. No business can be transacted at an extraordinary meeting, except that for which it is convened.

SEC. 15. Propositions to amend the by-laws must be made in writing, at a stated meeting, and lie over one vacation.

Unanimously approved, July 20, 1820.

EDM. GUTHRIE, *Master.*
Attest. E. B. MILES, *Secretary.*

GRAND ENCAMPMENT OF THE STATE OF NEW YORK.

Dewitt Clinton, M. E. I. G. M.; Thomas Lowndes, D. G. M.; Alexander S. Glass, G. Generalissimo; Ezra Ames, C. General; Jonathan Schieffelin, S. G. Warden; Gerrit Morgan, J. G. Warden; Rev. James Milnor, G. Orator; Harman Westervelt, G. Recorder; Joseph Guion, G. Treasurer; Tobias W. Bedell, G. Standard Bearer; Silas Lyon, G. S. Bearer; Hosea Dodge, G. Centinel.

COLUMBIAN ENCAMPMENT OF KNIGHT TEMPLARS, No. 6.

George Howard, M. E. G. Commander; Gerrit Morgan, Generalissimo; John G. Munn, Captain General; Aaron H. Palmer, Prelate; J. W. Bedell, S. Warden; Joseph Homer, J. Warden; N. Rosse, Treasurer; J. Jones, Recorder; Joseph Potter, Warder; F. L. Vultee, S. Bearer; B. U. Peck, Standard Bearer; John Utt, Centinel. Regular communications on the fourth Thursdays in May, August, November, and February.

GRAND COUNCIL OF ROYAL MASTER MASONS.

Silas Lyon, T. Ill. R. G. M.; Gerrit Lansing, D. R. G. M.; Hosea Dodge, G. Warder; P. T. Decevce, G. R. M.; Gerrit Morgan, S. G. R. M.; Joel Jones, J. G. R. M.; Thomas Slade, G. R. R.; Caleb Bacon, G. R. T.; B. W. Peck, G. R. H.; Joseph Potter, G. R. C.; John Utt, G. R. C. Regular communications on the eighth of every lunar month.

AARON'S BAND OF R. P. No. 1.

Hosea Dodge, R. H. P. 7. P.; B. W. Peck, R. H. P. 6. P.; Josesh Potter, R. H. P. 5 P.; Daniel Sickels, R. H. P. 4 P.; Joel Jones, R. H. P. 3 P.; Gerrit Morgan, R. H. P. 2 P.; Gair Blanchard, R. H. P. 1 P.; A. Bell, secretary. Regular communications once every lunar month.

LIST OF PAST MASTERS,

In the city of New-York, and its vicinity.

St. John's, No. 1. Stephen Kingsland, Daniel Sutherland, Lewis Seymour, Thaddeus Seymour, Samuel S. S. Hoyt, Stephen Cave, Jonas Bush,

George Carrol, William Lawrence, Isaac Hand.

Independent Royal Arch, No. 2.—Lincoln Tibbals, Nicholas Roome, John P. Roome, John N. Johnston, J. Van Benschoten, Daniel Stanton, Geo. M'Kinley.

St. Andrews, No. 7.—Martin Hoffman, Cornelius Bogert, George Bruce, Thomas W. Garniss, John Leonard.

St. John's, No. 9.—Archibald Ball, Thomas Foote, James Lyons, sen. James Lyons, jun. Samuel B. Fleming.

Hiram, No. 10.—T. Waring, Samuel Montgomery, John Marriner, E. Guion, Edward Rockwell, Henry Abel, Resolvent Stephens, James Bertine.

Holland, No. 16.—Elias Hicks, A. S. Glass, Thomas Slidell, William M. Price, Abraham Lott.

Trinity, No. 39.—J. Navaro, J. Vanderbilt, jun. J. S. Delamater, John Utt, Philip Earle, William Monroe.

Phœnix, No. 40.—George Hodgson, Gerrit Lansing, William Carlisle, James R. Stuart, Samuel C. Sutton, John Sickels, jun. Pierre Teller.

L'Union Francaise, No. 74.—John G. Tardy, Pierre Feriere, Joseph Bouchaud.

Abram's, No. 83.—John Coffin, Adrian Hageman, Nevison Greenard, Robert Young, Zebedee Ring, William Bakewell, Daniel D. Smith, Bush G. Brown, James Webster.

Washington, No. 84.—Thomas Lownds, David Dunham, Matthew L. Davis, Stephen Baker, Thomas Miller, Asher Martin, Jonathan Carlton, William H. Bogle, John Brady.

Warren, No. 85.—Samuel Jones, jun. Thomas Walden, Abraham S. Hallett, John W. Mulligan, Richard Hatfield, Aaron H. Palmer, Samuel Hawkins, Watson E. Lawrence.

Adelphi, No. 91.—Benjamin Price, William H. Hunter, Archibald Craig, John R. Satterlee, Matthew Reed, John I. Boyd.

Fraternal, No. 107.—David I. Daniels, Francis Dunbar, John Ditchett, Jonas Humbert, jun. Zadock Seely, Walter Barmore.

Morton, No. 108.—John Degez, Sidney W. Andrews, Isaac Bogert, James Smith, Peter D. Turcot, Caleb Bacon, Daniel Sickles.

Mount Moriah, No. 132.—Henry C. Southwick, Bernard Sprong, George W. Heyer, Charles Debevoise, John M'Mullen, Thomas F. Popham, J. M. Lester, Simeon Van Beuren.

Benevolent, No. 142.—Sam'l Clark, B. Andariese, J. Forester, H. Marsh, William Homan, R. O. Pearsall.

Clinton, No. 143.—Samson Simson, Richard Riker, John I. Sickels, Roswell W. Lewis, Daniel Rapelye, John Telfare, James P. Allaire.

Mechanic, No. 153.—J. M'Cabe Joseph Burjeau, William M'Laughlan, Thomas Barker, Andrew Lloyd.

New Jerusalem, No. 158.—Matthew M'Ginn, Arthur M'Carter.

Concord, No. 304.—George B. Smith.

German Union, No. 322.—Charles Meyer, Philip Becanon.

Fortitude, No. 84.—Isaac Nichols, L. Van Nostrand, G. Duryea, John Harmer, James Boyd, John Hamnill.

AN ADDRESS TO FREE MASONS IN GENERAL.

To stretch forth your hands to assist a brother whenever it is in your power; to be always ready to go any where to serve him; to offer your warmest petitions for his welfare; to open your breasts and hearts to him; to assist him with your best counsel and advice; to soothe the anguish of his soul, and betray no confidence he reposes in you; to support him with your authority; to use your utmost endeavours to prevent him from falling; to relieve his wants as far as you are able, without injuring yourselves or your families. In short, mutually to support and assist each other, and earnestly to promote one another's interests, are duties which (well you know) are incumbent upon you. But do these duties always influence you? Are they not too often forgotten? Your worthy brother too frequently

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neglected, and the stranger preferred to those of your own household? Ye are connected by solemn promises; let those always be so remembered as to direct your actions: for then, and then only, will you preserve your consciences void of offence, and prepare that firm cement of utility and affection, which time will have no power to destroy. A P. M.

THE FIVE POINTS OF FELLOWSHIP ILLUSTRATED.

1. When the necessities of a brother call for my aid and support, I will be ever ready to lend him such assistance to save him from sinking, as may not be detrimental to myself or connections, if I find him worthy thereof.

2. Indolence shall not cause my footsteps to halt, nor wrath turn them aside; but forgetting every selfish consideration, I will be ever swift of foot to serve, help, and execute benevolence to a fellow creature in distress; and more particularly to a brother Mason.

3. When I offer up my ejaculations to Almighty God, a brother's welfare I will remember as my own; for as the voices of babes and sucklings ascend to the Throne of Grace, so most assuredly will the breathings of a fervent heart arise to the mansions of bliss, as our prayers are certainly required of each other.

4. A brother's secrets, delivered to me as such, I will keep as I would my own; as betraying that trust might be doing him the greatest injury he could sustain in his mortal life; nay, it would be like the villany of an assassin, who lurks in darkness to stab his adversary, when unarmed, and least prepared to meet an enemy.

5. A brother's character I will support, in his absence as I would in his presence: I will not wrongfully revile him myself, nor will I suffer it to be done by others, if in my power to prevent it.

Thus by the five points of fellowship we are linked together in one indivisible chain of sincere affection, brotherly love, relief, and truth.

A P. M.

SECRECY.

One of the principal parts that makes a man be deemed wise, is his intelligent strength and ability to cover and conceal such honest secrets as are committed to him, as well as his own serious affairs. And whoever peruses sacred and profane history, finds a great number of virtuous attempts, in peace and war, that never reached their designed ends, through defect of secret concealment; and yet, besides such unhappy prevention, infinite evils have thereby ensued. But before all other examples, let us consider that which excels all the rest, derived even from God himself. Who so especially preserves his own secrets to himself, never letting any man know what should happen on the morrow; nor could the wise men in ages past divine what should befall us in this age: whereby we may readily discern that God himself is well pleased with secrecy. And although, for man's good, the Lord has been pleased to reveal some things, yet it is impossible at any time to change or alter his determination; in regard whereof the reverend wise men of ancient times, evermore affected to perform their intentions secretly.

We read that Cato, the censor, often said to his friends, that of three things he had good reason to repent, if ever he neglected the true performance of them; the first, if ever he divulged any secret; the second, if he adventured on the water when he might stay on dry land; and thirdly, if he should let any day neglectedly escape him without doing some good action. The latter two are well worthy of observation, but the first concerns our present undertaking.

Alexander, having received divers letters of great importance from his mother, after he had read them, in the presence of none but his dear friend Ephestion, he drew forth his signet, which sealed his most private letters, and without speaking, set it upon Ephestion's lips, intimating thereby, that he in whose bosom a man buries his secrets, should have his lips locked up from revealing them.

Anaxarchus (as related by Pliny, in his seventh book, and twenty-third chapter) who was taken, in order to force his secrets from him, bit his tongue in the midst between his teeth, and afterwards threw it into the tyrant's face.

Quintius Curtius tells us, that the Persians held it as an inviolable law to punish most grievously (and much more than any other trespass) him that discovered any secret; for confirmation thereof, he says, that king Darius, being vanquished by Alexander, had made his escape so far as to hide himself where he thought he might rest secure; no tortures whatsoever, or liberal promises of recompense, could prevail with the faithful brethren that knew it, or compel them to disclose it to any person. And he farthermore says, that no man ought to commit any matter of consequence to him that cannot truly keep a secret.

Lycurgus, among his continual laws, would have every man keep secret whatsoever was done or said. For this reason the Athenians were wont, when they met at any feast, that the most ancient among them should shew every brother the door whereat he entered, saying; Take heed that not so much as one word pass out from hence, of whatsoever shall here be acted or spoken.

The first thing that Pythagoras taught his scholars was to be silent, therefore (for a certain time) he kept them without speaking, to the end that they might the better learn to preserve the valuable secrets he had to communicate to them, and never to speak but when time required, expressing thereby that secrecy was the rarest virtue.

Aristotle was asked what thing appeared most difficult to him; he answered, to be secret and silent.

MASONIC PRECEPTS.

Thy first homage thou owest to the Deity. Adore the Being of all beings, of whom thy heart is full: although thy confined intellects can neither conceive nor describe God.

The mother country of a Mason is the world; all that concerns mankind is contained within the circle of his compass.

Look down with pity upon the deplorable madness of those who turn their eyes from the light, and wander about in the darkness of accidental events.

Let all thy actions be distinguished by enlightened piety, without bigotry or fanaticism.

Love affectionately all those who, as offsprings of the same progenitor, have like thee the same form, the same wants, and an immortal soul.

MASONIC ADDRESS.

The following ADDRESS was delivered at Bath, in the county of Steuben, on the festival of ST. JOHN the Baptist, before Enos master's lodge, No. 323, and Zion mark master's lodge, No. 81, on the 24th of June last, by brother WILLIAM B. ROCHESTER.

Worshipful Master, Wardens, and Brethren,

The meekness and the benevolence of the eminent and inspired patron of Masonry, the anniversary of whose nativity we are this day celebrating, will, if practically appreciated, prove a salutary lesson both to the speaker and to the hearer, on the present, as well as on all other occasions.

Supported by this belief, and long sensible of the harmonized feelings which impart a charm to our secret labours, may I not reasonably hope

that every effort, whether of thought or expression, however crude or ill-timed, will be received with that fraternal indulgence which characterizes the craft?

When I look around me, and behold so many, my seniors in years, in discretion, and in science, I must be permitted to declare, that nothing short of a profound sense of that willing obedience which is due to the wishes of the fraternity, could have prompted me to attempt so prominent a part of our interesting exercises.

Assembled as we are, to exhibit a public manifestation of reverence for the virtues of a sainted brother, let it be deeply impressed upon our memories, that external ceremony does not unrelentingly indicate the homage of the heart, and that the world will look to our conduct for the test of our sincerity and merit, whether as men, as Masons, or as Christians.

Masonry is a system co-eval with the first rudiments of civilization and refinement; nay, some who have ministered to the altar, have, without compromising their orthodoxy, ventured to trace its origin to that momentous period, when man, by the Almighty fiat, was spoken into existence, when "the spirit moved upon the face of the waters, and God said let there be Light." Its antiquity, however, cannot, will not be disputed; history confirms the fact that it has existed in all ages, and flourished in all countries; nor can its Tuscan pillars and Corinthian columns, which are based on the deep foundations of immutable truth, be destroyed, until they are swept into the abyss of universal desolation.

It was not until king Solomon built the temple at Jerusalem, on Moriah's mount, where first the destroying angel was appeased, that Masonry assumed its stability of form, and beauty of proportion; it was not until that memorable epoch, that a regularity of working, and symmetry of structure were established.

Such was the wisdom and forecast of the royal Architect, that notwithstanding his visible fabric has long since mingled with the dust, still the towering speculative edifice, whose Mosaic pavement stands upon HOLY GROUND, whose *tessel* encompasses the living springs of refined and plastic enterprize, and the head of "whose corner is made of the stone which the builders rejected," remains unimpaired by the ravages of time.

It has survived the reign of barbarism, the rude shocks of Gothic violence, and the convulsions of exterminating war. Societies, systems, cities, nations, and empires, have successively disappeared. Nought but broken columns and dilapidated temples designate the site where once stood Rome's illustrious rival; and Rome herself, proud Rome, is almost a pile of ruins; the lofty spires of her four hundred temples, are nodding to the earth; the brazen statues have fallen into decay; the villas of the Fahii and the Cæsars, have become the lurking retreats of brigands and desperate assassins; the mistress of Asia is blotted from the face of empire; yet Masonry exists in all its pristine vigour and beauty, scattering blessings to the four corners of the habitable globe.

Wherever the liberal arts and sciences have flourished, they have been made tributary to the mystic behest, and perhaps at no period since the distinguished era, to which allusions have been made, could the annals of Masonry more justly than at present boast of its imperishable grandeur. Indications of decay, have, it is true, in the lapse of ages, apparently threatened the demolition of the noble structure, but it was only the mould of neglect, forming for a season, over the rough ashlers of the building, which were exposed in the shades of ignorance, the damps of superstition, and the mildews of vandalism. The corrosive incrustation has long since yielded to the *gavel* of science, and the *chissel* of refinement. The polished

fabric on whose *key-stone* is "written the new name, which no man knoweth saving him that receiveth it," at this day presents to the admiring view of the accepted, its original Ephesian aspect, bearing upon its pilasters the stamp of duration, and containing within its spacious apartments, the incense of devout gratitude, and the hidden manna of life. The nations of the east are gradually emerging from heathenish darkness. The day star seems to proclaim, that LIGHT is beginning to dawn again in that once favoured land which gave birth to Masonry, and which received the impress of a Saviour's feet.

Our sublime institution, has for its fundamental principles, universal benevolence, and brotherly love; it stimulates its professors to deeds of charity, and offers to them dignity and respect; it illustrates those awful truths which

——"Point out an hereafter,
"And intimate eternity to man."

To a corrected mind, and a faithful heart, it furnishes a balm for every affliction. There is no selfish inclination which it is not calculated to banish; no generous sentiment which it is not intended to inculcate; it discourages defamation; it tempers the passions, and fortifies the heart; it enjoins us to be faithful to our trusts; to let the words of our mouths express the thoughts of our hearts; to renounce error; to avoid rash engagements, but what we do promise, religiously to perform.

It would however be useless to declaim upon the excellence of the virtues, which are constantly arrayed before us in the most captivating manner. Every maxim of the craft breathes with them; every example of our distinguished sages illustrates them; every admonition contained in our mystical pages, eloquently enforces them; every tenet learned from the oral lectures of our enlightened compeers, teaches the bright lesson of love, charity, and universal benevolence.

When the direful blasts of war assail an unhappy country, and embattled legions of kindred men are engaged in the strife of blood; when thousands perish by the victor's sword, and humanity shudders at the sight, the Mason's well known sign preserves the captive from chains. Instead of receiving the fatal weapon in his bosom, he finds himself encircled within the arms of an affectionate brother, and his heart is gladdened by the generous sympathies of a kind friend.

We have innumerable legends, which are treasured in memory, and constitute a species of intellectual heritage. Tradition has preserved and transmitted them from brother to brother, in a manner which makes them indescribably more impressive, than the modes of communication adopted by other institutions. They are not the day-dreams of a romantic imagination, but a pleasing reality; the banquet of chastened thought, combined with the fruits of tender monition, which are equally delightful, interesting, and permanent.

Our entire system is conceived in a strain of beautiful allegory, and furnishes hieroglyphics to remind us constantly of our duty to ourselves, to our neighbour, and to our God. The ark of innocence will waft its inmates in triumph over the tempestuous billows of adversity, and the anchor of well grounded hope, which has been cast in the furnace of affliction and repentance, will safely moor them in the peaceful haven of felicity "where the wicked cease from troubling, and the weary are at rest."

Can you, my brethren, without sensations which can be better felt than expressed, seriously meditate upon the uncertain tenure of life? Behold our appropriate emblem: how almost imperceptibly the minute particles pass away, and yet in one "little hour" they are all exhausted! Thus wastes man: "to day he puts forth the tender leaves of hope; to-morrow blossoms, and bears his blushing honours thick

upon him; next day comes a frost, a killing frost, which nips the bud, and when he thinks his greatness is a ripening," the brittle thread of life is lengthened out to the last strike of the reel, is suddenly snapt in twain, and his accountable soul launched into the boundless ocean of eternity.

Masonry has ranked among her votaries, men most prodigal of good gifts to the human family, and celebrated for their sterling virtues: philosophers and statesmen, heroes, kings and princes, both in ancient and modern days, have been proud to divest themselves of the ermined robes of power, in order to put on the more honourable badges of our order; and have thought it no disgrace to bring themselves to the level, which knows no rank, but that attained by superior wisdom and purity; and acknowledges no distinction but that which untiring zeal, and Masonic devotion secure to their possessor.

Solomon, who preferred wisdom to all other earthly blessings, Hiram, who erected the temple of the living God, and St. John the Baptist, and precurser of him "who spake as never man spake," have consecrated our annals. But without resorting to antiquity, or adverting to the many living ornaments who at this day adorn the ecclesiastical and civil departments of the world, our own favoured country furnishes a splendid list of departed worthies, who yielded not their attachment except with their last breath.—Warren, the martyred hero, who fought, and bled, and died, under the first ensign of liberty which America bravely unfurled, was a Mason, so was Franklin, the philosopher who could wrest the lightning from heaven, and make it familiar with the implements of his laboratory. And so also was Washington, "that blazing star amidst the bright constellation of the universe, which eclipses the splendour of every surrounding luminary."

Well, indeed, may the institution which can boast of such champions, dispense with the meed of a studied eulogium, "recorded honours shall gather round their monuments, and thicken over them; they are solid fabrics, and will support the laurels that adorn them."

Masonry knows of no geographical boundaries; its residence is the universe: the suns of India and America alike shine upon its diffused existence: mysteriously bound by the unbroken compact, it is spread over the surface of both hemispheres, it ranges resistless through every region, and through every clime. The thunders of the Vatican, the receipts of imperial despotism, the terrors of the *Auto da fe* and the tortures of the inquisition, have in vain essayed to check its illimitable progress, "no tint of words can spot its snowy mantle, nor chymic power turn its sceptre into iron."

Religious and political disputes enter not our portals: every sect (acknowledging a Supreme Being) is equally respected by our order: all are left free to pursue whatever they deem important to Zion, or to the world; never forgetting however, that we are to keep within the square with all men, and to regard the sacred volume as the only sure guide to eternal happiness.

The principles and privileges of the order are open to all, whose capacities qualify them for exercising the one, or imbibing the other: but let it not be vainly supposed, that therefore every individual who enters our mystic sanctuary is necessarily a free and an accepted Mason; far from it: and brother Masons, however humiliating the reflection, too true it is, we must acknowledge to the world the lamentable fact, many, after long trial, and strict examination, have come out of the furnace, seared and scarred: disqualified and unworthy: many, too, many have been "weighed in the balance and found wanting:" they only who hold out to the end, who in all situations, and in defiance of every temptation, prove themselves true and trusty: they alone catch the unquench-

able element which animates the craft, and incites them to deeds of honour, and noble daring.

He who can faithfully represent that certain point, within the circle, embroidered by the parallels of Christianity, on whose vertex rests the volumes of inspiration, and wherein are contained the commandments on which hang the law and the prophets, may well exclaim with the philosopher of Sancos, *Ureka*, I have found it; and it will not require the sacrifice of a hecatomb to secure to him the benefits of the discovery.

I am aware that many persons, strangers to the inviolate principles which unite the craft, make the misconduct of some of our associates, a radical objection to the institution.

Without intending to enter into a laboured strain of polemical disquisition with such fastidious cavillers, it may be answered, that even the inspired precepts of the Mediator have not been secure from abuse and profanation. When Moloch fell, his defection left no blemish on the white throne where sits Supreme Majesty. Shall Religion, that sacred principle (without holy reverence for which it is morally impossible to become a Mason) be neglected and rejected? Shall the house of prayer and worship be avoided, because apostates and pretenders have forsaken the glories of perfection, to wander in the mazes of infidelity? No; forbid it genius of Masonry; forbid it every promise which keeps alive the hope set before us, and intimates to fallen man, the bright prospect of immortality and salvation.

However numerous, and however flagrant may be the instances which furnish cause of regret for the aberrations of frail human nature, I boldly maintain, and I call upon every brother within the sound of my voice, to support the declaration, that whilst on the one hand, Masonry has confirmed the wise determinations of the virtuous and the pious; on the other, our history, our records, and our tradition, abound with memorable instances, where a misguided fellow-mortal has been entirely reclaimed from the haunts of vice, and suddenly arrested from a course of self-destroying depravity, after every suggestion of native pride or intuitive principle had failed.

This is not ordinary praise. Yet I will go further; I solemnly declare, in the presence of this respectable assemblage, that I never witnessed among Masons, when employed in their useful labours, any thing like envy, strife, or malice, nor the gleam of any sentiment incompatible with warm friendship, and cordial brotherly love; nothing to poison the feast of reason, which is seated in the heart, or to dim the calm sunshine which plays upon the soul.

Never have I beheld within the body of a just and regularly constituted lodge, erected to God and dedicated to the holy order of St. John, a hypocrite, a pretender, or an apostate.

The occasion does not require that we should trace the unhallowed denunciations of every tyro who has thought proper to wield against us the shafts of ridicule and calumny. Indeed it would be equally useless and improper, at present to notice the several quips and cavils which have at various times been started by the weak, the vain, and the sceptical. We are taught by our cardinal principles to avoid disputations, and the unequivocal consciousness of their influence and tendency, denies to the contumacious levity of our enemies, any other feeling than that of silent charity. Let us, however, whilst on this branch of the subject, glance for a moment at one inquiry, which has been the fruitful source of much idle and captious conjecture.

Every brother will at once anticipate the question. Why are not the gentler sex permitted to become members of our institution?

To this the answer is brief, and ought to be satisfactory.

Masonry is founded in the fitness of

things, relative to men exclusively, which forbids the idea of subjecting female tenderness to the preparatory dispositions for initiation, and to the labours required to secure advancement. Besides, the implements of the craft are not adapted to the delicacy of the female hand.

The plan of Deity has designed the fair for a different, and no less enchanting sphere in the wide range of intelligent existence. The advancement of female happiness, the protection of widows and of orphans, the defence of "injured innocence," and "suffering virtue," seem peculiarly allotted to the hardier sex, and among none, more than among Masons, have these laudable objects been cherished with more devoted zeal, from time immemorial.

All that is lovely, all that is virtuous, all that is dignifying to the most charming, and amiable part of creation, is held by us in sacred reverence. Eden was a wilderness, its fragrance was wasted in the "sad solitude" of man's companionless hour, "till woman smiled." She is "the glory of the man."

The mantle which surrounds the female character, is made of so delicate a texture, that even the breath of surmise will sully its purity; and that secrecy, which gives value to our indispensable labours, would render it, in the eyes of a sensorious world, obnoxious to the blasts of suspicion. Man is formed of coarser materials, and in a rougher mould: he is doomed to encounter dangers and difficulties: he is apt to become morose, vindictive, and inexorable: he needs all the influence of Masonic discipline to soften the ruggedness of his nature; to quiet his angry passions, and to render him mild, tolerant, and humane. But how different the attributes of the last, and more perfect part of creation! Who that has seen the seraph form of beauty, bending with fond anxiety over the cradle of sleeping innocence, and guarding with a mother's care its infant slumbers; who that has beheld the tender wife, soothing the sorrows, encouraging the hopes, and whispering comfort to the bosom of an afflicted husband; or the affectionate daughter supporting the tottering steps of declining age, and smoothing the pillow of sickness; who that has seen woman, ever susceptible of generous emotions, dispensing blessings with "a hand, open as day to melting charity;" who that has known her as the ministering angel in health, and in sickness, in weal, and in woe; who that has seen, and known, and felt all this, would willingly subject her to vocations, appointed by Providence exclusively for masculine exertions? Among the foremost ranks of her guardians and protectors, will Masons ever be found; they cannot be accessary to a violation of the laws of nature.

It would ill comport with the situation or duty of any reflecting craftsman, to attempt to cull the meretricious decorations of fancy, or to scatter the flowers of persuasion among those who are not Masons, for the purpose of procuring an accession to the numbers of the fraternity. Masonry needs no resort to such means, to give it either strength or durability. We expect, nay we wish, no one to approach our mystical altar, who comes not spontaneously, to undergo the severe difficulties and dangers which beset and embarrass, the most courageous candidate at every gradation. That there are difficulties and dangers, and those of the most unexpected and trying nature, a regard for truth will not allow us to deny. We who have surmounted some of them unhurt, may well exclaim, cold must be that bosom which has not been warmed by the electrifying ordeal! and obdurate indeed must be that heart, which has not been softened by those trials and tribulations.

Brethren, it is time that my present work were finished. Let me earnestly entreat you to cherish with devotional affection, the cardinal principles of friendship, morality, brotherly love,

and charity; make them your morning study, your evening meditation. The bible, the great light of Masonry, will guide you to all truth, and direct your march to the temple of happiness.—Let no dazzling delusion, no ephemeral glare, no false estimate of mere worldly acquisitions, lead you astray from the straight line of moral rectitude, which this sacred book points out, and illuminates. One false step often leads the bewildered traveller through the intricate mazes of folly, into the labarynths of vice, whence nothing short of divine interposition can rescue him. "Let your light so shine before men that they may see your good works." "Mark well the entering of the house, and every going forth of the sanctuary." May your deeds of charity be as constant as the returning wants of the distressed widow, and the cries of the helpless orphan. "Take good heed of these things, for the night cometh when no man can work." The all-seeing eye of the Supreme Architect is upon us. He sees not as man sees. He looks directly on the heart.

"While you have the light, believe in the light, that you be not cast into outer darkness; that you may not knock when the door shall be shut." May the rules and designs laid down on your tessel boards be well guaged and plumbed. If any of you have passed the veil of the sanctuary, let no stain or blemish tarnish the spotless purity of the white banner entrusted to your care; clasp to your embrace with redoubled fondness, the immoveable jewel, and let nothing short of the last throe of departing life, disengage it from your grasp.

May you be enabled to perform with honour every kind office, and every endearing charity of life: may your first and last care be to diminish the aggregate of human misery: may you be taught to win all who come within the sphere of your agency, to the exercise of those tender duties. May you as fathers, as husbands, as friends, as worthy men, and worthy Masons, be enabled to distinguish and adorn the profession.

Let every brother be faithful to his conscience, that inward monitor whose warning voice no human art can silence: pause for a moment, behold how swiftly the sands run! how rapidly our lives are brought to a close!

May we all, amidst the cares and troubles of this transitory life, prepare for the approach of the king of terrors; may we be more strongly than ever cemented by the ties of union, hospitality and friendship; may the short, but precious time of our mortal existence, be wisely employed; may we cherish an unceasing desire, in the interchange of kindness and affection, to promote not only our own mutual interests, but the happiness and welfare of all around us; may the whole fraternity spread over the globe, be not weary, but persevere in well doing; and finally, by the unmerited grace of Immanuel, be invigorated to finish all their work, and to take a seat in that "spiritual building, that house not made with hands, eternal in the Heavens."

MASONIC ODE.

When first Eternal justice bade
Life's varied ills untemper'd flow,
'Twas then Almighty goodness said,
Go Pity, cheer the realms of woe.
Go mild Compassion, go Charity and Love,
Toll man there's mercy yet above.

Scarce fled from heaven the high behest,
That whelm'd in light the smiling earth,
Ere wide creation, doubly bless'd
Hail'd MASONRY'S propitious birth.
With strains majestic, ye Mason's lift the skies,
Let grateful hallelujahs rise.

Hail *Royal Art!* in humble zeal,
The Mason greets thy gladd'ning sway;
'Tis thine to teach his heart to feel,
And thine to bid his hand obey.
'Twas *Wisdom* fashion'd, 'twas *Strength* the temple rais'd,
And *Beauty* o'er the fabric blaz'd.

Sweet Charity, whose soothing art
Can bid dull apathy adore,

Can sweep the chords of every heart,
Primeval harmony restore.
Come lovely sister, come smooth life's rugged way.
And lead our souls to realms of day.

GESANG DES GROSSMEISTERS.

In ächter Maurer Hallen
steht Tugend felsenfest;
Laut lasst das Lob erschallen,
den Weisheit nie verlässt.
(Frah lebt er hier in Eintrachtsband,
in Brüderarm, an Freundes Hand.

In unsrer Loge Mauern,
wo Mensch den Menschen liebt,
Kann keine Rachsucht dauern,
da Freund dem Feind vergiebt.
(Wen Maurerlehren nicht erfreun,
verdient kein Ordenssohn zu seyn.)

Nie wird der Bau vergehen,
wen gleich der Tod uns treunt;
Er wird einst siegreich stehen
im höhern Orient.
(Der Blick in jenes sternenlicht,
verlischt dem biedern Maurer nicht.)

Dort im Zenith der Freuden
glänzt Maurern Wohlergehn;
Befreyt von Erdenleiden
sehn sie, sich Welten drehn.
(Hoch hin im goldnen Orient
sehn sie das Licht, das Maurern brennt.)

Singt dann in vollen Chören
verklärter Brüder Wohl;
Die, Tugend, die wir ehren,
und Maurer schmücken soll.
(Die, Brüder, sey stets unser Ruhm;
sie sey des Bundes Eigenthum.)

MASONIC SONG.

Ye thrice happy few, whose hearts have been true,
In concord and unity found;
Let's sing and rejoice, and unite ev'ry voice,
To send the gay chorus around.

CHORUS.

For like pillars we stand, an immoveable band,
United in friendship and love;
Then Masonry hail! thy charms shall prevail,
Till we meet in the GRAND LODGE above.

The Grand Architect, whose word did erect
Eternity, measure, and space,
First laid the fair plan, on which we began,
Cement of harmony and peace.

Whose firmness of heart, fair treasure of arts
To the eyes of the vulgar unknown,
Whose lustre can beam new dignity and fame
On the pulpit, the bar, and the th[illegible]

Indissoluble bands our hearts and our hands
In social benevolence bind,
For, true to his cause, by immutable laws,
A Mason's a friend to mankind.

Let joy flow around, and peace, olive-bound
Preside at our mystical rites,
Whose candour maintains our auspicious domains,
And freedom with order unites.

Nor let the dear maid our mysteries dread,
Nor think them repugnant to love;
To beauty we bend, and her empire defend,
Her empire deriv'd from above.

Then let's all unite, sincere and upright,
On the LEVER of virtue to stand;
No mortals can be more happy than we,
With a brother and friend in each hand.

S*. W*.

ON BENEVOLENCE.

BY BROTHER D. FRASER.

Come, sweet BENEVOLENCE, celestial maid,
Come rob'd in purity, in smiles array'd;
Expand our hearts, that we may all, like thee,
Pursue the dictates of Humanity:
Inspire us to infold in one embrace
The various kindred of the human race!
And though our hearts no vile distinctions know,
But vibrate strong to ev'ry chord of woe;
Yet when we hear a brother Mason's sighs,
They claim an extra tear from Mason's eyes;
Nor can our partial bounty be arraign'd
Should we prefer a BROTHER to a friend.

ROYAL MASTER'S ODE.

By Hiram's arts, the aspiring dome,
In stately column's shall arise;
All climates were his native home;
His learned actions reach the skies,
Heroes and kings revere his name,
While Poets sing his lasting fame.
Heroes and kings, &c.

Great, noble, generous, good and brave;
Are titles he most justly claims;
His deeds shall live beyond the grave,
Which those unborn, shall loud proclaim;
Time, shall his glorious acts unroll,
While love and friendship charm the soul.
Time shall, &c.

Google

THE MASON'S DAUGHTER.

As altered and revised, for Parmele's Key to the Masonic Mirror.

A Mason's daughter, fair and young,
The pride of all the virgin throng,
Thus to her lover said;
Though Damon! I your flame approve;
Your actions praise, your person love,
I still must live a maid.

No youth shall loose my virgin zone,
But one to whom the secret's known
Of ancient Masonry;
In which the great and good combine,
To raise, with generous design,
Man to felicity.

I hate the fop, the churl, the fool,
The plodding knave, the party tool,
The libertine and slave;
I love the man that's good and true,
Who learns his passions to subdue;
Is generous and brave.

I love the frank and faithful breast,
On which the aching head may rest,
And quite forget its pain;
Where charity prefers her prayer,
And finds a ready helper there,
Nor needs to ask again.

This said, he bow'd and went away—
Apply'd—was made without delay;
Then to his charmer came,
She sweetly granted his request;
And clasping Damon to his breast,
Confess'd a kindred flame.

GEOGRAPHICAL.

THE ISLAND OF MADEIRA.

(Concluded from page 62.)

The dress of the peasantry is very simple, consisting of a shirt and drawers of linnen of their own manufacture, the kee-bands of the latter, and collar of the former, are worn both open; a pair of loose light goat-skin boots, which, with a small blue cloth cap of a conical shape, turned up with red, completes their dress; although they have a blue cloth jacket, but it is generally thrown over one shoulder, being seldom worn. They are very civil when they meet a stranger; they take off their cap, and "hope the Lord will prosper him; and when they encounter one another, they stand cap in hand, though under a perpendicular sun, till they have satisfied each other as to the welfare of their wives, children, relatives, acquaintances, cattle, domestic animals, and so on: there is then a good deal of ceremony in settling the important question who shall first put his cap on again. They are very muscular, and are capable of undergoing incredible fatigue.

A more desirable spot for the asthmatic or consumptive, uniting such numerous advantages, cannot be found; the town of Funchal being situated in a valley open only to the south, while it is completely defended by the mountains rising behind, from those northern blasts, which in other situations too often prove fatal in cases of decline; and the temperature of the atmosphere is very little subject to change, the thermometer being seldom higher than from 75 to 78 in summer, and rarely below 65 in winter: indeed the climate is so favourable for invalids, that were it resorted to before the disease becomes too long confirmed it would seldom fail in restoring their health: but it is to be regretted that this resource is often deferred till it is too late for any hopes of recovery, and when the patient has scarcely strength to undergo the fatigues of the voyage.

When the island was first colonized, prince Henry had the sugar cane tansplanted hither from Sicily; and, at one time, there were forty sugar mills on the island, that article then forming the staple commodity; now there is only one mill remaining, at which little sugar is made, but that little is excellent, and has a scent like the violet.

Instead of the cane, vine is now cultivated, the produce of which is well known and esteemed all over the world: the vines run on trellises of cane work, about three feet from the ground, and the grape is usually fit for making into wine at the beginning of September, when they are obliged to tie up all the dogs, to prevent their getting at the

grapes, of which they are very fond. Great quantities are destroyed by rats, lizards, and wasps.

The wine-press is a wooden trough about six feet square, and two feet deep; over which is a large clumsy lever. When the trough is nearly filled, about half a dozen peasants, bare legged, get in, and with their feet press out the precious juice; after which the husks and stalks are collected in a head, and pressed with the lever, this last pressing produces the strongest and choicest wine. The best wine is produced on the south side of the island, and when first made, is as deep coloured as port; ferments for about six weeks after it is made. It is computed that about twenty thousand pipes are made annually, of which about two thirds are exported, principally to Great Britain and British colonies, and the remainder is consumed on the island.

There are many different descriptions of grapes, the largest size, and which is merely a table grape, and is not made into wine, is about the size of a muscle plumb, and the bunches are so large as sometimes to weigh twenty pounds.

The wines shipped from Madeira, are classed Tinta, or Madeira, Burgundy, Malmsey, Sersial, and simple plain Madeira; the three first are thirty pounds per pipe dearer than the latter, which is 60*l.* per pipe of 110 gallons free on board. This high price is occasioned by the want of unanimity among the English merchants, or indeed a want of good faith towards each other, for they appear occasionally to rouse from their lethargy, meet at their consul's, and agree to give only certain prices for the wines at the press, but, immediately after, each outbids the other, and the wine jobber laughs in his sleeve, and profits by their folly. Were a dozen of the principal wine shippers to be unanimous, they might, with ease reduce the wines at the press one third of the present exorbitant prices, and could, of course, make a similar reduction in the shipping prices, when they would consequently have larger orders; but what can scarcely be credited is, that when they had what they term a factorial meeting, to affix the shipping prices for 1819, all but two of the sapient assembly were for raising the price £8 per pipe; and when these two proved to a demonstration that such conduct would only induce the wine-jobbers to make a similar rise, and merely add to their coffers, already overflowing with the effect of the merchants' past follies; the meeting still deemed it necessary to adjourn for a few days, before they would allow themselves to be convinced.

No foreign wine is allowed to be imported, not even a few dozens of Port for private use, although it is the produce of the mother country; this is being very strict indeed, yet it is justifiable, as a very few years since a discovery was made of a smuggle into the island of a number of pipes of wine from the island of Fayal and Teneriffe; and had not the most rigid methods been adopted the wine of Madeira would have lost its reputation, as no one who imported wine from thence could have been certain of having it genuine: consequently the wines were seized, and the heads of the casks were knocked out in public market-place, which overflowed with the contents: the boats that landed it were confiscated, and the smugglers condemned to transportation, or to pay to the crown, in addition to losing the wine, twice its amount.

The island is well supplied with good beef, mutton, poultry, and some wild pigeons, quails, partridges, snipes, woodcocks, wild rabbits, &c. The Atlantic furnishes the island with abundance of excellent jew-fish, johndory, pike, mullet, hake, makerel, pilchards, turtle, crayfish, crab, limpets, shrimps, &c. They have a breed of small but handsome and serviceable horses.

Most of the commercial characters

on the Island are English; and among them are some respectable long-established houses, possessing considerable capitals: there are about twenty different firms, and as many families.—The total number of British subjects in Madeira, including women, children, clerks, and servants, amount to one hundred; but they are too haughty, too jealous, and too envious of each other, to be sociable.

IMPORTANT DISCOVERY.

The following letter from J. Robinson, Esq. to the Hon. Dr. S. L. Mitchill, was originally published in the Columbian. It cannot fail to be highly interesting to such of our readers as have not had an opportunity of perusing it, and will excite no small degree of surprise, that these islands should thus long have remained unexplored.

Valparaiso, Jan. 23, 1820.

Sir—I avail myself of an opportunity to write by the way of England, to notify you of a recent important discovery of land in the South Seas.

In the month of February, of the present year, Captain Smith, master of the British merchant brigantine Williams, on a passage from Buenos Ayres to this port, round Cape Horn, in lat. 61, 40, south, discovered land. When he arrived here, he reported what he had seen, but most persons were incredulous. Mortified by this scepticism, upon his return passage to Montivedeo, he sailed to the southward to ascertain whether he had been deceived or not; but meeting bad weather, and encountering ice, he was obliged to desist, and prosecute his voyage: yet without abandoning his original intention, or losing his sanguine belief in the existence of land in that neighbourhood. In Montivedeo, he prepared his vessel rather better than common, and proceeded a second time round the Cape, towards Valparaiso, and on the 15th of October, was gratified by a second sight of the same land he had seen before. The water was then high coloured, and he sounded in sixty-five fathoms, black and white sand and shells. The soundings gradually decreased to 25 fathoms, and less, but coarser, and of an oozy greenish colour, as he approached the shore.

Captain Smith was obliged to stand off and on, by a heavy swell, until the 17th ultimo, when he landed in latitude 64 43 south, and 57 10 west longitude, by observation, and an excellent chronometer.

Here he saw many seals, sea-lions, whales, and sea fowls; all perfectly fearless and unacquainted with danger.

This land he calls a continent, and gave it the name of *New South Britain*, upon which he hoisted the British flag.

On the north coast of this land, there is a chain or line of islands, from two to ten miles distant from the main, to which he gave the name of *Penguin Islands*. Between these islands and the main land, there is a kind of channel, from two to ten miles wide, with some current; and in one place an appearance of breakers, produced probably by a narrow passage, and sunken rocks. The passage there, is not more than a mile wide, but captain Smith did not explore it.

Captain Smith coasted to the west, and west of south, sometimes inside of the islands, at others between them and the main land, to the latitude of 63 53° south, longitude 64 west; the wind then blowing from the south-west, he took his departure and steered from the land north by west, when it bore south and west, as far as could be discerned with good glasses, and with every appearance of its extending further. He describes the whole of this land, both the main and the islands, as being very high, even above the clouds, and the summits as having been covered with snow, and

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with generally a sterile barren aspect, but with some indications of vegetation, shrubbery and wood in the vallies and apertures of the hills and mountains, and likewise with rivers and creeks. He stretched along this coast, three hundred miles, with generally cool pleasant weather, but not having been properly provided with boats, he did not attempt to re-land, notwithstanding he saw fine bays and sandy beaches.

Captain Smith saw many fish of all colours and sizes, and different denominations. The most remarkable resembled the codfish of Cape Augully Bank and the Isle of Juan Fernandez. The whales were like those of Hudson's Bay and Davis' Straits. Besides these he saw a species of white whale and black fish.

The soundings, or rather the matter drawn up with the lead, at each cast, are preserved. I have seen them, and likewise a draught of the land, by a good hand. Captain Sheriff, of the Andromache, and other British naval forces in these seas, will dispatch a vessel in a few days to survey this land, and report upon it.

Thinking that this discovery may be interesting to you, sir, in as much as it may be the means of throwing a new light upon geography, navigation, and theory of the earth, I take the liberty to communicate the information, in the hopes that the facts will be gratifying to the Lyceum, and useful to society in general.

Permit me to hint, that it is probable many great discoveries are yet to be made in this hemisphere, and that much has escaped the most curious observers in the Pacific Ocean. Should the government of the United States, equip and commission a vessel with proper persons for a voyage of discovery to this quarter of the world, I think that the government and nation would be amply rewarded by the acquisition of knowledge, in addition to the conscious satisfaction, arising from having patronised and promoted laudable intelligence, adventure and enterprise.

Perhaps new sources of wealth, happiness, power, and revenue would be disclosed, and science itself be benefited thereby. The land lately discovered, lies in the track of vessels bound into and out of the Pacific Ocean.

With great respect, I have the honour to be, sir, your most obedient humble servant.

J. ROBINSON.

To the Hon. Samuel L. Mitchell, L. L. D. President of the Lyceum of Nat. History, N. York, &c.

NEW-LONDON, SEPT. 27.

We observe that accounts are published in the American papers of the discovery of a new island or continent, (lying in S. lat. 64 deg. 48 min. and long. 57 deg. 10 min. W.) by the captain of an English Whaleman, who sailed along the coast for more than 200 miles, and who took formal possession of it in the name of his king. This newly discovered land has been known for several years to some of our Yankee whalemen; and it is a fact, that several vessels have sailed from Stonington to the above-mentioned continent or island, the last summer, on sealing voyages. Captain Sheffield, who commands one of the ships, represents the appearance of the country as exceedingly mountainous, and, during what may be termed summer, covered with snow; that it was destitute of inhabitants, and that it can only be useful for the purpose of fishing and sealing; seals being stated to be exceeding plenty, and perfectly tame; thus proving that they had not been visited by that scourge of their race—man.

CHINA PROPER.

Extends from the great wall in the N. to the Chinese Sea in the S. about 1,330 miles. The breadth from the shores of the Pacific to the frontiers of Thibet, may be computed at 1,080

miles. In the square miles the contents may be estimated at 1,298,000. According to the information received by Sir George Staunton, from a mandarin of high rank, the population is computed at 333,000,000. From the calculations in Neuhoff's travels, it is more probable that the population is about 230,000,000.

HISTORICAL.

CHINESE CHAQUEN.

An officer of high rank, in a province of China, having, for some days, applied himself to business, suddenly shut up his gates, pretending to be sick, and would admit nobody to see or speak to him. A mandarine, and friend of his, dreading the consequences, after much entreaty was permitted to visit him, and told him the great discontent the city was in for want of dispatching business. The officer put him off with pretences of being indisposed in his health. "I see no symptoms of it," said the mandarine, "but if your excellency will acquaint me with the true cause, I will endeavour to serve you." The chaquen (for that was the name of the officer) replied, "somebody has stolen the king's seal out of the cabinet where I usually kept it, and has left it locked as if nothing had been taken out; so that if I should give audience, I can seal no dispatches, and if I should discover my carelessness in suffering the king's seal to be stolen, I shall lose both my government, and my head." "Who do you suspect as the author of this mischief?" said the mandarine. "The governor of the city," replied the chaquen, "who is my professed enemy." "Go then," said the mandarine, "and command all your best moveables to be caried into the innermost part of your palace, set fire on the rest, and cry out for help to quench it, and the governor must come by virtue of his office in such accidents. When you first set eye upon him, call to him with an audible voice, and give him the cabinet locked as it is, to secure it for you; for then if he has robbed you of the seal, he will return it with the cabinet, or if he does not, your excellency will have a fair opportunity to charge him with neglecting to secure it, and so both free yourself from the impending danger, and revenge yourself upon your enemy." The stratagem had the desired success; for the next morning, the fire being extinguished, the governor brought him the cabinet, with the king's seal in it; both concealing the robbery of the one, and the carelessness of the other, and all was well again.—Alvarez Semedo, Hist. Chin.

JULIUS CÆSAR

Is as renowned in history for his extraordinary clemency as his great victories; for, by the former, he conquered his enemies, and by the latter he overcame himself, which is the noblest conquest in the word. Cornelius Phagita, one of Sylla's bloody agents, having surprised him in his retirement, and with much ado let him escape at the price of two talents; when it was in Cæsar's power to take dire revenge, yet he would do him no injury, saying, "He could not be angry with the wind and waves when the storm was at an end." He pardoned his utter enemy Domitius, and gave him his life, liberty, and estate. After his decisive victory at Pharsalia, he allowed every one of his soldiers to save one of Pompey's party, and by proclamation licensed all that he had not then pardoned to return into Italy, and freely enjoy their possessions, dignities, and commands, without molestation. And, when he had notice of Pompey's death, by the base treachery and barbarity of Ptolemy king of Egypt, was so far from rejoicing at it, that he shed tears of sorrow for the loss of so great a man, and pursued his murderers with blood and slaughter, till he had ruined them and their country.—Lips. Monit.

FILIAL AFFECTION.

In the unhappy civil wars between Octavianus and Antonius, Metellus, the son, was for the former, and his father Metellus, for the latter; and in the victory at the battle of Actium, being taken prisoner, was brought before Octavianus, to have the sentence of death pronounced against him. Metellus, the son, knew him, though much broken by sorrow and confinement, and ran, with tears of joy in his eyes, into his father's arms, and turning to Octavianus, said, "This thy enemy has forfeited his life, but I have merited a reward for the services I have done thee in war; I entreat thee, therefore, give this venerable aged man his life, and put me to death instead of him." Octavianus, moved by his filial piety, (though he had been a considerable enemy) gave the son the life of his father.—London Theat.

POMPONIUS,

A Roman knight, being in Lucullus's army against Mithridates, had the misfortune to be desperately wounded and taken prisoner; and, being brought before the king, he demanded if he should take care to cure him, he would be his friend; to whom Pomponius answered, "If he would be a friend to the people of Rome, he would be so to him; but, if otherwise, notwithstanding any obligation he could lay upon him, he must expect him to be his mortal enemy."—Fulgos. Ex.

INVENTION.

A stranger publicly said that he could teach Dionysius, the tyrant of Syracuse, an infallible way to find out and discover all the conspiracies his subjects should contrive against him, if he would give a good sum of money for his pains. Dionysius hearing of it, caused the man to be brought before him, that he might learn an art so necessary to his preservation; and having asked him by what art he might make such discoveries, the fellow made answer, that all the art he knew, was, that Dionysius should give him a talent, and afterward boast that "he had received a great secret from him." Dionysius liked the invention, and accordingly caused six hundred crowns to be counted out to him, and this served as well to keep his enemies in awe, as if it had been real.

Mont. Ess. Eng.

COURAGE.

L. Sylla, finding his army almost broken to pieces, and ready to give way, in a battle against Archelaus general of king Mithridates, dismounted, laid hold of an ensign, and rushed among his enemies, crying out, "Here Roman soldiers, I resolve to die, though you should leave me; and, if any man hereafter shall ask you how and where you left your general, tell them you left him fighting alone in the field of Orchomenum." The soldiers shamed with these words, stood their ground, renewed the fight, and won the victory.—Fulgas. Ex.

HENRY,

Earl of Holsatia, surnamed Iron, by reason of his extraordinary strength and courage, being a favourite of Edward III, king of England, was hated by the courtiers, who taking advantage of the king's absence, prevailed on the queen to make trial whether he was nobly descended, by exposing him to a lion, alleging the lion would not hurt him if he was truly noble. For this purpose a lion was turned loose in the night; and Henry, having a night-gown on, over his shirt, with his girdle and sword, in which posture he used to walk in the morning, in the base court of the castle, to take the air, met with the lion roaring and frizzling his shaggy crest, but the earl being undaunted, said in a harsh and angry tone, "Stand, you dog;" at which the lion crouched at his feet, and the earl took him by the

neck and put him into his den, leaving the night-cap upon the lion's back, and so walked off unconcerned; and looking up to the windows where the courtiers were, said, "Now let the proudest of you all, that boast so much of your noble birth, go and fetch my night-cap, and take it for his pains;" but they shamefully pulled in their heads, and made no reply.—Crantz. Hist. Saxon.

FOR THE MASONIC REGISTER.

MR. PRATT,

If you think the following Biographical Scraps worthy an insertion in your Register, the trouble of transcribing them will be fully paid.

A. F. B.

CURIOS DANTATUS,

Was a Roman, and lived in the beginning of the Republic, he was three times consul, received twice triumphal honours, but returned always after his victories to the plough, and lived humbly on his farm. Receiving, once, from certain ambassadors, considerable offers of gold and silver, he shewed them his kettle full of radishes and greens, saying, "judge if a man who is contented with such repast, has need of your riches." What a glorious example for independent Americans!

THE REV. JOHN WESLEY.

Perhaps the most charitable man in England was Mr. Wesley; his liberality to the poor knew no bounds. He gave away not merely a certain portion of his income, but all that he had (his own necessaries provided for.) This was a good work, in which he engaged at a very early period. When he had thirty pounds a year, he lived upon twenty-eight, and gave away forty shillings. The next year receiving sixty pounds, he still lived on twenty-eight, and gave away thirty-two; the third year he received ninety pounds, and gave away sixty-two; the fourth year he received one hundred and twenty pounds, still he lived on twenty-eight, and gave to the poor ninety-two pounds. At this rate he proceeded during the rest of his life, upon a moderate calculation having given away in about fifty years, twenty or thirty thousand pounds sterling, which almost any other but himself would have taken care to put out at interest, on good security.

Go ye, unmarried men, and do likewise.

THE RIGHT REV. GEORGE HORN,

In his writings was ironical and gay. When Dr. A. Smith wrote an eulogium on Hume, Horn reprobated the fulsome panegyric with the most exquisite humour. He laments that a man of sense should, in compliment to a few agreeable qualities, overlook a design to subvert every idea of truth and comfort, salvation and immortality, and the providence, nay, the existence of God. He says in his letter to Smith, "Hume, I doubt not, was as you affirm, a social agreeable person, of a convivial turn; told a good story, and played well at his favourite game of whist. I know not that John the painter did the same, but there is no absurdity in the supposition; if he did not, he might have done it. I would only infer this much, that I could not, on that account, bring myself absolutely to approve his odd fancy of firing all the dock-yards in the kingdom." Thus ludicrously keen he repelled the contagion of infidelity, and refuted that vain philosophy, the utmost scope and power of which is to give mankind "a doubtful solution of doubtful doubts."

KING HENRY II,

In his expedition against the Welch, passing a streight among the mountains of Wales, had the misfortune to lose many of his men; and Eustace Fitz John, with Robert Coursy, and the king himself, were reported to be

killed; which so discouraged that part of the English army that had not passed the streights, that Henry, Earl of Essex, threw down the king's standard, that he carried by inheritance, and fled; but the king soon made it known that he was alive, for he routed the Welch, and brought them to seek their peace by submission. The earl of Essex was afterwards accused of cowardice by Robert de Mainfort, and having the combat granted him, was overcome, and, at the intercession of his friends, pardoned for life, but was condemned to be shorn a monk, to be put into the Abbey at Reading, and all his lands and estate were confiscated to the king.—*Hist. Eng.*

MISCELLANEOUS.

EUGENIA DE MIRANDE.

AN INTERESTING STORY.—FROM THE FRENCH.

(Concluded from page 78.)

"To establish a claim that is just, the security of one of our armies rendered it necessary to destroy an establishment which the husband of the widow founded: she asks for indemnity."

"And must she have protection, madam, to obtain this?"

"Protection is not necessary to obtain it, because it is just; but we wish for protection, in order that the business may not linger in the *bureaux*, before it is seen by the minister."

"I see," said Latremblaye, the name of the young man, "that we must lay before the minister a concise and clear memorial, which shall make him feel the justice of the claim."

"That is just the thing; but the memorial must be drawn."

Both were silent.

"I scarcely dare ask you," said Eugenia.

"Why not? I should have offered to do it, if I had not been afraid of doing it ill. Besides, I am ignorant of the details of the affair."

"I will communicate them."

Eugenia retired a moment, and returned with her father. She requested him to ask Latremblaye to dinner, in order that he might be furnished with the details of the business in question. The old gentleman intreated the young man to fix a day, which, after mutual compliments, he did.

Latremblaye came at the appointed time; the dinner was gay, and the conversation lively: every subject was introduced, except the one which had been the occasion of the dinner. Latremblaye thought Eugenia charming. She was well informed, and had vivacity and wit. After dinner she introduced the affair of the unfortunate lady. Latremblaye heard her with attention, and promised to draw up the memorial in two days. He performed his promise, and succeeded perfectly well: energy, clearness, precision: nothing was wanting. Eugenia read it with marks of the highest satisfaction.

"There is a strength, a sensibility, sir, in the style, which render it impossible for the minister not to yield to your reasoning; and were I in the minister's place, you should certainly not experience a refusal."

Latremblaye blushed, and knew not what to reply.

"Nor is this all, sir; we must give to your memorial a new degree of eloquence; it must be presented by the person herself who is supposed to have written it. The gesture, voice, and look of the person interested will add to the impression it ought to produce. Attempt to procure a rendezvous, in order that the lady may deliver it herself to the minister."

After a week's exertions, Latremblaye came one evening to Eugenia with a triumphant air. "I have procured an interview for to-morrow; give your friend notice, and with this paper all doors will be open to her."

"What gratitude do I not owe you?

You will have the satisfaction of having snatched this poor family from despair; but do not abandon her till you have conducted her to the door. A woman softened by grief, and timid, would appear to disadvantage unaccompanied. Do you consent to go with her?"

This last act of complaisance cost Latremblaye much; yet the habit of yielding to the wishes of Eugenia, the desire of insuring the success of the business, a curiosity to see the unknown, conquered his repugnance, and he promised to come the next day to Eugenia's, where the mysterious lady was to be.

The next day, Eugenia, without being full dressed, was more carefully dressed than usual; her hair fell gracefully over her forehead and down her neck, her eyes sparkled, and her bosom heaved, as Latremblaye entered. He looked round the room, and said, "the lady is not yet come?"

"No," replied Eugenia, with some emotion.

"I will wait for her."

He took a seat near the tea-table at which Eugenia was sitting. A silence of some minutes ensued. Each stole looks at the other. Latremblaye blushed, and would have been put out of countenance if Eugenia had not blushed also.

Latremblaye at length said, but with some hesitation, "I ought, madam, to bless this circumstance (Eugenia cast her eyes upon the ground), which has introduced me to your acquaintance."

"Whatever satisfaction you feel, sir, you must derive from a conviction of merit. The zeal you have shown—I assure you I have been—gratified, pleased with it."

A second silence ensued as long as the first. Latremblaye at length took a desperate resolution.

"I know not that I am doing right; but I cannot conceal what I feel—you know it as well as I do."

Eugenia could by a word have relieved his embarrassment; but in such circumstances the female bosom, however humane, never carries its humanity so far, and when arrived at that point, women force us to tell them what they know already; so that the poor young man confessed he loved her. Eugenia had propriety enough to keep a just medium between the offended air which only would have suited a prude, and that satisfied manner which ill accords with the modesty of her sex. The conversation changed; but it became animated and lively; relieved from a burden, it proceeded with lightness, grace, and ease. Questions were asked and answered without hesitation; each communicated their pursuits, their modes of thinking and speaking upon different subjects, with such confidence, that they did not perceive they had been waiting for the lady three quarters of an hour.

Latremblaye at length noticed the non-arrival.—"She is not come yet!"

"She will not come at all," replied Eugenia.

Latremblaye, in utter astonishment, looked at Eugenia, whose eyes answered only by an expression of langour, mixed with a smile, which produced together an inexpressible grace.

"Would you," said Eugenia, "be very, very angry with me, if, by chance, there should be no truth in the history of my unfortunate lady? if all this was but a proof, a means of pointing out to my heart a man whose sensibility was not the effect of sensual desires?"

Latremblaye knew not what to answer.

"You will perhaps, believe me," continued Eugenia, "when I tell you that I have received the homage of several men; will you also believe me, when I add, that none of those who distinguished me was precisely such a one as I wished? The death of my mother, whom I lost early, has given a considerable degree of independence to my mind. My father is my friend; I consult him always; his manner of viewing things is liberal;

he permitted me to make a trial, a bold one without doubt, but which, however, could go no further than I wished."

"I am not recovered from my surprise," said Latrembraye.—"What! was it but a feint? It has cost you much, I am sure, for I recollect several circumstances in which you were interdicted."

"It is true; but I was supported by the intention of confessing every thing."

"And my memorial?"

"I will keep it," said Eugenia, "as a monument of the goodness of your heart, and the eloquence of your style."

"And the author of the memorial, what will you make of him?"

"My husband," replied Eugenia, with downcast looks, "if he wishes it, and if our two families consent."

The two families, composed of good persons, easily consented, and the young couple were united at Paris a few weeks ago. As soon as they were united they went to pay a visit to madame C****, to relieve her from her benevolent anxiety, and to make her an elegant present for the bundle which she had sent for the unfortunate lady.

AN INTERESTING ORIENTAL TALE.

A family in a moderate condition dwelt at Vou Si, a town dependent on the city of Tchang Tcheou in the province of Kiang Nan: three brothers composed this family; the eldest was called Liu the Diamond, the next Liu the Treasure, and the third Liu the Pearl; the latter was not yet old enough for marriage, but the other two were already married; the wife of the first was called Ouang, and that of the younger Yang, and they had both all those charms that render women agreeable.

Liu the Treasure had a strong passion for gaming and drinking, and discovered little inclination to any thing that was good; his wife was of the same character, and had little regard for virtue, greatly differing in this from Ouang her sister-in-law, who was an example of modesty and regularity; thus, though these two women seemingly kept up a good understanding between each other, their hearts were but weakly united.

Ouang had a son surnamed Hieul, that is, The Son of Rejoicing; this child was but six years old, when one day stopping in the street with other children in the neighbourhood, to behold a solemn procession, he was lost in the crowd, and did not return home in the evening.

This loss rendered his parents inconsolable, who put up advertisements in all public places, and inquired after him in every street, but all to no purpose, for they could hear no news of their dear son. Liu his father was overwhelmed with sorrow, and in the midst of his melancholy he determined to forsake his house, where every thing called to mind the memory of his dear Hieul; he borrowed of one of his friends a small sum to carry on a little traffic in the neighbourhood of the city, flattering himself that in those short and frequent excursions he should at length find the treasure he had lost.

As his mind was wholly taken up with his son, he was little affected with the advantages he gained from trade; however, he carried it on for the space of five years, without going a great distance from his own house, whither he returned every year to pass the autumnal season; in short, not finding his son after so many years, and believing him lost without redemption, and perceiving likewise that his wife Ouang was likely to have no more children, he determined to withdraw himself entirely from so much uneasiness; and as he had increased his stock, his design was to go and trade in another province.

On the road he met with a rich merchant, who, perceiving his talents and skill in trade, made him an ad-

vantageous offer, and the desire of growing rich made him forget his trouble.

Hardly were they arrived in the province of Chang Si, but every thing succeeded to their wishes; they had a quick sale for their merchandise, and the profit was considerable: the payment, which was deferred on account of two years famine that afflicted the country, and a tedious distemper wherewith Liu was seized, kept him three years in that province; after he had recovered his health and his money, he set out in order to return to his own country.

Happening to stop on the road near a town called Tchin Lieou to recover from his fatigues, he perceived a girdle of blue cloth in the shape of a long narrow bag, such as is worn under a gown, and used to carry money in; going to take it, he found it of a considerable weight, and drawing a little to one side, he opened the bag, and found about two hundred taels.

At the sight of this treasure he made the following reflections: "It is my good fortune that has put this sum into my hands, and I may keep it if I please, and make use of it without dread of any bad consequence; however, he who has lost it, as soon as it comes to his knowledge, will be in a dreadful agony, and return to seek it as soon as possible: it has been said that our ancestors, when they have found money in this manner, have taken it for no other end but to restore it to the true owner: this seems to me just and equitable, and worthy of imitation, especially considering that I am grown old, and have no heir to succeed me, I have no occasion to retain money which I cannot strictly call my own."

At the same instant he went and placed himself near the spot where he found the bag, and waited there the whole day without any person coming to claim it, and the next day he continued his journey.

After six days' travelling, he arrived in the evening at Nan Sou Tcheou, and took up his lodging in an inn where were several other merchants; their discourse falling upon the accidents of trade, one of the company said, "five days ago when I left Tchin Lieou I lost two hundred taels, which I had in my undermost girdle; I had taken off this girdle, and placed it near me while I took a little rest, when suddenly a Mandarin with all his train passing by, I got out of the way for fear of an insult, and forgot to take up my money, and it was not till I went to undress myself at night that I perceived my loss; I was fully convinced that it would be to no purpose to return back, since the place where I slept was much frequented, and therefore it was not worth while to retard my journey in search of what I was sure not to find."

Every one pitied his hard lot, and Liu immediately demanded the name, and place of abode; your servant, replied the merchant, is called Tchin, and lives at Yang Tcheou, where he has a shop and a pretty large stock; but pray may I ask, in my turn, to whom I have the honour of speaking? Liu told him his name, and that he was an inhabitant of the city Vou Si; my direct way thither, added he, is through Yang Tcheou, and if you please I will do myself the pleasure of accompanying you to your own house.

Tchin replied, with a great deal of politeness, with all my heart, if you please, we will go together, and I think myself happy to meet with such good company. Early the next morning they set out on their journey together, and as it was not very long, they soon came to Yang Tcheou.

After the usual civilities, Tchin invited his fellow-traveller into the house, and served up a small collation; then Liu began to talk of the money lost at Tchin Lieou: of what colour, said he, was the girdle wherein your money was contained? and how was it made? It was of blue

cloth, replied Tchin, and that which distinguished it from all others was the character Tchin at one of its ends, which is my name, and is worked in with white silk.

This description leaving no farther doubt, Liu said with a cheerful air, if I have asked you so many questions, it is because I have found such a girdle as you describe, and drew it out at the same time; see, said he, if this belongs to you; it is the very same, said Tchin, upon which Liu presented it to its true owner.

Tchin, full of gratitude, pressed him greatly to accept of half of the sum, but to no purpose, for Liu would take nothing: how great is my obligation, resumed Tchin! where may be found such great honesty and generosity as yours? He then ordered a handsome treat, and they invited each other to drink with great demonstrations of friendship.

Tchin said within himself, where shall I find in these days a man of equal probity with Liu? people of his character are very rare; but why should I receive so great a benefit from him, and not think of an acknowledgment? I have a daughter about twelve years old, and am desirous of an alliance with so good a man; but has he ever a son? that is what I am ignorant of: dear friend, said he to him, have you a son? and of what age may your son be?

At this question the tears fell from the eyes of Liu: Alas! replied he, I had but one son, who was infinitely dear to me, and seven years ago walking out to behold a procession he disappeared, and I could learn no news of him ever since; and to add to my unhappiness, my wife has had no more children.

At this relation Tchin seemed very thoughtful for a moment, then resuming the discourse, my brother and benefactor, said he, how old was your dear child when you lost him? He was six years old, replied Liu: What was his surname? added Tchin, and how was he made? We called him Hieul, replied Liu; he had had the small pox, but it had left no marks upon his face; his complexion was fair and florid.

This account gave great joy to Tchin, and he could not help showing it in his eyes and countenance; he immediately called one of his domestics, to whom he whispered something in his ear; the servant made a sign that he would obey his master's orders, and went into the inward part of the house.

Liu attentive to these various questions, and the cheerfulness that appeared in the countenance of his host, was taken up with a great many doubts, when he saw enter a young domestic about thirteen years old; he was clad in a long gown and a handsome surtout; he was well shaped, his features were regular, his air modest, and his carriage agreeable; he had fine black eyebrows, and eyes lively and piercing, which immediately struck the heart and eyes of Liu.

When the young boy saw a stranger sat at the table, he turned towards him and made him a low bow, then going near Tchin, he stood in a modest manner over against him: My father, said he, with a sweet and agreeable voice, you have called Hieul, what would you be pleased to have with him? I will tell you by and by, replied Tchin, therefore stand near me, and wait a little.

The name of Hieul, that was given to the boy, still increased the suspicions of Liu; a secret impression seized his heart, and by a wonderful sympathy of nature recalled to his mind the image of his son, his shape, his visage, his air, and his manners; he saw them all in the person that he beheld, and there was nothing but the name of father, which he gave to Tchin, that put him to a stand; he thought it was not civil to ask Tchin whether he was in reality his son, because it might happen that two chil-

dern might have the same name, and resemble each other.

Liu was so taken up with these reflections that he thought little of the entertainment; the strange perplexity he was in might be seen in his countenance, and something unaccountable made him steadfastly keep his eye on the young boy, insomuch that he could look at nothing else: Hieul, on the other hand, notwithstanding the fearfulness and modesty of his age, looked steadfast upon Liu, and it seemed as if nature had discovered at that instant that he was his father.

In short, Liu could no longer suppress the agitation of his heart, and breaking silence all of a sudden, asked Tchin if he was in reality his son? It was not from me, replied Tchin, that he received life, though I look upon him as my own son; seven years ago a man passed through this city, leading this boy in his hand, and by chance addressed himself to me, and prayed me to assist him in his extreme necessity: My wife, says he, is dead, and has only left me this child; the bad state of my affairs has obliged me to leave my country for a time, and retire to Hoai Ngnan among my relations, from whom I expect a sum of money that I may settle myself again; I have not wherewithal to bear the charges of my journey, will you therefore be so charitable as to advance three taels? I will restore them faithfully when I return, and as a pledge of my honesty I will commit to your keeping what I hold most dear in the world, that is, my only son; I shall no sooner arrive at Hoai Ngnan, but I will return and fetch this dear child.

This confidence affected me much; I put into his hands the sum that he required, and when he left me shed tears, testifying that he left his son with extreme regret; though what surprised me was that the child seemed unconcerned at the separation; but not seeing the pretended father return, I had suspicions that I wanted to have cleared up; I called the child, and by the different questions that I asked him, I found that he was born in the city of Vou Si; that one day being from home to see a procession pass by, and going a little too far, he was deceived and carried off by a person unknown; he told me also the name of his father and mother, and I soon perceived that the child had been stolen by a villain, for which reason I treated him with compassion, and his behaviour to me gained my heart: I have often intended to take a journey on purpose to Vou Si, to gain information concerning his family, but still I have been prevented by some accident or other: it happened very fortunately that a few moments ago you were speaking of your son, and some of your words recalled past transactions fresh to my memory, upon which I sent for the boy to see if you knew him.

At these words Hieul began to shed tears through excess of joy, at the sight of which Liu did the same; a particular mark, says he, will make this matter still more plain; a little above his knee is a black spot, which was the effect of his mother's longing when she was with child of him; at this Hieul showed a mark, which Liu seeing, took him up in his arms and embraced him: My son! said he, my dear son! by what good fortune have I found thee again after so long an absence!

(Continued in p. 149.)

FROM THE LONDON LEDGER.

CAUSE OF CRIME.

In all the inquiries that have been made into the state of criminality in this country, it has been uniformly found, that habits of drinking have been the primary, or the occasional cause. In all the trials at the Old Bailey, the first evidence given is the visit to the public house, and the quantity of gin drank by the parties. All the rest follows of course, and the

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hardihood or barbarity displayed in the commission of the crime, is clearly traced in the use of ardent spirits. But it is not new to complain of this mischief, this *national cause* of crime.

In 1732 or 1733, when distilled liquors were comparatively little known, they were styled the "bane of the nation," and parliament interfered, to keep them as much as possible from the hands of the lower class. In about ten years, however, that law was so modified, and in part repealed, that the same facilities were given, as the public now enjoy, and what was then foretold, has come to pass. We are all convinced of the *evil*, and we know the *remedy;* but we dare not propose it; for if we attempt such a proposition, we shall be immediately told of the vast revenue arising from spirits, and of the vast number of persons who get their bread by making or selling them.—Doubtless, sir, to annihilate the manufacture of spirits, would now be a great evil. But here is the mischief. It would not have been a great evil once, if the arguments with which the senate and pulpit resounded, at the period abovementioned, had been listened to. It would have been an evil of comparatively very slight extent. But now, I am willing to allow, it would be, in a *financial* view, a very great evil; and if it be brought about at all, ought to be brought about very gradually, and with as little risk of individual loss as possible. Still let us not despair. Let us not shut our eyes to the miseries occasioned by the excessive use of ardent spirits, nor be so far deluded as to look for any cause, while this *most obvious one* exists. Our prison reformers very properly recommended that nothing of the kind should be admitted into *prisons*. This is an open acknowledgment of the fact I have stated. But would not much more good be done, and the labours of these reformers be much shortened, if the prohibition extended to those out of jail, as well as those in it?

I observe it is recommended to apothecaries to put upon certain medicines, a label, with the word *poison* on it. Would it not be equally salutary to write *poison* upon every *bottle of gin* in a public house?

Another writer on the "cause of pauperism" says, "you boast of having laws and a constitution to make men happy, yet you suffer a great calamity to exist, which is the heart of all miseries. You hang a man for stealing a sheep, yet you consider it an encroachment on liberty, to prevent the means of his becoming a thief. England wants only sobriety to make her an example to every nation on earth; but, alas! to speak the honest truth, she is now pointed at as the *drunken nation*, and I may add, the *swearing nation*, which is a natural consequence of inebriety; as men, when flushed with liquor, are urged to a violation of all decency. Thrice happy Scotland, where drunkenness is a rarity, common swearing never heard, and crime nearly unknown, as appears from an observation in the Morning Post, stating that *there had not been an execution for murder in Glasgow for twelve years, although the population of the circuit exceeded two hundred and fifty thousand souls!* This happy state of things I should impute more to the *sobriety* of the Scotch people, than even to their religious instructions; for the most exact religious establishment can do but little toward lessening crime, or preserving morals, where the mass of the people are debased by the use of *strong drink!* Surely, surely, sir! it cannot be said that bad habits, fraught with ruin to man and society, should be *licensed* any more than the crimes which they produce.

A CROWN.

A French officer, who was a prisoner, on his parole at Reeding, met with a Bible. He read it, and was so struck with its contents, that he was

convinced of the folly of sceptical principles, and of the truth of Christianity, and resolved to become a protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my old school-fellow Bernadotte, who is become a Lutheran." "Yes, but he became so," said his associates, "to obtain a crown." "My motive," said the Christian officer, "is the same; we only differ as to place. The object of Bernadotte was to obtain a crown in Sweden—mine is to obtain a crown in Heaven."

A FAITHFUL TIME-PIECE.

A corporal of the king of Prussia's guard, who was remarkably vain, but reckoned a man of great bravery, being unable to purchase a watch, fixed a leaden bullet to a chain, and wore it in his fob. The king one day having a mind to be merry, addressed him thus: "Well, Mr. Corporal, you must have been a great economist, to be able to purchase a watch. By mine it is now six—pray tell me what o'clock is it by yours." The corporal, who guessed the king's intentions, immediately drawing the ball from his fob, said, "Sire, my watch neither points to five nor six o'clock, but every moment informs me that I must die for your majesty."—"Hold, my friend," said the king, who was much affected by the speech, "take this watch, that you may also know the hour when you die for me;" and immediately he put into his hand his own watch which was richly set with diamonds.

THE ANT.

What has been said with exaggeration of the European ant, is however true, if asserted of those of the tropical climates. They build an ant-hill with great contrivance and regularity, they lay up provisions, and as they probably live the whole year, they submit themselves to regulations entirely unknown among the ants of Europe.

Those of Africa are of three kinds, the red, the green, and the black; the latter are above an inch long, and in every respect a most formidable insect. Their sting produces extreme pain, and their depredations are sometimes extremely destructive. They build an ant-hill of a very great size, from six to twelve feet high; it is made of viscous clay, and tapers into a pyramidical form. This habitation is constructed with great artifice; and the cells are so numerous and even, that a honey comb scarcely exceeds them in number and regularity.

The inhabitants of this edifice seem to be under a very strict regulation. At the slightest warning they will sally out upon whatever disturbs them; and if they have time to arrest their enemy, he is sure to find no mercy. Sheep, hens, and even rats, are often destroyed by these merciless insects, and their flesh devoured to the bone. No anatomist in the world can strip a skeleton so completely as they; and no animal, how strong soever, when they have once seized upon it, has power to resist them.

It often happens that these insects quit their retreat in a body, and go in quest of adventures. "During my stay," says Smith, "at Cape Corse Castle, a body of these ants came to pay us a visit in our fortification. It was about day-break when the advanced guard of this famished crew entered the chapel, where some negro servants were asleep upon the floor. The men were quickly alarmed at the invasion of this unexpected army, and prepared, as well as they could, for a defence. While the foremost battalion of insects had already taken possession of the place, the rear-guard was more than a quarter of a mile distant. The whole ground seemed alive, and crawling with unceasing destruction. After deliberating a few moments upon what was to be done,

it was resolved to lay a large train of gunpowder along the path they had taken: by this means millions were blown to pieces; and the rear-guard, perceiving the destruction of their leaders, thought proper instantly to return, and make back to their original habitation."

The order which these ants observe, seems very extraordinary; whenever they sally forth, fifty or sixty, larger than the rest are seen to head the band, and conduct them to their destined prey. If they have a fixed spot where their prey continues to resort, they then form a vaulted gallery, which is sometimes a quarter of a mile in length; and yet they will hollow it out in the space of ten or twelve hours.

But far exceeding in wisdom and policy the Bee, the Ant, or the Beaver, is the White Ant inhabiting the plains of East-India, Africa, and South-America. The animals of this extraordinary community consist of working insects or labourers, about half an inch long, having six feet, and no eyes; fighting insects or soldiers, about an inch long, with a large head, and no eyes; and the perfect male and female insect, which alone are furnished with wings. They build pyramidal structures, ten or twelve feet in height, and divided into appropriate apartments. These are so firmly cemented together, that they will easily bear the weight of four or five men to stand upon them; and in the vast plains of Senegal, they appear like the huts of the natives.

Goldsmith.

THE CREWLESS BARK.

"About sixty years ago, the inhabitants of the island of Rhode-Island, had their attention attracted by the appearance of a square-rigged vessel, under full sail, coming in from sea, from a south-easterly direction, with the apparent intention of putting into Naraganset Bay. The vessel was seen early in the morning, at a great distance. As she came near the island, about 11, A. M. a number of the inhabitants collected on the shore to ascertain her name and character. But instead of making good harbour, the vessel came under full sail directly on shore. No persons were seen on deck, nor had any persons, from the time the vessel hove in sight, been seen to leave her. Some of the inhabitants from the shore went immediately on board; when, to their great surprise and astonishment, they found a tea-kettle over the fire in the cabin, the fire burning, the table set for breakfast, as if for a number of hands, and yet not one of the crew on board; nor was one soul of them ever after heard of. No living creature was found in the vessel, except a slut and her litter of puppies. The boat of the vessel was missing. The truth of the above story cannot with propriety be doubted. The writer of this had his information from a gentleman who had the particulars of the history from a Mr. Lawton, a man of unquestionable veracity, who (being then a boy) saw the vessel come in, and went on board of her. Mr. Lawton lives on the island. Other persons also testify the same thing. The place, moreover, where the vessel was run aground, has from this circumstance ever since been called *The Wreck*. The vessel belonged to owners in Newport. Papers and writings were found in regular order."

New-Brunswick Times.

SINKING OF A MOUNTAIN.

A high ridge of mountains on the Moselle, called the Sieben Uhren Berg, has been observed for some years past to have in it very large clefts, which, for the last five years, measured above a foot in breadth; thus exciting in the inhabitants of the adjacent banks no unreasonable apprehension of an approaching fall of part of the mountain. This has now taken place. On the 7th of July, in

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the evening, earth and stones were seen rolling down from the summit, which continued increasing in quantity till four o'clock in the morning, when a whole mass of rock came loose, and fell with such violence into the Moselle, that it forced the water out of its channel, overflowed the opposite bank to some distance, and drifted away the vessels lying at Bruttig. The damage done is incalculable; it appears that about forty vineyards have been precipitated with the rock into the river. The mountain on the opposite side, called the Kessel, likewise threatens to fall. As this mountain is rent and torn with frightful clefts, as well at the top as in the middle and lower parts, and the front part had sunk three feet on the morning of the 8th, and large masses continually rolled down, it is to be feared that the whole enormous body will fall into the Moselle and fill up the greater part of the channel, which would make the river overflow its banks, and cause the most dreadful ravages.—*Lon. Times.*

For the Masonic Register.

THE BULL-BAIT.

I would not enter on my list of friends,
Though grac'd with polish'd manners and fine sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm.
COWPER.

Having some business the other day at Williamsburgh, my curiosity led me, for the first time, to see an *amusement* that "princes had often admired!" The path which led to the circus was over a field, through which crowds of ragged and half-starved boys were making their way to see the bull-bait. I had scarcely arrived within sight of the circus, when my ears were saluted with the shouting of the spectators: and "set on the dogs, set on the dogs," was reiterated from every mouth. My heart felt sick at the thought of viewing such a scene, and I walked around the place undetermined how to act, till at length curiosity prevailed, and I entered. It presented a scene of vice I had never seen equalled. "Good Heavens;" I exclaimed, as I ascended the scaffolding erected for the spectators, is this a school for the citizens of New-York. My blood froze in my veins, and I could scarcely persuade myself that I was among mortals; it seemed better to coincide with some descriptions I had read of the lower regions. The howling of the dogs, the roaring of the bull, the blasphemous imprecations and oaths of many of the multitude, might have been pleasing to the ear of an infernal spirit, but must have grated on the soul of any man possessing sensibility.

The demoralizing influence of the practice of bull-baiting, I think can already be seen in the youth who frequent that place for amusement. Such scenes are a disgrace to any civilized nation. Their uniform tendency is to debase the mind, to harden the heart, and render man ferocious as the wild beast of the forest: and I hesitate not to say, that before a man can take pleasure in a bull-bait, he must become a savage. EUGENIUS.

VARIETIES OF NATURE.

The physical world displays, in all its parts, the wisdom and regard of the Supreme Architect. Around us, above, and below us, we see the stupendous operations of that Being who said, "let there be light, and there was light." The blue concave which envelopes this orb, and conceals from us the splendid and awful presence of the Deity, was framed for most benevolent purposes; in that has the Almighty pointed out the track of the glorious orb of day, whose presence delights the face of nature, and gives to man the grateful vicissitudes of day and night. When the sun has sunk beneath the western horizon, the silver moon (fit emblem of the mild majesty of its Creator) cheers us with her smiles, until the revolution of the earth has again brought to us the prime source of light. The pheno-

mena of the tides, which are connected with the moon, have been a subject for the exercise of the immortal Newton, whose talents seem to have been the peculiar gift of the Deity. The contemplation of the heavenly bodies, which roll with so much majesty, and regularity through the immensity of infinite space, is another source of wonder. Some of them are opaque, others, whose nature is as that of our sun, were constructed to enlighten superior worlds, and those worlds must be inhabited. The Creator has made nothing without adjudging it some purpose; and those suns above were not made for affording this earth a dubious light. A most convincing fact may be mentioned as a further proof of the plurality of worlds; that the optic tube discovers at every glance more worlds and systems in the blue immense; and Huygens, a name recorded in the temple of astronomic fame with the most brilliant characters, has carried the idea so far as to suppose that there are stars so far removed from us, that their light has not travelled down to us since the creation, although light travels at the inconceivable rapidity of twelve millions of miles in a minute. Marvellous are thy works, thou Parent of all good! and lovely is the fair creation that sprung from beneath thy plastic touch! 'Tis pleasing to observe the regulations in this globe. The air, the earth, and the water, have each their respective inhabitants assigned; in the flood, sport the finny tribe, from the whale, whose huge bulk makes ocean groan, to the animalcule, whose world is an atom. In the air, the eagle monarch of birds, and the mosquetoe almost invisible, repose with equal security, and eat from the hand of Providence, which has liberally provided for them. To the third, an inhabitant was wanting; and the Almighty created man after his own image, and infused into his nostrils the breath of life: to him has he assigned the command of them, and air, earth, and water, are equally subservient to his wishes.

RATIONAL LOVE.

We all know the power of beauty; but to render it permanent, and make human life more happy and agreeable, it must have the beauties of the mind annexed. For, as Dr. Blair very justly observes, "Feeble are the attractions of the fairest form, if nothing *within* corresponds to the pleasing appearance *without*. *Love* and *marriage* are two words much spoken of, but seldom found united. To be happy in the choice of the fair one we admire, is to cultivate that regard we experience for her, into lasting esteem. The connubial state was certainly designed to heighten the joys, and to alleviate the miseries of mortality. To cherish and admire her, who came into your arms, the object of joy and pleasure; and to comfort the same dear object of your affections, when the clouds of adversity surround her. Happy within yourself, and happy in your connections, you ought to look up to the author of all good gifts, and to give him praise, in the liveliest hour of social enjoyment." What avail all the pleasures of this sublunary state, if, when we shift the flattering scene, the man is unhappy, where happiness should begin, *at home!* An uninterrupted interchange of mutual endearments, among those of the family, imparts more solid satisfaction, than outward show, with inward uneasiness. Love is a tender and delicate plant; it must be guarded from all inclement blasts, or it will droop its head and die. To enliven our hours, to pass our life agreeable, let us enrich our mental soil; for this, joined with love, will forever adorn this happy state. A young lady, being asked her opinion of love, said, "If youth and beauty are the objects of your regard, *love*, founded on youth and beauty, cannot possibly endure longer than youth and beauty last. Love should be sincere and generous,

as Heaven first inspired it, and courtship void of mean dissimulation. But love, at this time of day, is raising the imagination to expectations above nature, and laying the sure foundation of disappointment, on both sides, when Hymen shifts the scene." Love then, according to this amiable young lady's opinion, is a *passion founded on esteem.* A sincere regard for the object of our affections, joined with a love, the most pure, rational, and dignified.

A PATHETIC FRAGMENT.

* * * * * * In the sheltering grave, the wofraught heart will be at ease: the clouds of anguish which darken life's short day pervade not that still retreat. The poisonous breath of calumny, and the invenomed tongue of envy, here lose their corroding influence. The sympathetic mind, agonized by distress, unable to support the storm of ill-fortune, sinks calmly into the embrace of death, into the placid enjoyment of uninterrupted tranquillity. Oppressed virtue finds a secure asylum from overbearing greatness; and the upbraiding charity of proud opulence is no longer painful to its object. The distinctions in society, which consign merit to oblivion, and raise the worthless from the dust, are here forgotten. Unfeeling pride is disrobed of its splendid covering, and the gorgeous mantle is torn from the shoulders of the undeserving. Humble worth ceases to kneel suppliant at the feet of affluence, the lorn offspring of poverty fails to entreat from avarice the stinted boon. The victim of malevolence, who essays in vain, to parry the thrusts of unmerited obloquy, glad that in death the dagger of contumely wounds not, welcomes with joyous aspect the closing period.

DECENCY IN DRESS;

Women should not confine their attention to dress to their public appearance. They should accustom themselves to an habitual neatness, so that in the most careless undress, in their most unguarded hours, they may have no reason to be ashamed of their appearance. They will not easily believe how much men consider their dress as expressive of their characters; vanity, levity, slovenliness, folly, appear through it. An elegant simplicity is an equal proof of taste, and of delicacy.

POETICAL.

FOR THE MASONIC REGISTER.

THE WANDERER.

SABBATH, JULY, 1819.

How blest the return of this heart-cheering morning,
When summer's bright smile spreads over the plain;
How sweet to arise as the Sabbath is dawning,
And hear the birds carol their gay song again.

In fancy I rove to the home I've forsaken,
Where the friends of my youth receive me with joy;
While my cold languid heart with new hopes awaken,
Of pleasing contentment, unmix'd with alloy.

But arous'd from my dream by unkind recollection,
These landscapes of pleasure recede from my view;
And fancy's frail cord, that was wove by affection,
By the strong hand of fate is broken in two.

But why should I strike on the wild notes of sorrow,
Since immortal life has been purchas'd for man?
The harp of the Psalmist my heart fain would borrow,
"And strike to the numbers of Eden again."

Though we should be sever'd by the waves of the ocean,
The "Day Star" of peace shall enlighten our way;
And the morn of each Sabbath we'll hail with devotion,
As the tumults of life with the night rolls away.

O then let us seek for a mansion in heaven,
Where rivers of pleasure forever shall flow:
The bright crown of triumph to us shall be given,
If we tread in the paths of religion below.

Our moment of life will shortly be o'er,
We're hastening down to death's silent shade,
Let us strive then to meet on that happy shore,
In the white flowing robes of redemption array'd.

EUGENIUS.

FOR THE MASONIC REGISTER.

ODE TO MELANCHOLY.

Melancholy, mournful maid!
Seeker of the silent shade,
Foe to empty noise and strife,
Lover of a lonely life;
Come, lov'd nymph, with me to dwell
In dreary waste, or midnight cell!
Come to one who courts thy charms,
Equal foe to vain alarms.
Ever welcome here to rest,
Weep recumbent on my breast;
Where indulg'd, and free from fear,
Discontent, and deep despair,
Companions of the silent tear,
All await thy coming here.
We'll attend thy moonlight walks,
Where the pensive spectre stalks;
O'er the mansions of the dead,
Where ambition droops her head;
Through rows of elms, or ancient oaks
Where the ominous raven croaks,
Or mournful nightingale complains
To shady woods and silent plains;
In the peaceful, gloomy grove,
Where the branches gently move.
Or, if tempted o'er the dew,
We'll thy lonely steps pursue,
When the moon's reflected beam
Silvers o'er the sylvan scene;
Whilst the grass-born insect hops,
Feeding on the pearly drops:
And the dogs, affrighted howl,
At the shrill, foreboding owl;
Then, in some sequester'd bow'r
Retir'd, enjoy a pensive hour.

A. BELL.

FOR THE MASONIC REGISTER.

THE NEGRO'S LAMENTATION.

By the side of a wide spreading stream,
Beneath the broad shade of a tree,
A negro was heard to proclaim;
A slave, in the land of the free:
Worn down by hard toils, and old age,
His head was as white as the snow,
And the strains might have melted a sage,
While he told the sad tale of his woe.

Ye masters, who boast of the hoard
Of your gold, and your ill-gotten store;
While you revel and laugh round your board,
You have left a poor wretch to deplore:
A wretch from his country you've torn,
And from all that fond nature holds dear;
The object of hatred and scorn,
And the subject of sorrow and fear.

Fair commerce, you say, shall proclaim
Your name and your wealth o'er the world;
And with pleasure you see on the stream,
The bark with her topsails unfurl'd.
But for me, when across the broad wave
I see the tall vessel explore,
I mourn at the lot of a slave,
And I pine for my own native shore.

No monarchs, nor nobles, you say,
Your land by their laws shall confine,
But fair liberty's call you'll obey,
And with thousands will bleed at her shrine.
But can liberty reign in a land
Where dwells such a mortal as me;
Condemn'd to your lash and command,
And a slave in the "land of the free!"

A. F. B.

FOR THE MASONIC REGISTER.

REFLECTIONS ON A BULL-BAIT.

And can it be that man has sunk so low
As to delight in giving useless pain;
Will he ne'er listen to the voice of woe,
Nor kind compassion melt his soul again?

Say, can Columbia's sons find pleasure here,
Where mis'ry and destruction spread the feast?
The answer sure must start the conscious tear,
The soul of man can sink below the beast!

Oh strange employment for a noble mind,
Of teaching dogs the wondrous art, "to fight!"
To close the heart to all that is refined,
And bar the conscience 'gainst the beams of light.

But why should my resentment rise so high,
On such small evils fix eternal blame;
And calmly pass those mightier bull-baits by?
For WARS are bull baits of a nobler name.

The world's extended plain the circus, where
Nations with headlong rage to combat rush;

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Where rise the howls of woe, and deep despair,
'Till death and darkness the wild tumult hush.

The prize for which these combatants engage,
Is but a "silver collar" at the last,
Witness his fate* who fought with fiercest rage,
And gain'd the prize of fame which chain'd him fast.
AMOR.

* *Bonaparte.*

FOR THE MASONIC REGISTER.

Lines addressed to Miss H——M——B——, of this city.

Fair blooms thy gay and youthful charms,
Each sorrow to beguile,
But ah, there's nought the bosom warms,
Like friendship's cheering smile.

Though thou wert fairer than the rose,
The rose must die away;
Yet virtue's plant new beauty shows,
With ev'ry op'ning day.

Let other's rush to Hymen's bow'r,
And clasp an empty vine;
I'll be content, when comes that hour;
That I shall call thee mine.

Then vainly adverse storms will blow,
On me misfortune's guest,
Thy smile would calm the tempest, so
That I should still be blest.

Then tell me if I may obtain,
Thy friendship and esteem;
Bid hope and joy revive again,
And peace once more shall beam.
B. B.

FOR THE MASONIC REGISTER.

TO MISS F—— A——,

OF NEW-LONDON.

Sweet is the dawn of rising day,
When the glad heart, refresh'd and gay,
Beats with the pulse of joy;
But sweeter still the pleasing smile,
Of love and friendship free from guile,
Which time can ne'er destroy.

Sweet is the hour of silent night,
When the soul mounts with calm delight,
Beyond the bounds of time;
But an, it ne'er can give that bliss,
As comes from soft affection's kiss,
When genial hearts entwine.

Each flow'r without thee droops away,
And pleasures sink in swift decay,
And clouds the sky o'ercast;
But let me clasp thee to my breast,
And then I am supremely blest,
And every storm is past.
W. H.

A PERFECT ARTIST.

The human race a thousand various ways
Pursue the road to happiness and praise;
Fancies so singular inspire each soul,
Scarce would you think one artist made the whole.
The flattest dunce some humour cannot hide
Which marks him out from all the world beside:
For in the mind, as plainly as the face,
Features peculiar to itself we trace;
Though all in many points resemblance claim,
No single pair are perfectly the same.

REFLECTION

BY A PERSON IN HIS SIXTIETH YEAR.

Plac'd on the world's distracted stage,
And forc'd to act a joyless part,
Why should I shrink at creeping age,
Which warns me friendly to depart?

Why do I rather not rejoice,
That I my hapless course have ran?
And rul'd by wisdom's Heavenly voice,
Make my last exit like a man.

Fierce, tho' affliction's billows roll,
And deep distress deforms the scene;
If innocence deform the soul,
Vain is their rage, the tumult vain.

Serene she smiles, yet smiling sighs,
To quit this darksome, dull abode,
Wishing to win her native skies,
And find a lasting rest in God.

Weari'd, then let me quit the strife,
Kind Heav'n assent and set me free!
For why should I be fond of life,
When life itself is tir'd of me!

THE WISH.

Let useless riches ne'er engross my care,
The bane of piety, the miser's pray'r;
Yet let my purse the mod'rate store contain,
To satisfy my wants, and ease my pain;
And when the needy at my threshold stand,
To soothe their cares, and fill the craving hand.

HOYT & BOLMORE, PRINTERS,
70 Bowery, New-York.

THE

AMERICAN MASONIC REGISTER,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself; but shall not be heard.
The rich and the poor meet together; the Lord is the maker of them all.

SOLOMON.

[No. IV.] FOR DECEMBER, A. D. 1820. A. L. 5820. [VOL. I.]

MASONIC.

CEREMONY OF CONSTITUTING A LODGE, AND INSTALLING ITS OFFICERS.

(Concluded from page 87.)

CHARGES.

TO THE SENIOR WARDEN.

Brother ——,

You are appointed senior warden of this new lodge, and I now invest you with the ensign of your office.

This LEVEL demonstrates the equality of man, that we all descended from the same common parent, and partake of the same nature; and though, to preserve subordination, certain distinctions are necessary, no elevation in life, should cause us to forget that we are brethren, and that the most indigent man on earth, is equally entitled to our regard, with the monarch on his throne, provided he be equally virtuous. It also teaches, that DEATH, the GRAND LEVELLER of human greatness, will reduce us to the same state.

Your regular attendance at every communication, is highly necessary. In the master's presence, you are to assist him in the government of the lodge, and in his absence, you are to take the government upon yourself. May you be enabled to perform the duties of this important office with fidelity, and become a pillar of strength to the lodge. Look well to the WEST.

TO THE JUNIOR WARDEN.

Brother ——,

You are appointed junior warden of this new lodge, and I now invest you with the badge of your office.

The PLUMB admonishes us to act with uprightness in whatever stations we may be placed, to hold the scale of justice in equal poise, to observe a just medium between pleasure and intemperance, and to cause our passions and prejudices to coincide with the line of our duty.

To you, with such assistance as is necessary, is entrusted the examination of visiting brethren, and the reception of candidates. The lodge is committed to your care during the hours of refreshment; it is therefore of the highest importance, that you should not only be temperate and discreet yourself, but use every precaution that none of the craft convert the purposes of refreshment into intemperance.

In the absence of the master and

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senior warden, you are to take the chair.

Your punctual attendance is absolutely necessary, and you will undoubtedly faithfully execute the duties of your office. Look well to the SOUTH.

TO THE SECRETARY.

Brother ——,

You are now invested with the badge of your office of secretary. It is your duty to keep fair, regular, and faithful records of such transactions of the lodge as are suitable to be committed to writing, to receive all monies due the lodge, and pay them over to the treasurer, taking his receipt for the same, and always having your books and vouchers ready for inspection.

Your love of masonry, and attachment to this lodge, will undoubtedly induce you to a faithful discharge of the duties of your office, and thereby merit the applause of your brethren.

TO THE TREASURER.

Brother ——,

I now invest you with the badge of your office, as treasurer of this lodge. Your duties are important, and I have no doubt you will fulfil them with honour to yourself, and to the satisfaction of your brethren. You are to receive all monies from the hands of the secretary, make regular entries of the same, and pay them out by order of the worshipful master, with the consent of the brethren, always keeping your books ready for inspection.

TO THE SENIOR AND JUNIOR DEACONS.

Brothers ——, and ——,

I invest you with these COLUMNS, as badges of your office, trusting in your vigilence, and attention, in the performance of your respective duties. You are to attend on the master and wardens, and to act as their proxies in the active duties of the lodge. You are to receive all candidates, and to introduce and accommodate all visiting brethren. Your regular attendance on the lodge will be a particular duty, which your attachment to the order will undoubtedly induce you cheerfully to perform.

TO THE STEWARDS.

Brothers ——, and ——,

You are appointed stewards of this lodge, and are now invested with the badges of your office. You are to assist in the collection of dues and subscriptions, to see that the tables are suitably furnished at refreshments, that every brother is properly provided for, and to keep an accurate account of the expences of the lodge. You are also occasionally to assist the deacons, and other officers, in the performance of their respective duties. Your regular and early attendance on the lodge, will be the surest proof of your attachment to the fraternity.

TO THE TYLER.

Brother ——,

I now invest you with the badge of your office, as tyler of this lodge, under a confident impression, that you will faithfully discharge your duty, for the safety of the craft. Your constant attendance upon the lodge, cannot be dispensed with, without special permission.

THANKS OF THE MASTER OF THE NEW LODGE,

To the grand master, and other members of the grand lodge.

Permit me, most worshipful, for myself, and in behalf of the brethren of this lodge, to tender you, and our worshipful brethren of the grand lodge in general, our hearty thanks for the honour now on us conferred; and be assured, it shall be our particular care, to cultivate the sublime art, and to assiduously perform the respective duties we owe to our own lodge, and the whole Masonic Family.

CHARGE OF THE GRAND MASTER, TO THE OFFICERS, AND OTHER BRETHREN OF THE NEW LODGE.

"*Worshipful Master*,

"The grand lodge having committed to your care the superintendence and

government of the brethren who are to compose this new lodge, you cannot be insensible of the obligations which devolve on you, as their head; nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

"The honour, reputation, and usefulness of your lodge, will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted, in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

"For a pattern of imitation, consider the great luminary of nature, which, rising in the *East*, regularly diffuses light and lustre to all within its circle. In like manner it is your province to spread and communicate light and instruction to the brethren of your lodge. Forcibly impress upon them the dignity and high importance of Masonry; and seriously admonish them never to disgrace it. Charge them to practise, *out* of the lodge, those duties which they have been taught *in* it; and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution; so that when any one is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and his heart expanded by benevolence. In short, by a diligent observance of the by-laws of your lodge, the constitutions of Masonry, and above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honour and reputation, and lay up a *crown of rejoicing*, which shall continue when time shall be no more.

"*Brother Senior and Junior Wardens*,

"You are too well acquainted with the principles of Masonry, to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to mention, that what you have seen praiseworthy in others, you should carefully imitate; and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity; for it is only by a due regard to the laws in your conduct, that you can expect obedience to them from others. You are assiduously to assist the master in the discharge of his trust; diffusing light, and imparting knowledge, to all whom he shall place under your care. In the absence of the master, you will succeed to higher duties; your acquirements must therefore be such, as that the craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren, and the testimony of a good conscience.

"*Brethren of —— Lodge*,

"Such is the nature of our constitution, that as some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your lodge, are sufficiently conversant with the rules of propriety and the laws of the institution, to avoid exceeding the powers with which they are entrusted; and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim, to please each other, and unite in the grand design of being happy, and communicating happiness.

"Finally, my brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight, which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men, and

as Masons. Within your peaceful walls, may your children's children celebrate with joy and gratitude the transactions of this auspicious solemnity. And may *the tenets of our profession* be transmitted through your lodge, pure and unimpaired, from generation to generation."

The grand marshal then proclaims the new lodge, in the following manner, viz.

"In the name of the most worshipful grand lodge of the state of ——, I proclaim this new lodge, by the name of —— lodge, duly constituted."

This proclamation is made thrice, and each time followed with a flourish of drums or trumpets.

The grand chaplain then makes the concluding prayer, which ends the public ceremonies.

The grand procession is then formed in the same order as before, and returns to the hall.

The grand master, deputy grand master, and grand wardens, being seated, all but master Masons are caused to retire, and the procession continues round the hall, and upon passing the several grand officers, pays them due homage, by the usual congratulations and honours, in the different degrees. During the procession (which passes three times round the lodge) the following song is sung, which concludes the ceremony of installation.

HAIL, MASONRY divine!
Glory of ages shine;
Long may'st thou reign:
Where'er thy lodges stand,
May they have great command,
And always grace the land,
Thou Art divine!

Great fabrics still arise,
And grace the azure skies;
Great are thy schemes:
Thy noble orders are
Matchless beyond compare;
No art with thee can share,
Thou Art divine.

Hiram, the architect,
Did all the craft direct
How they should build;
Sol'mon, great Isr'el's king,
Did mighty blessings bring,
And left us room to sing,
Hail, royal Art!

Chorus Three Times.

The lodge is then closed with the usual solemnities in the different degrees by the grand master and his officers.

This is the usual ceremony observed by regular masons at the constitution of a new lodge, which the grand master may abridge or extend at pleasure; but the material points are on no account to be omitted. The same ceremony and charges attend every succeeding installation of new officers.*

MASONIC PRAYER: BY DR. W. SMITH.

Father of light, of life, and of love! Supreme Architect and Ruler of Heaven and Earth! Infinitely glorious God—Thou, at the beginning, willing to communicate happiness, and to establish beauty, order, and harmony, didst, from the womb of thine own awful eternity, give birth to time; and, commanding the jarring elements of matter to cease their strife, didst marshal them into an universe complete! Then, while the heavenly hierarchies, with voice and harp, sung the loud anthem of joy, thou didst crown thy glorious work, by breathing the breath of life into thine own image—Man!

Be thou with us at our present beginning, and to the end. In thy name we assemble, and in thy name we desire to proceed in all our doings. Let the wisdom of thy blessed Son, by the grace and goodness of the Holy Ghost, so subdue every discordant passion within us, so harmonize and

* Various charges have been written for this occasion; but we find none more suitable, or more comprehensive, than that contained in our late worthy, and much lamented brother Webb's Monitor, and have taken the liberty of copying it verbatim.

enrich our hearts with a portion of thine own love and goodness, that the lodge at this time may be a sincere, though humble copy of that order, and beauty, and unity, which reign forever before thy heavenly throne.

We thankfully acknowledge that thou hast loved us, O Lord our God, with an exceeding great and eternal love; and hast chosen us out of every people and language. Our fathers trusted in thee, and were not ashamed —for thou didst teach them the statutes of life, that they might do of thy good pleasure with a perfect and willing heart. As thou didst unto them, so do thou unto us; still remembering thy gracious promise, "that where two or three are met together in thy name, thou wilt be in the midst of them."

By thus seeking and loving thee, and by loving each other for thy sake, shall thy blessing and peace be upon us from the four corners of the earth. Thou shalt put understanding into our hearts, and make us diligent to hear, to teach, and to do, all the words of thy law in love—So shall we be built up a spiritual lodge, never to be shaken: but cleaving to thy great name, and united to thee in love, and praise, and freedom of soul forever!

Amen, so may it be, for the sake of Christ our Saviour!

CEREMONY AT THE OPENING OF A BRIDGE.

The grand lodge, neighbouring lodges, and brethren, move in procession to the new bridge, attended by the magistrates and gentlemen of the vicinity. They form, in order, at the entrance of the bridge. The grand master, with his wardens, then examines the work, and finding it to be "*well constructed and fit for public use*," he causes proclamation to be made accordingly. The grand honours are then given—a short address is made, and an ode sung, adapted to the occasion.

They then march over the bridge and return with music. The proclamations are again made. After which there is a discharge of artillery.

The grand lodge then returns in procession, and is closed in form.

FORM OF RETURN

from subordinate lodges to the grand lodge.

Return of the names of the Officers, of the Initiations, Passings, Raisings, Admissions, Rejections, and Expulsions, in —— Lodge, No. —— holden in —— from —— to —— as also the number of members belonging to said Lodge.

Officers.	Initiations	Passings	Raisings	Admissions	Rejections	Expulsions	Number of Members
WM							
SW							
JW							
S							
I							
SD							
JD							
SS							
JS							
I							

Attest—

Secretary.

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THE GRAND LODGE OF CONNECTICUT,

At their annual communication, holden in New-Haven, in May last, elected the following brethren, to the offices annexed to their respective names:

M. W. Oliver Wolcott, grand master.

R. W. Lyman Law, deputy grand master.

W. Thomas H. Cushing, senior grand warden.

W. Ralph I. Ingersoll, junior grand warden.

W. Henry Champion, grand treasurer.

W. William W. Jones, grand secretary.

W. Jeremy L. Cross, grand lecturer.

The grand master appointed

W. Thomas K. Brace, senior grand deacon.

W. Elizur Goodrich, junior grand deacon.

W. and Rev. Menzies Rayner, grand chaplain.

It appears that this grand communication was attended by the officers of all the lodges excepting four, under its jurisdiction, or their proxies.

A charter was granted for the establishment of a new lodge in Barkhamstead, by the name of *Northern Star Lodge*, No. 58.

A charter was also granted for the establishment of a new lodge in Suffield, by the name of *Apollo Lodge*, No. 59.

A petition was presented, praying for the establishment of a new lodge in Goshen; and another praying for a new lodge in Stafford, both of which were read, and continued to the next grand communication.

A number of petitions of a local nature were presented, and properly disposed of; and after an address to the throne of grace, by the worshipful and reverend Menzies Rayner, the grand lodge was closed, in due and ample form, and adjourned to the next annual grand communication, to be holden in the city of Hartford, in May next.

MASONIC ADDRESS.

The following Address, was delivered on the 24th of July last, at Doylstown, Pennsylvania, before the brethren of Benevolent Lodge, No. 168, attended by a number of visiting brethren, and a large concourse of other citizens.

By Brother Lewis Deffebach.

ADDRESS.

Dear Brethren,

Friends and Fellow Citizens,

When reflection awakens me to a sense of the important duty which devolves upon me this day, when I bring to mind that I am about to address this assembly on so momentous an occasion as the present, when I view myself, and feel the conscious want of ability, I am ready to retire from the task with which I am honoured. But why? Diffident as I feel, and inferior as I know my abilities to do justice to my friends, and to myself, yet when I look around me, and on the one hand find myself in the presence of men connected with me by the most sacred ties that can bind man to his fellow man; and on the other witness an assemblage of my friends, and my neighbours, I feel myself doubly strengthened, I feel myself doubly fortified.

Did I possess the eloquence of a Cicero, or the oratorial powers of a Demosthenes, I would exhibit to this assembly, such a scene as would in a moment, remove every unfavourable impression they may entertain of our ancient and honourable fraternity. Yes, my friends, I would advance such arguments that all the malice of the wicked and the unbelieving, would appear before you as faint and imbecile as the midnight taper, compared with the glowing splendour of the meridian sun; but aware of my inability, I crave, and anticipate your indul-

grace, while I offer a few remarks on the advantages of our institution.

You are well aware, that repeatedly has it been urged, that the erection of lodges, and the inculcation of the principles of Masonry, are not only hostile to truth and justice, but opposite to the welfare and harmony of society; that the band of brothers, who occasionally meet, meet but to revel in intoxication and wine; that it has a tendency to pervert morals, distract families, and render the man who may embrace it an abject wretch; that it does not hold forth any inducement to an honourable feeling man, to unite with many others; but, on the contrary, is calculated seriously to destroy that individual who may consider it his imperious duty to connect himself with the fraternity. Nay, the prejudices and unfavourable impressions advanced do not stop here. There are men so lost to sensibility, as to argue, that it is hostile to religion and the sacred gospel of Jesus Christ. My dear friends, I regret extremely being compelled to say, that this argument is too frequently advanced; that men are weak enough to advance sentiments so opposite to an institution, the benefits, advantages, and foundation of which, they are as ignorant as the Mahometan or the worshipper of Juggernaut. It is ungenerous; it is ungrateful, for any person to give birth to such erroneous ideas. As well may it be urged, that man was born for no wise purpose, as that Masonic principles are in opposition to sacred writ; as well may you say that this building is erected of cob-webs, as to urge that Masonry is hostile to the sacred mandates of the Most High; as well may you urge that this arm is destitute of feeling, as to urge that Masonry is not intended to benefit and enlighten all who may embrace it; Oh! my friends, *banish the idea* from your bosoms: *cherish at least*, the hope that it is well grounded, and that its intentions and objects are pure, though it possess, like all institutions, members destitute of a knowledge adequate to appreciate its worth. Yes, my friends, when a melancholy gloom hung suspended over the world, Masonry arose, and with its expanded rays, extended its genial beams, and lighted to life everlasting, the expiring victim of deluded egotism; when melancholy and doubt prevailed, Masonry was born; and in the dark, silent, solitary hour, when man was unacquainted with the true and living God, it fired the torch that directed his steps to that path which leads to the mansion of eternal felicity.

Religion, my friends, is the foundation of Masonry; its origin may be dated with the commencement of the world; its pillars are TRUTH, CHARITY, JUSTICE, and FRIENDSHIP. But permit me here to present you a compliment paid the fraternity by brother Summer:—

"Masonry is *moral light*, and whatever moment the first gleam of goodness brightened in the heart of man, Masonry was born. Thus remote, and thus honourable, is the origin of our institution. Goodness was her father, Charity her mother, and her study is the happiness of man. Masonry is both a science and an art. As a science she studies the interest, and searches for the wants of suffering humanity: as an art, she cultivates those interests, and relieves those wants. Even in the darkest ages of antiquity, when literature was a stranger to the world, and when virtue was rather a relic of pristine ignorance than a cultivated plant in the terrestrial garden, Masonry disclosed her radiance, in the chambers of the east, and beamed with celestial lustre on the admiring world. As Masonry, like the rising sun, was at first seen illuminating a complete horizon, so, like him, she is still universal in the benign emanation of her genial beams. Her influence is restricted by no local boundaries of climate, sect, or country. By the sacred inviolable rigour which distinguish the fraternity, they are every where

known to their intelligent and discerning brethren. Thus, they enjoy an universal language, and thus a decided advantage is given them over every other society that has studied the happiness of man."

The advantages and benefits are numerous and diversified; so great and powerful are they, that every man who has a regard for justice, and for truth; for charity, and for feeling, must acknowledge its influence, and confess its power. The Arab of the desert, and the savage of the wilderness, who is sensible of the living God, will embrace a brother Mason, wheresoever he may meet him. If you are a Mason, and immured within the gloomy confines of a loathsome dungeon, should Providence direct to the door of your solitary dwelling, him whom before you never saw, if he is a brother, that which would distinguish you from him as a stranger, will connect you as masons; the manly hand of friendship, and brotherly affection, will be immediately extended, and even at the risk of life, will he fly to your protection, and your relief.

Is there a woman present who is a widow? If there is, permit me to inquire of her her situation. Is she pennyless; is she destitute; does she stand in need of a husband—a protector? Oh, that she were the widow of a Mason; then every brother who wears that badge of innocence, would be a husband, every brother who is clothed with that mantle of purity, would be to her a solace in the hour of affliction; a companion in adversity; a participator in the cares and perplexities of this nether world, and a foundation stone whereon she might erect hopes which would defy even the rude hand of time itself!

Is there present an orphan child? If there is, let me inquire its situation? It is no doubt in want of the administering hand of a kind, indulgent, and affectionate father. It is presumable, that from its forlorn situation, it is compelled to buffet the rude billows of the world, and contend with the angry and conflicting passions of a careless, unfeeling, and ungrateful community. If that orphan was the child of a Mason, how altered would be its prospects, how materially different its views of affluence and contentment; of poverty and distress. In every one, I trust, whom I address by the appellation of brother, would the innocent little urchin find a father. In every one present who possesses the smallest regard for the honour, welfare, and dignity of our institution, would it recognize a protector. Not an arm would be left unstretched that could guard it against the rude and callous blasts of an ungrateful, and a selfish world; not an obstacle would be left unsurmounted, if calculated to benefit the little innocent; not a difficulty would be permitted to interrupt its youthful simplicity; nor would an exertion be wanting that had the least tendancy to promote its interests, or to advance its welfare. Oh, fellow citizens, contracted are your views of Masonry, and of its concomitants. It is not limited to a village or a city; nor is it confined to a state, a union, a kingdom, or an empire; its range is wide, and extended from the north to the south, from the east to the west; its walk is neither circumscribed, nor its limits prescribed; for the whole habitable globe is its mansion. Let one brother meet another on the deserts of Arabia, an early hour makes them familiar. Let a Mason, in the dark solitary hour of midnight, approach the threshold of another, and he can readily procure admittance; he is immediately recognized. When care, perplexity, and misfortune assails, one finds a resting place on the bosom of another. If in want of food, a brother, if truly such, will not withhhold it; if raiment is necessary, readily will it be procured; "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," ought to be, and I trust ever is, the motto of every brother Mason.

You are not aware, my friends, of the numerous benefits which wait upon Masonry. When sickness overtakes us, every brother is a physician; when poverty encircles us in her icy folds, relief presents itself in the shape of a brother; when malice, hatred, persecution, and the great host of fiend-like evils assail us, in every brother we find a friend; one who will array himself against our enemies, and fight the battles of justice, and of virtue. When hunger preys upon us, we are fed; when naked, we are clothed; and when friendless and deserted, we are taken in. Oh, enviable indeed, is the pure and noble hearted Mason. He possesses a hope which extends even beyond the grave; he cherishes a correct and consistent view of religion, and

"Looks through nature up to nature's God,
Hope bears him through, nor quits him
when he dies."

Under views of this description, fellow-citizens, permit me to exhort you to be cautious when you judge, least you yourselves be judged ere you expect it. Be careful how you make inroads and innovations, by giving freedom to pictures framed only in the fanciful imagination, and reared only in the hot-bed of prejudice. Remember the extent to which our views go; remember that religion is its basis, and that the evangelist and divine were the first to propagate and inculcate its inestimable privileges, and sacred principles; remember these things; be wise; be generous.

But further, if evidence is desirable or wanting, to corroborate what I have urged, as regards its general benevolence, let me introduce to you the following section of the by-laws of our lodge.

"Every widow, or child of a deceased member, shall be entitled to the same benefits in adversity, that the member, if living, would have enjoyed; and if the funds of the lodge will admit, the latter shall be educated and provided with a profession at the expense of the lodge."

But further still, my friends, let me ask, are there none present, who are the descendants or widows of Masons, that have experienced the charitable dictates and principles, which have for ages, so peculiarly characterized our fraternity? If there are none now present, there may be before to-morrow's sun sinks in the west, and with his dying beams gilds the horizon round. Yes, ere Aurora ushers in another day, the veil of oblivion may drop from its suspension, and shroud beneath her sable mantle, the heart of many a generous, many a faithful, feeling brother. And is it not presumable, that among the number who may thus early become tenants of the tomb, there may be some who will be compelled to leave behind the companion of their bosoms, the partner of their cares, the participator of their joys. To such I address myself.—Placed in this disagreeable dilemma, they would then, and then only, experience the benefits and advantages which flow, (pure as the waters of the crystal fountain,) from the ordinary, essential, and salutary provisions of such articles as the one just mentioned. Yes, my friends, as I before observed, the charitable hand of Masonry would then be extended, and cheer the drooping spirits of the afflicted, and the disconsolate.

Still further might I proceed; stronger proof could I still adduce of the true, genuine principles, which ever ought to actuate, and warm the bosom, and prompt to exertion the hand, and the heart, of every Mason. I could lay before you numerous accounts of persons, who reside not only in the city, but the country, that are supported by the fostering hand of Masonry: whose weekly, nay daily wants are supplied; who are hourly waited upon by the brother of the departed brother. By his kind attentions, and unremitting exertions to do good, the thorny pillow is rendered

soft as down, and the tear of melancholy and distress, wiped from the eye of many a disconsolate widow, many a heart-broken orphan.

Can it be possible then, that under such circumstances, there is present one individual so dead to feeling, so steeled against truth and justice, as yet to entertain any prejudice against Masonry. Yes, I regret to say, there are no doubt many, who, with all these evidences before them, will still urge, that their views of the order are correct and consistent. Let such secrete themselves; let such as are not willing to rely upon what I have urged, be excluded from the human family; they are contaminating weeds; baneful to the eye, as they are noxious to the touch and taste. Plain and conclusive as must appear what I have submitted, still, I fear, there are those present who will continue to cherish a spirit of hostility, unwarranted by truth, and the dictates of common justice. How often have my ears been assailed by the heart rending language of reproach and censure; how often have I heard it asserted that the lodge of this village, makes it a general and universal practice to adjourn from its room to a public house, for the purpose of revelling in liquor; and that disorder and confusion always prevail. Nay, I have heard it urged from the very pulpit, that Masonry was detrimental to the peace and welfare of society, inimical to religion; and in every step which marks its course, militating against the sacred writings! If you can confide in what I say, if you can place credit on my word, if you dare venture to rely on my honour, believe not those tales of the wicked, the ignorant, and the malicious. Like all associated bodies, Masonry is liable to be imposed upon; and many who are respectable when they embrace it, become profligate and vicious, and are rendered objects of commiseration and scorn. But how many are there attached even to the church, who are as destitute of a living God, as the Hindoo: yet, is it common justice to condemn *all* the followers and advocates of religion, because a few unworthy persons have received admission into the sanctuary of holiness and virtue? Is it not oppressive, therefore, that an institution so ancient and honourable as Masonry, should be so cruelly censured, because half a dozen unworthy persons are attached to it? Shall we alone be subject to the whim and caprice of a prejudiced world? If it is just, let it be so; but I solemnly declare, that it is not only ungenerous, but untrue, and for the truth of what I say, I appeal to Him who ruleth over all; who is aware of every thought, and familiar with every act and deed. Cheerfully would I here conclude, but my feelings will not permit. There is yet stronger proof to be adduced; there is yet more powerful evidence to be laid before you. A nation's father; a nation's greatest pride; the saviour of our country. Shall I forget him thus early? Shall I, in the infancy of my years, blot from the book of remembrance the name of the immortal, illustrious WASHINGTON? No! never.

He who suffered for many a long period, the privations of the camp, the fatigues of war, and braved for more than eight years the dangers of the battle. Oh illustrious chief; how pleasing to reflect upon thy many good works! how awfully sublime to watch thy majestic eye rolling in grandeur over those whom thou once rallied round the standard of liberty! Long will thy deeds be remembered, for they are registered upon the hearts of a grateful posterity: as thou wert "first in peace, first in war," so wilt thou continue to be first in the "hearts of thy countrymen." Yet this man—this same George Washington, who wove the laurel wreath of victory, and won for the western world an imperishable name, and an inheritance, was a MASON! yes, he was entitled to the endearing appellation of a brother. And of such a man, dare

you utter aught derogatory? When a man like Washington connects himself with Masonry, who is base enough to question its utility, and its advantages? If you believe me not, go, my friends, and kneel upon the consecrated mound that contains his relics, and ask of him whether Masonry is detrimental to the peace and harmony of society, and inimical to religion and the commands of the Most High. But further—

Let us take a retrospective glance at the American revolution; let us pay a tribute to the many, who during that period, achieved so many glorious deeds. Oh! I trust, my prayers for their names are long since registered in Heaven! Oh! 'twas a memorable epoch! I reflect on it but with delight: I read of it but with transport; I hear of it, and it awakens my soul to ecstacy! It was at that period that society was robbed of one of its brightest ornaments; its most essential members. The remains of the immortal WARREN were consigned to the tomb! Yes, he is numbered with the dead! Let us attempt a picture; Behold stretched on yonder hillock one of the worthiest of the human family. The fatal ball has pierced his tender side. Hark! he groans, he sighs! His eyes roll awfully terrific around; the lids decline; he gazes on his companions in arms; he is unable to cheer them in the last expiring moments of life! He writhes! he groans again, he dies! His compatriots shriek at the sad reverse! But all is vain, he is dead, forever lost to the world, forever lost to his country! But mark yon distracted wife! see how she raves at the awful news! Like a shock of electricity it darts through her every vein; she calls on his name, but he answers not; cold and inanimate is that frame that once moved in all the majesty of man: insensible to touch the hand that drew from the scabbard the avenging sword in defence of a people's freedom! Oh brave, generous, and noble Warren! would that the spot which contains thy relics was here; freely would I fall prostrate by its side; kneel upon it, and with the tears of genuine affection and gratitude, bedew the sacred mound! But suffice it to say, he is dead; he fell amidst the battles of his country!

This man too, who rendered such essential services to his country, was a Mason—Yes, Warren was a Mason, whose bosom cherished a heart that ever beat in unison with the dictates of charity, and the governing principles of the order. And is no respect, is no forbearance to be anticipated for a man so noble, so amiable, and so virtuous; who lived and died in the full belief of the utility of Masonry; a man who while living, devoted his every leisure hour to advance its interests, and promote its welfare?

But oh, last, though not least, let me bring to your recollection, the immortal FRANKLIN. He is also an inhabitant of the "narrow house," but his services and his precepts, bloom, fresh and gay as ever. He also was a Mason—the first grand master the state of Pennsylvania ever had. Is there present one person who dare raise a single objection against the general moral deportment, and consistent conduct of Benjamin Franklin? I trust not—his whole earthly career was marked by one general, one correct system of prudence, sobriety, industry, justice, and honesty.—And are the ideas which he entertained of Masonry to have no weight? I trust they will, and relying on your good understandings, I leave you, to offer a few remarks to my brethren, more immediately connected with their interests.

You are the members of one of the most ancient and honourable institutions existing this day upon the face of the habitable globe; you are the supporters of an order more honourable than the titles which kings, lords, and dukes can confer upon you. Its advantages are numerous; its benevolence without limit, and its claim to

your support powerful. It is needless to recount them: in my preceding remarks, I endeavoured to do them all the justice my feeble abilities would permit. When I view you, clothed in those garments which so peculiarly distinguish us, and portray the purity of our order, I feel a conscious glow of satisfaction at my relation to you, dart through every vein; but when I perceive, in so many brethren, locks, over which has hastened in hurried confusion, the blast of many a wintry day, I feel a great degree of reluctance and delicacy in addressing them. But why? the duty which I am attempting to discharge, was by the request of many. Therefore, let me intreat you, not to conceive it arrogance in me, if I presume to trespass upon your patience, by attempting briefly to mark out a course which every Mason ought to pursue, while a resident in this sublunary sphere of affliction and distress. Permit me here to offer the following selected remarks: "The Christian Mason is taught to esteem the first Great Light in the golden candlesticks, as infinitely superior to the light of nature, reason, and philosophy, united in triple ranks; superior to the son of genius, or the morning star of science. The light of heaven itself his enraptured spirit hails, and faithful to the star which led the adoring magi to Bethlehem's vale, this light in death shall lead the sons of amity and peace; the friends of virtue and of man, to the eternal fountain of light itself, who alone is worthy of the morning song; the noontide shoutings, and the ceaseless anthems of praise from all his works."

There is, or ought to be one peculiarly distinguishing feature in the character of every Mason. It is the foundation stone of Masonry, and must every remain the main pillar of the order. I mean that charitable and benevolent feeling which one member of our fraternity ought to entertain for another. If therefore, a brother knocks at the door of your habitation, even at the midnight hour, not a moments hesitation is necessary before you give him entrance; if a brother approach your threshold naked, hesitate not to clothe him; if he is hungry, can you withhold nourishment? It is a ruling principle "that you do as you would be done by," and that you "will love your neighbour as yourself." It is however, an unfortunate circumstance, and it is with extreme regret I mention it, that too many embrace the dictates of the order, and become craftsmen in the erection of the same work, solely from selfish views. I am aware of this, for I have bore witness to the realization of my remark, in too many instances. Despicable and contracted indeed, must be that man, who is thus lost to justice, and to feeling; callous to principle he, who would thus imolate his all at the altar of personal feeling, and self-aggrandizement. Excuse the observation; you are aware of its correctness, and my feelings outweigh every other consideration; I cannot withhold what I conceive calculated to promote the interest of the order, or advance the welfare of the craft.

It is an invariable rule and governing principle in Masonry, that he who enters a lodge as a "Christian, never passes into deism, nor is he raised by infidelity; but being taught to regard the first great light of the Holy Bible, as the most precious of gifts, he finds himself strengthened in faith more than assured in hope, and divinely impelled to abound in works of charity."

Thus you perceive, my dear brethren, that upon religion is erected the glorious temple of our hopes, while charity guards the door, to deny admittance to deism and avarice. Is there then present, a single Mason, who would withhold the prayer of gratitude from his Heavenly Father; and in the hour of adversity, the balm of consolation from his afflicted brother? If there is, let his name be registered with the unworthy; let his ingratitude be recorded on the heart of every feel-

ing, every faithful follower in the wake of religion. Is there one present who purports to claim connection with our order, and who wears the sacred robe, that could view unmoved the tear of distress marking its furrowed course down the cheek of the disconsolate partner of a deceased brother? If there is, let him hide his head where the mortal eye cannot ken him, nor human discernment ascertain his place of concealment.

He who connects himself with Masonry, connects himself with all mankind. I mean thus far; that when he embraces, and practices the golden precepts of the order, he is recognized and known as such, at the eastern and the western, the northern and the southern boundaries of the world.—And when thus bound, and that too, by the strongest ties which can possibly bind man to man, he ought to imbibe such principles, maxims, and governing rules, as are well calculated, not only to promote his own interest, but to advance the interest of every brother.

It is your duty, then, my brethren, carefully to guard yourselves against any measure, having for its object the infliction of an injury upon a brother; it is your duty to watch over his welfare as over your own; to aid him in the hour of peril, and of danger; to alleviate his distresses wheresoever you may meet him; be a physician to him in sickness; a partner in care, a solace in adversity, and a comforter in the last expiring moments of agonizing woe, and his terrestrial residence; to strew his paths with the odoriferous flowers of consolation, and to extend and administer the balsam of eternal life, is an imperious duty incumbent upon every brother, who by the sacred principles we cherish, is taught to feel "another's woe." Reflect, for a moment, my brethren, upon the pleasant sensations experienced by him, who when he retires to his pillow, is accompanied by the consoling hope, that the past day has been spent in the exercises of a vocation, which has tended to benefit a fellow-creature. He sinks into the arms of Morpheus, with sensations inexpressibly delightful, and retires to repose, with the conscious satisfaction of having devoted his last hour to the welfare, advantage, and relief, of at least one of the great human family. Oh delightful sensation! oh extatic feeling! how enviable is he who can thus close his earthly career, and reposing on the "bosom of his father, and his God," exchange this transitory sphere of mortification and disappointment, for "another and a better world."

It is our duty, also, as Masons, as members of society, to preserve inviolate, those sacred principles and dictates which ever govern the honest man, who is "the noblest work of God." Without we pursue a course rather enviable than otherwise, we are unworthy members of the community, and tend to degrade, and lessen ourselves in the estimation of our fellow men. Our actions, then, through life, should be such as are calculated to endear us to all, and entitle us to the admiration of every member of society. In our ordinary transactions and dealings, we should ever act upon the *level*, and *square* those actions according to the golden precepts of religion. Moral rectitude, correct deportment, a strict adherence to truth, and a proper regard for every thing calculated to advance the interest of mankind, in conjunction with a decent respect for the opinion of all religious denominations, will ever have the desired effect to promote the future prospects and welfare of every Mason.

With these few and incomplete observations, my brethren, I commit you to the care of Him who ruleth over all, relying on his mercy and goodness, to guide and direct your steps, and in the end, prepare you for an inheritance in the Grand Lodge above, "not made with hands, eternal in heaven!"

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CHARITY THE FIRST OF MASONIC DUTIES.

Many valuable and important papers have been written on the subject of Freemasonry, which, in a word, serve to illustrate the principles of the institution. It would be unnecessary to offer any remarks on this head. It is my intention to show, that charity does, and always did, form a particular ingredient in the character of a free and accepted Mason. Although the charity of a Mason extends to the whole human family, of which each individual is a child, yet, a certain class of men having inlisted under the banners of the order, to partake of the several benefits and privileges, it is but reasonable to suppose, that they should, individually and collectively, come under our particular notice. Is it not the fact in all societies designed for charitable purposes? Do not the individuals composing such an institution unite together, in order to assist their fellow members in the hour of distress and trial? Are they not, in a particular manner, subservient to other ends: for the relief of widows, orphans, &c.?

All these institutions, which are numerous, and generally well conducted, have at all times received the patronage of the liberal and enlightened. But my reader, in the order of Freemasonry, the instances are numerous and beyond calculation, where the benefits of the society have extended to the relief of distressed brethren, widows, and orphans. It is sometimes said, by those who have not been initiated into the society, "I have never seen any good arising from it," nor, indeed, will they, until they are regularly initiated. As well might they endeavour to obtain the secrets of a Mason, which we all know have existed from time immemorial, as to become acquainted with the charitable transactions of a lodge; or to know when an individual stretches out his hand to serve a distressed brother, with whom he is often made acquainted by those inviolable secrets, which constitute, among Freemasons, a universal language. What has the world to do with private transactions; whether a widow, an orphan, or a pilgrim has obtained relief? If *they* were, then, as well might the *mysteries of light* be unfolded to them!

The peculiar excellency of the institution does not rest in the display of virtues merely civil, nor in the jewels which adorn the Mason; nor in a word, in external show or grandeur. Though these have their several ends, some of which are absolutely essential to the appropriate clothing of a Mason, yet, charity, benevolence, and love, constitute the basis of the temple. Thousands, and I may add tens of thousands, have witnessed the kindly offices of Masons: the widow and the orphan, whose petitions have never been rejected, can also witness, not only in this, but in every quarter of the globe, the charity of a Mason.

Charity! thou heavenborn virtue! long mayest thou preside as the guardian genius of Masonry: and may wisdom, strength and beauty, remain the three great pillars. c.

GRAND LODGE OF THE STATE OF NEW-YORK.

The following is the address, delivered by his excellency Daniel D. Tompkins, grand master of Masons in the State of New-York, and vice president of the United States, on the fifth of July last; on his taking the chair, the first time after his installation.

GRAND LODGE.

NEW-YORK, 6th *Sept.* A. L. 5820.

RESOLVED, That a committee be appointed to wait on his excellency the most worshipful grand master, and respectfully request of him, for publication, a copy of his address, delivered on 5th July, before the grand lodge.

RESOLVED, That the W. Br. Lott, of No. 16.
The W. Br. Lyons, of No 9.
And Br. Ducachet, J. W. of No. 2,
constitute the Committee,

Extract from the minutes.

A. LOTT,
Assistant Grand Secretary.

—

NEW-YORK, 7TH SEPT. 1820.

Most Worshipful Sir,

In conformity with the above resolution, we were appointed a committee to carry its object into effect.

We most earnestly hope you will gratify the expectation of the grand lodge, by a compliance with their request, and furnish us with a copy of your address of 5th July, for publication.

We are, with great respect,
And fraternal regard,
Your obedient servants,

A. LOTT,
JAMES LYONS,
HENRY W. DUCACHET.

To his excellency DANIEL D. TOMPKINS, grand master of Masons in and for the state of New-York

—

NEW-YORK SEPT. 26TH, 1820.

Worshipful Brothers,

In compliance with your communication of the 7th instant, transmitting a resolution of the grand lodge, and requesting a copy of the address of the 5th of July last, pursuant thereto; I have the honour to present to you the enclosed copy.

With great fraternal regard and affection, I am,
Worshipful Brothers,
Your Friend and Brother,
DANIEL D. TOMPKINS.

W. ABRM. LOTT, No. 16.
W. JAMES LYONS, 9
BT. H. W. DUCACHET, 2

—

ADDRESS.

Worshipful Brothers,

Aware of my inexperience, of late years, in the transactions of the fraternity, nothing but a confidence that the same courtesy and liberality which induced you to confer on me the office of grand master, would be extended to the performance of its duties, could have justified my acceptance of that honour. I shall ever appreciate this instance of your confidence with the most friendly and lively recollection, not only as an honour of the highest nature, but as a gratifying testimonial of the respect and esteem of men whom it will always be my greatest pleasure to claim as brothers.

Although it belongs to more proficient brethren than myself to develope the origin and history of Masonry, and to pronounce its encomium; yet it will not, I hope, be deemed irrelevant, on the present occasion, concisely to review the lofty and noble character which has hitherto distinguished our fraternity, and to indulge in a perspective view of our future destinies, and of the benefits that may result from our future operations.

The reflection that this institution is the most ancient of all moral, social, political, literary, and benevolent societies, is just cause of pride and satisfaction to every enlightened and candid member. History produces no parallel of its duration.

Whatever may be the diversity of opinion as to the precise period of its commencement, it seems to be conceded by all, that it is at least coeval with the building of Solomon's temple. What thrones have not been shaken within that space of time! What empires have not forever disappeared from the political horizon! What moral, literary or religious tribunals, formed within that interval, have not been broken into fragments, or totally annihilated! Governments, civil and religious, have been instituted and destroyed. Powers and dominions innumerable have arisen and passed away, without leaving a trace behind. Every thing but Masonry, seems to have been constantly changing, from the remotest periods of history.—About the date of the departure of the Romans from Britain, and for a lapse of time afterwards, during the sanguinary conflicts that ensued, Masonry suffered a decline, and then had its only interval of depression. But it

was only in the dark age, which preceded the introduction of Christianity, that this noble institution drooped for a time. When the light of religion had dissipated the prevailing darkness, Masonry was again revived, by the countenance and patronage of the great and learned men of the age, and has ever since maintained its pristine vigour and lustre.

It is equally a source of pleasing reflection, in the review of our past operations, that our institution is known and embraced throughout the whole habitable globe; and that its votaries find brethren and friends, of the same family, wherever choice or destiny may convey them. Among the innumerable characteristics of the craft, it is not the least grateful, that besides the promotion of philanthropy, morality, friendship, benevolence, civilization and religion, it has always been made subservient to the advancement of literature, and the promotion of the fine arts. It is our boast too, that for ages past, the most illustrious sovereigns, statesmen, divines, and philosophers of every age and country, have been proud to enrol themselves as brethren of the most benevolent and distinguished association that man ever formed, and that, notwithstanding the wide diffusion of its mysteries to brethren of all politics, climes, and religions, they have been inviolably withheld from the rest of the world.

These considerations, with others, which the heart and imagination of every member of this worshipful grand lodge will easily supply, ought to impress us deeply with the propriety and necessity of devoting ourselves to the preservation of its character and usefulness. To accomplish this desirable object, I shall feel myself authorized to put in requisition the united experience and wisdom of the brethren of this worshipful fraternity.

The existing state of pecuniary distress throughout the country, admonishes us to anticipate additional calls on the charitable fund, both of the grand lodge, and of the lodges under its jurisdiction, at the same time that the means of the brethren at large to contribute to that fund are proportionably diminished. It is our duty therefore to economise the resources of the institution, and to diminish its expenditures, so that these accumulated demands may be met with that promptitude, and character for benevolence, which has heretofore so justly and so pre-eminently distinguished this grand lodge.

To preserve friendship, harmony, and social intercourse in the bosom of a lodge, it is desirable, if not indispensable, that mutual respect and esteem sho uldbe cherished amongst its members; and therefore the greatest circumspection ought to be exercised in relation to the moral and charitable character and disposition of candidates for the mysteries and benefits of the craft. But above all, we should scrupulously examine and guard ourselves against the indulgence of sectarian or political feelings within these sacred walls. These have been the bane of all moral, charitable, and literary societies, that ever were formed; and it is in vain to hope, that the pillars of our fabric, though of long duration, and firmly established now, will be exempt from the downfall, which the same causes have invariably accomplished in other institutions. Here we are brethren of the same family, endeared by ties that ought never to be broken. Here the lion and the lamb truly lie down together. The objects we have in view are the same, and concerning them there can be no diversity of opinion or sentiment. Let us then cordially unite our hearts, in the accomplishment of the grand work and duty before us, with a single eye to their honourable and full performance; and thereby we shall preserve and perpetuate the character and blessings of this venerable and exalted association.

DEDICATION OF THE MASONIC HALL AT PHILADELPHIA.

The Masonic Hall in the city of Philadelphia, which was destroyed by fire about nineteen months ago, has recently been rebuilt, in a style of elegance far surpassing that of the former building. It was dedicated on Wednesday the first day of November last. The event was celebrated by the craft, about one thousand in number, with a degree of pomp, splendour, and good order, exceeding any former exhibition of the kind, and feelings of joy and gratitude, were evinced by the brethren.

A grand procession was formed at Washington Hall, in true Masonic order, composed of the brethren of the different lodges in Philadelphia, joined by others from various parts of the United States; and after moving through the principal streets in the city, proceeded in regular order, to Zion church in Fourth-street, where they entered with the usual ceremonies.

On the entrance of the procession,

VOLUNTARY ON THE ORGAN,

By Brother R. Taylor.

—

SYMPATHY.—By Milgrove.

AIR.

O Zion, afflicted with wave upon wave,
Whom no man can comfort, whom no man can save;
With darkness surrounded, by terrors dismay'd;
In toiling and rowing thy strength is decay'd.

CHORUS.

Forget thee, I will not, I cannot; thy name,
Engrav'd on my heart, doth forever remain.
The palms of my hands, whilst I look on, I see
The wounds I received when suff'ring for thee:
I feel at my heart, all thy sighs and thy groans,
For thou art most near me, my flesh and my bones.
In all thy distresses, thy Head feels the pain;
Yet all are most needful; not one is in vain.

PRAYER,

By the Rev. George C. Potts, Grand Chaplain.

—

ANTHEM.—By C. Meinecke.

AIR.

O praise the Lord, in that blest place,
From whence his goodness largely flows:
Praise him in heav'n, where he his face,
Unveil'd in perfect glory, shows.

CHORUS.

Praise him for all the mighty acts,
Which he in our behalf has done:
His kindness this return exacts,
With which our praise should equal run.
Let the shrill trumpet's warlike voice,
Make rocks and hills his praise rebound;
Praise him with harp's melodious voice,
And gentle psaltry's silver sound.
Let virgin troops soft timbrels bring,
And some with graceful motion dance;
Let instruments of various strings,
With organs join'd, his praise advance;
Let those who joyful hymns compose,
To cymbals set their songs of praise;
Cymbals of common use, and those
That loudly sound on solemn days.

FULL CHORUS.

Let all, who vital breath enjoy,
The breath he doth to them afford,
In just returns of praise employ;
Let ev'ry creature praise the Lord.
AMEN, AMEN.

—

ORATION,

By Brother Bayse Newcomb, Esq.
R. W. Grand Master.

—

HYMN.

AIR.

Why wake the soft harmonious lays?
Why do our songs united raise?
'Tis heav'n-born charity we praise,
The source of all our earthly joys.

CODA.

Hail, charity! what heart but glows with thee,
Bright emanation of the Deity.

—

PRAYER.

By the Rev. Dr. William Rogers,
Grand Chaplain.

—

MASONIC ODE.

Composed by Mr. W. B. Tappan.—Music by Pucitta.—Arranged by Brother B. Carr.

"Strike the cymbal,
Roll the tymbal!"
Swell the note of grateful love;

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Heav'n rejoices!
Lend your voices!
Praise the ARCHITECT above.
God of glory!
The song of vict'ry,
Peans loud are ever thine—
Cherubs singing,
Glad are bringing
Off'rings to JEHOVAH's shrine!
Lo! in grandeur,
Bedeck'd in splendour,
See the Temple proudly rises?
Masonry triumphant gazes!
Where, red gleaming,
Ruin beaming,
Spreads the midnight terror round!
Art combining,
Grace entwining,
CHARITY the corner stone:
Discord never
Can dissever
Fabrics rear'd on God alone!
FAITH and HOPE our chosen stay,
Love illumes with mystic ray;
Truth and reason still combine,
Still adorn the hallow'd shrine.
Praise, praise the Architect! O praise!
Hosanna! Hosanna! Hosanna!

BENEDICTION.

The brethren in the church were favoured with the presence of the clergy of different denominations, various civil officers of the state and city, and the trustees and directors of the several learned institutions, together with a brilliant assemblage of ladies.

After the conclusion of the ceremonies at the church, the procession again formed, and proceeded to the Hall, in Chestnut-street, where, after the brethren had entered, and the grand master having reached Solomon's chair, the doors were tyled, the grand lodge opened, and the Hall was solemnly dedicated, agreeably to the usages and customs of the order. After the grand lodge was closed, the officers, with those of the grand lodge of New-Jersey, and a great number of respectable visiters, partook of a banquet in the grand saloon of the Hall.

During the whole celebration, no accident, nor any thing unpleasant occurred, notwithstanding the immense concourse of spectators.

FOR THE MASONIC REGISTER.

AN ADDRESS,

Delivered at the interment of a deceased brother, at Newburgh:—By the late BENJAMIN F. LEWIS.

Respectable Auditors,

It falls to my lot to address you on a most solemn occasion; a fellow-citizen, and a worthy brother, who but a few days since, was actively engaged in the busy scenes of life, now lies before you a breathless corpse. Suddenly snatched from the society of his relatives and friends, and wrapped in a mournful shroud, he is placed before you on the brink of that opening grave; it is there placed for a moment, to give us a pause for serious reflection; and to drop a tributary tear to his memory. Such a scene as this proclaims, in accents louder than triple thunder, this all important truth, *that man is mortal.*

It was the desire of our departed brother, while he yet was a tenant of mortality, that his funeral solemnities should be attended with masonic honours. In accordance to his wishes, and at the request of my surviving brethren, I now appear before this assembly of mourning friends, to bear a part in the obsequies of the deceased. You this day behold the solemn procession, and contemplate these badges of grief. From these ceremonies we shall learn many interesting lessons, which in the ordinary course of life, we should never regard; and while out of respect to the memory of a departed friend, or brother, we are induced to exchange the common routine of pleasure or business, for the house of mourning, and a temporary intercourse with its inmates, and to bedew its sacred portals "with sympathetic tears for their distress." In these serious and endeared moments, we are feelingly alive to the charms of virtue, and the dictates of religion. We are necessitated, in a measure, to clothe ourselves, in imagination, with the

garb of the dead, well knowing that very soon we must wear it in reality. On such occasions we should endeavour to copy their laudable examples, and to catch some portion of the divine spirit, which has ascended to Heaven.

It was not only the custom of the Egyptians, and the Greeks, to celebrate the burial of a deceased friend, with funeral pomp; but the sacred scriptures also furnish many instances of a similar kind, and bear testimony to its propriety, and tendency to soften the manners, and to mend the heart. When Joseph heard of the death of his venerable father Jacob, he hastened to visit the breathless clay; he fell upon it, wept over it, and kissed it, and commanded his physicians to embalm it. He then, with all his brethren, and those of his own, and of his father's house, with chariots and horsemen, a very great company, went up to bury him, in his own burying ground, and made a great, and very sore lamentation for their father, for seven days. How much more respectful was this solemnity, than the unceremonious manner, which too generally prevails at the present day, of burying the dead, even without the customary services of religion. Such negligence and inattention, has the appearance of thoughtlessness, and that it is our chief concern to succeed, as quickly as possible, to the estates of our departed parents; with very little respect to their memories, or any due sense of their former kindness to us, usefulness to the world, or the lessons which their examples should teach.

The ancient Christians, besides their funeral solemnities, were wont to meet frequently at the graves of their martyred saints, and holy men, and there to write the histories of their sufferings, and their triumphs, for the purpose of deeply infixing, in their own minds, that unconquered boldness, and fervent piety, which characterized these disciples of Immanuel; and to furnish themselves with all the peculiar virtues of these Christian heroes.

Our business, this day, is to recal to our memories, a truth which cannot be too often repeated, *that we must all die*, and render a strict and impartial account of our stewardship, to our Maker; and the wisest know not how soon, or how sudden, this great and irreversible change may happen to each one of us.

But a few short months have elapsed, since we were called upon to perform the last sad honours of Masonry, over the mortal remains of one of our oldest, and most respectable brethren, and this day we have received a fraternal summons to convey to the silent tomb, the corpse of a worthy and venerable brother, who was walking our streets, not a week since, and was assiduously engaged in the affairs of the world, in all the bloom and pride of his usual health. He has indeed been suddenly called from his station among us; but we have good reason to hope and believe, that he was not wholly unprepared to exchange his house for a coffin, his activity in society for solitude and silence, and his exertions for doing good to mankind for darkness and the grave. From the busy scenes of this mortal life, it hath pleased the Sovereign Disposer of events, to call him, as we trust, to become a member of the church triumphant, in Heaven; from his family in this world, to the paradise of God. To them this providence must be peculiarly afflictive; and considering the heavy loss which they have sustained, and the keen sensibility it must have excited, I feel myself in doubt how to proceed. Should I dwell upon the dark side of this dispensation, it would only open wider the springs of grief, and enlarge the avenues of sorrow. I wish not to add affliction to the afflicted; but would rather, if I know the means, administer comfort and consolation to the broken hearted; though their best and

dearest earthly friend is gone, never more to be a resident in this our world, yet they have a rational hope to support them under their trials, that he has exchanged worlds, infinitely to his advantage.

Charity forbids that we should place him any where but in the bosom of Abraham, surrounded with myriads of kindred spirits, solacing him with beatific joys, at the fountain of delight, and drinking full draughts of the rivers of pleasure, which flow at God's right hand. He died but to live again, and to live in a more happifying and exalted manner, than when here on earth. His relatives and friends have no reason to lament his death, as a loss to himself; for while to him *to live was Christ*, so for him *to die was* his eternal and unspeakable *gain*.

But I hasten to a conclusion. Funeral addresses are intended only for the benefit of the living; therefore let the virtues and noble example of our departed brother be long cherished in our memories, and precious to our hearts. Let us dry up our tears, and silence every vain complaint. Let us not question the dispensations of Providence, nor ask, with a murmuring temper, with a certain conceited philosopher, Whether it were not desirable, that the virtues and talents of eminent men should be hereditary? Let us rather trust, with confidence, that the Bountiful Giver of life, and its blessings, will in the end, do us ample justice. Let us persevere in the line of our duty, and serve our generation faithfully, according to the divine will, well knowing that the all-seeing eye of our great and glorious Grand Master, continually observes and records all our actions; and may we learn from him, that a heart pure, and detached from sordid pleasures; a soul panting after perfection, and devoted to the service of its Maker, and the best interests of mankind, shall at length rise, and mix, in eternal fellowship, with the beatified family of God.

"In these bright regions of celestial day,
Far other scenes, far other pleasures reign!
All beauty here below, to them compar'd,
Would, like a rose before the mid-day sun,
Shrink up its blossoms; like a bubble break
The passing poor magnificence of kings!
For there the king of nature, in full blaze,
Calls ev'ry splendour forth, and there his court,
Amid etherial powers and virtues, holds!
Angels, archangels, tutelary gods
Of cities, nations, empires, and of worlds!
But sacred be the veil that kindly shrouds
A light too keen for mortals."——

REASONS FOR MASONIC SECRESY.

If the secrets of Masonry are replete with such advantages to mankind, it may be asked, why are they not divulged for the general good of society? To this it may be answered, were the privileges of Masonry to be indiscriminately dispensed, the purposes of the institution would be subverted, and our secrets being familiar, like other important matters, would lose their value, and sink into disregard.

It is a weakness in human nature, that men are generally more charmed with novelty, than with the intrinsic value of things. Innumerable testimonies might be adduced to confirm this truth. The most wonderful operations of the Divine Artificer, however beautiful, magnificent, and useful, are overlooked, because common and familiar. The sun rises and sets, the sea flows and reflows, rivers glide along their channels, trees and plants vegetate, men and beasts act, yet these being perpetually open to view, pass unnoticed. The most astonishing productions of nature on the same account escape observation, and excite no emotion, either in admiration of the great cause, or of gratitude for the blessing conferred. Even virtue herself is not exempted from this unhappy bias in the human frame. Novelty influences all our actions and determinations. What is new, or difficult in the acquisition, however trifling or insignificant, readily capti-

vates the imagination, and insures a temporary admiration; while what is familiar, or easily attained, however noble or eminent, is sure to be disregarded by the giddy and the unthinking.

Did the essence of Masonry consist in the knowledge of particular secrets or peculiar forms, it might be alledged that our amusements were trifling and superficial. But this is not the case. These are only keys to our treasure, and having their use, are preserved; while, from the recollection of the lessons which they inculcate, the well informed Mason derives instruction, draws them to a near inspection, views them through a proper medium, adverts to the circumstances which gave them rise, and dwells upon the tenets which they convey. Finding them replete with useful information, he prizes them as sacred; and convinced of their propriety, estimates their value from their utility.

PERSECUTION OF MASONRY.

It is stated that the king of Prussia has ordered all the Freemason's lodges in his dominions to be closed, and that the same measure is proposed to be taken in Austria, and throughout Germany. Vain and presumptuous tyrants! Do they now think to suppress an institution, that has stood unmoved for ages, in defiance of all the storms raised against it, by ignorance, bigotry, and superstition? As well might they order the winds to cease from blowing, or the rivers to run over the highest hills, as to oppose their feeble power to an institution, supported by the strong pillars of Truth and Justice, and embraced in all parts of the known world, not only by men possessing the highest civil honours, but by those of the purest piety.

MASONIC HYMN.

BY BROTHER A. NICHOLS, JUN.

Great Architect, supreme, divine,
Whose wisdom plann'd the great design,
And gave to nature birth;
Whose word with light adorn'd the skies,
Gave matter form, bade order rise,
And bless'd the new-born earth!

O bless this love-cemented band,
Form'd and supported by thy hand,
For Charity's employ,
To shield the wretched from despair,
To spread through scenes of grief and care,
Reviving rays of joy.

The liberal arts by Thee design'd
To polish, comfort, aid mankind,
We labour to improve.
While we adore Jehovah's name,
Pour on our hearts thy melting flame,
And mould our souls to love!

CHORUS.

Till love shall cease, till order dies,
To Thee masonic praise shall rise!

ODE TO MASONRY.

BY BROTHER A. NICHOLS, JUN.

Hail sons of light and Masonry,
United, happy, social, free,
Your mystic square shall ever be
The seat of peace and innocence!

While virtue has a friend below,
Or tears for others' griefs shall flow,
So long shall man delight to know,
Blest royal art thy secret worth!

While wisdom, strength, or beauty charms,
Friendship or love the bosom warms,
Thy faithful sons from care's alarms
Shall walk secure in paths of peace!

While pure religion calms the soul,
Subjects the passions to control,
From east to west, from pole to pole,
Millions shall hail Freemasonry!

BUNDESLIED.

Segen jener grossen Stunde,
Da die Weisheit uns beglückt,
Da in edler Brüder Runde
Wir das volle Licht erblickt,
Da in unbekauntem Streife,
Un umhüllt von finsterer Nacht,
Wir der Prüfung grosse Reife
An der Freundschafts Hand gemacht!

Der Berblendung dunkle Hülle
Löste ihre Zauderkraft,
Zu der Weisheit ihrer Fülle
Führte uns die Wissenschaft,
Zu des Lebens schönster Blüthe
Und Zurück zur goldnen Zeit,
Da noch Freundschaft—Herzensgüte
Ihren goldnen Samen streut.

Vor den hier verschossenen Thuren
Legt der Furst den Purpur ab,
Und des Bundes Lehren führen
Zu der Menscheit ihn herab;
Wir sind gleich, und alle Bruder!
Hier erhebt nicht Gold—nicht Stand,
Dessen hertz nur rein und bieder,
Wirb als Bruder hier erkannt.

Um die Menschheit zu beglucken,
Reichen wir uns hier die hand,
Vor der Reugier scharfen Blicken
Zieht Verschwiegenheit den Band;
Wo die Armuth hülflos klaget,
Wo verlassne Unschuld weint,
Wo Verblendung Menschen plaget,
Sind zur Hülfe wir vereint.

Seegnet drum die groske Stunde,
Da die Weisheit uns beglückt,
Da in edler Brüder Runde
Wir das volle Licht erblickt,
Da in unbekanntem Streife,
Und umhüllt von finstrer Nacht,
Wir der Prüfung grose Reife
An der Freundschaft Hand gemacht!

MASONIC ODE.

When earth's foundation first was laid,
By the Almighty Artist's hand;
It was then our perfect, our perfect laws were made,
Establish'd by his strict command.
Chorus.
Hail! mysterious, hail! glorious Masonry,
That makes us ever great and free,

As man throughout for shelter sought,
In vain from place to place did roam;
Until from Heaven, from Heaven he was taught,
To plan, to build, and fix his home.
Hail! mysterious, &c.

Hence illustrious rose our art,
And now in beauteous piles appear:
Which shall to endless, to endless time impart,
How worthy and how great we are.
Hail! mysterious, &c.

Nor we less fam'd for every tie,
By which the human thought is bound;
Love, truth, and friendship, and friendship socially
Doth join our hearts and hands around.
Hail! mysterious, &c.

Our actions still by virtue blest,
And to our precepts ever true;
The world admiring, admiring shall request
To learn, and our bright paths pursue.
Hail! mysterious, &c.

MASONIC AIR.

Rise, rise the choral strain,
To hail the noble train
Of Masons bright;
Lo where the social band!
Honoured with high command,
Still firm in wisdom stand.
Hail chiefs of light!

GEOGRAPHICAL.

THE ARKANSAW TERRITORY.

The following extract of letter from governor Miller, to a friend in Petersborough, New-Hampshire, will be read with pleasure, not only by the geographical inquirer, but by every lover of natural history.

POST OF ARKANSAW, Sept. 2, 1820.

"I would have answered you sooner, but I have been sick almost ever since I received your letter; and this is the first day I have felt able to write: I am now very weak. This country must be called sickly. Every new comer, without exception, has been sick. The sickness here is fever and ague; a slow bilious fever, &c. Very few deaths occur by disease; but people remain weak and fit for nothing a long time. My brother is apparently better in health than he has been in two years.

"I suppose it would be agreeable to you to receive some description of this unknown country. It is situated betweed 33 and 36 deg. 30 min. N. latitude, and extends from the Mississippi to the western boundary of the possessions of the United States. It is a very large extent of country. In the village of Arkansaw, there are seventeen houses, (dwellings) and this is, perhaps, as large a village as in the territory. From this, on the mail route, we have to travel without a house or shelter, three days, to get to a settlement, across a prairie. In crossing this, water is a scarce article. In fact, there is a great want of water all over this country, with very few exceptions.

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The Arkansaw is a fine navigable river, for more than a thousand miles, at a middle stage of water, and affords as rich land, on both sides, as there is in the world. In fact, on all the rivers is to be found land abundantly rich and fertile; and uniformly to be found. Back from the water streams, the land is quite indifferent, you may say poor, till you go west two or three hundred miles, then it is very good. The country is very flat and level from the Mississippi, west, for 150 miles, then it becomes hilly and broken, and rocky on all the hills. Of animals in this country, both winged and quadruped, we have no want. There is almost every species of the bird and fowl in great abundance; wild geese and swans, turkies, quails, rabbits, racoons, bear, wolf, catamount, wild-cat, beaver, otter, deer, elk, and buffaloe; the huntsman has full scope.

"As to minerals, we have plenty of iron, lead, coal, salt, &c.

"This country is the best for raising stock of every kind I have ever seen. A man may raise and keep, summer and winter, any number he pleases. They grow large and handsome.

"Cotton and corn are the staple articles. The land, well tended, will average, about one thousand pounds, in the seed, to the acre; corn, from fifty to sixty bushels. The crop is good this year; but the birds destroy vast quantities of the corn.

"I have spent more than two months on a visit to the Cherokee and Osage Indians, this summer. The most of the rest of the time I have been sick. The object of my visit to the indian villages, was to settle a difficulty betwixt them. I went on to the Cherokees, (25 miles) and held a counsel with them. They agreed to send four of their chiefs with me to to the Osages, about 350 miles further. The settlement of the Cherokees is scattered for a long extent on the river, and appears not much different from those of the white people. They are considerably advanced towards civilization, and were very decent in their deportment. They inhabit a lovely, rich part of the country. The Osage village is built as compactly as Boston, in the centre of a vast prairie. We rode forty miles into it before we came to the town. All the warriors, chiefs, and young men met us, two miles from the town, on horseback, mounted on good horses and as fine as they had feathers or any thing else to make them. They professed much friendship. I got them to suspend their hostilities. The Osage town consisted of 145 dwellings, with from ten to fifteen in each house. The average height of the men is more than six feet. They are entire in a state of nature. Very few white people have ever been among them.—They know nothing of the use of money, nor do they use any ardent spirits.

"I pitched my tent about half a mile from the town, and stayed five days. They made dances and play, every night to amuse me. These indians have a native religion of their own, and are the only tribe, I ever knew, that had. At day break, every morning, I could hear them at prayer, and crying for an hour. They appeared to be as devout in their way as any class of people. They made me a psesent of eight horses, when I left them.

"I got there two *horned frogs*—they are a curiosity. I kept one of them alive twenty-two days; it laid twenty-two eggs, as large and about the shape and appearance of a large white bean, and died. I have them all safely preserved in spirits. I obtained the skin of a young *wild* hog; this is a curiosity: likewise the skin of a badger. I procured, also, some salt that came from the salt prairie, which is covered, for many miles, from four to six inches deep, with pure, white chrystalized salt. All men agree, both white and indian, who have been there, that they can cut and split off a piece

a foot square. This place is about 1300 miles, by the course of the river, above this. One branch of the Arkansaw passes through this prairie, and sometimes overflows it. When that is the case, the water in the river here is too salt to drink. There is a place about 150 miles from this, where the water gushes out of a mountain so hot, that you may scald and dress a hog with the water as it comes from the ground. This is a fact which admits of no doubt.

"David Starret, *shot himself* in Hemstead county, in this territory, about one year since; leaving a wife and two children, and but very little property. He went by the name of William Fisher. The cause of shooting himself was this: He was engaged in a law-suit which involved his whole property; and in order to save it, it became necessary to send to Boston for evidence. This he found would lead to his true name, and he rather chose to put an end to all at once."

NORTH WESTERN REGION OF THE UNITED STATES.

From the National Intelligencer,

We were yesterday gratified with a few minutes conversation with captain J. R. Bell, who arrived in this city on Tuesday, from Cape Girardeau, in Missouri, which place he left on the 13th October last. The information derived from him was so interesting to us, that we believe our readers will be pleased with some account of it.

Captain Bell was second in rank of an exploring expedition, under the command of major Long, the objects of which were topographical and scientific information respecting the vast wilderness of country which stretches from the Council Bluffs, on the Missouri, to the foot of the rocky mountains, of which so little is yet known. The expedition being wholly pacific in its objects, consisted of some twenty soldiers only, and the following officers and artists, besides the two officers already mentioned. Lieutenant Graham, Lieut. Swift, Dr. Say, Dr. James, and Messrs. Seymour and Peale, designers and painters.

The expedition sat out from the Council Bluffs, on the 6th of June, directing their course first to the Pawnee villages, on a fork of the La Platte, distant about one hundred and twenty miles from the Council Bluffs, and thence proceeded to the rocky mountains, distant about four hundred miles from the Pawnee villages. The interval is a rolling prairie country, of course destitute of hills and wood, so that the mountains are visible at the distance of one hundred and twenty miles. Time has not yet allowed a calculation of the observations, which were made as accurately as circumstances would allow, but it is supposed the greatest height of the ridge does not exceed the elevation of four thousand feet above the base of the mountain.

The expedition separated into two parties, near the point of Arkansas designated on the maps of Pike's block house.

The party, under the command of major Long, proceeded thence with a view to strike the head-waters of Red-river. But it appears the maps which we have are very defective, the courses of the rivers being almost wholly conjectural, and often entirely fabulous. The expedition did not attain the object sought, because it was not to be found where it is laid down in the maps, and fell upon the waters of the Canadian fork of the Arkansas, which it pursued, and terminated its tour at Belle Point on the Arkansas, the post mentioned, in the late message of the president to Congress, as being the advanced post of our cordon in that direction.

The other party, under the command of capt. Bell, proceeded down the Arkansas to Belle Point, which place they reached on the 9th September, after an absence of three months from the haunts of civilization.

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Drawn by H. Reinagle

C. Tiebout Sculp.

VIEW of the RUINS of TICONDEROGA FORTS on LAKE CHAMPLAIN.

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Below the first fork of the Arkansas, as it was named by Pike, they met several hunting parties of strange Indians, whose names even have rarely, if ever, been heard of before, belonging to the tribes of the Arrapahoes, the Kaskayas, the Kiawas, and the Chayennes. They are frequently, and perhaps at present engaged in war with the Pawnees, Osages, and other tribes of whom we have some knowledge. Of the Indians met by our party, none have ever been into our settlements. They appeared to be wholly ignorant of the existence of such a people as those of the United States, or indeed of the existence of any people of a fairer complexion than the inhabitants of Mexico, or the adjacent Spanish provinces, of whom it appeared they had some knowledge. Being made to understand the existence of such a government, its power and its humane policy, as exemplified in its treatment of other Indian tribes, they expressed a great desire to be taken by the hand by the United States, and to place themselves under our protection.

The topographers, medical gentlemen, and painters, attached to this expedition, have collected abundant materials for correcting some of the gross errors in the received geography of this part of our country; for making important additions to medical botany, and to the stock of our geological knowledge of our own territory; and the painters have many interesting and valuable sketches of the prominent features of the country.—Besides possessing the government of such information, as was indispensable to judicious arrangements, for the support and protection of the American population penetrating into that country, this expedition ought, and we hope will, form the subject of one of the most attractive works ever published in the country.

What struck us most impressively in this brief narrative was, that some thousand miles on this side of our utmost western boundary, or, in other words, about half way between the Mississippi river and the Pacific ocean, an exploring party had met with several tribes of men, the aborigines and proprietors of the soil of the country, who were ignorant, not only of the existence of the people of the United States, but of the existence of a race of white people! It give us an awful idea of the magnificent extent of the domain of the republic.

HISTORICAL.

RUINS OF TICONDEROGA.

As a frontispiece to this number, we present our readers with an engraving of "the ruins of Ticonderoga forts, on Lake Champlain." The following is copied from that interesting work, entitled "Analectic Magazine." It will doubtless be perused with pleasure by all classes, and especially by our historical and geographical readers.

"TICONDEROGA is a name familiar to the readers of our early history, its capture was one of those auspicious successes which ushered in the dawn of the revolution, and subsequent events have attached to Lake Champlain a memorable interest, by the decisive victory of Macdonough in the late war. It is situated about fifteen miles south of Crown Point, and about thirty north of Skeenesborough (now Whitehall,) where Wood Creek falls into Lake Champlain. It is formed by a sharp angle in the narrow waters of the Lake, and an arm of that Lake stretching to the westward, which receives the waters of Lake George, at the foot of a precipitous fall of about twenty feet. The stream which connects these lakes makes a considerable curvature to the west, and in the distance of two miles tumbles over successive strata of rocks about three hundred feet, the difference of the level between the surface of Lake George

and that of Lake Champlain, furnishing a variety of excellent mill scites, accessible to the navigable waters of Lake George forty miles, and to those of Lake Champlain and the river Sorel, which empties itself into the St. Lawrence, about one hundred and thirty miles. From this, the consequence of the situation will readily be perceived.

Ticonderoga was long considered an important post, as it commanded, in times when the country was little explored, and still less cleared, all the passes between Canada and the other provinces. It was fortified in the time of the French, long prior to the war of 1756. On the projecting rock that overhangs the margin of the lake, they established a barrier post named Carillon, a quadrangular work, with regular bastions of masonry. During that war, it was rendered famous by the repulse of general Abercrombie from before it, 8th July, 1758, after having sustained a loss of near 2000 men in killed and wounded, although he might, by taking possession of a neighbouring height, called mount Defiance, have easily carried the place.

The French officer who commanded at Ticonderoga, when he heard of general Abercrombie's approach, found it necessary, to the defence of the post, to take possession of an elevated ridge, on the direct route to it from the landing at lake George, which, at less than half a mile, entirely overlooked the works. This ridge is flat on the summit, and extends westwardly about half a mile to the saw-mills, at the perpendicular fall before mentioned, where it terminates in still higher ground, called Mount Hope. On the south it presents a bold acclivity, washed by the strait, and to the north it declines until it sinks into a plain, which is extended about an hundred rods to the shore of the lake, where the bank is ten or twelve feet high; across the crown of this ridge, at the extremity nearest the fort, the garrison hastily threw up an entrenchment, with a common ditch, judiciously flanked, which was strengthened by felling the forest trees in front outwards, and these they trimmed, pointed, and formed into an impervious abattis, sixty or eighty rods deep, in which the assailants became entangled, and were deliberately shot down, until, after repeated attempts during four hours, in which the most persevering resolution was displayed, they were called off, and the army immediately retreated without molestation. On the approach of general Amherst however, in 1759, with a superior force, Monsieur Bourlemarque, the French commander, retired from Ticonderoga with his main body, leaving a garrison of four hundred men to defend the forts, and entrenched himself on the opposite side of the strait, formed by Crown Point and Chimney Point. General Amherst opened trenches against Carillon the 23d July, and the place was abandoned and blown up, after some opposition, on the 26th.

At the peace of 1763, it was confirmed to the British possession, and the forts were repaired, and placed in a posture of defence. In progress of time, as fresh roads and communications were opened, it became of inferior consequence as a pass, on which account it was in some degree neglected, though serving as a nucleus for the resort of Indians, whom the policy of hostilities might instigate to take up arms. On this account, it attracted the early attention of the adjacent states of Vermont and Connecticut, on the breaking out of the war of the revolution, and colonel Allen, at the head of two hundred and thirty *green mountain boys*,* as they were termed,

* So called from their residing within the limits of the Green Mountains, as the Hampshire grants were denominated, from the range of Green Mountains that runs through them—a brave hardy race, chiefly settlers from New-Hampshire, Massachusetts, and Connecticut. The territory has now the name of Vermont.

was appointed, soon after the news of the battle of Lexington, to undertake the reduction of the place. Intelligence, as to the state of the garrison, was obtained by means of an officer who disguised himself, and entered the fort in the character of a countryman wanting to be shaved. In searching for a barber, he observed every thing critically, asked a number of rustic questions, affected great ignorance, and passed unsuspected. Before night he withdrew, joined his party, and at an early hour in the morning, guided them to the most vulnerable point. Colonel Allen arrived opposite to Ticonderoga on the 9th of May, 1775. Boats were procured with difficulty, when he crossed over with 83 men, and landed near the garrison. The colonel headed, accompanied by the officer who was to act as guide, and entered the fort leading to the works, early in the morning. A sentry snapped his piece at colonel Allen, and then retreated through the covered way to the parade, followed by the assailants. Captain De la Place, the commander of the place, was surprised in his bed. Colonel Allen demanded the surrender of the keys, and upon the captain asking by what authority, he replied, "I demand them in the name of the great Jehovah and the continental congress." Had the garrison been alarmed in time, they could have made no effectual resistance, as the fort was out of repair, and the effectives in it did not exceed 49 men.*

* The prisoners were, the captain, lieutenant, a gunner, two sergeants, and forty-four rank and file, beside women and children. There were captured about 120 iron cannon from 6 to 24 pounders; 2 brass cannon; 50 swivels of different sizes; 2 ten inch mortars; 1 howitzer; 1 cohorn; 10 tons of musket balls; 3 cart-loads of flints; 30 new gun-carriages; a considerable quantity of shells; a store-house full of materials to carry on boat-building; 100 stand of small arms; 10 casks of powder, 30 barrels of flour; 18 barrels of pork, and some beans and pease.

Could he have gained timely intelligence, he might have procured a reinforcement from St. John's; but the *coup de main* was so secretly, and well conducted, that not the remotest suspicion of the intended attack was entertained.

In the progress of the war of the revolution, we find Ticonderoga occupied by a detachment of the American army, employed in improving the old French lines, and erecting new works on the same side of the lake, and also on Mount Independence, which is separated from Ticonderoga by a strait about 80 poles wide. General Gates had his head-quarters here, and was afterwards succeeded by major general St. Clair. On the approach of the British army under lieutenant general Burgoyne, in 1777, it was judged proper to evacuate the place, owing to the very superior force of the enemy, and the want of adequate means of defending both the forts and Mount Independence, possession of the latter being essential to the preservation of the former. At that period, it was impossible to spare reinforcements, operations to the eastward requiring the services of every individual of the main army.

In the course of the war, however, after the surrender of Burgoyne's army at Saratoga, it reverted to the possession of the American army.

The view is taken from the cottage, seen at Lacobie point, and bears a western aspect. The forts are in a state of ruin; but the stone walls of the barracks are standing, and from the durability of the materials, likely to remain in a state of good preservation for a considerable time. The officers' wing of apartments, being built of brick, is dilapidated, and supplies the house below on the shore, which is inhabited by a farmer, with building materials. This house formerly was a store of the garrison; and a bridge once stretched across from the fort to the opposite shore. The remains of the bastion, on the

rocky projection, under which the sloop is seen, and which commands the navigation of the lake, are still existing. The character of the adjacent country, it will be seen, is mountainous; on the Vermont side it is level. It is remarkably healthy, and many of the inhabitants attain to longevity. The beauty of the situation, and curiosity, excited by a recollection of the events on lake Champlain, now peacefully navigated by the steam-boat, which carries passengers at a very moderate rate, contribute to attract the resort of numerous travellers in the summer season, and to attach something more than an ordinary interest to the scene represented.

ON GOTHIC ARCHITECTURE.

The cathedral of Strasburg, as Dr. Moore remarks, is a very fine building, and never fails to attract the attention of strangers.

Our gothic ancestors, like the Greeks and Romans, built for posterity.—Their ideas of architecture, though different from those of the Grecian artists, were vast, sublime, and generous, far superior to the selfish snugness of modern taste, which is generally confined to one or two generations; the plans of our ancestors with a more extensive benevolence embrace different ages. Many gothic buildings still habitable, evince this, and ought to inspire sentiments of gratitude to those who have not grudged such labour and expense for the accommodation of their remote posterity.

The number and magnitude of gothic churches, in the different countries of Europe, form a presumption, that the clergy were not devoid of public spirit in those days; for, if the powerful ecclesiastics had been entirely actuated by motives of self-interest, they would have turned the excessive influence which they had acquired over the minds of their fellow citizens, to purposes more immediately advantageous to themselves; instead of encouraging them to raise magnificent churches for the use of the public, they might have preached it up as still more meritorious to build fine houses and palaces for the immediate servants of God.

No species of architecture is better contrived for the dwelling of *heavenly pensive contemplation*, than the gothic; it has a powerful tendency to fill the mind with sublime, solemn, and religious sentiments. The antiquity of the gothic churches contributes to increase that veneration which their form and size inspire.

The religious melancholy which usually possesses the mind in large gothic churches, is considerably counteracted by certain satirical bas reliefs, with which the pillars and cornices of this church of Strasburg was originally ornamented.

The vices of monks are here exposed under the allegorical figures of hogs, apes, monkeys, and foxes, which being dressed in monkish habits, perform the most venerable functions of religion. And for the edification of those who do not comprehend allegory, a monk in the robes of his order is engraved on the pulpit in a most indecent posture, with a nun lying by him.

Upon the whole, the cathedral of Strasburg is considered by some people, as the most impious, and by others, as the merriest gothic church in Christendom. The doctor had the curiosity to ascend the steeple of this cathedral, which is reckoned one of the highest in Europe, its height being 574 feet.

Among the curiosities of the cathedral, the doctor mentions two large bells, which they show to strangers, one is of brass, and weighs ten tons; the other of silver, which they say weighs above two. They also show a large French horn, whose history is as follows: About four hundred years ago, the Jews formed a conspiracy to betray the city, and with this identical horn, they intended to give

the enemy notice when to begin the attack. The plot, however, was discovered, and many of the Jews were burned alive, and the rest were plundered of their effects, and banished the town. And this horn is sounded twice every night from the battlements of the steeple, in gratitude for the deliverance.

The Jews deny every circumstance of this story, except the murdering and pillaging their countrymen. They say the whole story was fabricated to furnish a pretext for these robberies and murders; and assert, that the steeple of Strasburg, as has been said of the monument of London:

"Like a tall bully, lifts up its head and lies."

TEMPLE OF DIANA AT EPHESUS.

This astonishing temple was 425 feet long, and 220 broad. It was adorned on the out and insides, with 127 columns of most exquisite marble, 60 feet in height, of which 36 had ornaments of basso relievo. All Asia was employed in building of this temple for 220 years.

It was raised on a marshy ground at a great expense, to secure it from earthquakes. The name of the architect was Chersiphron. The beams and doors were cedar, the rest of the timber cypress. A staircase made of the wood of Cyprus vines, led up to the temple. The form of it was oblong, and the length was twice its breadth.

The most famous statues of this temple, were the workmanship of Praxiteles, and the paintings of Thraso. Herostratus, to perpetuate his memory, set fire to this temple, the same day in which Alexander the Great was born, viz. A. M. 3549.

COVETOUSNESS.

Valerius Maximus tells us, that, when Hannibal had besieged Cassilinum, and reduced the garrison, for want of food, to the last extremity, a soldier happened to catch a mouse, and his covetousness exceeding his hunger, he sold it to one of his comrades for more than eleven shillings sterling; but it proved a very fatal bargain to him, for he that bought the mouse saved his life by the purchase, and he that sold it died of famine.

MISCELLANEOUS.

AN INTERESTING ORIENTAL TALE.

(Continued from page 112.)

In these happy moments it is easy to conceive what transports of joy were felt both by the father and son: after a thousand tender embraces Liu, forcing himself from the arms of his son, went and threw himself at the feet of Tchin: how much am I obliged to you, said he, for taking him into your house, and bringing up with so much goodness this dear part of myself! Without you we might never have been reunited.

My amiable benefactor, replied Tchin, lifting him up, 'tis this generous act of virtue in restoring the two hundred taels which has moved the compassion of Heaven; 'tis Heaven itself that has conducted you hither, where you have recovered what you lost, and have vainly sought so many years; now I know that this lovely boy belongs to you, I am uneasy that I did not use him with greater friendship.

Prostrate yourself my son, said Liu, and show your gratitude to your benefactor. Tchin put himself in a posture to return the compliments that were made; but Liu, in confusion for this excess of civility, immediately approached him, and prevented his purpose. These ceremonies being at an end they sat down again, and Tchin placed young Hieul on a seat near his father.

Then Tchin began to speak: my brother, said he to Liu, for it is a

name I shall give you henceforward, I have a daughter almost thirteen, my design is to give her in marriage to your son that we may be more firmly united by this alliance: this proposal was made with such an air of sincerity, that Liu did not think it necessary to make the usual compliments which civility requires, he therefore got over them, and immediately gave his consent.

As it was late they parted, Hieul went to rest in the same room with his father, and one may judge with how much tenderness they passed the night. The next day, Liu thought of taking leave of his host, but could not resist his earnest persuasions to stay: Tchin had prepared a second feast, wherein he spared nothing to regale the intended father in law of his daughter and new son in law, to comfort them at their departure; they drank large draughts, and gave themselves up to joy.

Towards the end of the repast Tchin took a purse of twenty taels, and looking upon Liu, my amiable son in law, said he, during the time he has been with me may have suffered something contrary to my intention and my knowledge, here is a little present for him till I can give more substantial testimonies of my tender affection, and I would not by any means have him refuse it.

How! replied Liu, when I contract so honourable an alliance, and ought, according to custom, to make marriage-presents myself, and only defer it for a while because I am on a journey, must you load me with gifts? It is too much, I cannot accept of them; this would cover me with confusion.

Alas! who thought, said Tchin, of offering you so small a matter? It is to my son in law, and not to you, that I make this little present; in short, if you persist in the refusal it will be to me a certain sign that my alliance is not agreeable.

Liu saw very well that he must comply, and that resistance was useless; he therefore humbly accepted the present, and making his son rise from the table, ordered him to make a profound reverence to Tchin. That which I give you, said Tchin, raising him up, is but a trifle, and deserves no thanks. Hieul then went into the inward part of the house to return his mother in law thanks. The whole day was spent in feast and diversions, which were not ended till the approach of night.

Liu, being retired to his chamber, gave himself up to reflections on this strange event: It must be owned, cried he, that in restoring the two hundred taels that I found, I did an action agreeable to Heaven, since I am rewarded by the happiness of finding my son, and contracting so honourable an alliance; this is happiness upon happiness, and is like working flowers of gold upon a piece of beautiful silk: how can I show my gratitude for so many favours? Here are twenty taels that Tchin has given to my son; can I do better than to lay them out for the subsistence of virtuous bonzes? this will be like scattering blessings upon the earth.

The next day, after breakfast, the father and son made ready their baggage, and took leave of their host; they went to the port and hired a bark, but hardly had they sailed half a league before they came to a place in the river whence arose a confused noise, and the water seemed in great agitation; it was a bark laden with passengers that was sinking; they heard the poor wretches cry out for help; and the people on the bank, alarmed with the sight, called to several small barks to go to their assistance; but the watermen, being a kind of hard-hearted people, required the assurance of a good reward before they would give any.

During this debate Lui and his bark arrived; when he understood what was the matter, said he, within himself, to save a man's life is much more meritorious than to adorn temples and

maintain bonzes; let us consecrate the twenty taels to this good work, and succour these poor wretches who are likely to perish; at the same instant he declared that he would give twenty taels among those who should save in their barks these half drowned people.

No sooner was this offer made but the watermen covered the river in a moment; even some of the spectators who stood upon the bank, and were skilled in swimming, threw themselves precipitately into the water; and in a few minutes they were all brought safe to land. Liu, greatly pleased with the success, immediately gave the promised reward.

These poor people taken out of the water, and from the gates of death, came to return thanks to their deliverer; one of the company, surveying Liu more attentively, suddenly cried out, How! is it you my elder brother? by what good fortune do I meet you here? Liu, turning about, knew his third brother Liu Tchin, and was so transported with joy that he was quite in a rapture, and joining his hands together, O wonderful! said he, Heaven has conducted me hither at this critical moment to save my brother's life! after which he lent him his hand, embraced him, helped him into the bark, assisted him to take off his wet garments, and gave him others.

Liu Tchin, being come to himself, performed all the duties that custom requires from a younger brother; and the elder having made a proper return, called Hieul, who was in one of the rooms of the bark, to come and salute his uncle; then he related all his adventures, which filled Liu Tchin with amazement, from which he did not soon recover: But let me know, said Liu, what could bring you into this part of the country?

It is not possible, said Liu Tchin to tell you in a few words the cause of my journey: When you had been three years absent from your house we had news that you died of a disease in the province of Chan Si; my second brother, as head of the family in your absence, made an inquiry, and assured us that it was true; this was like a clap of thunder to my sister in law, who was inconsolable, and went in deep mourning; as for myself, I constantly affirmed that the news was not certain, and that I believed nothing of it.

A few days after, my second brother pressed my sister in law to think of a new marriage, but she always rejected the proposition; in short she engaged me to undertake a journey into Chan Si, to inform myself upon the spot concerning your affairs; and when I least thought of it, being ready to perish in the waves, I met with my dear brother who saved my life: this protection of Heaven is so truly wonderful; but, my brother, believe me there is no time to be lost; make what haste you can to your house to mitigate the sorrows of my sister in law, who undergoes too violent a persecution; and the least delay may cause misfortunes that are not to be remedied.

Liu was in great consternation at this recital, and sending for the master of the bark, though it was late, gave him orders to set sail and proceed on his voyage all the night.

While Liu met with these adventures, Ouang his wife was in the utmost distress; a thousand reasons prevailed upon her not to believe her husband was dead; but Liu Pao, who by this pretended death became master of the house, affirmed it so positively that at length she seemed convinced, and went into mourning.

Liu Pao had a wicked heart, and was capable of the most dishonourable actions: I make no doubt, said he, but my eldest brother is dead, and I am become master. My sister in law is young, handsome, and well made, her relations live at a distance, and she cannot readily procure their assistance: I will force her to marry again as soon as possible, by which means I shall get a sum of money.

He communicated his intentions to his wife Yang, and ordered her to employ a skilful marriage-broker, but Ouang refused to hearken to the proposition; she swore she would continue a widow, and honour, by her widowhood, the memory of her husband. Her brother in law, Liu Tchin, confirmed her in this resolution; insomuch that all the artifices they could make use of had no success. She could not get it out of her mind but that her husband was still living, and desired to be satisfied about it. Reports, said she, are often false, and without sending to the place it is impossible to be fully certain: the journey indeed is long, at least two hundred leagues; but what then, I know the good disposition of my brother Liu Tchin; I should be glad if he would go into the province of Chan Si, and inform himself of the truth; and if I have been so unfortunate as to lose my husband, he will at least bring back his precious remains.

Liu Tchin was desired to undertake this journey, and he accordingly departed; his absence rendered Liu Pao more ardent in his pursuits; besides having for some days past had ill success at gaming, he could not tell where to get money to try to recover his losses: In the strait that he was in, he met with a merchant of Kiang Si, who had just lost his wife, and was looking for another. Liu Pao laid hold of the opportunity, and proposed his sister in law; the merchant agreed to the proposal, but not without taking the precaution to inform himself, whether she was young and handsome; and as soon as he knew the certainty, he lost no time, and paid twenty taels to conclude the affair.

(To be concluded in our next.)

THE MAN OF MY CHOICE.

My studies this evening afford me a character, which I am confident the ladies will admire; and I therefore hope the sighing Strephons will endeavour to imitate it.

A lady, upon being reproached with insensibility, and an unnatural coldness of disposition, made the following reply. It may be added, that the original is in the French language.

The austere coldness and insensibility you reproach me with, and perhaps think a constitutional defect, is neither the effect of prudery, nor the melancholy scruples of a silly girl. Believe me above such little motives of action; believe that my blood often circulates with rapidity; believe that I know there is but one spring in the year of life, and that love is combined with and attached to humanity; nay, I will even permit you to believe that Cupid, in certain attire, has as many charms in my eyes as in those of the rest of my sex; yet, after all these confessions, which I make with pleasure and openness, as artifice and disguise are only the refuge of little minds, for which I have no occasion, I tell you, that, as much as I honour love, I despise lovers, and detest their perfidious flames, their deceitful arts, with their false vows, alas! often but too much credited by our amiable and credulous sex, merely because they feel no trace of such perfidy in their own gentle bosoms.

But if you would see my frigid system vanish into air, let fortune throw into my way such a man, as my imagination sometimes creates, and whom I am afraid is only to be found there; however, take my mental picture of him.

He must have a gentle, though lively temper, to hide a strong and masculine mind.

His expressions of attachment must neither be dictated by avarice or vanity, but proceed directly from a feeling heart.

He must be well informed without pretensions, serious without melancholy, free without licentiousness, and, in short, carry nothing to excess but love and prudence; nay, he may

charm all my sex, and adore—only me.

He must hide his passion in public, as I desire no other proofs of it there, but a passing glance to convey the feelings of his heart, which nobody must observe but myself.

In private he may make up for public restraint, by breathing a chaste and delicate passion; and, if he merit it, he may probably hear of a reciprocal flame, pure as the love that fans it.

To render this union of heart more durable, he must be my guide, my friend, my counsellor, and my lover, so that when near him, my mind may acquire elevation and grandeur.

Yes, I confess it, should fortune throw such a man in my way, my coldness would vanish at his approach, like snow in sunshine, and I would accompany his footsteps at all times, and in all places; but whether in a cottage or a palace, I would never deign to bestow a thought.

Till that idol of my heart and mind be realized, I desire not to please, and shall persevere in my coldness, which never cost me an effort.

The group of admirers, whom my feeble charms attract, are not flattering to me; I despise their sentiments, with their little arts to please, and yawn at their incense.

Let them seek the weak and the vain, who will listen to their sighs and sufferings: the zephyr bends the reed, but has no effect on the sturdy oak.

MAXIMS FOR PROMOTING MATRIMONIAL HAPPINESS.

The most likely way, either to obtain a good husband, or to keep one so, is to be good yourself.

Avoid, both before and after marriage, all thoughts of managing your husband. Never endeavour to deceive or impose on his understanding, nor give him uneasiness (as some do, very foolishly to try his temper); but [illegible] always, beforehand with sincerity, and afterwards with affection and respect.

Resolve every morning to be cheerful and good natured that day: and if accident should happen to break that resolution, suffer it not to put you out of temper with every thing besides; and especially with your husband.

Be assured a woman's power, as well as happiness, has no other foundation but her husband's esteem and love; which consequently, it is her undoubted interest by all means possible to preserve and increase. Do you, therefore, study his temper, and command your own; enjoy his satisfaction with him, share and sooth his cares, and with the utmost diligence conceal his infirmities.

Read frequently, with due attention, the matrimonial service, and take care, in doing so, not to overlook the word *obey*.

Always wear your wedding ring; for therein lies more virtue, than is generally imagined: if you are ruffled unawares, assaulted with improper thoughts, or tempted in any kind against your duty, cast your eyes upon it, and call to mind who gave it you, where it was received, and what passed at that solemn time.

Let the tenderness of your conjugal love be expressed with such decency, delicacy, and prudence, as that it may appear plainly, and thoroughly distinct from the designing fondness of a harlot.

A PRUDENT HINT TO YOUNG LADIES.

When I was a young man I often visited a distant relation whom I much loved, and to whom I and my family had been much obliged. This gentleman had nine agreeable, nay, beautiful daughters, who had often entertained me with the slip-slop conversation of a rich, but low, unbred woman, their neighbour, whose husband being appointed high sheriff, occa-

sioned her to talk much to these ladies about the *grand sheriff dinner* she was to give: I am determined (said she) to have no custards; for if I have custards, I must have cheesecakes; and if I have cheesecakes, I must have jellies; if jellies, fruit, &c.

As I usually spent my Christmas at the country seat of this friend with his lovely family, there sometimes arose a kind of merriment, called Christmas gambols, questions and commands, &c. Now these innocent sports led the gentlemen sometimes to salute the young ladies all around; a pleasure in which I alone, who perhaps loved them best, always declined partaking. This shyness in me seemed so unaccountable to them, that they one and all seized an occasion to rally me for possessing a *mauvaise honte*, so contrary to the etiquette at that time of the year. I confessed the force of the charge, and fully acknowledged my guilt; adding, that the only excuse I could offer was—that if I had *custards*, I must have *cheesecakes;* if cheesecakes, jellies; if jellies, fruits; and if——in short, before I had half done with my *ifs*, they all ran away, and left me in the field of battle, and never rallied to make an attack on me again.

FROM THE PROVIDENCE GAZETTE.

RESUSCITATION.

That the mysterious union subsisting between the body and spirit, dissolved, can ever be restored, except by supernatural agency, is not to be supposed, as it is in direct contrariety to reason and revelation. Yet incontestible evidence is offered in confirmation of the supposition, that reanimation may take place, after life, so far as "*human* ken can reach," has ceased to animate the body. A fact which occurred a few days since, in this town, as it affords another, in addition to the numerous instances of resuscitation, may not be wholly uninteresting. A squirrel of the common striped kind, kept for the amusement of children, was discovered in the morning to be apparently dead. The idea of resuscitation occurred, without the most distant prospect of success, however, as the squirrel was already cold and stiff, and life to all appearance had been extinct for hours. The experiment was made by placing one end of a rye straw into the mouth of the animal, and blowing through it, taking care to keep the sides of the mouth closed, that the air might not escape. When the lungs became inflated, the air thus confined was pressed out, and the operation repeated, until after a repetition of the process five or six times, the squirrel became enabled to exhale the air himself; although he was unable to inhale it, or exhibit any signs of life by motion. Shortly, however, by continuing the process of inflating the lungs, the joints became limber, and in the chest a motion, not unlike the rise and fall of a pair of bellows, was discovered. Soon the animal became sufficiently active to walk, and to swallow food given it; thus exhibiting an instance of resuscitation, which, although the subject was a brute, ought to induce persons to make the experiment more frequently than they do, particularly in drowning, and other sudden exits.

EXPERIMENTOR.

FROM SILLIMAN'S TOUR.

MISS M'CREA.

The story of this unfortunate young lady is well known, nor should I mention it now, but for the fact that the place of her murder was pointed out to us near Fort Edward.

We saw and conversed with a person who was acquainted with her family; they resided in the village of Fort Edward.

It seems she was betrothed to a Mr. Jones, an American refugee, who was with Burgoyne, and being anxious to obtain possession of his expected bride, he despatched a par[illegible]

dians to escort her to the British army. Where were his affection and his gallantry, that he did not go himself, or, at least, that he did not accompany his savage emissaries?

Sorely against the advice and remonstrances of her friends, she committed herself to these fiends; strange infatuation in her lover, to solicit such confidence: stranger presumption in her, to yield to his wishes; what treatment had she a right to expect from such guardians!

The party set forward, and she on horseback: they had proceeded not more than a mile from Fort Edward, when they arrived at a spring and halted to drink. The impatient lover, had, in the mean time, despatched a second party of Indians on the same errand; they came, at the unfortunate moment, to the same spring, and a collision immediately ensued respecting the promised reward. [A barrel of rum.]

Both parties were now attacked by the whites, and at the end of the conflict, the unhappy young woman was found tomahawked, scalped and (it is said) tied fast to a pine tree just by the spring. Tradition reports that the Indians divided the scalp, and that each party carried half of it to the agonized lover.

This beautiful spring, which still flows limped and real from a bank near the road side, and this fatal tree, we saw. The tree, which is a large and ancient pine, "fit for the mast of some tall admiral," wounded in many places by the balls of the whites, fired at the Indians; they have been dug out as far as they could be reached, but others still remain in this ancient tree, which seems a striking emblem of wounded innocence, and the trunk twisted off at a considerable elevation by some violent wind, that has left only a few mutilated branches, is a happy, though painful memorial of the fate of Jenne M'Crea.

Her name is inscribed on the tree, with the date 1777, and no traveller passes this spot without spending a plaintive moment in contemplating the untimely fate of youth and loveliness.

RUSSIAN ORPHAN BOY.

Mr. Dmiterfsay, the correspondent of the Bible Society in Wiadimer, and the director of the schools there, communicated to the committee the following anecdote:

"A peasant boy came one day into the college and requested a Bible. On my asking him what that book contained, and what he intended to do with it, he replied, 'I have been informed of a great deal of what is written in it, and much about Christ.' But who is Christ? 'Our dear God, and I should be glad to become acquainted with him.' But where have you heard any thing about him? 'Many of the workmen in our manufactory go to the minister, and get a book from him, in which they afterwards read.' Can you read? 'Tolerably well. I work in the manufactory, and with my earnings support myself, my mother, sister and a little brother.' I then tried the boy by desiring him to read a few lines, and was surprised at the fluency with which he did it. Upon my asking him who taught him to read, he said, 'the workmen in the manufactory have given me a primer, and instructed me at times.' Pleased with the wish expressed by the boy, I said to him, 'There, take the holy book: I make you a present of it, read diligently in it, but always with prayer, and a heart turned toward the Lord.' He took the book containing the words of eternal life in his hands, fell upon his knees, full of gratitude, and hastily withdrew from the room with a countenance brightened with joy. He sat down upon the stairs, opened the book with a holy impatience, and read eagerly in it; then putting it in his pocket, departed rejoicing. Blessed be the Lord our God, who hath ordained praise to be given him,

not only by the wise and learned, but also out of the mouths of babes and sucklings."

POINT OF HONOUR.

An anecdote has been related to me, of a character so extraordinary, that I think it ought to be recorded. It comes from a source entitled to perfect credit. During the revolutionary war, two British soldiers, of the army of Lord Cornwallis, went into a house and abused a young woman in a most cruel and shameful manner. A third soldier, in going into the house, met them coming out and knew them. The girl acquitted him of all blame, but he was imprisoned because he refused to disclose the names of the offenders. Every art was tried, but in vain, and at length he was condemned by a court martial to die. When on the gallows, Lord Cornwallis, surprised at his pertinacity, rode near him—

"Campbell," said he, "what a fool are you to die thus. Disclose the names of the guilty men, and you shall be immediately released., otherwise you have not fifteen minutes to live."

"You are in an enemy's country, my Lord," replied Campbell, "you can better spare one man than two."

Firmly adhering to his purpose he died.

Does history furnish a similar instance of such strange devotion for a mistaken point of honour.

Vill. Rec.

WAR HORSE.

I do not recollect to have seen the fact stated, though it deserves to be remembered. General Washington had two favourite horses. A large elegant parade horse, of a chestnut colour, high spirited, and of a gallant carriage; this horse had belonged to the British army. His other was smaller, and his colour sorrel; this he used always to ride in time of action, so that whenever the general mounted him, the word ran through the ranks, "We have business on hand."

At the battle of Germantown, general Wayne rode his gallant roan, and in charging the enemy his horse received a wound in his head and fell, as was supposed, dead. Two days after the roan returned to the American camp, not materially injured, and was again fit for service.—*Ib.*

SYMPATHIES OF A CARD TABLE.

—So, Miss Hectic died this morning of a consumption. She was no more than seventeen—a sweet girl!

A me! is she dead? Poor thing—What's trumps?

The man is dead, my dear, whom we employed to clear the mouth of the well behind our house, and which he fell into.

Is he? I thought he could not recover.—Play a spade, madam.

There were upward of four thousand killed in the last engagement. How many childless parents are now in sorrow?

Ah! how many, indeed!—The odd trick is ours.

The captain is now reduced to such poverty, that I am told it would be charity to send a joint of meat to his family.

That's hard.—I have not a heart, indeed, sir.

He fell on his head, and has been delirious ever since, and the physicians have no hopes that he will ever recover the use of his reason.

Oh! I recollect: he rode against somebody.—Play a spade, if you please.

The prospect to the poor, this winter, is dreadful indeed. There will be a powerful appeal to the feelings of the rich.

Yes—one really gives so much in charity—I'll bet you a crown on the game.

Pray, lady Dashall, have you heard of the dreadful accident which has happened to Mrs. Pryabout?

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What! her son drowned? O, yes—Mind we are eight, partner.

George, madam; George, I am sorry to say it, put an end to his life last Tuesday—

You don't say so?—I had two honors in my own hand.

Yes; and as misfortunes never come alone, his mother and sister are in a state of distraction—

Dear me! that's bad—Single, double, and the rub.

THE TEA PLANT.

A Philadelphia botanist, C. S. F. Rafinesque, in two ingenious letters to Dr. Mitchill, recommends introducing the tea plant from China into the United States, where, he is positive, it may be successfully cultivated. More than 12,000,000 of dollars are annually paid to the Chinese for the article of tea, which may be saved to our country by this project. He points out the manner in which the plant may be obtained, and recommends the formation of a society for its naturalization, as collective exertions have generally a better chance of success than individual zeal.

It seems important to mention, that the tea plant of the Hyson species is said to be growing in considerable quantities, at a settlement of the Friends, on Blue River, Jackson county, Indiana. Some seeds were found by one of the society, a few years since, in a lot of tea purchased at Louisville; they were planted, and succeeded so well, that some of the families in the neighbourhood raise a sufficiency for their own consumption.—*Lit. Cab.*

WINTER BUTTER.

An idea prevails very extensively, that good butter cannot be made in the winter. This is a great mistake. When the process is well understood, as fine butter is made in the depths of winter, as at any season of the year. By pursuing the following course, the matter will be accomplished:

Let the cows be kept under cover in a warm stable, well fed with the best hay and provender, and milked regularly morning and evening. Place the milk in pans, in as cold a place as may be found about the dairy house; the sooner it freezes the better. As soon as it is frozen thoroughly, take the cream from the top, the frost will force the cream to the surface; and churn it with no other warmth than the air of the kitchen, at the distance of eight or ten feet from the fireplace. It requires more time to fetch the butter; but when brought, it will be of the finest flavour and quality.

EXTRAORDINARY PRODUCT.

There has been raised and gathered this year from *one acre of land* on the farm of the Hon. Jonathan Hunnewell, at Newtown, Massachusetts, *one hundred and eleven bushels and a half* of Indian corn. We believe this has never been equalled in Massachusetts, if in New-England. An account of the culture and quality of this maize, will, we learn, be communicated to the Agricultural Society for publication.

ANECDOTE.

A grandee of Spain handing some refreshments to a circle of ladies, observed one with a most brilliant ring, and was rude enough to say in her hearing, "I should prefer the ring to the hand." "And I, (said the lady, looking steadfastly at the glittering order suspended to the don's neck) should prefer the *collar* to the *beast!*"

LITERARY.

Mr. M. Nash, preceptor of the Literary, Mathemanical, and Commercial School, at No. 331 Broadway, has commenced the publication of a

new work, to be published annually, entitled "The Ladies' and Gentlemen's Diary, or United States Almanac, containing, besides an enlarged Almanac, an interesting variety of matters relative to the Sciences and Arts, so as to have the effect of a Philosophical Magazine." The work is comprised in ninety-six duodecimo pages, each number, neatly printed, with a handsome small type, by J. Seymour. This work cannot fail to be highly interesting to the astronomer, mathematician, and philosopher, and will undoubtedly meet with the patronage of those who are capable of appreciating its merits. It is highly approved, and recommended by Robert Adrian, L. L. D. professor of mathematics and natural philosophy, Columbia college; James Thompson, William Marrat, Edward C. Ward, teachers of mathematics and natural astronomy; R. Tagart, teacher of mathematics; and Wm. Forrest, teacher of mathematics, Manhattan School.

MASONIC POSTSCRIPT.

BENEVOLENT LODGE, No. 143.
AT ST. JOHN'S HALL.

New-York, Dec. 9, 5820.

At a regular communication of this lodge, being the time of the annual election, the following brethren were elected to the offices annexed to their respective names, for the ensuing year:

Alexander Frazer, worshipful master; James Hays, senior, and William M'Quin, junior wardens; Michael Murphey, secretary; Henry Marsh, treasurer; James Thorburn, senior, and Thomas Harrison, junior deacons; Frederick Wemill, and William Adams, masters of ceremonies; Alexander Cascaden, and David Russel, stewards; Samuel Clark, tyler; Frederick Wemill, Daniel West, Alexander Cascaden, James Hays, and Wm. M'Quin, standing committee.

Voted—That the Secretary be instructed to hand a list of the newly elected officers to brother Pratt, with a request that it may be published in the Masonic Register.

POETICAL.

FOR THE MASONIC REGISTER.

PAINS OF RECOLLECTION.

The ceaseless memory of joy that's fled,
Of happiness that is forever past,
The path of disappointment I must tread;
A never-ending journey—hope's eternal blast.

Where are the happy days of fond delight,
Which fir'd the feelings that no mind controuls,
Which were the rapture of the dreary night,
When mingling interchange of love united absent souls?

Oh, they have fled, save where the midnight sleep
Wafts back to pleasure's gentle flowing streams,
Whose ideal charms could I possession keep,
I'd sleep forever in such love-enchanting dreams!

Yes, they are past—fled, never to return!
Yet painful recollection ne'er will cease,
'Till life's last glimmering light no more shall burn;
'Till wrapt in wakeless slumbers, everlasting peace.

No more can charm the rosy blush of morn,
When usher'd in by tuneful warbler's notes,
In vain themselves the meads with flowers adorn,
In vain confusive birds, ye strain your noisy little throats!

Thou cheerful painted group, no gloom o'erclouds
Thy harmony, through life's short blissful reign,
Save where the marksman a lov'd mate enshrouds,
Exulting in the death of her, which thou shalt ne'er regain.

Thy merry songs no more attract my ear,
Whilst wandering through thy most melodius haunts,
Where bordering lowlands to the woods adhere;
Where mateless Robin his lost love in mournful requiem chaunts.

Poor lonely red-breast, I thy grief can feel,
For thine the self-same cause which first
began
The misery that no balm can ever heal—
Was dealt in masked friendship, by that
reptile—Man.

R. S. H.

For the Masonic Register.

HOPE.

Oh hope! thou potent healing balm,
Come dwell within my breast;
Each gloomy doubt expel, or calm,
And lull each fear to rest.

Were wretched mortals ne'er to taste
Thy bright consoling ray,
Life were a dark, a dreary waste,
And joyless were each day.

When cares perplexing throng my mind,
And troubles press me nigh,
Then hope, on thee and Heav'n reclin'd,
My troubles seem to fly.

In this my joyless, dark career,
Blest hope, to thee I turn,
Thy lovely form my heart doth cheer,
And bids it cease to mourn.

Then balmy hope be thou my guest,
Through troubled life my friend,
I'll nurse thee in my drooping breast,
While prayers to Heav'n I send.

Henrietta.

For the Masonic Register.

THE MUSE.

"Thy seat with the muses I see thou hast
taken,"
Thus accosted my friend, "but if I'm not
mistaken,
Instead of mount Helicon's summit so fine
A garret surrounded with cobwebs is thine.
No Parnassian height, nor Pierian spring,
Nor Arcadia for poets Columbia doth bring.
The Elysian grottos so famous of old,
Were to poets assigned as in fables we're
told;
But American bards other fates do attend,
No patron to genius their cause to befriend;
Unpitied, passed by, like a harp that's un-
strung,
Their cause is neglected, their praises un-
sung!"
But though this be the fate of the sons of
the muse,
Were it cast to my lot, the hard portion I'd
choose,
For the lyre has a magic each care to be-
guile,
And cheer the lone bosom with genius's
smile.
While mourning for evils I cannot amend,
I then court the muse and she still is my
friend
In accents of comfort she speaks to my
soul,
And points me above to the heavenly goal.
Where the bards and the muses together
conspire,
Their genius to mix with the heavenly
choir,
In praises to him who's their patron and
friend,
Whose breath first inspir'd and whose love
has no end.

George.

.....

ON THE ABOVE.

On setting the types for the above the com-
positor was led into the following reflec-
tions:

Since printers with poets unite,
To disseminate light through the earth,
Perhaps you may think I am right
In giving my sentiments birth.

The fair soil of freedom, to me
Produces spontaneous flowers,
And though poor, I exult when I see
The blessings that liberty showers.

You say that the rich and the great
Our cause will not deign to befriend,
Yet I know that an em're's estate
Could not make you to flatt'ry descend.

No "laureat" here panders his fame
The garland of poesy to twine
For the brow of the coward—whose name,
To infamy we should consign.

The guardians of Fredonia's shore,
Must exult in the rank that they hold,
For tyrants can never reign o'er
The bards of American mould.

Type.

For the Masonic Register.

On witnessing preparations for rebuilding

THE PARK THEATRE.

Oh build ye no more—let those ruins re-
main,
Memorials of hopes I have foster'd in vain!
Hopes malice hath crush'd e'er their buds
had unfurl'd
To silence the doubtful, and startle the
world.

Let the bleak winds of winter at midnight
carouse
'Round the shivering wrecks of that deso-
late house;

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Let them lay like the typical void of my soul,
Around which the storms of despondency roll.

And oh, there's another, another cause why
I turn from these signs of destruction—and sigh;
'Twas there Julia whisper'd virginity's vow,
I believ'd her—but what—eh what is she now.

M'DONALD CLARKE.

CHURCH FELLOWSHIP.

People of the living God,
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort no where found;
Now to you my spirit turns—
Turns, a fugitive unblest;
Brethren, where your altar burns,
O receive me to your rest.

Lonely, I no longer roam,
Like the cloud, the wind, the wave,
Where you dwell shall be my home,
Where you die shall be my grave.
Mine the God whom you adore,
Your Redeemer shall be mine;
Earth can fill my soul no more,
Ev'ry idol I resign.

Tell me not of gain and loss,
Ease, enjoyment, pomp, and power;
Welcome poverty and cross,
Shame, repr[illegible]h, affliction's hour.
'Follow me,' I know thy voice—
Jesus, Lord, thy steps I see;
Now I take thy yoke by choice,
Light thy burthen now to me.

J. MONTGOMERY.

MARRIED.

On the 9th of November, by the Rev JONATHAN LYON, Mr JOHN HARPER, Printer, of the firm of J. & J. Harper, to Miss TAMMISIN HIGGINS, daughter of Mr. Abner Higgins, all of this city.

On the 11th of November, by the Rev. SETH CROWELL, Mr. BENEDICT BOLMORE, Printer, of the firm of Hoyt and Bolmore, to Miss HENRIETTA MARIA BREWSTER, daughter of the late Dr. Elisha Brewster, all of this city.

The *edition* of life, may they *work off* complete,
On the *press* of affection and love.
May *picks*, *monks*, and *friars*, be free from each sheet,
And the *points* of esteem never move.

When death at the last shall throw into *pie*,
Or *distribute* their *forms* in his *case*,
May they be again *set* in the *office* on high;
And *imposed* on the *stone* of free grace.

OBITUARY.

Died on the 17th October, JOHN R. SHAW, Esq. in the 30th year of his age. Mr. Shaw was a native of Maryland, and was educated for the profession of the law. At the commencement of the late contest, he received the appointment of Purser in the U. S. Navy, and entered as such, on board the Essex, under captain Porter. In he memorable cruise of that frigate, he was distinguished alike for his activity and firmness. He enjoyed, to a high degree, the confidence of his gallant commander, and in the numerous captures which occurred in the Pacific ocean, he received the appointment of prize-master of the whaling ship New Zealander. In that novel capacity, his sound discretion more than counterbalanced his inexperience in the practical duties of a sailor, and enabled him to perform a service so foreign to his profession, to the perfect satisfaction of his superior officer. After the war he was transferred to the Hornet, but in consequence of ill health, he left that vessel during a cruise, and was never afterwards in active service. In disposition, Mr. Shaw was open, candid, and benevolent. Free from dissimulation himself, he reposed unlimited confidence in others, and not unfrequently to the disadvantage of his own interests. His generosity was unbounded, and he rejected no application, when in his power to relieve it. His feelings were extremely ardent, but his resentments were of short duration.

"When much enforced, they show'd a hasty spark,
Which straight was cold again."

His deportment to the world at large, was strictly conformable to the injunctions of the Craft, and to the last moments of his existence, he entertained the utmost respect for the Order to which he was attached, and in which he at the time, held a station of high responsibility and trust. S. T.

HOYT & BOLMORE, PRINTERS.

THE

AMERICAN MASONIC REGISTER,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

Then came Peter to him, and said, Lord how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven.

St. Matthew xviii. 21, 22.

[No. V.] FOR JANUARY, A. D. 1821. A. L. 5821. [Vol. I.]

MASONIC.

ANCIENT CEREMONIES.

CEREMONY OBSERVED AT LAYING THE FOUNDATION STONES OF PUBLIC STRUCTURES.

This ceremony is conducted by the grand master and his officers, assisted by the members of the grand lodge. They are accompanied by the officers and brethren of neighbouring lodges, and such other Masons as can conveniently assemble on the occasion. The chief magistrate, and other civil officers of the place where the building is to be erected, generally attend. The ceremony is thus conducted:

At the time appointed, the grand lodge is convened at some convenient place, approved by the grand master. Music is provided, and the brethren appear with the insignia of the order, and with white gloves and aprons. The lodge is opened by the grand master, and the rules for forming the procession to and from the place at which the ceremony is to be performed, are read by the grand secretary, and committed to the grand marshal. The necessary cautions are then given from the chair, and the lodge is adjourned: after which they move in procession to the place for the foundation of the building.

A triumphal arch is usually erected at the place where the ceremony is to be performed: under which the brethren pass, and repair to their stations, and the grand master and his officers take their place on a temporary platform, covered with a carpet. An ode, suited to the occasion, is then sung.

The grand master commands silence, and the necessary preparations are made for laying the stone, on which is engraven the year of Masonry, with the name and titles of the grand master, &c. &c. The workmen's tools are presented to the grand master; who applies the square, plumb, and level, to the stone, in their proper positions, and pronounces it to be "well formed, true, and trusty." The stone is next raised up, by means of an engine erected for that purpose, and the grand chaplain repeats the following prayer.

"May the Grand Architect of the Universe grant a blessing on this foundation stone, which we have now laid; and by his providence enable us to finish this and all our works with skill and success."

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of these lodges may accompany their officers in form.

All the brethren should appear in decent mourning; dressed in white stockings, gloves, and aprons, the usual clothing of master Masons.

The officers should appear with the badges of the lodge, and such as have holden offices, may wear the badges of their former stations, provided that the brethren actually in office are distinguished by sashes &c.

The brethren should first assemble, if possible, in their lodge room, and open in due form, and remain standing during the first part of the service, which may, in common cases, be performed in their hall, with the usual ceremonies.

A procession is then formed; the lodges move according to seniority, excepting that the lodge, of which the deceased was a member, moves nearest to the corpse.

In the graveyard, the brethren proceed to the grave, and then entering at its foot, open so that the master may stand at the head of the grave, and the mourners may halt at the foot, while the brethren encircle it. Whilst the prayers are reading at the grave, the brethren may slowly approach it, till they are as near as they can with comfort stand.

If no part of the service has been already performed in the lodge, or some public building, with proper ceremonies, then it is here rehearsed; or such as may be substituted by the direction of the master.

The service may be performed by responses, or by one voice at discretion.

The master speaks, or the chaplain by his direction,

Where is now our brother?

He sojourneth in darkness.

Can we redeem our brother?

We have not the ransom. The place that knew him shall know him no more!

Shall his name be lost?

[Here the roll is unfolded.]

The memory of a brother is precious. We will record his name..

[Viewing the roll.]

Write it here!

We will write it in our hearts.

How will it then be known!

[Here strew flowers.]

It shall live in his virtues, which shall live in us and in every brother.

Was he worthy?

We will live like true brethren, and our last end shall be in peace.

He was indeed our brother.

But, who hath done this?

The Lord gave, and the Lord taketh away.

Let us then bless the name of the Lord.

EJACULATION.

What is our life! It is a shadow! a dream!

We once were—but what were we?

Whither are we going? what shall we become?

Who is poor? Who is rich? The king and the beggar lie down together.

Our brother hath forsaken us!

He is no longer one of ourselves!

Every connection of life has ceased!

The form is no longer beautiful!

He stretcheth not his hands to us.

The hour of death has overtaken him!

——Shall not some friend comfort us?

An oration may here be delivered; but if one has not been prepared for the occasion, the following may answer:

"Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead, are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind, as a summons to prepare for our approaching dissolution.

"Notwithstanding the various mementos of mortality with which we daily meet, notwithstanding death has established his empire over all the works of nature, yet, through some un-

accountable infatuation, we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of death, when we least expected him, and at an hour which we probably concluded to be the meridian of our existence.

"What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her just debt? Fix your eyes on the last scene, and view life stript of her ornaments, and exposed in her natural meanness; you will then be convinced of the futility of those empty delusions. In the grave all falacies are detected, all ranks are levelled, and all distinctions are done away.

"While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained; the wisest, as well as the best of men, have erred. His meritorious actions it is our duty to imitate, and from his weakness we ought to derive instruction.

"Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor shall we be hurried, unprepared, into the presence of an all-wise and powerful judge, to whom the secrets of all hearts are known, and from whose dread tribunal no culprit can escape.

"Let us, while in this stage of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of the order: then, with becoming reverence, let us supplicate the divine grace, and insure the favour of that eternal Being, whose goodness and power know no bound; that when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey, without dread or apprehension, to that far distant country, from which no traveller returns. By the light of the divine countenance, we shall pass, without trembling, through those gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and retribution, when we are arraigned at the bar of divine justice, let us hope that judgment will be pronounced in our favour, and that we shall receive our reward, in the possession of an immortal inheritance, where joy flows in one continued stream, and no mound can check its course."

The following invocations are then to be made by the master, and the usual honours to accompany each.

Master. "May we be true and faithful; and may we live and die in love!"

Response. "*So mote it be.*"

Master. "May we profess what is good, and may we always act agreeably to our profession."

Response. "*So mote it be.*"

Master. "May the Lord bless us, and prosper us; and may all our good intentions be crowned with success!"

Response. "*So mote it be.*"

The secretaries are then to advance, and throw their rolls into the grave with the usual forms, while the chaplain repeats, with an audible voice,

"Glory be to God on high, on earth peace and good will towards men."

Response. "*So mote it be, now, from henceforth, and for evermore.*"

ther, companion, master, and commander, Colonel Thomas Smith Webb is no more! His obsequies have been performed in various parts of the United States, and in unison with the brethren of our extensive fraternity, of which he was the head, guide, instructor, and efficient master, we would by the solemnity of *funeral rites* bear an humble testimony to the poignancy of our grief, at so great a loss.

In scriptural biography, perhaps no incident is more sublime, interesting, and affecting, than that which occasioned the words, from the sacred oracles just read.

Elijah, the champion of Israel, and the prophetic master of his time, having, in a degenerate age, arisen to the highest eminence in the service of his God, and having contended with principalities, and powers, and spiritual wickedness in high places; having borne a faithful testimony to the truth, and having dispensed his instructions to the fraternity of prophets, the sons of inspiration, he received intimation that his tiresome pilgrimage on earth was about to be terminated, and he translated to eternal felicity. He set out, with his successor, to the place of his translation; and in the way, appears to have exerted himself to remove the agony which tortured the disconsolate breast of his companion; and by the administration of divine cordials of consolation and instruction, to inspire him with heavenly fortitude, and zeal for the future prosperity and glory of the church militant on earth. In the midst of this interesting conversation, of which we have but little account, "behold! there appeared a chariot of fire, and horses of fire, and parted them asunder; and Elijah went up, by a whirlwind into Heaven!" The afflicted witness of this miraculous scene, the successor of this great prophet of the Lord, with wild consternation, and in the most poignant language of heart rending and astonished grief, seeing his master, and his head, thus suddenly taken away from him, exclaims "*My Father, my Father! The chariot of Israel, and the horsemen thereof.*" Thereby implying, that as the strength, beauty, grandeur, protection, and safety of the nation of Israel, consisted in their chariots and horsemen, so Elijah had been as it were, the chariot and horsemen of the true Israel of God; that is, their protection, their strength, and their glory; and that it was now departed from them, he was gone forever, and they might now rend their garments, in the bitterness of grief, for they should see him no more.

Our beloved and departed brother, whose memory we this day celebrate, was not only a member of that ancient fraternity which aims at the alleviation of human miseries, and cherishes the sentiments most congenial with charity and benevolence, but he was a resplendent luminary, who shed forth the rays of intelligence into every department of the society; he was its head, its leader, its father, its instructor, and its brightest ornament. And in the private walks of life, as well as in the eclat of public ceremony, he gave the strongest, and most unequivocal evidences of the full possession, and liberal exercise of those benevolent sentiments embraced in the Masonic institution. The refined powers and feelings of his mind, caused him to be an ardent lover of the arts, and of those systems of improvement which are so powerful in their nature and tendency for the amelioration of human misery, and for increasing the comfort and happiness of mankind, as well as to disengage from an ignominious thraldom the powers of the mind, and ennoble the sentiments of the soul.

His genius was great for enterprise, affable for society, tender for friendship, and soothing for distress. In that *monitor* of which he was the author, and which has been extensively distributed through the world, he will, to the latest period, speak intelligence, instruction, and admonition to the attentive craftsmen. He was in-

vested with the office of deputy general grand commander of the grand encampment of Knight Templars, and deputy general grand high priest of the general grand royal arch chapter in the United States; he was chosen to the highest Masonic office in the Union, and in every department proved himself a master workman, and a wise superintendent; in every respect meritorious of the most exalted honours, and the most affectionate remembrance. He was a Christian by profession, and we believe piety reigned in his heart, for some of us have seen him cheerfully take the mortifying draught of self-denial, weep over the tomb of our Saviour, and humbly at the foot of the cross, exulting in the triumphal victories of redeeming love. But his transit is over; he appeared an illustrious star on this obscure disk of mortality, and suddenly disappeared. He is gone, his spirit has fled, and we hope now rests in the temple above. In veneration for such men, to exchange the accustomed walks of pleasure for the house of mourning, to bedew its sacred recesses with tears of gratitude to their memory, to strive, if possible, to catch some portion of their etherial spirit, as it mounts from this earthly sphere into perfect union with congenial spirits above, is a laudable custom coeval with society, and sanctioned by the example of the wisest nations; in order that they might long be preserved in public view, as examples of virtue, and although dead, yet speaking. This practice teaches to posterity the important lesson, that whatever distinctions our wants and vices may render necessary, in this short and imperfect state of our being, they are all cancelled by the hand of death; and through the untried periods which succeed, virtue and beneficence will make the true distinctions, and be the only foundations of happiness and renown. "Those who have bestowed their lives to the public good, and for the amendment of society, receive a praise that will never die, a sepulchre which will always be most illustrious; not that in which their bones lie mouldering, but that in which their fame is preserved. The whole world is the sepulchre of illustrious and useful citizens, and their inscription is written on the hearts of all good men."

But as funeral solemnities are not, in this enlightened age, intended so much for the benefit of the dead as for the living, it is our imperious duty to contemplate the ravages of death for our own use; and while we evidence a grateful remembrance, and heartfelt bereavement, on account of the departure of our esteemed and beloved friend and brother, it becomes us to improve, for our own advantage, the deep, and affecting loss. We have, on this occasion, a striking instance of the uncertainty of earthly expectations, and are invited to reflect in what rapid progression, mankind are hurrying through the shades of death, to their eternal home. Multitudes who were lately acting a conspicuous part on the stage of this busy world, now rest in their graves. The scene is closed, the curtain is drawn, and they are hidden from our view. "They are gone where there is no distinction; consigned to the common earth. A succeeding generation bursts into life; another, and yet another billow has rolled on; each emulating its predecessor in height, towering for a moment, and curling its foaming honours to the clouds; then roaring, breaking, and perishing on the same shore."

Not only is human nature to be offered a sacrifice to death, but the fabricks which man has reared to immortalize his memory, must sink into oblivion; so that in the pathetic and sublime solemnity of the poet, we may exclaim,

"The cloud capp'd towers, the georgeous palaces,
The solemn temples, the great globe itself.
Yea, all which it inherit, shall dissolve;
And like the baseless fabric, of a vision
Leave not a wreck behind!"

"O death! it is thine to tread out empires, and to quench the stars!" While thus tossed on the expansive ocean of desolating horror, and the angry tempest bears death in every blast, where shall the weather-beaten mariner on life's stormy sea, find a harbour of defence, from the swelling tide of bereaving sorrow, and the pitiless storm of affliction, which threatens the final dissolution of every tender bond of friendship and humanity? Lift up your streaming eyes, ye disconsolate mourners, look through the portals of your shattered bark, and behol.. the celestial dove descending through the impending cloud; hovering on the balmy wings of heavenly perfume, and extending the olive branch, plucked from the tree of life in the midst of the Paradise of God; the emblem of peace and divine consolation; a sure token of the subsiding storm.

"Hence hope, on exulting wings, may rise to the eternal throne, for life and immortality are brought to light by the gospel," whose messenger is the dove-like Spirit of God.

This is the blessed anchor of hope, of which those who are divinely illuminated, are possessed. It assuages the sorrow of the mourner, fills up the vacuum of bereavement, and sustains in life's last agony.

The shades of death to an infidel, are indeed terrific and gloomy. He stands upon the brink of eternity, but cannot discover what will be the event when he makes the awful plunge. Hence it is death indeed, for him to die; his imagination beholds the gloomy monster before he comes, and when he makes the exterminating blow, the poor mortal sinks—yet not into repose.

But to the believer, to the virtuous, it is very different. The scriptures almost invariably speak of the happy termination of mortal existence, as a sleep, a state of sweet repose; a rest from labour, a deliverance from pain "There the wicked cease from troubling, and there the weary are at rest. There the prisoners rest together. They hear not the voice of the oppressor. The small and the great are there, and the servant is freed from his master." And he who sleeps in the arms of Jesus, is not only corporeally at rest, but the "vital spark of heavenly flame" flies to the great original fountain of light from whence it emanated, and rests in the bosom of its eternal God, enjoying all that etherial bliss which its expanded powers are capable of receiving through eternity. How desirable is it to the fragile, sickly nature of man, thus to meet with, and welcome death, as a long expected friend of relief; to have the cold damp cell of clay converted into an easy bed of angelic down; and for the soul to rise from nature's ruins, to the unclouded sunshine of Heaven's eternal day.

But what evidence have we that this is the happy termination of any? How shall we be released from the corroding gloomy thoughts, that in the loss of those whom we love and esteem, we lose every thing, and that all the world becomes a blank? The opening Heaven for the reception of Elijah, shows humanity's admittance there, and the blessed hope at which we slightly glanced, dissolves the mist of dull mortality; it wide expands Heaven's golden gates, and pours a flood of day on poor benighted mortals.

But Oh! can there live one dark, hopeless idolater of chance, beneath the broad expanse of heaven, content to dismiss all immortal energy, and call this barren world sufficient bliss? thou wretched infidel! thou poor pilgrim of a day, wedded in joyless union to the dust, glittering dust, affording a momentary fire to light you to the grave, and there to sink in night and silence, and rise no more! awake to hope; that "hope which maketh not ashamed."

What would you do on the dashing waves of the expansive ocean, made angry by the sweeping storm, without

the anchor's firm and penetrating mooring: while livid flashes of Heaven's fire gave you a momentary glance of the fearful desolation on which you were fast drifting; "and the thunder's repercursive roar loud bellowed through the affrighted deep?" This picture, however gloomy, will not sufficiently set forth the condition of the mind of the infidel, tossed on the sea of tumultuous distress, in dreadful uncertainty respecting a future state, without that blessed hope which is an anchor to the soul. The tremendous dreary abyss is just ahead; the irresistible whirlwind of God's eternal fury is, with inconceivable velocity bursting on the rear; while the proud billows of remorseful agony penetrate the sinking soul, and complete its eternal anguish. O how wretched is the man without hope, the blessed hope of the gospel! then shall we not seek to possess it?

Are we subject to every degree of temporal suffering, calamity, and sorrow? is there not in every flower a thorn? in every dazzling prospect of terrestrial felicity, an inconceivable degree of real disapointment? Friends cannot save or support us; for from them we must be parted asunder; God only can.

O what is man! poor, feeble, and wretched, his days few and full of sorrow. Yet he frequently towers to Heaven in imagination; grasps the universe in his arms; shakes the earth with his bustle, and in pride out-caps the most exalted mountains. He glitters with shining dust, rolls in pleasure, riots in luxury, and walks majestic as a god! yet this great independent self-sufficient being is of few days, and without hope, is wretched beyond description. Is it possible, that in a temporal respect, there is not a single cup for man, but that of wretchedness, filled with wormwood and gall; not a single day of those *few* but that is *full* of trouble? Disappointment and affliction in variety beset him, and are appointed to snatch every consolation away, and to pierce him through with ten thousand sorrows. Even the refined sensibility of the heart, is the food of its own wretchedness. Hence the look of disappointment at earthly losses; hence the pang of misplaced confidence; hence the sigh of wretchedness, the groan of bereavement, the sympathy of suffering, the torture of oppression, the agony of death. O man, thy cup is the cup of bitterness; and thy heart the receptacle of woe! Where shall we fly for relief from this accumulation of agonizing sorrow? O Faith! thou "substance of things hoped for, the evidence of things not seen," we look to thee. O hope! "thou anchor of the soul, sure and steadfast, and which entereth into that within the veil," we rest on thee. Sweet Charity divine! which *beareth* all things, *believeth* all things, *hopeth* all things, and endureth all things; we embrace thee.

Ye triune graces of the triune God; sent from the regions of eternal consolation, to the poor, forlorn, wretched abode of earth's weeping orphans; we would cherish you in our hearts, and by your divine influence, would we rise above the storm, and stand unmoved,

"Like some tall rock, which rears its awful form,
Swells from the vale, and midway leaves the storm;
Though rolling clouds around its breast are spread,
Eternal sunshine settles on its head."

Thou afflicted daughter of our beloved father and brother; the solitary mourner in these western wilds, may we not, although thou art absent on this occasion, be permitted to speak to thee in the language of sympathy and condolence; especially as thy fair sisters of this assembly, do cheerfully represent thee. How often hast thou cried "My father, my father." Restrain thy grief, and let thy sorrow be assuaged; although his well-known, tuneful voice, no more accompanies thy harp of solemn sound, yet we hope it sounds in Heaven, and that he has

gone to the salubrious climes of eternal day, into which the torture of pain, the anguish of sin, nor the darts of malevolence can ever penetrate. The language of departed spirits, is "weep not for me, but for yourselves." You are in a weeping world, but the religion of our Great High Priest, proves a regard for the sorrows of the afflicted, infinitely soothing and supporting. "It changes the thorny couch into a bed of down; closes with a touch, the wounds of the soul, and converts a wilderness of woe into the borders of paradise. When you are forced to drink the cup of bitterness, mercy, at your call, will stand by your side, and mingle sweetness with the draught; while, with the voice of mildness and consolation, she will whisper to you that these unpalatable afflictions will assuredly establish in you immortal health. The same sweetner of life will accompany you to the end, and seating herself by your dying bed, will draw aside the curtains of eternity, and will bid you close your eyes on the end of sorrow, pain and bereavement; and in the opening gates of peace and glory, will point to your view, angelic choirs waiting to hail your arrival.

Among the various arguments of consolation, on the loss of our friend; an important one is drawn from the pleasing hope of a future meeting, in perfect felicity. Grief subsides into a tender soothing rememberance, and the mind is comforted with joyful expectation of one day seeing them again; meeting (never more to separate) those whom death hath torn from our affectionate embraces, and removed a little before us, to our Heavenly Father's house above.

Into the arms of a merciful Savour we commit you. To him who hath promised to protect the fatherless, and the orphan, from the grasp of unfeeling avarice, and smiling treachery; and who will plead your cause at the bar of Heaven's high chancery. He will guide you by his counsel, and afterwards receive you to glory.

Worshipful Master, Wardens, and Brethren of Centre Star Lodge, and visiting Brethren,

Melancholy and interesting is the scene which visits our eyes this day. It casts a mournful ray on the feebleness of human nature, and awakens the soul to its highest interest. Here we behold the termination of our terrestrial career, and the commencement of an immutable eternity. "Man goeth to his long home, and the mourners go about the streets." The silver cord is loosed, the golden bowl is broken, our harp is turned to mourning, and our organ into the voice of them that weep. Our father and our brother has left us. He has, we hope, been honourably discharged; has passed with the approbation of the *Grand Tyler* of this earthly lodge, and by the successive gradations of improvement, ascended to the Grand Lodge above. We have saluted him on the equality of mystery, and he has left us on the square of infallible equity. Although exalted in character, and in rank, yet he always walked upon the *level* with a brother, and his extensive benevolence embraced the great circle of mankind. In his actions he was governed by the *square*, and kept within the *compass* of good will to all men. He was indeed a great light, sent to us by the Grand Master above, to illuminate our darkness here below. But those eyes which looked with so much pleasure on a brother, are now closed in death. Those ears which have listened with so much attention to their complaints, are now stopped in dust; and the hands which have been so often extended to relieve their wants, and their distresses, will never more be raised. Like a morning star, he dawned in the *east*, with increasing splendour; he arose to the zenith of glory but suddenly sunk in the *west*. Let us catch the last twinkling rays, and by them read the great lesson of obligation devolving upon us. He has resigned his office as master, his seat is empty; he has now no more occasion for *level*

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or *plumb line*. His work is completed; he has passed the *veils* of trial and affliction. He has presented the true *signet* and has been accepted. He has made good his defence in displaying the red banners of the *cross*. He has terminated his weary pilgrimage, having seen the stone rolled from the mouth of the holy Sepulchre, and we believe now mingles his rays with the *twelve luminaries*, where there is no *defection*—and that he is now quaffing the last, the sweet libation of eternal joy, not from the bitter cup of mortality, but from the fountain of immortality itself. And is it, indeed true that our beloved master is no more; is he gone who was the head, the strength, and the glory of our fraternity? how spontaneously will each of us pay him the meritorious tribute of pathetically exclaiming, "my father, my father! the chariot of Israel, and the horsemen thereof."

Brethren,

Let us endeavour to imbibe a double portion of his spirit: let us copy the bright example of this our beloved brother, and by a sacred regard to his memory, and our own solemn engagements, pursue with unremitted assiduity, the tenets of our profession. Let us feed the hungry, clothe the naked, visit the sick and afflicted, do justice, love mercy, and walk humbly with our God. Then shall we be able to silence "the tribe of scorners, and to convince them, the only qualities we wish to honour, are those which form good men, and good citizens; and the only buildings we seek to raise, are temples for virtue, and dungeons for vice." And O! let us above all, seek for and cherish that hope which is as an anchor to the soul, and which exults in the prospect of the boundless joys of Heaven.

"Eternal HOPE, when yonder spheres sublime,
Peal'd their first notes, to sound the march of time;
Thy joyous youth began, but not to fade
When all the sister planets have decay'd;
When wrap'd in fire, the realms of ether glow,
And heaven's last thunder shakes the world below,
Thou, undismay'd, shall o'er the ruins smile,
And light thy torch at nature's funeral pile."

A NEW INQUISITION.

The Western (Pennsylvania) Register says—"We are informed that at the last meeting of the Presbyterian Synod of Pittsburg, some of the clergy introduced a resolution to exclude Free-Masons from the rights and benefits of the Church, except in case where they might confess their errors, and abjure their Masonic principles."

☞ We can hardly believe the above statement correct, although there is no telling how far ignorance and prejudice may lead the best men astray; for such a proposition could only have originated with those who are utterly ignorant of the principles of the Mosonic order, and who are therefore prejudiced against them, for they know not what. The society of Masons includes a very large proportion of the most respectable citizens in Europe and America. The order has been preserved, it has grown, and flourished, for ages, and in despite of the most bitter and cruel persecutions; and in the present enlightened age, any body of men might as well attempt to overturn the Andes, as to crush or extinguish it. Perceiving the strength with which the order has taken root, and the benefits it has conferred, and is daily conferring, upon those societies within the circle of its influences, even the Pope has ceased his opposition, and the thunders of the Vatican are no longer rolling over the heads of our brethren in Europe. And are *bulls* of excommunication to be issued against us here, in this land of civil and religious freedom? And who are to be thus singled out, and marked as being without the pale of the visible Church? The great body of Free Masons, the principles of whose order are as pure

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and as chaste as the drifted snow:—A society who are congregated for the delightful purpose of cementing the bonds of union in the great family of man, by promoting and cherishing brotherly love and affection: Whose motto is, "*Behold how good and how pleasant it is for brethren to dwell together in unity.*" Whose principles teach them to feed the hungry, and clothe the naked; to ease the aching heart of the father when his children are crying for bread, and he has none to give; to cause the widow's heart to sing for joy, and to wipe the tear from the cheek of the distressed orphan. And is it for such principles, such professions, and such practices, that we are to be excluded "from the rights and benefits of the Church!"

Com. Adv.

In addition to the above, we would request those Reverend Inquisitors to turn to the Gospel according to St. Matthew, and in the sixth Chapter, and twentythird verse of that Chapter, they will find these remarkable words:

"If, therefore the light that is in thee be darkness, how great is that darkness!"—*Freeman's Journal.*

MASONIC ELECTIONS,

In the city of New-York, during the month of December last.

ANCIENT CHAPTER, No. 1.

M. E. Caleb Bacon, High Priest;
M. E. Alexander Fraser, King;
M. E. Frederick L. Vultee, Scribe;
M. E. John Anderton, Captain of the Host;
M. E. Thomas Clark, Royal Arch Captain;
M. E. Christian Leistner, Principal Sojourner;
M. E. P. H. P. John Coffin, first Grand Master;
M. E. P. H. P. Richard Hatfield, second Grand Master;
M. E. Edward Higgin third Grand Master;
M. E. P. H. P. Samuel Montgomery, Treasurer;
M. E. Alexander Divver, Deputy Scribe;
M. E. Samuel Clark, Centinel;

Most excellent companions John Coffin, Alexander Fraser, Frederick L. Vultee, Robert Banks, and Philip Becanon, Standing Committee.

Regular communications on the third Wednesday of every month.

PHOENIX CHAPTER, NO. 3.

M. E. James Thorburn, High Priest;
M. E. Edmund Hamilton, King;
M. E. John Degez, Scribe;
M. E. P. H. P. Asa Hall, Captain of the Host;
M. E. Edmund Copeland, Principal Sojourner;
M. E. Daniel Adams, Royal Arch Captain;
M. E. Edward Arents, third Grand Master;
M. E. Edward Chard, second Grand Master;
M. E. W. M'Kenney, first Grand Master;
M. E. James Hall, Treasurer;
M. E. P. H. P. Samuel Maverick, Deputy Scribe;
M. E. Thomas Scott, Herald;
M. E. Hosea Dodge, Centinel:

Most excellent Companions, James Thorburn, James Hamilton, John Degez, Asa Hall, and Edmund Copeland, Standing Committee.

Regular communications, on the second and fourth Mondays of every month.

JERUSALEM CHAPTER, NO. 8.

M. E. Christian Truss, High Priest;
M. E. Charles N. Baldwin, King;
M. E. Thomas M'Cready, Scribe;
M. E. Ephraim Beman, Captain of the Host;
M. E. Peter Brewer, Principal Sojourner;
M. E. Jacob Whitman, Royal Arch Captain;
M. E. Luther Pratt, third Grand Master;
M. E. John I. Gantz, second Grand Master;

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M. E. Luther Hines, first Grand Master;
M. E. Patrick Mott, Deputy Scribe;
M. E. Thadeus Whitlock, Treasurer;
M. E. George Wahler, Herald;
M. E. John Utt, Centinel.

Most excellent companions John Utt, Charles N. Baldwin, Thomas M'Cready, William Patterson, and Ephraim Beman, Standing Committee.

Regular communications on the second and fourth Wednesdays of every month.

RISING SUN CHAPTER, NO 16.

M. E. Silas Lyon, High Priest;
M. E. John M. Lester, King;
M. E. Joel Jones, Scribe;
M. E. Gair Blanchard, Captain of the Host;
M. E. Pierre T. Decevee, Principal Sojourner;
M. E. Anthony Thompson, Royal Arch Captain;
M. E. Charles Herwick, third Grand Master;
M. E. Martin Brayant, second Grand Master;
M. E. John Gassner first Grand Master;
M. E. Thomas Slade, Deputy Scribe;
M. E. James Hazleton, Treasurer;
M. E. Joseph Taylor, Centinel.

Most excellent companions Silas Lyon, John M. Lester, Joel Jones, Ransom Beach, and Francis Obry, Standing Committee.

Regular communications on the second and fourth Thursdays of every month.

FREDONIAN CHAPTER, NO. 19.

M. E. William D. Morgan, High Priest;
M. E. Benjamin W. Peck, King;
M. E. Hosea Dodge, Scribe;
M. E. Isaac B. Camp, Captain of the Host;
M. E. Leonard Dunkley, Principal Sojourner;
M. E. Paul Lampson, Royal Arch Captain;
M. E. G. Morgan, third Grand Master;
M. E. John Telfair, second Grand Master;
M. E. Thomas Barker, first Grand Master;
M. E. James C. Leffingwell, Deputy Scribe;
M. E. Thaddeus Seymour, Treasurer;
M. E. Simeon Van Beuren, Herald;
M. E. Levi Nathan, Centinel.

Most excellent companions, William D. Morgan, Benjamin W. Peck, Hosea Dodge, Isaac B. Camp, Leonard Dunkley, Standing Committee.

Regular communications on the first and third Thursdays of every month.

EAGLE CHAPTER, NO. 64.

The officers of this chapter stand the same as they did last year, with the exception of M. E. companion Levi Nathan, having been appointed Centinel. See No. 3, page 90.

PAST HIGH PRIESTS.

See No 3, page 89, for the names of all the past high priests of every chapter in the city.

The meetings of all the Royal Arch Chapters in the city of New-York, are held at St. John's Hall, No 8 Frankfort-street, kept by companion HOSEA DODGE.

ST. JOHN'S LODGE, NO. 1.

Br. Smith Ovutt, Worshipful Master;
Br. Richard E. Purdy, Senior Warden;
Br. John B. Spier, Junior Warden;
Br. Charles Ripley, Senior Deacon;
Br. Thomas D. Miller, Junior Deacon;
Brs. Isaac M. Hand, and George Carroll, Masters of Ceremonies;
Brs. W. P. M. Lewis Seymour, and W. P. M. William Lawrence, Stewards;
Br. Bryan Rossetter, Tyler;
Brs. W. P. M. Thaddeus Seymour,

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W. M. Smith Ovatt, Richard E. Purdy, and John B. Spier, Standing Committee.

Regular communications on the second and fourth Thursdays, from the 25th of September, to the 25th of May, and the remainder of the year every second Thursday, at Tammany Hall.

INDEPENDENT ROYAL ARCH LODGE, NO. 2.

Br. George M'Kinley, Worshipful Master;
Br. Henry William Ducachet, Senior Warden;
Br. John, Nesbit Hawthorn, Junior Warden;
Br. William L. Morris, Secretary;
Br. Aaron Fountain, Treasurer;
Br. Moses Cunningham, Senior Deacon;
Br. Jacob Wyckoff, Junior Deacon;
Brs. Richard Pennell, and William H. Coleman, Masters of Ceremonies;
Br. Nicholas Rosse, Steward;
Br. Alexander Cauley, Tyler.

Brothers William D. Wilson, William E. Ross, Detloff Henry Schmidt, John C. Green, Theodore M. Moore, Standing Committee.

Regular communications, on the the second and fourth Mondays in every month, at the City Hotel.

ST. ANDREW'S LODGE, NO 7.

Br. Martin E. Thompson, Worshipful Master;
Br. Thaddeus Whitlock, Senior Warden;
Br. Josiah Hoxie, Junior Warden;
Br. James B. Walker, Secretary;
Br. Henry W. Peckwell, Treasurer.
Br. Samuel Walker, Senior Deacon;
Br. John Coats, Junior Deacon;
Brs. —— Rogers, and Moses Y. Scott, Masters of Ceremonies;
Brs. John Fearnley, and John Febrick, Stewards;
Br. Sebastian Mitchell, Expert;
Br. Bryan Rossetter, Tyler;

Worshipful Past Masters John Leonard, Thomas W. Garniss, Vallentine Van De Water, and Brs. Henry W. Peckwell, and A. Ledentee, Standing Committee.

Regular communications on the second and fourth Fridays of every month, at Tammany Hall.

ST. JOHN'S LODGE, NO. 9.

Br. James Lyons jr. Worshipful Master;
Br. Robert Burnside, Senior Warden;
Br. Alexander Divver, jr. Junior Warden;
Br. Samuel B. Burgess, Secretary;
Br. James Lyons, jr. Treasurer;
Br. John Cochran, Senior Deacon;
Br. John O. Clark, Junior Deacon;
Brs. James Wilkie, and John C. Frazer, Masters of Ceremonies;
Brs. Daniel Phillips, and Paul Healey, Stewards;
Br. Patrick Millen Tyler;

Brs. W. P. M. James Lyons, jr. W. P. M. Samuel B. Flemming, James Wilkie, John C. Frazer, Robert Burnside, Standing Committee.

Regular Communications on the second and fourth Wednesdays of every month, at St. John's Hall.

HIRAM LODGE, NO. 10.

Br. William F. Stevenson, Worshipful Master;
Br. Charles G. Ferris, Senior Warden;
Br. Robert Phillips, Junior Warden;
Br. W. P. M. Samuel Montgomery, Treasurer;
Br. John R. Le Count, Secretary;
Br. David Fenton, Senior Deacon;
Br. John Timson, Junior Deacon;
Brs. William Schureman, and George West, Masters of Ceremonies;
Brs. Robert W. Keating, and Dennis Hannigan, Stewards;
Br. Samuel Wood, Tyler.

Brs. W. P. M. Resolvent Stevens, Charles G. Ferriss, Robert Phillips, Charles Thompson, and Henry Hempsted, Standing Committee.

Regulrr communications on the first and third Tuesdays of every month, at St. John's Hall.

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HOLLAND LODGE, NO. 16.

Br. Elias Hicks, Worshipful Master
Br. Edward Seaman, Senior Warden;
Br. John D. Meyer, Junior Warden;
Br. Francis Barretts, jr. Secretary;
Br. William Delafield, Treasurer;
Br. Edward Hardy, Senior Deacon;
Br. Edward N. Taller, Junior Deacon;
Brs. Charles G. Haines, and Thomas Carter, Masters of Ceremonies.
Br. Samuel Sharp, Tyler;
Brs. W. P. M. Alexander S. Glass, W. P. M. Abraham Lott, Robert M'Mennomy, Benjamin P. Kissam, John B. Yates, Standing Committee.

Regular communications on the first and third Tuesdays of every month, at the City Hotel.

TRINITY LODGE, NO. 39.

Br. Thomas Clark, Worshipful Master;
Br. James G. Finn, Senior Warden;
Br. David Medler, Junior Warden;
Br. Charles Byrne, Secretary;
Br. Gilbert Lewis, Treasurer;
Br. Ephraim Beeman, Senior Deacon;
Br. Peter Byrne, Junior Deacon;
Br. Peter T. Decevee, and William O'Lerry Masters of Ceremonies;
Brs. John M'Carr, and Luke Doyle, Stewards:
Br. Andrew Forrister, Tyler.

Brs. W. P. M. Archibald M'Coulm, John M'Carr, David Medler, James G. Finn, and Hunt Underhill, Standing Committee.

Regular communications on the second and fourth Mondays of every Month.

PHŒNIX LODGE, NO. 40.

Br. W. P. M. George Hodgson, Worshipful Master;
Br. W. P. M. James R. Stuart, Senior Warden;
Br. W. P. M. Pierre Teller, Junior Warden;
Br. William Willson, Secretary;
Br. Thomas Jeremiah, Treasurer;
Br. Calvin Poullard, Senior Deacon;
Br. James T. Harding, Junior Deacon;
Brs. James C. Leffingwell, and W. P. Sheys, Masters of Ceremonies;
Br. Bryan Rossetter, Tyler.

Regular communications on the second and fourth Wednesday of every month, at Tammany Hall.

L'UNION FRANCAISE LODGE, NO. 74.

Br. Joseph Bouchaud, Venerable;
Br. E. Millon, Premier Surveillant;
Br. L. Dias, Second Surveillant;
Br. J. Carret, Secretaire;
Br. P. Dessomme, Tresorier;
Brs. Etienne, and Martinet, Maitres Ceremo.;
Br. A. Demontaigue, Garde du Temple;

Regular communications, on the first and third Fridays of every month, at the City Hotel.

ABRAM'S LODGE, NO. 83.

Br. James A. Moore, Worshipful Master;
Br. Amos Hulse, Senior Warden;
Br. Luther Clark, Junior Warden;
Br. W. P. M. John Coffin, Secretary;
Br. W. P. M. Zebedee Ring, Treasurer;
Br. William Cheesman, Senior Deacon;
Br. John Hawley, Junior Deacon;
Brs. Lyman Mead, and Stephen Ketcham, Stewards;
Brs. W. P. M. James Webster, and W. P. M. Robert Young, Masters of Ceremonies;
Br. Samuel Bliss, Tyler;

Worshipful Past Masters, Robert Young, William Bakewell, Daniel D. Smith, and James Webster, and Br. William Cheeseman, Standing Committee.

Regular Communications, on the first and third Mondays of every month, at St. John's Hall.

WASHINGTON LODGE, NO. 84.

Br. William Hampton, Worshipful Master;
Br. Hosea Dodge, Senior Warden;
Br. Asa Butman, Junior Warden;
Br. Isaac B. Camp, Secretary;

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Br. W. P. M. Asher Martin, Treasurer;
Br. W. P. M. Silas Lyon, Senior Deacon;
Br. John Adams, Junior Deacon;
Brs. W. P. M. John Brady, and Thomas S. Potter, Masters of Ceremonies.
Br. Joseph Renville, and Br. Lewis Evans, Stewards;
Br. Stephen Garthwait, Tyler.

Brs. W. M. William Hampton, Hosea Dodge, Asa Butman, W. P. M. Silas Lyon, W. P. M. John Brady, Standing Committee.

Regular communications on the first and third Tuesdays of every month, at St. John's Hall.

WARREN LODGE, NO. 85.

Br. Abraham Rider, Worshipful Master;
Br. Robert Dingee, Senior Warden;
Br. W. B. Cozens, Junior Warden;
Br. Silas Duncan, Secretary,
Br. W. P. M. Richard Hatfield, Treasurer;
Br. J. M'Donald, Senior Deacon;
Br. J. C. Cooper, Junior Deacon;
Br. Joseph Jacobs, Tyler;

Brs. W. M. Rider, Duncan, Dingee, Palmer, and Cozens, Standing Committee.

Regular Communications, on the first and third Tuesdays of every month, at Tammany Hall.

ADEL'PHI LODGE, NO. 91.

Br. Tunis Bergh, Worshipful Master;
Br. John P. Garniss, Senior Warden;
Br. James A. Smith, Junior Warden;
Br. W. P. M. John D. Brown, Treasurer;
Br. George Scriba, Secretary;
Br. Benjamin Lowerre, Senior Deacon;
Br. John Hart, Junior Deacon;
Brs. W. P. M. John I. Boyd, and W. P. M. Matthew Reed, Masters of Ceremonies;
Brs. John Guion, and Arthur Hirst, Stewards;
Br. Samuel Sharp, Tyler;

Worshipful Past Masters John D. Brown, John I. Boyd, William G. Hunter, Matthew Reed, and Br. John Solomons, Standing Committee.

Regular Communications on the first and third Thursdays of every month, at the City Hotel.

FRATERNAL LODGE, NO. 107.

Br. Jonas Humbert, jun. Worshipful Master;
Br. W. P. M. David I. Daniels, Senior Warden;
Br. Charles Elmer, Junior Warden;
Br. Joseph Whitman Secretary;
Br. W. P. M. John Ditchett, Treasurer;
Br. P. M'Keon, Senior Deacon;
Br. Charles West, Junior Deacon;
Br. John Brown, Tyler;

Brs. W. M. Humbert, W. P. M. Daniels, and W. P. M. Ditchett, Standing Committee.

Regular communications on the first and third Mondays of every month, at Tammany Hall.

MORTON LODGE, NO. 108.

Br. Benjamin W. Peck, Worshipful Master;
Br. Joel Curtis, Senior Warden;
Br. Robert Wauchope, Junior Warden;
Br. William F. Piatt, Secretary;
Br. James Dukes, Treasurer;
Br. John Dixon, Senior Deacon;
Br. Joseph Knapp, Junior Deacon;
Brs. James Taylor, Morris Fitzgerald, Masters of Ceremonies;
Brs. Robert Barnes and Andrew Wallace, Stewards;
Br. Alexander Bruce, Tyler;

Brs. Joel Curtis, Robert Wauchope, W. P. M. Daniel Sickles, James Ballantine, and Edward Copeland, Standing Committee.

Regular communications on the first and third Thursdays of every month, at St. John's Hall.

MOUNT MORIAH LODGE, NO. 132.

Br. David Haselton, Worshipful Master;
Br. William P. Hallett, Senior Warden;

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Br. Bartholomew De La Pierre, Senior Warden;
Br. John P. Spear, Secretary;
Br. W. P. M. George W. Hyer, Treasurer;
Br. Abraham Frazer, Senior Deacon;
Br. Daniel Vail, Junior Deacon;
Brs. James L. Hedenberg, and James Holmes, Masters of Ceremonies;
Brs. Conrad Sweet, and Robert R. Waddell, Stewards;
Br. William Fisher, Tyler;
Brs. William P. Hallett, W. P. M. John M. Lester, W. P. M. Bernard Sprong, Bartholomew De La Pierre, and W. P. M. Simeon Van Beuren, Standing Committee.

Worshipful Past Masters, George W. Hyer, John M'Mullen, and John M. Lester, Trustees of the Charitable Fund.

Regular communications on the first and third Wednesdays of every month, at St. John's Hall.

BENEVOLENT LODGE, NO. 143.

Br. Alexander Frazer, Worshipful Master;
Br. James Hays, Senior Warden;
Br. William M'Queen, Junior Warden;
Br. Michael Murphy, Secretary;
Br. Henry Marsh, Treasurer;
Br. James Thorburn, Senior Deacon;
Br. Thomas Harrison, Junior Deacon;
Brs. Frederick Wemill, and William Adams, Masters of Ceremonies;
Brs. Alexander Cuscaden, and David Russel, Stewards;
Br. Samuel Clark, Tyler;
Brs. Frederick Wemill, Daniel West, Alexander Cuscaden, James Hays, and William M'Queen, Standing Committee.

Regular communications on the second Tuesday of every month, at St. John's Hall.

CLINTON LODGE, NO. 143.

Br. James P. Allaire, Worshipful Master;
Br. Alexander Wiley, Senior Warden;
Br. Louis Des Coudres, Junior Warden;
Br. James T. Billany, Secretary;
Br. David Hart, Treasurer;
Br. Azariah Jones, Senior Deacon;
Br. John Halsey, Junior Deacon;
Brs. Thomson Price, and William Hackney, Masters of Ceremonies;
Brs. Anthony W. Jones, and Nehemiah B. Cooke, Stewards;
Br. Joseph Jacobs, Tyler;
Brs. Cornelius N. Sharpe, Thomson Price, W. M. James P. Allaire, W. P. M. John Telfair, and Alexander Wiley, Standing Committee.

Regular communications on the second and fourth Tuesdays of every month, at Tammany Hall.

MECHANIC LODGE, NO 153.

Br. John Thompson, Worshipful Master;
Br. James Teller, Senior Warden;
Br. Isaac Chipp, Junior Warden;
Br. John Walsh, Secretary;
Br. Bartholomew Granger, Treasurer;
Br. Leonard Dunkley, Senior Deacon;
Br. H. Basley, Junior Deacon;
Br. John Tonnelly, Master of Ceremonies;
W. P. M. Andrew Lloyd, and W. P. M. Thomas Barker, Stewards;
Br. Christian Corley, Tyler;
Brs. W. P. M. Thomas Barker, W. P. M. Andrew Lloyd, Isaac Chipp, W. P. M. Paul Lamson, and James Teller, Standing Committee.

Regular communications on the second and fourth Tuesdays of every month, at St. John's Hall.

CONCORD LODGE, NO. 304.

Br. Cornelius M. Allen, Worshipful Master;
Br. John Hunn, Senior Warden;
Br. Martines Swaim, Junior Warden;
Br. Daniel Johnston, Secretary;
Br. William T. Harris, Treasurer;
Br. Gregory Snethen, Senior Deacon;
Br. Amasa Higgins, Junior Deacon;
Brs. Peter M'Cartee, and William Willis, Masters of Ceremonies;
Br. George Mather, and Philip I. Arcularius, jr. Stewards;
Br. Bryan Rossetter, Tyler;

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Brs. George B. Smith, John Hunn, P. M. Edward S. Bellamy, Martines Swaim, and Caleb Brown, Standing Committee.

Regular communications on the second Tuesdays of every month at St. John's Hall.

GERMAN UNION LODGE, NO. 322.

Br. F. L. Vultee, Worshipful Master;
Br. C. Leistner, Senior Warden;
Br. Henry Willet, Junior Warden;
Br. Sierich Blanke, Secretary;
Br. Christian Meday, Treasurer;
Br. Julius Tieman, Senior Deacon;
Br. John Neaff, Junior Deacon;
Brs. Henry Fechtman, and Henry Bittel, Masters of Ceremonies;
Brs. Henry Losen, and Henry Chapman, Stewards;
Br. Lorentz Wendelken, Tyler;

Brs. W. P. M. Philip Becanon, H. Willet, J. Bindernagel, J. Gattiker, and J. Tieman, Standing Committee.

Regular communications, on the second and fourth Thursdays of every month.

PAST MASTERS.

A list of the past-masters of the several lodges in the city of New-York, is to be found in No. 3. page 90, excepting those who have passed the chair, at the late elections; whose names will be found at the head of the list of officers of their respective lodges, for the year past, No. 2, page 55.

MARK LODGE, NO. 40.

This is the only Mark Master's Lodge (unconnected with the Chapters) in the city of New-York. It holds its charter under the Grand Royal Arch Chapter of the state of New-York, granted February 3d, 1808.

Br. John Utt, Worshipful Master;
Br. J. G. Loy, Senior Warden;
Br. Peter Brewer, Junior Warden;
Br. Sierich Blanke, Secretary;
Br. C. Meday, Treasurer;
Br. Jocob Bindernagle, Grand Inspector;
Br. William Munro, Senior Inspector;
Br. L. Toms, Junior Inspector;
Br. Charles Phillips, Master of Ceremonies;
Brs. Phillip Becanon, and Julius Tieman, Stewards;
Br. Peter Utt, Tyler.

Past Masters of the above lodge.—Joseph Forrester, Andrew Forrester, Phillip Becanon, Israel Navarro, John Westerfield, John Utt, Phillip Earl, and Albert Wunenberg.

Regular communications on the third Monday of every month, at St. John's Hall.

NEW JERUSALEM LODGE, NO. 168.
AT MANHATTANVILLE.

Br Isaac Jenkinson, Worshipful Master;
Br. James Flanagan, Senior Warden;
Br. James Meakim, Junior Warden;
Br. Samuel Seaman, Treasurer;
Br. Richard Crawford, Secretary;
Br. Lewis Bullard, Senior Deacon;
Br. Henry Hallet, Junior Deacon;
Br. James Haydock, and John Durant, Masters of Ceremonies;
Br. James Nodine, Tyler.

Regular communications on the second Tuesday of every month, at the house of W. P. M. Arthur M'Carter.

WEST-CHESTER LODGE, NO. 46.

Br. James Herring, Worshipful Master;
Br. J. W. Goggashall, Senior Warden;
Br. George Williams, Junior Warden;
Br. Jacob Bartow, Secretary;
Br. Gideon Goggoshall, Treasurer;
Br. William S. Williams, Senior Deacon;
Br. Peter E. Gallaudet, Junior Deacon;
Br. John Seacord, Tyler;
Br. Thomas Carpenter, and Joseph Kilpatrick, Masters of Ceremonies;
Brs. Joseph Anderson, and Zadock Newman, Stewards;

Regular communications every Monday evening in the week in which the moon fulls, at the house of Br. James Herring, New-Rochelle.

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LIST OF THE GRAND OFFICERS OF THE MOST P.·. SOV.· GRAND CONSISTORY.

Sov. Grand Commander.

T.·. M.·. Ill.·. JOSEPH CERNEAU, Past Master.

Deputy G.·. Commander.

T.·. M.·. Ill.·. B.·. DE WITT CLINTON, Governor of the State of New-York, Past Grand Master of the Grand Lodge of the State of New-York.

1st Lieut. Grand Commander.

T.·. M.·. Ill.·. CHARLES GUERIN, Past Master.

2d Lieut. Grand Commander.

T.·. M.·. Ill.·. B.·. JAMES B. DURAND, Past Master.

1st Minister of State.

T.·. M.·. Ill.·. B.·. JOHN W. MULLIGAN, Deputy Grand Master of the Grand Lodge.

2d Minister of State.

T.·. M.·. Ill.·. B.·. CADWALADER D. COLDEN, Mayor of the City of New-York, Past Senior Grand Warden of the Grand Lodge.

Grand Chancellor.

T.·. M.·. Ill.·. B.·. AARON H. PALMER, Past Master.

Grand Secretary.

T.·. M.·. Ill.·. B.·. JOSEPH BOUCHAUD, Past Master.

1st Assistant to G.·. Sec'y.·.

T.·. M.·. Ill.·. B.·. FRANCIS DUBUAR, Past Master.

2d Assistant to Do.

T.·. M.·. Ill.·. B.·. HARMAN WESTERVELT.

Grand Treasurer.

T.·. M.·. Ill.·. B.·. JAMES GELSTON.

Grand Keeper of the Seals.

T.·. M.·. Ill.·. B.·. ELIAS HICKS, Grand Secretary of the Grand Lodge.

1st Grand Master of Ceremonies.

T.·. M.·. Ill.·. B.·. JONATHAN SCHIEFFELIN, Past Master.

2d Grand M.·. of Cer.·.

T.·. M.·. Ill.·. B.·. THOMAS LOWNDS, Past Master.

G.·. Expr.·. Introd.·.

T.·. M.·. Ill.·. B.·. TOUSSAINT MIDY.

Assistant.

T.·. M.·. Ill.·. B.·. JOHN TELFAIR, Past Master.

Grand Capt.·. of G.·.

T.·. M.·. Ill.·. B.·. MARTIN HOFFMAN, Past Deputy Grand Master of the Grand Lodge.

Grand Hospatalier.

T.·. M.·. Ill.·. B.·. ABRAHAM LOTT, W. P. M. of Holland Lodge.

ELECTION OF OFFICERS OF THE GRAND LODGE OF OHIO.

On Wednesday the 20th of December last, the Grand Lodge of Ohio convened at Columbus, and elected the following officers, for the present year:

M. W. JOHN SNOW, of Worthington, Grand Master.

R. W. E. WHITTLESEY, of Canfield, Deputy Grand Master.

W. B. GARDINER, of Columbus, Grand Senior Warden.

W. —— WARNER, of Marietta, Grand Junior Warden.

W. A. J. M'DOWELL, of Franklinton, Grand Secretary.

W. L. GOODALE, of Columbus, Grand Treasurer.

M. W. Rev. PHILANDER CHASE, of Worthington, Grand Chaplain.

R. W. JOSEPH S. HUGHES of Delaware, Grand Orator.

W. D. F. REEDER, of Lebanon, Grand Marshal.

W. JACOB D. DIETRICK, of Lancaster, Grand Senior Deacon.

W. THORNLY L. WHITE, of West Union, Grand Junior Deacon.

W. P. SPRAGUE of Delaware, Grand Sword Bearer.

W. W. Long, of Columbus, Grand Tyler.

MASONIC ANTHEM.

Hail Masonry! thou glorious light,
That spread'st by Heaven's design,
O'er gloomy superstition's night,
Thy brilliant rays divine.

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CHORUS.

In thy blest charms the world can find,
It grateful unity,
The virtues which adorn mankind,
Hail glorious masonry!

Thine is the pleasing power to charm,
Each anxious care to rest,
With love the savage breast to warm,
Illuminate the breast.
In thy blest charms, &c.

Beneath thy rapture-kindling beam,
More lasting pleasures spring,
Than glow in Fancy's brilliant dream,
Or poets e'er can sing.
In thy blest charms, &c.

Amid the nation's angry strife,
'Tis thou canst whisper peace,
Canst strew with flowers the paths of life,
And bid all discord cease.
In thy blest charms, &c.

Still let thy pure unsullied blaze,
In ev'ry lodge be seen,
Whilst harmony's meridian rays,
Inspire with joys serene.
In thy blest charms, &c.

FOR THE MASONIC REGISTER.

Lines written on the death of the

HON. PHILIP OSMAN,*

Who departed this life, October 21st, 1820, at Columbia, Herkimer county, aged 80 years.

O! much lov'd Osman, now devotion pays,
A grateful tribute to thy worth in death;
Elysium's portals sparkle to thy praise,
While holy accents meet thy blissful breath.

Ere nature's impulse left thy aged brow,
The dew of faith oft moisten'd thy fond lip;
A Saivour's grace had taught thy soul to know,
Religion's beauty, and ambrosial sip.

Tho' meek ey'd pity bids thy kindred weep,
And gives a pathos to each bursting tear;
Yet faith assures them that thy mansuet sleep,
Is ting'd with rapture, and estrange'd from fear.

But ah! dear Osman, ne'er shall rosy morn
In'spleandour wake thee from thy lowly bed;
Nor evening cynthia with her beams adorn,
That soul which spotless purity hath fed.

In vain may friendship woo with dulcet voice,
Thy clay-cold cheek to light the cheering smile;
In vain may life bewail thy recent choice,
While death is heav'n—a heav'n unknown to guile.

The *fabric* of thy soul now prostrate lies,
The *key-stone* of thy *arch* of life has fled;
Thy great *grand master* now the square applies,
And finds *thee* righteous as the blissful dead.

As some blown flowe'r which deck'd the verdant grot,
Is pluck'd to bloom and grace its owner's breast;
So heav'n has ta'en thee from thy humble lot,
To bloom and blossom in eternal rest.

* Father of Sir Knight John Osman.

GEOGRAPHICAL.

SPITSBERGEN.

The following interesting "observations made during a voyage to the ARCTIC SEAS," are copied from a late Edinburgh paper.

"On the evening of the 14th of April, Spitsbergen came into view; it is an island of vast extent, and is equal to, if it does not exceed, Great Britain. Our latitude by account was 80 degrees north. The land had a most stupendous appearance, being chiefly composed of a ridge of lofty mountains, rising almost perpendicularly from the level of the sea; towards the summit they terminated in conical points, or hills, which varied as to height and general figure: by the intersection of the mountains, many hollows and valleys were found of great depth. The aspect of the whole was rugged, rocky, and barren, and the surface was covered with snow, which in the vallies and recesses continues unmelted throughout the year. The coast appeared to be six or seven miles from the ship, when actually it was at least forty or fifty; this extraordinary fact proceeds from the great height of the land, and the clearness of the polar atmosphere. Spitsbergen has never been sufficiently explored, so as to enable one to judge correctly

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of its magnitude; the Dutch say they have sailed round it.

During the whole of April, volumes of smoke continued to emanate from the surface of the sea, which is always a proof of reduced temperature; it arises from the air on the immediate surface of the water, having greater capacity for moisture than the superincumbent air, and this proceeds from their difference of temperature. There is always a quantity of caloric issuing from the polar seas on the disruption of the ice during spring, which renders the air on the surface of the water more capable of holding moisture in solution; and this air, from being specifically lighter, soon ascends into a medium much reduced in temperature, and the moisture is instantly deposited in the solid form of ice, and which, from the minuteness of the particles, resembles smoke. It is denominated by Wm. Scoresby, jr. Esq. "frost rime," who has written a learned work on the Arctic Regions and the Whale Fishery. Hoar frost resembles frost rime, but still there is considerable difference; in hoar frost, the moisture is first deposited on the object, and then frozen, so that a temperature of 31 or 32 deg. may cause it; but in frost rime the moisture is deposited in the air, in the form of ice, and requires the reduced temperature of 10 or 12 deg. to effect it. Tuesday, the 25th of April, was the coldest day we experienced. Fahrenheit's thermometer sinking to the zero f—1. On the 5th of June our latitude, by observation, was 80 deg. 26 m. north. Soon after this we directed our course to the southward and westward, as few whale fish were seen to the northward. We sailed so far to the westward, that on the 18th of July, the east side of West or Old Greenland was distinctly seen; it appeared mountainous and rugged like Spitsbergen. We were within thirty miles of the shore; our latitude by account, was 71 deg. 1 m. north. This is supposed to be a continuation of the same ridge of mountains that is seen up Davis's Strait. It has never been explored, and hence forms a fine field for discovery. Our success in the fishery was now great, which amply repaid us for our want of fortune in the fore part of the season.

"On the evening of the 28th July, (latitude by account, 70 deg. 20m north; a strong gale arose, when we were homeward bound, and trying to get through rank ice into the open ocean, finding this hazardous, we sailed back in order to avoid the dangers attendant on the swell and subsequent aurition of the heavy flow pieces of ice with which we were surrounded. In a case of this kind, the farther the vessel is removed from the outer margin of the ice at sea edge, the greater is the safety on the occurrence of a gale of wind, as the presence of much always prevents the formation of waves; hence vessels employed in the Greenland whale fishery, seldom experience a heavy sea in the usual fishing stations. Our retreat was soon checked by the ice, and in a few minutes the passage of the ship was blocked up by heavy flow pieces, some of them at least thirty feet in thickness; providentially however, the gale ceased, and with it, for the moment, our fears and anxieties.

"Sunday morning, the 30th of July, the prospect from deck was gloomy in the extreme, as before our eyes in every direction were presented heavy flow sheets of ice, which seemed to form an everlasting barrier to the passage of a ship. Situated as we were, without the means of escape, there was much cause for alarm, as there was a probability of the ship being detained during the winter; and upon the event of a gale of wind arising, our feeble barque could never have withstood the fearful concussions of such heavy flow sheets of ice. But we were protected by a superintending Providence. On the afternoon of the same day, to the unspeakable joy of all the ship's crew, the ice appeared gradually to open; the opportunity was seized, and by the

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activity and presence of mind of the captain, along with the exertions of the officers and men, the ship was got through the ice, and was safe in open water by half past ten, P. M.

"Before leaving the ice, we laid in a supply of excellent fresh water, collected from different pools of water, formed on the flows, the purity and coolness of which were surprising; it afforded to the thirsty sailor a most refreshing beverage. On the morning of the 3d of August, agreeably to the captain's reckoning, the island of Iceland came into view. The mountains reared their lofty heads far above the clouds. By 12noon, the fog having partly cleared away, the land was seen distinctly, and by the assistance of the telescope, men, cottages, and cattle were distinguished; as we were not acquainted with our situation, the sounding line was used to ascertain the depth of the water, which was from 30 to 18 fathoms within a mile of the shore; latitude by observation 66 deg. 29 min. north. At 6 P. M. after tea, preparations were made for going on shore; accordingly, at 20 minutes before 7, a boat was manned, and we rowed towards the land; as we approached the coast, the inhabitants of the place stood gazing with astonishment, but upon a signal being made to them with our hats, they ran down to the sea edge and received us; we went to their cottage, or rather hut, and were showed every attention. The hut was composed, outwardly, of several houses in the shape of a cross, which, inwardly, all communicated, forming a variety of apartments. On the left wing the fire was placed in the middle of the floor; around it were stationed sheepskins in the form of a couch; the fuel was composed of wood, and the smoke escaped by a hole in the roof; many sea-fowls were suspended in the smoke, and a number seemed ready cooked in a wooden vessel near the fire; there were likewise a quantity of cods' livers, from which they extracted oil. On entering, we experienced an odour peculiarly offensive, and at first we could not distinguish the objects around us, from the cloud of smoke.

"According to the method of salutation in Iceland, the captain was received by a kiss on the back of the hand, and afterwards on the cheek. The family was composed of a very cheerful middle-aged woman, an elderly, active, cheerful man, a middle-aged man of rather a gloomy countenance, a sturdy boy and girl, with two or three children. The hostess on our arrival was churning, and we had a copious draught of milk. The hut was surrounded by a green fertile space of ground, on which were several small wharehouses, containing implements, wool, sea-birds, and dried fish, &c.; and lambs, sheep, a horse and cow, were feeding in the neighbourhood; they did not appear to differ much in appearnce from those of Great Britian. The sheep were of the small breed, and were very tame and docile. The captain bartered with them for a sheep and lamb. It was surprizing that a number of the words of their language resembled our's in sound, on which account, and by the use of signs, we understood one another wonderfully well. We were an hour on shore. The coast was very bold, and the land assumed a hilly and rugged form immediately above the huts, which were situated a short way above the water edge. On the face of the hill were discovered quantities of the vesicular lava, specimens of which the captain took on board. Soon after our arrival on board the ship, a boat came alongside with the sheep and lamb: the woman, two men, and boy, composed the crew; they supped with us in the cabin, where a bartering took place for stockings, mittens, &c. The hostess got a pint-bottle filled with rum, which she hugged and pushed into her bosom. The gratitude they showed can scarcely be expressed.

From the above account, a proper idea cannot be formed of the Iceland-

ers in general, as the family we visited were far removed from society, living on a neck or promontory of land, jutting into the ocean; on this account they had a wild, uncultivated appearance; but uncultivated as they were, with few or no opportunities of improvement, they would have put many of the inhabitants of Britian to the blush, by their being capable of writing their own names, which they did before leaving the ship. The part of Iceland on which we landed, is named Langaness; its relative situation is delineated in a map in Dr. Henderson's interesting work on Iceland. On our passage home, we experienced many gales of wind, accompanied with a heavy sea; the cabin was inundated by the waves breaking through the stern windows, which made it necessary, for security, to put in dead lights. On the 11th of August, we sailed within two miles of one of the Faroe Islands; (lat. by account, 62 deg. 10 m. N;) the coast was bold, very rugged and rocky, and was elevated at least 1000 feet above the level of the sea. On the 15th the gale was violent, and the surrounding ocean, during midnight, presented to the eye a most sublime spectacle, although accompanied with feelings of dread; the billows rolled mountains high; their tops curled into foam, which glittered through the darkness of the scene.

"Before leaving the ice, Thomas Page, harpooner, secured four young bears, and brought them on board, after laming the mothers in their defence: their attachment to their offspring is very strong. Two of the cubs died on the passage, the remaining two arrived safe in Queen's Dock, Liverpool, on the 23d of August, and next day were led from the ship to the oil-yard, along the streets, amidst hundreds of spectators. They were very savage, and before their removal from the deck two sailors felt the effects of their fury.

"We had the misfortune, on the passage out, to lose our carpenter, Thomas Harrison, a most exemplary man, and excellent artist: he fell overboard into the wide Atlantic, when the rate of sailing was seven knots an hour. The ship was immediately hove to, and a boat despatched; but before the crew had pulled to the spot, he had sunk to rise no more. A subscription was made for his widow on board the ship. By inserting the above remarks, you will much oblige your obedient humble servant.

N.

MISCELLANEOUS.

For the Masonic Register.

MEMORY.

There is, perhaps, no stronger proof of the immortality of the soul, than its capacity to retrace its steps through all the various periods of its existence. In this respect the mind must be astonished at her own powers; she finds her capacity enlarged, and views herself no longer as the creature of a day, but measures her duration by eternity. The "years that have gone" roll before her, and the future bursts upon her view, the fetters of clay are broken by the hand of imagination, whilst memory bespeaks the soul of "subtler essence than the trodden clod."

That sensibility also, which warns us of error, and inclines us to fly its approach, springs up from the luxuriant soil of memory; a soil in which every weed that poisons the cup of mortal felicity, grows almost spontaneous: it is here we must look for those "roots of bitterness," hatred, envy, jealousy, revenge, which like the far-fam'd Upas, spread their withering influence around, and render our hearts a barren and flinty desert. And here too are to be found, if found at all, those ever-blooming flowers of virtue, whose fragrance cheers the bed of death, the couch of him

"Whose yesterdays look backward with a smile."

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With what delight the soul springs forward for the prize of bliss, when urged by the recollection of those we loved, who have gone before us, but whom we expect so soon to meet never to part again. Here indeed, our eyes are often blinded by prejudice, and though the fire of love and friendship may be kindled in our bosoms, the cold rains of adversity in some measure quench the spark which Heaven designed should burn forever. The idea of our importance in the scale of existence, because we are rich, like the difference of CASTS in India, bursts through the barriers that Christianity presents, and bears us in imagination above those of our fellow travellers on the great journey of life, but who move "along its cool sequestered vale." But how sweet it must be to him who has borne "the rich man's scorn," to think of meeting even those who from erroneous views have treated him with contempt, in a world where they shall acknowledge him their equal. How then will memory enhance the pleasures of those peaceful shores! With what emotions will the good man look back upon the ocean of time through which he so lately passed, but whose storms are hushed forever! EUGENIUS.

FOR THE MASONIC REGISTER.

MIRTH.

It is a litigated point among some sectarians, whether we ought or ought not to give way to mirthful emotions. The one contending with philosophical gravity that Heaven designed we should laugh, or it would not have given the power. Nay, proving from history too, that many a great man was born laughing. (Though by the by I think it no laughing matter to be born into such a world as this.) However, after all that has been said by Democritus, or Heraclitus, and ten thousand others, I confess I am no nearer being convinced on the subject; but if there is any thing that can excite mirth it must be the folly of such disputes. And this brings to mind a circumstance with which I became acquainted while in Connecticut. A gentleman of some respectability had separated from his wife, and the cause of it was as follows: his wife one morning had stuffed a pig with an intention of baking it, and was proceeding to put it into the oven "head foremost;" but he taking a whim to be contrary, insisted that the pig should enter in reversed order: and the wife, seeing the injustice of the case, determined on carrying her point; I need not say that the pig escaped "a roasting." And from that time till they parted, which was not long after, this became the order, or rather the disorder of the day, the wife in all cases taking the pig by the *head* and he by the *tail!* A.

ORIGIN OF THE SAADIS.

The people anciently called Psylli, who supposed themselves possessed of the power of fascinating, commanding, and eating serpents, and of curing their bites, are still existing in Egypt. They are called *Saadis*, from the name of their founder, a saint highly venerated by the Egyptian mussulmen. Saint Saadie was the nephew of a wealthy man in Syria, who sent him one day into the wilderness to procure a bundle of sticks; when the young man had collected sufficient fuel to form a faggot, he was at a loss for a band to tie it up, but after some consideration, he came to a resolution of knotting several serpents together to form a band, and with this living cord he carefully bound up his sticks. The uncle, charmed with the ingenuity of his nephew, said to him, "Go about your business, for you know more than I do, and are adequate to the task of making your way in the world." Taking the hint, the ingenious youth travelled over several countries, charming serpents by his supernatural skill, till he acquired a great number

of disciples, to many of whom he communicated his art. His tomb, in the neighbourhood of Damascus, is full of serpents and other venomous creatures, among which any person may lie down and repose in perfect safety.

Such is the superstitious origin ascribed to this extraordinary sect, each individual of which ventures boldly to affirm, that he inherits the skill and properties of the founder. His festival is annually celebrated; each of the sect, during the procession, walking with a live serpent in his hand, which he gnaws, bites, and swallows as he passes, accompanied with the most horrid grimaces and contortions. M. Sonnini, however, could not see this festival, it being only celebrated in the summer, and it was winter when that gentleman was at Rosetta; but his curiosity being excited by the subject, he prevailed on one of the sect to indulge him with the exhibition of his art in his own apartment.

The priest brought in his bosom a large serpent, of a dusky green and copper colour, which he was continually handling; and, after having recited a prayer, presented it to the Saadi, who seized it with an anxious hand; the teeth of the reptile had been extracted, but it was very lively; and on its entwining itself round his arm, his countenance changed, his eyes rolled, and he uttered the most piercing cries; he then bit the serpent in the head, and tore off a morsel, which he instantly chewed and swallowed. On this his agitation became convulsive, his mouth foamed, and his countenance assumed the features of insanity, while he occasionally devoured fresh pieces of the animal. Three men endeavoured to hold him, but in vain; he dragged them round the room with violence. At length the priest took the serpent from him; but his convulsions and insanity did not immediately forsake him, he bit his hands, and his fury continued. The priest then clasped him in his arms, put his hand gently on his back, raised him from the ground, and recited some prayers, when his agitations gradually subsided, and he sunk into a state of complete lassitude.

From the Haverhill Gazette.

AN INTERESTING ANECDOTE.

The following interesting incident, extracted from the correspondence of the British and Foreign Bible Society, will serve, in some measure, to show the extreme solicitude frequently manifested by the Russian peasantry, for procuring the Holy Scriptures, and the unfeigned gratitude with which they receive them.

"It is customary, on the eves of the great feasts in the Greek Church, to read the Acts of the Apostles to the people who are assembled in the churches. A young woman had recently gone as usual, and walking up and down, happened, as she passed the reader, to hear something that arrested her attention. She listened, and the more she heard, the more did she feel interested, and was chained to the spot till the reading of the Scriptures was finished.

"The following day, she went to the priest, and expressed her earnest desire to be permitted to read the book which she had heard read the preceding evening in Church. He immediately took down one of the Society's New Testaments, and beginning to read the portion of Scripture she had heard in the public service; "Yes," she exclaimed, "these are the very words." She was now almost in an ecstacy, and taking the New Testament home with her she sat up two whole nights, in order to read through the Acts of the Apostles. On returning the New Testament, she could not sufficiently extol it, but delivered it into the hands of the priest, with downcast looks, and a strong degree of reluctance, which plainly intimated that she would have kept the volume if she durst. You may conceive what

was her joy when she was presented with the treasure she so highly prized."

RARE BOOK.

Dr. Sims, late of Bath, bequeathed the celebrated volume of Servetus, entitled, *Christianismi Restitutis*, to Dr. Sigmond. "The fate of this book," says our informant, "has been not a little singular. All the other copies were burned, together with the author, by the implacable Calvin. This copy was secreted and saved by D. Celadon, one of the Judges. After passing through the library of the Landgrave to Hesse Cassel, it came into the hands of Dr. Mead, who endeavoured to give a quarto edition; but, on the 17th of May 1723, at the instance of Dr. Gibson, bishop of London, the copies, not half completed, were seized by John Kent, messenger of the press, and William Squire, messenger in ordinary, and were burnt with the exception of a few. The late Duke de Valiere gave near 400 guineas for this volume. At his sale it was purchased for 2810 livres. It contains the first account of the circulation of the blood, above 70 years before the immortal Harvey published his discovery, and the theory of John Hunter, at this day a subject of philosophic inquiry. The life is in the blood is distinctly advanced and defended, upon the very grounds it is at present supported. The Latin in which it is written is pure and elegant, and was published in the year 1553."

AN INTERESTING ORIENTAL TALE

(Concluded from page 152.)

When Liu-Pao had received the sum, I ought to acquaint you, said he to the merchant, that my sister-in-law is proud, haughty, and a great lover of formality; she will make a great many difficulties when she is to leave the house, and you will have some trouble to bring her to a resolution; I will tell you therefore what you must do: at the beginning of the night bring a chair adorned as usual, with good strong porters, make as little noise as you can, and be ready at the door; she that will appear with a mourning head-dress is my sister; say never a word to her, nor hearken to what she says, but take her about the middle, force her into the chair, and conduct her to your bark as soon as you can. This expedient pleased the merchant, and the execution of the project seemed easy.

In the mean time Liu-Pao returned home, and that his sister-in-law might have no suspicion of his design, he took no notice of any thing while she was by; but as soon as she was withdrawn he made his wife a confident in the project, and told her of the trick he was going to play; it is necessary, said he, that this two-legged merchandise should be taken away this night, of which I have not the least reason to doubt: however, I am not willing to be present at the transaction, so that I will be absent for some time; but it is necessary that you should know that as soon as night appears there will come a considerable crowd to our door, and will take her away in a chair.

He was going to proceed, when he was suddenly stopped by the noise that he heard: it was his sister-in-law that passed near the window of the room; at which Liu-Pao went hastily out at another door, insomuch that he had not time to add the circumstance of the mourning head-dress: it was doubtless by the particular direction of Heaven that this circumstance was omitted.

Ouang readily perceived that the noise she made at the window had obliged Liu-Pao to break off his discourse abruptly: the tone of his voice plainly showed that he had still something more to say, but she had heard enough: for finding by his air when he entered the room that he had some secret to communicate to his wife, she pretended to withdraw, and listening secretly at the window heard these words dis-

tinctly, *they will carry her off, they will put her in a chair.*

These words greatly strengthened her suspicions: then entering the room, and going to Yang-Sang, she declared her uneasiness to her, Sister in law, said she to her, you behold an unfortunate widow who is bound to you by the strongest ties of the most sincere friendship, and therefore by this very friendship I conjure you to acknowledge freely whether your husband persists in his former design, of forcing me to a marriage which will prove my utter ruin.

At these words Yang appeared in confusion, and blushed; but recovering herself soon after, why should you have such thoughts, sister, said she to her, and why do such strange fancies disturb your mind? if there was a design of a second marriage, do you think there would be any great difficulty in the matter? but, alas! to what purpose should a person throw himself into the water before the bark is going to be cast away?

When Ouang heard the proverb of the bark, she understood better the sense of the private discourse of her brother in law: she immediately gave herself up to complaints and tears, and quite overwhelmed with grief, shut herself up in her room, where she wept, sighed, and lamented. What a wretch am I, said she, that I know not what is become of my husband! Liu-Tchin my brother-in-law and friend, whom I might depend upon, is on a journey; my parents and relations live at a great distance; if this affair is hastened, how can I give them notice? I can hope for no assistance from my neighbours, for Liu-Pao is become formidable among them, and they know he is capable of the blackest villany; wretch that I am! I cannot escape from his snares; if my ruin is not perfected to-night, it will to-morrow, or in a very short time; the only thing I can do is to put an end to this painful life; to die once is much better than to suffer a thousand deaths; and what is my life but one continual death.

She then came to a resolution, but deferred executing it till the evening. As soon as day had left our hemisphere, and darkness had succeeded in its room, she retired into her chamber, and shutting herself up, took a cord, and fastened one end of it to a beam, and at the other made a running noose; she got upon a stool, modestly adjusted her garments about her feet, and then cried out Supreme Tien, avenge my cause. After this she threw down her head-dress, and putting her head and neck into the running noose, she kicked away the stool with her foot, and was left suspended in the air.

Here was an end, as one would imagine, of this unfortunate lady; but it somehow happened that the cord, though made of hemp, and seemingly very strong, immediately broke, and she fell to the ground half dead.

Yang ran towards the room as soon as she heard the noise which was occasioned by her violent fall, and found the door barricadoed; she thought it was the effect of a troubled mind, and therefore took a bar and wrenched open the door; as the night was extremely dark, in entering the room, her feet were entangled in Ouang's garment, which threw her down; this fall forced her head-dress to some distance, and the fright she was in made her faint away for a few moments; when she had recovered her senses she rose up and went to seek for a lamp, and returning to the room found Ouang extended upon the floor without motion, and her breath almost gone, for the chord bound her so very tight that she foamed at the mouth, upon which she immediately loosened the running noose.

While she was proceeding to do other services, she heard a knocking at the door; she made no doubt but it was the merchant of Kiang-Si that came to fetch his purchased spouse; she ran hastily to receive them, and

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introduce them into her chamber that they might be witnesses of what had happened; through haste, and not willing to appear without a head-dress, she took up that which she found at her feet, which was the mourning head-dress of Ouang.

It was in reality the merchant of Kiang-Si who came to take away the lady that had been promised him; he had a wedding chair adorned with streamers of silk, festoons, flowers, and several fine lanterns: it was surrounded with domestics who carried lighted torches, and a crowd of musicians who were to play on flutes and hautboys. All these attendants were placed in the street without playing on their music, or making the least noise: the merchant had advanced a little forward, and knocked softly at the door, but finding it half open, he entered the house with lighted flambeaux.

When Yang appeared, the merchant seeing her in a mourning head-dress, which was the signal agreed upon, and being likewise charmed with her air and features, he laid hold of her as a hungry hawk seizes a little helpless bird: his followers ran to his assistance, and shut the lady up in the chair which was there ready to receive her; in vain she cried out, you are deceived, it is not me you seek for; the noise of the instruments was soon heard, which drowned her voice, while the chairman that carried her, rather flew than walked to transport her to the bark.

While this was acting, Ouang, who had received assistance from the care of her sister-in-law, was come to herself and had recovered her senses; the great noise that she heard at the door renewed her fears, and filled her with dreadful inquietudes; but when she perceived the noise of the trumpets, and the confusion of voices, and musical instruments go still farther and farther off, she began to grow bolder, and in about half a quarter of an hour ventured to go and see what was the matter.

After she had called her sister in law several times to no purpose, she imagined that the merchant had made a mistake, and had taken her away though he came for another; but she was fearful of some troublesome incident in return, when Liu-Pao should be informed of the mistake. She then shut herself up in her chamber, where she collected her scattered jewels and other parts of her head-dress that were left, and entertained thoughts of taking a little rest; but she could not close her eyes during the whole night.

Early in the morning she rose up, and while she was seeking her mourning head-dress to put it on, she heard a noise at the door, of one knocking very hard, crying out open the door! it was the voice of Liu-Pao, which she was well acquainted with. She was not long in resolving what to do, but let him knock without answering: he swore, cursed, and bawled, till he grew hoarse; at last Ouang went to the door, and standing behind, without opening it, who is that that knocks? said she, and who is it that makes such a noise? Liu-Pao, who quickly distinguished the voice of his sister-in-law, was immediately seized with a strange dread, especially when she refused to open the door; Sister-in-law, said he, I have good news to tell you, Liu-Tchin our younger brother is returned, and our eldest brother enjoys perfect health; open, quickly.

At these words, concerning the return of Liu-Tchin, Ouang ran to take the black head-dress that Yang had left, but in vain did she expect to see her dear Liu-Tchin, for there was nobody but Liu-Pao, who entered immediately her room, but not seeing his wife there, and moreover observing a black head-dress on his sister-in-law's head, his suspicions were strangely renewed. At length he cried out, where is your sister in law? You ought to know better than I, replied Ouang, since it was you that carried on this fine intrigue. But tell me, replied Liu-Pao, why do you not wear your white

head-dress? In answer to which, Ouang was so complaisant as to relate the history of what had happened during his absence.

She had hardly made an end of her story before Liu-Pao began to beat his breast, and acted like a madman, but coming to himself by degrees, I have one comfort in my misfortunes, said he to himself, I will sell my sister-in-law, and with the money I will buy another wife, and nobody shall know that I have been so unfortunate as to sell my own. He had been playing all the night, and had lost the thirty taels which he had received from the merchant of Kiang-Si, who was already at a great distance with his new bride; he was preparing to go out in order to negociate this affair, when he perceived at the door, four or five persons who wanted admittance: they were his eldest brother Liu-Yu, his youngest brother Liu-Tchin, his nephew Hi-Eul, and two domestics that carried the baggage. Liu-Pao amazed at this sight, and not having the assurance to confront them, made what haste he could out at the back door, and vanished like lightning.

The lady Ouang, transported with joy, came to receive her dear husband; but how exceeding was her delight, when she perceived her son, whom she hardly knew, he was grown so much, and had so fine a person. Ah! by what good fortune, said she, have you brought back this dear son whom I supposed to be lost?

Liu-Yu entered into the detail of all his adventures, and Ouang in her turn related at large all the indignities that Liu-Pao had made her suffer, and the extremities to which he had reduced her.

Then Liu-Yu having bestowed on his wife the commendations that her fidelity deserved, If by a blind passion for riches, said he, I had kept the two hundred taels, which I found by chance, how should I have recovered my dear child? If avarice had hindered me from giving the twenty taels to save those who were suffering shipwreck, my dear brother had perished in the water, and I should never have seen him: if by an unlooked-for adventure I had not met with this amiable brother, how should I have discovered the trouble and disorder that reigned in my house? without this, my dear wife, we should never have been reunited, our family would have been dismembered, and we should have been plunged into affliction. All this is the effect of the particular providence of Heaven, who has over-ruled these different events: as for my other brother, who without design sold his own wife, he has justly brought on himself his own misfortunes: the Almighty Tien treats mankind as they deserve, let them not therefore think to escape his justice.

Not long after Hi-Eul went to fetch his bride, the daughter of Tchin; the marriage was concluded and proved a very happy one; they had several children, and saw a great number of their grand-children, many of which were advanced by their learning, and raised to the highest offices; thus this family became illustrious.

From the Cincinnati Gazette.

ARTHUR FITZROY, OR THE YOUNG BACKWOODSMAN.

During an excursion of pleasure in the spring of the year 1814, after a pleasant day's ride, I found myself on the cliffs of the Kentucky river: the talkative ferryman as we crossed the stream, pointed to a neat country house, at the distance of some half a mile on the opposite shore, "where," said he, "they keep tavern, and you can be accommodated." Amused with his simple garrulity I bade him farewell, and ascended by a winding path the towery cliff.

The sky was brilliant with the tints of the setting sun; beyond the numerous and variegated farms which my elevation overlooked, the distant hills lost their tops in the blue mists of heav-

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en; all nature was hushed to a solemn stillness, save the hollow echo of the ferryman's song; even the impetuous stream as it dashed along between the stupendous masses of calcareous rock, which presented an insurmountable barrier on either side, seemed fearful of disturbing the general repose. Never have I been more delighted with the contemplation of nature; every idea for a while was lost, save that of the manifold and resplendent beauties which surrounded me. As I rode along the brink of the precipice towards the tavern to which I had been directed, I discovered at a short distance, on my right, a small country church, to which I involuntarily turned my horse: I have ever admired the appearance of a country church and grave-yard, in some parts of Kentucky: in the copse near the road side a neat wooden building is erected; the undergrowth for some distance around, cleared away; while the majestic trees of the forest, wave their green foilage in silence, over the clay tenements of those who have "been gathered to their fathers." The graves are scattered around the church, and quite shut out from the rays of the sun, by the boughs of the overhanging trees; no costly monuments are to be seen, but occasionally a willow or an evergreen, planted by some kindred spirit, awakens a train of emotions which the finest marble could never impart. The little rural temple which stood before me, was built of hewn logs, one story in height, and almost hid by the surrounding forest. As I drew nearer, my attention was arrested by the commanding, and I may add martial figure of a man, who with down cast looks was standing near the foot of a recent grave, over which was scattered a profusion of evergreens. There was a degree of woe depicted in his manly but sun-burnt face, that I have seldom seen exhibited; his long dark hair hung in graceful curls below his cap of fur, and the green hunting shirt in which he was clad, was fastened around his robust body by an Indian belt; his mockasins, although much worn, were of the beautiful kind, manufactured by the natives of our north-west. My path led near the side of the church yard, where he was standing with folded arms, but petrified as it were by grief, he appeared as insensible to surrounding objects as a statue of marble. My feelings were deeply interested in the personage before me, but unwilling to appear intrusive, I passed on to the tavern which was distant but a few hundred yards, and had no sooner seated myself in the portico, than I observed the object of my attention, leave his position, and with a slow and measured step, pursue the path which had conducted me up the steep declivity. Just as he was disappearing from my view, the landlady entered, and calling her attention to the strange figure that I had been contemplating, I enquired if she knew him? "Yes sir," she replied with a deep sigh and serious look, "I know him well; he was formerly the pride of our neighborhood, and the happiest youth who dwelt upon these hills; his history is a sad one, but if you desire to hear it, as soon as supper is over I will relate it to you." On our return to the portico, after having partaken of some refreshment, my landlady begging me to excuse her country-like manner of relating a story, gave me the following narration.

"The name of the unhappy young man of whom you desire me to speak is Arthur Fitzroy. His parents, though poor, belonged to a highly respectable family in Virginia, and were among those who early emigrated to this state, and made the improvement where they now reside, about two miles from the opposite shore. Arthur the only child was born soon after their arrival, and breathing nothing from infancy but the salubrious air of these mountainous cliffs, and exercised by the labours of the farm and chase, his person attained the

ate and manly beauty which it now exhibits; while his intellectual faculties, improved by the ablest teachers which could be procured, gave, at the age of twenty, indications of a mind, vigorous in its perceptions and replete with the noblest feelings of our nature. At this period he received from a wealthy uncle in Virginia, an invitation to spend a couple of years east of the mountains. Arthur was enraptured with the idea, and upon expressing his wishes to his parents, who were ever desirous of his improvement, they willingly consented. The day for his departure soon arrived, and well in fact do I remember it: the companions of his childhood, both male and female, for many miles around, had assembled to say farewell, and witness his departure; and as he passed around, extending his hand with an assumed air of cheerfulness, there was not a dry eye in the whole circle.

During the latter part of the two years which he spent east of the mountains in visiting the principal cities, and reading works of general literature, he became acquainted with Emeline Huntington, the daughter of a wealthy merchant in the city of Richmond, where his uncle resided. She had just entered her nineteenth year, and to a mind highly cultivated, possessing every native virtue, there was added a degree of fervour and elevation of fancy, which occasionally seemed bordering on the romantic. Artless as an infant, divested of envy, suspecting none in others, she was esteemed by all who knew her, whilst the continued sprightliness of her manners, and the brilliant corruscations of her wit, gave a zest to the enjoyment of every circle in which she mingled: nor were the attractions of her mind surpassed by those of her person; cast in the finest mould of her sex, grace characterized every movement, and loveliness sat enthroned upon her face.

In our young Backwoodsman, her enthusiastic mind found a congenial spirit, and for hours would she listen, enraptured, to his glowing descriptions of the land of his nativity, and the hardships, privations, and battles with which the adventurous pioneers to civilisation in the western country, had to contend. Arthur had been acquainted with her but a few months ere he discovered that her society was essential to his happiness, and the result of a protracted interview, which soon took place, rendered him the happiest of men; in short, emotions of a new kind were awakened in the breast of each, and Heaven was called to witness their declarations of unshaken constancy. That correctness of deportment which had ever characterized Emeline, was again manifested by an early disclosure to her parents, of the engagement which she had formed; but great was her surprise, and almost insupportable her grief, upon learning that they were utterly hostile to the connection; they could ill brooke the idea of marrying their daughter, possessing wealth, beauty, and intelligence, to a young backwoodsman, without fortune, and without celebrity. He was forthwith forbid the house, and she enjoined to break off all communication with that man, for whom alone life now seemed to her worth possessing. Arthur made several unsuccessful attemps for a personal interview, and with feelings highly lacerated, disappointed hopes, and mortified pride, returned to the Western Country. His arrival was a source of joy to his fond parents, and delight to the neighbourhood, and a twelve-month soon glided away without the occurrence of any event worthy of narration. The remembrance of the beloved object of his affections, dissipated his former gaiety, and in vain were his books, and the pleasures of the chase resorted to, as a means of restoring his wonted cheerfulness. In this gloomy mood he was most pleasantly surprised by the arrival of the beauteous Emeline in his own immediate neighborhood. One of those un-

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fortunate speculations which so frequently ruin commercial men, had swept away the wealth of her father, and induced him to seek an asylum in the west; but whether his settlement in this immediate neighborhood, arose from his owning the small tract of land on which he now resides, or the hope of renewing the engagement between Fitzroy and his daughter, is uncertain. The connection however was immediately renewed, and never perhaps was there a more perfect coincidence of thought and feeling, than this happy pair exhibited. Often have I seen them clambering over these rugged cliffs; wandering in the shady groves, or sitting on the rocks engaged in reading and conversation; her fanciful imagination seemed now to realize all the former anticipations of love in a cottage, and happiness amid the uncultivated wilds of the west.

The day for the solemnization of the marriage had been appointed, and was distant but two weeks, when the unwelcome intelligence of General Hull's disgraceful surrender, reached Kentucky. The call of the executive for volunteers to protect the defenceless frontiers of the northwest, had no sooner met the ear of young Fitzroy, than his resolution was formed.—That love of country, and proud spirit of independence which have characterized the natives of the west, shone forth in him with an increased brilliancy; his bosom fired with the impulse of a noble enthusiasm in the cause of his country and suffering humanity, permitted him not for a moment to hesitate in exchanging the blandishments of love, for the habiliments of war, or his anticipated union to a beloved female, for the fatigues of the camp; the preparations for the approaching ceremony at the altar of Hymen, were instantly changed to those for a campaign, and in ten days Fitzroy was ready for the tented field. I was myself present at the last interview between him and his intended bride, which took place on the morning of his departure. Oh, it was an affecting scene, and one that I shall ever remember. His warlike dress and martial mien were finely contrasted with her delicate form and simplicity of habit. She rose as he entered the room, and with a melancholy look extended her trembling hand, which he seized with a convulsive grasp, and pressed to his lips—"I go, sweet girl," said he, "to avenge the cause of our injured country—to protect defenceless women and children from savage barbarity, and wipe away the disgrace of an ignominious surrender; and be assured that in the midst of battle, the recollection of my beloved Emeline shall nerve this arm with ten fold vigor, and relying upon your unshaken constancy, and the smiles of Heaven, I shall fearlessly march to victory or death." He gazed for a moment in silence upon her beautiful face, which was bathed in tears; pressed her to his bosom, and imprinting upon her ruby lips a fervent kiss, tore himself away, and joined his companions in arms.

(To be concluded in our next.)

THE MUSICIAN.

"Music hath charms to soothe the savage breast."

An inhabitant of Alberton, in England, who could occasionally handle his fiddle, on his way home, from whence he had been exercising his musical talents, for the entertainment of his country neighbours, in passing through a field about three o'clock in the morning, in the month of June, was attacked by a bull. After several efforts to escape, he attempted to ascend a tree, not however succeeding in the attempt, a momentary impulse directed him to pull out his fiddle, and fortifying himself behind the tree as well as he could, began to play; upon which the enraged animal became totally disarmed of his ferocity, and appeared to listen with great attention. The affrighted man, finding his fierce and formidable enemy so much ap-

peased, began to think of making his escape, left off playing, and was moving off without even the slightest desire to know who should pay the piper. This however the bull would not suffer, for no sooner had our Orpheus ceased his fascinating strain, than the bull's rage appeared to return with as much violence as before. He was therefore glad to have recourse a second time to his fiddle, which instantly operated as a magic charm upon the bull, who became as composed and attentive as before. He afterwards made several more attempts to escape, but no sooner did he stop his fiddle than the bull's anger returned, so that he was compelled to continue fiddleing till six o'clock, about three hours, when the family came to fetch the cows, by which he was relieved and rescued from a tiresome situation. He is perhaps the first man upon record who may really be said to have fiddled for his life, and who has so truly fulfilled the poet's idea, that "Music hath charms to soothe the savage breast."

SINGULAR RELATION.

From the Petersburg Republican.

If you think the following narrative worthy of your attention, you are welcome to insert it in your paper.

While I resided in Newbern, North Carolina, in 1814, being informed that a Negro Woman and two small children, had been that day brought in, who had been runaway for several years, I felt a wish to go and see them, particularly as there was something curious connected with their history. My friend, accompanied me to the jail, for they had been lodged there for safe keeping. We there learned the particulars of the life which they lived, or rather the miserable existence which they dragged out, during the seven years which they had spent in the swamps in the neighbourhood of Newbern.

The owner of this woman, about seven years previously, removed to the Western country, and carried with him, all his slaves, except this woman and an infant girl, then in the arms of its mother, who rather than be separated from her husband, who was owned by another person, timely eloped with her child, and completely avoided the vigilance of her pursuers.

Those who are acquainted with the lower sections of that state, well know that it abounds in marshes and fens, overgrown with weeds, and interspersed, in some places, with clumps of pine trees. Into one of these dreary retreats this woman found means to conceal herself for the space of seven years; and to find means also for her subsistence, partly by her own exertions and the assistance of her husband, who would occasionally make her a visit. Living in this situation, she soon had an additional burthen upon her hands, by the birth of another child.

The manner in which she concealed herself as well as children from discovery, was truly singular; by the strictest discipline, she prevented them ever crying aloud, she compelled them to stifle their little cries and complaints, though urged to it, by pinching hunger, or the severest cold. She prohibited them from speaking louder than a whisper. This may appear strange to relate, but it is certainly true: and as a proof that no deception* was used in this case, it was satisfactorily ascertained, that after they had remained in town for more than a month, in the company of children who were noisy and clamourous, they were not known in a single instance to raise their voices higher than a soft whisper. At first, it was with great difficulty that they could stand or walk erect, and when they did attempt to walk, it was with a low stoop, the bust inclining forward, and with a hasty step like a partridge.

* Unless a deception is practised upon us.—E. R.

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But their favourite position, was that of squatting upon their hams. In this posture they could remain for hours, without any apparent weariness; and at a given signal, would move one after the other with great facility, and at the same time with so much caution, that not the least noise could be heard by their footsteps.

Their method of subsistence was the most extraordinary; sometimes the husband, according to the woman's account, would fail to bring them supplies; and whether the fear of detection prevented her from intruding on the rights of others, or whether she was prevented by conscientious motives, is not for me to determine; but in this dreadful exigence, she would for the support of herself and children, have recourse to expedients, which nothing but the most pressing necessity could ever suggest. Frogs and terrapins were considered as rare dainties, and even snakes would be taken as a lawful prize to satisfy the calls of hunger. It was the custom, said the woman, in the little family, when they made up a fire in the night, and this was done only in the cold nights of winter, for one to sit up, while the others slept. The one who watched, had a double duty to perform, not only to do the ordinary duty of a centinel, but to watch for mice, which they contrived to catch in the following manner. The person watching, would spread a little meal on the ground, or a few grains of corn, or peas, or for want of these, a crust of bread, when they had it; over which, an old handkerchief, or piece of cloth, was spread; then, observing a profound and deathlike silence, the mice would creep from their retreats in order to possess themselves of the bait. The centinel, true to his post, as soon as the cloth was moved by the vagrant mouse, would very dexterously smack down a pair of hands upon him, and secure him for purposes yet to be mentioned. The flesh, as may be supposed, was used for food, which they devoured with as little ceremony as a boy would eat a snow-bird; but even the skin was not thrown away: for this being carefully preserved, the hair, or fur was picked off, and mixed with wool or cotton for the purpose of making gloves and stockings; and they managed to spin up the materials they could procure, by means of a stick, about six or eight inches in length. This was held in the left hand, while, with the right, they held the materials to be spun. They gave us a specimen of their adroitness in this art; and the little boy who was not above five years old, could manage his stick with surprising dexterity. Several pair of stockings and gloves were shown, which had been knit by these singular beings, during their voluntary banishment. They were grotesque enough in their appearance, and were made up of a greater medley of materials than are generally used in the civilized world.

How much longer this deluded African, with her two wretched children, would have remained in the comfortless Savannahs of North Carolina, is not known, had not the woman been deserted by her husband. Being deprived of the solace she derived from his transient visits, and the scanty subsistence she received from his hand, her situation became miserable beyond description. At length, weak and emaciated with hunger, she crept to the road, and gave herself up, with her equally meagre looking charge, to the first person she saw, who happened very fortunately to be a man, with his cart, going towards town, the sight, indeed, to the citizens, was a novel one, if we may judge from the numbers who crowded to see and determine for themselves.

SINGULAR PHENOMENON.

At Sag-Harbour, on the 30th of December, about 10 o'clock, A. M. a streak of fire about the bigness of a man's body, and about sixty feet in

length, was seen to shoot from the south in the western hemisphere.—The air at that time was entirely clear, and scarcely a cloud to be seen. We should like to hear the opinion of an astronomer respecting it.

HONESTY IS THE BEST POLICY.

The experience of every day proves the soundness of this maxim, and it is forcibly exemplified in the following: An individual in trade, finding he could no longer carry on his business, without unlawful sacrifices, became bankrupt. A meeting of his creditors was called, and an examination had of his accounts, goods, &c. which resulted so much to their satisfaction, (not, however, on account of the amount of property he possessed, as from the full disclosure he made to them of his effects and very fair state of his books) that they not only released him from the operation of their claims, but also gave the individual, by general consent, the sum of one thousand dollars. In addition to the pecuniary gratuity so freely voted, the debtor retains the character of an honourable man.—While we take pleasure in recording this fact, as honorary to the debtor, and so estimable in the creditors, we have to regret that such instances are not more common.

POPISH BARBARITY.

The 96th number of the *Letters Normands* contains the following historical fact.

General Lasalle being at Toledo, went to visit the palace of the inquisition (for in Spain the inquisitors like other monks, wear the coarsest stuff for clothes, and inhabit the most beautiful marble palaces.) At sight of the instruments of torture, the general and the soldiers who accompanied him shuddered. It was more horrible than the most dreadful field of battle. Among these instruments was one, which from the species of sacrilege of which it conveyed the idea, fixed more particularly the attention of the French officer. In a subterraneous prison, near a room which was occupied by the inquisitor, whose business it was to interrogate people accused of heresy, there stood in a niche the statue of the Virgin Mary. A golden glory surrounded the mother of the Redeemer of the human race, her right hand held the *oriflamb*, a drapery of silk stuff descended from her shoulders to her feet, and through the folds of a mantle a sort of cuirass was to be seen. This statue seemed to be an imitation of the statue of Joan d'Arc, which is seen at Orleans. Examining it more closely, they found that the cuirass of the Virgin was filled with blades of knives and sharp pointed nails. The arms of the statue were moveable; and were set in motion by an instrument behind the partition. The general gave orders to one of the servants of the inquisition, to set this machine in motion; the bag of a Polish grenadier took the place of the heretic. The statue caught it in her arms and squeesed it very closely. When it was taken away the bag was found pierced with holes, the points of the nails and the knives having penetrated to a considerable depth. Thus the merciful Mary, the queen of angels, became in the hands of the inquisitors the bloody minister of fanatical fury; and that nothing might be wanting to the odious profanation, they had given, by a sort of play upon words, the name of *Madre dolorosa* to this terrible statue.

WOOD MAY BE RENDERED INCOMBUSTIBLE.

A person in or near London made known to the public that he had provided materials for a house, all of wood; and that they were proof against fire; and that, on a day fixed, he would have it on Putney Common, and a sufficient quantity of combustibles to try the experiment. Accordingly a great concourse of people as-

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sembled. The house was set up, and fire set to it in several places, but it would not burn. The fact is, the wood had been rendered incombustible by its being previously soaked in alum water. Boards that are used near a stove-pipe, or in any situation near the fire, might be soaked with the above, and so prevent them from catching fire, and save all the calamity which so often follows such accidents.

THE MARRIED STATE.

The conjugal state is certainly replete with friendship of the most refined nature; when two congenial hearts unite in virtuous love, their every little domestic joy is heightened into bliss by a mutual sympathy of feeling. The tenderest emotions of the soul, the warmest effusions of the heart, kindly vibrate to the responsive ties of affection and solicitude, and continue to diffuse unspeakable joy all around.

ARCHBISHOP OF COLOGNE.

An emperor of Germany coming by accident into a church, where he found an ill-favoured looked priest saying mass, "Peneportentum naturæ," that seemed a scandal to human nature, the emperor despised him, as unfit to discharge the sacred offices of the church; but hearing him read in the psalm appointed for the day, "It is He that made us, and not we ourselves," the emperor reproved himself for his proud and harsh opinion; and inquiring into the qualifications of the priest, and finding him a person of exemplary piety and erudition, he made him archbishop and elector of Cologne, which great perferment he discharged with all the care and fidelity imaginable.

.....

INDUSTRY.

Miss Sophiah Taylor of Verona, Oneida county, spun, at the house of Jabez Loomis, Esq. on the 8th of November last, 162 knots of woolen yarn, on a common large wheel, between the hours of six in the morning and nine in the evening: "Ladies, out do this if you can."

ENIGMA.

The following letters were found written, in a Welch church, over the ten commandments, and remained more than a century unexplained.—The meaning, when discovered, commands admiration.

P R S V R Y P R F C T M N,
V R K P T H S P R C P T S T N.

To read the above, make use of a vowel as often as necessary.

HOGS!

Mr. Daniel Gidley, a farmer of Poughkeepsie, Dutchess county, New-York, fatted in the last season 120 hogs, averaging 232 lbs. each, making in the aggregate 23,630 pounds, and 13 waggon loads of pork.

POETICAL.

For the Masonic Register.

EPISTLE,

To Miss —— ——

When all the world has sunk to rest,
And business stays its rolling wheel;
Life's anxious cares no more molest,
The throbbing heart has leave to feel;

How sweet 'tis then to think of those
For whom we only wish to live,
Whose virtues, like the blushing rose,
New fragrance to each hour can give.

When wand'ring on some distant shore,
As youth's gay prospects pass'd away,
Sick of the world, my soul would soar,
To regions of celestial day!

Regions where love forever reigns,
And kindred spirits reunite;
Where spring bedecks the flow'ry plains
With scenes of permanent delight.

Then would the thought of meeting thee,
Settle and calm my troubled soul,
Hush the wild tumult of the sea,
And bid its billows cease to roll.

O, if those dreams forever last;
And I thy friendship but secure;

Affliction's cold and cheerless blast,
I unrepining will endure.

When death's cold hand shall dim my eyes,
And blot thy vision from my view,
Sink to the tomb—then from it rise,
To dwell in heaven—to dwell with you!

Ah pardon me, this heart has long
Been cold as Zembla's frozen shore,
Where winter howls its dreary song,
With wild and never ceasing roar.

I've trac'd each stream of earthly bliss,
Each spring alas! did bitter prove:
But if there's one that's sweet, it's this,
The spring of friendship, and of love.

EUGENIUS.

.....

FOR THE MASONIC REGISTER.

AN ADDRESS TO DEATH.

Death, king terrific, trembling at thy sway,
Man hates the tyrant power he must obey,
O'er the wide world, extends thy dread domain,
All nature bows, subjected to thy reign;
The gentle zephyrs, waft thy baneful power,
And storms, and tempests, all thy terrors shower:
Earth, whose kind fruits, prolong our vital breath,
By noxious steams, accelerates our death:
Ten thousand evils push us to our doom,
Man's sad resource, the solitary tomb.

A. F. B.

.....

FOR THE MASONIC REGISTER.

Lines addressed to Mrs. Mary L******.

Friend to my life, accept the feeble lay,
The greatest tribute, that my heart can pay,
Which led by cheerful thanks, for joys bestow'd,
Would bless that being, from whom those favours flow'd;
Whose gen'rous soul, its golden worth displays,
And helps the pilgrim, through life's devious ways.

Whilst you enjoy the calm, and cool retreat,
With Autumn's plenty, 'midst the Summer's heat,
Whilst choicest treasures, in assemblage wait,
To crowd thy lobby, and besiege thy gate,
Thou ne'er hast heard, unmov'd, the poor complain,
Nor has the needy ask'd of thee in vain.

Flora's rich study, oft thy time employs,
When Summer's sun, dispenses heat and joy,
And vegetation, smiling in thy fields,
For all thy trouble, all their produce yields,
Then plenty reigns around thy festive board,
And pressing welcome, dwells upon thy word.

When Winter stern, old earth with ice has bound,
And thrown its white snow mantle o'er the ground,
'Tis then thy green-house all its charms discloses,
Of tall oleander, and the blushing rose;
The sweet barbanum, with the orange' hue,
All charm the senses and enrich the view.

From distant climes with choicest plants it's fraught,
That please the sight, or captivate the thought;
Arabia's jessamins here in beauty blow:
And choice geraniums breathe in sweets below:
Which all conspire great richness to display,
And in their beauties all thy cares repay.

A. F. B.

.....

FOR THE MASONIC REGISTER.

THE WAY-WORN PILGRIM.

O'er rugged hills, through deserts wild,
The way-worn pilgrim forc'd to roam;
Finds many a tedious hour beguil'd,
In thinking of his native home.

Where wily snakes encircled lie
In every lonely shade and brake,
Doom'd the untasted spring to fly;
Hungry, the fruit he dare not take.

Umbrageous trees whose lofty heads,
Entwin'd obstruct the solar ray:
Lonely with cautious feet he treads,
The briery path, the thorny way.

Whilst lightnings flash, near thunders roll;
Fierce winds pursue the drifting rain,
While terror half unmans his soul,
He seeks the shelter'd cot in vain.

A. F. B.

.....

FOR THE MASONIC REGISTER.

ENIGMA.

Four letters form a patriarch's name,
And what applies when we're to blame,
And what is used to cover shame,
And that which from the devil came,
And what all wish to do—the same.

N. B. A solution is requested.

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FROM THE NATIONAL GAZETTE.

A volume of poetry has lately appeared in England and passed a second edition, as the production of a Northamptonshire peasant and day labourer, named John Clare. In the last Quarterly Review, strong testimony is borne to the merit of his compositions. The following is among the specimens which that journal quotes, and is certainly not a little creditable to the genius of the unlettered poet.

"And what is life?—An hour glass on the run,
A mist retreating from the morning sun,
A busy, bustling, still repeated dream—
Its length?—a minute's pause, a moment's thought:
And happiness?—a bubble on the stream,
That in the act of seizing sinks to nought.

"And what is hope?—the puffing gale of morn,
That robs each flow'ret of its gem—and dies,
A cob-web, hiding disappointment's thorn,
Which stings more keenly through the thin disguise.

"And what is death?—Is still the cause unfound?
That dark, mysterious name of horrid sound?
A long and lingering sleep the weary crave.
And peace?—where can its happiness abound?
No where at all—save Heaven, and the grave.

"Then what is life?—when stripp'd of its disguise,
A thing to be desired it cannot be:
Since every thing that meets our foolish eyes,
Gives proof sufficient of its vanity.

'Tis but a trial all must undergo;
To teach unthankful mortals how to prize
That happiness vain man's denied to know
Until he's call'd to claim it in the skies."

.....

ON A YOUNG MAN SLEEPING IN CHURCH.

Awake, poor youth! ah sleep not here,
Hark! Heavenly strains begin.
Come join in strong prevailing prayer;
And purge your soul from sin.

Awake, and join the angelic throng,
Improve the talent given;
Seraphic music floats around,
And lifts the soul to Heaven.

Religion, sacred, awful, deep,
And warm devotion flows;
Whilst thou art lock'd in stupid sleep;
And bound in soft repose.

Lethargic soul, awake! for shame,
And purify thy breast;
Break the vain cobwebs of a dream,
The silken bands of rest.

No longer clasp an airy shade,
A visionary form;
You shamefully the man degrade,
Your soul with guilt deform.

.....

THE DRUNKARD.

Go! self polluted loathsome wretch—
Disgrace of human kind,
Go—waste thy substance and thy health,
And brutalise thy mind!

Go—haunt the tavern night and day,
And live, exist in vain;
Go—league thyself with every vice!
And barter peace for pain!

Go—live accurst to social joys,
Till life a burthen is;
Go—court disease, and death and shame,
Then mock thy miseries!

Go—like a demon to thy home,
Destroy each comfort there,
And from thy sorrowing family
Wring out the bitter tear.

Enough! enough! if ought remain
Of virtue in thy soul,
Forsake thy mad and loathsome path,
And spurn the treacherous bowl.

.....

SATIRE.

At a tavern one night,
Messrs. More, Strange and Wright,
Met together, good thoughts to exchange;
Says More, of us three,
The whole town will agree,
There is but one knave, and that's Strange.

Yes, says Strange, rather sore,
I'm sure there's one More,
A most terrible rogue and a bite,
Who tied up his mother,
And knock'd down his brother;
O! yes, replied More, that is W-right.

.....

MAXIM.

If you would shun regret and care,
Be sure to act upon the *square*.

HOYT & BOLMORE, PRINTERS.

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THE

AMERICAN MASONIC REGISTER,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

He that is slow to wrath is of great understanding: but he that is hasty of spirit, exalteth folly.

He that oppresseth the poor, reproacheth his Maker: but he that honoureth Him, hath mercy on the poor. SOLOMON.

[No. VI.] FOR FEBRUARY, A. D. 1821. A. L. 5821. [VOL. I.]

MASONIC.

ORDER OF PROCESSION AT LAYING THE FOUNDATION STONES OF PUBLIC STRUCTURES, &c.

Two tylers, with drawn swords,
Music,
Tyler of the oldest lodge, with a drawn sword,
Two stewards of the oldest lodge, with white rods,
Entered Apprentices,
Fellow Crafts,
Master Masons,
Tylers,
Stewards,
Junior Deacons,
Senior Deacons,
Secretaries,
Treasurers,
Past Wardens,
Junior Wardens,
Senior Wardens,
Past Masters,
Masters,
Music,

Marshal.

Marshal.

Grand tyler, with a drawn sword,
Grand stewards, with white rods,
A brother carrying a golden vessel containing corn,
Two others carrying silver urns, one containing wine, the other oil,
Principal Architect,
Grand secretary and treasurer,
Bible, square and compass, carried by a master of a lodge, supported by two stewards: when not supported by stewards, the grand chaplain walks with the master of the lodge who supports the bible, square, and compass,
Past grand wardens,
Past deputy grand masters,
Past grand masters,
Chief magistrate of the place,
Two large lights, borne by two masters of lodges,
Grand Wardens,

Grand Marshal.

One great light, borne by a master of a lodge,
Deputy grand masters,
Master of the oldest lodge, bearing the book of constitutions,
Grand deacons, with black rods, placed five feet apart,
Grand Master,
Grand sword bearer, with a drawn sword,
Two stewards, with white rods,
Gentlemen who choose to join the procession follow.

NOTE.—When two or more lodges walk in procession, they form as above, either in one body, or in sepa-

rate lodges; if separately, the younger lodge precedes the elder The cushion, on which the Holy Bible is carried, is covered with crimson satin, or velvet. Marshals are to walk on the left of the procession. All officers of lodges, in processions, should wear the badges of their office.

ORDER OF PROCESSION AT A FUNERAL, OR ON ANY COMMON OCCASION.

Tyler, with a drawn sword,
Stewards, with white rods,
Musicians, if brethren; otherwise they form on the right and left of the procession, or precede the tyler,
Marshal.
Entered Apprentices,
Fellow Crafts,
Master Masons,
Deacons,
Secretary and Treasurer,
Senior and Junior Warden,
Past Masters,
The Holy Bible, square, and compass, carried by the oldest member of the lodge not in office, accompanied with the chaplain.
Master.
Clergy.

NOTE.—At funerals, the cushion on which is carried the Holy Bible, should be covered with black crape, or silk; a black knot should be placed on the hilt of the tyler's sword, at the end of each steward's rod, and on the musical instruments. The body follows next in order, to the clergy, with the insignia, and two swords crossed on the coffin.

GENERAL REMARKS ON THE EXCELLENCE OF MASONRY.

MASONRY is an art useful and extensive. In every art there is a mystery, which requires a progress of study and application to arrive at any degree of perfection. Without much instruction, and more exercise, no man can be skilful in any art; in like manner, without an assiduous application to the various subjects treated in the different lectures of Masonry, no person can be sufficiently acquainted with its true value.

From this remark it must not be inferred, that persons who labour under the disadvantage of a confined education, or whose sphere of life requires assiduous attention to business or useful employment, are to be discouraged in their endeavours to gain a knowledge of Masonry. To qualify an individual to enjoy the benefits of the society at large, or to partake of its privileges, it is not absolutely necessary that he should be acquainted with all the intricate parts of the science. These are only intended for persons who may have leisure and opportunity to indulge such pursuits.

Some may be more able than others, some more eminent, some more useful, but all, in their different spheres, may prove advantageous to the community; and our necessities, as well as our consciences, bind us to love one another. It must be admitted, that those who accept offices and exercise authority in the lodge, ought to be men of prudence and address, enjoying all the advantages of a well-cultivated mind, and retentive memory. All men are not blessed with the same powers and talents; all men, therefore, are not equally qualified to govern. He who wishes to teach, must submit to learn; and no one is qualified to support the higher offices of the lodge, who has not previously discharged the duties of those which are subordinate. Experience is the best preceptor. All men may rise by gradation, and merit and industry are the first steps to preferment.

THE GOVERNMENT OF THE FRATERNITY.

The mode of government observed by the fraternity will give the best idea of the nature and design of the Masonic system.

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Three classes are established among Masons, under different appellations. The privileges of each class are distinct, and particular means adopted to preserve those privileges to the just and meritorious. Honour and probity are recommendations to the first class; in which the practice of virtue is enforced, and the duties of morality are inculcated, while the mind is prepared for a regular progress in the principles of knowledge and philosophy.—Diligence, assiduity, and application, are qualifications for the second class; in which is given an accurate elucidation of science, both in theory and practice. Here human reason is cultivated by a due exertion of the intellectual powers and faculties; nice and difficult theories are explained; new discoveries are produced, and those already known are beautifully embellished. The third class is restricted to a selected few, whom truth and fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With them the ancient landmarks of the order are preserved; and from them we learn the necessary instructive lessons, which dignify the art, and qualify its professors to illustrate its excellence and utility.

This is the established plan of the Masonic system. By this judicious arrangement, true friendship is cultivated among different ranks of men, hospitality promoted, industry rewarded, and ingenuity encouraged.

THE CEREMONY OF OPENING AND CLOSING A LODGE.

In all regular assemblies of men, who are convened for wise and useful purposes, the commencement and conclusion of business is accompanied with some form. In every country of the world the practice prevails, and is deemed essential. From the most remote periods of antiquity it is traced, and the refined improvements of modern times have not abolished it.

Ceremonies simply considered, are little more than visionary delusions; but their effects are sometimes important. When they impress awe and reverence on the mind, and attract the attention to solemn rites by external forms, they are interesting objects. These purposes are effected, when judicious ceremonies are regularly conducted and properly arranged. On this ground they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of Masons. To begin well, is the most likely means to end well; and it is justly remarked, that where order and method are neglected at the beginning, they will seldom be found to take place at the end.

The ceremony of opening and closing the lodge with solemnity and decorum, is therefore universally adopted among Masons; and though the mode in some meetings may vary, and in every degree must vary, still an uniformity in the general practice prevails in the lodges; and the variation (if any) is solely occasioned by a want of method, which a little application will easily remove.

To conduct this ceremony with propriety, ought to be the peculiar study of every Mason; especially of those who have the honour to rule in our assemblies. To persons who are thus dignified, every eye is directed for regularity of conduct and behaviour; and by their example, other brethren, less informed, are naturally expected to derive instruction.

From a share in this ceremony no Mason is exempted; it is a general concern, in which all must assist. This is the first request of the master, and the prelude to business. No sooner has it been signified, than every officer repairs to his station, and the brethren rank according to their degrees. The intent of the meeting becomes the object of attention, and the mind is insensibly drawn from the

indiscriminate subjects of conversation, which are apt to intrude on our less serious moments.

THE FIRST AND LAST CARE OF A MASON.

Our first care is directed to the external avenues of the lodge, and the proper officers, whose province it is to discharge that duty, execute the trust with fidelity. By certain mystic forms, of no recent date, it is intimated that we may safely proceed. To detect impostors among ourselves, an adherence to order in the character of Masons ensues, and the lodge is opened or closed in solemn form.

At opening the lodge, two purposes are effected: the master is reminded of the dignity of his character, and the brethren of the homage and veneration due from them in their sundry stations. These are not the only advantages resulting from a due observance of the ceremony; a reverential awe for the Deity is inculcated, and the eye fixed on that object from whose radiant beams light only can be derived. Hence in this ceremony we are taught to adore God, and supplicate his protection on our well-meant endeavours. The master assumes his government in due form, and under him his wardens; who accept their trust, after the customary salutations. Then the brethren, with one accord, unite in duty and respect, and the ceremony concludes.

After closing the lodge, a similar form takes place. Here the less important duties of the order are not passed over unobserved. The necessary degree of subordination which takes place in the government of the lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent Author of life, whose blessing is invoked and extended to the whole fraternity. Each brother then faithfully locks up the treasure which he has acquired, in his own repository; and, pleased with his reward, retires, to enjoy, and disseminate among the private circle of his friends, the fruits of his labour and industry in the lodge.

These are faint outlines of a ceremony which universally prevails among Masons, and distinguishes all their meetings.

A PRAYER SUITABLE TO BE USED AT OPENING A LODGE.

Most holy, most glorious, and ever to be adored, Lord, God Almighty; thou great Architect of the Universe, thou giver of all good gifts and graces; who hast promised thy presence where two or three are gathered together in thy name; we would most humbly beseech thee, to bless us in our labours, and all undertakings that are agreeable to thy holy will; and to grant us wisdom and strength, that we may in all things, be enabled to discharge our duty to thee, to each other, and to the whole human family; and that all our actions may tend to thy glory, and our advancement in knowledge, and in virtue. So mote it be.

A CHARGE GIVEN AT THE OPENING OF A LODGE.

The ways of science are beautiful. Knowledge is attained by degrees. Wisdom dwells with contemplation. There are we to seek her. Though the passage be difficult, the farther we proceed, the easier it will become.

If we are united, our society must flourish. Let all things give place to peace and good fellowship. Uniting in the grand design, let us be happy in ourselves, and endeavour to contribute to the happiness of others. Let us promote the useful arts; and by them mark our superiority and distinction. Let us cultivate the moral virtues; and improve in all that is good and amiable. Let the genius of Masonry preside over our conduct; and under its sovereign sway let us act with becoming dignity. Let our recreations be innocent, and pursued with

moderation. Never let us expose our character to derision. Thus shall we act in conformity to our precepts, and support the name we have always borne of being a respectable, a regular, and an uniform society.

A CHARGE AT THE CLOSING OF A LODGE.

Brethren,

You are now to quit this sacred retreat of friendship and virtue. to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated, and forcibly recommended in this lodge. Be diligent, prudent, temperate, discreet. Remember, that around this altar you have promised to befriend and relieve every brother, who shall need your assistance. Remember, that you have promised to remind him, in the most tender manner, of his failings, and aid his reformation. Vindicate his character, when wrongfully traduced, and when he is justly reprehended, suggest in his behalf the most candid and favourable circumstances. Let the world observe how Masons love one another.

These generous principles are to extend farther. Every human being has a claim upon your kind offices. "Do good unto all." Recommend it more "especially to the household of the faithful."

By diligence in the duties of your respective callings, by liberal benevolence and diffusive charity, by constancy and fidelity in your friendships, discover the beneficial and happy effects of this ancient and honourable institution.

Let it not be supposed that you have here "laboured in vain, and spent your strength for nought; for your work is with the Lord, and your recompense with your God."

"Finally, brethren, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with and to bless you!"

A PRAYER SUITABLE TO BE USED AT CLOSING A LODGE.

May the blessing of Heaven rest upon us, and all regular Masons throughout the world; may brotherly love prevail; may we be cemented by the moral and social virtues; and may we in all places, so perform our work, as to meet the approbation of our Great Grand Master in Heaven. So mote it be.

A PRAYER SUITABLE TO BE USED AT MAKING A MASON.

Grand Architect! Behold us aspiring towards thee. And let thy works fill us with rapture. Heaven's gates stand open to welcome those who are faithful, to glory.

Behold our friend, and soon to be our brother! May his confidence in thee be unshaken! May love burst the silence around him, and salute him welcome at the first step. May joy triumph in his heart, and friendship guide him as he ascends. May his countenance be cheered by the light, and confidence increase as he passes on. May he behold the emblems of his labour, and his heart reply in ready obedience. May the cheerfulness inspired by the dawning light, attend him through the day: and when a long day is complete, may he find his lot with the faithful, in the immortal glory of the temple, which is pure with the light of God, and eternal in the Heavens! So mote it be.

CHARGE AT INITIATION INTO THE FIRST DEGREE.

[This charge is originally very ancient. Verbal alterations have been made by a variety of authors, to suit the language of modern days; but none that we have seen, so much to the purpose, as this, which is copied from Thomas Smith Webb.]

Brother,

As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this

ancient and honourable order; ancient, as having subsisted from time immemorial; and honourable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory from their dignity, to level themselves with the fraternity, extend their privileges, and patronize their assemblies.

There are three great duties, which, as a Mason, you are charged to inculcate—to God, your neighbour, and yourself. To God, in never mentioning his name, but with that reverential awe which is due from a creature to his Creator; to implore his aid in all your laudable undertakings, and to esteem him as the chief good: to your neighbour, in acting upon the square, and doing unto him as you wish he should do unto you: and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

In the state, you are to be a quiet and peaceful subject, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live.

In your outward demeanour be particularly careful to avoid censure or reproach. Let not interest, favour, or prejudice, bias your integrity, or influence you to be guilty of a dishonourable action. Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations; for these are on no account to be neglected: neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.—At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well informed brethren, who will be always as ready to give, as you will be ready to receive, instruction.

Finally, keep sacred and inviolable the mysteries of the order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him, unless you are convinced he will conform to our rules; that the honour, glory and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

ADDRESS AT THE INITIATION OF A CLERGYMAN.

You, brother, are a preacher of that religion, which inculcates universal benevolence, and unbounded charity. You must, therefore, be fond of the order, and zealous for the interests of Freemasonry, which in the strongest manner, inculcates the same charity and benevolence, and which, like that religion, encourages every moral and social virtue; which introduces peace and good will among mankind. So that whoever is warmed with the spirit of Christianity, must esteem, must love Freemasonry.

Here virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind; enlivens the heart, and warms with sympathy and affection.

Though every man, who carefully listens to the dictates of reason, may arrive at a clear persuasion of the beauty and necessity of virtue, both private and public, yet it is a full re-

commendation of a society, to have these pursuits continually in view, as the sole objects of their association: and these are the laudable bonds which unite us in one indissoluble fraternity.

ADDRESS AT THE INITIATION OF A FOREIGNER.

You, brother, the native and subject of another nation, by entering into our order, have connected yourself, by sacred and affectionate ties, with thousands of Masons in this and other countries. Ever recollect, that the order you have entered into, bids you always to look upon the world as one great republic, of which every nation is a family, and every particular person a child. When, therefore, you return and settle in your own country, take care that the progress of friendship be not confined to the narrow circle of national connections, or particular religions; but let it be universal, and extend to every branch of the human race. At the same time remember, that besides the common ties of humanity, you have at this time entered into obligations, which engage you to kind and friendly actions to your brother Masons, of whatever station, country, or religion.

ADDRESS AT THE INITIATION OF A SOLDIER.

Our institution breathes a spirit of general philanthropy. Its benefits, considered in a social view, are extensive. It unites all mankind. It in every nation opens an asylum to virtue in distress, and grants hospitality to the necessitous and unfortunate.—The sublime principles of universal goodness, and love to all mankind, which are essential to it, cannot be lost in national distinctions, prejudices, and animosities. The rage of contest it has abated, and substituted in its stead the milder emotions of humanity. It has even taught the pride of victory to give way to the dictates of an honourable connection.

Should your country demand your services in foreign wars, and captivity should be your portion, may you find affectionate brethren, where others would only find enemies.

In whatever nation you travel, when you meet a Mason, you will find a brother, and a friend, who will do all in his power to serve you; and who will relieve you, should you be poor or in distress, to the utmost of his ability, and with ready cheerfulness.

[Having gone through with a compendium of the constitutions, rules, and regulations of our order in the three first degrees, together with various prayers, orders of procession, forms, charges, and addresses, suitable to be used on different occasions; it is our design, in the next number, to enter upon the appropriate Masonic lectures.]

MASONIC CHARACTER OF WASHINGTON.

By the M. W. G. M. Bigelow, of Massachusetts.

Having already contemplated such a variety of distinguishing features in this great and amiable character, does it still admit of addition? Is there room in the portrait for another trace of the faithful pencil, that will increase its beauty? Yes, my brethren, to us another and no less interesting view remains. Animated with a generous philanthropy, our deceased brother early sought admission into our ancient and honourable fraternity, at once to enable him to cherish with advantage this heavenly principle, and enlarge the sphere of its operation. He cultivated our art with sedulous attention, and never lost an opportunity of advancing the interest, or promoting the honour of the craft.—While commander in chief of the American revolutionary army, he countenanced the establishment, and encouraged the labours of a travelling lodge among the military. He wisely considered it as a school of urbanity,

well calculated to disseminate those mild virtues of the heart, so ornamental to the human character, and so peculiarly useful to correct the ferocity of soldiers, and alleviate the miseries of war. The cares of his high office engrossed too much of his time to admit of his engaging in the duties of the chair; yet he found frequent opportunities to visit the lodge, and thought it no derogation from his dignity there to stand on a level with the brethren. True to our principles on all occasions, an incident once occurred which enabled him to display their influence to his foes. A body of American troops, in some successful rencounter with the enemy, possessed themselves, among other booty, of the jewels and furniture of a British travelling lodge of Masons. This property was directed by the commander in chief to be returned, under a flag of truce, to its former proprietors, accompanied with a message, purporting that the Americans did not make war upon institutions of benevolence.

Of his attachment to our order in general, you, my respected brethren of the most worshipful grand lodge of this commonwealth, have had personal knowledge. His answers to your repeated addresses, breathe throughout the spirit of brotherly love; and his affectionate return of thanks for the book of constitutions which you presented him, and for the honour, as he was pleased to consider it, which you did him in the dedication, must be evidence highly satisfactory of the respectful estimation in which he held you. The information received from our brethren, who had the happiness to be members of the lodge over which he presided many years, and of which he died the master, furnishes abundant proof of his persevering zeal for the prosperity of the institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the lodge, and solicitous at all times to communicate light and instruction, he discharged the duties of the chair with uncommon dignity and intelligence, in all the mysteries of our art. Nothing can more highly conduce to the prosperity and honor of Masonry, than a successful imitation of his bright examples. It cannot fail of its effect upon our brethren in its immediate neighbourhood in the south; they will beautify their column. And shall we be outdone in zeal? Placed geographically in the east, in a quarter of the Union from which the nation has been accustomed to learn wisdom, it should be our peculiar care to diffuse light throughout the temple of Masonry. As it is known that we shared largely in the esteem and affection of our deceased brother, it is easy to perceive that our good conduct will itself be an encomium on his memory. We see before us, among the sad emblems of mortality, not only the sword which in this neighbourhood he drew in defence of his country, but also the very attire which he has often worn as a Mason. How devoutly is it to be wished, that these striking memorials may stimulate us to a noble emulation; that, like the mantle of Elijah, they may inspire us with an unalterable attachment to virtue and benevolence! This day witnesses to the world in what veneration we hold the memory of departed greatness; let not the solemnity be without its appropriate effect upon ourselves. While with funeral pomp and Masonic honours, we celebrate the obsequies of our deceased brother, while we bend with anguish over the urn which contains a part of what was mortal in him,* let us like him remember, that we are animated with a heavenly flame, which the chill damps of death cannot extinguish; like him resolve to square our actions by the rule of rectitude, persevere in the line of our duty, and restrain our passions within the compass of pre-

*A lock of General Washington's hair was deposited in the urn borne in Masonic funeral procession on this occasion.

priety, knowing that the all-seeing eye of our Supreme Grand Master above, continually observes us: that when we shall have performed the task assigned us here, we may like him be called from our work to those refreshments which alone can satisfy our immortal desires: that when we put off this earthly clothing, we may be arrayed with the garments of glory, put on the jewels of light, and shine forever in the sublime arch above.

POETICAL ADDRESS.

BY BROTHER ANDREW C. MITCHELL.

When first the world with all its woes begun,
Man was the deadliest foe to fellow-man;
And thus, in early days, ere laws had force
To guard the virtuous, or direct their course,
Societies were form'd; their end and aim,
To shelter weakness, and aspire to fame;
And in the highest rank, exalted see
Immortal stands our time-crown'd Masonry.
'Tis this we celebrate, and hail the day
Which gave new life to its expiring ray,
Which lights our world, as we its brethren prove,
To bonds of friendship, unity, and love.
Built on religion, and on truths sublime,
Our fabric stands, the favourite child of time:
Its corner-stone and arch still perfect stand,
Nurs'd by his care and foster'd by his hand;
And though from clime to clime her children range,
They meet their fabrick still without a change.
The bible, compass, and the square proclaim
Religion, order, equity her aim,
And that her laws such principles impart,
As mend the morals and improve the heart.
Yet still to keep the sacred spot secure
From interruption and from steps impure,
Mysterious rites and *solemn signs* were giv'n,
Symbols of earthly love inspir'd by Heav'n;
These, like the night, and never-ending time,
Live in obscurity, yet live sublime:
Search'd for by *all*, yet still by *all* unfound,
(Like diamonds, buried in the deepest ground)
Except by Masons, whose unfilmed eyes,
Explore the azure of the vaulted skies;
And as they worship, mysteries they feel,
Revere those rites they dare not to reveal.
Yet, notwithstanding to the world we prove
Our truth, our secrecy, and mutual love,
Still there are some in ignorance, maintain
Our aims are vicious, and our ends are gain;
Heavens! could such vile injustice stain the shrine,
Which, God-like, beams with moral truths divine!
So just, so virtuous, that in Heaven's own sphere,
Angels themselves might Masonize it there.
Behold! those climes where superstition reigns,
Their children bound in ignorance and chains;
How stands our order there?—Abus'd, defac'd,
Robb'd of its honours, slighted and disgrac'd.
Who dares to be an honest Mason there,
Is doom'd a *dungeon's* dreary gloom to share,
To waste his life in unavailing pray'rs,
In endless hopes, and agonizing tears:
For *superstition*, where she reigns, controls
The noblest impulse of the noblest souls;
Hid in her cowl, and nurs'd in monkish gloom,
She meditates on mis'ry and the tomb.
The face of nature, blooming in its pride,
Is lost, is dead, where fanatics preside;
For *superstition* teaches them to fear
That which their better reason would revere,
To hold our order as an impious league,
Our mysteries—mischief; and our rites—intrigue;
Bids them believe what reason would deride,
That we with fiends and demons are allied;
And that with *magic word*, or mystic spell,
We can upraise the ministers of hell.
Unhappy climes! which thus in fetters bind
The best, the noblest priv'lege of the mind;
And by enslaving reason, thus debase
Man's boldest energies, and blast his race!
Yet bless'd! oh doubly bless'd, this happy land!
Bless'd by that freedom which our fathers plann'd,
That noble birthright each has sworn to guard,
Strain next his heart, and wear upon his sword;
'Tis here, no monkish fears appal the heart;
Reason our guide, philosophy our chart:
'Tis here, religion feels no despot's rod,
And man, in all his strength, adores his God:
Bound by no dogmas, here religion reigns,
Not dress'd with gewgaws or defil'd by chains;
Bound by no form, each bends before the throne,
And worships Heaven on principles his own.

How stands our order here?—On virtue's base;
Which time must strengthen and can ne'er deface.
On this bless'd clime, where heaven-born freedom stood,
Burst slav'ry's chains and dash'd the despot's rod.
(Immortal WASHINGTON! her chosen son,
To gild those honours which his valour won;)
On this bless'd clime auspicious fates preside,
To guard our temple, and its votaries guide;
For he, the hero Washington, has borne,
Our sacred secret, and our honours worn;
And now translated to celestial skies,
He reigns the guardian of our mysteries.
Yet not alone to mysteries allied,
The Mason boasts a *talismanic* guide,
His *shield* and *buckler* in the hour of wo,
Which oft hath sav'd him from th' infuriate foe;
And when no human skill his life could save,
Hath snatch'd him from the margin of the grave;
For lo! the traveller, by land or tide,
Or borne by "skarfed bark" o'er waters wide,
Who, while his dial marks the hours which fly,
Now builds on hope, or dreads his destiny,
If by a savage corsair he be met,
And death must be the forfeit of defeat,
How droops his heart as mem'ry ever true,
Paints ev'ry cherish'd object to his view,
Of sister, parents, children, wife forlorn,
Who shall his loss deplore—in anguish mourn;
Or if on Afric's dry and barren sand,
Or in the north, where ice envelops land,
If by adventure, or misfortune thrown,
Where savage plunder marks him for her own,
Chill'd is his heart, for succour is afar—
And blood, and murder, mark this desp'rate war.
Suppose him here! by savage fury press'd,
The victor's steel now pointed at his breast,
Or high uprais'd, is brandish'd o'er his head,
Which if it fall, he slumbers with the dead;
One hope yet lives: he lifts his eyes to Heaven,
And gives that sign by none but Masons giv'n;
As quick as lightning falls the conq'ror's sword,
Palsied his arm, and gasping for the word;
An instant's pause—he folds him in his arms,
Guards him from ill, and shelters him from harms,
To Heaven's high throne the wand'rer's pray'rs ascend,
That in his deadliest foe he met a friend.
Are such thy pow'rs, blest Masonry divine,
Bless'd be thine altars, cherish'd be thy shrine;
And may his hand, who Heaven's high thunders hurl'd,
The *Mighty Master Mason* of the *World*,
Protect thy *Temple*, that thy deeds may rise,
With *Virtue* crown'd, *immortal* to the *skies*.

THE MASON'S ADIEU.

BY BROTHER ROBERT BURNS.

Adieu, a heart-fond, warm, adieu,
Ye brothers of the mystic tie;
Ye favour'd and enlighten'd few,
Companions of my social joy;
Though I to foreign lands must hie,
Pursuing fortune's slippery ba':
With melting heart and brimfu' eye,
I'll mind you still when far awa'.

Oft have I met your social band,
To spend a cheerful, festive night,
Oft, honour'd with supreme command,
Presiding o'er the sons of light:
And by that hieroglyphic bright,
Which none but craftsmen ever saw,
Strong mem'ry on my heart shall write,
Those happy scenes when far awa'.

May freedom, harmony and love,
Cement you in the grand design,
Beneath th' Omniscient Eye above,
The glorious Architect divine:
That you may keep th' unerring line,
Still guided by the plummet's law,
'Till order bright completely shine,
Shall be my pray'r when far awa'.

And ye, farewell, whose merit claims
Justly the highest badge to wear,
May Heaven bless your noble names,
To Masonry and friendship dear:
My last request permit me here—
When yearly ye're assembled a',
One round, I ask it with a tear,
To him, your friend, that's far awa'.

And, ye kind-hearted sisters, fair,
I sing farewell to all your charms,
Th' impression of your pleasing air,
With rapture oft my bosom warms.
Alas! the social winter's night
No more returns while breath I draw,
'Till sisters, brothers, all unite,
In that Grand Lodge that's far awa'.

WEAKNESS OF THE OBJECTIONS AGAINST MASONRY.

The following elegant extract, is from a sermon delivered by the Rev. Doct. Turner. It completely exposes the absurdity and weakness of the

objections usually brought against our ancient and honourable fraternity, by the prejudiced and ignorant part of the community, who 'speak evil of those things which they know not.'

"Masonry, I affirm to be a mystic science, wherein, under apt figures, select numbers, and choice emblems, solemn and important truths, naturally tending to improve the understanding, to mend the heart, and to bind us more closely one to another, are most expressly contained. In proportion as the wise, the learned, and the good have studied it, they have loved it.—But like all other virtuous characters, or things, it hath met with persecution. Its enemies have been many; nor have its friends been few. Mature reflection on the characters of its adversaries, in a great measure, destroys all they say. For, in the first place, no truly sensible man will ever speak against what he doth not understand. There are some bigots in their opinions against it. It is, cry they, a bad thing, an unlawful thing, a sinful thing. Why? because we detest it, and abhor it. To pity such, is no mean part of Christian love; since, I am persuaded, that even in good hearts, the first emotion respecting them, were those of scorn and contempt. Of what use is it to reason with bigots, whether in religion, morals, or politics?

"There are some who speak against it, more from the vanity of saying somewhat on the point, than that they can urge a single rational objection. If it be good, say they, why not tell it? But we apprehend, continue these wiseacres, there is nothing in it. As for words, signs, tokens, all stuff, depend upon it, there are no such things. Now, what genuine son of ancient Masonry would hold converse with such people? Let them prattle on; if it pleases any who hear, they must be as weak as themselves; and it never can injure you.

"The weightiest objection is yet to come, nor will I flinch from it. Many thinking, serious, and judicious persons, urge thus:—The reason why we are enemies to Masonry is, the effects, which, from close observation, we have repeatedly traced. We have seen those, who call themselves warm, zealous Masons, most regular in their attendance on lodges, ready to go any lengths, both as to distance of place, loss of time, and expenses, in pursuit of Masonry, who never appeared at church, and frequently left their families without bread. Others we have remarked, apparently brimful of Masonry, and vastly fond of each brother, doubtless, in the lodge, according to their principles, who yet would cheat, deceive, and supplant those very brethren in trade, and the ordinary transactions of society. They would defame them, and were it practicable, we should behold them attempting to take, as it were, the very bread out of their mouths. Instead of being friends to mankind, or one another, they are like wolves, preying with ferocity on whatever comes in their way.

"In the first place, the abuse of a thing is no valid objection to its inherent goodness. How many call themselves Christians, who are a disgrace to it, yet ultimately hurt not the gospel, but themselves? Besides, man's worth is not to be rated from his own exaggerated account of the matter, but from what he actually, uniformly, and absolutely is. The apostle has told us, that whosoever provideth not for his own, is an infidel; therefore we conclude, that no good Mason will ever be deficient in the due performance of all moral and relative duties. If a man is negligent in religious points, depend on it he is good for little in the lodge.

"As to the second part of the objection, viz. that they will backbite and injure one another, it is too true. But what does it prove? simply this, that in the best institutions upon earth, worthless characters may occasionally be found. In the holy family itself,

consisting but of twelve, one was a devil. Did that hurt the integrity of the eleven? far from it. Why lay the faults of a few at the doors of large respectable bodies of men, who by assiduously working at the craft, have done honour to human nature? Where the heart is bad, what can you expect from the tongue? After all, is it more than what happens in the most solemn duties of religion? Have there not been wretches who could go to the table of the Lord, and the very next day traduce the moral character of the minister from whose hands they received the holy sacrament? And if that was not making it to themselves the cup of devils, I know not what the apostle meant when he made use of those terms.

"Why need I multiply words to confirm it? Built on and drawn from revelation, must it not be of divine original? Adorned by the beneficent actions and amiable virtues of thousands, the first in point of rank, knowledge, and moral excellence, of every language, in every age, and every clime, must it not possess an inherent worth? Thou Heaven descended beam of light, beauty, and perfection! how oft hast thou been the means of saving life and property; reconciled the most jarring interests, and converted fiercest foes to dearest friends! On, on then, my dear brethren, pursue the great lecture with alacrity and firmness, each mowing on the square of truth, by the compass of God's word, according to your respective stations, in all the rules of symmetry, order, and proportion. Nor dread when your earthly lodge shall be dissolved; your jewels will still be safe, and you shall be admitted into a more glorious lodge, even an house not made with hands, eternal in the Heavens; where angels and saints shall be your fellow-crafts and companions; and the Supreme Architect of the Universe your ineffably great and glorious Grand Master—your light—your life—your joy—your all!

ELEGANT EXTRACT.

The following extract from brother Elder Osgood's sermon, delivered at Sacket's Harbour, at the installation of Athol Lodge, has been inserted in several American Gazettes, and has undoubtedly been perused by many of our readers. All, however, who consider its merits, must be pleased, by having it recorded in the Masonic Register, where it can be preserved from the fate which generally awaits publications in a common newspaper. It contains sentiments highly honourable to the reverend author, and to the fraternity in general, which ought to be treasured up in the heart of every individual member.

EZEKIEL xliv. 5.

And the Lord said unto me, Son of Man, Mark well! And behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof, and mark well the entering in of the house, with every going forth of the sanctuary.

"The Masonic Society in its ancient purity resembled the building that was reared by its art. 'The stones were hewed and squared in the quarries, the timber prepared in the forest of Lebanon,' so that the materials, when they were collected, were found to be prepared in such beautiful order and proportion, that it came together without the sound of axe, hammer, or any tool of iron; and had more the resemblance of the handy work of the Supreme Architect of the universe, than that of human hands. Such was ancient Freemasonry, when none were admitted to participate in its sublime mysteries but the worthy and meritorious.

"To 'mark well' the entering in of the house, in a Masonic sense is to observe well the institutions of Masonry.

"In the temple of Solomon, there were guards placed at the different gates, to see that none passed without they were duly prepared. In like manner, those who are placed as

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guards in our Masonic temple, are to pay particular attention to the general character of those who present themselves as candidates for the mysteries of our order.

"Among all the societies formed in this fallen world, there is but one that embraces so noble an object as the institution of Masonry; and that is RELIGION.

"Three great duties every Mason is charged to inculcate; 'to God, his neighbour, and himself.' 'To God, in never mentioning his name, but with that reverential awe which is due from a creature to his Creator.' 'To his neighbour, in acting upon the square.' 'To himself, in avoiding all irregularity and intemperance, which may impair his faculties, or debase the dignity of his profession.' It has its secrets like all other societies; and having had them from time immemorial, it is a language of all nations. Such are the characteristics and principles the ancient institution of Masonry embraced; and such only now it recognises as brethren.

"Do we see a man possessed of a covetous disposition, with a manifest desire to monopolize all to himself, 'mark well' the entering in of the house; admit him not, he will neither have any affection for the general good, or unite in any probable means to obtain it!

"Do we see a man often in difficulty with his neighbours, and is always first in his own cause, and right in his own eyes, 'mark well,' if he is admitted he will have no regard for good order and subordination!

"Do we see a man spending his time idly, intemperate in his habits, neglectful of his family, 'mark well the entering in of the house.' He is not a good husband, he is not a good citizen, and he can never be made a good Mason!

"Do we see a man addicted to lewd company, or hear him advocate the principle, 'mark well' the seventh chapter of Proverbs!

"Do we see a man cruel and oppressive, overreaching his neighbour, 'mark well the entering in of the house!' If he is admitted, he will have no affection for the object; the widow and the orphan will never have the tear of sorrow wiped away with such a hand; the poor and penyless will never find a home under such a roof.

"Do we hear a man often speaking reproachfully of his neighbour, trumpeting abroad the faults of others, 'mark well'—a brother's character is not safe on his tongue!

"Do we hear a man speak lightly of religion, and deny the inspiration of the Scriptures, and the mediation of the Lord Jesus Christ; 'mark well the entering in of the house'—let every gate be duly guarded!

"Take from Mssonry the validity of the Bible, that great Light, and total darkness will ensue. If the Scriptures are not what they are said to be, the unerring word of God, what an awful falsehood they are! Moses, the man of God, that was raised up to deliver Israel from the land of Egypt, and the 'house of bondage,' would then deliberately utter falsehoods. He tells us that he saw the 'burning bush' at Horeb, and that the Lord called upon him out of the midst of the bush, 'and said unto him, Moses, Moses!—And he said, Here am I. And he said, draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' 'Moreover he said, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob.' 'And Moses hid his face, for he was afraid to look upon God.'

"When a well instructed Mason is asked what ancient production of his art does he find previous to the erection of King Solomon's temple, how quick will he point to the tabernacle in the wilderness, and say, behold a perfect model of the temple of Solomon!

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"If the unhallowed foot of the Deist presumes to step upon thy pavement, spurn him from thence, for he can never frame to pronounce the shibboleth of Masonry; and if by his duplicity he should gain admittance there, and should dare approach the vail of our sacred tabernacle, let all the guards be assembled, and spurn him from thence, for he is not a true descendant of any of the twelve tribes of the children of Israel.

"The introduction of such strangers to the genuine principles of Masonry, is calculated to make confusion among the craft; they are not fit materials for the Masonic edifice; they are neither oblong nor square: they will answer none of the dimensions or weight of Masonry: neither can any of the working tools of the craft be adjusted upon them.

"Weigh them in the balance, they are found wanting; TEKEL must be wrote upon them.

"Do we put upon them the twenty-four inch guage, there is no division to be found, no part for God.

"Bring the plumb-line to such an one; he neither stands upright before God or man.

"Lay upon him the square of virtue, put the mallet and engraver's chissel into the hand of the most skilful workman, there can no appearance of the diamond be found.

"Lay upon him the level, and who will be willing to be placed upon an equality with some of the before-mentioned characters?

"Bring him upon the circle of benevolence, present him with some of our precious jewels; he has no eyes to see them, he will cautiously avoid them.

"Point him to the rounds of Jacob's ladder; he cannot climb them; heaven-born charity is a stranger to his bosom.

Attempt to make use of the trowel, there is no cement of brotherly love and affection in him: such materials are totally unfit for the Masonic edifice, and ought to be thrown over among the rubbish.

"And now, brethren, by reason of the introduction of such strangers among the workmen, our ancient and honourable institution is brought into disrepute among the pious and candid. Let our actions, and our morality, therefore, be such as to silence the tongue of slander, and blunt the dart of envy.

"Let us, my brethren, in viewing the evils that have come on Masonry, erect a temple of reparation, and have it situated near the borders of the wilderness, on that side which is stretched out towards the regions of light: and in it erect an altar of repentance, of just a cube, which every nation knows to be a figure of six equal sides; each side is three feet square; and suspend it three feet from the pavement, so that the top of the altar may exactly answer to the height of a man, so that no one may think himself above or below the humble exercise of repentance. And, as four sides of the altar will be perpendicular, and the other two in a horizontal position, the four sides will face the four cardinal points: and on each side, we will have an inscription, in large capitals. On the east side, ILLUMINATION; and on the west, HUMANITY; on the north, RESOLUTION; and on the south, DEPENDENCE. On the bottom we will place a stone, with this inscription, 'The stone which the builders rejected is become the head of the corner.' And upon the top we will have inserted in letters of gold, NO DEIST OR STUPID LIBERTINE CAN BE A MASON. Then we will write upon the pavement, 'whosoever humbles himself shall be exalted.' We will then sacrifice upon this altar, our pride and prejudice, and pusillanimity and rashness. This temple being situated due east and west, we will pass along the aisle of reformation to the east gate of regeneration, that opens into the regions of day. And at the opening of this gate, we shall receive a pass-word which

will be this, 'The Lord our Righteousness.' At the same time we shall receive a breastplate, inserted upon it faith, hope, and charity—explained in this way:—faith in God—hope in immortality—charity to all mankind, and love to God supremely. And now being completely divested, having sacrificed all upon the altar, we shall be invested with a mitre and robe, with 'holiness to the Lord' inserted upon every part of it.

"Then shall we wear the lambskin to advantage, and be continually reminded thereby of that purity of life and conduct, which is so essentially necessary to gain admittance into the celestial lodge above, where the Supreme Architect of the universe presides; which may we all be so happy as to obtain, through Jesus Christ our Lord. Amen."

OHIO GRAND CHAPTER.

The most excellent Royal Arch Chapter of the state of Ohio, met at Columbus, on the 13th of December last, and after transacting their ordinary business, which continued several days, they constituted the following officers for the ensuing year.

M. E. DAVIS EMBREE, of Cincinnati, grand high priest.

M. E. ANAXIMANDER WARNER, of Marietta, deputy grand high priest.

M. E. DANIEL F. REEDER, of Lebanon, grand king.

M. E. JOSEPH S. HUGHS, of Delaware, grand scribe.

M. E. BENJAMIN GARDINER, of Columbus, grand secretary.

M. E. LINCOLN GOODALE, of Columbus, grand treasurer.

M. E. REV. PHILANDER CHASE, of Worthington, grand chaplain.

M. E. ABRAM J. M'DOWELL, of Franklinton, grand marshal.

M. E. J. BAILHACHE, of Chilicothe, grand captain of the host.

M. E. JOHN SATTERTHWAIT, grand principal sojourner.

M. E. BENJAMIN SMITH, of Granville, grand royal arch captain.

M. E. LUTHER D. BARKER, of Marietta, grand master of the third vail.

M. E. POTTER WRIGHT, of Worthington, grand master of the second vail.

M. E. ALLISON C. LOOKER, of Chilicothe, grand master of the first vail.

M. E. CHARLES SLOPER, of Columbus, grand sword bearer, and tyler.

SKETCHES OF THE ROYAL ART.

From the earliest ages of antiquity, the royal art was ever taught with the greatest circumspection, not in schools or academies, to a promiscuous audience, but was confined to certain families; the rulers of which instructed their children or disciples, and by this means conveyed their mysterious knowledge to posterity.

After the flood, the professors of this art were first distinguished by the name of Noachidæ, afterwards by that of sages, or wise men, (men instructed as Moses, in all the wisdom of the Egyptians,) Chaldeans, philosophers, masters in Israel, &c., and were ever venerated as sacred persons. They consisted of persons of the brightest parts and genius, who exerted their utmost abilities in *discovering* and *investigating* the *various mysteries of nature*, from whence to draw improvements, and inventions of the most useful consequences. Men whose talents were not only employed in speculation, or in private acts of beneficence; but who were also public blessings to the age and countries in which they lived, possessed with moderate desires, who knew how to conquer their passions; practisers and teachers of the purest morality, and ever exerting themselves to promote the harmony and felicity of society. They were therefore consulted from all parts, and venerated with that sincere homage which is never paid but to real merit; and the greatest and

wisest potentates on earth esteemed it an addition to their imperial dignities, to be inrolled among such bright ornaments of human nature.

A principal excellence, which rendered them famous among men, was *taciturnity*, which in a peculiar manner they practised and inculcated as necessary for concealing from the unworthy what few were qualified to learn, and still fewer to teach. *Qui nescit tacere, nescit loqui.**

CHARACTER OF JOSEPH CLAY, Esq.

In a letter from James Cutbush, Worshipful Master of Lodge, No. 2, Lecturer on Chemistry, &c. to a Past Master of one of the Lodges in the city of Philadelphia, soon after Mr. Clay's death.

The character of Mr. Clay will ever grace the page of American biography. His mighty mind comprehended within its sphere the learning of the present day. In truth, the erudition of our much lamented brother was as extensive as the circle of the arts and sciences. His knowledge was not confined to any particular branch of learning, which generally characterises men in higher stations; but it was of that kind, embracing physical and metaphysical reasoning, which exalted his mind to the contemplation of celestial and terrestrial nature; and which called forth all the active energies of the intellectual faculty. We find him at once the statesman, natural historian, philosopher, chemist, and mathematician. He was also versed in Greek, Latin, and Arabic; and during his confinement, when the violence of the disorder abated, his mind was employed in the study of the Hebrew tongue; in which, I am informed, he made great progress. How great is that mind which embraces within its scope so many intricate and complicated sciences! How exalted is the contemplation of nature! His knowledge of botany, mineralogy, and some other departments of natural history, emanating as a ray which enlightens the bewildered traveller, soon brought him into notice. Accordingly he was unanimously elected an honourary fellow of the Philadelphia Linnæan Society.

As a man of benevolence and charity, none was more conspicuous; as a statesman and financier, his judgment shone with resplendent lustre in the congress of the United States. As a representative, therefore, he did honour to his constituents, and to his country; for he was always found in that line of duty he owed his country and its general welfare. As a Mason, no one was more expert in the work of the craft. In the high and exalted station of worshipful master of lodge No. 3, to which he was called by the brethren of said lodge, he shone as a star of the first magnitude in the east; as the pillar of wisdom, he illumined the lodge; as a column of the Corinthian order, he gave strength to his design, and beauty to his work. More lately, his unremitted zeal for the order of Masonry was shewn at the consecration of the New Hall, in the solemn rites and ceremonies in which he participated. With that zeal and perseveranse in works of charity and benevolence, we find him at the head of a new chapter in the Holy Royal Arch, in the character of high priest; the solemn duties of which he conducted with wisdom, harmony, and beauty—But, alas! he is no more.***

TO MASONIC CLERGYMEN.

Masonry is often censured on account of the multiplicity of clergymen, who totally neglect to attend and perform their WORK in the lodges to which they respectively belong, or in any other lodge where it is their duty to attend, for fear of incurring the displeasure of a few scrupulous members of their congregations.—"Our minister," say they, "is a Freemason; he was initiated into the lodge while he was a student in college, before he was sufficiently ac-

* He that knows not how to be silent, can never know how to speak.

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quainted with the principles of the religion which he now professes, and was there any good in Masonry, he would not thus neglect the institution." Let such ministers of the gospel as have been initiated into the mysteries of Masonry, in a conscientious manner, answer this objection; let them inquire of their own consciences whether they are doing their duty in neglecting to lend their aid to one of the most ancient, honourable, and benevolent institutions in the world; an institution nearly allied to the holy religion of which they are teachers; an institution which none of them dare to condemn, and which they are under the most solemn obligations to support. That there are refractory and immoral members in our lodges and chapters, we do not pretend to deny; but we do deny that the institution ought to be condemned on that account; and we know that the punctual attendance, and salutary precepts of our truly pious brethren, whether clergy or laity, has a tendency to "mend the morals and improve the heart."

A TRUE SERVANT WILL OBEY HIS MASTER.

There is nothing, perhaps, in which a good servant takes more delight, than in strictly obeying the commands of a beloved master. And perhaps no greater inconsistency can exist, in a human being, than to profess his love and devotion, and to acknowledge his allegiance to a master, whose precepts he treats with contempt, and whose commands he puts at defiance. And who is the acknowledged Master of every Freemason? It is no less a Being than He who created all things out of nothing! the Great Architect of the Universe, the Everlasting God, who holds the destiny of every creature in his hand, and whose eye is continually on all our works; who looks down from the Grand Lodge above, into the body of every lodge beneath the sun, and into the heart of every member; who scrutinises every action, and knows every thought; who measures our WORK by his own unerring rule, and who will bring us to an account for the manner in which we have performed our duty towards Him and towards our brethren. This same Grand Master has plainly given in that book, which we profess to take for the rule of our faith, in the 20th chapter of Exodus, his peremptory commands; which every *true* Mason will strive with all his might to obey.

Every Mason who makes use of the name of God, in any other manner, than "*with that reverential awe which is due from a creature to his Creator*," is not only guilty of highly UNMASONIC CONDUCT, and places himself upon a level with the lowest dregs of society, but incurs the penalties of the laws of his country; laws which, as a Mason, he is most solemnly bound to obey, and to support both by precept and example. He gives the lie to his professions, and greatly contributes towards bringing into disrepute an institution highly honourable in itself, and beneficial to the world.

MISCELLANEOUS.

WONDERS OF CREATION.

BY THE REV. DAVID SIMPSON.

The grand evidence of Christianity rests beyond doubt on the claims of Revelation; but this consideration should not prevent our attention to the auxiliary testimony which is furnished by the Author of nature in his physical creation.

While we daily study the former, we shall do well to pay all due attention to the latter, according to our opportunities of investigation. To an enlightened observer, they both carry indubitable marks of their great original. 'The heavens declare the glory of God, and the earth is full of his riches.' The most perfect catalogue of stars, before Herschel appeared, did

not contain quite 5000, but by the vast superiority of his glasses, he hath discovered 44,000 stars, in a few degrees of the heavens; and by the same proportion, it is supposed that 75 millions are exposed in the expanse to human investigation. Lalande supposes that a glass of Herschel's power may discover 90 millions of stars in the whole surface of the heavens, and that even this number is but small, in comparison of what exists. All these stars are of a fiery nature, and conjectured to be so many suns, with their systems of planets moving round them. We know the sun to be the centre of our system. It is accompanied with 29 planets, besides about 450 comets. What an amazing idea does this give us of the works of God! And if such be the work, what must the Workman be!

Every part of nature, with which we are acquainted, is full of living creatures, with stores of every kind to supply their necessities. This little globe of ours is known to contain within its bowels a great variety of valuable minerals, and to be covered with about 20,000 different species of vegetables, 3000 species of worms, 120,000 species of insects, 200 species of amphibious animals, 550 species of birds, 2,600 spécies of fish, and 200 species of quadrupeds. How immense then must be the number of individuals! One fly is found to bring forth 2000 at a time, and a single codfish to produce considerably more than three millions and a half of young. Leewenhock tells us, that there are more animals in the melt of a single codfish, than there are men upon the whole earth. Over all these creatures preside upwards of 730 millions of human beings. Such is the family of the great Father here upon earth! And when it is considered, that the earth itself, with all its furniture, is no more, when compared with the whole system of things, than a single grain of sand, when compared with a huge mountain, we are lost in the immensity of God's works, and constrained to cry out, 'Lord, what is man, that thou art mindful of him, or the son of man, that thou visitest him!' And if to this immensity of the works of creation, we add the admirable structure of the whole, and the exquisite perfection of every part, we shall not fail of being exceedingly affected with the ineffable wisdom of the Divine Architect. To bring this consideration more within the grasp of human comprehension, let us take to pieces and examine the several parts of any one creature which God hath made; and we shall find a perfection among its several powers, and an adaption of its situation in the grand scale of existence, far surpassing human skill. Let the most perfect anatomist that ever existed, make his observations upon the human frame: let him examine with the greatest possible attention the *tout ensemble* of the structure, then let him proceed to the several parts, of which the microcosm is composed; first, the powers of the mind; the understanding, the will, the memory, the conscience, and the various affections; next the five senses; the touch, the taste, the smell, the hearing, and the sight; afterwards let him proceed to the several fluids of the body; and then to the 300 bones, the 40 different sorts of glands, the 466 muscles, the 40 pair of nerves, the fibres, the membranes, the arteries, the veins, the lymphæducts, the excretory vessels, the tendons, the ligaments, the cartilages; and let him explore the whole and every part with the greatest degree of accuracy, knowledge, and judgment, that ever centered in man; and then let him honestly say, whether he could suggest the smallest improvement in any one respect. If he were an atheist before such an investigation, like the celebrated Galen he would be converted to the belief of the Divine Existence, would compose a hymn in praise of the Creator of the world, and sing with the great progenitor of mankind:

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"These are thy glorious works, Parent of good;
Almighty, thine this universal frame.
Thus wondrous fair; Thyself how wond'rous then!
Unspeakable! who sitt'st above these heav'ns,
To us invisible, or dimly seen,
In these thy lowest works; yet these declare
Thy goodness beyond thought, and power divine."

BLACK HOLE OF CALCUTTA.

The following particulars of the horrible imprisonment of the English in the Black Hole, after the capture of Calcutta by storm, in June, 1756, are from Orne's excellent "History of the Military Transactions of the British Nation in Indostan."

"At five the Nabob entered the fort accompanied by his General, Meer Jaffier, and most of the principal officers of his army; he immediately ordered Ormichund and Hissendas, to be brought before him, and receiv- them with civility; and having bid some officers to go and take possession of the Company's treasury, he proceeded to the principal apartment of the Factory, where he sat in state, and received the compliments of his court and attendants, in magnificent expressions of his prowess and good fortune. Soon after, he sent for Mr. Holwell, to whom he expressed much resentment at the presumption of the English in daring to defend the fort, and much dissatisfaction at the smallness of the sum found in the treasury, which did not exceed fifty thousand rupees. Mr. Holwell had two other conferences with him on this subject before seven o'clock, when the Nabob dismissed him, with repeated assurances, on the word of a soldier, that he should suffer no harm.

Mr. Holwell, returning to his unfortunate companions, found them assembled, and surrounded by a strong guard. Several buildings on the north and south sides of the fort were already in flames, which approached with so thick a smoke on either hand, that the prisoners imagined their enemies had caused this conflagration, in order to suffocate them between the two fires. On each side of the eastern gate of the fort extended a range of chambers adjoining to the curtain; and before the chambers a varanda, or open gallery; it was of arched masonry, and intended to shelter the soldiers from the sun and rain, but being low, almost totally obstructed the chambers behind from the light and air; and whilst some of the guard were looking in other parts of the factory for proper places to confine the prisoners during the night, the rest ordered them to assemble in ranks under the varanda, on the right hand of the gateway; where they remained for some time with so little suspicion of their impending fate, that they laughed among themselves at the seeming oddity of this disposition, and amused themselves with conjecturing what they should next be ordered to do. About eight o'clock, those who had been sent to examine the rooms, reported that they had found none fit for that purpose. On which the principal officers commanded the prisoners to go into one of the rooms which stood behind them along the varanda. It was the common dungeon of the garrison, who used to call it *the Black Hole*. Many of the prisoners, knowing the place, began to expostulate; upon which the officer ordered his men to cut down those who hesitated; which the prisoners obeyed. But before all were within, the room was so thronged, that the last entered with difficulty. The guard immediately closed and locked the door, confining one hundred and forty-six persons in a room not twenty feet square, with only two small windows, and these obstructed by the varanda. It was the hottest season of the year, and the night uncommonly sultry, even at this season. The excessive pressure of their bodies against one another, and the intolera-

ble heat which prevailed as soon as the door was shut, convinced the prisoners that it was impossible to live through the night in this horrible confinement, and violent attempts were immediately made to force the door, but without effect, for it opened inward; on which many began to give loose to rage.

"Mr. Holwell, who had placed himself at one of the windows, exhorted them to remain composed, both in body and mind, as the only means of surviving the night, and his remonstrances produced a short interval of quiet: during which time he applied to an old Jemaudtar, who bore some marks of humanity in his countenance, promising to give him a thousand rupees in the morning, if he would separate the prisoners into two chambers. The old man went to try, but returning in a few minutes, said it was impossible; when Mr. Holwell offered him a larger sum; on which he retired once more, and returned with the fatal sentence, that no relief could be expected because the Nabob was asleep, and no one dared to awake him.

"In the mean time every minute had increased their sufferings. The first effect of their confinement was a profuse and continual sweat, which soon produced intolerable thirst, succeeded by excruciating pains in the breast, with difficulty of breathing little short of suffocation. Various means were tried to obtain more room and air. Every one stripped off his clothes; every hat was put in motion; and these methods affording no relief, it was proposed that they should all sit down on their hams at the same time; and after remaining a little while in this posture, rise all together. This fatal expedient was thrice repeated before they had been confined an hour; and every time, several, unable to raise themselves again, fell, and were trampled to death by their companions. Attempts were again made to force the door, which, failing as before, redoubled their rage: but the thirst increasing, nothing but "water! water!" became soon after the general cry. The good Jemaudtar immediately ordered some skins of water to be brought to the windows; but instead of relief, his benevolence became a more dreadful cause of destruction; for the sight of the water threw every one into such excessive agitations and ravings, that, unable to resist this violent impulse of nature, none could wait to be regularly served, but each, with the utmost ferocity, battled against those who were likely to get it before him: and, in these conflicts, many were either pressed to death by the efforts of others, or suffocated by their own. This scene, instead of producing compassion in the guard without, only excited their mirth; and they held up lights to the bars, in order to have the diabolical satisfaction of viewing the deplorable contentions of the sufferers within; who finding it impossible to get any water while it was thus furiously disputed, at length suffered those who were nearest to the windows to convey it in their hats to those behind them. It proved no relief, either to their thirst or other sufferings, for the fever increased every moment with the increasing depravity of the air in the dungeon, which had been so often respired, and was saturated with the hot and deleterious effluvia of putrifying bodies, of which the stench was little less than mortal.

Before midnight, all who were alive, and had not partaken of the air at the windows, were either in a lethargic stupefaction, or raving with delirium. Every kind of invective and abuse was uttered, in hopes of provoking the guard to put an end to their miseries, by firing into the dungeon; and, whilst some were blaspheming their Creator, with the frantic execrations of torment and despair, Heaven was invoked by others with wild and incoherent prayers; until the weaker, exhausted by these agitations, at length

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laid down quietly and expired on the bodies of their dead or agonizing friends. Those who still survived in the inward part of the dungeon, finding that the water had afforded them no relief, made efforts to obtain air, by endeavouring to scramble over the heads of those who stood between them and the windows; where the utmost strength of every one was employed two hours, either in maintaining his own ground, or in endeavouring to get that of which others were in possession. All regards of compassion or affection were lost, and no one would recede or give way for the relief of another. Faintness, sometimes gave short pauses of quiet, but the first motion of any one renewed the struggle through all, under which some one sunk to rise no more. At two o'clock, no more than fifty remained alive; but even this number were too many to partake of the saving air, the contest for which, and life, continued until the morn, long implored, began to break; and, with the hope of relief, gave the few survivers a view of the dead. The survivers then at the window, finding that their entreaties could not prevail on the guard to open the door, it occurred to Mr. Cooke, the secretary of the council, that Mr. Holwell, if alive, might have more influence to obtain their relief; and two of the company, undertaking the search, discovered him, having still some signs of life; but when they brought him towards the window, every one refused to quit his place, excepting captain Mills, who, with rare generosity, offered to resign his; on which the rest likewise agreed to make room. He had scarcely begun to recover his senses, before an officer, sent by the Nabob, came and inquired if the English chief survived; and soon after the same man returned, with an order to open the prison. The dead were so thronged, and the survivers had so little strength remaining, that they were employed near half an hour in removing the bodies which lay against the door, befor they could clear a passage to go out one at a time; when, of one hundred and forty-six who went in, no more than twenty-three came out alive, the most ghastly forms that were ever seen alive. The Nabob's troops beheld them, and the havock of death from which they had escaped, with indifference; but did not prevent them from removing at a distance, and were immediately obliged, by the intolerable stench, to clear the dungeon, whilst others dug a ditch, on the outside of the fort, into which all the dead bodies were promiscuously thrown.

Mr. Holwell, unable to stand, was soon after carried to the Nabob, who was so far from showing any compassion for his condition, or remorse for the death of the other prisoners, that he only talked of the treasures which the English had buried; and threatening him with farther injuries, if he persisted in concealing them, ordered him to be kept a prisoner. The officers, to whose charge he was delivered, put him into fetters, together with Messrs. Court and Walcot, who were likewise supposed to know something of the treasures; the rest of the survivers, amongst whom were Messrs. Cook and Mills, were told they might go where they pleased; but an English woman, the only one of her sex amongst the prisoners, was reserved for the seraglio of the general, Meer Jaffier. The dread of remaining any longer within the reach of such barbarians, determined the most of them to remove immediately, as far as their strength enabled them, from the fort, and most tended towards the vessels, which were still in sight; but when they reached Govindpore, in the southern part of the Company's bounds, they were informed that guards were stationed to prevent persons from passing to the vessels; on which most of them took shelter in deserted huts, where some of the natives, who had served the English in different employments, came and min-

istered to their immediate wants. Two or three, however ventured, and got to the vessels before sunset. Their appearance, and the dreadful tale they had to tell, were the severest of reproaches to those on board, who, intent only on their own preservation, had made no efforts to facilitate the escape of the rest of the garrison. Never, perhaps, was such an opportunity of performing an heroic action so ignominiously neglected; for a single sloop, with fifteen brave men on board, might, in spite of all the efforts of the enemy, have come up, and, anchoring under the fort, have carried away all who suffered in the dungeon.

ARTHUR FITZROY, OR THE YOUNG BACKWOODSMAN.

(Concluded from page 194.)

The tragical events of the 22d of January, which encrimsoned the banks of the river Raisin, with the blood of Kentucky's noblest sons, were announced to Emeline the morning after the receipt of a letter, which Fitzroy had written her from Fort Defiance. With a glow of fervent patriotism, he had depicted his bright hope of that halo of glory, which he fancied would be his, should he gallantly fall in defence of his country, and with the most touching pathos did he dwell upon the still brighter hope of an honourable return to the home of his parents, and the bosom of his beloved Emeline.

I need not attempt to paint her emotions, when the awful intelligence was communicated; for a month she suffered every pang which the most terrible suspense could inflict, until one of the companions of her unfortunate friend arrived in the neighbourhood, from whom she learned that the company to which he and Fitzroy belonged, was one of those under the command of the gallant Madison, that maintained its position with determined intrepidity, until the order of Winchester, the commanding general, to surrender themselves prisoners of war, was received; that some time previous to the capitulation, a musket ball struck Fitzroy in the left ancle, from which the blood flowed profusely, but he refused to leave his post, and tying his handkerchief closely around the wounded part, continued fighting most valiantly until the cessation of arms. When the prisoners were marched for Malden, Fitzroy, although faint with the loss of blood, justly fearing the incensed savages, resolved upon accompanying his companions, and had proceeded with their assistance about three miles, when the pain arising from his wound became so excessive that he was compelled to stop, and seating himself on a log by the road side, his fellow prisoners left him, apparently waiting his fate with manly composure. According to his own statement since his return, he had remained in this situation but half an hour when he was taken prisoner by a Pottawatamie chief, called the Little Owl, to whom he offered a considerable reward, provided he should be conducted to Malden. The chief, however, pleased with his fine appearance, immediately resolved upon retaining him, refused the proffered reward, and marched him back to the battle ground, where they remained until evening, when they set off in company with several Indians, and having proceeded a couple of miles to the north, encamped for the night; the chief perceiving the pain and exhaustion of his prisoner, procured him some food, and made an application of roots to his wound, which gave immediate relief. On the following morning they renewed their march, and after a few days travelling, arrived on the shore of Lake Michigan, where they remained several weeks, suffering every privation which the rigours of a northern winter and the scarcity of food could inflict. Fitzroy's wound in the mean time was nearly cured by the Indian specifics that were administered; but another

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misfortune awaited: Little Owl, his master, who had treated him with every degree of kindness, was taken sick and died; his prisoner was claimed by two Indians of the same tribe, and by them sold to a Kickapoo chief, who happened to be in company, and from whom he was destined to receive every species of cruelty that savage barbarity could inflict; he was immediately loaded with plunder, and marched to the head waters of Fox River, a stream that empties into Winebago Lake at the head of Green Bay, in the neighbourhood of which he remained, constantly guarded, until the spring of 1814, when an unsuccessful attempt to escape drew down upon him the fiend-like ire of his master, and after a solemn debate among the chiefs of his tribe, it was resolved that he should be burnt to death: the funeral pile was soon erected, by placing a quantity of dry wood around a young elm that stood on a high bluff bank of the river near their encampment. According to custom, previous to the sacrifice of their victim, a war dance was held over the prisoner, which lasted for half an hour, replete with horrors that no pen can describe, and doubly appaling when accompanying the awful solemnities of a dying hour. With exultation Fitzroy was now led to the stake; and as they were about to confine his hands, conscious that the last moment for resistance had arrived, and that no consequences could result from his attempt more dreadful than the smoking pile which awaited him, he sprung from the midst of those who were tying him, rushed to the brink of the precipice, leaped down on a projecting rock, and from thence into the water, to the astonishment of the Indians, who stood for an instant amazed at his daring intrepidity. His master, perceiving that he had descended unhurt, and was swimming for the opposite shore, raised the war-whoop, and descending by the same projecting rock, pursued his prisoner, who had by this time gained the opposite shore. Fitzroy observing that in addition to his master, many warriors were descending the bluff some distance below, and aware that nothing but immediate flight could save him, set off with the utmost celerity. His incensed master ascended the opposite bank before he was hid by the thicket, and shouting to his companions to follow, pursued with all the fleetness and sagacity of a blood-hound; at the end of half a mile, the chief, from his superior swiftness, seized Fitzroy by the shoulder, who immediately wheeled, and a most desperate struggle ensued; locked in each other's arms they fell to the ground, and twice was the savage uppermost, and in the act of drawing his scalping knife, when a vigorous effort gave his prisoner the ascendancy, and grasping the knife which a moment before had threatened his own existence, he plunged it into the heart of his savage antagonist; the crimsoned blood gushed forth in torrents—an awful scream succeeded—his muscles relaxed in the agonies of death, and Fitzroy found himself disengaged from the hold of the dying chief. Aware that a moment's delay would prove fatal, as the yell of the remaining savages was distinctly heard, he drew from the belt of the fallen foe his tomahawk, and again fled with redoubled energy; availing himself of the knowledge which he had gained of the country during his captivity, he directed his course towards the Ouisconsin, which, at its great eastern bend, approaches within a few miles of the waters of Fox River, but did not reach it until day-light next morning. After a few hours sleep he crossed the stream, and proceeded down on the opposite shore, for the post of Prairie du Chien, which he knew was located at the junction of the Ouisconsin with the Mississippi, and on the fortieth day from that on which he made his escape, he trod with an exulting step and grateful heart the soil of Kentucky. The fatigues of the camp,

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the bloody tragedy of the river Raisin, the cruelty of the savages, and their dreadful funeral pile, were now all forgotten, with the fond anticipation of a return to civilized life, to the home and caresses of his parents, and above all, to the outstretched arms and palpitating bosom of a lovely female, whose every aspiration was breathed for his happiness, and upon whose love and fidelity he had ever implicitly relied, retained undivided possession of his soul. Flushed with the idea of dissipating her anxious uncertainty as to his fate, and elate with the confident hope of a speedy union to the engaging object of his wishes, he dreamed not of disappointment, nor for a moment believed that the lowering hand of fate would dash from his lips, untasted, the nectarious bowl. It was under the influence of such emotions, that last Sabbath day afternoon he approached the dwelling of his dear Emeline's father; he sprang from his horse, entered the door unperceived, and stood before the family for a moment unrecognized: his penetrating eye, however, had scarcely glanced around, ere he read, from their mournful countenances, the heart-rending tale; the idol of his affections was gone; the unrelenting hand of death had carried to the cold tomb his friend, his companion, his wife; an uninterrupted waste of joyless existence was spread before him, without the intervention of a single enlivening ray to cheer his gloomy path; overwhelmed with disappointment and grief, he sunk into a chair, and was unable for some time to give utterance to a single word; his countenance assumed the wo-begone aspect which it now bears, and at the close of each day since his return, has he sought consolation in weeping over the dark and narrow house, which contains the mortal part of his lovely friend.

Had Emeline been certain of the fall of Fitzroy in the midst of battle, by the arms of a magnanimous foe, her grief might perhaps have been assuaged; but the dreadful uncertainty of his fate, the screams of the mangled warriors, the yell of the ruthless barbarian, and the crackling flames of the house which formed the funeral pile of the wounded prisoners, struck upon her mind with redoubled horror; and as the commissioned by the king of terrors, early marked her as the unhappy victim of consuming grief. Month after month rolled away, without bringing her any intelligence of the ultimate fate of Fitzroy; the return of each of his companions was gladly hailed, and every newspaper read with avidity, in hope that some light might be shed upon the subject, but all in vain: little doubt remained but what he had either been tomahawked by the road side when he was left by his companions, or marched back to the battle ground, and inhumanly burnt with the wounded prisoners, for whose protection from savage barbarity, the faith of a British general was solemnly pledged. Each succeeding day now gradually diminished the fond, but fearfully cherished hope, which Emeline had hitherto entertained, of his still being held a captive among the Indians, and the probability of his escape and return. The glow of youthful health fled from her cheek, her sprightly eye was bathed in tears, her bosom beat high, but not with joy, it was the throb of fearful apprehension, and the dread foreboding that another hour might tell in her ear the unhallowed death of her lover: in vain were the sympathy and condolence of parents; in vain was the magic of books and of travelling; and equally vain were her own exertions to rise superior to disappointment and sorrow, and bury in the tomb of oblivion the sad recollection of the severed tie of friendship and love: the calamity was too great; she sunk into a state of melancholy wretchedness, in which she lingered until a few days previous to the return of her long lamented friend; and at the close of her mortal career, with a firm reliance

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upon her God, she calmly bade adieu to the fleeting joys, and ever occurring sorrows of this life, and stretching forth her hands towards the portals of Heaven, she gladly welcomed death as the harbinger of endless happiness.

Her emaciated body, beautiful even in death, now reposes in tranquil silence in yonder clay tenement, which is daily decked, by sympathizing friends, with evergreen and wild flowers from the adjacent cliff, and over which her disconsolate lover has just been pouring forth his sighs and lamentations.

O! short be his sufferings, and "light the clay that presses her delicate form." C.

CLAUDINE.

AN INTERESTING SWISS TALE.

Happening in the month of July 1788, to be at Ferney, which ever since the death of Voltaire has resembled one of those deserted castles, which were formerly inhabited by genii, I resolved to pay a visit to the famous glaciers of Savoy. A friend, an inhabitant of Geneva, had the goodness to accompany me.

In order to suit the present taste, it would be necessary that I should adopt that style, exalted, sublime, unintelligible to the profane, which a sentimental traveller, after he has advanced two leagues on his journey, cannot possibly do without: I must speak of nothing but my feelings, my susceptibilities, and my ecstatic sensations; but I must confess that those phrases, although now so common, still sound strange to my ears. I have seen Mount Blanc, the Frozen Sea, and the source of the Averon. I long contemplated in silence those dreadful rocks, covered with hoar frost; those points of ice which pierce the clouds; that large river which is called a sea, arrested in the midst of its course, whose solid billows appear as if still in agitation; that immense vault, formed by the accumulated snows of so many ages, from whence there issues a foaming torrent, forcing in its passage huge blocks of ice over rocky precipices. The whole scene impressed on my mind a mingled sensation of terror and melancholy: methought I beheld the horrid scene of nature without a sun, abandoned to the fury of the god of tempests.

Oh, my good friend Gesner, you sang the shady woods, the verdant fields, the limpid streams; but shepherds and rural swains were never wanting to inculcate lessons of love, of piety, or of beneficence. Reading you, the pleased eye runs over the landscape you have described; and the mind, still more delighted, is meliorated by useful precepts, and enjoys a delicious calm.

Such were the ideas that employed my mind while descending from Montanverd, on my return from the Frozen Sea. After two hours of a painful journey, I arrived at the fountain where I had rested in the morning. There I again wished to repose myself; for, though I am no admirer of torrents, I am very fond of fountains; besides, I was extremely fatigued. I intreated my brave and honest guide, Francis Paccard, to sit down by me; and we began an excellent conversation concerning the manners, the character, and the mode of living of the inhabitants of Chamouny. I was pleased with the good Paccard's account of those simple manners, about which it is so pleasing to converse, were it only to regret them, when a beautiful girl came and offered me a basket of cherries. I took them, and paid her for them. As soon as she was gone, Paccard said to me, laughing, "About ten years ago, in this very spot where we now are, it cost one of our young peasants very dear for coming to offer a basket of fruit to a traveller." I begged of Paccard to relate the story. "It is somewhat long," said he: "I have learned the most minute circumstances of it from

the curate of Salenches, who himself bore a considerable part in it." I pressed Paccard to relate to me what he had heard from the curate of Salenches; and being both seated on the ground, leaning our backs against two ash trees, and eating our cherries, Paccard thus began his tale:

"You must know, sir," said he, "that our valley of Chamouny, ten years ago, was not so celebrated as it is now-a-days. Travellers did not then come to give us their gold for the sake of looking at frozen snow, and picking up our pebbles. We were poor, ignorant of evil; and our wives and daughters, employed in the cares of the family, were still more ignorant than ourselves. I mention this, that you may have some charity for the fault of Claudine. The poor child was so simple, that it was an easy matter to deceive her.

"Claudine was the daughter of old Simon, a labourer, at Prieure.* This Simon, whom I knew well, for he has only been dead two years, was the syndic of our parish. All the country respected him for his probity; but his character was naturally severe: he pardoned nothing to himself, and very little to others: he was equally esteemed and feared. If any of our neighbours had quarrelled with his wife, or drank a glass too much on a holiday, he would not have dared to speak to Simon the whole week. When he passed, even the children stopped their noise: they took off their hats, and never returned to their amusements till M. Simon was at a distance.

"Simon had remained a widower since the death of Madelene, his wife, who had left him two daughters. Nanette, the eldest, was well enough; but Claudine, the youngest, was an angel of beauty. Her handsome round countenance; her black eyes, full of animation; her thick arched eyebrows; her little mouth, the very picture of that cherry; her appearance of innocence and gaiety, made all the young men of our village her admirers; and when on a holiday she joined the dance, with a vest of blue cloth closely fitted to her fine shape, her straw hat ornamented with ribbonds, and her little cap, which could hardly contain her beautiful hair, it was who should have the honour to dance with Claudine.

"Claudine was only fourteen: her sister Nanette was nineteen, and commonly remained at home to look after the affairs of the family. Claudine, as being the youngest, took care of the flock which grazed on Montanverd. She carried with her her dinner and her distaff, and passed the day in singing, in spinning, or chatting with the other shepherdesses. In the evening she came home to Simon, who read some portion of the Bible to his daughters, gave them his blessing; and then all the family went to bed.

"About that time strangers began to visit our glaciers. A young Englishman of the name of Belton, the son of a rich merchant of London, in passing through Geneva to go to Italy, had the curiosity to make the tour of Chamouny. He stopped at Madame de Couteran's;* and the next day, at four o'clock in the morning, he ascended Montanverd to see the Frozen Sea, conducted by my brother Michael, who is now deacon of the guides. He returned about eleven, and rested himself, as we do, by the side of this fountain, when Claudine, who tended her sheep just by, came to offer the fruit and milk she had for her dinner. The Englishman thanked her, looked at her very attentively, and offered her five or six guineas, which Claudine refused; but poor Claudine did not refuse to take Mr. Belton to see her flock, which she had left among these lofty trees. He desired the guide to wait for him, and departed with Claudine. He was absent for two long

* The principal village of the valley of Chamouny.

* The well-known name of the mistress of the most ancient inn at Chamouny.

hours. As to the sequel of their conversation, I cannot indeed repeat it to you, as nobody heard it. It is sufficient to know that Mr. Belton set out the same evening; and that Claudine, on her return home to her father, appeared pensive and melancholy, and had on her finger a beautiful emerald which the Englishman had given her. Her sister asked her where she got that ring. Claudine answered that she had found it. Simon, with a discontented air, took the ring, and carried it to Madame de Couteran, in order to discover the person who had lost it. No traveller ever claimed it. Mr. Belton was already far off; and Claudine, to whom the emerald was restored, became every day more melancholy.

"Five or six months thus passed away. Claudine, who every evening returned with reddened eyes, at length resolved to confide in her sister Nanette. She confessed that the day she met Mr. Belton on Montanverd, he had told her that he was in love with her; that he meant to settle at Chamouny, never more to leave it; and to marry her. 'I believed it,' added Claudine, 'for he swore it to me more than a hundred times. He said that business obliged him to return to Geneva; but that in a fortnight he would again be here, that he would buy a house, and that our marriage should take place immediately. He sat down beside me, called me his wife, and gave me this beautiful ring as a token of our marriage. I dare not tell you any more, my sister; but I have many fears; I am very ill; I weep all day: in vain do I fix my eyes on the road to Geneva—there is no appearance of Mr. Belton!'

"Nanette, who was just married, pressed poor Claudine with questions; at length, after many tears, she learned that the Englishman had basely betrayed this simple and unhappy girl; and that Claudine was with child.

"What was to be done? How was it possible to announce this misfortune to the terrible M. Simon? To conceal it from him was impossible. The good Nanette did not augment the despair of her sister by useless reproaches: she even endeavoured to console her, by expressing hopes of a pardon which she knew would not be obtained. After long consideration, Nanette, with her consent, went to find our good curate, and confided to him the whole secret; begged him to mention it to her father; to endeavour to appease his wrath; and try to save the honour, or at least the life, of the unhappy victim of deceit. Our curate was much hurt at the news: he however undertook the task, and repaired to the house of Simon at the time when he was sure Claudine would be upon Montanverd.

"Simon was as usual reading the Old Testament. Our good curate sat down by him, and began to talk of the beautiful stories which are contained in that divine book: he dwelt particularly on that of Joseph, when he pardons his brethren; on that of the great king David, when he pardons his son Absalom, and many others I do not know, but are well known to the curate. Simon was of the same opinion. The curate said, that God had given us these examples of mercy, that we in like manner, being compassionate to others, might, at the last day, expect to find mercy from the Father of all. All this was said in a much better manner than I can tell it to you; but you may easily conceive that our curate endeavoured to prepare the old man for the reception of his bad news. He was long of comprehending him; at last he did: and starting up, pale, and trembling with rage, he seized the musket with which he used to hunt the chamois, and was rushing forth to kill his daughter. The curate threw himself upon him, and disarmed him; and by rousing his attention to the duties of a Christian, by lamenting his misfortunes, and sharing in his grief, he at length

prevailed so far, that old Simon, whose eyes had been hitherto dry, his lips pale, and his whole frame convulsed, sunk back into his chair, covered his face with his two hands, and burst into tears.

(To be continued.)

THE EYE OF MAN.

FROM CHALMER'S DISCOURSES.

There is a limit, across which man cannot carry one of his perceptions, and from the ulterior of which he cannot gather a single observation, to guide or to inform him.

While he keeps by the objects which are near, he can get the knowledge of them conveyed to his mind through the ministry of several of the senses. He can feel a substance that is within reach of his hand. He can smell a flower that is presented to him. He can taste the food that is before him. He can hear a sound of certain pitch and intensity; and so much does this sense of hearing widen his intercourse with external nature, that from the distance of miles, it can bring him in an occasional intimation.

But of all the tracks of conveyance which God has been pleased to open up between the mind of man and the theatre by which he is surrounded, there is none by which he so multiplies his acquaintance with the rich and varied creation on every side of him, as by the organ of the eye. It is this which gives to him his loftiest command over the scenery of nature. It is this by which so broad a range of observation is submitted to him. It is this which enables him, by the act of a single moment, to send an exploring look over the surface of an ample territory, to crowd his mind with the whole assembly of its objects, and to fill his vision with those countless hues which diversify and adorn it. It is this which carries him abroad over all that is sublime in the immensity of distance; which sets him, as it were, on an elevated platform, from whence he may cast a surveying glance over the arena of innumerable worlds; which spreads before him so mighty a province of contemplation, that the earth he inhabits only appears to furnish him with the pedestal on which he may stand, and from which he may descry the wonders of all that magnificence which the Divinity has poured so abundantly around him. It is by the narrow outlet of the eye, that the mind of man takes its excursive flight over those golden tracks where, in all the exhaustlessness of creative wealth, lie scattered the suns, and systems of astronomy. But oh! how good a thing it is, and how becoming well, for the philosopher to be humble even amid the proudest march of human discovery, and the sublimest triumphs of the human understanding, when he thinks of that unscaled barrier, beyond which no power, either of the eye or of the telesope shall carry him; when he thinks that on the other side of it there is a height, and a depth, and a length, and a breadth, to which the whole of this concave and visible firmament dwindles into the insignificancy of an atom: and above all, how ready should he be to cast his every lofty imagination away from him, when he thinks of the God, who, on the simple foundation of his word, has reared the whole of this stately architecture; and, by the force of his persevering hand, continues to uphold it; aye, and should the word again come out from him, that this earth should pass away, and a portion of the heavens which are around it, shall again fall back into the annihilation from which he at first summoned them; what an impressive rebuke does it bring on the swelling vanity of science, to think that the whole field of its most ambitious enterprise may be swept away altogether, and there remain before the eye of him who sitteth on the throne, an untravelled immensity, which he hath filled with innumerable splendours, and over the

whole face of which he hath inscribed the evidence of his high attributes, in all their might, and in all their manifestation.

But man has a great deal more to keep him humble of his understanding, than a mere sense of that boundary which skirts, and which terminates the material field of his contemplations. He ought also to feel how, within that boundary, the vast majority of things is mysterious and unknown to him; that even in the inner chamber of his own consciousness, where so much lies hidden from the observation of others, there is also to himself a little world of incomprehensibles; that if, stepping beyond the limits of this familiar home, he looks no farther than to the members of his family, there is much in the cast and the colour of every mind, that is above his powers of divination; that in proportion as he recedes from the centre of his own personal experience, there is a cloud of ignorance and secrecy, which spreads, and thickens, and throws a deep and impenetrable veil over the intricacies of every one department of human contemplation; that of all around him, his knowledge is naked and superficial, and confined to a few of those more conspicuous lineaments which strike upon his senses; that the whole face, both of nature and society, presents him with questions which he cannot unriddle, and tells him how beneath the surface of all that the eye can rest upon, there lies the profoundness of a most unsearchable latency; aye, and should he, in some lofty enterprise of thought, leave this world, and shoot afar into those tracks of speculation which astronomy has opened; should he, baffled by the mysteries which beset his every footstep upon earth, attempt an ambitious flight toward the mysteries of Heaven: let him go, but let the justness of a pious and philosophical modesty go along with him: let him forget not, that from the moment his mind has taken its ascending way for a few little miles above the world he treads upon, his every sense abandons him but one; that number, and motion, and magnitude, and figure, make up all the barrenness of its elementary informations; that these orbs have sent him scarce another message, than told by their feeble glimmering upon his eye, the simple fact of their existence; that he sees not the landscape of other worlds; that he knows not the moral system of any one of them; nor athwart the long and trackless vacancy which lies between, does there fall upon his listening ear, the hum of their mighty populations.

THE SLUTTISH WIFE.

As I am to a fault fond of neatness, and even elegance in the dress of the fair sex, I shall not pretend to vindicate altogether their carelessness in this respect; yet I think a little may be said in their favour, and that the fault does not solely rest with them. It is but too often the case with the generality of husbands, when they have gained the heart and affections of a deserving female, and when after the honey-moon is over, that they treat them with so much indifference, and merely as a sort of upper servants, that a woman of any spirit can never brook, and which she conceives to be totally incompatible with the ideas of equality and reciprocity of affection and tenderness: some by this treatment are forced to seek their company and amusements in other places than home; and surely it is no wonder, when they find their tenderness and affection treated with neglect, perhaps disdain. Others of a more serious and domestic turn, are so disheartened, that they grow quite indifferent about society, and careless of themselves and families: ashamed to complain, or let the world know their unhappy situation, (and it must be truly so to a susceptible mind) they court solitude and retirement, brooding over the bitter reflection. Instead of the

kind and attentive husband, they find perhaps they have got the muddling sot, who loiters away his leisure hours in a coffee-house or a tavern, hours which a virtuous wife thinks she may without presumption claim a right to, and only favours his family with his company when all others fail, or when satiated with his common routine. And now, sir, what a comfortable companion must such a man be to a sensible woman! yet these very men will not be backward in their animadversions, and may perhaps be joined by their pot companions, against a woman, who from ill treatment, has lost all heart to care about her dress or family concerns, which she otherwise undoubtedly would do, were she used with kindness. This much may be said for the fair sex: that if men were only as loving, attentive, and solicitious after marriage to retain, as as they are before to win, the affection of a virtuous woman, I am convinced, that not one husband in a thousand would find any cause to complain. The fault lies most commonly with themselves: let a woman be treated with kindness, attention, and respect, and be assured she will make a most liberal and generous return, leaving no shadow of complaint of being a sluttish wife.

THE FUNERAL.

How deeply interesting and impressive to the reflecting mind is the passing funeral. The eye is struck by the appearance of a long and mournful train, shrouded in the sad habiliments of grief, moving with a slow and measured step, preceded by the car of death, dressed with the embellishments of funeral ceremony; while the deep and solemn tones of the distant bell fall on the ear at intervals, and cause the blood to recede to the heart. We ask with besitation and awe, why is this? And why is it? It is because death has again triumphed over man. On yonder hearse is another victim of this insatiate spoiler, another trophy of his victory. Another mortal is going to his long home, that dark and narrow house, the grave; and another spirit has passed to the mansions of immortality. A few days since, and what is now cold and lifeless, was warm and animated. What is now so loathsome that the earth must cover it, was flitting about in the joy of health, delighting and delighted; but the spoiler came, and where is he? Riches perhaps he possessed, but riches could not purchase his ransom; friends, no doubt he had, who would have laid down their lives in his defence, but they could not save him. Hope probably cheered, and bid him look forward to future hours of happiness; but hope deceived him. Health, that Heaven born blessing had flown, nor could all the efforts of man recal it for a moment. The icy hand of death passed over him, and while the soul winged its way to eternity, the frail covering it tenanted, returned to the dust. Alas! how uncertain is the tenure of life; not a moment can we call our own; not a coming day can we look to with certainty, for even this night our souls may be required of us; even in this hour, we may be as lifeless as he who now occupies the few feet of ground allotted as the last receptacle of man. How awful, how tremendously awful would this appear, if the grave was indeed our last home; if that terminated all our prospects, and shut forever the golden hope of perfect happiness from our sight. But, thanks to Him who made us, the grave is not our final home. We are IMMORTAL—and if we follow the steps of our divine Redeemer, we shall awake from the darkness of death to the glorious light of eternal life, and never failing felicity. Then why should we mourn for the frailty of man. Why despond, because he is called from pain and care to the great object of his search, happiness. We shall soon follow him. Mourn not

then, nor repine, but trust in God, and lay up thy riches in Heaven; for why should our hopes and wishes centre here, why should we sacrifice our everlasting welfare for the enjoyment of a life so uncertain and transitory as ours? Let us consider that our term is but threescore years and ten. And that the united ages of every being that ever had existence, will amount to nothing in comparison with eternity. Let us consider—and be wise.

HENRY IV, OF FRANCE.

When Henry IV, of France was advised to attempt taking Paris by an assault, before the king of Spain's troops arrived to succour his leaguers, he absolutely protested against the measure, on the principle of humanity. "I will not," said he, "expose the capital to the miseries and horrors which must follow such an event. I am the father of my people, and will follow the example of the true mother, who presented herself before Solomon. I had much rather not have Paris, than obtain it at the expence of humanity, and by the blood and death of so many innocent persons.

Henry reduced the city to obedience without the loss of more than two or three burgesses, who were killed. "If it was in my power," said this humane monarch, "I would give fifty thousand crowns to redeem those citizens, to have the satisfaction of informing posterity, that I had subdued Paris without spilling a drop of blood."

EMPEROR FRANCIS II.

One arm of the Danube separates the city of Vienna from a large suburb called Leopoldstadt. A thaw inundated this suburb, and the ice carried away the bridge of communication with the capital. The population of Leopoldstadt began to be in the greatest distress for want of provisions. A number of boats were collected and loaded with bread, but no one felt hardy enough to risk the passage, which was rendered extremely dangerous by large bodies of ice. Francis the Second, who was then emperor, stood at the water's edge; he begged, exhorted, threatened, and promised the highest recompences, but all in vain; whilst on the other shore, his subjects famishing with hunger stretched forth their hands and supplicated relief. The monarch's sensibility at length got the better of his prudence; he leaped singly into a boat loaded with bread, and applied himself to the oars, exclaiming, "Never shall it be said that I made no effort to save those, who would risk their all for me." The example of the sovereign, sudden as electricity, inflamed the spectators, who threw themselves in crowds into the boats. They encountered the sea successfully, and gained the suburb just when their intrepid monarch, with the tear of pity in his eye, held out the bread he had conveyed across at the risk of his life.

ARCHDUKE CHARLES.

When the Archduke Charles was on his way from Bohemia, to take command of the Austrian army, he met near the scene of action a number of wounded soldiers, who had been abandoned by their commander on the road, for want of horses to draw their carriages in the retreat. The prince, who on many occasions has exhibited striking instances of humanity, immediately ordered the horses to be taken from several pieces of cannon, that were already retreating, saying, "the life of one brave man is better worth preserving, than fifty pieces of ordnance." When general Moreau, into whose hands the cannon thus abandoned had fallen, heard of the motive that had prompted the sacrifice, he ordered the whole to be restored, observing, that he should be unworthy of being the opponent of his imperial

highness, if he took any advantage of so noble an act of humanity.

INSTINCT.

A German count had a very valuable dog, a large and noble-looking animal; in some description of field-sports he was reckoned exceeding useful, and a friend of the count's applied for the loan of the dog for a few weeks' excursion in the country: it was granted; and, in the course of the rambles, the dog, by a fall, either dislocated or gave a severe fracture to one of his legs. The borrower of the dog was in the greatest alarm, knowing well how greatly the count valued him; and, fearing to disclose the fact, brought him secretly to the count's surgeon, a skilful man, to restore the limb. After some weeks' application, the surgeon succeeded, the dog was returned, and all was well. A month or six weeks after this period, the surgeon was sitting gravely in his closet, pursuing his studies, when he heard a violent scratching at the bottom of the door; he rose, and, on opening it, to his surprise, he saw the dog, his late patient, before him, in company with another dog, who had broken his leg, and was thus brought by his friend to be cured in the same manner.

I have heard before now a farmer say, that he had a horse in his stable, who always, on losing his shoe, went of his own accord to a farrier's shop, a mile off; but I never yet heard of a horse taking another horse to a farrier for the purpose. In the case of the dogs, there must have been a communication of ideas; they must have come to a conclusion before they set out; they must have reasoned together on the way, discussing the merits of the surgeon, and the nature of the wound.

SHEPHERDS OF THE LANDES.

The following description of the shepherds of the Landes, in the south of France, is extracted from a letter of Thomas Maynard, Esq. to the editor of the Journal of Arts and Sciences.

"This tract of country lies between the mouths of the Adour and the Girone, along the sea coast; and, according to tradition, was once the bed of the sea itself, which flowed in as far as Dax.* Through this district the guards marched from Bayonne, at the conclusion of the war in June, 1814, to embark at Bordeaux This afforded us an opportunity of seeing a country seldom visited by travellers. It is a bed of sand, flat, in the strictest sense of the word, and abounding with extensive pine woods. These woods afford turpentine, resin, and charcoal, for trade, as well as a sort of candles, used by the peasantry, made of yarn dipt in the turpentine. This road is through the sand, unaltered by art, except where it is so loose and deep as to require the trunks of the fir-trees to be laid across, to give it firmness. The villages and hamlets stand on spots of fertile ground, scattered like islands among the sands. The appearance of a corn-field on each side of the road, fenced by green hedges, a clump of trees at a little distance, and the spire of a rustic church tapering from among them, gave notice of our approach to an inhabited spot. On entering the villages, we found neat white cottages, scattered along a bit of green, surrounded by well cultivated gardens and orchards, and shaded by fine old oaks and walnuts. Through the centre of the village, a brook of the clearest water was always seen running amongst meadows and hay-fields, and forming a most grateful contrast to the heat and dust of the sandy road. It was between the villages of Castel and La Buharre that we first saw these shepherds, mounted on stilts, and striding, like storks,

* This is not the only change. The river Adour also has altered its course: the old bed of the river is marked by an extensive lake and morass to the north of the present course, and along the high road to Dax.

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along the flat. These stilts raise them from three to five feet: the foot rests on a surface, adapted to its sole, carved out of the solid wood; a flat part, shaped to the outside of the leg, and reaching to below the bend of the knee, is strapped round the calf and ankle. The foot is covered by a piece of raw sheep's hide. In these stilts they move with perfect freedom, and astonishing rapidity; and they have their balance so completely, that they run, jump, stoop, and even dance, with ease and safety. We made them run races for a piece of money, put on a stone on the ground, to which they pounced down with surprising quickness. They cannot stand quite still, without the aid of a long staff, which they always carry in their hands. This guards them against any accidental trip, and when they wish to be at rest, forms a third leg, that keeps them steady. The habit of using the stilts is acquired early, and it appeared that the smaller the boy was, the longer it was necessary to have his stilts. By means of these odd additions to the natural leg, the feet are kept out of the water, which lies deep during winter on the sands, and from the heated sand during the summer: in addition to which, the sphere of vision over so perfect a flat is materially increased by the elevation, and the shepherd can see his sheep much farther on stilts than he could from the ground. This department of France is little known, and if what I have here related be as new to your readers as it was to me at the time I first saw them, this description may possibly afford them some amusement.

I remain, dear sir, &c. &c.

THOMAS MAYNARD."

PERSEVERANCE.

It is not generally known that the extraordinary perseverance, which was the feature most remarkably displayed in Timour's character, during a fifty years continued series of battles, was excited first by a better cause than excouraged Robert Bruce to similar exertions. "I once," said Timour, "was forced to take shelter from my enemies in a ruined building, where I sat alone many hours. Desiring to divert my mind from my hopeless condition, I fixed my observation on an ant that was carrying a grain of corn larger than itself up a high wall. I numbered the efforts it made to accomplish this object. The grain fell sixty-nine times to the ground; but the insect still persevered, and the seventieth time it reached the top of the wall. This sight gave me courage at the moment, and I have never forgotten the lesson it conveyed."

AUDLEY, THE USURER.

A person whose history will serve as a canvas to exhibit some scenes of the arts of the money-trader, was one Audley, a lawyer, and a great practical philosopher, who concentrated his vigorous faculties in the science of the relative value of money. He flourished through the reigns of James I, Charles I, and held a lucrative office in the 'court of wards,' till that singular court was abolished at the time of the restoration. In his own times he was called 'the great Audley;' an epithet so often abused, and here applied to the creation of enormous wealth. But there are minds of great capacity, concealed by the nature of their pursuits; and the wealth of Audley may be considered as the cloudy medium through which a bright genius shone, who, had it been thrown into a nobler sphere of action, the 'greatness' would have been less ambiguous.

This genius of thirty per cent. first had proved the decided vigour of his mind, by his enthusiastic devotion to his law studies; deprived of his leisure for study through his busy day, he stole the hours from his late nights and his early mornings; and without

the means to procure a law-library, he invented a method to possess one without the cost; as fast as he learned, he taught; and, by publishing some useful tracts on temporary occasions, he was enabled to purchase a library.—He appears never to have read a book without its furnishing him with some new practical design, and he probably studied too much for his own particular advantage. Such devoted studies was the way to become a lord chancellor: but the science of the law was here subordinate to that of a money-trader.

When yet but a clerk to the clerk in the counter, frequent opportunities occurred, which Audley knew how to improve. He became a money trader as he had become a law-writer, and the fears and follies of mankind were to furnish him with a trading capital. The fertility of his genius appeared in expedients and in quick contrivances. He was sure to be the friend of all men falling out. He took a deep concern in the affairs of of his master's clients, and often much more than they were aware of. No man so ready at procuring bail or compounding debts. This was a considerable traffic then, as now. They hired themselves out for bail, swore what was required, and contrived to give false addresses. It seems they dressed themselves out for the occasion: a great seal-ring flamed on the finger, which, however, was pure copper, gilt, and often assumed the name of some person of good credit. Savings, and small presents for gratuitous opinions, often afterwards discovered to be very fallacious ones, enabled him to purchase annuities of easy landholders, with their treble amount secured on their estates. The improvident owners, or the careless heirs, were entangled in the usurer's nets: and after the receipt of a few years, the annuity, by some latent quibble, or some irregularity in the payments, usually ended in Audley's obtaining the treble forfeiture. He could at all times outknave a knave. One of these incidents has been preserved. A draper of no honest reputation, being arrested by a merchant for a debt of two hundred pounds, Audley bought the debt at forty pounds, for which the draper immediately offered him fifty. But Audley would not consent, unless the draper indulged a sudden whim of his own: this was a formal contract, that the draper should pay, within twenty years, upon twenty certain days, a penny doubled. A knave in haste to sign, is no calculator: and as the contemporary dramatist describes one of the arts of those citizens, one part of whose business was

'To swear and break: they all grow rich by breaking!'

the draper eagerly compounded. He afterwards 'grew rich.' Audley, silently watching his victim, within two years, claims his doubled pennies, every month during twenty months.—The pennies had now grown up to pounds. The knave perceived the trick, and preferred paying the forfeiture of his bond for five hundred pounds rather than to receive the visitation of all the little generation of compound interest in the last descendant of two thousand pounds, which would have closed with the draper's shop. The inventive genius of Audley might have illustrated that popular tract of his own times, Peacham's 'Worth of a Penny;' a gentleman, who, having scarcely one left, consoled himself by detailing the numerous comforts of life it might procure in the days of Charles II.

This philosophical usurer never pressed hard for his debts; like the fowler, he never shook his nets lest he might startle, satisfied to have them, without appearing to hold them.—With great fondness he compared his 'bonds to infants, which battle best by sleeping.' To battle is to be nourished, a term still retained at the university of Oxford. His familiar companions were all subordinate actors in the great piece he was per-

forming; he too had his part in the scene. When not taken by surprise, on his table usually lie opened a great Bible, with bishop Andrew's folio sermons, which often gave him an opportunity of railing at the covetousness of the clergy! declaring their religion was 'a mere preach,' and that 'the time would never be well till we had queen Elizabeth's protestants again in fashion.' He was aware of all the evils arising out of a population beyond the means of subsistence, and dreaded an inundation of men, spreading like the spawn of a cod. Hence he considered marriage with a modern political eocnomist, as very dangerous; bitterly censuring the clergy, whose children he said never thrived, and whose widows were left destitute. An apostolical life, according to Audley, required only books, meat, and drink, to be had for fifty pounds a year! Celibacy, voluntary poverty, and all the mortifications of a primitive Christian, were the virtues practised by this puritan among his money bags.

Yet Audley's was that worldly wisdom which derives all its strength from the weaknesses of mankind.—Every thing was to be obtained by stratagem, and it was his maxim, that, to grasp our object the faster, we must go a little round about it. His life is said to have been one of intricacies and mysteries, using indirect means in all things; but, if he walked in a labyrinth, it was to bewilder others; for the clue was still in his own hand; all he sought was that his designs should not be discovered by his actions. His word, we are told, was his bond; his hour was punctual; and his opinions were compressed and weighty; but, if he was true to his bond-word, it was only a part of the system to give facility to the carrying on of his trade, for he was not strict to his honour; the pride of victory, as well as the passion for acquisition, combined in the character of Audley, as in more tremendous conquerors. His partners dreaded the effects of his law-library, and usually relinquished a claim rather than stand a suit against a latent quibble. When one menaced him by showing some money-bags, which he had resolved to empty in law against him, Audley, then in office in the court of wards, with a sarcastic grin, asked 'Whether the bags had any bottom?' 'Aye!' replied the exulting possessor, striking them. 'In that case I care not,' retorted the cynical officer of the court of wards; 'for in this court I have a constant spring, and I cannot spend in other courts more than I gain in this.' He had at once the meanness which would evade the law, and the spirit which could resist it.

The career of Audley's ambition closed with the extinction of the court of wards, by which he incurred the loss of above one hundred thousand pounds. On that occasion he observed that 'his ordinary losses were as the shavings of his beard, which only grew the faster by them; but the loss of this place was like the cutting off a member; which was irrecoverable.' The hoary usurer pined at the decline of his genius, discoursed on the vanity of the world, and hinted at retreat. A facetious friend told him a story of an old rat, who, having acquainted the young rats that he would at length retire to his hole, desiring none to come near him, their curiosity, after some days, led them to venture to look into the hole; and there they discovered the old rat sitting in the midst of a rich parmesan cheese. It is probable that the loss of the last one hundred thousand pounds disturbed his digestion, for he did not long survive his court of wards.

FALL OF ROBESPIERRE.

FROM LAVALLEE'S HISTORY OF THE FRENCH FACTIONS.

"Never since the trial of Louis XVI, had the convention been so numerous. At ten o'clock it was all assembled. The mob of Robespierre

filled the tribunes. He appeared; murmurs announced his arrival; he entered elate with hope; he sat down depressed with fear. St. Just ascended the tribune, but he had uttered only a few sentences when he was interrupted by Tallien from the summit of the *Mountain*.*

In how high a rank, observes another author, does that orator deserve to be placed, who, concealing a dagger in his vest, durst form the fearless resolution of sacrificing Robespierre in full senate, if his eloquence had failed to beat down the tyrant, and who overthrew him by the force of his words alone. Sufficient care has not been taken to record the terrible and vehement eloquence of Tallien in that decisive moment. Never perhaps did any orator combine such physical and moral powers to uncover an abyss and reveal its dangers to his affrighted hearers. Never was a more rapid and more terrible impulse communicated: his voice, his gesture, his broken words, his eyes flashing with anger and horror, the shuddering of his whole frame, all announced the sublimest effort of human eloquence. It triumphed; and had this been its only service to humanity, its blessings should be held in eternal memory.

"Hardly had Tallien finished, when Robespierre darted to the tribune. At the same moment, twenty members rush towards it. Instantly the whole *mountain* arose, and cries of 'Down with Robespierre,' 'Down with the tyrant, resounded from every side. Vadier, Amar, Bourdon de l'Oise, Lecointre de Versailles, Collot d'Herbois, Leonard Bourdon, Javogue, Legendre, even Billaud de Varennes, roused from his profound dissimulation by a dexterous appeal from Tallien, spoke in succession. O what crimes, what hateful intrigues, what bloody oppressions, what unheard of iniquities, were brought to light on that terrible morning! During more than two hours Robespierre was absolutely in convulsions; all the movements of his frame expressed the rage which devoured him. A hundred times did he demand permission to speak, and could not obtain it. He clung to the stair of the tribune, and could not be torn from it, and in this position the speakers who followed each other in rapid succession, seemed like so many divinities launching thunders at his head, and the countless details of his atrocities streamed upon him like a rain of fire. His strength at last gave way He sought on every seat a resting place, and every where met with a repulse. He was pursued from place to place with the bitterest reproaches. When he seemed nearly fainting, one said to him, 'You are choaked with the blood of Danton!' 'Wretch, touch not that bench,' exclaimed another, 'for there sat Vergniaux.' He advanced to the galleries, and raising his arm towards those who filled them, exclaimed, 'Will you abandon me, will you suffer me to perish; me, your champion?' All were silent; and those very men who were posted there by himself, terrified at so unexpected a scene, remained motionless at his appeal. Robespierre, sinking with exhaustion, succeeded once more in reaching the front of the tribune. Thuriot was president. Robespierre exclaimed to him: 'President of assassins, for the last time I ask leave to speak.' At this moment a general cry bursts forth —'The decree of accusation to the vote!' The President put the question, and not a single deputy kept his seat."

At this very time, when Robespierre seemed abandoned by all, and hunted to the very precipice of his fate, a dreadful proof was afforded of the awful ascendency which he had acquired. One member demanded to be included in his act of accusation, and when he was conveyed to prison by the *gens d'armes*, the jailors, one and all, refused to incur the responsibility

* A part of the hall so called.

of receiving him, and he was conveyed to the Commune, which immediately ordered the tocsin to be rung, and declared itself in a state of insurrection. Had Robespierre possessed common courage, he would probably even now have been victorious; but but he was wholly unmanned; he wept like an infant, and whined most lamentably about the ingratitude of men. In the mean time, the leaders of the opposite party acted with promptness and decision. Legendre, singly, entered the hall of the jacobins, and by his rude but vigorous eloquence, actually dispersed them, put out the lights, locked the doors, and carried the keys to the convention.—Barras and Leonard Bourdon collected some battalions of national guards, and their columns met at the house of the Commune. They ascended the staircase amid shouts of '*vive la convention*,' and the reign of Robespierre was at an end.

ANECDOTE OF DR. YOUNG.

Dr. Young was once on a party of pleasure with a few ladies, going up by water to Vauxhall, and he amused them with a tune on the German flute. Behind him several officers were also in a boat rowing for the same place, and soon came alongside the boat in which were the doctor and his party, the doctor, who was never conceited of his playing, put up his flute on their approach. One of the officers instantly asked why he ceased to play, or put up his flute? "For the same reason (said he) that I took it out—to please myself." The son of Mars very peremptorily rejoined, that if he did not instantly take out his flute, and continue his music, he would throw him into the Thames. The doctor, in order to allay the fears of the ladies, pocketed the insult, and continued to play all the way up the river. During the evening, however, he observed the officer by himself in one of the walks, and making up to him, said with great coolness, "It was, sir, to avoid interrupting the harmony either of my company or yours, that I complied with your arrogant demand; but that you may be satisfied courage may be found under a black coat as well as under a red one, I expect you will meet me to morrow morning at a certain place, without any second, the quarrel being entirely *entre nous*." The doctor further covenanted that the affair should be decided by swords. To all these conditions the officer assented, and the duellists met; but the moment the officer took the ground, the doctor pulled out a horse pistol. "What (said the officer) do you intend to assassinate me?" "No, (replied the doctor) but you shall instantly put up your sword and dance a minuet, otherwise you are a dead man." The officer began to bluster, but the doctor was resolute, and he was obliged to comply. "Now, (said Young) you forced me to play against my will, and I have made you dance against yours; we are therefore again on a level, and whatever other satisfaction you may require, I am ready to give it." The officer acknowledged his error, and the affair terminated in a lasting friendship.

REAL GREATNESS.

There are few characters that sparkle upon us with a lusture more endearing than that of Commodore Macdonough. In the decisive engagement on Lake Champlain, in the midst of action, he reproved one of his officers for taking the name of the Deity in vain. He is now actively engaged in the distribution of the word of immortal life, and does not blush to associate the name of Christian to that of hero. In the late cruise under Commodore Steward, he was thought to transgress the rules of naval discipline, and was by that commander, for such an offence deprived of his sword. The crew, anxious to testify their esteem for a character so highly

beloved, wished to present him with a sword, a proposition which he generously and nobly declined, until his own sword should be restored by the sentence of a court-martial. On his return to his native country, he had the heroism, the magnanimity, to acknowledge his error, and was immediately reinstated in his former rank and dignity. There is something in this conduct so far superior to that personal haughtiness that disdains all compromise, and seeks revenge only by blood, that we scarcely know in what terms to express our esteem and veneration for such a character.

Commodore Macdonough, is above risquing his life in a duel; he feels the claim of Christianity no less than that of his country upon him, both of them contradict the wanton exposure of life in single combat. Afterwards we hear of his benevolence. He renders his service as a mediator to prevent a duel between Commodore Barron and Commodore Rodgers, both of whose lives may have been preserved by this timely interference. We love to gaze at the star-crowned laurel of victory; and there is something in this Christian elevation of the soul, that dares to acknowledge an error, so brilliant, that even the glory acquired on Lake Champlain, in the contemplation of this spectacle, fades from our eyes. Courage is a mere animal virtue; it may even depend on a callous insensibility of nerves; but Christian courage is very different—it dares to acknowledge its own defects and errors, and the star of conquest gleams with a double splendour, when it twinkles on the front of Christian magnanimity.

Balt. Chron.

MODE OF CATCHING MONKIES.

The ring-tailed monkey, called in Spanish, mona, is common to South America. The monkies are very artful and mischievous; and if annoyed, frequently attack their disturber from the tops of trees, with nuts and stones. The negroes in the colonies have a ludicrous method of catching them; which is by putting a lump of sugar into the hole at the end of an empty cocoa-nut shell, laying it on the ground, and strewing some sugar round it.—The monkey, whose curiosity prompts him to search the spot you have left, no sooner tastes the sweet repast, than in search of more, he puts his paw into the shell, and grasps the sugar; but as the hole is just large enough to admit his withdrawing it empty, he is so tenacious of his prize, that he is easily surprised—the large shell fixed at his paw.

ITINERANT PRIESTS IN BRAZIL.

Certain priests obtain a licence from the bishop of Pernambuco, and travel through these regions with a small altar, constructed for the purpose, of a size to be placed on one side of a pack-saddle; and they have with them all their apparatus for saying mass. Thus with a horse conveying the necessary paraphernalia, and a boy to drive it, who likewise assists in saying mass, and another horse, on which the priest himself rides, and carries his own small portmanteau, these men make in the course of the year between 150 and 200£—a large income in Brazil, but hardly earned, if the inconveniences and privations which they must undergo to obtain it are taken into consideration. They stop and erect the altar, wherever a sufficient number of persons who are willing to pay for the mass is collected. This will sometimes be said for three or four shillings: but at other times, if a rich man takes a fancy to a priest, or has a fit of extreme devotion upon him, he will give eight or ten *mil reis*, (two or three pounds;) and it does happen that one hundred *mil reis* are received for saying mass, but this is very rare; at times an ox, or a horse, or two or three, are given. These men have their use in the world: if this custom did not exist, all form of worship

would be completely out of the reach of the inhabitants of many districts. or at any rate they would not be able to attend more than once or twice in the course of the year; for it must be remembered that there is no church within twenty or thirty leagues of some parts.

POETICAL.

For the Masonic Register.

LOVE.

Hast thou e'er lov'd, and know'st thou not
Love's chain is form'd of bitter tears?
Of joys, in one short hour forgot,
Of grief, remembered still for years?

Of gladness, lighting lovers eyes
With beams that mock the painter's art?
And also form'd of secret sighs,
That dim the eye, and break the heart?

Henrietta.

For the Masonic Register.

SOLUTION OF THE POETICAL ENIGMA IN THE LAST NUMBER.

ACROSTIC.

L o! all things are changing as time rolls along,
E 'en the names of great heroes scarce live but in song.
V iew the tribe of old *Levi* of which he was head,
I t flourished awhile, and then sunk with the dead.

V iew the fate of the *vile* as in Sodom of old,
I n Lot's wife the justice of Heaven behold!
L et their overthrow warn us each error to shun;
E ver "keep to the right" as life's journey we run.

V ice under a *veil* itself would conceal,
E ach deed though thus hidden, one day must reveal;
I n the garden of Eden, so Adam and Eve,
L ost their virtue; but found 'twas in vain to deceive.

E vil sure never came from the Author of good;
V ice, too, it is certain was known ere the flood.
If your riddle's not solv'd I'm surely to blame,
E 'e nothing but *evil* from Satan e'er came.

L et the storms of affliction still gather around;
I n vain may they roll, while hope shall abound,
V ain man would still cling to his mansion below,
E ver here would he *live*, tho' surrounded with woe.

ANOTHER.

A patriarch liv'd in days of yore,
Four letters form'd his name,
And *Levi*, (which contains the four,)
Spells *vile* when we're to blame.

And when our shame we seek to hide,
A *veil* those letters makes;
And should we into *evil* slide,
The blame the devil takes.

On fancy's wing we often range,
In search of pleasure's prize,
But still would *live*, nor e'er exchange,
The earth to gain the skies.

For the Masonic Register.

THE SNOW-COVERED GRAVE.

Fair stranger! hither bend thy course,
To reason's port thy passage force,
Secur'd from folly's wave;
For soon thy voyage of life is o'er,
Come then, and view its farther shore,
The cold, snow-cover'd grave.

The sun around now throws his rays,
The glist'ning fields reflect the blaze,
Where sleep the silent brave;
But not ambition's gaudy wreath,
Can charm the eye that sleeps beneath,
The cold, snow-cover'd grave.

The flowers of beauty wither'd lie,
And wealth, and honour swiftly fly,
Here fashion frees her slave,
The willow's verdure now has fled,
Its boughs hang dreary o'er the dead,
The cold, snow-cover'd grave.

Reflect! this is thy certain doom,
There is no arm that from the tomb
Thy feeble form can save:
Each prospect fair, which smiles to view,
Is but a light, to guide thee to
The cold, snow-cover'd grave.

THE ONLY HAPPINESS.

Our life at best is but a dream,
A transient meteor flying;
Whatever we enjoy therein,
Loses its zest by dying.

Google

The bliss it gives tho' e'er so bright,
With pain and grief is blended:
And whilst it glitters in the sight,
Our short lived joy is ended.

The mind pursues the earth around,
In search of lasting treasure;
But does she find her labour crown'd
With one substantial pleasure?

Still anxious and unsatisfied
With what she now possesses:
She's pleas'd, amused, and oft derides
The object she caresses.

The only happiness on earth
To us poor mortals given,
Is to be born of heav'nly birth,
And taste the joys of heaven.

WINTER EVENING'S AMUSEMENT FOR JANE AND ME.

In summer days I till the ground,
And tug and toil and get my bread;
No interval can then be found,
Between my labour and my bed.
My wife declines o knit by night,
And I to read by candle light.

But when the south receives the sun
Beyond the equinoctial line;
When all my summer work is done,
Substantial pleasures then are mine.
Then Jane begins to knit at night,
And I to read by candle light.

I'm then content, and never sigh,
Nor fly from home some bliss to find;
And Jane is pleased as well as I,
It so completely feasts her mind,
To sit her down to knit by night,
And hear me read by candle light.

For when I read she always hears,
And when she hears she tries to scan;
When aught to her obscure appears,
Then I explain it if I can.
O how she loves to knit by night,
And hear me read by candle light.

But when she drops a stich, and gapes,
Soon gapes again, and nods her head,
I close my book, and say, perhaps
'Tis time my dear to go to bed:
So knit again to morrow night,
And hear me read by candle light.

THE CYPRESS TREE.

Slender tree upon a bank
In lonely beauty towers,
So dark, as if it only drank
The essence of the thunder showers:
When birds were at their evening songs,
In thoughtful reverie,
I've mark'd the shadows, deep and long,
Outstretching from that cypress tre.

I've thought of oriental tombs,
Of silent cities, where,
In many a row the cypress glooms,
In token of despair;
And thought, beneath the evening star,
How many a maiden crept
From busy life's discordant jar,
And o'er the tomb in silence wept.

I've thought, thou lonely cypress tree,
Thou hermit of the grove,
How many a heart is left like thee
In loneliness, on earth to rove;
When all that charm'd the early day,
And cheer'd the youthful mind,
Have, like the sunbeams, pass'd away,
And left but clouded skies behind!

Thou wert a token unto me,
Thou stem with dreary leaf
So desolate thou seem'st to be,
That earth is but a home of grief!
A few short years shall journey by,
And then thy boughs shall wave,
When tempests beat, and breezes sigh,
Above thy head, and o'er my grave.

NIGHT.

The sun has gone down on the western wave,
And nature is wrapt in a living grave;
Deep silence reigns—save where the gentle breeze,
Which whispers in darkness through the trees—
Or the bubbling sound of the pearly rill,
Which softly breaks on the sacred still:
'Tis an hour when the thoughts of man should rise
To the splendour above these darken'd skies—
When the soul should rest on the Throne of Light,
In Hope, through the vista of changing night.
Should the moon shine forth with her milder rays—
'Tis a temper'd gleam of a brighter blaze,
Of a beaming light from the Fount of Love,
Which shows us darkly the worlds above;
'Tis a ray from the Great Jehovah's eye,
Which flashes its radiance through the sky.
We can see that blaze—but we cannot see
The vastly depths of ETERNITY!

PHILO OSCAR.

HOYT AND BOLMORE, PRINTERS,
No. 70 Bowery, New-York.

THE

AMERICAN MASONIC REGISTER,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

Judge not according to appearance; but judge righteous judgment. Judge nothing before the time.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. BIBLE.

[No. VII.] FOR MARCH, A. D. 1821. A. L. 5821. [VOL. I.]

MASONIC.

A NEW INQUISITION.

Under this head, we published, in our January number, an article from the Western Register, purporting that at a "meeting of the Presbyterian Synod of Pittsburgh, (Pennsylvania,) some of the clergy introduced a resolution to exclude Free Masons from the rights of the church, except in case where they might confess their errors, and abjure their Masonic principles," with some very appropriate remarks by the editor of the Commercial Advertiser, and a hint to the Synod by the editor of the Freeman's Journal. At the time, we were disposed to doubt, with the editor of the Advertiser, the validity of the report, thinking it almost incredible that a body of men, whose proceedings ought to be such as to command the respect and veneration of all classes of citizens, should so debase the cause of that religion which it is their bounden duty to support, and inculcate, as to denounce an institution whose principles are drawn from the Holy Scriptures, and are, in themselves, "pure as the drifted snow." But it is now ascertained that a committee was really appointed by that body, to "consider the inquiry respecting Free Masonry," and the report of that committee is now before the public, to which, together with the subjoined remarks, and the protest of the three lodges of the city of Pittsburgh, the candid attention of our readers is requested.

FROM THE PITTSBURGH MERCURY.

MASONIC SOCIETIES.

Mr. Snowden—An article denouncing the reverend Synod of Pittsburgh, as a "NEW INQUISITION," and charging them with excluding Free Masons from the rights and privileges of the church, has been published in many of the newspapers of the United States, and was last week copied into the Pittsburgh Gazette. The charge is not founded in fact. I send you a copy of the report and resolutions, for publication in your useful paper. It is an act of justice due to the synod, that they should be published. The subject was finally referred to the general assembly. Let the friends of Christian principles and Christian morals, reflect seriously on this document, and then say whether the synod was governed by an inquisitorial disposition, or by a sincere desire to pro-

mote the true and everlasting interests of their fellow men.

A PRESBYTERIAN.

January 13, 1821.

REPORT.

The committee appointed by the synod to consider the inquiry respecting Free Masonry, report:—

That having seriously deliberated on the same, they are of opinion that this subject imperiously demands the attention of this synod, and of the church at large. We are aware that in discharging our duty, and in the expression of our sentiments relative to Masonic societies, unpleasant sensations may be excited in the minds of many who are alive to every thing, affecting, in any way, the supposed sacredness of their order. We are, also, aware, that the subject ought to be treated with due caution, so as not, unnecessarily, to provoke hostility, and, with suitable respect to some valuable members of society, who are partial to Masonry, and are still connected with its institutions, as well as those who, upon experience in the practical effects of Masonry, have discontinued their attendance on their lodges.

Nevertheless, it appears to us to be the duty of the synod, firmly to bear their testimony, and freely to express their sentiments on this subject; and also to warn and admonish the professors of religion, with whom they are specially connected, against becoming members of Free Mason lodges, or if members, against continuing to attend on their meetings.

Your committee do not design to trace the origin, nor to enter into a discussion on the merits of Masonry. We do not mean to urge the objections against the very nature of this institution, from the fact of keeping secret from the world that which is held to be so important to the object of charity and benevolence; and also from the requisition of an oath of *secrecy*, without knowing its nature or object, nor to dwell on the suspicious character of a society which seeks concealment and darkness for its proceedings. Your committee confine their attention chiefly to the *effect* of these societies, on religion and morals. In this view we think it an incumbent duty solemnly and affectionately to warn our members, and especially our youth.

We ask, what good moral effects have these societies ever produced? What reformation have they ever effected? What youth have they ever reclaimed? What Christian has ever improved in piety, by entering a Masonic lodge and holding fellowship and communion with its members? Is such a fellowship at all consistent with communion with the people of God; and with the Father and his Son Jesus Christ? And what Christian, eminent for piety, has not abandoned his intercourse with them? How many mournful instances of degradation and ruin to the bodies and souls of men, may be traced to a connection and intercourse with such characters as too generally compose the lodges in our country? At how vast a risk does any one, and especially an unguarded youth, enter an association, "embracing with equal affection, the Pagan, the Turk, and the Christian?" How humiliating and disgusting must it be, to persons of intelligence and taste, to mingle in the close intimacy of brotherhood, with those whose society they would spurn on all ordinary occasions?

We think it not unimportant to notice, how inconsistent with the *holy* charity and *extensive* benevolence of the gospel, is that *peculiar* attachment and preference of the *brethren*, which is the boast of their order. A preference not founded on intrinsic worth, but merely on the badges of Masonry; not to mention the baleful influence which Masonic partialities may be expected to produce in the distribution of justice, in elections, or appointments to office, and in the various transactions of society.

How vain also, if not presumptuous, the pretence of instituting a society, the benevolence of which shall exceed the *charity* enforced by the Son of God? The gospel of Christ explains and enforces, with the highest possible motives, the principles of charity. The gospel and its rites and institutions, are the means appointed of God for the reformation of the world. It needs not the lights nor the aids of Masonry, by which it is unknown to us, that one instance of genuine reformation was ever effected.

We also consider Masonry, in excluding from its rites, its confidence, and its privileges, all females, as insulting to the dignity, and hostile to the comfort, of the most amiable of our species. Woman was destined by our benevolent Creator to be the affectionate friend, the counsellor, and most intimate *confidante* of man. It is believed then, that a man of a generous and affectionate heart, will hesitate before entering an institution, which would forbid him to entrust to the wife of his bosom, secret communications, imparted to the most worthless of his own sex; and which would alienate from her and her children their common property, without the privilege of being permitted to know for what purpose, or to what object.

We think it also not unworthy the consideration of American youth, who justly revere the free political institutions of their country, what a dangerous medium secret societies have furnished to designing men for accomplishing purposes, ruinous to the interests of other governments, and how dangerous they may yet prove to our own.

Under the influence of the above, and other reflections, your committee would not hesitate to say to all the members of our church, and especially to our youth, "come out from among them and be separate: have no communion with the unfruitful works of *darkness*, but rather reprove them:" and do recommend the synod to adopt the following resolutions:

1. *Resolved*, That Masonic lodges, especially as *composed and conducted in various parts of our country*, have had, and are calculated to have, a pernicious influence on morals and religion; and that attendance on them is unsuitable to the profession of the holy religion of our Lord Jesus Christ, Therefore—

2. *Resolved*, That it is the duty of all ministers of the gospel, elders, parents, and professional Christians, to use their influence to prevent those under their care from entering these associations, and induce those who may have entered, to discontinue their attendance.

3. The synod, deeply impressed with concern for the general interest of society, civil and religious; particularly with concern for some amiable men, who now stand connected with the aforesaid society, [recommend them] to take with earnestness the course of safety for themselves; and in the present crisis of the conflict of the kingdom of God with the kingdom of darkness, to show themselves on the Lord's side, and to perform zealously, the duties which their attitude in relation to the church of Christ, and to those societies, particularly recommend; so as not only to promote the cause of godliness generally, but also the eternal welfare of their brethren, with whom they may be connected, and upon whom they may exert a salutary influence.

REMARKS.

With suitable deference to the synod, we would ask, upon what grounds this inquiry was instituted, and upon what information the committee founded their report? Did they take up, and in a dispassionate and unprejudiced manner, read the various authors who have written in different ages on the subject of Free Masonry? Did they examine the Masonic "Book of Constitutions," in which the gene-

eral principles, as well as the particular duties of Masons are so plainly pointed out, that they cannot be misunderstood by any person of the most ordinary capacity? Did they peruse any of the great variety of orations and discourses delivered on the subject by truly pious and respectable clergymen of the fraternity; or did they form their judgments from the vague reports so industriously circulated among the bigoted and superstitious; or from the disorderly conduct of some of the craft, many of whom, perhaps, for their UNMASONIC CONDUCT, have been for years expelled from all communication with the order? We apprehend that the latter is the case; and that this theological body have, with too little consideration, interfered in a subject, with which they are almost, if not entirely unacquainted. We would rather attribute the transaction to an error of the head, than of the heart. We wish to exercise that charity so strongly inculcated in the principles of our order, towards all mankind; and particularly towards those who are selected as teachers of the religion of the blessed Redeemer, to whatever sect or denomination they may be attached.

We would further inquire of these gentlemen, if ever they heard of a body of Free Masons warning or admonishing their brethren against becoming members of a Presbyterian, or any other church professing the principles of Christianity? If they can produce a solitary instance, of a Free-Mason's attempting to instigate a brother from the solemn obligations he was under to the church? We think these questions must be answered in the negative; and we charitably hope, that had the committee "seriously and dispassionately" deliberated on the subject, and was it possible for them to know the obligations that every Mason is under to the lodge of which he is a member, as well as to every individual of the great family of Masons throughout the world, instead of warning and admonishing professors of religion against continuing to attend on Masonic meetings, they would have exhorted such as are Masons, to a punctual attendance, a strict adherence to their duty as members of the fraternity, and the use of every possible means to correct any errors that might have crept in among them; for although no religious disputations are allowed within the walls of any well regulated lodge or chapter, and there is no contention about the sectarian doctrines of Luther, Calvin, Whitefield, Wesley, or Hopkins, whose private opinions, it is to be feared, too many professing Christians of the present day take for the rule of their faith; yet the precepts of the Holy Scriptures are inculcated and enforced, and every member is bound to hear, and pay due attention to the admonitions and remonstrances of a brother.

The following well written protest of the three lodges of the city of Pittsburgh, precludes the necessity of any further remarks from us on the subject:

FROM THE PITTSBURGH GAZETTE.

MASONIC PROTEST.

The report of the reverend Synod of Pittsburgh, on the subject of Free Masonry, having been presented to the world through the medium of a public paper, assumes a shape which renders it necessary that the western lodges should take notice of it. And although they have been informed that the report, *as now published*, was not adopted by the synod, yet, as it seems uncharitable to charge the reverend gentlemen by whom it was communicated, with having given a *mutilated* account of their proceedings, it must be *presumed* that the report is entire, and it is fair to consider it as the act of the whole body.

It is a document so uncourteous in its manner, and so false in its matter, that it is difficult to say whether astonishment or contempt is most excited

by its perusal; but be this as it may, it comes before the public as the joint production of a body, whose sacred functions claim the respect of the world, *particularly of the Masonic part*, and on this account it merits that consideration, to which it would not otherwise be entitled. The lodges of the city of Pittsburgh, from the sincere veneration they feel for the order to which they belong, and from a sense of duty which they owe to themselves, as citizens of the place where the report was framed, have thought it necessary to come out openly to deny the foul charges which have been so wantonly instituted against them, and to defy their reverend authors to the proof. The unassuming and inoffensive spirit of Masonry reluctantly intrudes upon the public; but to submit passively to the unfounded accusation, would be to carry Christian meekness to a fault.

The members of the three lodges of the city of Pittsburgh, always impressed with that respect, which it is the pride and pleasure of the Christian Mason to observe towards the ministers of the Gospel, enter their solemn protest against, and denial of, every portion of the insinuations and charges contained in the late synodical report; and without intending to enter into a regular discussion of the merits of their order, they conceive that they may be excused for cursorily noticing some of the accusations of that most singular production.

The first objection is the secrecy of the order. That there are certain mysteries existing among Masons, is most true; but the comment of the reverend synod on this fact, is entirely false and unsupported, and only proves the danger of touching on subjects with which we are unacquainted. Citizens are never invited to become Masons; a member who solicits any individual to join the fraternity, is guilty of a breach of the rules of the order; nor, when an applicant is accepted, is he called upon *blindly* to promise secresy; the candidate for the lights of Masonry, is assured that he will never be required to do any thing but what is in perfect consonance with the duties of a Christian and a citizen. But the second and great charge, and the one which, no doubt, gave rise to the whole report of the reverend synod, is the presumed looseness of ideas on religious subjects, which, it has been the vulgar opinion, is a distinctive trait of Masonry: it is triumphantly, and with characteristic magisterialness asked, "what good moral effects have these societies ever produced? What youth have they ever reclaimed? What Christian has ever improved in piety, by entering a Masonic lodge, and holding communion with its members?" These questions, the reverend synod did not intend should be answered specifically; they are of that general nature that may well become an unmeaning rhapsody of declamation, but are unworthy of being introduced into a serious paper, in which fairness and candour ought to predominate. But to come as near to satisfying these interrogatories, as the nature of the case will admit, the lodges will reply, "Go to the destitute widow, and helpless orphan, and ask, if ever they have appealed in vain for those benefits which might render their *worldly* situation more tolerable; examine the periodical reports of the different grand lodges of the union, and observe how many lectures, how many suspensions, how many expulsions, yearly, take place for different breaches of the moral code." And as for the last portion of the interrogatories, it is boldly answered by another question, "What real Christian ever became a Mason, whose piety was not thereby improved?"

It is to be regretted, that the reverend synod, whose members ought to be as charitable as they are zealous, and as well informed as they are devout, should fall into a vulgar error, on the subject of the religion of Masons; it is true, that they date their origin from a period antecedent to the birth of Christ; it is true that their

institution was first organized for the perpetuation of the mechanic arts, and for keeping alive the mild fire of charity and benevolence, from age to age; but it is not true, that the brotherhood arrogate to themselves an exclusive code of ethics; the mission of our blessed Saviour was hailed as the happiest era for the order, and the meek irresistible doctrine of the New Testament has become the ruling light, in the lodges throughout Christendom. Christian Masons, to be sure, do not pretend to interfere with the duties of the clergy: Masonry is any thing rather than presumptuous; if it can procure a portion of the good Samaritan's oil to pour upon the external wounds of a fellow-creature, the care of the bruised spirit it leaves to holier hands.

The reverend synod again ask in their usual tone, "What Christian, eminent for piety, has not abandoned his intercourse with them?" In this question there is something more specific, and there is a possibility of answering it, which will be done, not as fully as could be if room were afforded, but sufficiently to remove any doubt from the minds of the reverend synod, *if such doubts really exist.* The reverend James Milnor,* of New-York, late grand master of Pennsylvania, continues as devoted to the cause of Masonry, since he has taken orders as a preacher of the gospel, as he was whilst delighting the ears of "a listening senate," or leading in chains the minds of a Philadelphia jury. This gentleman's piety, it is presumed, cannot be doubted, since it is notorious that he forsook a most lucrative practice, and great legal fame, to take up the cross of Christ. But as the reverend synod may think that the conduct of an *Episcopalian* minister does not afford a case in point, a few examples shall be offered from their own persuasion: the late reverend James Ingles, of Baltimore, who was at the head of the church in Maryland, continued firm in the cause of Masonry, to the last hour of his life: the late reverend James Muir, of Alexandria, was not only a warm Mason, but, to the day of his death, was chaplain to Washington lodge, over which Washington long presided; and finally, it being unnecessary to swell the catalogue to greater extent, the late reverend Robert Steele, of this city, was unremitting in his Masonic fervour; and a better Christian and worthier man, it is humbly believed, is not in the ministry.

The string of synodical interrogatories and exclamations is closed by the following sentence, in which it is difficult to say whether pride or illiberality is most conspicuous; at all events, it contains a sentiment which was not to have been expected from the committee of a reverend synod, reporting on religious subjects: "How humiliating (exclaims these expounders of the *humility* and gospel of Christ) and disgusting must it be, to *persons of intelligence* and *taste*, to mingle in the close *intimacy* of brotherhood with those whose society they would spurn on all ordinary occasions." The reverend synod, whose intelligence, if not taste, the world has ample reason to doubt, are informed, that Masons never "mingle in close intimacy with those whose company they would avoid on any occasion." If a brother has become so lost to decency and decorum as to be an improper companion for a citizen, he is excluded from all communication in a lodge. But if the reverend synod meant to charge the Masons with a want of aristocratic distinctions, the fraternity plead guilty; there is nothing aristocratic in Masonry; the king and the humblest citizen in a lodge meet upon the *level*, and part upon the *square:* and although intelligence and taste are high-

*The reverend James Milnor is now grand chaplain; and the reverend Henry G. Feltus, a gentleman equally distinguished for his exemplary piety, is deputy grand chaplain to the grand lodge of the state of New-York. *Masonic Register.*

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ly estimated by the brotherhood, yet the qualifications of the heart are the grand standard of appreciation. Masonry is modest and meek; and ever keeps in mind the humility of the Son of God, of which so many examples are recorded by the Evangelists: it was instituted for benevolent purposes, and not to establish orders in society.

With one more remark, the lodges of the city of Pittsburgh will close this their protest against the report of the synod of Pittsburgh. The committee most disingenuously insinuate that the secret meetings of the order may be made dangerous to the interests of the government. The folly of this sentiment is too apparent to merit a denial: the accusation might be plausible coming from the holy inquisition of Spain, or from the late cabinet of the bigot Ferdinand; *they* had cause to dread associations of every kind, and it was their interest to keep the *minds* of the people as much enthralled as their bodies: light was dangerous: but in a free country the suspicion is idle; and more than probable was never entertained by the reverend synod themselves. The first of American patriots were distinguished Masons, and their conduct is the best guarantee for the purity of the order generally. Washington was grand master of Virginia, Franklin of Pennsylvania, and Warren of Massachusetts; and whilst history is wearing the wreath of immortality for these patriots, Masonry may be excused, if, in the fulness of heart, she exclaim, "They too were brothers!"

The lodges of the city of Pittsburgh, in entering the above protest against the intemperate report of the reverend synod, deprecate the idea of arraying themselves against the clergy of any denomination; they view the report as a work of supererogation, calculated to do more harm than good to the cause of religion; and they are certain that the great body of the ministry will mark it with the most decided censure. But when the document was introduced into the columns of a popular journal, and by that means acquired an extensive circulation, the fraternity could not avoid coming forth in self defence; if they had not, the brotherhood abroad would have had ample cause to call them to a strict account, for they must have concluded that their conduct must have been bad indeed, to have given rise to such language as is contained in the report. Whilst the objection to Masonry is confined to the hurtless ridicule of individuals, who affect to sneer at some of the forms and ceremonies of the order, or to general animadversions on the intemperance of a few unfortunate members, the unobtrusive spirit of Masonry submits in silence; it shudders at the iron sound of disputation and argument, where the absence of Masonic light prevents conviction; and if it has failed on many occaslons to bring back an erring brother to the paths of virtue, it is also to be lamented, that the reverend clergy themselves frequently fail, although aided by the superior light of the gospel itself. But when the charges assume the imposing attitude of a synodical report, silence would subject them to just suspicion. They have repelled the charges, and they hope with decorum; as a body, they have no desire to prolong the scene of crimination. If, however, the dignity of the order should require it, it will be found that the mildness of Masonry is equalled by her firmness.

By order of the
Lodges of Pittsburgh.

To the editor of the Masonic Register.

COMPANION PRATT,

Observing, in a report prefatory to certain resolutions on the subject of Free Masonry, recommended to be adopted by the synod of Pittsburgh, the following queries; which, from the preceding, and subsequent observations, might easily be mistaken for

assertions, clothed in the guise of candour, to give them peculiar freedom and effect; it being, however, more charitable to consider them as indicative of a sincere wish for information, they, together with the few remarks which occurred at the moment, are transmitted for publication, if you deem them worthy a place.

1. "How humiliating and disgusting must it be to persons of intelligence and taste, to mingle in the close intimacy of *brotherhood* with those whose society they *spurn* on all *ordinary occasions*?" In all this we discover no imputation that was not laid to the charge of Christ himself while on earth: he was even accused of being the friend and associate of publicans and sinners; and gave command to all his followers to let their light so shine before men, that others seeing their good works, might glorify God. The Jews of that day felt their pride wounded, that one who was born *their* king, should proclaim, and treat as brethren, *those* whom *they*, on *all occasions*, were wont to *spurn*. Hence they became the *unwilling* instruments of accomplishing, what they vainly strove to prevent, *the purposes of divine wisdom.*

2. "At how great a risk does any one, especially an unguarded youth, enter an association, embracing with equal affection, the Pagan, the Turk, and the Christian?" In the Old Testament we are taught that the universe is the handy work of one Supreme Being, and that all men are descendants from one common parent; in the New, as brethren of one common family, (in our devotions) to supplicate our Heavenly Father to be gracious to us, as we are charitable to others. And as Christ is proclaimed the way, the truth, and the light; the light of the world, that lighteth every one that cometh into it; a light shining in darkness, though the darkness comprehendeth it not, it is difficult to perceive what risk the Pagan or Turk runs in associating with the Christian; or what risk the Christian runs by following the example of his Lord and Master.

3. "How many mournful instances of degradation and ruin, both to the bodies and souls of men, may be traced to a communication and intercourse with such characters as too generally compose the lodges of our country?" In this we discover only an uncharitable attack upon a large and respectable portion of the community, embracing many of the first characters in the union; indicative of a want of that humility, which has ever been considered a distinguishing characteristic of the followers of the meek and lowly Jesus; and that unfeigned piety which constitutes the savour of the salt of the earth.

4. "What Christian eminent for piety has not abandoned his intercourse with them?" Comment is unnecessary, upon what appears equally a sarcasm upon the many *professing Christians* and *eminent divines*, who are members of the fraternity; and who are not surpassed by *any* in the exercise of the Christian graces, and the practice of every moral and social virtue. The true description of that piety for which the enemies of Masonry are eminent, may be most profitably studied in the character of the Spanish inquisition, the See of Rome, and the Bishop of Winchester, who have severally published their bulls, and fulminated their thunders against the fraternity.

5. "Is such a fellowship at all consistent with communion with the people of God, and with the Father and his Son Jesus Christ?" Without attempting to define the precise meaning of the term people of God, as here used, it may be sufficient to remark that it is beyond the reach of human effort to set boundaries to the dominion, or comprehend the wisdom, power, and goodness of Deity; and sad indeed would be the situation of mortals, was divine grace subject to the control of the caprice, prejudice, sa-

perstition, or fanaticism of any portion of the human race.

6. "What Christian has ever improved in piety by entering a Masonic lodge, and holding communion and fellowship with its members?" Although no Mason ever professed to be more pious than the worshippers of the true God, or more virtuous than the Christian of any sect or denomination, or even better than his neighbour; yet who amongst the great family of mankind, it may with propriety be asked, has ever been too pious to pay his devotions to the Supreme Architect of the universe? or too virtuous to practice the moral and social duties inculcated in the divine law? If any, let him bear testimony against the principles of Free Masonry.

7. "What youth have they ever *reclaimed?*" The insidiousness of this question may be fairly tested, by considering the application of the *term* as used by sectarians, who consider *all* in *error*, who do not subscribe to their particular creed.

8. "What reformation have they ever effected?" Many, both in manners and morals: by inculcating the true principles of civilization, and encouraging free toleration. They have not been surpassed by any human institution, in giving facility to the spread of the gospel of Christ; nor have they been outdone by any in the practice of that charity which doeth no ill, knoweth no ill, nor even thinks ill, but bears away upon its balmy wings in the perfume gale, every production calculated to give offence.

9. "What good moral effects have they produced?" As this is partially involved in the preceding question, and opens an extensive field for discussion, we shall make it a subject of subsequent communication, and close the present with that awful message of St. John, delivered to the world, that "God is light, and in him is no darkness at all;" and that we are not worthy of the true fellowship, "unless we walk in the *light* and do the *truth.*"

L. S.

FOR THE MASONIC REGISTER.

On reading the report of the committee of the synod of Pittsburgh.

Oh say, shall the art now decay,
Which has rivall'd the empire of time;
Has mock'd at the battle's array,
And flourish'd in every clime?

When the standard of virtue lies low,
And anarchy's banner's unfurl'd,
Then strike on the wild harp of woe,
For Masonry flies from the world.

Till then its fair temple shall stand,
Supported by friendship and love;
For its arch must spread over each land,
And encircle the regions above.

We pity the efforts of those
Who fain would our fabric deform;
For firmer and stronger it grows,
And thrives like the oak in the storm.

EUGENIUS.

AN ADDRESS,

Delivered by a noble Brother to his son, on his first initiation into Free Masonry.

I congratulate you on your admission into the most ancient, and perhaps, the most respectable society in the universe. To you the mysteries of Masonry are about to be revealed; and so bright a sun never showed lustre on your eyes. In this awful moment, when prostrate at this holy altar, do you not shudder at every crime, and have you not confidence in every virtue! May this reflection inspire you with noble sentiments; may you be penetrated with a religious abhorrence of every vice that degrades human nature; and may you feel the elevation of soul which scorns a dishonourable action, and ever invites to the practice of piety and virtue.

These are the wishes of a father and a brother conjoined. Of you the greatest hopes are raised; let not our expectations be deceived. You are the SON OF A MASON, who glories in the profession; and for your zeal and

attachment, your silence and good conduct, your father has already pledged his honour.

You are now, as a member of this illustrious order, introduced a subject of a new country, whose extent is boundless. Pictures are open to your view, wherein true patriotism is exemplified in glaring colours, and a series of transactions recorded, which the rude hand of time can never erase. The obligations which influenced the first Brutus and Manlius to sacrifice their children to the love of their country, are not more sacred than those which bind me to support the honour and reputation of this venerable order.

This moment, my son, you owe to me a second birth; should your conduct in life correspond with the principles of Masonry, my remaining years will pass away with pleasure and satisfaction. Observe the great example of our ancient masters, peruse our history and our constitutions. The best, the most humane, the bravest, the most civilized of men, have been our patrons. Though the vulgar are strangers to our works, the greatest geniuses have sprung from our order. The most illustrious characters on the earth have aided the foundation of their most amiable qualities in Masonry. The wisest of princes, SOLOMON, planned our institution, and raised a temple to the eternal and supreme Ruler of the universe.

Swear, my son, that you will be a true and faithful Mason. Know, from this moment, I centre the affection of a parent in the name of a brother and a friend. May your heart be susceptible of love and esteem, and may you burn with the same zeal your father possesses. Convince the world by your new alliance you are deserving our favours, and never forget the ties which bind you to honour and to justice.

View not with indifference the extensive connections you have formed, but let universal benevolence regulate your conduct. Exert your abilities in the service of your king, and your country, and deem the knowledge you have this day attained, the happiest acquisition of your life.

Recal to your memory the ceremony of your initiation; learn to bridle your tongue, and govern your passions; and ere long you will have occasion to say; "In becoming a Mason, I truly become a man; and while I breathe will never disgrace a jewel that kings may prize."

If I live, my son, to reap the fruits of this day's labour, my happiness will be complete. I will meet death without terror, close my eyes in peace, and expire, without a groan, in the arms of a virtuous, and a worthy Free Mason.

"Fathers alone a father's heart can know
What secret tides of still enjoyment flow
When brothers love; but if their hate succeeds,
They wage the war, but 'tis the father bleeds."

OF THE THREE FIRST DEGREES OF MASONRY.

The three first degrees of Masonry, are those of the ENTERED APPRENTICE, FELLOW CRAFT, and MASTER MASON, and though each of these degrees, has its peculiar beauties, the latter is much more important, and sublime, and far exceeds the preceding, in saredness and solemnity.

THE ENTERED APPRENTICE.

THE FIRST LECTURE

Is divided into sections, in which virtue is most beautifully painted, and morality strictly enforced; many important lessons are deeply impressed upon the mind, and all the social virtues inculcated.

THE FIRST SECTION,

Which is suited to all capacities, and ought to be well known to every Mason, unfolds an unbounded field for speculation, and communicates much useful, and highly interesting knowledge. It qualifies us to try and examine the rights of others to our privile-

ges, and enables us to *prove* ourselves. It reminds us of our entire dependence on the superintending hand of Providence, and our duties to each other; and serves as an introduction to subjects afterwards more fully explained.

It is the indispensable duty of every master of a lodge, previous to the initiation of a candidate, to inform him of the purpose and design of the institution, to explain to him the nature and solemnity of the engagements into which he is about to enter; and in a manner peculiar to our order, to require his cheerful assent to the duties of morality, and all the sacred tenets of the fraternity.

In this section is explained, that peculiar ensign of Masonry, the LAMB-SKIN, OR WHITE LEATHER APRON, which is an emblem of innocence, and the badge of a Mason; more ancient than the golden fleece, or the Roman eagle; more honourable than the star and garter, or any other order that could be conferred on the candidate at the time of his initiation, or at any subsequent time, by king, prince, potentate, or any other person except he be a Mason, and which every one ought to wear with equal pleasure to himself, and honour to the fraternity.

This section is closed with an explanation of the TWENTY-FOUR INCH GUAGE, and the COMMON GAVEL, which are the working tools of an entered apprentice.

The TWENTY-FOUR INCH GUAGE, is used by operative Masons to measure and lay out their work; but we, as speculative Masons, are taught to use it for a more glorious and noble purpose, that of making a suitable division of our time. Its twenty-four equal parts are emblematical of the twenty four hours in a day, which Masonry teaches us to divide into *three* equal parts, whereby we may find eight hours for the service of God, and a worthy brother in distress; eight hours for business, and eight for refreshment and sleep.

The COMMON GAVEL is used by operative Masons, to break off the corners of rough stones, the better to fit them for the use of the builder; but we, as speculative Masons are taught to use it for a more glorious and noble purpose, that of divesting our minds and consciences, of the vices, superfluities, and prejudices of life, thereby fitting our bodies, as living stones, for that spiritual building, not made with hands, eternal in the Heavens.

The following passages of Scripture may be read or rehearsed during the time of initiating a candidate:

"I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make the darkness light before them; and crooked things straight; these things will I do unto them and I will not forsake them.

"Trust in the Lord with all thine heart; and lean not to thine own understanding.

"In all thy ways acknowledge him, and he shall direct thy paths.

"Turn not to the right hand nor to the left; remove thy feet from evil.

"In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was on the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light."

For a suitable prayer, together with a charge at initiation into the first degree, the reader is referred to number VI, page 205.

THE SECOND SECTION

Accounts for the various peculiar forms and ceremonies used at the initiation of a candidate into the ancient mysteries of Masonry, and demonstrates the propriety of our rites, as well as their excellence and utility. It teaches us our duty of making daily progress in the art, pursuing the paths of virtue, practising justice with all mankind, and accurately elucidating those symbolical mysteries, tending to embellish and adorn the mind. The attention is engaged, and very serious

and solemn truths are imprinted on the memory, by every thing that strikes the eye; each figure and emblem having a moral tendency, and being calculated to inculcate the principles of virtue.

THE THIRD SECTION

Explains the nature and principles of our constitution, teaches us faithfully to discharge the duties of our respective stations, instructs us relative to the forms, support, coverings, furniture, ornaments, lights, and jewels of a lodge; how it should be situated, and to whom dedicated; while a proper attention is paid to our ancient and venerable patrons.

Masonry is not confined to any particular section of the globe; its bounds being marked by the circuit of the sun, and its *covering* no less than the canopy of Heaven. *Wisdom*, *strength*, and *beauty*, are said to be its supports; as all great and important undertakings, require *wisdom* to contrive, *strength* to support, and *beauty* to adorn them. *Faith*, *hope*, and *charity*, are, in this section, represented by the three principal rounds of the ladder which the patriarch Jacob discovered in his vision, ascending from earth to Heaven; which admonishes us to have faith in God, hope in immortality, and to the exercises of charity towards all mankind.

Every well governed lodge is furnished with the *Holy Bible*, the *square*, and the *compass*. The *Bible*, that inestimable gift of God to man, is dedicated to the bountiful giver, and points out the path that leads to eternal happiness. The *square*, which is dedicated to the master of the lodge, being the proper emblem of his office, teaches us to regulate our conduct by the principles of morality and virtue, and serves constantly to remind the master of the duty he owes the lodge. The *compass*, which is dedicated to the *craft*, teaches us to limit our desires, in whatever station we may be placed, and to keep our passions within due bounds.

The *ornamental* parts of a lodge here displayed, are the *Mosaic pavement*, the *indented tessel*, and the *blazing star*. The *Mosaic pavement* represents the ground floor of king Solomon's temple; the *indented tessel*, that beautifully tessellated border or skirting by which it was surrounded; and the *blazing star* in the centre, is commemorative of that star which appeared to the wise men of the east, to guide them to the place of the birth of our Saviour. The *Mosaic pavement* is also emblematical of human life, which in all stages, is in a degree chequered with good and evil; the border with which it is encircled, is indicative of the numerous blessings and comforts which surround us, and which we may hope to obtain, by a faithful reliance on that Divine Providence, which is hieroglyphically represented by the *blazing star* in the centre.

Our attention in this section is also called to the *moveable* and immoveable jewels.

The *rough ashler* is a stone, as taken from the quarry in its rude and natural state, and serves to remind us of our rude and imperfect state by nature, forcibly exemplifying the speculative use of the common gavel. The *perfect ashler*, is a stone ready prepared by the workmen, to be adjusted by the tools of the fellow craft, and serves to remind us of that state of perfection at which we may hope to arrive, through the means of a virtuous education, and our own endeavours, with the blessing of God. The *trestle board*, is that on which the master workman draws his designs, and serves to remind us, that as the operative workman rears his temporal building agreeably to the rules and designs, thus laid down by the master workman on *his* trestle board, so should we, both operative and speculative, use our utmost endeavours to erect our spiritual building, agreeably to the rules and designs laid down by the Supreme Architect of the uni-

verse, in the book of life, which is our spiritual trestle board

Brotherly love, relief, truth, temperance, fortitude, prudence, justice, and universal charity, are themes on which every true Mason delights to dwell, and the principles of which he will endeavour to enforce, both by precept and example. But among the greatest of these virtues, is charity.

"Charity is the chief of every social virtue, and the distinguishing characteristic of Masons. This virtue includes a supreme degree of love to the great Creator and Governor of the universe, and an unlimited affection to the beings of his creation, of all characters and of every denomination. This last duty is forcibly inculcated by the example of the Deity himself, who liberally dispenses his beneficence to unnumbered worlds.

"It is not particularly our province to enter into a disquisition of every branch of this amiable virtue; we shall only briefly state the happy effects of a benevolent disposition toward mankind, and shew that charity, exerted on proper objects, is the greatest pleasure man can possibly enjoy.

"The bounds of the greatest nation, or the most extensive empire, cannot circumscribe the generosity of a liberal mind. Men, in whatever situation they are placed, are still, in a great measure, the same. They are exposed to similar dangers and misfortunes. They have not wisdom to foresee, or power to prevent, the evils incident to human nature. They hang, as it were, in a perpetual suspense between hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the animal creation. The whole human species are therefore proper objects for the exercise of charity.

"Beings who partake of one common nature, ought to be actuated by the same motives and interests. Hence, to soothe the unhappy, by sympathizing with their misfortunes, and to restore peace and tranquillity to agitated spirits, constitute the general and great ends of the Masonic institution. This humane, this generous disposition fires the breast with manly feelings, and enlivens that spirit of compassion, which is the glory of the human frame, and which not only rivals, but outshines, every other pleasure the mind is capable of enjoying.

"All human passions, when directed by the superior principle of reason, promote some useful purpose; but compassion toward proper objects, is the most beneficial of all the affections, and excites the most lasting degrees of happiness; as it extends to greater numbers, and tends to alleviate the infirmities and evils which are incident to human existence.

"Possessed of this amiable, this godlike disposition, Masons are shocked at misery under every form and appearance. When we behold an object pining under the miseries of a distressed body or mind, the healing accents which flow from the tongue, mitigate the pain of the unhappy sufferer, and make even adversity, in its dismal state, look gay. When our pity is excited, we assuage grief, and cheerfully relieve distress. If a brother be in want, every heart is moved; when he is hungry, we feed him; when he is naked, we clothe him; when he is in trouble, we fly to his relief. Thus we confirm the propriety of the title we bear, and convince the world at large, that BROTHER, among Masons, is something more than a name.

"The most inveterate enemies of Masonry must acknowledge, that no society is more remarkable for the practice of charity, or any association of men more famed for disinterested liberality. Our charitable establishments and occasional contributions, exclusive of private subscriptions to relieve distress, prove that we are ever ready with cheerfulness, in proportion to our circumstances, to contribute to

alleviate the misfortunes of our fellow creatures. Considering, however, the variety of objects, whose distress the dictates of nature, as well as the ties of Masonry incline us to relieve, we find it necessary sometimes to inquire into the cause of misfortunes; lest a misconceived tenderness of disposition, or an impolitic generosity of heart, might prevent us from making a proper distinction in the choice of objects. Though our ears are always open to the distresses of the deserving poor, yet our charity is not to be dispensed with a profuse liberality on impostors. The parents of a numerous offspring, who, through age, sickness, infirmity, or any unforeseen accident in life, are reduced to want, particularly claim our attention, and seldom fail to experience the happy effects of our friendly association. To such objects, whose situation is more easy to be conceived than expressed, we are induced liberally to extend our bounty. Hence we give convincing proofs of wisdom and discernment; for though our benevolence, like our laws, be unlimited, yet our hearts glow principally with affection toward the deserving part of mankind.

"From this view of the advantages which result from the practice and profession of Masonry, every candid and impartial mind must acknowledge its utility and importance to the state; and surely if the picture here drawn be just, it must be no trifling acquisition to any government, to have under its jurisdiction, a society of men, who are not only true patriots, good citizens and subjects, but the patrons of science, and the friends of mankind."

On the other cardinal Masonic virtues, we design, hereafter, to give further illustrations; and shall now close this section by observing, that Masonry, in all its degrees, is a regular system of morality, and that new beauties are unfolded to the faithful inquirer at every step. On this distinguished theatre of human action, the noblest energies of our nature are called into exercise, the best affections of the soul are displayed, and the reward which we shall receive, if we conduct with dignity and propriety, will be the "testimony of our consciences," the fellowship of the good, and the approbation of our Supreme Grand Master.

A letter from the learned Mr. JOHN LOCKE, to the Right Honourable THOMAS, Earl of Pembroke, with an old manuscript, in which the principles of Masonry are explained.

MAY 6, 1696.

MY LORD,

I have at length, by the help of Mr. Collins, procured a copy of that manuscript in the Bodleian Library, which you were so curious to see: and in obedience to your lordship's commands, I herewith send it to you. Most of the notes annexed to it are what I made yesterday for the reading of my Lady Masham,* who is become so fond of Masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity.

The manuscript, of which this is a copy, appears, to be about a hundred and sixty years old; yet, as your lordship will observe by the title, it is itself a copy of one yet more ancient by about one hundred years; for the original is said to have been the handwriting of King Henry VI: where that prince had it, is at present an uncertainty: but it seems to me to be an examination (taken, perhaps, before the king) of some one of the brotherhood of Masons; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to the persecution that had been raised against them: but I must not detain your lordship longer by my prefaces from the thing itself.

* This letter seems to have been written at Oates, the country seat of Sir Francis Masham, in Essex, where Mr. Locke died, Oct. 28, 1704, in the 73d year of his age.

I know not what effect the sight of this old paper may have upon your lordship; but, for my own part, I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the fraternity, which, I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly.

I am, my lord,
your lordship's most obedient
and most humble servant,
JOHN LOCKE.

QUESTIONS BY KING HENRY VI.

Certayne questyons with answeres to the same concernynge the mystery of MACONRYE; *wryttenne by the hande of kynge* HENRYE, *the sixthe of the name, and faithfullye copyed by me* (1) JOHN LEYLANDE, Antiquarius, *by the commande of his* (2) *Highnesse.*

They be as followethe,

Quest. What mote ytt be? (3)

Ans. Ytt beeth the *skylle* of nature, the understondynge of the myghte that ys *hereynne*, and its sondrye *werckynges;* sonderlyche, the skylle of *rectenynge*, of waightes, and *metynges* and the treu manere of *faconnynge* al thynges for mannes use, *headlye*, dwellynges, and buyldynges of alle kindes, and al odher thynges that *make gudde* to manne.

Quest. Where dyd ytt begyne?

Ans. Ytt dyd begynne with the (4) fyrste menne yn the Este, which were before the (5) ffyrste manne of the Weste, and comynge westlye, ytt hathe brought herwith alle comfortes to the wylde and comfortlesse.

Quest. Who dyd brynge ytt westytle?

Ans. The (6) Venetians, whoo benynge grate merchaundes, comed fiyrste ffromme the Este ynn Venetia, ffor the commodytye of marchaundysynge beithe Este and Weste, bey the redde and Myddlelonde sees.

Quest. How comede ytt yn Engelonde?

Ans. Peter Gower (7) a Grecian, journeyedde ffor *kunnynge* yn Egypte, and yn Syria, and yn everyche londe *whereas* the Venetians hadde plauntedde Maconrye, *wynnynge* entrance yn al Lodges of Maconnes, he lerned muche, and retournedde, and *woned*

(1) JOHN LEYLANDE was appointed by Henry VIII, at the dissolution of monasteries, to search for, and save such books and records as were valuable among them. He was a man of great labour and industry.

(2) HIS HIGHNESSE, meaning the said king Henry VIII. Our kings had not then the title of majesty.

(3) *What mote ytt be?*] That is, what may this mystery of Masonry be? The answer imports, that it consists in natural, mathematical, and mechanical knowledge. Some part of which (as appears by what follows) the Masons pretend to have taught the rest of mankind, and some part they still conceal.

(4) (5) *Fyrste menne yn the este*, &c.] It should seem by this, that Masons believe there were men in the east before Adam,* who is called the 'ffyrste manne of the weste;' and that arts and sciences began in the east. Some authors of great note for learning have been of the same opinion; and it is certain that Europe and Africa (which, in respect to Asia, may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies.

(6) *The Venetians*, &c.] In the times of monkish ignorance, it is no wonder that the Phenicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phenicians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts.

(7) *Peter Gower.*] This must be another mistake of the writer I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name;

* This is a mistaken idea, as to the general opinion of the fraternity; for whatever might have been the opinion of *some* of the ancients, Masonry inculcates nothing contrary to the true letter of the scriptures,

Yn Grecia Magna (8) *wacheyne*, and becommynge a myghte (9) *Wyseacre*, and gratelyche renowed, and her he framed a grate Lodge at Groton (10) and maked many Maconnes, some whereoffe dyd journeye yn Fraunce, and maked many Maconnes, wherefromme, yn procese to tyme, the arte, passed yn Englonde.

Quest. Dothe Maconnes descouer there Artes unto odhers?

Ans. Peter Gower, whenne he journedde to lernne, was ffyrste (11) made, and anonne techedde; evenne soe shulde all odhers be yn recht.

But as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that philosopher had undergone a metempsychosis he never dreampt of. We need only consider the French pronunciation of his name, Pythagore, that is, Petagore, to conceive how easily such a mistake may be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c., is known to all the learned; and that he was initiated into several different orders of priests, who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five years silence. He is supposed to be the inventor of the 47th proposition of the first book of Euclid, for which, in the joy of his heart, it is said he sacrificed a hecatomb. He also knew the true system of the world, lately revived by Copernicus: and was certainly a most wonderful man. See his life by Dion. Hal.

(8) GRECIA MAGNA, a part of Italy, formerly so called, in which the Greeks had settled a large colony.

(9) *Wiseacre.*] This word at present signifies simpleton, but formerly had a quite contrary meaning. Wiseacre, in the old Saxon, is philosopher, wiseman, or wizard, and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has, by the same method of irony, given a general name to modern dunces.

(10) *Groton.*] Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.

(11) *Ffyrste made.*] The word MADE, I suppose, has a particular meaning among the Masons; perhaps it signifies, initiated.

Netheless, (12) Maconnes hauthe *alweys* yn everyche tyme from tyme to tyme communycatedde to Mannkynde soche of *her* secrettes as generallyche myghte be usefulle; they haueth keped backe soche *allien* as shulde be harmefulle yff they commed yn euyle haudes, *oder* soche as ne myghte be *holpynge* wythouten the techynges to be joynedde herwythe in the Lodge, oder soche as do bynde the *Freres* more strongelyche togedert bey the proffytte, and commodytye comynge to the *Confrerie* herefromme.

Quest. Whattes Artes haueth the Maconnes techedde mankynde?

Ans. The arts, (13) Agricultura, Architectura, Astronomia, Geometria, Numeres, Musica, Poesie, Kymistrye, Governmente, and Relygyone.

Quest. Howe commethe Maconnes more teachers than odher menne?

Ans. They *hemselfe* haueth allien the (14) Arte of fyndynge neue artes, whyche arte the fyrste Maconnes receaued from Godde; by the whyche arte they fyndethe whatte artes *hem plesethe*, and the true way of techynge

(12) *Maconnes haueth communycatedde*, &c.] This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted of by Masons, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful, either to the world or themselves. What these secrets are, we see afterwards.

(13) *The artes, agricultura*, &c.] It seems a bold pretence, this, of the Masons, that they have taught mankind all these arts. They have their own authority for it; and I know not how we shall disprove them. But what appears most odd is, that they reckon religion among the arts.

(14) *Arte of fyndinge neue artes.*] The art of inventing arts, must certainly be a most useful art. My lord Bacon's Novum Organum, is an attempt towards somewhat of the same kind. But I much doubt, that if ever the Masons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be employed in all the sciences generally, as algebra is in numbers, by the help of which new rules of arithmetic are and may be found.

the same. Whatt odher Menne dothe ffynde out, ys *onelyche* bey chance, and herfore but lytel I tro.

Quest. Whatt dothe the Maconnes concele and hyde?

Ans. Thay concelethe the arte of ffyndynge neue artes, and thatys for here owne proffyete, and (15) *preise:* they concelethe the arte of kepynge (16) secrettes, that soe the worlde mayeth nothinge concele from them. Thay concelethe the arte of *Wunderwerckynge*, and of *foresayinge thynges to comme*, that soe thay same artes may not usedde of the wyckedde to an euylle ende; thay also concelethe the (17) arte of chaunges, the *wey* of wynnynge the Facultye (18) of *Abrac*, the skylle of becommynge gude and parfyghte wythouten the holypnges of fere and hope; and the universelle (19) longage of Maconnes.

Q. Wylle he teche me thay same artes?

A. Ye shalle be techedde yff ye be werthye, and able to lerne.

Q. Dothe alle Maconnes *kunne* more than odher menne?

A. Not so. Thay onlyche haueth *recht*, and *occasyonne* more than odher menne to kunne, butt many doeth fale yn capacity, and manye more doth want industrye, thatt ys *pernecessarye* for the gainynge all *kunnynge*.

Q. Are Maconnes gudder menne then odhers?

A. Some Maconnes are nott so vertuous as some odher menne; but yn the moste parte, thay be more gude then thay woulde be yf thay war not Maconnes.

Q. Dothe Maconnes love eidther odher myghtyly as beeth sayde?

A. Yea verylyche, and yt may not odherwyse be: for gude menne, and true, kennynge eidher odher to be soche, doeth always love the more as thay be more gude.

(15) *Preise.*] It seems the Masons have great regard to the reputation as well as the profit of their order, since they make it one reason for not divulging an art in common, that it may do honour to the possessors of it. I think in this particular they show too much regard for their own society, and too little for the rest of mankind.

(16) *Arte of kepynge secrettes.*] What kind of an art this is, I can by no means imagine. But certainly such an art the Masons must have: For though, as some people suppose, they should have no secret at all, even that must be a secret, which being discovered, would expose them to the highest ridicule; and therefore it requires the utmost caution to conceal it.

(17) *Arte of chaunges.*] I know not what this means, unless it be the transmutation of metals.

(18) *Facultye of Abrac.*] Here I am utterly in the dark.

(19) *Universelle longage of Maconnes.*] An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly in a condition to be envied: But we are told that this is not the case with all Masons; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry to acquire them.

However, of all their arts and secrets, that which I most desire to know is, "the skylle of becommynge gude and parfyghte;" and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, "that the better men are, the more they love one another." Virtue having in itself something so amiable as to charm the hearts of all that behold it.

A Glossary to explain the words in *italic characters*, as in the foregoing manuscript.

Allien, only. *Alweys*, always.
Beithe, both.
Commodytye, conveniency.
Confrerie, Fraternity.
Faconnynge, forming.
Foresayinge, prophecying.
Freres, brethren.

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Headlye, chiefly.
Hem plesethe, they please.
Hemselfe, themselves.
Her, there, their. *Hereynne*, therein.
Herwyth, with it.
Holpynge, beneficial.
Kunne, know.
Kunnynge, knowledge.
Make gudde, are beneficial.
Metynges, measures. *Mote*, may.
Myddlelonde, Mediterranean.
Myghte, power.
Occasionne, opportunity.
Oder, or. *Onelyche*, only.
Pernecessarye, absolutely necessary.
Preise, honour. *Recht*, right.
Reckenynges, numbers.
Sonderlyche, particularly.
Skylle, knowledge.
Wacksynge, growing.
Werck, operation. *Wey*, way.
Whereas, where. *Woned*, dwelt.
Wunderwerckynge, working miracles.
Wylde, savage. *Wynnynge*, gaining.
Wyseacre, learned. *Ynn*, into.

Extract of a letter, from a respectable and much esteemed brother, in Circleville, Ohio, to the editor of the Masonic Register, dated February 10, 1821.

"Masonry flourishes among us, there being now about sixty lodges in the state, besides a number of chapters of royal arch Masons, at Cincinnati, Chillicothe, Marietta, Worthington, &c.

"The proceedings of our grand lodge, at Columbus, in February last, which I attended part of the session, will give you a list of all the subordinate lodges, with the names of their officers, which I will forward you, if I can procure a spare copy.

"So far as I can learn, your valuable Magazine and Register, is very well received throughout the state."

The above extract shows the rapid increase of Masonry, in the growing state of Ohio, which, according to the best information, three years ago did not contain more than twenty-six lodges.

Hardcastle's Annual Masonic Register, and Pocket Magazine.

A work under this title has been regularly published in this city, for several years past, by brother JOHN HARDCASTLE. His number for the present year, is now before the public, It contains a copious list of lodges, chapters, encampments, &c., together with the names of the officers of the different grades of the order, in the city of New-York; with a list of the past masters of the different lodges, &c. &c. It is comprised in thirty-six pages, neatly printed on good paper, and sold for twenty-five cents each.

We have received the copy of an excellent oration, delivered at Savannah, Georgia, by brother De La Motta, which it was our intention to have inserted in this number, but owing to the length of the documents from Pittsburgh, with the remarks, we shall be obliged reluctantly to defer it till our next.

MASONIC ODE.

Genius of Masonry descend,
In mystic numbers while we sing;
Enlarge our souls, the craft defend,
And hither all thy influence bring;
With social thoughts our bosoms fill,
And give thy turn to every will.

Behold the Lodge rise into view,
The work of industry and art;
'Tis grand, and regular, and true,
For so is each good Mason's heart;
Friendship cements it from the ground,
And secrecy shall fence it round.

A stately dome o'erlooks our East,
Like orient Phœbus in the morn;
And two tall pillars in the West,
At once support us and adorn;
Upholden thus the structure stands,
Untouch'd by sacrilegious hands.

Then may our vows to virtue move,
To virtue own'd in all her parts;
Come candour, innocence, and love,
Come and possess our faithful hearts;
Mercy, who feeds the hungry poor,
And silence, guardian of the door.

Immortal Science too, be near;
We own thy empire o'er the mind;
Dress'd in thy radiant robes appear,
With all thy beauteous train behind;
Invention young and blooming there,
And Geometry, with rule and square.

Though lost to half of human race,
With us the virtues shall revive:
And driven no more from place to place,
Here science shall be kept alive;
And manly taste the child of sense,
Shall banish vice and dullness hence.

United thus, and for these ends,
Let scorn deride and envy rail;
From age to age the craft descends,
And what we build shall never fail;
Nor shall the world our works survey,
But every brother keeps the key.

A FREE-MASON'S EPITAPH NEAR BAGDAD.

By the author of Legends of Lampidosa, &c.

Tread softly here or pause to breathe
A prayer o'er him who sleeps beneath,
Though savage hands in silence spread
The nameless sand that hides the dead;
Yet here, as wand'ring Arabs tell,
A guardian spirit loves to dwell!
'Tis said, such gentle spirits seek
The tears on widow'd beauty's cheek,
And bring those precious drops to lave
The sainted pilgrim's secret grave.

Tread softly!—though the tempest blows
Unheeded o'er his deep repose,
Though now the sun's relentless ray
Has parch'd to dust this holy clay,
The spirit in this clay enshrin'd
Once mounted swifter than the wind—
Once look'd, O Sun! beyond thy sphere,
Then dared to measure thy career,
And rose above this earth as far
As comets pass the meanest star.

Tread softly!—'midst this barren sand!
Lie relicks of a bounteous hand!
That hand, if living, would have press'd
The wand'ring stranger to his breast.
And fill'd the cup of gladness here
Thy dark and dreary path to cheer—
O spare this dust!—it once was part
Of an all-kind all-bounteous heart!
If yet with vital warmth it glow'd,
On thee its bounty would have flow'd.

Tread softly!—on this sacred mound
The badge of brotherhood is found!
Revere the signet!—in his breast
In holiest virtue was confess'd—
He only liv'd on earth to prove
The fullness of a Brother's love.

If in thy bosom dwells the sign
Of charity and love divine,
Give to this grave the duteous tear,
Thy friend, thy Brother, slumbers here.

V.

MISCELLANEOUS.

FOR THE MASONIC REGISTER.

THE ROCK-HOUSE BANDITTI.

In one of the deepest recesses of those towering mountains which border on the western shores of the Tappan sea, there is a cavern now scarcely known, but formerly well remembered as the scene of many important and terrific adventures.

It was an excavation in an elevated rock, and its interior appearance, (although of much greater lateral extent) bore no inconsiderable resemblance to the common horse-shed of a country inn.* Its location was exceedingly

* A particular topographical description of this cavern, may with more propriety occupy a marginal station. It is situated in Rockland, near the boundary line of Orange county, and about four miles N E. of the Romapough Factory. The front, or exposed side, faces to the w. s. w., and is 55 feet in extent. The breadth, or rather width of the ground under shelter, is 17 feet; and the average height of the rock, 8 feet at the eves, and about 5 feet in the interior. The rock itself is of the species of granite, called *gneiss;* and its altitude at the summit, about 40 feet. Nothing however in its whole appearance, is more calculated to excite the feelings of the spectator, and bring to recollection the dark and mischievous designs contrived under its roof, than the remains of a rude stone wall, which partially excludes the northern winds, and is now the only relic of its former occupants.

well calculated for the purposes to which it was adapted by those whose history we are to relate—being environed by many rocky eminences, whose bases were but the summit of a lofty and almost inaccessible mountain.

In this gloomy retreat, assembled in the early part of our revolutionary war, an association of desperate individuals, avowedly united for the support of the royal cause, but whose subsequent deeds, manifested them rather,

"By bold ambition led, and bolder thirst
"Of gold——"

In the common language of the day, they were designated (however ingloriously) "the horse thieves"; but as their actions excited much more terror than contempt, we shall be excused in awarding them the more dignified title of the "Rock-House Banditti." Their chosen leader was a native of the contiguous country, and in every respect was well qualified for the station to which he had been called. His name was *Claudius;* and his whole life wanted nothing but political importance, to have rendered it a fit parallel for the Roman despot whose cognominal attribute had been commemorated. Next in power was Rovelines; he too was a native of the bordering country, and in no wise unworthy of the confidence reposed in him. Of the other individuals of this band of marauders, little is known, and even their names are now no longer remembered.

To detail the numerous robberies of this mountain horde, would require a volume; and we shall therefore only give a description of their general mode of operations, with a brief notice of a few of their most prominent actions. A dark night was usually selected, when Claudius and Rovelines, at the head of their clan, descended the rugged declivities which surrounded their rocky abode, and winding their way along the gloomy valley which leads through the mountains, they sallied forth into the inhabited districts, about that dismal hour, when night is "just at odds with day." Their victims, surprized and unprepared, could offer no resistance; and the ready relinquishment of their most valuable articles, generally secured them from further annoyance. The barns and stables were never forgotten; and no steed that could himself "carry his slow length along," failed accompanying them, with the "moveables" of his master. Their very careful attention to this department of their vocation, gained them the distinguishing epithet which was in that day prefixed to their professional appellation. Sometimes, the banditti would amuse themselves with throwing the looking-glasses and china out of the windows, or with scattering the contents of the feather beds in the air; but to the persons of the plundered, they rarely offered molestation. Growing bolder however, by repeated success, they commenced a more vigorous system of measures; and on one occasion they hung an honest old Scotchman to the door post, because he was a little tardy in disclosing the place of his secreted treasures; but as he soon made satisfactory signs of having recovered his communicativeness, he was taken down, after suffering little other inconvenience than a short strangulation, and a very considerable fright. A proceeding, somewhat similar, soon after succeeded; but without the slight justification which attended the other, and with a result far more tragical. Having ravaged a house in one of their excursions, they with wanton cruelty led its tenant to the orchard, where "on the first tree, he was hung alive," while the banditti, mounting their stolen animals, returned to the cavern in the mountains. The inhabitants of the country, who had hitherto borne these outrages with stoical resignation, now became aroused, and called loudly on the authorities for protection; while old Governor Clinton issued proclamation for the apprehension of Clau-

dius and his associates, "dead or alive!" But the wary banditti of the Rock-house, evaded all pursuit: when it became too close, they retired within the enemy's lines, at New-York, (the usual market for their spoils); and were less frequent in their visits to their favourite cavern, and consequent excursions to the villages "beyond the high hills of the Highlands;" as an old† land patent hath designated these regions.

The marauding career of the band was now near its close. Having surrounded a house one night, they surprized a sergeant and his guard who had been in quest of a deserter. He was paroled however, on condition of his raising no alarm, until they had secured their retreat. The scrupulous "man of blood" kept his word; but "a quaker sly" upon whom they imposed a similar restriction, preserved "no faith with heretics," and without delay gave information to the garrison, at the block-house near the confines of the mountains. A pursuit was immediately commenced, and the band over taken; they fought with desperate valour, but were routed in all directions.

Claudius with a few others escaped by plunging down a precipice, and following a bye path which led to the Hudson river. Rovelines, while displaying a resolution and conduct worthy of the leader of armies, was shot through the head by a sharp-sighted militia man of Shawangunk. The remainder of the band experienced a similar fate; each man, after the example of the Roman conspirators, covering with his body the same ground, which he occupied when alive:" "*Quem quisque vivus pugnando locum ceperat, cum, amissa anima, corpore tegebat.*"

Their remains lay for many years exposed, on the side of the mountain where they fell; but at a later period their bones were collected, and received those sepulchral rites, which the exasperated feelings of the community had so long denied them.

Claudius, with the remnant of his band, reached New-York in safety. Sometime afterwards he passed over to Long-Island: but his movements were closely watched; and a party of enterprizing islanders, whose patriotism had exiled them to the shores of New England, resolved to secure his person. They accordingly crossed the Sound, in a whale-boat, during the night, and after marching several miles, reached the habitation where he lodged. They were admitted without hesitation, and a fire-brand from the hearth, lighted them to the chamber of Claudius; the door was forced, and before he could seize the pistols, upon which he always slept, a dozen bayonets were at his breast. Resistance would have been in vain; and he was bound hand and foot, transported to the boat, and thence across the Sound, to Connecticut. Eventually, he was carried on a horse, with his feet chained under the body of the animal, to the country which had been the scene of his depredations. Of his innumerable crimes, the proof was superabundant, and Claudius was doomed to undergo the extreme sentence of the law.

At the gallows he evinced the same utter disregard of all moral restrictions that had been manifested in every action of his life; and his last exploit, (like that of Jonathan Wild) was the kicking off his shoes, in order to falsify a jocular prediction of his mother. The last dire signal was given, and the celebrated chieftain of the mountain horde, was numbered with the dead.

† This antiquated but poetical quotation, was the subject of a long investigation, in a celebrated law-suit, which occurred in that country, about thirty years ago. The phrase had been used in defining a boundary of an extensive tract of land, and as the decision involved a large amount of property, the counsel on either side, used every exertion in support of an interpretation that suited their respective interests.

CLAUDINE.

AN INTERESTING SWISS TALE.

(Continued from page 228.)

"The curate allowed him to weep for some time without saying a word; at length he wished to consult with him relative to the measures it was necessary to take, in order to save the honour of Claudine; but Simon interrupted him: "Master curate," said he, "it is impossible to save that which is lost; every means we could take would render us more culpable, by obliging us to tell lies. The unhappy wretch must no longer remain here; she would be the scandal of us all, and the punishment of her father! let her be gone, master curate; let her live, since infamy can live; but let me die far distant from her. Let her depart this very day; she must leave this country, and never let her again present herself before my gray hairs, which she has disbonoured."

"The curate tried to soften Simon, but his efforts were in vain. Simon repeated the positive order for the departure of Claudine. Our good old curate was going away in sadness, when the old man ran after him, brought him back into his apartment, and shut the door; then putting into his hand an old purse of leather, containing fifty crowns. 'Master curate,' said he, 'this wretch will be in want of every thing. Give her these fifty crowns, not as from me, but as a charity from yourself: tell her it is the goods of the poor, which compassion induces you to bestow on her; and if you could write to any one in her favour, or give her a letter of recommendation——I know your goodness; and I neither wish to hear, or to speak any more about her.'

"The currate answered him by a squeeze of the hand, then ran to meet Nanette, who was waiting for him in the street, more dead than alive. 'Go instantly,' said he, 'and pack up all your sister's clothes, and bring them to my house.' She obeyed with tears in her eyes, being but too sure of what had happened, and put into Claudine's bundle the little money she was mistress of. She then returned to the curate, who related to her the conversation he had with Simon, and gave her a long letter for the curate of Salenches, and said to her, 'My dear child, you must this very day conduct your sister to Salenches; give her this purse, and this letter to my good brother. Accompany her to the village, and then return to your father, who has occasion for your wisdom and virtue, to leasen the chagrin produced by the conduct of your sister.' Nanette, sighing, went in quest of her sister on Montanverd. She found Claudine stretched weeping on the ground; but when she heard that her departure must be immediate, she screamed, and tore her hair, repeating continually, 'I am banished with my father's curse! Kill me! my sister, kill me! or I will throw myself over this precipice.' Gradually she became more calm, by promising that things might still be made up. At length Claudine resolved to set out; and at night-fall they took the road to Salenches, avoiding our village, where, notwithstanding the darkness, poor Claudine would have thought that every one saw her crime painted in her face.

"It was a melancholy journey, as you may easily imagine; nor did they arrive till break of day. Nanette took her leave of Claudine before they entered the village, and, after pressing her a long while to her bosom, left her, being nearly as miserable as her unhappy sister.

"As soon as Claudine found herself alone, all her courage deserted her: she hid herself in the mountain, and passed the whole day without taking any nourishment; but when the night drew on, her fears forced her towards the village, where she inquired for the house of the curate, and knocked softly at the door, which was opened by an old housekeeper.

"Claudine said she came from M.

the curate of Prieure. The housekeeper led her directly to her master, who was then alone, eating his supper by the corner of his fire. Without uttering a word, or lifting her eyes, Claudine, with a trembling hand, delivered the letter; and, while the curate drew near the light, in order to read it, the poor girl covered her face with her hands, and dropped on her knees near the door. The curate of Salenches is a good and a worthy man, and is respected as a parent by his whole parish. When he had finished the letter, and turning his head saw this young girl on her knees, and bathed with tears, he also wept. He raised her, praised the sincerity of her repentance, gave her hopes of a pardon for a fault that had cost her so many tears, and obliged her to eat in spite of her refusal; then calling his governess, desired her to prepare a bed for Claudine.

"Claudine, surprised to find any one who did not despise her, kissed his hands without saying a word. He spoke to her in the most friendly manner, and inquired after his good brother the curate. He dwelt with pleasure on the good deeds of that worthy man, and observed, that one of the most pleasing duties of their ministry was to console the unhappy, and heal the broken hearted. Claudine listened with respectful gratitude. He appeared to her as an angel sent from heaven to comfort her. After supper she retired to bed in a calmer state of mind; and if she did not sleep, she at least rested.

"On the morrow the good curate searched through Salenches for a little chamber where Claudine might lie in. An old woman, called Madame Felix, offered an apartment, and promised secrecy. Claudine repaired thither in the evening; the curate paid three months' rent in advance; the old lady passed her for a niece lately married at Chambery; and every thing was settled. Indeed it was high time, for the fatiguing journey, and the agitation of mind that Claudine had sustained, brought on the premature birth of a fine boy, beautiful as the day, whom Madame Felix caused to be baptized by the name of Benjamin.

"The curate was desirous of immediately putting the child out to nurse; but Claudine declared with tears in her eyes, that she would rather die than be separated from Benjamin. She was allowed to keep him for the first few days; at the end of which time her maternal fondness had increased. The curate reasoned with her; represented to her, that such conduct deprived her of all hopes of ever returning to Chamouny, or of being reconciled to her father. Claudine's only answer was to embrace Benjamin. The time slipped on; Claudine nursed her child, and remained with Madame Felix, who loved her with all her heart.

"The fifty crowns from her father, and the little money Nanette had put into her bundle, had hitherto paid her expenses. Nanette did not dare to come to see her; but she sent her all she could spare, and thus Claudine wanted for nothing. She employed her time in learning to read and write of the old lady, who had formerly kept a school at Bonville, and in taking care of Benjamin. Claudine was not unhappy, and little Benjamin grew charmingly; but such happiness could not last. One morning the curate of Salenches came to pay her a visit.

"My dear girl," said he, "when I received you under my protection, when I covered your fault with the mantle of charity, my design was to take care of your child, to enable him to gain his bread; and I hoped, during that interval, to have appeased the anger of your father; to have prevailed on him to receive you once more into his house, where your repentance, your modesty, your love of virtue, and of labour, might gradually have induced him to forget the distresses of which you have been the source. But this plan you have yourself op-

posed. With what eyes could Simon look upon this child? he must necessarily remain a lasting monument of your misconduct and disgrace. I can discern by your eyes that your choice is made; but you ought to consider, that you cannot always remain with this good woman, whose circumstances, however desirous she might be of befriending you, render it impossible. The money that Nanette sends you is taken from the support of herself and family. Nanette labours the ground while you caress Benjamin; and Nanette has been guilty of no fault. You have but one resource, which is to go into service either at Geneva or Chambery; but I doubt whether, without separating from your child, you would easily find a place. I allow you two days, to reflect on these matters. You will then inform me of your determination; and, depend on it, I will do every thing in my power to assist you." Claudine was sensible of the truth of all the curate had said; but she found it impossible to live without Benjamin.

"After passing a day and a night in reflecting on what she ought to do, she at last resolved: and after writing a letter to the curate, acknowledging all his kindness, which she left on her table, she made a bundle of her clothes, tied up twenty crowns, which still remained, in a handkerchief, and taking Benjamin in her arms, she departed from Salenches.

"She took the road to Geneva, and slept that night at Bonville; for, on account of little Benjamin, she could not travel far. The second day she arrived at Geneva. Her first care was to sell all her female clothes, and provide herself with a suit of man's attire; she even sold her fine black hair, and bought a knapsack, into which she put her clothes. She fastened the ring which she had always hitherto worn on her finger, round her neck. Thus clad like a young Savoyard, with a stout stick in her hand, her knapsack on her back, on the top of which Benjamin was seated, clasping his hands round her neck, she set out from Geneva on the road to Turin.

"She was twelve days in crossing the mountains; and people were so much pleased with the air and appearance of this handsome little Savoyard, and of the child whom she carried on her back, and called her little brother, that she was hardly allowed to pay any thing, but commonly discharged her reckoning by amusing the company with some of the little beautiful songs peculiar to her country; so that when Claudine arrived at Turin, she had still some of her money left, with which she hired a little garret, bought a brush and blacking, and, followed by little Benjamin, who never left her, she set up a little stall for blacking shoes, in the Palais Royal, under the name of Claude.

(To be concluded in our next.)

SINGULAR PRESERVATION.

An interesting article upon the colony of the Cape of Good Hope, in which the emigrants are about to settle, appears in a late English periodical work; portraying its advantages and disadvantages, with the situation the emigrant is likely to be placed in, on his first arrival. In noticing the unerring skill of the grazier, (or Keboor) Colonist with his musket, the writer of the article relates the following little narrative, the hero of which was a person of the name of Van Wyk, and the story of his "perilous and fearful shot," is given in his own words.

"It is now," said he, "more than two years, in the very place where we stand, I ventured to take one of the most daring shots that ever was hazarded. My wife was sitting within the house, near the door; the children were playing about her: and I was without, near the house, busied in doing something to a waggon; when, suddenly, though it was midday, an enormous lion appeared, came

up, and laid himself quietly down in the shade, upon the threshold of the door. My wife, either frozen with fear, or aware of the danger attending any attempt to fly, remained motionless in her place, while the children took refuge in her lap. The cry they uttered attracted my attention, and I hastened towards the door; but my astonishment may well be conceived when I found the entrance to it barred in such a way. Although the animal had not seen me, unarmed as I was escape seemed impossible; yet, I glided gently, scarcely knowing what I meant to do, to the side of the house, up to the window of my chamber, where I knew my loaded gun was standing. By a most happy chance I had set it in a corner close by the window, so that I could reach it with my hand; the opening being too small to admit of my having got in, and still more fortunately, the door of the room was open, so that I could see the whole danger of the scene. The lion was beginning to move, perhaps with the intention of making a spring. There was no longer any time to think; I called softly to the mother not to be alarmed, and invoking the name of the Lord, fired my piece. The ball passed directly over the hair of my boy's head, and lodged in the forehead of the lion, immediately above his eyes, which shot forth, as it were, sparks of fire, and stretched him on the ground, so that he never stirred more."

From the Boston Patriot.

THE ORPHAN.

A sketch from the Miscellany MS. of Mr. Charlton.

The tempest of a dark December night had for some time vented its fury, when a wretched woman, drenched by the rain, dishevelled, and in tattered garments, sunk on the ground as she journeyed over the heath. She had wandered from her home—*home!* alas! she had none! She was an orphan. Long had a mother's voice ceased to instruct her by its precepts; a father's arm to protect and administer by its labour to her necessities. Both had been consigned to the grave; and Emma was left without a friend, on whom to depend for counsel or assistance. She was then beauteous; her form and graceful movements were those of Diana; the health of Hygeia bloomed upon her cheek; and the lily's spotless whiteness lent its complexion to her neck and bosom. Her mind was intelligent, though not learned; her heart a compound of virtue and credulity. Never had Emma performed an act that was wrong, *knowing* it to be so; never suspected guile or treachery in another, judging the world as it were by the standard of her *own* honesty and truth. Thus acting and believing; unskilled in the deceptive character of *man*; forlorn and needy; she was approached by a youth, whose prepossessing form and manners soon engaged her affections. With the malice and cunning of the arch fiend of old, he wooed, won, and deserted her! Wretched Emma! Virtue was once thy richest pride and solace—*virtue!* And is it then but a *name* that the charitable look at? Art thou, Emma, *still* virtuous? Shall the fell machinations of a villain cast that approbrium upon thy purer nature, which only his infamy deserves? Yet it may be said that thou too art infamous! No, not so; thou art wretched but not infamous. It was not a fault to believe as thou hast believed; it was a misfortune. That innocence which should have been thy protection, is nevertheless thy apology. You saw the tears trickle down from eyes, while those eyes beamed rapture upon you; you heard a voice silvery and sweet, which formed itself to your situation, declared its passions, and pledged its unalterable truth. Could you doubt it? No: that heart which never deceived, that heart which had so often throbbed with sympathetic emo-

tions at the bare recital of "past tales of sorrow," could not suspect deception in another, when its feet is laid in supplication, promises, and vows. Who then, Emma, brands you infamous? "What voice of sorrow breaks upon my ear, giving to the night's loud gust a wilder and more appalling accent?" inquired a horseman, as he cautiously approached the spot where the wretched orphan lay. "A being disgraced; persecuted by the world, and forsaken by heaven, (she replied.) Three days have passed since these famished lips have tasted the coarsest food; and many a long night since the roof of hospitality sheltered her from the 'pitiless storm.' I am a woman; I am an orphan!" "Why have you been persecuted by the world? Why should you be forsaken by heaven?" "I thought not of the opinions of the one; and I have violated an ordinance of the other. I loved too well and was undone!" "Take thy miserable fate!" interrupted the horseman, and galloped forward. He was a *moralist*. Through the gloomy severity of the blast, a firm and steady step was heard to approach. There was something in its sound presaging succour; something which conveyed hope to the heart. A glow of comfort flashed upon her frozen cheeks. A delicious sensation, (like to that which is experienced when we feel the congenial sigh breathe upon us, when it leaves the warm bosom of friendship) animated her with new life. She rose with strength and feelings she knew not how to account for; she hurried to meet him who approached her, and in the next instant fell senseless into his arms. "Child of affliction!" inquired the stranger, as he wrapped her shivering form more tenderly in his mantle, and watched the returning life in her pallid face, by the indirect beamings of the moon, which had arisen: "Child of affliction!" why hast thou, on this lone night, wandered from thy friends and home?" "I have none," replied the disconsolate Emma, with convulsed emotion, while she cast upon him a look which might have melted a stone, and endeavoured to relieve herself from his embrace. It was the first time since her unhappy seduction, that she had been cherished by man. "I am very young (she continued) but have experienced an age of misery. Seduced by a heart I believed to be the oracle of truth and constancy; an orphan; shunned by my former friends; scoffed at by my undoer; unpitied, unprotected, I have wandered alone; the canopy of heaven, at night, my only covering; the scanty fruit of the forest, my only sustenance. I could not love sin sufficient to pursue it for my bread; and who would administer to the woman dishonoured? Stranger, the measure of my suffering is filled. In a few moments all that will remain of the orphan for the exercise of thy humanity will be the interment of her corpse, and the inscription of her offence, that others may profit by her misfortunes, and shun that rock on which she struck and perished." "Orphan, thou wilt not die!" replied the stranger, pressing her cold form firmly in his arms. "I am childless, and will make thee mine. The world shall yet respect and bless the orphan, whose offence is treated with too much severity, and whose wants it refuses to supply." "Whose voice is this," exclaimed the sinking Emma, "that sends such tidings through my bewildered brain? who calls me from the grave?"

"One (replied the stranger) who feels it his duty to succour the afflicted; one that never sported with the unhappy, nor promised but to perform." "Angel! minister of heaven!" exclaimed the orphan and sunk her icy forehead upon his bosom. He was a MASON! and the Mason has kept his word. Emma is seen, blooming and beautiful as ever, moving in plenty. Her error has been long since forgotten by all but herself, in consideration of her correct deportmen

and the exercise of her charities. She is the almoner of the village. Her kindness heals the afflicted; her precepts tame the obdurate. Once a year, when the night winds blow bleak, does Emma hie her to the spot where her preserver found her. He accompanies her. It is the indulgence of a whim in her which he sanctions, more because he believes it to be the exercise of a penance for her crime, than from a fear that without any perpetuation of it, she might again fall its victim. One act originating in extreme sensibility and uncounselled by experience, weaned from her the sympathies of the world. One generous bosom snatched her from destruction, and gave to society again its brightest ornament. Adieu sweet Emma! thy sufferings and thy persecutions are treasured up in every honest heart; and the hour is blest, in which the Mason found thee an orphan on the heath.

From the Boston Palladium.

LOUISIANA MOUNTAIN OF SALT.

In the interesting letter, written by general Miller, governor of Arkansas, dated September 2d, 1820, lately published, among other important facts is mentioned an extent of country covered with pure chrystalized salt, six inches deep. He adds, all men agree, both white and Indian, that this article is in such abundance, some distance above where he was, that they could cut and split off pieces *a foot square.*

The public cannot have forgotten that this subject of the Louisiana Salt Mountains, was the butt of ridicule in Mr. Jefferson's administration. The credulity of the philosopher of Monticello was the subject of wit and ridicule in newspapers, and in our most fashionable circles. It may be remembered too that one of the professors at Cambridge, had the courage to ridicule the idea in his lectures, and [illegible] public papers; and some may recollect the odium he brought upon himself, by telling his pupils and the public, that vast bodies of the purest salt were to be found in different parts of Europe and Asia, and that he fully believed what was related of its existence in our newly purchased territory.

Now, "*fair play is a jewel,*" says the proverb; and it is but right that those who were ridiculed and *injured* then, should have justice done them now. Abused as president Jefferson was, at that time, he never said a word on the subject, and the reason of his silence will appear in the following extract from one of his letters, as late as 1813, a long time after he had retired from public life.

"The fact (says Mr. Jefferson) was stated by major Stoddert; but I never heard of it till certain writers drew forth the morsel so delicious for the exercise of their wit. I thought it as innocent a tub for the whale as could be given them, and said nothing.

"But if truth is their object, they may now take up the Major's book on *Louisiana,* lately published, in which (page 403) he vindicates his former assertions, and produces facts, on whom the wits may display all their science, and after demolishing major Stoddert's salt mountain, may solicit an *auto da fe* to burn you, who believe in the heresy."

From the Haverhill Gazette.

BEAUTIFUL ILLUSTRATION.

Gather up the fragments that remain, that nothing be lost.

The exemplification of this moral is perpetually occurring on the most common objects of daily attention. The very paper on which I am now writing affords me an example. A little while ago it was clipped off from an old garment, an useless rag. Betty would have swept it to the door, but the industrious rag-man took it up and gave it to the paper-maker, who returned to me the former old rag in

a new form, no less pleasing than useful. My gentle friends, in obedience to the great Master, gather up the fragments which remain. The little piece of cloth which falls from your scissors, may be the means of carrying the light of the knowledge of the glory of God to far distant and benighted lands.

God himself loses nothing; and to a contemplative mind it is both instructive and entertaining to observe the many ways which he takes to gather up the fragments. I rose up from the feast, and went out to drink the fresh evening air. As I passed the gate, old Lazarus, the beggar, was sitting and making a rich repast on the very piece of baked mutton I had left on my plate. His dog stood by, and the bones, &c. of which Lazarus could make nothing, afforded a delicious meal to poor Trim. By the time I returned, a little flock of sparrows occupied the ground where Lazarus had sat with Trim, and picked up the crumbs which had fallen from them. They flew off at my approach; but their place was instantly seized by a number of flies and other insects, all greedily devouring the fragments which remained of the sparrows; and that nothing might be lost, a little laborious ant had got a huge crumb on her shoulders, and tottering under the burden, was carrying it to her nest. A small affair it seemed, indeed, to me, but small as it was, it afforded a full feast to herself and her little family. "Go to the ant, thou sluggard, consider her ways and be wise." Lord God Almighty, how manifold are thy works! in the vast range of thy economy, nothing is lost!

From the Franklin Chronicle.

CONTRASTED JOYS.

A real fact. The reverend James Harvey was once riding in a stage coach, with a gay young lady, who expatiated, in a very lively manner, on the pleasures of the theatre. Indeed (she said) I enjoy much happiness before I go, in anticipation, and when there, my pleasure is indescribable; and the recollection of the scene affords me much happiness the following day.

Mr. Harvey replied, "and is that all the happiness, madam, the theatre affords you? Is there not one joy beside? Have you forgotten the happiness it will afford you in the hour of death?"

The youth, struck with the scene of eternity, which opened to her imagination, was brought under genuine conviction of sin, and the vanity of fugitive amusement, to participate in the solid pleasures of religion.

From the Montreal Herald.

KINGSTON, FEB. 6.

On Saturday last, two men, residents at Cape Vincent, on the American side, observed, while coming round the southern end of Wolf Island, a strange animal on the ice, about two miles from the shore. They immediately pursued it, and on catching it found that it was a *seal*. They have brought it over to this place to exhibit as a curiosity, and multitudes are flocking to view this new inhabitant of our fresh water sea. When first informed of the circumstance we were rather sceptical, and were inclined to think that the animal had in reality been brought from the ocean, and that the story in circulation was a mere hoax. We have, however, the most respectable testimony on the subject, and can no longer doubt the fact of the seal having been found, as described, on the ice in our neighbourhood. We hear, also, on the authority of Indian traders, that seals have heretofore been seen on the borders of our lake, though the circumstance is one of very rare occurrence. Conjecture is busy in devising by what means the animal found its way here, and some persons suppose it must have come up the St. Lawrence *under the*

ice, while others conceive that it was bred on the lake. It is perhaps as probable, that the animal, being of a more adventurous spirit than its fellows, or probably wishing to make the *fashionable tour* to the Niagara Falls, strayed away from the ocean during the summer, and that it was attempting to leave the open part of the lake for better quarters, when it was caught. It seems, however, to have found good living in our fresh water, and it affords ocular demonstration to the inhabitants of this inland country, of the propriety of the common saying, "It is as fat as a seal."

ANECDOTE OF FRANKLIN.

From the letters of Dr. Lettson.

I passed one day with Dr. Franklin at Spithead, with Sir J. Banks and the late Dr. Solander, (one of the most pleasant men I ever met with) when they went to smooth the water with oil. Lord Loughborough was of the party. I remember there was but little conversation, except from Solander, and a laughable scene between an officer on board the ship and Dr. Franklin, on the properties of thunder and lightning. The officer continually contradicted the Doctor with saying, "Sir, you are quite wrong in your opinion. Dr. Franklin says so and so; the Doctor and you are quite contrary in your ideas. I never will allow, Sir, that Dr. F. is wrong. No, Sir; I am sure he is right, and you are wrong, begging your pardon." The Doctor never altered a feature at the conversation. All the company enjoyed a laugh except the disputants.

From the New-Haven Register.

REVIVAL OF RELIGION.

North Killingworth, Feb. 1.

In North-Killingworth, Connecticut, a revival of religion began among the youth about the 1st of September, and as there has been an unusual solemnity upon the minds of both old and young, it can justly be said that in this work, God has been "no respector of persons;" for the work has been powerful on all ages from eight years old to upwards of seventy.—One hundred and nine persons stood propounded for admittance to the Church on the first Sabbath in January, but the two first Sabbaths being very stormy, they were not admitted until the third. On that day, one hundred and seven, before a crowded assembly, professed their faith in the Redeemer. Two were necessarily detained. The day being very pleasant, many of the brethren and sisters from other churches were present.—The manner in which they were admitted was peculiarly interesting and solemn. As the subjects of this work sat promiscuously in the assembly, the Parson called them by name, to take their proper places for admittance. It was very affecting, and gave an unusual force to the scripture, "*One shall be taken and another left,*" *&c.* The ordinance of baptism was administered to six adults in a very impressive manner, and after the whole were admitted to full communion, about Four Hundred Communicants sat down to the table of the Lord. To whom shall we ascribe this work? Shall it be unto us? No—not unto us, but to thy great name, O God! be all the praise—for Thou art worthy! The work appears to continue, and several youth in our schools are under serious impressions.

HISTORICAL.

BERGEN-OP-ZOOM.

The following letter is extracted from the works of the Count Algarotti, (chamberlain to Frederick the Great of Prussia) and relates to the capture of the place, in 1747, by the French. His opinions, as to the strength of the fortifications, have been fully corroborated from the sanguinary defeat of

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the English army under general Graham, in an assault upon the same works, in the year 1814. The fame of this achievement was lost in the magnitude of the more important events, which there occurred; and the final overthrow of Napoleon, deprived the public of even the name of the gallant commandant, whose defence shone so resplendent amid the disastrous events of that memorable campaign. The military district, however, which comprised this important post, was under Count Carnot, one of the ablest engineers in Europe; and a patriot, who, with the tutelar maid of France, was ever ready to yield,

"————body, soul, and all,
"Before that England give the French the foil!"

"It was a matter of astonishment to all Europe, to hear that Count Saxe, the commander in chief of the French army in Flanders, had determined on the seige of Bergen-op-Zoom; but how much more so, to hear, in a few weeks after, that Lowendahl, who was left to conduct the siege, had carried it by assault! Besides the marshal's staff, which he has obtained by conquest, he will justly acquire the title of the *Poliorcetes* of the present age.

"This enterprise must indeed be acknowledged a glorious one, yet owes a great part of its glory to fortune, which for some time back has seemed disposed to favour the French. Bergen-op-Zoom is one of the barrier towns of Holland, the master-piece of the famous Coehorn. The works are very extensive, and mined almost in every part; by subterranean passages there is a communication with an entrenched camp without the town, where an army can subsist in perfect security. It has besides an open communication with the sea.

"It has been asserted, that there is no place in the world entirely impregnable. This assertion is perhaps ill founded. Konigstein in Saxony, may be an instance to the contrary; a place situated on a very steep mountain, with a running spring within, and a sufficiency of arable land to maintain the little garrison requisite to defend it. But, setting aside this fortress, which seems to be intended by nature for the Bastile of Saxony, or the repository of the treasures of Gren-Velt in case of war, what shall we say of Gibraltar? The English indeed took it without difficulty in the Spanish war; but then it had not an adequate defence, either by sea or land: whereas now, that it has a strong garrison, with plenty of provisions, and a numerous fleet in its harbour, what man in his senses can suppose it is in any danger of being taken? They must first triumph over the English flag, drive them from what they consider their proper element, and send out a powerful navy to scour the ocean and preserve the dominion of it.

"Bergen-op-Zoom does not yield to Gibraltar in regard to its communication with the sea; and has the further advantage of being supported by an entrenched camp, whence the garrison may be relieved every day, if necessary. A hedge defended by a body of grenadiers, who had it in their power to relieve one another, might defy the attacks of a Vauban; while, on the other hand, a Bergen-op-Zoom, with a sufficient garrison, but commanded by a . . . . . is no better than a hedge.

"The famous Benjamin Robinson, the best military mathematician of the age, being called over from England by the prince of Orange, to assist in the defence of the place, on his arrival found it taken. Having minutely examined every part of it, he declared that it was as tenable when the French entered it by assault, as it was when they first began their approaches; and that, if it had been defended as it should have been, neither force nor stratagem could have reduced it. Marshal Schmettaw, who knew the practical part as well as the other did the theory, and to whom a journal of

the besiegers and the besieged was sent twice a week, was ready from the beginning to lay any wager against Lowendahl, if, as he said himself, the Hollanders only made use of a single arm to defend it.

"How then was it taken? Why, the commandant did not take the least precaution, or follow the most simple rules of his profession. He neither made timely sallies, sprung his mines, nor gave any other interruption to the approaches of the enemy. He neither filled the ditch with water, nor, in a word, observed a single article of what was prescribed in a manuscript, left by Coehorn himself, for the instruction of those who might on a future occasion have to defend the place, like a father's last will in favour of a beloved daughter. This valuable manuscript was found among the common lumber of the governor, who gave himself so little concern, that one morning, while the French were, contrary to custom, mounting quietly a breach which they had made in one of the bastions of the place, he was extended at his ease upon a feather bed, not caring either to expose his person, or even to bestow a thought on the defence of his garrison; so that they paid him a visit in his very house, and, on waking him out of his sleep, hailed him their prisoner."

MIRACULOUS ESCAPE OF COLONEL PONSONBY,

At the Battle of Waterloo.

From Mitford's Historical Account of the Battle.

Among the examples of intense suffering, and miraculous escape, which the eventful history of this day disclosed, there is not one more calculated to excite our sympathy, than the case of the Hon. Col. Ponsonby, of the 12th dragoons. I have been favoured with an account, drawn up by a friend of that gallant officer, to satisfy the painful curiosity of his family, taken almost literally from his own words; an account equally remarkable for its affecting simplicity and moral reflections. If the reader peruse it with the same emotions I have experienced, he will be thankful for its introduction, and rejoice with me, that notwithstanding his many perils, Col. Ponsonby still survives for his country and his friends.

Dear Lady B——,

"You have often wished for some written account of the adventures and sufferings of your son, Col. Ponsonby, in the field of Waterloo; the modesty of his nature is, however, no small obstacle in the way. Will the following imperfect sketch supply its place until it comes? The battle alluded to one morning in the library at A——, and his answers to many of the questions which were put to him, are here thrown together, as nearly as I could remember, in his own words:—

"The weather cleared up at noon, and the sun shone out a little just as the battle began. The armies were within 800 yards of each other; the videttes, before they were withdrawn, being so near as to be able to converse. At one moment I imagined that I saw Bonaparte with a considerable staff, moving rapidly along the front of our line.

"I was stationed with my regiment (about 300 strong) at the extreme of the left wing, and directed to act discretionally; each of the armies were drawn up on a gentle declivity, a small valley lying between them.

"At one o'clock, observing, as I thought, unsteadiness in a column of French infantry, (50 by 20 (1000) or thereabouts) which were advancing with an irregular fire, I resolved to charge them. As we were descending on a gallop, we received from our own troops on the right, a fire much more destructive than theirs, they having began long before it could take effect, and slackening as we drew nearer; when we were within fifty paces of them they turned, and much execution was done among them, as

we were followed by some Belgians, who had remarked our success.

"But we had no sooner passed through them, than we were attacked in our turn, before we could form, by about 300 Polish lancers, who had come down to their relief. The French artillery pouring in among us a heavy fire of grape-shot, which, however, for one of our men, killed three of their own; in the *melee*, I was disabled almost instantly in both my arms, and followed by a few of my men, who were presently cut down, (no quarter being asked or given;) I was carried on by my horse, till, receiving a blow on my head from a sabre, I was thrown senseless on my face to the ground. Recovering, I raised myself a little to look round, (being I believe at that time in a condition to get up and run away) when a lancer passing by, exclaimed, 'Tu n'es pas mort, coquin?' [Thou art not dead, villain?'] and struck his lance through my back; my head dropped, the blood gushed into my mouth, a difficulty of breathing came on, and I thought all was over.

"Not long afterwards, (it was then impossible to measure time, but I must have fallen in less than 10 minutes after the charge) a tirailleur came up to plunder me, threatening to take my life. I told him he might search me, directing him to a small side pocket, in which he found three dollars, being all I had: he unloosed my stock, tore open my waistcoat, and then left me in a very uneasy posture: he was no sooner gone than another came up for the same purpose, but on my assuring him I had been plundered, he left me; when an officer bringing on some troops, (to which probably the tirailleurs belonged) and halting where I lay, stooped down and addressed me, saying he feared I was badly wounded; I replied that I was, and expressed a wish to be removed into the rear; he said it was against the order to remove even their own men, but that if they gained the day, as they probably would, (for he understood the Duke of Wellington was killed, and that six of our battalions had surrendered) every attention in his power should be shown me. I complained of thirst, and he held his brandy bottle to my lips, directing one of his men to lay me straight on my side, and place a knapsack under my head; he then passed into the action. I shall never know to whose generosity I was indebted, as I conceive, for my life; of what rank he was I cannot say, he wore a blue coat. By and by another tirailleur came and knelt and fired over me, loading and firing many times, and conversing with great gaiety all the while; at last he ran off, "Vous ferez bien aise d'entendre que nous alions nous retirer; bon jour, mon ami. ['You will be very glad to hear that we are retreating; good day, my friend.']

"While the battle continued in that part, several of the wounded men and dead bodies near me were hit with the balls, which came very thick in that place. Towards evening, when the Prussians came, the continued roar of the cannon along theirs and the British line growing louder and louder as they drew near, was the finest thing I ever heard. It was dusk, when two squadrons of Prussian cavalry, both of them two deep, passed over me in full trot, lifting me from the ground, and tumbling me about cruelly; the clatter of their approach, and the apprehensions it excited, may be easily conceived: had a gun came that way, it would have done for me. The battle was then nearly over, or removed to a distance: the cries and groans of the wounded all around me, became every instant more and more audible, succeeding to the shouts, imprecations, outcries of 'Vive l'Empereur,' the discharges of musquetry and cannon; now and then intervals of perfect silence, which were worse than the noise—I thought the night would never end. Much about this time, I found a soldier of the Royals lying across my

legs, who had probably crawled thither in his agony; his weight, convulsive motions, his noises, and the air issuing through a wound in his side, distressed me greatly, the latter circumstance most of all, as the case was my own. It was not a dark night, and the Prussians were wandering about to plunder; and the scene in Ferdinand, Count Fathom, came into my mind, though no women, I believe, were there; several of them came and looked at me, and passed on; at length one stopped to examine me. I told him as well as I could, (for I could say but little in German,) that I was a British officer, and had been plundered already; he did not desist however, and pulled me about roughly before he left me. About an hour before midnight, I saw a soldier in an English uniform coming towards me; he was, I suspect, on the same errand. He came and looked in my face; I spoke instantly, telling him who I was, and assuring him of a reward, if he would remain by me. He said that he belonged to the 40th regiment, but had missed it. He released me from the dying man; being unarmed, he took up a sword from the ground and stood over me, pacing backwards and forwards. At eight o'clock in the morning, some English were seen at a distance; he ran to them, and a messenger was sent off to Hervey. A cart came for me. I was placed in it, carried to a farm house, about a mile and a half distant, and laid in the bed from which poor Gordon (as I understood afterwards) had been just carried out; the jolting of the cart, and the difficulty of breathing, were very painful. I had received seven wounds; a surgeon slept in my room, and I was saved by continual bleeding, 120 ounces in two days, besides the great loss of blood on the field."

ISLAND OF MALTA.

In the vicinity of the cathedral of Cetta Veccia, in the island of Malta, a small grotto is to be seen, in which a statue of St. Paul is erected; that apostle being highly venerated by the Maltese, who suppose him to have delivered that island from serpents, with which it was before infested. This grotto was formed by scooping from a certain spot a species of soft and calcareous white earth, known at Malta by the name of St. Paul's earth. Tables are made of it, on which is impressed the image of the apostle, with a serpent in his hand. This earth has also the reputation of being a specific against fevers, and highly efficacious in many other diseases; but the learned deny that it has any other property than that of furnishing a gentle sudorific.

The Maltese also affirm that a continual miracle is performed by St. Paul, as the mass in the grotto appears to suffer no diminution, whatever quantity may be taken from it. For this assertion there is apparently some foundation, but a speedy reproduction may probably be caused by the humidity of the grotto, and the earth's want of consistency; cavities, however, are in many places observable, where pieces have been detached from the mass by the application of sharp instruments. A white lichen grows over the interior surface of the vault of St. Paul's grotto.

In the environs of this city, large caverns are in many places to be seen, divided into such numerous ramifications as to form a labyrinth, where an inconsiderate person might lose himself and perish: they were formerly places of sepulture, and now retain the name of catacombs. Stone coffins are placed in them on each side, one above another. Some of these habitations of stone are much broader than others, and present an excavation for two heads, significantly intimating that they were probably intended for husband and wife. These catacombs perhaps served for a retreat for the Maltese, when their island experienced the frequent ravages of war. Malta

is situated almost centrally between Africa and Sicily, in the Mediterranean sea, being about twelve miles in breadth, and twenty-one in length.

It is little more than a rock, almost bare, consisting of a white calcareous kind of stone, of a loose texture, which does not absolutely repel cultivation. No vestige of a volcano is to be found on Malta, nor even any vitrifiable substances; excepting tale, gypse, and clay, every thing is calcareous; and the clay, which is thinly scattered, is mixed with calcareous matter.

GEOGRAPHICAL.

KINGDOM OF ASHANTEE IN AFRICA.

We are much mistaken if the shortest and best road for Europeans, to Tombuctoo, will not be found to be that from Cummazee, the capital of the Ashantees. It is somewhat remarkable that we should just now, for the first time in the course of two hundred years, learn any thing of this rich and populous nation, whose capital is situated not a hundred and fifty miles from the British factory.—In the course of last year a mission from the governor of Cape Coast Castle, was sent to Zey Tooloo Quamina, king of Ashantee, consisting of Mr. Bowdich, Mr. Hutchison, and Mr. Tedlie. For some time after their arrival in the capital, they were kept in close confinement, owing to the jealousy instilled into the king's mind by some Moorish merchants. Their good conduct, however, enabled them to overcome all difficulties, and the king was so well satisfied of the sincerity of their views and declarations, that he concluded a treaty with them, and consented to send his children to be educated at Cape Coast Castle.—The following extract of a letter from Mr. Bowdich will amuse our readers:

'The place itself is most magnificent, the frame work of some of the windows is made of gold, and the architecture is so perfect, that it might be technically described. We were permitted to enter soon after two o'clock, and the king received us with the most encouraging courtesy, and the most flattering distinction; we paid our respects in pairs, passing along a surprising extent of line to the principal Caboceers, many from remote, and some from Moorish territories, all of them encircled by retinues, astonishing to us from their number, order, and decorations. We were then requested to remove to a distant tree to receive their salutes, which procession, though simply transient, continued until past eight o'clock; it was indescribably imposing from its variety, magnificence, and etiquette. When the presents were displayed, nothing could surpass the surprise of the king, but the warm, yet dignified avowal of his obligation. "Englishmen," said he, (admiring the workmanship of the articles,) "know how to do every thing proper," turning to his favourite with a smile auspicious to our interests. On Wednesday morning the king's mother and sisters, and one of the Caboceers of the largest Ashantee towns on the frontier, paid us a visit of ceremony; their manners were courteous and dignified, and they were handed and attended with a surprising politeness by the captains in waiting.

'To-day we were conducted to a large yard, where the king, encircled by a varied profusion of insignia, more sumptuous than what we had seen before, sat at the end of a long file of counsellors, Caboceers, and captains. They were seated under their umbrellas of scarlet, or yellow cloth, of silk shawls, cottons of every glaring variety, and decorated with carved and golden pelicans, panthers, baboons, barrels, and crescents, &c. on the top; their shape generally that of a dome. Distinct and pompous retinues were placed around with gold

canes, spangled elephants' tails, to keep off the flies, gold-headed swords, embossed muskets, and many other splendid novelties too numerous to mention. Each chief had the dignity of his own province to his right and left; it was truly "concilium in concilio." We have observed only one horse, which is kept by the chief captain for state, the people riding on bullocks. At the request of the king I mounted this rare animal, first with a Moorish saddle, but it was inconvenient, and the king having heard Englishmen could ride with a cloth only, begged me to display my horsemanship, which I did for his amusement.

'The manners and deportment of the king are dignified in the extreme, and his sentiments would do credit to the most civilized monarch; he is highly delighted with the medicines, and has begged for a great quantity, trying to learn by heart the doses and uses of each. The surgical instruments also attracted his close attention, and when Mr. Tedlie showed him a piece of bone which he had taken from an Indian blackman's head, who survived the operation, his wonder could only be equalled by his admiration. When I displayed my telescope and cameraobscura, the king exclaimed, "white man next to God: black man know nothing."

The king, it seems, keeps his harem at a little distance from the capital, and once took the gentlemen of the mission on a visit to it. The ladies live in the midst of a park, in small houses adjoining one another, and are allowed to walk about within the enclosure, but not to pass the gates, which are guarded by slaves. The number of these ladies, kept like pheasants in a preserve, was said to amount to three hundred and thirty-three.

The capital of Ashantee is supposed to contain about forty thousand inhabitants. It lies in a vale, and is surrounded with one unbroken mass of the deepest verdure. The houses are low and small, of a square or oblong form, and composed of canes wattled together, and smoothly plastered over with a mixture of clay and sand called *swish*, which is also used to form their floors. The roofs are thatched with long grass. A piece of cloth passed round the loins, and extending to the knee, is the general dress of the natives. The richer class have a larger and finer piece, which they sometimes throw over the shoulders. They wear a great number of gold ornaments, rings, bracelets, necklaces, pendants, &c. and gold *fetiches* of every form.

While the gentlemen of the mission remained at Cummazee, a near relation of the king shot himself; among other ceremonies observed at his funeral, a slave was put to death by torture; and it was understood that human sacrifices were always a part of the funeral rites of all persons of consequence in the state. It is also said that suicide is very common among them.

Mr. Bowdich has been indefatigable in his endeavours to procure information respecting Ashantee, and the countries beyond it. From one of the travelling Moors, he obtained, he says, a route-book, at the expense of his own wardrobe and the doctor's medicines; but the fellow told him "he had sold him his eye." The route from Cummazee to Tombuctoo, it appears, is much travelled; in the way thither, the next adjoining territory is that of Dwabin, with the king of which, Bowdich also concluded a treaty. Bordering on this is a large lake of brackish water, several miles in extent, and surrounded by numerous and populous towns; and beyond the lake is the country of Buntookoo, with the king of which, the king of Ashantee was unfortunately at war. He obtained also the exact situation of the gold pits in Ashantee, and the neighbouring kingdoms, from which it appears that the name of the

"Gold Coast" has not been inaptly given to this part of Africa.

Mr. Bowdich learned from some of the Moorish merchants, who had formerly been at Haoussa, that, during their residence there, a white man was seen going down the Niger, near that capital, in a large canoe, in which all the rest were blacks. This circumstance being reported to the king, he immediately dispatched some of his people to advise him to return, and to inform him that, if he ventured to proceed much farther, he would be destroyed by the cataracts of the river, the white man, however, persisted in his voyage, mistaking apparently the good intentions of those sent by the king to warn him of his danger. A large party was then dispatched, with orders to seize and bring him to Haoussa, which they effected after some opposition; here he was detained by the king for the space of two years, at the end of which he took a fever and died. These Moors declared that they had themselves seen this white man at Haoussa. This is unquestionably a more probable account of the fate of Park than that which was given by Isaaco, on the supposed authority of Amadou Fatima; and, as "Moors do not destroy papers," it is just possible, that by offering a considerable sum of money, those of this unfortunate traveller may be recovered through the channel of some of the Moors of Cummazee.

Anc. Mag.

From Hodges's Travels in India.

CALCUTTA.

The appearance of the country was rather unfavourable at the entrance of the Ganges; a few bushes at the water's edge, barely marking the distinction between sky and water. As the ship approaches Calcutta the river becomes narrower. A spot denominated Garden Reach, presents a view of handsome buildings, on a flat, surrounded by gardens: these structures are the villas of the opulent inhabitants of Calcutta. After gaining another reach of the river, the whole of Calcutta bursts at once upon the eye. This capital of the British possessions in the east, is defended by a considerable fortress on the south side of the river, superior in strength and correctness of design to any one in India.

The city of Calcutta extends about four miles and a half along the banks of the river: the breadth in many parts, is inconsiderable. The streets are broad, and the line of buildings surrounding two sides of the esplanade of the fort, is magnificent: their being detached from each other, and insulated, renders them additionally superb. The buildings are all on a large scale, that a free circulation of air may be admitted; a very necessary consideration in a climate the heat of which is extreme. Our author very emphatically says, "every house may be considered as a temple dedicated to hospitality."

AGRICULTURAL.

VALUABLE BEANS.

The following article is copied from a Carolina paper, where it appears these beans have been successfully cultivated for several years. Whether they have been introduced into the northern states we are uninformed, and should be thankful for any information on the subject, from our agricultural friends.

EARLY COMFORT BUSH BEANS.

These excellent beans are of an oval shape, and of moderate size; of a colour chiefly white, tinged with a lively red, especially about the eye. The culture of them *originated*, after various experiments, in *cool-comfort garden*, near Charleston, and it was there successfully continued for some years, and their product widely disseminated. They have now taken the name of *early comfort beans*, to distinguish them

from all other sorts, both native and imported, over which it is presumed from long experience, that they may fairly claim a decided superiority. They were originally called the stringless beans, because the young ones, when gathered in due time, do not require stringing. When boiled they are peculiarly tender and well tasted, and may be justly ranked with the first order of esculents. They will resist the summer's heat; and, if planted in due proportions, and at proper intervals, will afford ample supply for the table, (in ordinary seasons) five or six months in the year, and at a time too, when there may be a general deficiency of other vegetables.

But, exclusive of their excellence for culinary purposes, these valuable beans possess another latent intrinsic property, which, when generally known, cannot fail to insure a ready introduction of them to numerous families, who wish to augment their domestic comfort. Strange as it may seem, this property consists in their astonishing efficacy in destroying those very loathsome insects called *chintz*, or bed-bugs!

In a season when there is no prospect of an approaching frost, let a quantity of these beans be planted; when they are well advanced in their growth, so that the leaves be properly expanded, let a requisite number of the plants be taken green and fresh, but not wet, in the evening, and placed thickly about the bed and bedding, or in those parts of the bed-room where the bugs are most numerous; this done, you may expect to obtain a comfortable night's repose, free from the annoyance of those troublesome intruders, however great it might hitherto have been; for in the morning you will find most of them adhering to the leaves and stalks of the plants, where they will continue in a torpid motionless state, without the ability of escaping. Let the plants be replaced with fresh ones a few times, and you will be no longer infested with these detestable purloiners of your comfort. Probatumest.

EAST-INDIA SQUASH.

The following account of the East-India squash, says the Georgetown, (Kentucky) Wasp, taken from the notes of an officer attached to the Yellow Stone expedition, was furnished us by a friend for publication.

East-India Star Squash.

Camp, Council Bluffs, Oct. 10, 1820.

In the year 1719, captain Bliss, of the United States army, brought three seeds to this place, which he procured from his brother, who brought them from the East-Indies to New-York. They were planted by lieutenant Shannon, in the spring of 1820. Two of the seeds were planted in a bottom, which were destroyed by the inundation; one was fortunately planted on an elevated spot of ground, and flourished; it spread over half an acre of ground, and would have spread much further, but was prevented by lopping the extremities of the vine. It produced forty-two squashes. The general size of them were twenty inches in length, and four feet nine inches in circumference..

FOUNDERED HORSES.

A letter from Salem, North Carolina, contains a valuable cure for foundered horses.

A traveller, Abraham Steiner, by feeding on raw corn, only at night, and giving too plentifully of water in the morning, so foundered his horse, that before ten o'clolck he was unable to move a limb. By the advice of a stranger who met him, he made a decoction of the sassafras root, and drenched his horse with it six or seven times, at intervals of about an hour, using a black bottle full at a time, with a handful of common salt in it. At four o'clock the horse walked a short distance to a wheat field, and ate of the green wheat; at night he was put

into a dry stable with no other food than corn blades, and in the morning the man continued his journey on a sound horse. No unsoundness was afterwards discovered in the horse.

MANURE FOR FRUIT TREES.

"Tempus in agrorum culta consumere dulce est."

In rural economy, the objects that might be converted to profitable account, are inconceivably numerous, and still but imperfectly known, for instance, the blood of the cow is an excellent manure for fruit trees. It also forms the basis of Prussian blue.

CATERPILLARS.

To rid a garden of Caterpillars, take the advantage of a rainy morning, while the leaves are wet, sprinkle them, especially the under parts, and young shoots, with fine sand. The caterpillars, entangled in the sand, will drop off in apparent agony, and will not return.

SALT FOR CATTLE.

Lord Somerville attributes the health of his flock of 203 Merino sheep, which he purchased in Spain, principally to the use which he has made of salt for the last seven years on his farm. These sheep having been accustomed to the use of salt in their native land, his lordship considered, that in this damp climate, and in the rich land of Somersetshire, it would be absolutely necessary to supply them with it regularly. A ton of salt is used annually for every 1000 sheep; a handful is put in the morning, on a flat stone or slate, ten of which set a few yards apart, are enough for 100 sheep. Twice a week has been usually found sufficient. Of a flock of near 1000, there were not ten old sheep which did not take kindly to it, and not a single lamb which did not consume it greedily. Salt is likewise a preventive of disorders in stock fed with rank green food, as clover or turnips, and it is deemed a specific for the rot.

FOR RAISING CABBAGES.

Take from the stumps of old cabbages, which you generally set out early in the spring, the most prominent shoots, after they have sufficiently expanded themselves, and set them out in the same mode you do your plants, and they will immediately take root, and afford you a very early and luxuriant cabbage. Those who have tried this method affirm, that they are much earlier, and by far superior to any that can be produced from the plants. They must be broken from the stumps and not cut off, as the small fibres greatly facilitate their taking root.

POETICAL.

FOR THE MASONIC REGISTER.

TO SPRING.

Auspicious Spring, thy blest return
With heartfelt joy we hail!
Oh swiftly burst thy icy urn,
And smile across the vale.

The blasts of winter linger still,
Unwilling to retreat;
And slowly creeps the murm'ring rill
Beneath his icy feet.

Yet often in the noontide ray,
We see thy glittering train,
Whilst Winter yields the well-fought day,
And scarce prolongs his reign.

Soft on the ground his snow-white shield,
In scatter'd fragments lie;
And once again the verdant field
Meets the delighted eye.

The sails of commerce too shall feel
The health-inspiring wind;
And bus'ness onward rolls his wheel,
Unfetter'd, unconfin'd.

Though winter should forsake our plain,
Will this the *printer* cheer?
Each *dun* will bring it back again,
And bear it round the year.

Fair promises in vain exist,
They are but frozen trash:
But where's the ice that can resist
The golden rays of CASH.

But if those rays should cease to shine,
We must resign our breath;
And though we liv'd beneath the line,
We'd surely *freeze* to death.

FOR THE MASONIC REGISTER.

EPISTLE

From a young man to his friend.

Hail! happy youth, whose vig'rous mind
Above this earth can soar;
And range those fields quite unconfin'd,
And all their walks explore.

Sweet groves! where perfect bliss resides,
And ever-blooming flow'rs;
Around the calm unruffled tides,
Through the ethereal bowers.

These happy regions you have known,
And trac'd each airy road;
And oft on fancy's wings you've flown,
And converse held with God.

Well George, go forth, the prize is yours,
Press on with all your might;
And soon on Canaan's banks you'll stand,
And taste those sweet delights.

There you will see your Saviour's face,
And gaze upon those charms,
Which often now he doth unveil,
To lure you to his arms.

FROM A LONDON PAPER.

The following fragments were found in the Skeleton Cave at the Royal Academy. Supposed to have been deposited there by one of the students.

THE SKELETON.

Behold this ruin! 'twas a skull,
Once of ethereal spirit full;
This narrow cell was life's retreat,
This space was thought's mysterious seat:
What beauteous pictures fill'd this spot,
What dreams of pleasure long forgot;
Nor love, nor joy, nor hope, nor fear,
Have left one trace or record here.

Beneath this mouldering canopy
Once shone the bright and busy eye;
But start not! at the dismal void
If social love that eye employ'd;
If with no lawless fire it flam'd,
But through the dew of kindness beam'd;
That eye shall be forever bright,
When stars and suns have lost their light.

Here in this silent cavern hung,
The ready, swift, and tuneful tongue;
If falsehoods honey it disdain'd,
And when it could not praise, was chain'd!
If bold in virtue's cause it spoke,
Yet gentle concord never broke?
That tuneful tongue shall plead for thee,
When death unveils eternity.

Say, did these fingers delve the mine,
Or with its envied rubies shine?
To hew the rock, or wear the gem,
Can nothing now avail to them?
But if the page of truth they sought,
Or comfort to the mourner brought;
These hands a richer mead shall claim,
Than all that waits on wealth or fame.

Avails it whether bare or shod,
These feet the path of duty trod?
If from the bowers of joy they fled,
To soothe afflictions humble bed?
If grandeur's guilty bribe they spurn'd,
And home to virtue's lap return'd?
These feet with angels' wings shall vie,
And tread the palace of the sky.

HOPE.

The journey of life is a desolate way,
And thickly encompass'd with trouble and sorrow,
And thousands would sink 'neath the griefs of to-day,
Were it not for the hope that they feel in the morrow.

Tho' thunders may roar, and the pitiless blast
May join its keen sting as the tempest grows loud;
The traveller knows that the storm shall be past,
And sunshine shall banish each lingering cloud.

Ah! sweet is the comfort that hope can impart,
It softens the pang that affliction had giv'n,
It breathes on the wound of the suffering heart,
And kindly affords it a cordial from heav'n.

And say, is there one without sorrowful hours;
Who always hath waked to a joyful morn,
Whose foot hath pass'd sweetly o'er blossoms and flow'rs,
While yet it hath never been pierced by a thorn?

Ah! no, tho' misfortune be distant awhile,
And suffer the smile of content to appear,
Tho' many are seen in contentment to smile,
Yet each in his season has shed the sad tear.

Sweet Hope! it is thou that canst smother our grief,
And kiss from our cheek the dull relic of sorrow,

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If to-day we are sad, thou canst give us relief,
And render us happy and gay ere the morrow.

Then, be thou for ever companion and friend,
While thro' this dark valley of death we are hasting,
Nor leave us till trouble and sorrow shall end,
And time shall emerge into life everlasting.

X.

THE YEARS TO COME.

My transient hour, my little day,
Is speeding fast, how fast! away;
Already hath my summer sun
Half its race of brightness run.
Ah me! I hear the wintry blast,
My "Life of Life" will soon be past;
The flush of youth will all be o'er,
The throb of joy will throb no more.
And fancy, mistress of my lyre,
Will cease to lend her sacred fire.
My trembling heart—prepare, prepare
For skies of gloom, and thoughts of care.
Sorrows and wants will make thee weep,
And fears of age will o'er thee creep.
Health that smil'd in blooming pride,
Will cease to warm thy sluggish tide.
The shaft of pain the point of wo,
Will bid the current cease to flow.
And who, alas! shall then be nigh,
To sooth me with affection's sigh,
To press my feeble hand in their's,
To plead for me in silent prayers,
And cheer me with those hopes that shed
Rapture o'er a dying bed?
Days of the future, cease to roll
Upon my wild affrighted soul!
Mysterious fate, I will not look
Within thy dark eventful book:
Enough for me to feel and know,
That love and hope must shortly go;
That joy will vanish, fancy fly,
And death dissolve the closest tie.
E'en now while moans my pensive rhyme,
I list the warning voice of time;
And, oh! this sigh, this start of fear!
Tells me the night will soon be here.

PIETY IN WOMAN.

There blooms no flower on earth so bright
As piety in youthful breast;
Religion, source of pure delight,
Appears in radiant lustre dress'd.

When gazing on sweet maiden's face,
I've thought, has she a pious mind?
Has her heart known that heavenly grace,
For mortals' happiness design'd?

Then in her face of love, I've read
Devotion sparkling from her eyes;
Seen her, with cautious footsteps tread
The path that leads us to the skies!

My heart exclaim'd, no flower more fair
E'er bloom'd in Eden's blissful grove!
O Hymen! if decreed to share
The pure delights of wedded love,

Grant at that period of my life,
When I a partner fair may find,
To other thousand charms of wife,
She adds that charm, the pious mind!

LITERARY CASKET.

Brother Samuel Woodworth, of this city, has issued the prospectus of a work to be entitled, "*Woodworth's Literary Casket, and Ladies' and Gentlemen's Pocket Magazine,*" to be published in monthly numbers, each containing 72 pages 18mo, at three dollars a year. The subjects are to be American Biography, Original Essays, Original Moral Tales, the Toilet, the Drama, the Forum, Female character, Academical Register, Domestic Economy, Reviews, Desultory Selections, Anecdotes, Problems, Original Poetry, &c. &c. We are informed that the work will shortly appear, and we think the well known literary acquirements of the author, will insure it a liberal patronage. Our agents at a distance are respectfully solicited to forward us the names of such ladies or gentlemen in their vicinity, as wish to become subscribers to the work.

HAVERHILL GAZETTE.

A weekly paper under this title has recently been established in Haverhill, Massachusetts, by Messrs. Burrill & Heasey; which for taste in arrangement, and neatness of execution, is not exceeded by any paper in America. Its contents are highly interesting, and we consider it a valuable acquisition to the many periodical works of our country. The vignette at the head, displays several ensigns of Masonry, and its columns are frequently enriched with matter interesting to the order.

HOYT & BOLMORE, PRINTERS,
70 Bowery, New-York.

THE

AMERICAN MASONIC REGISTER,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

The Lord preserveth the stranger; he relieveth the fatherless and widow: but the way of the wicked he turneth upsidedown. BIBLE.

[No. VIII.] FOR APRIL, A. D. 1821. A. L. 5821. [Vol. I.]

MASONIC.

The following oration, delivered in Savannah, before the Grand Lodge of the state of Georgia, a number of subordinate lodges, and a numerous assemblage of citizens, on the 27th of December last, being the anniversary of St. John the Evangelist; by brother Jacob De La Motta, M. D. W. P. M. of Solomon's Lodge, grand secretary, &c.; has been politely handed us for publication in the Masonic Register:

ORATION.

Brethren and Companions,

Heard you not the busy hum of interrogatory; the inquisitive intonations, vibrating with an earnest of intelligence; whence came this concourse, designated by the appellative title of masons? Whence this procession, organized with order, and moving with solemnity? Whence this exhibit of insignias, indicative of some dignified trust, some important occupation? Whence this investment, displaying ostentatious pageantry? Why these distinguishing decorations, manifesting attachment or alliance to industrious pursuits? and why these symbolical orders, expressive of architectural labours?

To such diversified inquiries, does not the desire for prompt reply, occupy the mind of every Mason? Does not the compliance to gratify rational curiosity, meet with a ready advocate in every brother? Does not the bosom of each individual of our fraternity, expand with pleasing emotions, while acceding to unfold the beauties, utility and attributes of an order that has enlisted his best and dearest feelings in the cause of humanity? Does he not eagerly grasp the opportunity that now presents for explaining the excellence, and portraying in glowing colours, the importance of an association, based on the general principles of universal good? Yes; for while the excursive eye is indulged, it discovers a coincidence of sentiment in every look; and each expressive countenance significantly conveys, that I on this occasion should undertake the task of solving these queries. Methinks, you look to me for an explication of what may seem to the uninformed, as enveloped in the mist of incongruity; that I should disrobe the image of our admiration, of the trappings of apparent in-

consistency, and disclose its pristine beauty. That I should avert the accumulated weapons of ridicule, hurled against our ancient and honourable institution, and cause the obloquy to recoil on those, who would tarnish the splendour, that the virtuous conduct of *men*, during the revolution of ages, have been instrumental in poducing. Would that my powers were equal to the theme! Would, that my eloquence could speak in appropriate language, the fervour of your thoughts! Would, that in complying with the duty assigned, I could succeed in gratifying those, who have never been "*brought to light*," in the mysteries of Free Masonry.

Attempting at this exalted subject, how fragile, how impotent are my best efforts. But, shall I in vain invoke the genius who presides over this hallowed place, for a ray of that heavenly light, which warms the heart that prompts to virtuous deeds? Shall I not catch a smile from that munificent being, whose ubiquitary power so oft inspired the worthy pastor, who from this eminence, and on a similar occasion, poured forth in strains of philanthropic ardour, the importance and transcendent excellence of our order? Shall I descend from your view without exerting my limited ability to carol aloud the matchless worth and acknowledged utility of our Masonic institution? No, my brethren and companions! Your looks silently express what your lips would readily utter; and you cast a glance of anxious expectation, as if from me will emenate such explanations as are consistent with our duties, and that shall at once disclose many mysterious objects, that have repeatedly excited the astonishment of the uninformed, who have never been irradiated by the glorious light of Masonry. In accordance then with the wish of those who would know the incentives that unite us this day in the bond of fellowship, and that cause us to appear as we do, decked in those badges, "more ancient than the golden fleece or Roman eagle; more honourable than the star and garter;" I shall attempt to describe a mere outline of those duties that embrace in the circle of our order, the best principles of the heart; and that may unfold our pretensions to those conspicuous emblems, that distinguish us from other associations.

Who, among this auditory, are solicitous to learn the motive principle, the secret power, that controuls a band of brothers, and that cements them in an indissoluble chain, that no insidious device, no dark design, no unhallowed touch can sever or dissolve? Who, within the reach of my voice, would question the correctness, doubt the purity, or condemn the operations of our fraternity; If such be present, let them apply to be inducted in the sanctuary of our assemblage; let them in due form, and with upright intentions, ask admission. We turn not from the worthy and well qualified; we discountenance not the *free born* and of good report; we close not our doors to the aspiring for information, whose eyes are obscured from the true light of Masonry; we are willing to receive and acknowledge them "*true and trusty*." We are ever ready to "bring the blind by ways they know not; lead them in paths they have not known; make darkness light before them, and crooked things straight; these things to do unto them, and not forsake them."* We would rather extend the helping hand, and open the inviolable repertory of our secrets, for the information of the candidate for Masonry, whose intentions are honest, whose actions are laudable, and whose soul is readily attuned to the softening notes of suppliant humanity. We would rather instruct them in the means of acquiring pre-eminence, by maintaining the *level* of integrity, with all mankind; of acting on the *square* of probity with all the world; of *plumbing* their

* Isaiah, ch. xlii. v. 16.

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conduct by the *line* of rectitude; and of *spreading the cement* of brotherly love wherever our order extends. We are disposed even to develope the nature of this mysticism, that in consigning its votaries to perpetual silence, embraces in its dispensations the best principles of the human heart; the most prominent of virtuous pursuits, that prompts to acts of charity and benevolence, without distinction or regard to any particular sect or denomination; that presents the hand of fellowship to all, and that communes alike with the plebeian and patrician; with the lowly peasant and the elevated monarch of unlimited domains. We have no repugnance in associating with, and extending the benefits of our order, to any of moral character, be his occupation high or low; and in the words of a distinguished brother;* "no matter what country may have given him birth; no matter what climate, whether an eastern or an African sun may have shone on him; no matter what religion he may profess, whether Christian, Jew, or Mahometan; no matter whether he now anticipate the coming of the Messiah; whether he perform a pilgrimage to Jerusalem, to visit and bow at the holy tomb; or a pilgrimage to Mecca, to adore and worship the Prophet; yet if he believe in God, he may be a Mason." Such indeed is the universality of our principles; such the disposition we profess, to initiate the uninformed, and irradiate with undiminished glory, those who, *reposing their trust in God, follow virtue as a leader, and feareth no danger.* It becomes then the bounden duty of every Mason, to support the exalted character of the fraternity, and maintain its objects. In order to evince in what these characteristics consist, I shall endeavour to speak of a few of the prominent points, comprised under the *duties* of a Mason, but first shall revert to the origin of this order.

* Wm. Schley, Esq. deputy grand master.

When from the hands of the Supreme Architect, the world received form and order, beauty and symmetry, sublimity and grandeur. When by his will misshapen chaos acquired appropriate divisions, and confusion yielded to regularity. When planets first moved within their spheres, and the murmuring ocean invited the dauntless spirit to embark on its tremulous bosom. When the earth yielded her increase, and man, like the verdant meadows sprang forth in the order of creation—and when the human race by increasing numbers, resorted to those inventions, that were to contribute in the process of time, to his comfort and prosperity; then it was that "creature linked to creature, man to man." Then it was, we trace the dawnings of those mechanic arts, whose usefulness shone with the splendour of meridian glory, that was to illumine the whole human family, in the attainment of that distinguished rank, which by their inventive powers, they have reached. It is almost from the infancy of creation, that we discover the association between architectural pursuits—the expansion of intellect, the formation of the social compact, the observance of philanthropic duties, and the boundless munificence of the Supreme Dispensator. Here then may we truly date the origin of our noble institution, which must be considered in relation to the prosperity of man, both speculative and operative; the utility of each is fabricated on the substantial groundwork of all those moral excellencies, that render man worthy a terrestrial existence, and acceptable in the sight of him, who sits supreme in glorified realms. It is then from the primeval state of society, that our order displayed its inseparable attachment to those indispensable labours, that improved the condition of man, and which has been handed down from generation to generation with encreasing usefulness and manifest improvement.

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The connection between operative and speculative Masonry, gradually unfolded to the enlightened, new scenes of contemplation, tending to exhibit the infinite works of God, and his abundant goodness to the children of his creation. Here mutual dependences were first established: here a general subserviency to worldly concerns, incurred a moral fitness, only commensurate with divine command; and here man was taught duly to appreciate those qualifications of the heart, that make us ready participants in the adversities of the human family.—The analogy of our order with the progressive state of society, while it establishes its antiquity, discloses its usefulness, and must at once convince the ignorant in our *principles*, that *they* stand arrayed in transcendant splendour, shedding a vivifying ray alike to all.

From the remote origin of our institution, which we now perceive may be dated from the Ancient of Days; we cannot be at a loss to conceive the wide range and multifarious pursuits, embraced in the duties of a Mason. The particular objects that claim the serious consideration of every brother, and that unfold the importance of his relative duties, we shall now consider with peculiar concern.

Unconnected with operative Masonry as an art, speculative Masonry in contra distinction with the former, embraces the pursuit of all laudable occupations, that can in the least exalt man, and render him worthy his noble destinies. Charity, benevolence, and humanity, constitute the most prominent characteristics of a *Free Mason*, and under this denomination, points out the observance of those transcendant qualities of our species, that must at once excite respect and veneration: and as these principles are inseparable with the duties of a Mason, they disclose the magnitude of our ancient and honourable fraternity.

Can the mind conceive, or the tongue delight to dwell on a more ennobling subject than the dispensation of charity? Can the imagination, dilating beyond the bounds of ordinary excursions, pause to contemplate a more resplendent duty? Can the eye in its wanderings through the fields of creation, be engaged in surveying a more magnificent object than the hand of charity extended for the relief of a fellow being? Can human nature, while in the performance of a sublunary pilgrimage, and while careering through the enchantment of a world, delight to engage in services more gratifying and beatific, than assuaging the turmoils incidental to an earthly abode? Who is so hardy, so insensible to the finer feelings of our nature, as to place in competition any occupation that can arrest the attention and rouse our keenest sensibilities? Such indeed are the tendencies, and such the engagements of the Masonic character. I know nothing more magnanimous, nothing to throw a glitter over the actions of mankind, amidst the conflicts of this world, than the magic influence of benevolence. It sheds lustre in the darkest hour of adversity; it elevates man above all other beings and approximates him to divinity. I know nothing of such overwhelming influence, as the commiserating smile—the soothing expression—the melting tones of dulcet alleviation. I know nothing of such heavenly interposition as the outstretched arm of fostering care. It robs pain of its annoying sting, and fixes joy where it was unknown before. It invests with the majesty of divinity, and discloses the most prominent virtues. I know nothing more alluring to refinement, than the exercise of the finer feelings of the heart, that include in its dictates, universal charity. But, my auditors, the excellence of Masonic duties, is not solely comprised in contributing to the wants and necessities of a *brother*; they extend beyond this, and are frequently engaged in acts of more permanent advantage.

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It is not the mere sustenance afforded by the hand of charity, that we alone regard: no, it is that charity, which gleams with enraptured effulgence, which is exercised in concealing, rather than disclosing the foibles and vices, the errors and inconsistencies, that man incautiously encounters. It is that charity, which actuates to the support of a Brother Mason's character; to remove the stains that darken his reputation; and to *support* him, in every acceptation of the term, by supporting him in his absence, amidst the load of opprobium that shall be heaped upon him, to debase and degrade. It is that charity, which in the most friendly and affectionate manner, points out improprieties and reclaims from offences. It is that charity, which is prompt in giving salutary advice, to save from crimes and their attendant calamities. It is that charity, which prompts to the information of impending danger, and that rescues from wretchedness, misery and destruction. It is that charity, which leads the indiscreet brother from the path of immorality, and that presents to his view, the beauties of a blessed immortality, for virtuous deeds. It is that charity, which is ever ready in softening savage anger, and that melts into composure the angry elements of wild and infuriated passions, that too often cause us to run counter our sober judgments, and heedlessly to commit indiscretions, when it is too late to repent. It is that charity, which excites the utmost energy of soul, in kind admonitions, faithfully administered with that Brotherly love, which cannot fail of restoring to the world a valued citizen, to the Lodge a useful brother, and to an affectionate family its prop and stay. It is that charity, which, disregarding selfish views, knows no fear, but the *fear* of lacking power in the deficiency of means to gratify the impulsive feelings of a philanthropic heart. Nay, it is that charity, which pauses not to consider who is the object of relief—that enquires not whether friend or foe, are involved in the shackles of misfortune.—Such charities are substantial, and such duties inestimable. This is indeed "doing unto others, as we would they should do unto us."

The *duties* of a Mason, are only limited by those boundaries, which are fixed for the expansion of all the bright qualities that adorn and dignify our nature. They are not even circumscribed by time, by circumstance, or by death. Our affectionate duties extend to the grave. They call into action the keenest emotions, and draw forth the latent tear, to bedew the cheek of fraternal love. They are as essential to a deceased brother, as during his existence. The performance of the funeral rites, not only remind us of the present, but of the future. They not only evince our attachment to each other in life, but in death; and afford consolation to the bereaved relatives, that none are carried to their grave, unattended and unlamented; or that a sigh should be wanting to add solemnity to the closing scene. *This*, is considered among us, an imperious duty, that none should be tardy in observing. Does it not bespeak affections of the most endearing cast?—does it not excite sensations that no language can sufficiently express.—Need I repeat, what a Mason experiences on such occasions? Have we not felt! Oh, sadly felt! the anguish and lacerations of the finest feelings, while performing the last melancholy duties, and while pronouncing the requiem over the remains of many much valued friends and brothers? Have we not with alacrity displayed our brotherly love, in accompanying to the silent tomb, many worthy and bright Masons, who have been cut down by the fell-destroyer, during our late afflictive and calamitous season? Can I look round and not discover the absence of some of our brightest ornaments? Is not the chasm produced, very perceptible? Shall I in vain enquire, where is our esteemed

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brother, conspicuous for his Masonic virtues? Where is our valued brother, remarkable for his Masonic lore. Where the youthful brother of prospective merit? The conviction of their present abode in blissful realms, involuntarily urges me to exclaim, They are with their God, enjoying the rich reward of their meritorious actions! They are awaiting our presence, in that Lodge, "not made with hands, eternal in the heavens." Who among us do not deeply feel the force and severity of our loss, that has deprived us of many worthy brethren and companions? Let me not dwell long on this subject; perhaps in the fervency of thought, and warmth of expression, I may incautiously open wounds but just cicatrised, and that still require some consolatory application to quiet the pains of remembrance. This is not a fit occasion to speak of the merits of our departed friends.—This burst of feeling you will pardon, it is but a passing tribute to their memories. Let their virtues that have shone conspicuous while gliding down the declivity of time, meet in death the rewards due to genuine actions, and dignified pursuits. Yet, my friends the duties of a Mason does not close here; others of paramount consideration claim his special care and attention. I mean the observance of all those kind offices that the commiserating hand of a brother, is wont to bestow on a Mason's widow, orphans, and relatives. What more estimable, than to pour the balm of comfort in the lacerated bosom of the bemoaning widow?—What more God-like, than to be a father to the fatherless; to watch over their infant cares, and while administering to their wants, instil those sublime precepts, that were inculcated and practised by their parent?—What more exalting, than to extend the hand of charity to the relief of the relative of a departed brother?—Who can conceive a more ennobling duty, than to feed the hungry, clothe the naked, wipe the tear from the furrowed cheek, and above all calm the tumultuous bosom heaving with sorrow and the pangs of destitution. These are indeed the noblest attributes of a good Mason. These are indeed, inseparable with his moral and social qualities. These are indeed, the links in that chain of imperious obligations, that bind him to the fraternity, and that make him distinguished not only in the estimation of his fellow man, but in the approbatory countenance of his Maker. Widows of deceased brothers—while the heart bleeds, and all the emotions of the soul are roused by thy rended wailings, that assail the very battlements of the stoughtest feelings; while thy lamentations, the spontaneous result of overflowing grief, and that sadly convey the anguish that the pains of bereavement have excited, let not desperation rest on the mind, yield not to the vacant gaze of hopeless, hapless relief. Turn, to the fraternity, expect to find in the Masonic brother of your lost partner, a friend, a counsellor, a ready and willing stay and support to all thy cares, to all thy turmoils. It is his duty to administer to thy wants, and to raise thy drooping spirits, worn down by affliction.—Orphans of deceased brothers!—thy swelling bosoms unaccustomed to harrassing misery—thy tender minds, estranged to affliction, render *thee* particular objects of sympathy. Arrest the tear that dims the sight, and look to the Masonic Brother of thy lamented parent. It is his duty to receive and protect thy infant frame from the trammels of destitution, and the entailment of penury and want. It is his special trust to clothe thy nakedness, appease thy hunger, still thy lamentations, and rear thee to maturity by his fostering hand; to instil those principles which his order enjoins, and be rigidly observant of all that can exalt the man and dignify the Mason. Sires, hurled in the vortex of misfortune, encircled by large and youthful families, whose infirmities have entailed the utmost indigence, suffer not the vi-

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per despondence to knaw on thy vitals; think not that you see in prospective, your helpless family a prey to starvation, and wanting the small pittance that can hold life from death; consider not, that when the lamp of life shall be extinguished, and exhausted nature shall return to whence it sprang; that abjectness and the cravings of hunger will be their lot. Enquire of thy Brother, if he indeed be a true Mason, *when he was poor and pennyless, and unable to assist himself, if he asked and received no relief?* he will require no stronger incentive—he will surely arrest the progress of the tear, and while it rolls down thy venerable face, ornaments that countenance over-shadowed with gloom—he will minister to thy distresses, and cause thy winter sun whose meridian height was obscured by the mist of adversity, to shine forth with mild and cheering rays, and at last decline in a serene sky.

From such resplendent qualifications, that elevate the character, and stamp the conduct of every Mason, who can for a moment think with levity on his duties? This is but a faint sketch of the true distribution of Masonic employment; and in this outline, I call to memory what must strike the mind with peculiar pleasure.

The virtues of the heart, are inseparably embraced in the duties of a Mason. Brotherly love comprises all that can enlighten and exalt. In the catalogue of superior acquirements it stands in very legible characters. Included in this, is undisguised friendship; I mean not that friendship which owes its birth to interested views, and that sacrifices int egrity and honour for its support and strength. No: Masonic friendship spurns the act that does not emanate from the heart, and is carried by the crimson stream, through every vein and fibre. With this is also connected, faith, hope, truth, justice, mercy, and temperance. These make the Mason truly estimable. It is the excellence of the order, to move within *compass* of propriety, and on the *square* of probity. He who rules his conduct by equity, need fear no danger, for the Almighty goeth with him, who is attentive to these divine precepts; all moral obligations being essential duties, that come under the denomination of Masonic.

While surveying the precious ornaments, that adorn the republic of human nature, and that give stability and worth to the duties of a Mason; how natural is it for the mind to rest on *such* models of superior admiration. Female pre-eminence, in the scale of Masonic consideration, should ever preponderate; and at no time are the duties of a Mason more conspicuously great, than in encouraging the production of those splendid corruscations of tenderness and affection, that illumine the dejected hopes of the children of misfortune. Inseparable then with the duties of the fraternity, is an unremitted and unlimited regard for the softer sex, who, although not admitted to the benefits and mysteries of our order, are not the less entitled to its dispensations. They should at all times claim the protection of every brother, because in them we perceive essential objects for furthering the grand design of Masonic principles, and of keeping in remembrance the performance of all those kind offices that establish the Masonic character. In them are discovered the unexampled beamings of true commiseration. In their association may be found those unrestrained, unmanacled precepts that strongly enforce this truth, that no station or employment can equal the Masonic, when engaged in contributing to the alleviation of human misery; for which purpose none are so efficient as woman; and it is from this consideration, they merit the attention of every Mason.

After this brief survey of those duties which must be discharged with that sincerity of heart, which, in comporting with the moral fitness of things, stamp the intrinsic worth of the Mason;

after this imperfect declination, that no adventitious tints of art can portray or embellish; who can for a moment consider such a system, and such attainments with indifference and contempt? who can now contemplate our order as a mere specious form, a hypocritical sanctity for the concealment of fraud and dissipation—of base duplicity and odious deception? Are the duties of a Mason nothing but naked ceremonies, mantled under professions of charity to allure and deceive? Is this a semblance without the reality—a shadow without the substance—empty words, used to prostitute the fairest intentions under plausible pretexts? Confidently may I hope, none within the sound of my voice, can disbelieve the verity of our declaration, or frown indignantly on our institution.

Brethren and Companions: I cannot descend from the station assigned me, without expressing my satisfaction in observing the present celebrity and weight of character our order has acquired, in being countenanced by the *great* and *good*, and the rapid dispersion of that prejudice and opposition which have been manifested by the ignorant and unenlightened. The extension of our attributes; the dissemination of our principles; the promotion of human happiness, and the interest evinced for the fraternity; all conspire to cement us more firmly in the great work we are bound to pursue. Notwithstanding our imperious observance of those *secret* principles, we are solemnly pledged to keep and treasure in our bosoms; notwithstanding the imposing measures and coersive means used for the violation of our sacred trust, we still remain emblems of unshaken fidelity, presenting to the world the brilliant example of inflexible adherence to those intrinsic and exalted virtues, that are not to be obtained but by those of proper qualifications and of good report.

The beauties of the Masonic character must daily appear to you with increasing lustre, because our duties are not only engaged in rendering ourselves happy, but in bestowing happiness on others: and amidst all the splendour that vaulting ambition can obtain; the virtuous actions of a Mason, appear peculiarly conspicuous, and are achievements of renown of more than adamantine durability, that sheds around a halo of glory, that nothing can obscure or remove.

The universal prevalence of your relative duties; your ready co-operation in the grand work, which, in maintaining the rights and privileges guaranteed to us under all forms of governments, and even in times of bigotry and oppression, which secures the perpetuation of our noble institution—and the boundless expansion of our order, which continues in operation with zeal and undeviating energy; are harbingers of that accordance with divine pleasure, that must make you rise superior in the estimation of the world; and under the munificence of the Supreme Architect of the Universe, secure for you the rewards due to genuine charity and meritorious actions. So shall you, while gliding down the stream of life, meet in death, the commendations of thousands; and in the world to come, life eternal.

Permit me to repeat to you, the words of an inspired Brother. "Be assured," said he, "the reward of a good Mason, is not only inestimable, but commensurate with eternity itself."

"The stars shall fade, the sun's broad beams expire,
Creation sink on nature's funeral pyre;
But virtue's gifts, unfading shall endure,
When skies, and stars, and sun's shall be no more."

From the Washington City Gazette of Feb. 17, 1821.

OBITUARY.

DIED, on Friday afternoon, at four o'clock, ALEXANDER M'CORMICK, Esq. of this city, aged about 47 years. Those who knew him will bear testimony to his benevolent disposition, and his use-

fulness; to his fidelity in friendship, and all the relations of life; to his enterprise as a merchant, and to that unsuspecting confidence which feels no guile within, and dreads none without, his goodness laid him bare to the blasts of adversity; when he did not receive on the turn of the wheel all that generosity or justice, which he had been so prompt to bestow. Mr. M'Cormick had filled various civil offices, to which he was called by the voice of his fellow citizens. He has left a numerous family to lament his loss.

His friends are requested to attend his funeral, at 10 o'clock to-morrow morning, the 18th instant, from his late residence, on Capitol Hill.

MASONIC NOTICE.

The officers and brethren of the respective lodges of the District of Columbia, and the brethren generally, in the city, are requested to meet at the Grand Lodge room, to-morrow morning, the 18th instant, at 10 o'clock, to attend the funeral procession of our late brother Alexander M'Cormick.

From the same, of Feb. 24.

LOCAL.

Nothing but the justness of the rebuke that follows, and the manly and elegant terms in which it is couched, induces its insertion so unseasonably. It ought to have appeared on Monday last; but uncontrolable circumstances have delayed it until Saturday.

For the Washington Gazette.

To the worshipful master, subordinate officers, and brethren of lodge No. 1, in the City of Washington. D. C.

Brethren,

As a peaceful sojourner came I among you; I learned that the spirit of the illustrious Hiram rested with you, and the incense of fraternal love arose in sweet perfumes from your consecrated altars. My soul swelled with the sublime emotion of brotherly communion, and I hailed with pleasing transport the hour which should consummate my felicity within the sacred walls of your lodge. My dreams were idle; my hopes vain and illusory. A cloud arose in the west, and the horizon was overcast with a desponding gloom: It was the dark and awful cloud of death; it stretched its sable terrors far abroad, and rudely mocked the fears it had created in the minds of victims yet unsought: It reached the portals of your temple; no bars, or bolts, or armed tylers, could impede its dreadful course; it rolled to the East; your worshipful past master saw the approach of this exterminating dæmon, and the awful forebodings of his soul betrayed the victim of its ire. At this solitary moment he might have sunk in agonies of despair, but the friendly star of Bethlehem shone in radiant splendour through an aperture of the cloud, and the finger of hope pointed the wandering eye to the fields of paradise above. Already did the vengeful enemy shake his missile weapon over his devoted victim, and the last agonies were anticipated by surrounding friends: the storm for a moment rested on eternity's dark brink; from the dread verge he turned, one sad and lingering look he gave, and gently whispered his last poor wish—"That his companions and brethren might consummate his worldly destiny with the honours of Free Masonry." It was the last sad wish of him, whose name stands foremost on the honourable archives of the order: the blow is struck! the work is done! his spirit has returned to God who gave it. I heard the solemn dirge! the funeral procession moved on, and the body of ALEXANDER ********, was deposited in the peaceful folds of its parent earth. The deep drawn sigh of widowed constancy wafted his long-loved name to the mercy-seat above. The hallowed tear of orphanage watered the sod which rests upon his manly bosom, and his tomb was marked by a countless throng of weeping friends.

All, all were alive! to the remembrance of his exalted usefulness, save

alone, the languid flame which glimmers with sickly hue in the cold avenues of Masonic hearts. Where is the brother's hand to lay him on his peaceful bed? Where the emblems of his former power? And where the sprig of cassia which is to flourish, in immortal green, over his consecrated dust? I hear no companion's benediction at the grave! The astonished senses seek in vain the sweet savour of incense which should be offered at the shrine of departed worth; and the genius of Masonry, in sorrowing silence, weeps the cold apathy which rests upon her votaries here. Companions and brethren; ye heard his last request, and how could ye forego the imperious duty ye owe to the manes of a *departed friend*, a *worthy master*, an *exalted Mason*, a *most excellent past high priest?* In what rude quarry sleeps the conscience of your present master, that the expiring calls of a *past superior* cannot call it forth? In what lonely dell have you buried the sweet sympathies of our celestial order, that the trembling voice of a dying chieftain cannot woo them? Turn to those altars, where, on the bended knee of adoration you have sworn, and recollect that each sentence, as it escaped your lips, was wafted to the mansions above, and engraven on imperishable tablets by the recording angels of Heaven. Each radiant orb, which sheds its benignant lustre in the consecrated firmament, bears witness to your mutual obligations as Masons, and as Christians. How *could* you then remain unmoved by this last request? Has he been lost in the mazes of a misguided fancy, or sunk for a moment beneath the weight of human error? Remember! O remember, that indiscretion in him, should not destroy humanity in you!

But enough: he has escaped the corrupted currents of human nature, and reposes in the silent court of death, waiting the mandate of our Heavenly Grand Master, to appear at the opening of the celestial lodge on high, where may we all appear arrayed in the robes of *righteousness* and *truth!* I address you in the perfect bond of *unity* and *peace*, and in behalf of the universal fraternity of Christian Masons, and warn you to leave the sacred mysteries untarnished, and render unto Cæsar the things which are Cæsar's. Accept, brethren, the good will of one who has travelled and not been weary, and who counteth all things as nothing without CHARITY.

FELLOW CRAFT'S DEGREE.

On this degree, Mr. Preston observes, "MASONRY is a progressive science, and is divided into different classes or degrees, for the more regular advancement in the knowledge of its mysteries. According to the progress we make, we limit or extend our inquiries; and in proportion to our capacity, we attain to a less or greater degree of perfection.

"Masonry includes almost every branch of polite learning under the veil of its mysteries, which comprehend a regular system of science. Many of its illustrations may appear unimportant to the confined genius; but the man of more enlarged faculties will consider them in the highest degree useful and interesting. To please the accomplished scholar and ingenious artist, the institution is wisely planned; and in the investigation of its latent doctrines, the philosopher and mathematician experience equal satisfaction and delight.

"To exhaust the various subjects of which Masonry treats, would transcend the powers of the brightest genius; still, however, nearer approaches to perfection may be made, and the man of wisdom will not check the progress of his abilities, though the task he attempts may not seem insurmountable. Perseverance and application will remove each difficulty as it occurs; every step he advances, new pleasure will open to his view, and instruction of the noblest kind atten-

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his researches. In the diligent pursuit of knowledge, great discoveries are made, and the intellectual faculties are wisely employed in promoting the glory of God, and the good of man.

"Such is the tendency of every illustration in Masonry. Reverence for the Deity, and gratitude for the blessings of Heaven, are inculcated in every degree. This is the plan of our system, and the result of all our inquiries.

"The first degree is intended to enforce the duties of morality, and imprint on the memory the noblest principles which can adorn the human mind. The second degree extends the same plan, and comprehends a more diffusive system of knowledge. Practice and theory qualify the industrious Mason to share the pleasures which an advancement in the art necessarily affords. Listening with attention to the wise opinions of experienced craftsmen on important subjects, his mind is gradually familiarised to useful instruction, and he is soon enabled to investigate truths of the utmost concern in the general transactions of life.

"From this system proceeds a rational amusement; while the mental powers are fully employed, the judgment is properly exercised. A spirit of emulation prevails; and every brother vies, who shall most excel in promoting the valuable rules of the institution."

THE SECOND LECTURE.

THE FIRST SECTION

Of the second degree, "elucidates the mode of introduction into this class; and instructs the diligent craftsman how to proceed in the proper arrangement of the ceremonies which are used on that occasion, while it enables him to judge of their importance, and convinces him of the necessity of adhering to all the established usages of the order. Here he is entrusted with particular tests, to prove his title to the privileges of this degree, and satisfactory reasons are given for their origin. Many duties which cement in the firmest union the well-informed brethren, are illustrated; and an opportunity is given to make such advances in the art as must always distinguish the abilities of the able craftsman.

"This section, besides the ceremony of initiation into the second degree, contains many important particulars, with which no officer of the lodge should be unacquainted."

Charge at Initiation into the Second Degree.

"BROTHER,

"Being advanced to the second degree, we congratulate you on your preferment. The internal, and not the external, qualifications of a man, are what Masonry regards. As you increase in knowledge, you will consequently improve in social intercourse.

"It is unnecessary to recapitulate the duties which, as a Mason, you are now bound to discharge; or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. It may be sufficient to observe, that your past behaviour and regular deportment have merited the honour which we have conferred; and in your new character, it is expected that you will not only conform to the principles of the order, but steadily persevere in the practice of every commendable virtue.

"The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, is of a divine and moral nature, and enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

"As the solemnity of our ceremonies requires a serious deportment, you are to be particularly attentive to

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your behaviour in our regular assemblies; you are to preserve our ancient usages and customs sacredand inviolable; and induce others, by your example, to hold them in due veneration.

"The laws and regulations of the order you are strenuously to support and maintain. You are not to palliate or aggravate the offences of your brethren; but, in decision of every trespass against our rules, judge with candour, admonish with friendship, and reprehend with justice.

"As a craftsman, in our private assemblies, you may offer your sentiments and opinions on such subjects as are regularly introduced in the lecture. By this privilege you may improve your intellectual powers; qualify yourself to become an useful member of society; and like a skilful brother, strive to excel in every thing that is good and great.

"All regular signs and summonses, given and received, you are duly to honour, and punctually to obey; inasmuch as they consist with our professed principles. You are to supply the wants, and relieve the necessities of your brethren and fellows, to the utmost of your power and abilities; you are on no account to wrong them, nor see them wronged; but apprise them of approaching danger, and view their interest as inseparable from your own.

"Such is the nature of your engagements as a craftsman; and to these duties you are now bound by the most sacred ties."

THE SECOND SECTION

To this degree, "presents an ample field for the man of genius to perambulate. It cursorily specifies the particular classes of the order, and explains the requisite qualifications for preferment in each. In the explanation of our usages, many remarks are introduced, equally useful to the experienced artist, and the sage moralist. The various operations of the mind are demonstrated, as far as they will admit of elucidation, and a fund of extensive science is explored throughout. Here we find employment for leisure hours, trace science from its original source, and drawing the attention to the sum of perfection, contemplate with admiration on the wonderful works of the Creator. Geometry is displayed, with all its powers and properties; and in the disquisition of this valuable science, the mind is filled with rapture and delight. Such is the latitude of this section, that the most judicious have failed in an attempt to explain it, as the rational powers are exerted to their utmost stretch, in illustrating the beauties of nature, and demonstrating the more important truths of morality."

The time of life is the only time wherein we can prepare for another world: and oh! how short and uncertain is this time! How frail and uncertain is the life of man! What multitudes does death surprise in an hour, when they think nothing of it! How silently and insensibly does time slide away; with what a winged swiftness does it fly, and we cannot stay its progress, stop its course, or retard its hasty motion.

GRAND CHAPTER OF KENTUCKY.

At a grand communication of the grand royal arch chapter of the state of Kentucky, held at Frankfort in January last, the following most excellent companions, were duly elected to the offices annexed to their respective names, for the present year:

DAVID GRAHAM COWAN, of Danville, grand high priest.

WILLIAM GIBBES HUNT, of Lexington, deputy grand high priest.

JAMES BIRNEY, of Danville, grand king.

WILLIAM BELL, of Shelbyville, grand scribe.

JOHN HUNTINGDON CRANE, of Louisville, grand secretary.

WINGFIELD BULLOCK, of Shelbyville, grand treasurer.

Rev. Charles Crawford, of Shelby county, and Rev. Nathan H. Hall, of Springfield, grand chaplains.

Henry Wingate, of Frankfort, grand master.

John C. Wenzel, of Louisville, G. C. G[illegible]

[illegible]nois Reynolds, of Frankfort, grand secretary.

Edward S. Coleman, of Frankfort, grand tyler.

A warrant of dispensation was granted, authorising a royal arch chapter, to be opened and held in the town of Versailles, to be known by the name of Webb Chapter, and companion Thomas P. Hart was appointed Most Excellent High Priest; companion William Blackburn, Most Excellent King, and companion John M'Kenney, jun. Most Excellent Scribe.

It was unanimously resolved, that the future annual communications of this grand chapter, while held at Frankfort; should commence on the first Monday in December every year.

New Castle Mark Lodge, No. 1, surrendered its charter to the grand chapter.

The following is a list of the several subordinate chapters under the jurisdiction of this grand chapter.

LEXINGTON CHAPTER, NO. 1.

William Gibbes Hunt, high priest.
James G. Trotter, king.
Bernard Metcalf, scribe.
Richard B. Parker, captain of the host.
Caleb W. Cloud, principal sojourner.
Robert M'Nitt, royal arch captain.
James M. Pike, third grand master.
David A. Sayre, second grand master.
Benjamin Keiser, first grand master.
William H. Rainey, secretary.
James Graves, treasurer.
Francis Walker, steward and tyler.
Past high priests.—John Tilford, William G. Hunt, Caleb W. Cloud, Thomas P. Hart.
Stated meetings at Lexington the last Monday in every month.

SHELBYVILLE CHAPTER, NO. 2.

James Bradshaw, high priest.
William Bell, king.
Joseph W. Knight, scribe.
James Moore, principal sojourner.
John Willett, royal arch captain.
Wingfield Bullock, third grand master.
John Scott, second grand master.
Benjamin F. Dupuy, first grand master.
John Bull, secretary.
John Bradshaw, treasurer.
William J. Tunstall, steward and tyler.
Stated meetings on the second Monday in every month.

FRANKFORT CHAPTER, NO. 3.

Oliver G. Waggoner, high priest.
Alexander J. Mitchell, king.
Thomas N. Loofborough, scribe.
John Woods, captain of the host.
Henry Wingate, principal sojourner.
Mann Butler, royal arch captain.
Edward S. Coleman, third grand master.
Samuel B. Crockett, second grand master.
Harry I. Thornton, first grand master.
Benjamin Hensley, secretary.
Chapman Coleman, Treasurer.
Littleberry Batchelor, C. G.
Francis Reynolds, steward and tyler.
Past high priest.—George M. Bibb.
Stated Meetings the fourth Monday of every month.

DANVILLE CHAPTER, NO. 4.

David Graham Cowan, high priest.
James Birney, king.
Benjamin F. Pleasants, scribe.
Philip Yeiser, junior, captain of the host.
M. Hope, royal arch captain.
Robert Russell, third grand master.
D. A. Russell, second grand master.
John Yeiser, first grand master.

A. J. Caldwell, capt. G.
B. H. Perkins, treasurer.
William E. Warren, secretary.
Stated Meetings third Saturday in every month.

LOUISVILLE CHAPTER, NO. 5.

Edward Tyler, jun. high priest.
George R. C. Floyd, king.
John Sutton, scribe.
John Trott, captain of the host.
Temple Gwathmey, principal sojourner.
Henry Waltz, royal arch captain.
William Munday, third grand master.
Norborne B. Beall, second grand master.
James L. Bogart, first grand master.
E. T. Bainbridge, secretary.
William Ferguson, treasurer.
William F. Pratt, C. G.
Coleman Daniel, tyler.
William Ferguson, steward.
Past high priests.—Richard Ferguson and Francis Taylor.
Stated Meetings the last Monday in every month.

MAYSVILLE MARK LODGE, NO. 2.

William B. Phillips, master.
C. B. Shepherd, senior warden.
Andrew Crookshanks, junior warden.
John W. Lilliston, treasurer.
Lowman L. Hawes, secretary.
John M. Morton, C. O.
Wilson Coburn, S. O.
Andrew M. January, J. O.
James Powers, steward and tyler.
Stated meetings first and third Saturdays in every month.

To the Editor of the Masonic Register.

The inclosed valuable Masonic document, is sent by a brother and well wisher, who thinks that it ought to be re-published, for preservation, in your Masonic Register; and will at the same time come extremely *a propos* for the serious consideration of the reverend synod at Pittsburgh.

A little more Masonic matter every month, would no doubt please the majority of your subscribers.

ACT OF THE ASSOCIATE SYNOD,

CONCERNING THE MASON OATH.

First published in the Scots Magazine, for August 1757.

Edinburgh, 25th Aug. 1757.

Whereas an oath is one of the most solemn acts of religious worship, which ought to be taken only upon imporant and necessary occasions; and to be sworn in truth, in judgment, and in righteousness, without any mixture of sinful, profane, or superstitious devices:—

And whereas, the synod had laid before them, in their meeting at Stirling, on the 7th March, 1745, an overture concerning the Masonic oath, bearing, That there were very strong presumptions, that among Masons an oath of secrecy is administered to entrants into their society, even under a capital penalty, and before any of those things which they swear to keep secret be revealed to them; and that they pretend to take some of these secrets from the Bible; besides other things, which are ground of scruple, in the manner of swearing the said oath; and therefore overturing, that the synod would consider the whole affair, and give directions with respect to the admission of persons engaged in that oath to sealing ordinances:—

And whereas, the synod, in their meeting at Stirling, on the 26th of September 1745, remitted the overture concerning the Mason oath, to the several sessions subordinate to them, for their proceeding therein, as far as they should find practicable, according to our received and known principles, and the plain rules of the Lord's word, and sound reason:—

And whereas, the synod, in their meeting at Edinburgh, on the 6th of March 1755, when a particular cause

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about the Mason oath was before them, did appoint all the sessions under their inspection, to require all persons in their respective congregations, who are presumed or suspected to have been engaged in that oath, to make a plain acknowledgment, whether or not they have ever been so; and to require that such as they may find to have been engaged therein, should give ingenuous answers to what further inquiries the sessions may see cause to make, concerning the tenor and administration of the said oath to them; and that the sessions should proceed to the purging of what scandal they may thus find those persons convicted of, according to the directions of the abovementioned act of Synod, in September 1745.

And whereas, the generality of the sessions have, since the aforementioned periods, dealt with several persons under their inspection about the Mason oath; in the course of which procedure, by the confessions made to them, they have found others, beside those of the Mason craft, to be involved in that oath: and the synod, finding it proper and necessary to give more particular directions to the several sessions, for having the heinous profanation of the Lord's name by that oath, purged out of all the congregations under their inspection: Therefore, the synod did, and hereby do appoint, that the several sessions subordinate to them, in dealing with persons about the Mason oath, shall particularly interrogate them, if they have taken that oath, and when and where they did so? If they have taken the said oath, or declared their approbation of it, oftener than once, upon being admitted to a higher degree in a Mason lodge; if that oath was not administered to them, without letting them know the terms of it, till in the act of administering the same to them? If it was not an oath binding them to keep a number of secrets, none of which they were allowed to know before swearing the oath?

Moreover, the synod appoint, that the several sessions shall call before them all persons in their congregations who are of the Mason craft, and others whom they have a particular suspicion of, as being involved in the Mason oath, except such as have been already dealt with, and have given satisfaction upon that head; and that, upon their answering the first of the foregoing questions in the affirmative, the sessions shall proceed to put the other interrogatories before appointed: as also, that all persons of the Mason craft, applying for sealing ordinances, and likewise others concerning whom there may be any presumption of their having been involved in the Mason oath, shall be examined by the minister if they have been so: and upon their acknowledging the same, or declining to answer whether or not, the ministers shall refer them to be dealt with by the sessions, before admitting them to these ordinances: and that all such persons offering themselves to the sessions for joining in covenanting work, shall be then examined by the sessions, as their concern in the aforesaid oath.

And the synod further appoint, that when persons are found to be involved in the Mason oath, according to their confessions, in giving plain and particular answers to the foregoing questions, and professing their sorrow for the same; the said scandal shall be purged by a sessional rebuke and admonition; with a strict charge to abstain from all concern afterwards in administering the said oath to any, or enticing any into that snare, and from all practices of amusing people about the pretended mysteries of their signs and secrets. But that persons who shall refuse or shift to give plain and particular answers to the foregoing questions, shall be reputed under scandal incapable of admission to sealing ordinances, till they answer and give satisfaction as before appointed.

And the synod refer to the several

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sessions, to proceed unto higher censure as they shall see cause, in the case of persons whom they may find involved in the said oath, with special aggravation, as taking or relapsing into the same, in opposition to warnings against doing so.

And the synod appoint, that each of the sessions under their inspection shall have an extract of this act, to be inserted in their books, for executing the same accordingly.

AN IMPARTIAL EXAMINATION

OF THE ACT OF THE ASSOCIATE SYNOD AGAINST THE FREE MASONS.

(First published in the Edinburgh Magazine for October, 1757.)

The society of Free Masons, which, notwithstanding the opposition of human power, civil and ecclesiastic, has now subsisted for many ages, and always maintained its inseparable character of secrecy, prudence, and good manners, stands at this day in such high repute, that an apology in its behalf is certainly unnecessary.

Public esteem has always been reputed a crime in the eyes of malevolence; and virtue and goodness have always been held as declared enemies, by hypocritical sanctity and bigot zeal. To such impure sources alone can be attributed a very extraordinary act lately pronounced against this venerable society, by the synod of the associate brethren, and published in the Scots Magazine for August 1757.—From this act the practices of this holy association appear so agreeable to those of the Roman Catholic church, that they afford a shrewd suspicion, that the principles from which such practices result, are of the same nature, and have the same dangerous tendency, with those professed by the Roman See.

In the year 1738, his Holiness, at Rome, by the plenitude of the apostolic power, issued a declaration, condemnatory of the society of Free Masons; with an absolute prohibition to all the faithful in Christ, to enter into, promote, or favour that society, under no less penalty than an *ipso facto* excommunication; and the help of the secular arm is commanded to enforce the execution of this declaration. By an edict, consequent to this declaration, informations are commanded, under the severest corporal punishment; and encouraged by an assurance from the Infallible Chair, "*That oaths of secrecy in matters already condemned are thereby rendered void, and lose their obligation.*" Let it be recorded in history, to the honour of their holinesses, the associate synod in Scotland, that, in the year 1757, they also thundered out their tremendous Bull against the Free Masons: whereby all their votaries are enjoined to reveal every thing, which, under the sanction of a solemn oath, they are obliged to conceal: they are thereafter to abstain from such societies themselves, nor are they to entice others to enter into them, under the terrible certification of being reputed under scandal, debarred from sealing ordinances, and subjected to higher censure, as there should appear cause.

The professed reasons which brought the fraternity under the papal displeasure were, that they confederated persons of all religions and sects, under a shew of natural honesty, in a close and inscrutable bond, and under certain ceremonies; which, by an oath taken on the Bible, they obliged them, by the imprecation of heavy punishments, to preserve with inviolable secrecy.

These urged by the Seceders, as the motive of their proceedings, are, That the Masons administered their oath of secrecy under a capital penalty, without first declaring what the matters to be concealed are; and that some of these things are taken from the Bible. And the publishers of the Scots Magazine very quaintly insinuate another reason, that the whole matters thus communicated under the strictest ties of secrecy, are a bundle

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of trifles and inconsistencies, unworthy of the solemnity of an oath: this they do by a reference made to a pretended discovery of the secrets of Masonry, published in their Magazine, 1755, p. 133, and communicated to them, it may be presumed, by the same correspondents.

The great conformity betwixt these two Bulls, leave small room to doubt but the last, as well as the first, would have had the sanction of corporal punishments, if God, for the curse of mankind, had strengthened the hands, and seconded the intolerating views of its authors with secular power. They have not, however, omitted what was within their grasp; but have attempted to erect a dominion over the consciences of mankind, by assuming a power of dispensing with human obligations. This is a privilege, which, however envied, the reformed clergy have hitherto left, together with his pretended infallibility, in the possession of their elder brother at Rome; till, in this more enlightened age, these bold asserters of the Christian rights have dared to reclaim and vindicate it as their own; for, should antichrist enjoy any benefit which the saints are not better entitled to?

This is not the least engine which has been successfully employed to rear up and support the enormous fabric of the Roman hierarchy. The most solemn treaties betwixt princes and states, the allegiance of subjects to their sovereigns, the obligations of private contracts, the marriage vow, and every other the most sacred bond of human society, are dissolved, and fly off at the breath of this dispensing power, like chaff before the wind: and to this, as to their native source, may be ascribed those many wars and devastations, rebellions, massacres, and assassinations, with which every page of the history of the Christian world is defiled.

Is it possible that a doctrine, attended with such a train of dreadful consequences, can have any foundation either in reason or revelation?

The nature of an oath, particularly of a promissary oath, which this pretended power only respects, comprehends a solemn invocation of the name of God, the supreme and omniscient being, the searcher of the hearts and the trier of the reins of the children of men; not only as an impartial witness (Jer. xlii, 5.) of what is promised, but likewise as the judge and certain avenger of perjury, falsehood and deceit. The performance of the oath becomes thereby cognoscible by the omniscience of the divine tribunal; (Jer. xxix, 23.) and his justice and omnipotence will not fail to pour out the phial of his threatened vengeance upon that execrated head, which has dared to invocate the name of the Lord in vain.

[Zech. v. 4. Jurisjurandi contempta religio satis Deum ultorem habet. P. and l. 2. c. de Reb. cred. et. Jurejun.]

Such are the conclusions of sound reason, warranted by Scripture. Can it then be imagined, that God has left it in the power of man to alter these established rules of his judgments and procedure? Would not this be, as the poet says, to

Snatch from his hand the balance and the rod,
Rejudge his justice, be the God of God?
POPE.

There arises likewise from an oath, a requisitorial right to the person in whose behalf it is conceived. The thing promised becomes his property; of which, so far as the acquisition does not infringe any anterior obligation, he cannot be defrauded by any dispensing power, without manifest injustice, and the exercise of an arbitrary and despotic authority.

The cause of introducing oaths into civil society affords another forcible argument against this dispensing power. The natural and indispensible obligations to justice and equity, even assisted by the fear of civil punishments,

putting their hand below the thigh of the person to whom they swore; (Gen. xxvi, 2.—xlvii, 29.) the Pagans, by taking hold of the altar; (Et, ut mos Græcorum est, Jurandi causa, ad aras accederet, cic. pro Balbo) and both, protending their hands to heaven: (Gen. xiv. 22.)

Suspiciens cœlum, tendit que ad sidera dextram, Hæc eadem, Ænea, terram, mare, sidera juro. *Virg.* Æ l. 12, v. 196.

in which last, they have been followed by all Christian nations; some of whom, particularly our sister kingdom, when they take an oath, touch or kiss the holy Gospels: and not only so, but every private society, every court of justice have forms of administering oaths, peculiar to themselves. Shall not then the society of *Free Masons* be allowed that privilege, without the imputation of superstition and idolatry?

The *matter* of the oath comes next under consideration. The Free Masons pretend to take some of their secrets from the *Bible*. A grievous accusation, truly! "Jack, in the Tale of a Tub, could work his father's will into any shape he pleased; so that it served him for a night cap when he went to bed, or an umbrella in rainy weather. He would clap a piece of it about a sore toe; or, when he had fits burn two inches under his nose; or, if any thing lay heavy on his stomach, scrape off and swallow as much of the powder as would lie on a silver penny; they were all infallible remedies." But it seems Knocking Jack of the north, will not have all these pearls to be cast before swine, and reserves them only for his special favourites. What magical virtues there can be in the words of the sacred passage mentioned in the act, (1 Kings, vii, 21.) the world will be at a loss to discover; and the holy brethren, so well versed in mysteries, are the most proper to explain.

But there are other things which are ground of scruple, in the manner of swearing of the said oath. This the synod have not thought fit to mention; but their publisher has supplied the defect, by a reference to a Mason's confession of the oath, word, and other secrets of his craft; (vide Scots Mag. 1755, p. 133.) which indeed contains variety of matters insignificant, and ridiculous in themselves, and only fit for the amusement of such persons as the ignorance and incoherence of the author display him to be.

The *Free Mason* does not think himself at all concerned to defend and support, whatever nonsense shall be fathered upon the craft by the ignorant and malevolent. The honour of the fraternity is not in the least tarnished by it.

The whole narrative, particularly the method of discovering a Mason, the 'prentice's shirt and the Monday's lesson, cannot fail to move laughter, even in gravity itself. But absurd and ridiculous as the whole of this matter must appear, a passion of another nature is thereby excited, which respects the discoverer himself; and that is an honest indignation of the perjury he has committed. For if this person, scrupulously conscientious, as he is represented, was actually under the oath he pretends, however trifling and insignificant the thing itself might be; yet, in the opinion of the most eminent casuists, he was obliged to keep his oath; the respect due to truth and falsehood being the same in trivial matters, as in those of greater importance; otherwise God must be invoked as witness to a lie. [Saunderson, de obl. jur. prael. 3, 115.]

But if ignorance or imbecility, deluded by hypocritical sanctity, or headstrong zeal, can afford any alleviation, (for an absolute acquittance it cannot) the charge must fall with redoubled weight upon those who induced him, and would induce others, over whom this influence extends, to put such an affront upon the honour of God, and to habituate themselves to the practice of insincerity and injustice towards man: is not this to adopt the

practices and opinions of their religious predecessors in hypocrisy, sedition, and rebellion? who held, that

"Oaths were not purposed more than law,
To keep the good and just in awe;
But to confine the bad and sinful,
Like moral cattle, in a pinfold."
Hudibras.

The natural curiosity of mankind, always eager and impetuous in the pursuit of knowledge, when disappointed of a rational account of things, is apt to rest upon conjecture, and often embraces a cloud in place of the goddess of truth. So has it fared with the secret of *Masonry*. That society, though venerable for its antiquity, and respectable for its good behaviour, has, through falsehood and misrepresentation, groundlessly awakened the jealousy of states, and the obloquy of malicious tongues. Their silence and secrecy, as they gave ample room for the most extravagant conjectures, so they likewise afforded an opportunity for the greatest imputations, without fear of a refutation. They have been traduced as atheists and blasphemers, branded as idolaters, and ridiculed as the dupes of nonsense. The hard names, liberally bestowed on their secrets by the Seceders, partake of all these; (vid. Scots Magazine, 1755, p. 137.) but their proof relates only to the last; and indeed, it seems rather like the delirious ravings of a brain sick head, inflamed with the fumes of enthusiasm, than a rational design to expose them. Its publication is an affront upon the judgment of the world; no less than inserting it in the Scots *Magazine*, is an impeachment upon the taste of the readers of that collection.

To remove such prejudices, and in some degree to satisfy the world, and inquisitive cavillers, *Masons* have condescended to publish what opinions they maintained, with respect to the great principles of human action. Their belief in God is founded upon the justest notion of his being and attributes, drawn from the light of nature, assisted by revelation. They never enter into the speculative regions, so much cultivated by divines: What cannot be comprehended in his nature, they leave as incomprehensible. They adore his Infinite Being, and reckon it the perfection of mankind to imitate his communicable perfections. Their duty to their superiors, to their neighbours, and to themselves, are all expressed in a manner the most agreeable to the soundest morality. And when their actions and behaviour, which alone are subject to human observation, and affect human society, are conformable to such principles, no power on earth has a right to inquire further.

The *Free Mason* professes a particular regard to the liberal arts; and he makes no scruple to own, that many of his secrets have a reference to them. From these, just notions of order and proportion are attained, and a true taste of symmetry and beauty is formed. And as the transition from the beauties of the natural to those of the moral species are so easy and apparent, if there is any virtue, if there is any praise, instead of slander and defamation, protection and encouragement ought to be his reward.

Men of the greatest power and dignity, the divine and the philosopher, have not been ashamed, in all ages, to own their relation to this society, and to encourage and protect it by their power and influence. But, should this combination terminate in nothing but wickedness and folly, can it be imagined, either that men of honour, wisdom and integrity, would lend their countenance to fraud, and encourage folly, merely to make the world stare? or that an association, resting on so untenable a foundation, would so long have subsisted without the cement of mutual trust and confidence, which result from virtue and consistency alone?

The Free Mason, conscious of his integrity, and persuaded of the good tendency of his principles to promote the purposes of virtue and human hap-

piness, beholds with contempt the impotent efforts of envy and ignorance, however sanctified the garb, or dignified the title they may assume. In his lodge, which he considers as the school of justice, love, and benevolence, he is taught to oppose truth to misrepresentation; good humour and innocent mirth to sourness and grimace, the certain signs of malice and imposture. To attend the importunate calls of his enemies, would be to interrupt his tranquillity; and therefore, wrapt in his own innocence, he despises their impotent attacks, and for the future will disdain to enter the lists with champions so weak and ignorant, so deluded and deluding.

R. A. M. T. I.

Edin. Oct. 25, 1757.

MASONIC CELEBRATION.

The splendid Masonic Hall, in the state-house, in State-street, Boston, was consecrated and dedicated in ample and ancient form, by the grand lodge of the commonwealth. The M. W. John Dixwell, grand master, presided; assisted by the R. W. and Rev. Brother Eaton, acting as deputy grand master; and the R. W. and Rev. Brothers Green and Richardson, grand chaplains. The introductory prayer was offered by the Rev. Br. Green, of Malden; the dedicatory service, by the Rev. Br. Eaton, and the benediction by the Rev. Br. Richardson, of Hingham. An appropriate and eloquent oration was delivered by the R. W. Samuel L. Knapp, Esq.

The brethren assembled were numerous and richly arrayed, and the whole scene was impressive. The processions were highly splendid, as were all the regalia of the lodge, and the decorations of the Hall; a description of them would exceed our limits. The execution of the work reflects much taste on the skill and science of Brother Parris, the chief architect. A full band of music, and a scientific choir of singers added much to the interest of the solemnities.—*Centinel.*

FORTITUDE LODGE, No. 81.

AT BROOKLYN (L. I.)

Officers for the present year.

Br. William Fanning, Worshipful Master;
Br. John Martin, Senior Warden;
Br. Levi Porter, Junior Warden;
Br. George Little, Treasurer;
Br. David Storm, Secretary;
Br. John Duzendurf, } Masters of
Br. John Wardell, } Ceremonies;
Br. John Durland, Senior Deacon;
Br. Henry Cropsy, Junior Deacon:
Br. R. Joseph, } Stewards;
Br. F. Obry, }
Br. John Okey, Tyler;

Regular communications on the first and third Monday of every month.

PAST MASTERS.

Brothers George A. Clussman, William Carpenter, Richard M. Malcom, Daniel Rhodes,* Losee Van Nostrand, Isaac Nichols, Dirck Ammerman,* John Titus, John Harmer,* Garret Duryea, Abraham Van Nostrand, James Boyd, John Hammell.

* Deceased.

ANTIQUITIES.

Extracts from old manuscripts and records in Great Britain.

No. I.

An old manuscript which was destroyed with many others in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones, contains the following particulars:

St. Alban loved Masons well, and cherished them much, and made their pay right good; for he gave them iis. per weeke, and iiid. to their cheer; whereas, before that time, in all the land, a Mason had but a penny a day, and his meat, until St. Alban mended itt. And he gott them a charter from the king and his counsell for to hold a

general counsell, and gave itt to name Assemblie. Thereat he was himselfe, and did helpe to make Masons, and gave them good charges."

No. II.

A record of the society, written in the reign of Edward IV, formerly in the possession of the famous Elias Ashmole, founder of the Museum at Oxford, and unfortunately destroyed, with other papers on the subject of Masonry, at the Revolution, gives the following account of the state of Masonry at that period:

"Though the ancient records of the Brotherhood in England were many of them destroyed or lost in the wars of the Saxons and Danes, yet king Athelstane (the grandson of king Alfrede the great, a mighty architect,) the first anointed king of England, and who translated the Holy Bible into the Saxon tongue, (A. D. 930,) when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the lodges, preserved since the Roman times; who also prevailed with the king to improve the constitution of the English lodges according to the foreign model, and to increase the wages of working Masons.

"The said king's brother, prince Edwin, being taught Masonry, and taking upon him the charges of a master Mason, for the love he had to the said craft, and the honourable principles whereon it is grounded, purchased a free charter of king Athelstane, for the Masons having a correction among themselves (as it was anciently expressed,) or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly:

"Accordingly prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a general lodge, of which he was grand master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the constitution and charges of an English lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for working masons, &c." And he made a book thereof, how the craft was founded: and he himself ordered and commanded that it should be read and tolde when any Mason should be made, and for to give him his charges. And from that day until this time manners of Masons have been kept in that forme, as well as menne might govern.

"Furthermore, however, at divers assemblies certain charges have been made and ordained by the best advice of masters and fellowes, as the exigencies of the craft made necessarie."

For the Masonic Register.

MASONIC ODE.

From the orient realms of morn,
Floods of pure effulgent light,
To these nether regions borne,
Burst on mortals' feeble sight!

Rob'd in splendour from above,
Only seen by Masons true:
Forms of harmony and love,
Order's children rise to view.

See the emblems which they bear
On their standard wide unfurl'd;
See the LEVEL, RULE, and SQUARE,
And the LINE which girt the world.

Dark in light's effulgent blaze,
Glorious mysteries lie conceal'd,
Hid from the world's unconscious gaze,
To Masonic eyes reveal'd.

Myst'ries which the tide of time,
Unobscur'd has borne along;
Truths eternal and sublime,
Sages' glory, poets' song.

All that wisdom can unfold,
Whate'er is great, or good, or fair,
Kings and princes, sages old,
Sought, acquir'd, and treasur'd here.

Through the depths of mental night
We have been a leading star;

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To mankind a burning light,
Beaming lustre from afar.

Like celestials from above,
Concord, harmony and joy,
Friendship, unity, and love,
Form our bond, are our employ.

PHILOS.

SONG.

'Tis Masonry unites mankind,
To gen'rous actions forms the soul;
In friendly converse all conjoin'd,
One spirit animates the whole.

Where'er aspiring domes arise,
Wherever sacred altars stand;
Those altars blaze unto the skies,
Those domes proclaim the Mason's hand.

As passions rough the soul disguise,
Till science cultivates the mind;
So the rude stone unshapen lies,
Till by the Mason's art refin'd.

Tho' still our chief concern and care,
Be to deserve a brother's name;
Yet ever mindful of the fair,
Their kindest influence we claim.'

Let wretches at our manhood rail;
But they who once our order prove,
Will own that we who build so well,
With equal energy can love.

MISCELLANEOUS.

CLAUDINE.

AN INTERESTING SWISS TALE.

(Concluded from page 264.)

During the first days she gained but little, because she was awkward, and took a good deal of time to earn a penny; but she soon became expert, and the work went on well. Claude, intelligent, active, alert, ran all the errands of the quarter. Benjamin, during her absence, sat upon and guarded the stool. If there was a letter to be carried, a box to be removed, or bottles to be conveyed to the cellar, Claude was called in preference to any other. She was the confidant and assistant of all the lazy servants in the neighbourhood, and in the evening often carried home a crown as the gains of the day. This was fully sufficient to support her and Benjamin, who every day increased in stature and in beauty, and became the favourite of all the neighbourhood. This happy life had lasted for more than two years, when one day Claudine and her son being busy in arranging their little stall, with their heads bent towards the ground, they saw a foot appear upon the stool. Claudine took her brush, and without looking at the master of the shoe, immediately began her operation. When the most difficult part was done, she raised her head—the brush fell from her hands; she remained immovable; it was Mr. Belton whom she beheld. Little Benjamin, who was not at all affected, took up the brush, and with a feeble hand attempted to finish the work of Claudine, who still remained motionless, with her eyes fixed on Mr. Belton. Mr. Belton asked Claudine, with some surprise, why she stopped; and smiled at the efforts of the child, whose figure pleased him. Claudine, recovering her spirits, excused herself to Mr. Belton with so sweet a voice, and such well chosen words, that the Englishman, still more surprised, asked Claudine several questions about her country and her situation. Claudine answered, with a calm air, that she and her brother were two orphans who gained their bread by the employment which he saw, and that they were from the valley of Chamouny. This name struck Mr. Belton; and looking attentively at Claudine, he thought he recognised her features, and inquired her name. "I am called Claude," said she, "And you are from Chamouny?" "Yes, sir; from the village of Prieure." "Have you no other brother?" "No, sir; none but Benjamin." "Nor any sister;" "Pardon me, sir." "What is her name?" "Claudine." "Claudine! and where is she?" "Oh, I do not know, indeed, sir." "How can you be ignorant of that?" "For many reasons, sir, which cannot interest you; and which would make we weep to tell." Claudine, with tears starting

eyes, told him she had done. Mr. Belton put his hand into his pocket, and gave her a guinea. "I cannot change you," said Claudine. "Keep the whole," said Mr. Belton, "and tell me, would you be sorry to quit your present employment, and accept of a good place?" "That cannot be, sir." "Why not?" "Because nothing in the world would tempt me to quit my brother." "But suppose he were to accompany you?" "That would be another matter." "Well, Claude, you shall go with me; I will take you into my service; you will be very happy in my house; and your brother shall accompany you." "Sir," replied Claudine, a little embarrassed, "favour me with your address, and I will call upon you to-morrow." Mr. Belton gave it her, and bade her not fail to come.

It was well for Claudine that the conversation now terminated, for her tears almost suffocated her; she hastened to her chamber, and there shut herself up to reflect on what she ought to do. Her inclination and her affection for Benjamin prompted her to enter into the service of Mr. Belton; but his past treachery, and the promise she had made to the curate of Salenches, never to do any thing which might endanger her virtue, made her hesitate; but the welfare of Benjamin preponderated: she resolved to go to Mr. Belton, to serve him faithfully, to make him cherish his son, but never to tell him who she was.

This point being settled, the next morning she waited on Mr. Belton, who agreed to give her good wages; and ordered her and her brother clothes immediately. Mr. Belton now wished to renew the conversation of yesterday, and to inquire further concerning her sister. But Claudine interrupted him; "Sir," said she, "my sister is no more; she is dead of misery, chagrin, and repentance. All our family have lamented her unhappy end; and those who are not our [illegible], have no right to renew such melancholy reflections." Mr. Belton more than ever astonished at the spirit of Claude, desisted from further inquiry; but he conceived a high esteem and a sincere friendship for this extraordinary young man.

Claude soon became the favourite of his master; and Benjamin, towards whom Mr. Belton found himself attached by an irresistible impulse, was forever in his chamber. The amiable child, as if conscious that he owed his existence to Mr. Belton, loved him nearly as well as Claudine; and he told him so with such sweet innocence and simplicity, that the Englishman could not do without Benjamin, Claudine wept for joy, but she concealed her tears. But the dissipation of Mr. Belton afflicted the heart of Claudine, and made her fear that the hour of discovery would never arrive.

By the death of his parents, Mr. Belton had, at the age of nineteen, been left master of a very large fortune, which he had hitherto employed in wandering over Italy, stopping wherever he found it agreeable to him; that is, wherever he met with agreeable women whom he could deceive and ruin. A lady of the court of Turin, rather advanced in life, but still beautiful, was his present mistress: she was lively, passionate, and very jealous of Mr. Belton. She required that he should sup with her every evening, and write to her every morning. The Englishman did not dare to refuse. Notwithstanding all this, they had many quarrels: for the smallest cause she would weep, tear her hair, seize a knife, and play a thousand fooleries, which began to tire Mr. Belton. Claude saw and felt all this, but she suffered in silence. Mr. Belton gave her every day fresh marks of confidence, and often complained to her of the unpleasant life he led. Claude now and then risked a little advice, half joke and half serious, which Mr. Belton heard with approbation, and promised to follow to-morrow; but when to-morrow came, Mr. Belton returned to the

lady, more from habit than inclination; and Claude, who wept in private, affected to smile, while she accompanied her master.

At length there arose so violent a quarrel between the Englishman and the marquise, that he resolved never again to go near her; and in order to prevent it, connected himself with another lady of the same place, no better than the former. In this change Claudine saw a new subject of affliction. All that she had done was now to do again; but she resigned herself to the task without complaining, and continued to serve her master with the same fidelity as ever. But the marquise was not of a disposition so easily to yield up the heart of her English lover. She had him watched, and soon discovered her rival; she exhausted every stratagem of intrigue to make him return. But in vain: The Englishman did not answer her letters; refused her appointments; and ridiculed her threats. The marquise, now in despair, thought only of revenge.

One day, when Mr. Belton, followed by Claudine, was as usual coming out of the house of his new mistress, about two o'clock in the morning, and, already displeased with her, was telling his faithful Claudine that he had thoughts of setting out immediately for London, suddenly four desperadoes armed with poniards fell on Mr. Belton, who had hardly time to throw himself against the wall with his sword in his hand. Claudine, on sight of the assassins, sprang before her master, and received in her bosom the stroke of a poniard aimed at Mr. Belton: she instantly fell. The Englishman set furiously on the man who had wounded her, and soon stretched him on the pavement; and the three others, finding themselves furiously attacked, quickly fled. Mr. Belton did not pursue them; he returned to his domestic, raised him, embraced him, and called on him with tears; but Claudine did not answer, for she had fainted. Mr. Belton took her in his arms, carried her to his house, and laid her in his own bed, while others at his desire ran for a surgeon. Mr. Belton, impatient to see the nature of the wound, unbuttoned Claudine's waistcoat, drew aside the shirt covered with blood, looked and beheld, with astonishment, the bosom of a woman.

During this, the surgeon arrives, and examines the wound, which he declares not to be mortal, as the weapon had struck against the bone. The wound is dressed, and stimulants applied; but still Claudine does not recover. Mr. Belton, who supported her head, perceives a ribband round her neck; he pulls it and discovers a ring. It is his own: the same that he had left on Montanverd to the beautiful shepherdess whom he so cruelly abandoned. Every thing is at once evident. He sends for a nurse, who undresses Claudine and lays her in her own bed; and the poor girl, at length recovering her senses, throws her eyes around, and sees with astonishment the nurse, the surgeon, her master, and Benjamin, who, awakened by all this noise, had risen, and run half naked to his brother, whom he embraced with tears.

Claudine immediately endeavoured to console Benjamin; then calling to mind what had happened, seeing herself in a bed, and reflecting with inquietude that she had been undressed, she quickly put her hand to the ribband which held her ring. Mr. B., who watched her, saw in her looks the pleasure with which she found it was still there. He then requested every one to leave the room; knelt down by the side of the bed, and taking the hand of Claudine; "Do not be alarmed," said he, "my sweet friend: I know every thing; and it is for the happiness of us both. You are Claudine; and I am a monster. There is but one way that I can cease to be so, and that depends upon you. I owe you my life, and I wish to owe my honour to you; for it is I who have lost it, not you. Your wound

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is not dangerous; and as soon as you can go out, you shall bestow on me the name of husband, and pardon me a crime which I am far from pardoning myself. I have long strayed from the paths of virtue, Claudine; but they will be the more agreeable when I am restored to them by you." Imagine the surprise, the joy, the transports of Claudine. She would have spoke; but her tears prevented her. She then perceived little Benjamin, who had been turned out with the rest, but, anxious about his brother, had softly opened the door, and thrust in his pretty face to see what was going forward. Claudine showed him to Mr. Belton, saying, "There is your son, he will answer you better than I can." He flew: Benjamin covered him with kisses, and, carrying him to his mother, he passes the remainder of the night between his wife and his child, with a satisfaction of mind to which he had been long a stranger.

In fifteen days, Claudine was well. She had informed Mr. Belton of all that had happened to her. This endeared her to the Englishman, who was now fonder of her than when he saw her first. Claudine, now dressed as a woman, but with great plainness, entered the coach of the Englishman with Benjamin, and they went straight to Salenches to the house of the curate. The good man did not at first know Claudine; but at length recollecting her, he ran to Madame Felix, who almost died of joy when she beheld Claudine and Benjamin. The next day they set out for Chamouny, where Mr. Belton, who was a Catholic, wished that the marriage might be publicly solemnized in the parish church of Prieure.

In the evening the curate of Salenches was sent to demand the hand of his daughter of the terrible M. Simon. The old man received him with great gravity, heard him without testifying any joy, and gave his consent in very few words. Claudine came to throw herself at his feet; he allowed her to remain a few seconds; raised her without a smile; and saluted Mr. Belton with great coolness. The good Nanette laughed and cried at the same time. On the road to church she carried Benjamin on one hand, and held her sister with the other. The two curates walked before, and Madame Felix behind with M. Simon. All the children of the village followed, singing songs.

In this order they reached the church, where the ceremony was performed by the curate of Salenches. Mr. Belton had tables covered on the banks of the Arva, where every guest was welcome; and the whole village danced during eight days. He bought some good estates for old M. Simon; but he refused to accept of them. Nanette was not so impracticable. She accepted of an estate and a handsome house which Mr. Belton gave her, and is now the richest and the happiest woman in the parish. Mr. and Mrs. Belton went away in about a month, carrying with them the benedictions of every body. They are now at London, where I understand Benjamin has five or six brothers and sisters.

Such is their history, which I could not shorten, because I tried to tell it you in the words of the curate, whom I have often heard repeat it. If it has pleased you, you will excuse me.

I thanked Francis Paccard, assuring him that his tale had interested me much. I descended from Montanverd with my head full of Claudine; and during my return to Geneva I wrote this story, as Paccard had told it me, without trying to correct the many faults of style which the critics will no doubt discover in it.

FOR THE MASONIC REGISTER.

NAPOLEON, ON SUICIDE.

"—— The Everlasting has fixed
"His canon 'gainst self slaughter."
Hamlet.

The following order of the Emperor Napoleon, is highly deserving of

record in every publication. It was written in the flood of his fortune, and its precepts strictly followed in the day of his deepest adversity, evince a predetermined course to have ever been marked out by this extraordinary man. After the fatal battle of Waterloo, it was intimated, even by many of his friends, that he ought not to have survived the disaster; "and in fact," observes a celebrated writer, "the thought of exerting that convenient privilege of ancient heroism must have suggested itself to his mind;" as he said to his aid-de-camp, count ——, "*Quelque chose qui arrive, je n'avancerai pas la destinee d'une heure.* What ever event may happen, I will not promote my destiny a single hour."

The disappointments however, attending ambition, may be more easily borne than many

"——of the thousand natural shocks
"That flesh is heir to."

And, as in the present instance, the pangs of despised love,

"Leads the will to desperate undertakings,
"As oft as any passion under heaven."

In the retrospect of glorious events, the warrior or statesman, may find relief for existing misfortune; but to the desponding lover, no such consolation is afforded. His reflections on the past—his remembrance of fond anticipations, now forever destroyed, only harrow up more deeply his agonized feelings. The world before him is one dreary disconsolate waste. The object, beyond his attainment—to his excited imagination, now shines with increased splendour. The obstacles between him and his hopes—to his exaggerating fancy, now appear utterly insurmountable. His "betossed soul" can find no alleviation—he is discarded thence, where he had

"——garner'd up his heart;
Where either he must live, or bear no life.'

The document, to which our remarks are introductory, appears to be authentic, being attested by Bessieres, commander of the horse-grenadiers, to the consideration of which corps, it seems more particularly addressed.

Order of the 22d Floreal, year 10.

The Grenadier Groblin has destroyed himself in consequence of a love affair. He was otherwise a respectable man. This is the second event of the kind which has happened in the corps within a month.

The First Consul has directed, that it shall be inserted in the order of the day of the guard, that a soldier ought to know how to subdue sorrow and the agitation of the passions; that there is as much courage in enduring with firmness the pains of the heart, as in remaining steady under the grape-shot of a battery. To abandon one's self to grief without resistance, to kill one's self in order to escape from it, is to fly from the field of battle before one is conquered.

(signed) BONAPARTE, *First Consul.*

A true copy, BESSIERES.

From the American Sentinel.

HIGHLY INTERESTING FACT.

Messrs. Editors.—In my late researches for information, I have not met with any article which has so deeply interested my mind, as the following account of the behaviour of a person *born blind*, upon receiving his sight at twenty years of age, by the operation of an Oculist. I think you cannot afford a greater gratification or treat to your numerous readers, than by giving it a place in your useful Sentinel.

Your's respectfully, LECTOR.

The operator, Dr. Grant, having observed the eyes of his patient, and convinced his relatives and friends, that it was highly probable he could remove the obstacle which prevented his sight; all his acquaintance, who had any curiosity to be present, when

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one of full age and understanding was to receive a new SENSE, assembled themselves on this occasion, but were desired to observe profound silence in case sight was restored, in order to let the patient make his own observations without the advantage of discovering his friends by their voices. Among many others, the mother, brethren, sisters, and a young lady, for whom he had formed a particular attachment, were present. The operation was performed with great skill, so that sight was instantly produced.

When the patient first received the dawn of light, there appeared such an ecstacy in his action, that he seemed ready to swoon away in the surprise of joy and wonder. The surgeon stood before him with his instruments in his hands. The patient observed him from head to foot, and then surveyed himself as carefully, and comparing the doctor to himself, he observed, both their hands were exactly alike, except the instruments, which he took for part of the doctor's hands. When he had continued in this amazement for several minutes, his mother could no longer bear the agitation of so many passions as thronged upon her, but fell upon his neck, crying out, "my son, my son!" The young gentleman knew her voice, and could say no more than, "Oh me! are *you* my *dear mother?*" and fainted. On his recovery, he heard the voice of his dear female friend, which had a surprising effect upon him. Having called her to him, he appeared to view her with admiration and delight, and then asked her what had been done to him? Whither, said he, am I carried? Is all this *about* me, the thing which I have heard so often of? IS THIS SEEING? Were *you* always thus happy, when you said you were glad to see each other? Where is Tom, who used to lead me? But, methinks, I could now go any where without him. He attempted to walk alone, but seemed terrified. When they saw his difficulty, they told him that till he became better acquainted with his new being, he must let the servant still lead him. The boy being presented to him, he was asked what sort of a creature he took Tom to be before he had seen him? He answered, "he believed he was not so large as himself, but that he was the same sort of a creature."

The rumor of this sudden change made all the neighbors throng to see him. As he saw the crowd gathering, he asked his physician "how many there were in all to be seen?" His physician replied, that it would be very proper for him to return to his late condition, and suffer his eyes to be covered for a few days, until they should receive strength, for he might well remember that by degrees he had, by little and little, come to the strength he had at present, in his ability of walking, moving, &c. and that it was the same thing with his eyes, which, he said would lose the power of continuing to him that wonderful transport he was in, except he would be contented to lay aside the use of them, till they became strong enough to bear the light without so much feeling as he underwent at present. With much reluctance he was prevailed upon to have his eyes covered, in which condition they kept him in a dark room, till it was proper to let the organ receive its objects without further precaution. After several days, it was thought proper to unbind his head, and the young lady to whom he was attached was instructed to perform this kind office; in order to endear her still more to him, by so interesting a circumstance; and that she might moderate his ecstacies, by the persuasion of a voice, which had so much power over him as her's ever had.—When she began to take the bandage from his eyes, she addressed him as follows:—

"William, I am now taking the binding off in order to give you sight, but when I consider what I am doing, I tremble with the apprehension, that

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though I have from my childhood loved you, *dark as you were*, and though you had conceived a strong attachment for me, yet you will find there is such a thing as beauty, which may ensnare you into a thousand passions of which you are now innocent, and take you from me forever. But before I put myself to that hazard, tell me in what manner *that* love you always professed to me, entered into your heart, for its usual admission is at the EYES."

The young gentleman answered, "dear Lydia, if by seeing, I am to lose the soft pantings which I have always felt when I heard your voice; if I am no more to distinguish the step of her I love, when she approaches me, but to change that sweet and frequent pleasure for such an amazement as I experienced the little time I lately saw; or if I am to have any thing besides, which may take from me the sense I have of what appeared most pleasing to me at that time, (which apparition it seems was you) pull out these eyes before they lead me to be ungrateful to you, or undo myself I wish for them *but to see you;* pluck them from their sockets, if they are to make me forget you."

Lydia was extremely satisfied and delighted with these assurances, and pleased herself with playing with his perplexities for a few moments, when she withdrew the bandage, and gave him light, to his inexpressible joy and satisfaction.

In all his conversation with her, he manifested but very faint ideas of any thing which had not been received at the ear.

HISTORICAL.

ACCOUNT OF ALEXANDER'S EXPEDITION INTO INDIA.

From Dr. Robertson's Disquisitions.

About an hundred and sixty years after the reign of Darius Hystaspes, Alexander the Great undertook his expedition into India. The wild sallies of passion, the indecent excesses of intemperance, and the ostentatious displays of vanity, too frequent in the conduct of this extraordinary man, have so degraded his character, that the pre-eminence of his merit, either as a conqueror, a politician, or a legislator, has seldom been justly estimated. The subject of my present enquiry leads me to consider his operations only in one light, but it will enable me to exhibit a striking view of the grandeur and extent of his plans. He seems, soon after his first successes in Asia, to have imbibed the idea of establishing an universal monarchy, and aspired to the dominion of the sea, as well as the land. From the wonderful efforts of the Tyrians in their own defence, when left without any ally or protector, he conceived an high opinion of the resources of maritime power, and of the wealth to be derived from commerce; and to establish a station for it, preferable in many respects to that of Tyre, as soon as he completed the conquest of Egypt, he founded a city near one of the mouths of the Nile, which he honoured with his own name; and with such admirable discernment was the situation of it chosen, that Alexandria soon became the greatest trading city in the ancient world; and, notwithstanding many successive revolutions in empire, continued during eighteen centuries to be the chief seat of commerce with India. Amidst the military operations to which Alexander was soon obliged to turn his attention, the desire of acquiring the lucrative commerce which the Tyrians had carried on with India, was not relinquished. Events soon occurred, that not only confirmed and added strength to his desire, but opened to him a prospect of obtaining the sovereignty of those regions which supplied the rest of mankind with so many precious commodities.

After his final victory over the Persians, he was led in pursuit of the last Darius, and of Bessus, the murderer

of that unfortunate monarch, to traverse that part of Asia which stretches from the Caspian Sea beyond the river Oxus. He advanced towards the east as far as Maracanda, then a city of some note, and destined, in a future period, under the modern name of Samarcand, to be the capital of an empire not inferior to his own in extent or power. In a progress of several months, through provinces hitherto unknown to the Greeks, in a line of march often approaching near to India, and among people accustomed to much intercourse with it, he learned many things concerning the state of a country that had been long the object of his thoughts and wishes, which increased his desire of invading it. Decisive and prompt in all his resolutions, he set out from Bactria, and crossed that ridge of mountains which, under various denominations, forms the Stony Girdle (if I may use an expression of the oriental geographers) which encircles Asia, and constitutes the northern barrier of India.

The most practicable avenue to every country, it is obvious, must be formed by circumstances in its natural situation, such as the defiles which lead through mountains, the course of rivers, and the places where they may be passed with the greatest ease and safety. In no place of the earth is this line of approach marked and defined more conspicuously, than on the northern frontier of India; insomuch, that the three great invaders of this country, Alexander, Tamerlane, and Nadir Shah, in three distant ages, and with views and talents extremely different, advanced by the same rout, with hardly any deviation. Alexander had the merit of having first discovered the way. After passing the mountains, he encamped at Alexandria Paropamisana, on the same scite with the modern city Candahar; and having subdued or conciliated the nations seated on the north-west bank of the Indus, he crossed the river at Taxila, now Attock, the only place where its streams are so tranquil, that a bridge can be thrown over it.

After passing the Indus, Alexander marched forward in the road which leads directly to the Ganges, and the opulent provinces to the south-east, now comprehended under the general name of Indostan. But on the banks of the Hydaspes, known in modern times by the name of the Betah or Chilum, he was opposed by Porus, a powerful monarch of the country, at the head of a numerous army. The war with Porus, and the hostilities in which he was successively engaged with other Indian princes, led him to deviate from his original route, and to turn more towards the south-west. In carrying on these operations, Alexander marched through one of the richest and best peopled countries of India, now called the Panjab, from the five great rivers by which it is watered; and as we know that this march was performed in the rainy season, when even Indian armies cannot keep the field, it gives an high idea both of Alexander's persevering spirit, and of the extraordinary vigour and hardiness of constitution which soldiers, in ancient times, derived from the united effects of gymnastic exercise and military discipline. In every step of his progress, objects no less striking than new, presented themselves to Alexander. The magnitude of the Indus, even after he had seen the Nile, the Euphrates, and the Tigris, must have filled him with surprise.

No country he had hitherto visited was so populous and well cultivated, or abounded in so many valuable productions of nature and of art, as that part of India through which he had led his army. But when he was informed in every place, and probably with exaggerated description, how much the Indies was inferior to the Ganges, and how far all that he had hitherto beheld was surpassed in the happy regions through which that great river flows, it is not wonderful, that his eagerness to view and to take

possession of them, should have prompted him to assemble his soldiers, and to propose that they should resume their march towards that quarter where wealth, dominion, and fame awaited them. But they had already done so much, and had suffered so greatly, especially from incessant rains and extensive inundations, that their patience as well as strength were exhausted, and with one voice they refused to advance farther. In this resolution they persisted with such sullen obstinacy, that Alexander, though possessed in the highest degree of every quality that gains an ascendant over the minds of military men, was obliged to yield, and to issue orders for marching back to Persia.

The scene of this memorable transaction was on the banks of the Hyphasis, the modern Beyah, which was the utmost limit of Alexander's progress in India. From this it is manifest, that he did not traverse the whole extent of the Panjab. Its south-west boundary is formed by a river anciently known by the name of Hysudrus, and now by that of the Setlege, to which Alexander never approached nearer than the southern bank of the Hyphasis, where he erected twelve stupendous altars, which he intended a monument of his exploits, and which (if we may believe the biographer of Apollonius Tynæus) were still remaining, with legible inscriptions, when the fantastic sophist visited India, three hundred and seventy-three years after Alexander's expedition.—The breadth of the Panjab, from Ludhana on the Setlege to Attock on the Indies, is computed to be two hundred and fifty-nine geographical miles, in a straight line: and Alexander's march, computed in the same manner, did not extend above two hundred miles. But, both as he advanced, and returned, his troops were so spread over the country, and often acted in so many separate divisions, and all his movements were so exactly measured and delineated by men of science, whom he kept in pay for the purpose, that he acquired a very extensive and accurate knowledge of that part of India. When upon his return, he reached the banks of the Hydaspes, he found that the officers to whom he had given it in charge to build and collect as many vessels as possible, had executed his orders with such activity and success, that they had assembled a numerous fleet, as amidst the hurry of war, and the rage of conquest, he never lost sight of his pacific and commercial schemes. The destination of this fleet was to sail down the Indus to the ocean, and from its mouth to proceed to the Persian gulf, that a communication by sea might be opened with India and the center of his dominions. The conduct of this expedition was committed to Nearchus, an officer equal to that important trust. But as Alexander was ambitious to acquire fame of every kind, and fond of engaging in new and splendid undertakings, he himself accompanied Nearchus in his navigation down the river. The armament was, indeed, so great and magnificent, as deserved to be commanded by the conqueror of Asia. It was composed of an army of a hundred and twenty thousand men, and two hundred elephants; and of a fleet near two thousand vessels, various in burden and form; on board of which one third of the troops embarked, while the remainder, marching in two divisions, one on the right, and the other on the left of the river, accompanied them in their progress. As they advanced, the nations on each side were either compelled or persuaded to submit.—Retarded by the various operations in which this engaged him, as well as by the slow navigation of such a fleet as he conducted, Alexander was above nine months before he reached the ocean.

Alexander's progress in India, in this line of direction, was far more considerable than that which he made by the route we formerly traced; and when we attend to the various move-

ments of his troops, the number of cities which they took, and the different states which they subdued, he may be said not only to have viewed, but to have explored the countries through which he passed. This part of India has been so little frequented by Europeans in latter times, that neither the position of places, nor their distances, can be ascertained with the same accuracy as in the interior provinces, or even in the Panjab. But from the researches of Major Rennell, carried on with no less discernment than industry, the distance of that place on the Hydaspes, where Alexander fitted out his fleet from the ocean, cannot be less than a thousand British miles. Of this extensive region, a considerable portion, particularly the upper Delta, stretching from the capital of the ancient Malli, now Moultan, to Patala, the modern Tatta, is distinguished for its fertility and population.

Soon after he reached the ocean, Alexander, satisfied with having accomplished this arduous undertaking, led his army by land back to Persia. The command of his fleet, with a considerable body of troops on board of it, he left to Nearchus, who, after a coasting voyage of seven months, conducted it safely up the Persian gulf into the Euphrates. In this manner did Alexander first open the knowledge of India to the people of Europe, and an extensive district of it was surveyed with greater accuracy than could have been expected from the short time he remained in that country. Fortunately an exact account, not only of his military operations, but of every thing worthy of notice in the countries where they were carried on, was recorded in the Memoirs or Journals of three of his principal officers, Ptolemy, the son of Lagus, Aristobulus, and Nearchus. The two former have not indeed reached our times, but it is probable that the most important facts which they contained, were preserved, as Arrian professes to have followed them in his guides in his History of the Expedition of Alexander; a work which, though composed long after Greece had lost its liberty, and in an age when genius and taste were on the decline, is not unworthy the purest times of Attic literature.

If an untimely death had not put a period to the reign of the Macedonian hero, India, we have reason to think would have been more fully explored by the ancients, and the European dominion would have been established there two thousand years sooner.

(To be continued.)

For the Masonic Register.

COMMODORE MACDONOUGH.

Commodore Thomas Macdonough, is of a respectable family, and was born in New Castle county, in the state of Delaware. His father, Dr. Thomas Macdonough, was an eminent physician; who, at the commencement of the revolutionary war, entered the army, but a short time afterwards retired from the service with the rank of major. On the establishment of our independence, he was appointed a judge, in which office he continued during the remainder of his life. He died in the year 1796, leaving several children. The eldest son was a midshipman under Truxton, and in the action with the Insurgent, lost a leg, which compelled him to relinquish his profession. Commodore Thomas Macdonough, who was a younger son, obtained a midshipman's warrant on his father's death, and sailed with our squadron up the Mediterranean.

At this period he has been described, as "grave, reserved, and circumspect; yet possessed of a daring impetuous character."

Of this trait he afforded many instances, but more particularly in the action with the gun boats in the harbour of Tripoli, where his conduct obtained the marked approbation of the gallant Decatur, who led the attack.

He was afterwards appointed a

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lieutenant; and while acting as such on board the Syren, he, on a particular occasion, evinced a determination in support of "sailors' rights," which we trust may ever be imitated. The brig was laying in Gibraltar bay, and lieutenant M'Donough, then commanding officer on board, discovering the boat of a British frigate returning with a man which they had nefariously taken from an American merchant vessel in the harbour, dispatched an armed cutter, and rescued the sailor, immediately under the guns of the frigate. A similar proof of resolution was afterwards given in defence of his own personal rights. Being assailed by three desperadoes, one night while on shore at Syracuse, he, by placing himself against a house, succeeded in wounding two of the gang. The third fellow fled, and reached the roof of a barracks, but finding himself closely pursued by the lieutenant, he threw himself over the walls and was killed.

Soon after the declaration of war, in 1812, Lieutenant Macdonough was promoted to the rank of master commandant, and appointed to the command of the naval forces on Lake Champlain. At this period it consisted of only a few vessels, but it was gradually augmented on both sides till the period of the memorable conflict. The British fleet being superior in force, and in a state of complete preparation, entered Cumberland bay, where the American squadron were at anchor, on the morning of the 11th September, 1814. The battle immediately commenced, and was carried on with great violence for nearly two hours. Twice the Saratoga, the flag ship of commodore Macdonough, was set on fire by the hot shot of the enemy's frigate. At this critical period, her guns on the side next to the opposing vessel being mostly dismounted, the commodore ordered a stern anchor to be dropped, and cutting the bower cable, the ship swung round with her larboard side on the enemy, when a single discharge of her great guns compelled her adversary to lower her colours. The remainder of the squadron, with the exception of a few row gallies, soon followed the example. The battle having been contested with great obstinacy, the loss on both sides was severe. The names of the gallant men who fell, received the usual honorary tribute of their heroic commander; but the fate of a few who survived the bloody strife, should now be recorded. Sailing-master Brum, under whose direction the decisive manœuvre which terminated the battle, was effected, died a few years afterwards in New-York. And in that city, likewise, expired midshipman Baldwin, a promising young officer, of a wound received in the action, and under which he lingered for nearly a year.

During the engagement, a game cock on board the Saratoga, flew into the rigging, and continued crowing till the victory was achieved. In the evening of the same day, the heavens were unusually illuminated by the aurora borealis, or northern lights. These circumstances in the time of Livy, would no doubt have afforded sufficient proof of some supernatural agency; but on the present occasion, few could perceive "the precurse of fierce events," in the common

"———office of a fowl:"

or, transform the harmless corruscations of the polar heavens, into

"Fiery warriors fighting in the clouds."

Some incidents, however, affording less speculation to the superstitious, but more satisfaction to a contemplative mind, may be related.

On the appearance of the hostile fleet, the crew of the ship was called together, while the commodore solemnly invoked the favour of Heaven, in his country's cause.

In the heat of the battle, we have understood, that a Scotch woman on board the Saratoga, came up to the commodore, with a heavy complaint against a black boy, who she said was capering about the deck, making him-

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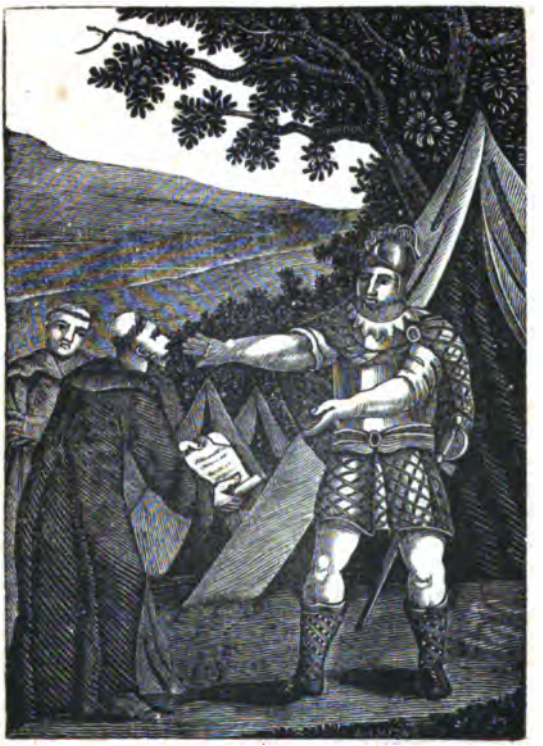

SIR WILLIAM WALLACE,
Rejecting the offers of Edward's Ministers.

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self merry, so that she found it impossible to get him to do any thing. Surrounded as he was by scenes of horror, the commodore could not refrain from smiling, as he advised the poor woman to endure her grievance with a little patience. For ourselves, we know not which most to admire—the levity of the boy, the insensibility of the woman, or the cool and collected calmness of the commodore.

The approbatory rewards bestowed on the gallant commander, were numerous, and general. But one more solid and appropriate than the rest, was a grant by the state of New-York, of one thousand acres of land, laying on the shores of the bay in which the action occurred.

After the war, commodore Macdonough was for a short time stationed at Portsmouth, New-Hampshire; but afterwards sailed with the Guerriere, to the Mediterranean. From this station he retired last year, in consequence of a misunderstanding with commodore Stewart, which has since been satisfactorily adjusted, as already related in a former number of the Masonic Register.* At present he resides with his family, at his mansion, in Middletown, Connecticut.

The person and character of commodore Macdonough is described in a late publication, as follows: "He has a fine head, light hair, complexion, and eyes; and his person tall and dignified: strict in his deportment, and exemplary in his piety." In addition, it may be observed, (and certainly no where with more propriety than in this work,) that the commodore is a worthy member of the fraternity; having been initiated several years ago, in one of the lodges in New-York. Did the reputation of the order require support, the character of Macdonough would alone afford a pillar on which it might securely rest, against the most violent assaults of bigotry and intolerance. For where among the opposers of Masonry, shall we find more piety, more patriotism, or valour, than have been evinced in the spotless life of this heroic seaman.

* See "Real Greatness," p. 237. No. vi.

SIR WILLIAM WALLACE.

In our present number we have given a design, (engraved on wood) representing a well known event in the life of this distingushed chieftain. His valorous achievements, unyielding patriotism, and determined perseverance, have ever been the favourite theme of his countrymen. With every allowance for national predilection, and to none is a greater deduction requisite, than to the characteristic feeling of North Britons, we may still with Hume, consider his "exploits as lasting objects of just admiration." The event to which we have alluded is thus narrated by a modern historian: "When the earl of Warrenne advanced to Stirling, he found Wallace encamped in excellent order on the opposite bank of the Forth. Willing to try arts of negociation, he sent two friars to offer conditions of peace"—"*Go*, said Wallace, *tell your masters, we come not here to treat, but to assert our rights, and to set Scotland free: let them advance, they will find us prepared.*"

Indignant at this reply, the English commanders led their forces across the river; but although opposed by an enemy far inferior to them in numbers, they were at once routed, and almost entirely destroyed.

SAN PIETRO,

A Corsican general, in the 16th century.

San Pietro, called also Bastelica, from the town of Bastia, the place of his birth, in Corsica, was a celebrated general in the French service, during the reign of Francis I, Henry II, and Charles IX. He was born, as it were, with an hereditary hatred to the Genoese, then sovereigns of Corsica. From his infancy he bore arms against them, and, by his valour and military

skill, became formidable to the republic. His exploits gained him the heart of Vanini Ornano, a very rich and beautiful heiress, the only daughter of the viceroy of Corsica.

Pietro might have lived in tranquillity, protected by this advantageous alliance, had he not supposed that the Genoese never could pardon his offences. Full of this imagination, and of new schemes, he retired into France, with his wife and children. There he served the court very successfully during the civil wars; but still desirous of restoring liberty to his country, he was incessantly endeavouring to disturb the Genoese. He even went to Constantinople to solicit the Turks to send a fleet against them.

During this voyage, the public, attentive to the proceedings of Pietro, sent their agents to his wife, who was then at Marseilles, to induce her to return to her country, by promising the restoration of her fortune, and giving hopes that her placing this confidence in the state would procure a pardon to her husband. The credulous Vanini was persuaded. She first sent away her furniture and jewels, and then set sail, with her children, for Genoa. A friend of Pietro's, receiving early intelligence of this, armed a ship, pursued the fugitive, brought her back into France, and surrendered her to the parliament of Aix.

Pietro, on his return from Constantinople, was informed of this adventure. One of his domestics, who had not sufficient resolution to oppose it, he stabbed with his own hand. He then went to Aix, and demanded his wife. The parliament was unwilling to trust the lady in his power; but the beautiful Vanini, superior to fear, although expecting some fatal event, earnestly solicited to be restored to her husband. Her request was granted, and they set out together for Marseilles. When Pietro came to his own house, he found it unfurnished. This sight roused his fury. Without departing from the respect he had constantly preserved for his wife, because her descent had been greatly superior to his, he reproached her for her misconduct, declared it could be expiated only by death, and commanded two of his slaves to execute this terrible sentence. "I do not shrink from my fate," cried the heroic Vanini, "but since I must die, I beg, as the last favour, it may not be by the hands of these wretches, but by that of the bravest of men, whose valour first induced me to espouse him." The barbarian whom nothing could soften, sent his executioners away, threw himself at the feet of his wife, called her his queen, and his mistress, embraced her tenderly, implored her pardon in the most humble terms, and caused their children to be introduced. She embraced them. He wept, with the unfortunate mother, over these melancholy pledges of their affection, put the fatal cord round her neck, and strangled her with his own hands!

Pietro set out immediately for the court, where the news of his crime had arrived before him, and he was forbidden to appear. Notwithstanding this, he presented himself before the king, the detestable Charles the ninth. He talked of his services, claimed their reward, and exposing his naked bosom, which was full of scars, 'What signifies it to the king,' said the savage, 'what signifies it to France, whether a good or a bad understanding subsisted between Pietro and his wife?' Every person was shocked at the daring behaviour of this maniac; but, nevertheless, he was pardoned.— 'The semblance of heroism which was joined to his guilt,' says the author of L'Esprit de la Ligue, 'easily pleaded his excuse in a court, where the sovereign himself set examples of violence.' This murder was committed in 1567, seven years before the reign of Henry III.

But Pietro, although he escaped in the sequel, many perils of war, did not go to his grave with impunity. He was slain in an ambuscade prepared

for him by the brothers of his wife, the unfortunate Vanini Ornano.

Such was the detestation in which his crime was held, that his son Alfonso, afterward a marshal of France, and a distinguished warrior, was obliged to renounce his paternal name, and take that of Ornano. He left a son, likewise a marshal of France, who died a prisoner in the castle of Vincennes; and the whole family became extinct, about the middle of the sixteenth century.

AGRICULTURAL.

ON SEED POTATOES.

It may always be observed of every potato, that in the end opposite to that in which it is connected by its stem with the fibrous roots of the plant, the eyes are double in number of those of the other end; and it may also be observed, that the shoots growing from the end having the greatest number of eyes, always start the soonest, and grow most rapidly: this circumstance, it would seem, has led to the belief that this end of the potato only ought to be used for seed, as being properly the *seed end* of the root, and accordingly I perceive a statement in a late paper, published in New-Jersey, that by recent experiments, it has been found, that to cut off about a third of this end of the potato for planting, will afford as great a product as to plant the whole root. If this be correct, two-thirds of the weight of potatoes commonly used for seed may be saved; a matter of no small consequence, as potatoes are much more expensive in the article of seed than any other crop commonly cultivated.

To ascertain the truth of this matter, let the cultivator take, say 40 potatoes, as nearly of any given size as may be, and plant them in a row, putting one potato (uncut) to each hill; take 40 more of as nearly the same size as can be selected, cut off the seed end of each, so as to include about a third of a root, and plant one of these to each hill in a row alongside of the other; give each row the same cultivation; dig them separately, and then weigh or measure the products of each, and the result will be considered as pretty conclusive.

There are other experiments, easily made, and well worthy of attention, in the culture of the potato, and among others, I would recommend the following.

1. To ascertain whether it is most profitable to use the largest, or the smallest potatoes, for seed.

2. What increase of the crop may be obtained by nipping off the blossoms as soon as they appear on the stalks.

3. To ascertain the proper quantity of gypsum that is best adapted for increasing the crop, as too much of this manure produces a luxurious growth of stalks, but not a crorespondent growth in the roots.

4. To ascertain the difference in product that may usually be expected in cultivating the different varieties of the plant, and which, on the whole, quantity and quality considered, are the most profitable for culture.

From an experiment I once made, though not with perfect accuracy, I am induced to believe, that if a potato, weighing not more than an ounce, be planted whole in a hill, and an another weighing eight ounces, be planted whole adjoining it, no essential difference will be found in their products.

A case was lately reported by the Berkshire Agricultural Society, from which it would seem that an increase of about a sixth of the whole amount of a crop of potatoes may be obtained by nipping off the blossoms as soon as they appear on the stalks. Of the truth of this every cultivator may easily satisfy himself.

In regard to the use of gypsum, it will probably be found that merely to immerse the seed potatoes in brine, and then roll them in gypsum, before planting, is the most advantageous method

of applying this manure to the crop. The brine is also serviceable in this case, as salt is a valuable manure for potatoes. A little gypsum may afterwards be sprinkled over the hills to advantage, while a greater quantity might prove injurious by causing a redundant growth of stalks.

By attention to these particulars, it is believed that very essential benefits may be derived in the culture of potatoes.—*Ploughboy.*

A PRODIGIOUS POTATO.

There were taken up at Galloway house, near Wigtown, the seat of the Right Hon. the Earl of Galloway, on Wednesday, the 15th November, eight bushels (or eight fifty-six pounds) of potatoes, being the produce of one potato, which was raised last season in the field of Egerness, near Carltestown, and preserved by Mr. Kennedy, gardener to Lord Galloway. The mother potato, which was cut into many sets, weighed 3 lbs. 7 oz. and many of the offsprings this year have certainly done justice to such an ancestor, one weighing 5½ lbs. another 4 lbs. a third 3½ lbs. and many 3 lbs. The sets were planted in the open garden in two rows, and received no more attention from Mr. Kennedy than any other plant of the same species, being only once covered and laid up.

Montreal Herald.

THE HOLDERNESS COW.

Recently imported by Mr. G. W. Featherstonhaugh.

This cow is of that species of the *short horned* breed called the Holderness.

They are of a large size, but are particularly valued for the remarkable quantities of rich milk which they give. It is on this account that the breed prevails generally in the rich county of Middlesex, for the supply of the city of London with a sufficient quantity of succulent food, and by regular milking three times a day, they yield from forty to fifty quarts of milk. This animal, gave during an uncommon stormy passage of 48 days in the late winter months, a constant profusion of milk, and on her arrival at New-York, being much reduced in flesh, and her hide extremely wounded in many places by chafing against her pen, gave sixteen quarts at one milking. She remained two or three days in the city of Albany, and was inspected by numerous persons amongst whom were some of the most respectable butchers of the place.

They were unanimously of opinion that she was the most remarkable animal they had ever seen. From the centre of her horns, to the end of her buttocks she measures seven feet and a half, and two feet three inches across her hips. Her hide is mellow to the feet, and perfectly silky without any coarse hairs. Her head and neck are small and remarkably graceful, her ears uncommonly large and smooth, accompanied with a singular transparency. Her carcase is well barrelled out and compact: her legs and tail corresponding in fitness to her head and neck. The butchers who inspected her, observed, that they never saw any animal with so little offal. She was judged to weigh twelve hundred if in condition. She was selected from the first stock in England, and is with calf by the descendant of the famous bull Comet, who sold for a thousand guineas. She is at present removed to the farm of the proprietor in Duanesburgh, who expects a bull of the same breed in the course of the spring.

Ploughboy.

POETICAL.

For the Masonic Register.

TO SPRING.

Forth came the genius of the southern sun,
Diffusing wide the pow'rs of genial warmth
And vigour new, through all the walks of life.—
I saw him on the whirlwind's eddying verge,

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His arm outstretch'd, he by a frosty lock
Seiz'd the rude demon of the raging storm,
Shook him, hoarse bellowing, from his throne of clouds,
And hurl'd him roaring to the utmost north,
Where dwells eternal discord; dreary realms
To life and order equally unknown:
The frigid wasting steps of winter hoar,
With clouds and tempests blust'ring in his rear,
Northward withdrew their desolating course
Before the vivifying steps of Spring.
Hail, child of gentler breezes, lovely Spring!
The limpid streams, fast bound in icy chains
Hung at their oozy founts, a crystal rock,
By thee are loosen'd, and meand'ring flow
To pay their tribute to the vales and meads;
The veins of vegetable life at thy approach
Spring with coagulable juices, and the green
Investiture of nature spreads abroad
Through all the leafy regions of thy reign.
The smiling vernal nymphs come peeping forth
In the meek innocence of youth array'd.—
But first of Flora's pure unspotted train,
The Snowdrop and Narcissus usher in
Thy mild and gentle steps, O Spring;
The mellow warbling, and the cheerful notes
Of pure harmonious concord from each grove,
By joy and love inspir'd invite thee on:—
And shall not man participate the joy,
The pure, unblam'd, exhilarating bliss
Which thou diffusest through the moss of life,
And join the choir, whose universal voice
Breathes forth a general anthem to the praise
Of him, whose providence walks through the year
In varied seasons, good alike in all.

PHILOS.

For the Masonic Register.

THE ZEPHYR.

Go gentle breeze, and bear the sigh,
That swells my heart, to Anna's ear;
As thou on her bosom chaste,
Envied Zephyr, sportive play'st,
Leave its soft impression there.—
But O! dim not her pearly eye
With the soft dew-drop of a tear;
If in her breast arise one sigh,
Bear, O bear it to my ear.

PHILOS.

For the Masonic Register.

STANZAS.

AIR—GARLAND OF LOVE.

Oh! fair are the white gems that frisk on the storm-wave,
And fair are the rose leaves that burn on its shore;
And fair are the willows that skirt on the warm grave,
But fairer the meek-eyed young girl I adore.
Then I'll clasp a mild chaplet from Pas-sion's bloom bowers,
Pure and sweet as the sea wind that mourneth on flowers,
For the fond and the meek-eyed young girl I adore.

Tho' I'm dear to a thousand blue eyes that are weeping,
And many a spirit is aching for me;
Tho' my sighs in the flash of their tears are now steeping,
Yet Mary is surely the dearest to me.
Then I'll clasp a mild chaplet, &c.

For her soul is the shrine of the holiest feelings
That ever breath'd heaven on woman below;
Where virtue hath witness'd love's warmest revealings,
That promise to sweeten my trouble below.
Then I'll clasp a warm chaplet, &c.

Oh when all life's ills see the cloud-set of sorrow,
This mad pulse is still, and this kind heart is low;
From the memory of what I was oft may she borrow
A hope for her tears and a rest for her wo.

New-York, Oct. 7th, 1820.

A SIMILE FOR THE LADIES.

In limpid streams a thousand forms we spy,
Which raise amazement in the wondering eye;
Whate'er of beauty on their borders grows,
The floating glass in its fair bosom shows:
The pride of every grove together meets,
And charms us with a wilderness of sweets.
Lo! with impetuous force a dreadful shower
In torrents falls, and blots out every flower.

Such is the fate of woman. Oft we find
A thousand graces in one body join'd;
A faultless shape, a skin of snowy hue,
All that is lovely, tempting, chaste, and true,
A deity confess'd, a Venus form'd anew.

Comes baneful sickness, with its numerous host,
The bright, ecstatic scene at once is lost.

FROM THE HAVERHILL GAZETTE.

TO HOPE.

Auspicious Hope! Thou Sprite benign!
Blest inmate of the peaceful mind!
Thy soothing pow'r elates with joy,
The wretch, deep-sunk in poverty;
Thy radiant beams illume the mind,
In wisdom taught, by arts refin'd
'Tis thou canst smooth the brow of care;
Dispel the fear of bleak despair;
Raise from the earth the wretch forlorn,
And point his way to spheres unknown.
Within the precincts of a cell,
Thy blissful presence e'er dost dwell;
The guilty murd'rer's piercing groans,
By thee are chang'd to wistful tones;
His raging breast, surcharg'd with grief,
Inspir'd by thee, now finds relief.
Offspring of Heav'n! bereft of thee,
Severe, though just, man's destiny—
Doom'd, thro' earth's barren wilds, to roam;
No shelter from th' impending storm:
Terrific visions haunt the mind,
Immers'd in gloom—to virtue blind.
But cheer'd by draughts of heav'nly love,
Life's greater ills, rich blessings prove.
Let envy's base, envenom'd darts—
Oppression bold—suspicion's arts—
False friendship, hatred, all conspire,
Those joys annoy, thou deign'st inspire:
As well may man restrain in height,
Imagination's tow'ring flight;
Or seek to chain that mind to earth,
Aspiring, though of humble birth.
Should rumbling thunders deep resound,
And vivid lightnings glare around;
Should yawning earthquakes mountains rend,
And furious whirlwinds heav'n-ward tend;
Fair nature's realm in ruin lie,
And chaos reign triumphantly—
Hope smiles! still undismay'd their pow'r defies;
Her eye intent on joys beyond the skies;
Faith prompts her flight, while Heav'n awards the prize.

THE HAPPY MAN.

Happy the man! whose tranquil mind
Sees nature in her changes kind,
And pleas'd the whole surveys;
For him the morn benignly smiles,
And evening shades reward the toils,
That measure out his days.
The varying year may shift the scene,
The sounding tempests lash the main,
And heaven's own thunders roll;
Calmly he sees the bursting storm,
Tempests nor thunder can deform
The morning of his soul.

LITERARY.

The first Number of Companion Woodworth's LITERARY CASKET has made its appearance, from the press of Companion Charles N. Baldwin, embracing the various subjects mentioned in our last. It is handsomely printed, and is accompanied with an elegant copperplate engraving, and several wood devices.

TO CORRESPONDENTS.

The excellent Address, by Brother W. DOAN, Esq. is received, but too late for this Number; it may be expected in our next.

HIRAM ABIFF, from Pittsburgh, was also received too late for publication this month.

J*****, complaining of the injustice of a brother, cannot be admitted The reasons why, are obvious, and will easily be perceived by the writer, on reflection. We perfectly coincide with him in opinion relative to civil suits between brethren of the fraternity; but must beg leave to disagree with him on other points.

The Editor respectfully solicits an interview with the brother who communicated the ancient documents, "concerning the Mason Oath," published in this Number.

The several favours of our most excellent companions the grand high priest, and deputy grand high priest of the grand chapter of Kentucky, are thankfully received. We also acknowledge, with gratitude, the receipt of the proceedings of the grand lodge of Indiana, and the proceedings of the grand chapter of Connecticut, together with two valuable discourses, one by companion Asa Meech, and the other by brother William Burke.

Brother John Dean's letter, dated Bath, Upper Canada, March 24, enclosing a list of the chapters and lodges in that province, together with a list of subscribers for the Register, was received just as the last sheet of this Number was going to press. Brother Dean will please to accept our sincere thanks, in behalf of himself and the other brethren who have honoured our subscription list with their names; and we assure our Canadian brethren in general, that any thing relative to the fraternity, on their side of the water, will always be gratefully received, and cheerfully inserted.

HOYT & BOLMORE, PRINTERS,
70 Bowery, New-York.

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THE

AMERICAN MASONIC REGISTER,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

Happy is the man that findeth wisdom, and the man that getteth understanding: For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. SOLOMON.

[No. IX.] FOR MAY, A. D. 1821. A. L. 5821. [VOL. I.]

MASONIC.

FOR THE MASONIC REGISTER.

BROTHER PRATT,

I have been permitted by the author, to take a copy of the following Address, which, should you deem it worthy of the space it would occupy in your interesting *Register*, you are at liberty to publish. With cordial respect, and fraternal affection,

I am, Sir,

Yours,

WILLIAM B. THRALL.

Circleville, Ohio, }
March, 1821. }

AN ADDRESS

Delivered by Brother G. W. DOAN, Esq. at Circleville, (Ohio) on the 24th of June, A. L. 5818, on the celebration of that day, by Pickaway Lodge, No. 23.

RESPECTED HEARERS,

You ask, why this assemblage on this day? Why these trappings, and why this band of brothers separated from the community?

We answer, this day, to us, is holy. We observe it in commemoration of the virtues and character of our early patron, St. John. We have convened, to pay a tribute of respect due to his sacred memory. It was the day of his birth.

You again ask, why clad in these emblematical vestments? Why these badges? We answer, to exhibit to the world our high calling; to shew, that as there is an uniformity in them, so there should be in our characters: that our morals should be as spotless as the *lambs skin;* our hearts, pure and mild as the *blue* vault of heaven. To each of our emblems, is attached an important moral lesson. By them, we are constantly reminded of our duty, aim, and end. They are vivid beacons, constantly throwing their light upon the Mason's path; pointing out his danger, and directing him to his destined port. Though silent, yet to *him*, they speak a language more forcible than words; admonitions more solemn than ever issued from human lips. If he give ear to them, it is well; if not, we can only mourn over the frailty of human nature.

Our badges bespeak the station the wearer holds in the Lodge. Order and harmony pervade the works of Deity; so should they of man. Without them, the moral, like the natural

world, would exhibit a scene of confusion, anarchy, and chaos. Hence, in every association, some must lead, direct, and govern. That brothers may know these, is the object of our badges.

A more important inquiry follows: What is the design, object and utility of the Masonic institution? If these are not good, all the rest is vain show, idle ostentation.

Man, in his primeval state, required no props to sustain his virtue; no excitements to awaken his benevolence. He ate the forbidden fruit; at that moment a moral death ensued: then evil sprang up in his heart; vice became a part of his composition. With these, came haggard misery: cruelty, crime, fraud and violence followed. Paradise was changed to a hell; man to a savage. Still there remained in his heart, some seeds of his former virtue; some portion of that Divine spirit, which once wholly inspired him, still glowed in his bosom. To cultivate these seeds, to cherish and invigorate this spirit, was the design of our institution.—With whom the design originated, we we cannot say. The institution probably had its origin in Asia, where science first dawned; where man first emerged from the low estate to which he had fallen. The broken column, the lofty pyramid, the ruined cities, bespeak the industry and the civilization of the early people of that country; so the sublime morals, the elegant language, the beautiful allusions of Masonry, bespeak their genius, and their benevolence. So early was Masonry founded, that the date of its origin is veiled from human ken: no record, no tradition hath transmitted it down.—No human eye hath pierced the darkness of that period. But it bears the venerated impress of the remotest ages. We discover in it, marks of Egyptian antiquity; we note in it too, some peculiar features of the Israelites.

In its plan, it combines all that is sublime in morals, great in design, or grand in object. It has caught and preserved all those grand moral maxims, which have been taught the human family, in that long succession of ages. It has contrived an universal language. No matter whether the wanderer be taught in Europe, Asia, Africa, or America; if he meet a brother Mason, he can converse with him in friendship and confidence; he can make known his wants; he can get relief. In such a world as this, filled with hate and envy; virtue and innocence, wherever found, require protection. They are the same, whether veiled under an Ethiopean, Indian, or European skin. No matter whether their accents fall in the Sanscrit, the Arabic, the Russian, or the English language; if they have the language of Masonry, they will be understood, cherished and protected. Thus the curse that fell upon the human race, at Babel's awful tower, is measurably removed. Masonry, then, has for *its object*, the mitigation of the two grand curses that have befallen our species: one at the fall of Adam, and one at the building of Babel.

Do you ask for proof of this? I would point to you the inhospitable coast of Algiers. There you see the galley-slave, loaded with chains, and tugging at the oar. In anguish, he casts his dispairing eye around him: is there none to understand that look? Yes; it catches the eye of a brother Mason: thrilling with transport, he flies to his relief; he redeems him; he sends him home, to the bosom of a joyful family.* Turn to the burning

* The redemption of captain Riley and his companions, by the benevolent Willshire, at Mogadore, has been much admired by the uninitiated; they could not understand that Riley and Willshire were Masons; and that by this secret bond, Riley obtained that aid and friendship, which every Mason in like circumstances, was bound to give him.—Daily instances of a similar nature occur, which astonish those who cannot discern the secret cause. But it is unbecoming our institution, to trumpet them forth. To do their duty, and not to boast of it, is the pride of worthy Masons, and inculcated by Masonry.

deserts of Arabia, to the rugged wilds of Tartary; you see the lonely, pensive wanderer, viewing his fellow man as a deadly enemy: you see him armed to shed his blood: a stranger meets his eye, furiously he rushes upon him; suddenly he discovers he is a brother Mason; his look of fury is changed to that of joy—his weapons fall harmless from his hands—he embraces him as a friend! View your battle-field. You see the hostile ranks impetuously rushing upon each other; you hear the clashing of arms, the groans of the dying: you see one aiming his deadly weapon at the heart of the other; suddenly he desists—his countenance changes—he smiles in kindness upon his victim. You inquire the cause; he discovers they are brother Masons. Thus has Masonry, from time immemorial, strove to promote humanity, to inculcate morality, and to assuage the miseries, which, in ten thousand shapes, afflict our species. The stranger, if a Mason, finds a home in every lodge, a friend in every brother. If naked, he is clothed; if hungry, fed; if in prison, visited and relieved. Does he want money, it is given him; does he want the aid of friends, he need look no further. Though in adversity, deserted and calumniated by the ungrateful world, yet here he shall find friends, who will cleave to him closer than natural brothers.

These duties, it is true, we owe to all mankind; and towards all Masons are taught to exercise them. But we have no pledge against imposition. With our limited means, our bounty must be confined to the worthy; they alone have imperative claims upon us; it behoves us, therefore, to ascertain *them*. This is *another object* of our institution. If one be a Mason, it is to us conclusive evidence that he is worthy of our aid. Though we are sometimes deceived, yet this only proves that poor human nature is heir to frailty, that nothing human is perfect. Among the twelve disciples of our Saviour was found one traitor; why then should we be stigmatized, if a few are found occasionally lurking amongst us? If HE could not find perfection among mankind, less, certainly, should it be demanded of us. No human means, however, could more effectually guard against imposition. Such, in brief, is the design and object of Masonry, its polar star, its grand secret; to feed the hungry, to clothe the naked, to console the afflicted, to stimulate virtue, to curb the angry passions, to humanize the species; to inculcate charity, benevolence, friendship and philanthropy, and to adore the Deity.

You ask if it has this effect? We answer, this is its tendency. Though we cannot tell what would have been the situation of our species without this institution, yet, next to Christianity, we believe it has been the most operative instrument in cultivating, civilizing, and humanizing the species. It operates with a secret, unseen, and powerful force; it moves with the silence of the light of heaven; it diffuses its genial warmth; it invigorates, vivifies, and enlightens the human intellect, with a force not inferior. Its maxims are constantly gaining ground: princes and nations assent to their soundness: if fully adopted, war would cease, or lose half its horrors; "the sword would be beaten into the ploughshare, and the spear into the pruning-hook." Man would forget his enmity, and look upon his fellow man as a brother. He would pour the oil of consolation into the wounds of affliction; he would cause the orphan to forget his loss, the widow to smile, and the weary, destitute wanderer, to rejoice. When chained to the stake, surrounded by savages, and the flames gathering around him, how was our Putnam rejoiced at the appearance of a brother Mason! Though a stranger, of another country and language, yet he discovered Putnam was a brother. Swift as lightning he flew to his relief; he quenched the

fires, he unloosed the cords that bound him, and embraced him as a friend. Numberless other instances we might cite to prove the utility of Masonry, but we are enjoined "not to let our right hand know what our left hand doeth," but to let our conduct and actions speak for themselves, that the *omniscient eye*, which looks down from the *temple* above, may reward us openly.

Yet, strange as it may seem, this institution, so humane in its design, so mild and peaceful in its movements, has excited the suspicions, the envy, and the censure of mankind. It is little consolation to us to reflect, that Christianity has done the same; that its disciples too, have had their persecutors and calumniators. We could weep in silence over this depravity of the human heart, and forget its consequences. But these aspersions, "based on empty air," we are anxious to refute and silence.

We have been accused of being *disorganizing* and *factious*. Where is the evidence of this? Is it in the good order, subordination, and perfect government of our lodges? Is it to be found in the mild maxims of benevolence, philosophy and philanthropy which are there taught? Or is it in our lives and conduct that this is discovered? Doubtless there have been Masons who were factious, but did their proportion exceed that of other bodies of men? What government have they disturbed? What people have they excited to commotion? Some malignant writers of the French revolution have accused us. The bigotted emperor of Austria, the detestable and sanguinary inquisition of Spain still persecute us. We could well exclaim under such rule, "the only post of honour is a private station." We might pride ourselves in being persecuted by them; we might hold it up to the world as the strongest proof of the purity of our maxims and conduct. We might triumphantly exclaim, it is our love of mankind that has alarmed their fears: they evidently shew, that they believe us a barrier between them and absolute despotism. They fear that we stand between them and the people, to protect the rights of the latter.

In France, when the whirlwinds and tempests of revolution overturned every institution, venerable for its antiquity, or lovely for its purity, how could we expect to escape? When the pestilential breath of the storm reached and polluted every thing pure in morals, or sacred in character, how could our institution stand unaffected? Malignant, envious pollution would cry out she had seized us; she would glory in destroying what she could not corrupt.

Does the persecution of us in Austria and Spain furnish any proof of our factious disposition? From Austria we have heard no whispers of danger; not a breeze has wafted to us the accents of complaint. How then could the Masonic institution be plotting injury to that government? It was false. The monks deceived her monarch: our enemies have caught him in their toils. We cannot *join hands* with corruption or oppression. With the haters, persecutors, and oppressors of man, we can hold no communion: hence we have become obnoxious to the inquisition.

Why are there no complaints against us from turbulent England, suffering Ireland, or injured France? countries where the language of faction is louder; where the materials for its support are more abundant than in any other: In these countries, why do we not hear complaints of the cabals, the intrigues, and the factions of Masonry? Because there are none. In these United States, where there are more than six hundred lodges; where the proportion of Masons exceeds that of any other country; where party-spirit runs higher than in any other, why do we never hear the voice of complaint? It is because there are no grounds for such complaints; and here, the people

are too liberal and enlightened, to suspect an institution, which has numbered among its members and patrons, a Putnam, a Warren, a Franklin, a Washington, and a long list of worthies, to whom they are indebted for their liberties and their happiness. No; when the Mason enters the lodge, he treads upon consecrated ground: he leaves the sandals of his feet, his politics, his prejudices, his ambition, at the portal. His angry passions are subdued; the raging of the lion is soothed to the gentleness of the *lamb*. None but feelings of benevolence, friendship and philanthropy, can here legally find place.

Our institution has also been accused of being subversive of Christianity: what! an institution blended with the Christian history; based upon Christian maxims, *subversive* of *Christianity?* An institution, embracing among its patrons the early saints, and the modern clergy, subversive of Christianity? Think you that Locke and Washington would not have denounced it, if this allegation were true? Think you, that the numerous host of pious Christians, who have enrolled themselves among Masons, would not, long since, have abandoned and denounced such an institution? Do you believe that it could have triumphed, over the fall of every other fabric, both material and moral, if it embraced such principles? Those stupendous works, which once excited the astonishment and admiration of the world, have crumbled into dust; the gnawing tooth of time has demolished all cœval with this institution; yet this, "joining the vigour of youth to the maturity of age, outlives their glory, and mourns their fall:" could this have been, if it embraced such principles? No; no. It would long since have sunk under the curtain of oblivion. The best test of the soundness of its principles, is, its durability, its general progress, and its present flourishing state. Masons, we are sorry to confess, have often proved frail human beings. So have Christians: yet it would be very unfair and unreasonable, to conclude from this, that the *principles* of Masonry or Christianity were bad. When human nature arrives to perfection, then may societies be formed, whose members will be free from reproach. Until then, we must be content in rendering them as perfect as possible. Time will not permit that we should further unveil the beauties, or answer the reproaches upon Masonry. This we assure you is but a feeble and imperfect sketch, though true and faithful.

Worshipful Master, Respected officers, and beloved Brethren—On this natal day of our sainted brother, it behoves us to call to mind the virtues of that bright constellation of worthies, who have adorned our institution:—though many of them have been *raised* to that Grand Lodge above, "from whose bourne no traveller returns;" yet their names and their bright examples live. Let us honor them, not only with our lips, but in our lives.—Though our course may not be as brilliant, yet we can render our hearts as pure as theirs. Though it may not be marked by the dazzling *blaze* of the *comet*, yet we can shed upon it the pure lustre of the *evening star*. This should be our ambition, and our emulation.—A pure heart, the germe of all noble sentiments, "the spring of all truly great and glorious deeds," should be the *jewel* which we should prize above all price. In prosperity, or in adversity; in peace or amid perils, we should cling to it, as the only *anchor* of hope; the only *ark*, which, on this troubled and tempestuous sea of life, will bear us safe to port. This we may possess, in the cottage, as well as the palace; it is equally within the grasp of the humble peasant, and the powerful prince: by this alone, can we vindicate our institution: by this alone, can we gain credit for our professions.

Let us rise then, in our *strength*, and *clothe* ourselves with *caution, prudence* and *wisdom*. Let us place a *faithful tyler* at every portal of our hearts,

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for the enemy is subtle, and advances upon us by slow and unperceived degrees. We must not flatter ourselves, that we can gratify this passion, or indulge this practice, and go no further. We cannot remain stationary: we must either go forward in the daring career of vice, or retrace our steps.—So intimately blended are all the moral virtues, that, like a well modelled machine, one spring impaired, and the whole is disordered. We may as well expect to *pierce* one of the *vesicles* of the *heart*, and preserve its vitality, as to practise one vice, and preserve our morals in other respects.

He that is now the inexorable midnight robber, began by pilfering. The sottish maniac, who now infests our streets, loathsome to the eye, a leech upon the vitals of society, began by taking a social glass. These, often repeated, generated the habit; this formed, reason loses her controul; rum, like the roaring tornado, sweeps from him his property, his morals, his reputation, his mental faculties. So it is with the gamester: he first sits down for amusement: to give more interest to the game, a small wager is laid: in a little time, it is doubled, trebled, and quadrupled: he wins; he cannot, in honour, now leave his companions; his fortune turns: he loses. His avarice is excited; stung to the quick with the loss, he is anxious to regain it: hope stimulates him to proceed: he wastes his time; he impairs his health; he squanders his property; his feelings are racked; his heart is transformed; he becomes a malignant misanthrope. Resort is had to the "liquid poison," to restore his spirits, to drive away his ennui, and his soul-corroding care: but he has placed in his bosom that *vulture*, which "gnaweth without ceasing."—No more the tender ties of friendship, soothe or restrain him; the lisping accents of his children, are no longer sweet to his ears; the imploring tears of an affectionate wife, only add poignancy to his misery. Deaf to their intreaties; now desperate in fortune and in character, he plunges into the deep bosom of destruction, or rushes, "unannealed, with all his sins upon his head," into the presence of his God. Let us then, take heed to our steps; and not deceive ourselves in the fancied hope, that we can practise one vice, or indulge one evil propensity, and exclaim "thus far shalt thou go, and no farther."

No; let us exemplify and enforce the principles of our institution, by cherishing and practising all the virtues, and eschewing all the vices, incident to humanity. Let us live together in peace and harmony: let us extirpate every evil passion; let us nip the young shoots of envy, jealousy, and anger, that may spring up in our hearts, ere they become rank in vigour and strength. Let us also remember our own frailties, and hence learn to forgive the errors of a brother: let us reprove him with gentleness: let us "inscribe his virtues on brass; his faults in water." Let us beware how we suffer the tempest of passion to rise in our bosoms. In its course, it will sweep our *ark* from its moorings; it will engulph us "in the rough sands of the sea." If we have cause of offence, let us "bear and forbear; forget and forgive:" in short, let us obey our grand precept, and "*learn to subdue our passions.*" Thus shall we sail down the stream of life with a prosperous breeze; and when arrived at the *gate* of that "Temple not built with hands," the grim *Tyler* death, will usher us into that *Lodge* of pure and happy spirits, where trouble is unknown, and "the righteous are at rest:" *So mote it be.*

STATE OF MASONRY IN UPPER CANADA.

Extract of a letter from brother John Dean, dated Bath, Upper Canada, March 24, 1821.

"Enclosed you will receive a list of officers, chapters, lodges, &c., of the G. R. A. C. of Upper Canada, and

the Masonic Convention. By giving it an insertion in your valuable work, the Masonic Register, (should you deem it sufficiently interesting) you will greatly oblige the craft in this quarter."

FOR THE MASONIC REGISTER.

MASONIC CONVENTION

OF UPPER CANADA, HELD AT KINGSTON.

This convention is composed of the following lodges, who entered into articles of association, adopting temporary regulations for their government, until a regularly organized provincial grand lodge could be established, under the authority of the Grand Lodge of England, for which purpose they have petitioned for a charter for its establishment. Much good has resulted from the adoption of these regulations. For a long time the lodges, generally, had been in a declining state, owing in a great measure, to an unfortunate division between the brethren of York and Niagara, arising from the removal of the late grand lodge from the latter to the former place, and for a considerable length of time after the death of William Jarvis, Esq., our late provincial grand master, Masonry was suffered to languish. To remedy these evils the convention was formed, and we have reason to congratulate the craft upon the salutary effects already experienced from its measures.

In our lodge, order and regularity have succeeded anarchy and confusion. A regular and uniform system of working is established, a regular correspondence exists among the lodges; their internal discipline is becoming more strict; and the line is drawn between worthy and unworthy Masons, and our lodges are daily increasing in respectability by the admission of worthy and respectable members; and it is confidently expected that ere long we shall be able to announce the establishment of a provincial grand lodge, by which we hope to see Masonry in this province raised to that exalted state which its principles merit.

Officers of the Convention, elected February, 1821.

Zeba M. Phillips, president;
Samuel Shaw, } vice-presi-
John Battersworth, } dents;
Rev. William Smart, chaplain;
John Dean, secretary;
Robert Walker, treasurer;
William Cottier, M.;
A. J. Ferns, P.;
C. Zimms, tyler.

Visiters.

William Campbell, for the district of Johnstown.

Christian Fry, for the district of Medland.

Elisha Rugg, for the district of New-Castle.

Josiah Cushman, for the district of Home.

Abner Everett, for the districts of Gore, London, and Niagara.

List of lodges composing the Convention.

BROCKVILLE LODGE.

Noah Lee, worshipful master;
William M. Dunham, senior warden;
Martin Dewry, junior warden;
Thomas C. Taplin, secretary;
Parker Webster, treasurer;
John C. Potter, senior deacon;
Russel Dart, junior deacon;
James M. Church, tyler.

—

KINGSTON LODGE.

—

ST. JOHN'S LODGE. (*Haldimand.*)

Ezra Annes, worshipful master;
Benjamin Ewing, senior warden;
Caleb Mallory, junior warden;
Henry Skinner, secretary;
Thomas M. Spalding, treasurer.

ADDINGTON LODGE. (*Bath.*)

John Dean, worshipful master;
Michael Asselahue, senior warden;
Samuel Lockwood, junior warden;
Thomas S. Wood, secretary;
A. P. Forward, treasurer.

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YORK LODGE.

Micah Porter, worshipful master;
Adna Penfield, senior warden;
William W. Patterson, junior warden;
James Bigelow, secretary;
Josiah Cushman, treasurer.

—

BELVILLE LODGE.

—

RIDDEAU LODGE.

—

UNION LODGE. *(Richmond.)*

John Bradshaw, worshipful master;
George Schriver, senior warden;
John Windover, junior warden;
Joseph Pringle, secretary;
William Sagar, treasurer.

—

JARVIS LODGE. *(Augusta.)*

—

NORTH STAR LODGE. *(Hamilton.)*

Elisha Rugg, worshipful master;
John Gilchrist, senior warden;
Lewis Stiles, junior warden;
Hans P. Hobbs, secretary;
John Farley, treasurer.

WESTERN LIGHT LODGE.

(New-Market.)

Titus Wilson, worshipful master;
John Park, senior warden;
Moses Terris, junior warden;
Charles Lewis, secretary;
Jacob Gill, treasurer.

UNION LODGE. *(Dundas.)*

Nathan Tomlinson, worshipful master;
William W. Hutchinson, sen. warden;
William Robinson, junior warden;
Frederick Dresser, secretary;
Samuel Burnburger, treasurer;
Abner Everett, jr. senior deacon;
Charles D. Selden, junior deacon;
William Glover, tyler.

Communications, Saturday, on, or preceding each full moon.

—

UNITED LODGE. *(Murray.)*

—

PRINCE EDWARD LODGE. *(Hallowell.)*

—

MOUNT MORIAH LODGE.

(Westminster.)

Charles Duncombe, worhipful master;
William Putnam, senior warden;
Gardner Merrick, junior warden;
Henry Shenick, secretary;
Joseph House, treasurer;
Joshua Putnam, senior deacon;
Bartholomew Swart, junior deacon;
William S. Sumnor, tyler;

Communications, Tuesday, on, or preceding each full moon.

UNION LODGE. *(Grimsby.)*

Robert Nelles, worshipful master;
Jonathan Wolverson, senior warden;
John Pettit, junior warden;
Samuel S. Moore, secretary;
Samuel Kitchen, treasurer;
Thomas Hewet, senior deacon;
William Nelles, junior deacon;
Pierce Moore, tyler.

Communications, Thursday, on, or preceding each full moon.

KING HIRAM LODGE. *(Oxford.)*

Reuben Hamilton, worshipful master;
Calvin Martin, senior warden;
Silas Williams, junior warden;
Alanson Towsley, secretary;
David Curtis, treasurer;
Noah Clarke, senior deacon;
Jeremiah Fink, junior deacon;
Asahel Towsley, tyler.

Communications, Tuesday, succeeding each full moon.

—

ROYAL EDWARD'S LODGE. *(Johnstown.)*

—

FREDERICKSBURGH LODGE.

—

HARMONY LODGE. *(Johnstown.)*

—

UNION LODGE. *(South Gower.)*

—

MACKAY LODGE. *(Wolford.)*

Noah Gifford, worshipful master;
William H. Easton, senior warden;
James Mac Leon, junior warden;
Harley Easton, treasurer;
John H. Davis, secretary;
John Roche, tyler;

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THE GRAND ROYAL ARCH CHAPTER OF UPPER CANADA,

Was formed at Kingston, 27th August, 1818.

Officers elected at a regular communication, 14th February, 1821, for the present year.

M. E. Ziba M. Phillips, grand high priest.
M. E. Josiah Cushman, deputy grand high priest.
M. E. Alexander Grant, grand king.
M. E. Abner Everett, grand secretary,
M. E. Rev. William Smart, grand chaplain.
M. E. R. H. Graves, grand marshal.
M. E. John Dean, grand secretary.
M. E. Robert Walker, grand treasurer.
M. E. C. Zimms, grand tyler.

SUBORDINATE CHAPTERS.

Frontenac,	No. 1. Kingston.
Union,	2. Bath.
Sussex,	3. Brockville.
St. Johns,	4. York.
Fidelity,	5. Haldimand.
Friendship,	6. Belville.
Hiram,	7. Ancaster.

NOTE: The names of the officers of several of the above mentioned lodges, and those of all the subordinate chapters, were not received; but we shall with pleasure, give them a place in the Register, whenever they may come to hand. ED.

MASONIC CHART.

The following extract, is from a review of the "True Masonic Chart, or Hieroglyphic Monitor, by R. W. JEREMY L. CROSS, G. L."; written by William Gibbes Hunt, most excellent deputy grand high priest of the grand chapter of the state of Kentucky, and originally published in the "Western Review." The "real friends of Masonry," will read it with extatic pleasure, and recommend it to the attentive perusal of every inconsistent brother, especially those, who on any occasion, dare profane the name of the Great Architect of the Universe.

"Mr. Cross is well known in the Masonic world. He has been an able, ardent, and indefatigable labourer in the cause of the craft. His amenity, and modesty of deportment, the purity of his principles, and correctness of his life, in fine, his truly *Masonic* character, have ensured him the esteem and respect of his brethren, wherever they have had an opportunity of cultivating his acquaintance. His well known uncommon acquirements in *mystic lore*, united to the affection entertained for him as an individual, must secure for his work an extensive patronage. And, we confess, we hope it will be patronised. Its merit consists in the selection of the best and most universally approved system of illustrations, and the classification of Masonic emblems, in such a manner as to assist the lecturer, and to promote uniformity in working. This latter part of the plan is in a great measure new, and constitutes an important improvement. It will be of no use however, to any but "brothers of the mystic tie." For them only was it intended, and by them only will it be favourably regarded.

"Mr. Cross has devoted himself almost exclusively, for some time past, to the interests of Free Masonry. He has travelled from one end of the continent to the other, lecturing in every part of his course, comparing the modes of work which he has observed in different lodges, and endeavouring as far as possible to bring about a perfect and unvarying uniformity. To aid in the accomplishment of this leading object is the design of the work before us. We wish it therefore extensive circulation among the craft, that its utility in this respect may be fairly tested. Whether Mr. Cross be right or not, in all the minute particulars, a general acquaintance with his work will tend at least to awaken inquiry, and where differences have existed, to ascertain which mode is the most correct.

"We know there are many of our

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readers, who will think the time devoted to Masonry absolutely lost, or worse than lost. Notwithstanding its antiquity and general diffusion, notwithstanding the purity of its professed principles, and the repeated encomiums of its votaries, its mysteries are considered as so much "solemn mockery," and its existence is regretted as a calamity to the world. It is a little remarkable likewise, that among the enemies of an institution professedly intended to make men wiser, happier, and better; to subdue ferocious passions, and to cultivate all the nobler feelings of our nature, there should be found so many pious and sincere disciples of the Redeemer. There is certainly no inconsistency between the precepts of Masonry and those of the Gospel. Let the Christian open the volume before us, and find in it, if he can, a doctrine he would condemn, a general principle he does not admire. Nor does Masonry arrogantly profess to assume the high station of a rival, or a substitute of the religion of the cross. So far as its influence extends, it is subsidiary to the cause of Christianity. It is true, Masonry is not confined to the professors of any form of religion. It admits within its sanctuary the Turk, the Hindoo, the Mahometan, and the Jew, as well as the believer in the Gospel. But it presents the sacred volume as its first and most brilliant luminary, as the rule of faith, and the guide of practice. Why then should the Christian condemn it? As well might he object to the admission of any other than professors of religion to the privileges of citizenship, to the right of being heard, as a party or a witness, in a court of justice, or even to a seat within the reach of the sound of gospel preaching.

"Many however, find fault with the *secrecy* of Masonry, which they think dangerous in itself, and inconsistent with the precepts of Christianity. It should however be recollected, that the *principles* of Masonry are not secret, and that we have too many pledges, in the characters of those who in different ages and countries have joined themselves to the fraternity, of the sincerity of its public professions, to leave room for a suspicion of any thing dangerous or improper behind the veil. There is nothing secret in Masonry but those rites and mysteries, which are essential to its preservation as a distinct order, and which tend to throw light upon the ancient history of the institution. Without these secrets Masonry must cease to exist, because without them there would be no line of demarkation between the initiated and the rest of the world. Let it be considered too, that the extent of the institution, the various characters, conflicting sentiments, and different pursuits of those who are admitted to a familiar acquaintance with its mysteries preclude the possibility of making them the veil, behind which to devise or execute any dangerous plans.

"Some indeed object to secrecy in the abstract, and maintain that on no occasion whatever should it be tolerated. This however is evidently untenable ground. It is impossible to do extensive good in the world, without occasional secrecy, and our Saviour himself has enjoined it upon us to pray in secret, and, when we *do alms*, not even to let the left hand know what the right hand doeth.

"It is said however, and truly said, that Masonry does not fully accomplish the objects it professes to have in view; that its principles are better than its practical results; that, with all its boasted sublimity and excellence, its votaries are still but men, and are not always even the best of men. This alas! though it certainly does not constitute a solid objection to the institution, Masons are compelled to admit, is a melancholy fact; and the order never can attain the elevated standing it deserves, in the estimation of an *unenlightened* world, till additional pains are taken to correct the morals of the fraternity, and to render more conspicuous *by its fruits*, its utility and im-

portance. *We* know indeed the beneficial tendency of Masonry, for we have seen its happy results, not only in extending seasonable relief to the unfortunate, but in subduing turbulent passions, in withholding the hand of violence, in adjusting differences among brethren, in producing a peaceable atonement for injuries, and thus promoting harmony and mutual affection. But these effects are seldom known to the world, and it is not a matter of wonder, that unfavourable opinions should be formed of an institution, which appears to the uninitiated so little productive of practical good.

"It is time then, that the real friends of Masonry were roused from their lethargy. Either expunge from the lectures and charges the strict injunctions they contain, or evince, by the lives and conversation of Masons, that they are not regarded with indifference and contempt. Is it not mockery and worse than mockery? is it not insulting the ancient luminaries of the order, and the order itself, to deliver from the oriental chair, with an affectation of solemnity, and gravely to hear, admonitions, the impressive language of which has scarcely ceased to vibrate upon the ear, before they are openly and unblushingly violated? What can the world be expected to think of an institution, the votaries of which, with solemn pomp, enjoin upon their newly made brother, never to utter the name of Deity "EXCEPT WITH THAT REVERENTIAL AWE WHICH IS DUE FROM A CREATURE TO HIS CREATOR," and almost in the next breath, so soon at least as they have retired from the hallowed shrine, teach him contempt for the precept, by setting him an example of the most awful profanity? Indeed these things ought not so to be. If Masonry is not considered as a mere mockery, if its precepts are expected to command for it respect, they ought not to be habitually and constantly violated in the face of the world. Is it not time that a reformation was commenced? How awful is the responsibility imposed upon those, who occupy elevated stations, and possess extensive influence among the fraternity! Let them begin with a scrupulous attention to their own lives. Let them never lose sight of the "three great duties," or classes of duties, "which as Masons they are charged to inculcate, to God their neighbours, and themselves." Let them strive to become examples of every good word and work, to the newly initiated, and less informed brother. Then let them extend their views to the conduct of others. Let it be the zealous endeavour of all, who wish to support the order to which they are so strongly and closely united, to exhibit an obvious practical good effect of its principles and injunctions. In this way will they best answer the objection of the caviller, and most effectually maintain the dignity of the institution.

"These remarks are made with a freedom, which some may be inclined to think, savours of arrogance and presumption. Let it however be considered, that they are founded upon facts which cannot be denied; and we trust we shall be believed when we add, they are the result of a strong attachment to the order, and of a settled conviction that in no other way, than that we have pointed out, can it be successfully and properly defended.

"The condition and prospects of Masonry in the western country are encouraging. Nothing is wanting to its prosperity, but a more scrupulous attention to its principles and injunctions. Lodges are numerous. Zeal for Masonic light is extensive and ardent. Royal Arch Chapters are rising up under favourable auspices in every part of the country, and there is a prospect of the speedy establishment in Kentucky of an encampment of knights templars.* It is only neces-

* An encampment has since been established. ED.

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sary then to awaken to a sense of the true value and proper objects of Masonry. We do not expect to see the day, when Masons will all be strictly upright, when uninterrupted harmony will prevail among the fraternity, when all the designs of faith will be attained, all the delightful visions of hope be realized, and pure, unalloyed charity enjoy a boundless and resistless sway. But we trust the time may arrive, when the good influence of Masonry on the life and character shall be universally obvious, when its admirable theories shall be much more generally reduced to practice, and when the institution shall cease to be condemned and persecuted for the errors of its votaries."

List of Lodges subordinate to the

GRAND LODGE OF INDIANA.

Vincennes, No. 1.—Vincennes, Andrew Gardner, master; George F. Jaques, secretary. First Monday in every month.

Union, No. 2.—Madison, Nicholas D. Grover, master; Nathan B. Palmer, secretary. Thursday, after full moon.

Blazing Star, No. 3.—Charlestown, Isaac Howk, master; James Morrison, secretary. First Monday in every month.

Lawrenceburg, No. 4.—Lawrenceburg, John Myers, master; James Russell, secretary. Tuesday, preceding full moon.

Pisgah, No. 5.—Corydon, Jonathan Jennings, master; Harbin H. Moore, secretary. First Monday in every month.

Rising Sun, No. 6.—Rising Sun, Abel C. Pepper, master; Moses Tapley, secretary. Wednesday preceding full moon.

Vevay, No. 7.—Vevay, William C. Keen, master; Nathanial S. Porter, secretary. Thursday of, or preceding full moon.

Zif, No. 8.—New Albany, Asahel Clapp, master; William Normans, secretary. Third Tuesday in every month.

Posey, No. 9.—Jeffersonville, John Weathers, master; Charles M. Taylor, secretary. First Saturday in every month.

Olive Branch, No. 10.—Evansville, Amos Clark, master; John W. Shaw, secretary. Wednesday of, or preceding full moon.

Harmony, No. 11.—Brookville, John Jacobs, master; Harvey Bates, secretary.

Scott, No. 12.—Lexington, Jacob Thomas, master; James Goodhue, secretary.

Washington, No. 13.—Brownstown, William Williams, master; Asa Glover, secretary. Thursday of, or preceding full moon.

Temple, U.D.—Hardingsburg, Thomas Palmer, master. Time of meeting unknown.

Terre Haute, U.D.—Terre Haute, Peter Allen, master. Time of meeting unknown.

Palestine, U. D.—Palestine, John Milroy, master; Patrick Callam, secretary. Thursday of, or preceding full moon.

Warren, U. D.—Connersville, John Sample, master. Time of meeting unknown.

FELLOW CRAFTS DEGREE.

THE SECOND LECTURE.

(Concluded from page 292.)

THE THIRD SECTION.

"The Third Section of this Degree has recourse to the origin of the institution, and views Masonry under two denominations, operative and speculative. These are separately considered, and the principles on which both are founded, are particularly explained. Their affinity is pointed out, by allegorical figures, and typical representations. Here the rise of our government, or division into classes, is examined; the disposition of our ru-

lers, supreme and subordinate, is traced; and reasons are assigned for the establishment of several of our present practices. The progress made in architecture, particularly in the reign of Solomon, is remarked; the number of artists who were employed in building the temple of Jerusalem, with their privileges, are specified; the stipulated period for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes, is explained; the creation of the world is described, and many particulars are recited, which have been carefully preserved among Masons, and transmitted from one age to another by oral tradition. In short, this section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and instructive.—The whole operates powerfully in enforcing the veneration due to antiquity.

"Masonry passes under two denominations—operative and speculative. By the former, we allude to a proper application of the useful rules of architecture, whence a structure derives figure, strength, and beauty; and whence result a due proportion and a just correspondence in all its parts.—By the latter, we learn to govern the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity.

"Speculative Masonry is so far interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the Deity, which at once constitutes our duty, and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires them with the most exalted ideas of the perfections of the divine Creator. Operative Masonry furnishes us with dwellings, and convenient shelters from the inclemencies of seasons; and while it displays the effects of human wisdom, as well in the choice, as in the arrangement of the materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary, and beneficent purposes.

"The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the temple of SOLOMON, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Free-Masonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the sacred mysteries are safely lodged in the repository of faithful breasts. Tools and implements of architecture, symbols the most expressive! are selected by the fraternity, to imprint on the memory serious truths; and thus the excellent tenets of the institution are transmitted unimpaired, under circumstances precarious and adverse, through a succession of ages.

ENTERED APPRENTICE'S SONG.

[TUNE, *Come let us prepare.*]

Just straight from his home
See yon candidate come,
Prepar'd for the time and occasion:
Of all that can harm,
We will him disarm,
That he no way may hurt a Free Mason.

His eyes cannot search
Out the way of his march,
Nor yet where his steps he must place on:
When him we receive,
He cannot perceive
How he came to be made a Free Mason.

Then he'll danger defy,
And on Heaven rely
For strength to support the occasion,
With the blessing of pray'r
He banishes fear,
And undaunted is made a Free Mason.

When he makes his demand,
By the master's command,
To know if he's fit for the station,
Around he is brought,
Ere he get what he sought
From a free and an accepted Mason.

When girded with care,
By the help of the square,
The emblem of truth and of reason,
In form he is plac'd,
While to him are rehears'd
The mysteries of a Free Mason.

Then full in his sight
Doth shine the grand light,
To illumine the works which we trace on;
And now, as his due,
He's cloth'd, in full view
With the badge of an accepted Mason.

Now hark! we enlarge
On the duties and charge,
Where his conduct and walk he must place on;
Then our rites we'll fulfil,
And show our good will
To a free and accepted Mason.

ANOTHER.

[TUNE—*God save the king.*]

Let Masons' fame resound
Through all the nations round,
From pole to pole:
See what felicity,
Harmless simplicity,
Like electricity,
Runs through the whole.

Such sweet variety,
Ne'er had society
Ever before;
Faith, *Hope*, and *Charity*,
Love and sincerity,
Without temerity,
Charm more and more.

When in the lodge we're met,
And in due order set,
Happy are we:
Our works are glorious,
Deeds meritorious,
Never censorious,
But always free.

When Folly's sons arise,
Masonry to despise,
Scorn all their spite;
Laugh at their ignorance,
Pity their want of sense,
Ne'er let them give offence,
Firmer unite.

Masons have long been free,
And may they ever be
Great as of yore;
For many ages past,
Masonry has stood fast,
And may its glory last
Till time's no more.

FELLOW CRAFT'S SONG.

[TUNE—*Rule, Britannia.*]

When earth's foundation first was laid,
By the Almighty Artist's hand,
'Twas then our perfect, our perfect laws were made,
Establish'd by his strict command.

CHORUS.

Hail, mysterious—hail, glorious Masonry!
That makes us ever great and free.

In vain mankind for shelter sought,
In vain from place to place did roam,
Until from Heaven, from Heaven he was taught,
To plan, to build, to fix his home.

Illustrious hence we date our Art,
And now in beauteous piles appear,
We shall to endless, to endless time impart,
How worthy and how great we are.

Nor we less fam'd for every tie,
By which the human thought is bound;
Love, *truth*, and *friendship*, and friendship socially,
Join all our hearts and hands around.

Our actions still by virtue blest,
And to our precepts ever true,
The world admiring, admiring shall request
To learn, and our bright paths pursue.

MASTER MASON'S DEGREE.

The lecture on this most beautiful and sublime degree, is divided by Mr. Preston into twelve sections. "To a complete knowledge of this lecture few attain; but it is an infallible truth, that he who acquires by merit the mark of pre-eminence to which this degree entitles him, receives a reward which amply compensates for all his past diligence and assiduity.

"From this class of the Order the rulers of the craft are selected; as it is only from those who are capable of giving instruction, that we can properly expect to receive it."

THE THIRD LECTURE.

THE FIRST SECTION.

"The ceremony of initiation into the third degree is particularly specified in this branch of the lecture, and many useful instructions are given.

"Such is the importance of this section, that we may safely aver, whoever is unacquainted with it, is ill-qualified to act as a ruler or governor of the work of Masonry."

Prayer at Initiation in the Third Degree.

"O Lord, direct us to know and serve thee aright! prosper our laudable undertakings! and grant that, as we increase in knowledge, we may improve in virtue, and still farther promote thy honour and glory!—AMEN."

"*The Second Section* is an introduction to the proceedings of a lodge of Master Masons, and illustrates several points which are well known to experienced craftsmen. It investigates in the ceremony of opening the lodge, the most important circumstances in the two preceding degrees.

"*The Third Section* commences the historical traditions of the Order; which are chiefly collected from sacred record, and other authentic documents.

"*The Fourth Section* farther illustrates the historical traditions of the Order; and presents to view a finished picture of the utmost consequence to the fraternity.

"*The Fifth Section* continues the explanation of historical traditions of the Order.

"*The Sixth Section* concludes the historical traditions of the Order.

"*The Seventh Section* illustrates the hieroglyphical emblems restricted to the third degree, and inculcates many useful lessons, in order to extend knowledge, and promote virtue.

"This section is indispensably necessary to be understood by every Master of the Lodge.

"*The Eighth Section* treats of the government of the society, and the disposition of our rulers, supreme and subordinate. It is therefore generally rehearsed at installations.

"*The Ninth Section* recites the qualification of our rulers, and illustrates the ceremony of installation, in the Grand Lodge, as well as in private assemblies of Masons.

"*The Tenth Section* comprehends the ceremonies of constitution and consecration, with a variety of particulars explanatory of those ceremonies.

"*The Eleventh Section* illustrates the ceremonies used at laying the foundation stones of public edifices, and the ceremonies observed at the dedication of the lodge, and at the interment of Master Masons.

"*The Twelfth Section* contains a recapitulation of the essential points of the lectures in all the degrees, and corroborates the whole by infallible testimony.

"Having thus given a general summary of the lectures restricted to the different degrees of Masonry, and made such remarks on each degree, as tend to illustrate the subjects treated, little farther can be wanted to encourage the zealous Mason to persevere in his researches. He who has traced the Art in a regular progress, from the commencement of the first to the conclusion of the third degree, according to the plan here laid down, will have amassed an ample store of useful learning; he will reflect with pleasure on the good effects of his past diligence and attention, and by applying the whole to the general advantage of society, will secure to himself the veneration of Masons, and the approbation of all good men."

Charge at Initiation in the Third Degree.

"BROTHER,

"Your zeal for the institution of Free-Masonry, the progress which you have made in the art, and your conformity to all the general regulations, have pointed you out as a proper object of our favour and esteem.

"In the character of a Master-Mason, you are henceforth authorised to correct the errors and irregularities of your brethren and fellows, and guard

them against a breach of fidelity. To improve the morals and manners of men in society, must be your constant care; with this view, therefore, you are to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and by the regularity of your behaviour, afford the best example for the conduct of others. The ancient landmarks of the order, which are now intrusted to your care, you are to preserve sacred and inviolable, and never suffer by any infringement of our rites, a deviation from established usage and custom.

"Duty, honour, and gratitude, now bind you to be faithful to every trust; to support with becoming dignity your new character; and to enforce by example and precept, the tenets of our system. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have once represented.—Thus your exemplary conduct will convince the world, that merit has been the title to our privileges; and that, on you, our favours are not undeservedly bestowed."

MASTER'S SONG.

BY BROTHER T. S. WEBB.

[TUNE—*Greenwich Pensioner.*]

I sing the Mason's glory,
Whose prying mind doth burn,
Unto complete perfection
Our mysteries to learn;
Not those who visit lodges
To eat and drink their fill,
Not those who at our meetings
Hear lectures 'gainst their will:

CHORUS.

But only those whose pleasure,
At every lodge, can be,
T' improve themselves by lectures,
In glorious Masonry.
Hail! glorious Masonry.

The faithful, worthy brother,
Whose heart can feel for grief,
Whose bosom with compassion
Steps forth to its relief,
Whose soul is ever ready,
Around him to diffuse
The principles of Masons,
And guard them from abuse.

CHORUS.

These are thy sons, whose pleasure,
At every lodge, will be
T' improve themselves by lectures
In glorious Masonry.
Hail! glorious Masonry.

King Solomon, our patron,
Transmitted this command—
"The faithful and praise-worthy
True light must understand;
And my descendants, also,
Who're seated in the *East*,
Have not fulfill'd their duty,
Till light has reach'd the *West*."

CHORUS.

Therefore, our highest pleasure,
At every lodge, should be,
T' improve ourselves by lectures,
In glorious Masonry
Hail! glorious Masonry.

The duty and the station,
Of master in the chair,
Obliges him to summon
Each brother to prepare;
That all may be enabled,
By slow, though sure degrees,
To answer in rotation,
With honour and with ease.

CHORUS.

Such are thy sons, whose pleasure,
At every lodge, will be,
T' improve themselves by lectures
In glorious Masonry.
Hail! glorious Masonry.

ANTIQUITIES.

Extracts from old Manuscripts and Records in Great Britain.

(Concluded from page 303.)

NO. III.

"In the glorious reign of King Edward III, when Lodges were more frequent, the Right Worshipful the Master and Fellows, with consent of the Lords of the realm (for most great men were then Masons) ordained,

"That for the future, at the making or admission of a Brother, the constitution and the ancient charges should be read by the Master or Warden.

"That such as were to be admitted Master Masons, or Masters of work, should be examined whether they be able of cunning to serve their respective Lords, as well the lowest as the highest, to the honor and worship of the aforesaid art, and to the profit of their Lords; for they be their Lords that employ and pay them for their service and travel."

The following particulars are also contained in a very old manuscript, of which a copy was in the possessson of the late GEORGE PAYNE, Esq. Grand Master in 1718.

"That when the Master and Wardens meet in a Lodge, if need be, the Sheriff of the county, or the Mayor of the city, or Alderman of the town, in which the congregation is held, should be made fellow and sociate to the Master, in help of him against rebels, and for upbearing the rights of the realm.

"That entered prentices, at their making, were charged not to be thieves or thieves maintainers; that they should travel honestly for their pay, and love their fellows as themselves, and be true to the King of England, and to the realm, and to the Lodge.

"That at such congregations it shall be inquired, whether any master or Fellow has broke any of the articles agreed to; and if the offender, being duly cited to appear, prove rebel, and will not attend, then the Lodge shall determine against him, that he shall forswear (or renounce) his Masonry, and shall no more use this Craft, the which if he presume for to do, the Sheriff of the county shall prison him, and take all his goods into the King's hands, until his grace be granted him and issued. For this cause principally have these congregations been ordained, that as well as the lowest as the highest should be well and truly served in this art aforesaid, throughout all the kingdom of England.—Amen, so mote it be."

NO. IV.

The Latin Register of William Molart, Prior of Canterbury, in manusoript, pap. 98, entitled, "*Liberatio generalis Domini Gulielmi Prioris Ecclesiæ Christi Cantuariensis, erga Festum Natalis Domini* 1429," informs us, that, in the year 1429, during the minority of Henry VI, a respectable lodge was held at Canterbury, under the patronage of Henry Chicheley, the Archbishop: At which were present Thomas Stapylton, the master; John Morris, custos de la lodge lathomorum, or warden of the lodge of Masons; with fifteen fellow crafts, and three entered apprentices, all of whom are particularly named.

A record of that time says, that

"The company of Masons, being otherwise termed Free Masons, of auntient staunding and gude reckoning, by means of affable and kind meetings dyverse tymes, and as a loving brotherhood use to do, did frequent this mutual assembly in the time of Henry vi, in the 12th year of his reign, A. D. 1434."

See also Stowe's Survey, ch. v. p. 215.

The same record says farther,

"That the charges and laws of the Free Masons have been seen and perused by our late Soveraign King Henry vi, and by the Lords of his most honourable council, who have allowed them, and declared, That they be right good and reasonable to be holden, as they have been drawn out and collected from the records of auntient tymes," &c. &c.

NO. V.

ANCIENT CHARGES.

"Ye shall be true to the King, and the Master ye serve, and to the fellowship whereof ye are admitted. Ye shall be true to and love eidher odher.

"Ye shall call eidher odher Brother or Fellow, not slave, nor any unkind name.

"Ye shall ordain the wisest to be Master of the work; and neither for love nor lineage, riches nor favor, set one over the work who hath but little knowledge; whereby the Master would be evil served, and ye ashamed. And also ye shall call the governour of the work Master in the time of working with him: And ye shall truly deserve your reward of the Master ye serve.

"All the Freres shall treat the peculiarities of eidher odher with the gentleness, decencie, and forbearance he thinks due to his own.

"Ye shall have a reasonable pay, and live honestly.

"Once a year ye are to come and assemble together, to consult how ye may best work to serve the Craft, and to your own profit and credit."

To the Editor of the Masonic Register.

QUERE.

Can, or ought a lodge, during working hours, on pretence of "not having time," or any other pretence, refuse to examine and admit a visiting brother who presents himself at its door, ready, able, and willing to work his way in.

Probably this query may not be deemed unworthy of an answer from the G. L. or some of its leading members, and may serve to remind other lodges of their duty.

A BROTHER.

MISCELLANEOUS.

THE CONVICT.

Robert Wilson, was a market gardener. Early in life he married a deserving young woman whom he loved with entire tenderness, and by whom he had several children. No man on earth could be more fond of his little offspring than Wilson; and they on the other hand almost worshipped their father, taking delight in nothing so much as in doing what he wished. Wilson was not very wise, nor was he at all learned; but his heart, which as I have said was all of tenderness, told him with unerring instinct that his children would be governed more perfectly and with more wholesome effect, under the dominion of love than under that of fear, and his was indeed a happy family; where affection, pleasure, obedience, and faith (faith in each other) went hand in hand. Wilson was well situated for passing his life comfortably, and rationally, his garden being just far enough out of London to render inconvenient his mixing in the squalid profligacies of town, had he so inclined; and yet he was not so entirely in the country as to harden him into the robust callousness and ignorant vices of a village life. He could just hear enough of the "stir of great Babel," to interest him in it, and to keep his faculties alive and awake to the value of his own quiet, and to the unaffected caresses of his dear wife and children, which always appeared more and more precious after he had been hearing, in his weekly visits to town, some instances of mercenary hypocrisy and false heartedness.

I lodged two years in his house, and have often seen him on a summer's evening sitting in an open part of his garden surrounded by his family, in unconscious enjoyment of the still and rich sun-set. I was his guest the last time I saw him, poor fellow, in this placid happiness. We drank tea in the open air, and amused ourselves afterwards, I recollect, with reading the preceding day's news paper, which Wilson used to hire for the evening. We sat out of doors later than usual, owing to the deliciousness of the night. which, instead of deepening into darkness, kept up a mellow golden radiance, sweeter than the searching daylight; for before the colours of the sun had entirely faded in the west, the moon came up over the eastern horizon, and the effect was divine. My poor host, however, did not seem so happy as usual. He had been thoughtful the whole evening, and now became more pensive, and nothing roused him even into momentary cheer, except the playfulness of his eldest daughter, a merry little girl of about four or five years of age. It was sad to see him, with his dejected face striving to laugh and romp with the child, who in a short time began to perceive the alteration in her father's manner,

and to reflect in her smooth face the uneasiness of his. But their pastime was of short continuance. It was melancholy pretence. There was nothing hearty in it, except the dance of the child's forehead locks tossed to and fro in the clear moonshine.

I soon found out the cause of this depression. He was beginning to be pinched under an ugly coalition, an increasing family, decreasing business, and times taxed to the utmost. The gentlefolks, living about the great squares, did not spend so much money as formerly, in decking their windows and balconies with early flowers and rare exotics, and this was an important source of Wilson's revenue. He bore up, however, with sad patience, for a long time, till hunger thinned and stretched the round faces of his children, and his wife's endearments, instead of coming with hope and encouragement, seemed like tokens of love growing more spiritual and devoted under despair; they were embraces hallowed and made sublime by fame. All this was more than the poor man could bear. The failing voices of his unconscious children, were like madness bringing sounds in his ear; and one night, losing in the tumult of his thoughts all distinction between right and wrong, he rushed forth and committed robbery.

I shall never forget, as long as I live, the hour when he was apprehended by the officers of justice.

A knock was heard at the outer gate; and on Mrs. Wilson's going to open it, two men rushed by her into the house, and seized her pale and trembling husband, who, although he expected and dreaded such an event, was so staggered by it as to lose, for a few moments, his consciousness of all about him. The first thing he saw on coming to himself, was his wife stretched at his feet in a fearful swoon, and as he was hurried off, he turned his eyes towards her with a heart broken expression, calling out in a tone half raving, and half imploring, "look there, look there!"

It would be vain to attempt a description of the wretched hours passed by him and his wife in the interval which elapsed between this period and the time of his trial. The madness of his utter despair perhaps, was less intolerable than the sickening agitation produced in her mind by the air built hopes she dared to entertain in weary succession, and which were only born to be soon stricken back into nothing. This is indeed a ghastly and withering conflict. The poor woman, after enduring it for three weeks, could not be easily recognized by her old acquaintances. There were no traces left of the happy, bustling wife. She moved silently among her children, her face was emaciated, and hectic; and her eyes were red with the constant swell of tears. It was a mighty change.

The day of trial at length came on; Wilson was found guilty, and sentence of death was passed on him. The laws in their justice had enforced the taxation, the hard pressure of which had so mainly assisted to drive him into the crime. But the world is inexplicable.

His wife did not survive this news many hours. She died in the night without a struggle. It was of no use to let the condemned man know this. I knew he would never ask to see her again; for their meetings in prison had already been tormenting beyond endurance.

I visited him in his cell two days before the time appointed for his execution. He was silent for many minutes after I entered, and I did not attempt to rouse him. At length, with a voice quivering under an effort to be composed, he said: "Although, Mr. Saville, I do not request (I was going to say I do not wish, but God knows how false that would be,) to behold my wife again in this bitter, bitter world, because such a dreary meeting would drive her mad; yet I think it would do me good if I could see my

child, my eldest girl, my little Betty. I know not why it is, but I have an idea that her soft prattle, ignorant as she is of my fate, would take something away from the dismal suffering I am to undergo on Wednesday: therefore bring her, will you, this afternoon; and frame some postponing excuse for my poor wife. These, dear sir, are melancholy troubles, but I know you are very good.

In the afternoon accordingly I took the child, who asked me several times on the road why her father did not come home. As we walked along the gloomy passages to his cell, she clung close to me, and did not say a word; it was very different, poor thing, to the open and gay garden about which she was used to run.

The door of her father's miserable dungeon was soon thrown open, and the child rushed into his arms. "I do not like you to live in this dark place," she cried, "come home with me and Mr. Saville, and see mother, who is in bed."

"I cannot come just now, my child," he answered, "you must stay a little with me, and throw your arms round my neck, and lean your face on mine."

The child did as she was bid, and the poor man straining her to him, sobbed bitterly and convulsively. After a few minutes, he looked with yearning eyes in her face, saying, "come, my child, sing your poor father that pretty song which you know you used to sing to him when he was tired on an evening. I am not well now. Look at me, my dear, and sing."

How sad it was to hear the child's voice warbling in that dolorous place! I could scarcely bear it; but it seemed to have a contrary effect on the father, his eyes were lighted up, and a smile appeared in his countenance. The song was of love, and woody retirement, and domestic repose, and the baffled frowns of fortune. While the child was singing I left the cell, to make some arrangements with the gaoler, who was walking close to the door. I had not, however, been thus engaged for five minutes, before I heard something fall heavily, accompanied by a violent scream, and rushing into the cell, I saw the unhappy convict lying on the floor, and his little girl clinging round his neck. The gaoler and I lifted him up, and alarmed at the hue of his face, called on the medical attendant of the prison, who soon told us the poor man was dead.

The account given by the child was—that after she had finished singing, her father started, then looked sharply in her face, and with a strange and short laugh, fell from his chair.

I suppose she had sung him into a temporary forgetfulness of his situation; that she had conjured into his mind, with her innocent voice, a blessed dream of past days and enjoyments, and that the spell ceased when her melody ceased; the truth of things had beat upon his heart with too stunning a contrast, and it had burst.

M. L. C.

ANECDOTE OF A ROBBER.*

At the second encampment of the English in Bojepore, one of the officers had a horse stolen by a native, who missing the road, before he could clear the tents, was detected and brought back. The gentleman highly pleased at recovering his horse, and much surprised at the fellow's dexterity in carrying him off, while six or seven grooms were sleeping around him, was more inclined to admire the address and expertness of the thief, than to punish him for the robbery. The next morning, when his resentment was entirely subsided into curiosity; he ordered the Bojeporean to be brought before him, and enquiring by what contrivance he had effected

* The Zemindars of Bojepore employ a great number of thieves, who pay them a certain part of the booty collected from travellers.

his design; the fellow answered, that he could not clearly relate it, but that if his honour desired it, he would show him the mode in which he had conducted the theft. "Well then," replied the officer, "since you are so bad at verbal description, let us see how you did it." Being arrived at the pickets, the fellow crept softly under the horse's belly, "Now, sir," said he, "pray take notice—this is the manner I crawled over the grooms: the next thing I had to do, was to loosen the horse's ropes behind, which I accomplished thus; I then put a halter—observe, sir, if you please—over his neck, thus." "Admirably clever, by Jove," exclaimed the officer, laughing and rubbing his hands." "In this manner," continued the thief, "I jumped upon his back, and when once I am mounted, I defy the devil to overtake me." In saying which, he gave the horse a kick, and galloped away in an instant, to the astonishment of the gaping croud, and the mortification of the cajoled officer.

CURIOUS VARIETIES OF TASTE, IN FEMALE BEAUTY AND DRESS.

The ladies in Japan gild their teeth; and those of the Indies paint them red. The black teeth are esteemed the most beautiful in Guzurat, and in some parts of America. In Greenland, the women colour their faces with blue and yellow. However fresh the complexion of a Muscovite may be, she would think herself very ugly if she was not plaistered over with paint. The Chinese must have their feet as diminutive as those of the she-goats; and, to render them thus, their youth is passed in tortures. In ancient Persia, an aquiline nose was often thought worthy of the crown; and, if there was any competition between two princes, the people generally went by this criterion of majesty. In some countries, the mothers break the noses of their children; and, in others, press the head between two boards, that it may become square. The modern Persians have a strong aversion to red hair: the Turks, on the contrary, are warm admirers of these disgusting locks. The Indian beauty is thickly smeared with bear's fat; and the female Hottentot receives from the hand of her lover, not silks, or wreaths of flowers, but warm entrails and reeking tripe, to dress herself with enviable ornaments.

At China, small eyes are liked; and the girls are continually plucking their eye-brows, that they may be small and long. The Turkish women dip a gold brush in the tincture of a black drug, which they pass over their eye-brows. It is too visible by day, but looks shining by night. They tinge their nails with a rose-colour.

An ornament for the nose appears to us perfectly unnecessary. The Peruvians, however, think otherwise; and they hang on it a weighty ring, the thickness of which is proportioned by the rank of their husbands. The custom of boring it, as our ladies do their ears, is very common in several nations. Through the perforation are hung various materials; such as green crystal, gold, stones, a single and sometimes a great number of gold rings.—This is rather troublesome to them in blowing their noses; and the fact is, some have informed us, that the Indian ladies never perform this very useful operation.

The female head-dress, is carried in some countries, to singular extravagance. The Chinese fair carries on her head the figure of a certain bird. This bird is composed of copper, or of gold, according to the quality of the person: the wings, spread out, fall over the front of the head-dress, and conceal the temples. The tail, long and open, forms a beautiful tuft of feathers. The beak covers the top of the nose; the neck is fastened to the body of the artificial animal by a spring, that it may the more freely play, and tremble at the slightest motion.

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The extravagance of the Myantses

is far more ridiculous than the above. They carry on their heads a slight board, rather longer than a foot, and about six inches broad: with this they cover their hair, and seal it with wax. They cannot lie down, nor lean, without keeping the neck very straight; and the country being very woody, it is not uncommon to find them with their head-dress entangled in the trees. Whenever they comb their hair, they pass an hour by the fire melting the wax; but this combing is only performed once or twice a year.

To this curious account, extracted from Duhalde; we must join that of the inhabitants of the Land of Natal. They wear caps or bonnets, from six to ten inches high, composed of the fat of oxen. They then gradually annoint the head with a purer grease; which mixing with the hair, fastens these bonnets for their lives!

"We are all born equal," says the Declaration of Independence.

SOUTH CAROLINA LAW.

The following notification, was handed last week to several individuals of the clergy and laity of Charleston, South Carolina.

City Council, Jan. 15, 1821.

Resolved, That the marshal be instructed to inform the ministers of the gospel and others, who keep *night and Sunday schools, for slaves*, that the *education of such persons is prohibited by law*, and that the city council feel imperiously bound to enforce the penalty against those who may hereafter forfeit the same.

Extract from the minutes,

JOHN J. LAFAR, *City Marshal.*

REMARKABLE INSTANCE OF COURAGE IN A MOHAWK INDIAN.

In the beginning of the French and Indian war in 1757, this was exemplified in one of those savages encamped at Fort George, in Canada; occasioned by a sentence being passed upon a soldier to receive five hundred lashes for intoxication.

An Indian known by the name of Silver Heels, from his superior agility, as well as his admirable finesse in the art of war, and who had killed more of the enemy than any one of the tribes in alliance with Great Britain, accidentally came into the fort, just before the soldier was to receive his punishment; and expressed his displeasure that a man should be so shamefully disgraced. He went up to the commanding officer, and asked him what crime the soldier had committed: the officer not choosing to be questioned, ordered one of his men to send Silver Heels away, and to inform him that the company of Indians was not agreeable on such occasions: "Wa! wa! oh! oh! oh!" replied the savage, "but what is warrior tied up for?" "For getting drunk," answered the soldier. "Is that all?" said Silver Heels, "then provide an other set of halberds, and tie up your chief, for he gets drunk twice a day." Having said so, he instantly left the fort, telling the soldier he should quickly return, to endeavour to prevent the punishment being inflicted. Soon after the delinquent was tied up, and the drummers in waiting to obey orders, when Silver Heels returned; and going up to the officer, with a tomahawk and scalping knife, said to him, "Father, are you a warrior, or do you only think yourself so? If you are brave, you will not suffer your men to strike this soldier whilst I am in this fort. Let me advise you not to spill the good English blood which to-morrow may be wanting to oppose the enemy." The officer, turning upon his heel, answered with an indignant look, "that the soldier had transgressed, and must be flogged." "Well! replied Silver Heels, then flog him, and we shall soon see whether you are as brave a warrior as an Indian."

About two days after, the officer was riding at some distance from the fort, and Silver Heels was lying flat on his

stomach, according to his usual custom when he watched to surprize an enemy. The officer passed without perceiving him, when he instantly sprung up, and laying hold of the horse's bridle, told the officer to dismount and fight him. The officer judging it improper to risk his life against a savage, refused to dismount, and endeavoured to spur his horse.—Silver Heels perceiving his intention, tomahawked the horse, who fell down suddenly, and the officer rolled on the ground without being hurt. "Now," says Silver Heels, "we are on equal terms, and, as you have a brace of pistols and a sword, you cannot have any objection to fighting me." The officer still refusing, Silver Heels told him, "that he thought himself a warrior when he ordered one of his white slaves to be flogged for a breach of martial law, but that he had now forgot the character he then assumed, or he certainly would have fought him; and looking very sternly, added, that he had a great mind to make him change his climate; but as that mode of proceeding would not answer his purpose, and sufficiently expose him among his brother warriors, he might walk home as soon as he pleased; and that to-morrow morning he would come to the fort with the horse's scalp, and relate the circumstance." The officer rejoiced to escape so well, though he was obliged to walk a distance of three miles.

The next morning Silver Heels arrived and asked to see the officer, but was denied admission into his presence. Some of his brother officers came out, and inquired his business; he related to them the circumstance between the officer and himself, and exhibited the trophy; adding, "that to-morrow he intended going to war, and should make a point of taking an old woman prisoner, whom he would send to take command of the fort, as the great chief was only fit to fight with his dog or cat, when he was eating, lest they should have more than him." Then asking for some rum, which was given him, he left the fort to fulfil his promise; but was soon after killed in an engagement, fighting manfully at the head of a party of Mohawks, near the Bloody Pond, joining to lord Loudon's road, in the way to Albany.

EXTRAORDINARY PROVIDENCE.

A foreign paper gives the following account of the interposition of Divine Providence in favour of a widow and her family, near Dordrecht, in the province of Holland. This industrious woman was left by her husband, who was an eminent carpenter, a comfortable house, with some land, and two boats for carrying merchandize and passengers on the canals. She was also supposed to be worth above ten thousand guilders in ready money, which she employed in an hempen and sail cloth manufactory, as the means not only of increasing her fortune, but of instructing her children (a son and two daughters) in those useful branches of business.

One night, about nine o'clock, when the workmen were gone home, a person dressed in uniform, with a musket and broad sword, came to her house, and requested lodging. "I let no lodgings, friend," said the widow; "and besides, I have no spare bed, unless you sleep with my son, which I think very improper, being a perfect stranger to us all." The soldier then shewed a discharge from Diesbach's regiment, signed by the major, who gave him an excellent character, and a passport from Comte de Maillebois, governor of Breda.

The widow believing the stranger to be an honest man, as he really was, called her son, and asked him if he would accommodate a veteran, who had served the republic thirty years with reputation, with a part of his bed. The young man consented, and the soldier having been hospitably entertained, withdrew to rest. Some hours

after, a loud thumping was heard at the street door, which roused the soldier, who stole softly down stairs, and listened in the hall. The blows were repeated, and the door almost broken through by a sledge, or some heavy instrument. By this time, the affrighted widow and her daughters were running about, and screaming murder! murder! but the son having joined the soldier, with a case of loaded pistols, and the latter, screwing on his bayonet, and fresh priming his piece, which was well filled with slugs, desired the women to retire, as bloody work might be expected in a few minutes.

Soon after, the door was burst in, and two fellows entered; they were instantly shot by the son, who discharged both his pistols at once. Two more returned the favour from without, but luckily without effect; and the intrepid veteran, taking immediate advantage of the discharge of their arms, rushing on them like a lion, ran one through with his bayonet, and while the other was running away, lodged the contents of his piece between his shoulders, and he dropped dead on the spot. They then closed the door as well as they could, reloaded their arms, made a good fire, and watched till day-light, when a number of weavers and spinners came to resume their employments. We may guess their horror and surprise on seeing four men dead on a dung-hill, whither the soldier had dragged them before the door was shut.

The burgomaster and his Syndic attended, and took the depositions of the family, relative to this affair. The bodies were buried in a cross-road, and a stone erected over their grave, with this inscription: "Here lies the wretched carcases of four unknown ruffians, who deservedly lost their lives in an attempt to rob or murder a worthy woman, and her family. A stranger who slept in the house, to which Divine Providence undoubtedly directed him, was the principal instrument in preventing the perpetration of such horrid designs, which justly entitles him to a lasting memorial, and the thanks of the public. John Adrian de Vries, a discharged soldier, from the regiment of Diesbach, a native of Middleburgh, in Zealand, and upwards of seventy years old, was the David who slew two of these Goliahs; the rest being killed by the son of the family."

The widow presented the soldier with one hundred guineas, and the city settled a handsome pension on him for the rest of his life.

HISTORICAL.

For the Masonic Register.

The "Life of General Jackson," published a few years since in an octavo volume, was commenced by the late Major Reid, (who served as an aid to him in the late war,) and completed by the honourable John H. Eaton, now a senator in congress, from Tennessee. From that work, (the fidelity of which general Jackson himself has acknowledged,) we have made the following abridgement.

BIOGRAPHY OF GENERAL JACKSON.

The parents of Andrew Jackson were Irish. His father (Andrew) the youngest son of his family, emigrated to America about the year 1765, bringing with him his two sons, Hugh and Robert, both very young. Landing at Charleston, in South-Carolina, he purchased a tract of land, in what was then called the Waxsaw settlement, about forty-five miles above Camden; at which place the subject of this history was born, on the 15th of March, 1767. Shortly after his birth his father died, leaving three sons to be provided for by their mother. She appears to have been an exemplary woman, and to have executed the arduous duties which had devolved on her, with great faithfulness and success. To the lessons she inculcated on the

youthful minds of her sons, was, no doubt, owing, in a great measure, that fixed opposition to British tyranny and oppression, which afterwards so much distinguished them. Often would she spend the winter's night, in recounting to them the sufferings of their grandfather, at the siege of Carrickfergus, and the oppressions exercised by the nobility of Ireland, over the labouring poor; impressing it upon them, as their first duty, to expend their lives, if it should become necessary, in defending and supporting the natural rights of man.

Inheriting but a small patrimony from their father, it was impossible that all the sons could receive an expensive education. The two eldest were therefore only taught the rudiments of their mother tongue, at a common country school. But Andrew, being intended by his mother for the ministry, was sent to a flourishing academy in the Waxsaw meeting-house, superintended by Mr. Humphries. Here he was placed on the study of the dead languages, and continued until the revolutionary war, extending its ravages into that section of South-Carolina, where he then was, rendered it necessary that every one should betake himself to the American standard, seek protection with the enemy, or flee his country. It was not an alternative that admitted of much deliberation. The natural ardour of his temper, deriving encouragement from his mother, whose feelings were not less alive on the occasion than his own, quickly determined him in the course to be pursued; and at the tender age of fourteen, with his brother Robert, he hastened to the American camp, and engaged in the service of his country. His oldest brother, who had previously joined the army, had lost his life at the battle of Stono, by the excessive heat of the weather, and the fatigues of the day.

Both Andrew and Robert were at this period pretty well acquainted with the manuel exercise, and had some idea of the different evolutions of the field, having been indulged by their mother in attending the drill, and general musters.

The Americans being unequal, as well by the inferiority of their numbers, as their discipline, to engage the British army in battle, retired before it, into the interior of North-Carolina; but when they learned that lord Cornwallis had crossed the Yadkin, they returned in small detachments to their native state. On their arrival, they found lord Rawdon in possession of Camden, and the whole country around in a state of desolation. The British commander being advised of the return of the settlers of Waxsaw, major Coffin was immediately despatched thither, with a corps of light dragoons, a company of infantry, and a considerable number of tories, for their capture and destruction. Hearing of their approach, the settlers, without delay, appointed the Waxsaw meeting-house as a place of rendezvous, that they might the better collect their scattered strength, and concert some system of operations.—About forty of them had accordingly assembled at this point, when the enemy approached, keeping the tories, who were dressed in the common garb of the country, in front, whereby this little band of patriots were completely deceived, taking them for captain Nesbit's company, in expectation of which they had been waiting. Eleven of them were taken prisoners; the rest with difficulty fled, scattering and betaking themselves to the woods for concealment. Of those who thus escaped, though closely pursued, were Andrew Jackson and his brother, who entering a secret bend in a creek, that was close at hand, obtained a momentary respite from danger, and avoided, for the night, the pursuit of the enemy. The next day, however, having gone to a neighbouring house, for the purpose of procuring something to eat, they were broken in upon, and made prisoners, by Coffin's dra-

goons, and a party of tories who accompanied them. They had approached the house by a route through the woods, and thereby eluded the vigilance of a sentinel who had been posted on the road. Being placed under guard, Andrew was ordered, in a very imperious tone, by a British officer, to clean his boots, which had become muddied in crossing a creek. This order he positively and peremptorily refused to obey, alleging that he looked for such treatment as a prisoner of war had a right to expect. Incensed at his refusal, the officer aimed a blow at his head with a drawn sword, which would, very probably, have terminated his existence, had he not parried its effects by throwing up his left hand, on which he received a severe wound. His brother, at the same time, for a similar offence, received a deep cut on the head, which afterwards occasioned his death. They were both now taken to gaol, where, separated and confined, they were treated with marked severity, until a few days after the battle before Camden, when, in consequence of a partial exchange, effected by the intercessions and exertions of their mother, and captain Walker, of the militia, they were both released. Captain Walker had, in a charge on the rear of the British army, succeeded in making thirteen prisoners, whom he gave in exchange for seven Americans, of which number were these two young men. Robert, during his confinement in prison, had suffered greatly; the wound on his head, all this time, having never been dressed, was followed by an inflammation of the brain, which, in a few days after his liberation, brought him to the grave. To add to the afflictions of Andrew, his mother, worn down by grief, and her incessant exertions to provide clothing and other comforts for the suffering prisoners, who had been taken from her neighbourhood, expired, in a few weeks after her son, near the lines of the enemy, in the vicinity of Charleston. Andrew, the last and only surviving child, confined to a bed of sickness, occasioned by the sufferings he had been compelled to undergo, whilst a prisoner, and by getting wet, on his return from captivity, was thus left in the wide world, without a human being with whom he could claim a near relationship. The small pox beginning, about the same time, to make its appearance upon him, had well nigh terminated his sorrows and his existence.

Having at length recovered from his complicated afflictions, he entered upon the enjoyment of his estate, which, although small, would have been sufficient, under prudent management, to have completed his education, on the liberal scale which his mother had designed. Unfortunately, however, he, like too many young men, sacrificing future prospects to present gratification, expended it with rather too profuse a hand. Coming, at length, to foresee that he should be obliged to rely on his own exertions, for support and success in life, he again betook himself to his studies, with increased industry. He recommenced under Mr. M'Cullock, in what was then called the New Acquisition, near Hill's iron works. Here he revised the languages, devoting a portion of his time to a desultory course of studies.

His education being now completed, so far as his wasted patrimony, and the opportunities then afforded in that section of the country, would permit, at the age of eighteen, he turned his attention to acquiring a profession, and preparing himself to enter on the busy scenes of life. The pulpit, for which he had been designed by his mother, was now abandoned for the bar; and, in the winter of 1784, he repaired to Salisbury, in North Carolina, and commenced the study of the law, under Spruce M'Cay, Esq. (afterwards one of the judges of that state,) and continued it under colonel John Stokes. Having remained at Salisbury until the winter of 1786, he obtained a li-

cense from the judges to practice, and continued in the state until the spring of 1788.

The observations he was enabled, during this time, to make, satisfied him that this state presented few inducements to a young attorney; and recollecting that he stood a solitary individual in life, without relations to aid him in the onset, when innumerable difficulties arise and retard success, he determined to seek a new country. But for this, he might have again returned to his native state; but the death of every relation he had, had wiped away all those recollections and circumstances which warp the mind to the place of its nativity. The western parts of the state of Tennessee were, about this time, often spoken of, as presenting flattering prospects to adventurers. He immediately determined to accompany judge M'Nairy thither, who was appointed, and going out to hold the first supreme court that had ever sat in the state. Having reached the Holston, they ascertained it would be impossible to arrive at the time appointed for the session of the court; and therefore determined to remain in that country until fall. They recommenced their journey in October, and, passing through the wilderness, reached Nashville in the same month. It had not been Jackson's intention, certainly, to make Tennessee the place of his future residence; his visit was merely experimental, and his stay remained to be determined by the advantages that might be disclosed; but finding, soon after his arrival, that a considerable opening was offered for the success of a young attorney, he determined to remain. His industry and attention soon brought him forward, and introduced him to a profitable practice. Shortly afterwards, he was appointed attorney-general for the district, in which capacity he continued to act for several years.

Indian depredations being then frequent on the Cumberland, every man became a soldier. Unassisted by the government, the settlers were forced to rely on their own bravery and exertions. Although young, no person was more distinguished than Andrew Jackson, in defending the country against these predatory incursions of the savages, who continually harrassed the frontiers, and not unfrequently approached the heart of the settlements, which were thin, but not widely extended. He aided alike in garrisoning the forts, and in pursuing and chastising the enemy.

In the year 1796, having, by his patriotism, firmness, and talents, secured to himself a distinguished standing with all classes, he was chosen one of the members of the convention, for establishing a constitution for the state. His good conduct and zeal for the public interest, on this occasion, brought him more conspicuously to view; and, without proposing or soliciting, he was, in the same year, elected a member of the house of representatives, in Congress, for the state of Tennessee.—The following year, his reputation continuing to increase, and every bosom feeling a wish to raise him to still higher honours, he was chosen a member of the United States' senate.

The state of Tennessee, on its admission into the Union, comprising but one military division, and general Conway, who commanded it, as major-general, dying about this time, Jackson, without being consulted on the subject, and without the least intimation of what was in agitation, was chosen, by the field officers, to succeed him.

At this period, the country was distracted by party spirit, which prevailed more generally, and to a greater excess than has since been known.—The causes of contention have long ago ceased, and many of the principal actors themselves have now quit the political stage: no improper motives can therefore be attributed to the remarks which may be offered on the occasion. Mr. Adams, then Presi-

this disquisition, and will convey a more just idea than is usually entertained of the original genius, and extent of political wisdom which distinguished this illustrious man. When Alexander became master of the Persian empire, he early perceived that with all the power of his hereditary dominions, reinforced by the troops which the ascendency he had acquired over the various states of Greece might enable him to raise there, he could not hope to retain in subjection territories so extensive and populous; that to render his authority secure and permanent, it must be established in the affection of the nations which he had subdued, and maintained by their arms; and that in order to acquire this advantage, all distinction between the victors and vanquished must be abolished; and his European and Asiatic subjects must be incorporated, and become one people, by obeying the same laws, and by adopting the same manners, institutions, and discipline. Liberal as this plan of policy was, and well adapted to accomplish what he had in view, nothing could be more repugnant to the ideas and prejudices of his countrymen. The Greeks had such an high opinion of the pre-eminence to which they were raised by civilization and science, that they seem hardly to have acknowledged the rest of mankind to be of the same species with themselves. To every other people they gave the degrading appellation of barbarians; and in consequence of their own boasted superiority, they asserted a right of dominion over them, in the same manner as the soul has over the body, and men have over irrational animals. Extravagant as this pretension may now appear, it found admission, to the disgrace of ancient philosophers, into all the schools. Aristotle, full of this opinion, in support of which he employs arguments more subtle than solid, advised Alexander to govern the Greeks like subjects, and the barbarians as slaves; to consider the former as companions, the latter as creatures of an inferior nature. But the sentiments of the pupil were more enlarged than those of his master; and his experience in governing men, taught the monarch what the speculative science of the philosopher did not discover. Soon after the victory at Arbela, Alexander himself, and, by his persuasion, many of his officers, assumed the Persian dress, and conformed to several of their customs.—At the same time he encouraged the Persian nobles to imitate the manners of the Macedonians, to learn the Greek language, and to acquire a relish for the beauties of the elegant writers in that tongue, which were then universally studied and admired. In order to render the union more complete, he resolved to marry one of the daughters of Darius, and chuse wives for a hundred of his principal officers in the most illustrious Persian families. Their nuptials were celebrated with great pomp and festivity, and with high exultation of the conquered people. In imitation of them, above 10,000 Macedonians of inferior rank married Persian women, to each of whom Alexander gave nuptial presents, as a testimony of his approbation of their conduct. But assiduously as Alexander laboured to unite his European and Asiatic subjects, by the most indissoluble ties, he did not trust entirely to the success of that measure for the security of his new conquests. In every province which he subdued, he made choice of proper stations, where he built and fortified cities, in which he placed garrisons, composed partly of such of the natives as conformed to the Grecian manners and discipline, and partly of such of his European subjects, as were worn out with the fatigues of service, and wished for repose, and a permanent establishment. These cities were numerous, and served not only as a chain of posts to keep open the communication between the different provinces of his dominions, but as places of strength to over-awe and curb the conquered

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people. Thirty thousand of his new subjects, who had been disciplined in these cities, and armed after the European fashion, appeared before Alexander in Susa, and were formed by him into that compact solid body of infantry, known by the name of the Phalanx, which constituted the strength of a Macedonian army. But in order to secure entire authority over this new corps, as well as to render it more effective, he appointed that every officer in it entrusted with command, either superior or subaltern, should be European. As the ingenuity of mankind naturally has recourse in similar situations to the same expedients, the European powers, who now in their Indian territories employ numerous bodies of the natives in their service, have, in forming the establishment of these troops, adopted the same maxims; and, probably without knowing it, have modelled their battalions of Sepoys upon the same principles as Alexander did his Phalanx of Persians. The farther Alexander pushed his conquests from the banks of the Euphrates, which may be considered as the centre of his dominions, he found it necessary to build and to fortify a great number of cities. Several of these to the east and south of the Caspian Sea are mentioned by ancient authors; and in India itself, he founded two cities on the banks of the Hydaspes, and a third on the Acesines, both navigable rivers: which, after uniting their streams, fall into the Indus. From the choice of such situations, it is obvious that he intended, by means of these cities, to keep open a communication with India, not only by land, but by sea. It was chiefly with a view to the latter of these objects (as I have already observed) that he examined the navigation of the Indus with so much attention. With the same view, on his return to Susa, he, in person, surveyed the course of the Euphrates and Tigris, and gave directions to remove the cataracts or dams, with which the ancient monarchs of Persia, induced by a peculiar precept of their religion, which enjoined them to guard with the utmost care against defiling any of the elements, had constructed near the mouths of these rivers, in order to shut out their subjects from any access to the ocean. By opening the navigation in this manner, he proposed, that the valuable commodities of India should be conveyed from the Persian Gulf into the interior parts of his Asiatic dominions, while by the Arabian Gulf they should be carried to Alexandria, and distributed to the rest of the world. Grand and extensive as these schemes were, the precautions employed, and the arrangements made for carrying them into execution, were so various, and so proper, that Alexander had good reason to entertain sanguine hopes of their proving successful. At the time when the mutinous spirit of his soldiers obliged him to relinquish his operations in India, he was not thirty years of age complete. At this enterprizing period of life, a prince, of a spirit so active, persevering, and indefatigable, must have soon found means to resume a favourite measure, on which he had been long intent. If he had invaded India a second time, he would not, as formerly, have been obliged to force his way through hostile and unexplored regions, opposed at every step by nations and tribes of barbarians, whose names had never reached Greece. All Asia, from the shores of the Ionian sea, to the banks of the Hyphasis, would then have been subject to his dominions; and through that immense stretch of country he had established such a chain of cities, or fortified stations, that his armies might have continued their march with safety, and have found a regular succession of magazines provided for their subsistence. Nor would it have been difficult for him to bring into the field forces sufficient to have achieved the conquest of a country so populous and extensive as India. Having armed and disciplined his subjects in the east like Europeans, they would have been am-

bitious to imitate and to equal their instructors; and Alexander might have drawn recruits, not from his scanty domains in Macedonia and Greece, but from the vast regions of Asia, which, in every age, has covered the earth, and astonished mankind with its numerous armies.

When Alexander, at the head of such a formidable power, had reached the confines of India, he might have entered it under circumstances very different from those in his first expedition. He had secured a firm footing there, partly by means of the garrisons which he left in the three cities which he had built and fortified, and partly by his alliance with Taxiles and Porus. These two Indian princes, won by Alexander's humanity and benificence, which, as they were virtues seldom displayed in the ancient mode of carrying on war, excited of course an higher degree of admiration and gratitude, had continued steady in their attachment to the Macedonians. Re-inforced by their troops, and guided by their information as well as by the experience which he had acquired in his former campaigns, Alexander must have made rapid progress in a country, where every invader, from his time to the present age, has proved successful.

But this, and all his other splendid schemes, were terminated at once by his untimely death. In consequence of that, however, events took place, which illustrate and confirm the justness of the preceding speculations and conjectures, by evidence the most striking and satisfactory. When that empire, which the superior genius of Alexander had kept united and in subjection, no longer felt this superintending controul, it broke into pieces, and its various provinces were seized by his principal officers, and parcelled out among them. From ambition, emulation, and personal animosity, they soon turned their arms against one another; and as several of the leaders were equally eminent for political abilities, and for military skill, the contest was maintained long, and carried on with frequent vicissitudes of fortune.--Amidst the various convulsions and revolutions which these occasioned, it was found that the measures of Alexander for the preservation of his conquests had been concerted with such sagacity, that upon the final restoration of tranquility, the Macedonian dominion continued to be established in every part of Asia, and not one province had shaken off the yoke. Even India, the most remote of Alexander's conquests, quietly submitted to Pytho, the son of Agenor, and afterwards to Seleucus, who successively obtained dominion over that part of Asia. Porus and Taxiles, notwithstanding the death of their benefactor, neither declined submission to the authority of the Macedonians, nor made any attempt to recover independence.

GEOGRAPHICAL.

CALCUTTA.

Extracted from Hamilton's East India Gazetteer.

The local situation of Calcutta is not fortunate, for it has extensive muddy lakes, and an immense forest close to it; and was at first deemed hardly less unhealthy than Batavia, which it resembled in being placed in a flat and marshy country. The English, it has been remarked, have been more inattentive to the natural advantages of situation than the French, who have always in India, selected better stations for founding their foreign settlements. The jungle has since been cleared away to a certain distance, the streets properly drained, and the ponds filled up; by which a vast surface of stagnant water has been removed, but the air of the town is still much affected by the vicinity of the Sunderbunds.

The city stands about 100 miles from the sea, on the east side of the western

branch of the Ganges, named by Europeans the Hooghly river, but by the natives the Bhagirathi, or true Ganges, and considered by them peculiarly holy. At high water the river is here a full mile in breadth; but, during the ebb, the opposite side to Calcutta exposes a long range of dry sand banks. In approaching Calcutta from the sea, a stranger is much struck with its magnificent appearance; the elegant villas on each side of the river, the company's botanic gardens, the spires of the churches, temples, and minarets, and the strong and regular citadel of fort William. It exhibited a very different appearance in 1717, of which the following is a correct description:

The present town was then a village, appertaining to the district of Nuddea, the houses of which were scattered about in clusters, of 10 or 12 each, and the inhabitants chiefly husbandmen.

The modern town and suburbs of Calcutta, extends along the east side of the river above six miles, but the breadth varies very much at different places. The esplanade between the town and fort William, leaves a grand opening, along the edge of which is placed the new government-house, erected by the marquis Wellesley; and continued on in a line with this edifice, is a range of magnificent houses, ornamented with spacious verandahs. Chowringhee, formerly a collection of native huts, is now an entire village of palaces, and extends for a considerable distance into the country. The architecture of the houses is Grecian, which does not appear the best adapted for the country or climate, as the pillars of the verandahs are too much elevated, to keep out the sun during the morning and evening, although at both these times the heat is excessive; and, in the wet season, the rain beats in. Perhaps a more confined Hindoo style of building, although less ornamental, might be found of more practical comfort.

GREENLANDERS.

The Greenlanders seem to belong to the Mongul race; their stature is small, and they seldom arrive at a greater age than fifty years; the women are nearly as tall and robust as the men, and join with them in all their labours and exercises. Their habitations are all situated near the coast, as the climate is there less severe, and it is more convenient for fishing, which is their principal occupation; they are generally placed in the recesses of the rocks, and are supported by them; they are constructed of large masses of micaceous schistus, the crevices of which are filled with peat, and lined with moss. Each is about fifteen feet square, and is occupied by about twenty individuals, who lie in it promiscuously. The apertures for the purpose of admitting light are closed with the intestines of the seal instead of glass; and the entrance into the huts is a long and narrow passage which just admits a man to creep in. They are heated and lighted by a lamp, which is suspended in the middle of the chamber, and over this they cook the flesh of the seal, which in the winter is their principal food. The houses are almost totally without any description of furniture, and are filthy to a degree which can scarcely be conceived; all access of fresh air is certainly excluded, and the heat and stench is absolutely insupportable, except to those who have been inured to them from infancy. Their only domestic animals are dogs, which serve as beasts of burden, and are employed by them in place of horses.

The sea-coast is almost covered with rocks and shoals, and is without any appearance of vegetation; the part which is not composed of rock being either bog or marsh. The rocks are however, covered with very beautiful lichens and mosses of the most brilliant colours; and the cascades which fall from the glaciers between the rocks, occasionally form very grand scenes.—*Annals of Philosophy.*

MOUNT ARARAT.

As we crossed the plain from Abbasabad to Nakbjuwan, we had a most splendid view of mount Ararat. No thing can be more beautiful than its shape, more awful than its height. All the surrounding mountains sink into insignificance when compared to it. It is perfect in all its parts, no hard rugged feature, no unnatural prominences, every thing is in harmony, and all combine to render it one of the sublimest objects in nature. Spreading originally from an immense base, the slope towards its summit is easy and gradual, until it reaches the region of snows, when it becomes more abrupt. As a foil to this stupendous work, a smaller hill rises from the same base near the original mass, similar to it in shape and proportions, and in any other situation, entitled of itself to rank amongst the high mountains. No one since the flood seems to have been on its summit, for the rapid ascent of its snowy top would appear to render such an attempt impossible. Of this we may be certain, that no man in modern times has ascended it, for when such an adventurous and persevering traveller as Tournefort failed, it is not likely that any of the timid superstitious inhabitants of these countries should have succeeded. We were informed that the people have reached the top of the small Ararat (or as it is called, here, *Cuchuck Agri dagh*;) but as all the account which they brought back was a tale (like that told of Savalan), about a frozen man and a cold fountain, we must be permitted to disbelieve every report on the subject, which we have hitherto heard from the natives. *Morier.*

MADRAS.

The approach to Madras from the sea is very striking. The low flat sandy shores extending to the north and south, and the small hills that are seen inland; the whole exhibiting an appearance of barrenness, which is much improved on closer inspection. The beach seems alive with the crowds that cover it. The public offices and store houses erected near to the beach are fine buildings, with colonades to the upper stories, supported on arched bases, covered with the beautiful shell mortar of Madras—hard, smooth, and polished. Within a few yards of the sea, the fortifications of fort George present an interesting appearance, and at a distance, minarets and pagodas are seen mixed with trees and gardens. With all these external advantages it would be difficult to find a worse place for a capital than Madras, situated as it is on the margin of a coast where runs a rapid current, and against which a tremendous surf breaks even in the mildest weather. The site of Pondicherry is in every respect superior, and is placed in a rich and fertile country, besides having the great advantage of being to windward, the loss of which was severely felt by the British settlers during the hard fought wars of the 18th century. Yet, however inconvenient, the expense of removal at this late period precludes all idea of a change.

Madras differs in appearance considerably from Calcutta, having no European town, except a few houses in the fort, the settlers residing entirely in their garden houses; repairing to the fort in the morning for the transaction of business, and returning in the afternoon.

The garden houses about Madras are generally only of one story, but of a pleasing style of architecture, having their porticoes and verandahs supported by chunamed pillars. The walls are of the same materials, either white or coloured, and the floors are covered with rattan mats. They are surrounded by a field planted with trees and shrubs, which have changed the barren sand of the plain into a rich scene of vegetation, but flowers and fruits are still raised with difficulty. During the hot winds, mats made of the roots of the cusa grass, which has a pleasant

smell, are placed against the doors and windows, and are constantly watered; so that the air which blows through them, spreads an agreeable freshness and fragrance throughout the room. The moment however the cooling influence of these mats is quitted, the sensation is like entering a furnace, although taking the average of the whole year, Madras experiences less extreme heat than Calcutta. In January the lowest is about 70, and in July, the highest 91 degrees.

The society at Madras is more limited than at Calcutta, but the style of living much the same, except that provisions of all sorts are much less abundant, and greatly more expensive.—During the cold season, there are monthly assemblies, with occasional balls all the year.

The greatest lounge at this presidency is during visiting hours, from nine o'clock in the morning until elelen; during which interval, the young men go about from house to house, learn and retail the news, and offer their services to execute commissions in the city, to which they must repair for purposes of business. When these functionaries are gone, a troop of idlers appear, and remain until tiffin, at two o'clock, when the real dinner is eaten. The party then separate, and many retire to rest or to read, until five o'clock; about which time the master of the family returns from the fort, when an excursion to the Mount Road, and dinner afterwards, finishes the day, unless prolonged by a ball or supper party at night.

The black town of Madras stands to the northward of the fort, from which it is separated by a spacious esplanade. It was formerly surrounded by fortifications, sufficient to resist the incursions of cavalry; but having long become unnecessary, are now much neglected. In this town reside the native Armenian and Portuguese merchants, and also many Europeans unconnected with government. Like other native towns, it is irregular and confused, being a mixture of brick and bamboo houses, and makes a better appearance at a distance, than when closely inspected. In 1794, the total population of both towns was estimated at 300,000 persons, and the city certainly has not since diminished in any respect.—*East India Gaz.*

AGRICULTURAL.

FRUIT TREES.

The following easy, simple, and infallible method of forcing every fruit-tree to blossom and bear fruit, has been translated from the German of the Reverend Geo. Charles Lewis Hempel, (secretary to the Pomological Society of Altenburgh in Saxony), by George Henry Noehden, L.L. D. F. L. S. &c. "In my early years I saw my father, who was fond of pomology, and skilled in that science, cutting a ring on several branches of trees, which already were in blossom, for the purpose of producing, by that means, larger fruit than usual. This was not his own invention, but as far as I recollect, derived from a French journal. Thirty years ago, when I was a boy, I practised this operation, in imitation of him and thereby obtained larger pears, and plumbs. In repeating this operation of ringing the branches, which I did merely for the purpose of getting larger fruit, I observed that the branches so operated upon always bore the next year. By this reiterated appearance I was led to the idea, that perhaps this mode of ringing the bark might be a means of compelling every unproductive branch to yield fruit. With this view I cut rings upon a considerable number of branches, which as yet showed no blossoms; and found, by repeating the experiment, the truth of my supposition indisputably confirmed by experience. The application of this experiment, whereby upon every bough or branch fruit may artificially be pro-

duced, is very simple and easy. With a sharp knife make a cut in the bark of the branch, which you mean to force to bear, and not far from the place where it is connected with the stem, or, if it be a small branch or shoot, near to where it is joined to the large bough: the cut is to go round the branch, or to encircle it, and to penetrate to the wood. A quarter of an inch from this cut, you make a second cut like the first, round the branch, so that, by both encircling the branch, you have marked a ring upon the branch, a quarter of an inch broad, between the two cuts. The bark between these two cuts you take clean away with a knife, down to the wood, removing even the fine inner bark which immediately lies upon the wood, so that no connection whatever remains between the two parts of the bark, but the bare and naked wood appears white and smooth. But this bark-ring, which is to compel the tree to bear, must be made at the right time, that is, when in all nature the buds are strongly swelling or are breaking out into blossoms. In the same year a callus is formed at the edges of the ring, on both sides, and the connection of the bark that had been interrupted, is restored again without any detriment to the tree, or the branch operated upon, in which the artificial wound soon again grows over. By this simple though artificial means of forcing every fruit-tree, with certainty, to bear, you obtain the the following important advantages: 1. You may compel every young tree, of which you do not know the sort, to show its fruit, and decide sooner whether, being of a good quality, it may remain in its first state, or requires to be grafted. 2. You may thereby with certainty, get fruit of every good sort of which you wish to see the produce the next year. 3. This method may probably serve to increase considerably the quantity of fruit in the country. The branches so operated upon are hung full of fruit, while the others that are not ringed, often have nothing or very little, on them. This effect is easy to be explained from the theory of the motions of the sap. For, when the sap moves slowly in a tree, it produces fruit-buds, which is the case in old trees; when it moves vigorously, the tree forms wood, or runs into shoots, as happens with young trees. Though I arrived at this discovery myself in consequence of trying the same process with a different view, namely, to increase only the size of the fruit, but not to force barren branches, that were only furnished with leaf-buds, to bear this latter application, being before quite unknown to me; I will on that account, by no means give myself out for the first inventor of this operation: but I was ignorant of the effects to be produced by this method, and only discovered them by repeated experiments of my own, which I made for the promotion of pomology. Frequent experience of the completest success has confirmed the truth of my observations. Nor do I think that this method is generally known; at least, to all those to whom I showed the experiment, the effect produced appeared new and surprising."

HORSE CHESTNUTS.

In Turkey, these nuts, the use of which has been neglected in every other country, are ground and mixed with the provender for horses, particularly for such as are broken winded or troubled with coughs. After being boiled a little, to take off the bitterness, bruised and mixed with a small quantity of barley meal, they are a good food for rearing and fattening poultry.

OIL CAKES,

Given to milch cows, add considerable to the quantity and richness of their yield, without affecting its flavour. That distinguished agriculturist, Mr. J. C. Curwen, in his reports

to the Washington Society for the improvement of Agriculture, states that, in the course of his successful experiments, he finds the best mode of administering the oil cake, to be that of grinding it, mixing it in layers, and boiling it with the chaff, by which means, half the quantity answers better than as much more given in the cake. Oil cake has long been used with success, as the best method of fattening oxen, speedily, for the knife.

FLOWERS.

By the following process, the lover of flowers will be able to prolong, for a day, the enjoyment of their short-lived beauty. Most flowers begin to droop and fade after being kept during twenty-four hours in water; a few may be revived by substituting fresh water but all (the most fugacious, such as the poppy, and perhaps one or two others, excepted) may be completely restored by the use of hot water. For this purpose, place the flowers in scalding water, deep enough to cover about one third of the length of the stem; by the time the water has become cold, the flowers will have become erect and fresh, then cut off the coddled end of the stems, and put them into cold water.

ON PRESERVING MEAT.

The following proportions of sugar, salt, and salt-petre, has been found to preserve meat most effectually in hot as well as cold climates.

Six pounds of salt, eight ounces of brown sugar, and six ounces of salt-petre. Dissolve these by boiling them in four gallons of water. In this pickle when perfectly cold, keep any sort of flesh meat sunk, and stopped close.

Fluid is particularly excellent for pork meat, and both keep beef from becoming over salt, or hard and dry when dressed.

In the Crimea, and throughout the southern provinces of Russia, beef is potted, cured and preserved in a similar manner.

South American beef could, yet more conveniently, be melted into portable soup, and thus exported.—Portable soup is commonly sold at several shops in London, for distant voyages, and is found to keep good for years, in any climate. The recipe might be procured, and would be found extremely useful both in our navy, and in our mercantile marine.

A Spanish gentleman, Don Venezuela, has lately discovered that fresh meat may be preserved fresh for several years by keeping it immersed in molasses.

POETICAL.

For the Masonic Register.

WISDOM AND SCIENCE.

How happy is the man whose active youth
Has been devoted to the high pursuits
Of wisdom, and of science! For him the bloom
Of Spring, and Autumn's mellow tints are spread;
The hidden secrets of the universe
Lie wide unfolded; while his active soul
Roams unconfin'd through nature's varied forms,
And feels exalted, as he wond'ring views
The mighty works of that Almighty Power,
Who spreads the intellectual feast, and holds
The mirror of himself, aloft display'd,
For those whom science and enlighten'd taste
Have raised above the range of vulgar things,
And taught to soar, like angels, through the spheres,
Till resting at the very footstool of his throne,
The soul assimilates itself to him,
The source, the fulness, and the perfect
Of wisdom, goodness, and effulgent truth,
And there reposes in eternal bliss.

EFENIO YPHANTOS.

For the Masonic Register.

TO ISABELLA.

When the day that is past shall return at my calling,
The waves at command shall retire from the shore;

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And the bright drops of rain shall forever cease falling,
Then dear Isabella, I'll love thee no more.

When thy soul shall decay as the blossom that fadeth,
The force of attraction shall lose every power,
And despair the abode of the angel invadeth,
Then dear Isabella, I'll love thee no more.

Until then this fond heart its affection shall cherish
Unblemish'd, and free as the maid I adore,
Until then, and O then when my doom is to perish,
I'll breathe out a sigh, but can love thee no more.

GREGORIUS ROACH.

For the Masonic Register.

AFFECTION.

Affection, thou source of celestial pleasures,
Pure virtuous emotion that flows from the heart;
All joys spring from thee, thou richest of treasures,
That the bounty of Heaven to man doth impart.

'Tis thou that refin'st and exaltest the soul,
And giv'st to mankind the perfection of bliss;
While the tend'rest emotions around his heart roll,
Inspir'd by a glance, and breath'd soft in a kiss.

Be thou my companion through life's dreary way,
My comfort, my guide, my wealth and delight;
For ever renew'd like the coming of day,
Thou shalt chase all my griefs like the mists of the night.

So as time shall revolve, if attended by thee,
Its flight shall be welcom'd by bliss ever new;
My heart from th' intrusions of care shall be free,
And I'll dwell 'mid the prospects thou giv'st to my view.

EFENIO YPHANTOS.

TO PLEASURE.

Oh, Pleasure, I have fondly woo'd,
But never won thy fleeting favour;
My early suit was wild and rude,
And, startled, thou didst fly forever.

Awhile, I deeply sorrow'd o'er
The wreck of all that perish'd then;
But wilder, sweeter, than before,
Thy smile, though distant, beam'd again.

And, my sad heart, tho' deeply chill'd,
Still panting, sought thy lov'd embrace,
Trac'd every path, thy votaries fill'd,
To meet thee in thy Resting-Place.

I saw thee, mantling warm in wine,
And deeply bath'd my fever'd lip;
I saw thee pause at beauty's shrine,
And surely hop'd thy sweets to sip.

But wine and beauty both conspir'd
To fill my soul with dark regret;
For scarcely now, their sweets expir'd,
And pleasure, fleeting, 'scap'd me yet.

And now—with scarce a feeling warm,
When all should bloom in hearts unwasted;
I turn me, from thy lovely form,
Thy joys unknown, thy sweets untasted.

Then fare thee well, deceitful shade!
Tho' bright the charms that still adorn thee;
Too fondly press'd, they withering fade,
And all who follow, soon must scorn thee.

SONNET TO MAY.

Sweet child of Spring, the magic of whose voice
Awakes each slumbering tenant of the plain,
And makes the vallies and the hills rejoice,
And bids each faded blossom bloom again;

Yet softly lead thy rosy train along,
And spread enchantment thro' each flow'ry grove;
Yet bid the warblers chant their vernal song,
And tune their lays to harmony and love.

Sweet soother of my mind, tho' not e'en Spring
Can e'er erase the sorrows of my breast;
Yet cherish'd with thy scenes, Hope waves her wing,
And points to vales of everlasting rest,
Where every wintry care shall fade away,
And all the landscape glow with one eternal May.

SPERO.

ON A SHEET OF BLANK PAPER.

Fair spotless leaf (thou emblem pure
Of innocence) beware;
Nor think thy beauty lives secure;
'Tis dang'rous to be fair.

To wit obscene, and impious jest,
Thou liest too much expos'd:
Give truth possession of thy breast,
Or be for ever clos'd.

Some wanton pen may scrawl thee o'er,
And blot thy virgin face;
And whiteness, deem'd thy praise before,
May turn to thy disgrace.

O give me then thy faultless page,
Ere yet foul stain be drank,
On Virtue's side with me engage,
Nor leave for Vice a blank.

By thee shall idle vacant hearts
This useful moral learn,
That unemploy'd, the brightest parts
To vice and folly turn.

By thee shall innocence be taught,
What dangers wait on youth,
Unless with early precepts fraught,
And prepossess'd with truth.

By thee shall beauty learn to yield
To real worth her charms;
For virtue (though an ample shield)
But incompletely arms.

UTRUM HORUM?

Osmyn, who rul'd the Persian throne
With high tyrannic sway,
All night in fancied chains would groan,
But rose a king by day.

Caled, his slave, in bondage held,
From friends and country torn,
In dreams the regal staff would wield,
And wake a slave at morn.

Morn to the king restor'd the crown,
And made poor Caled cry;
Returning night threw Osmyn down,
But rais'd the slave on high.

This hail'd with joy the rising sun,
That saw his beams, and griev'd,
Night shed her blessings o'er the one,
The other day reliev'd.

Ye casuists! ('tis a doubtful thing)
An answer quick I crave,
Pray tell me, Was the slave a king?
Or, Was the king a slave?

ODE TO KARNBRÆ, A DRUID MOUNTAIN IN CORNWALL.

BY PETER PINDAR, ESQ.

Near yonder solitary tow'r,
'Lone glooming 'midst the moony light,
I roam at midnight's spectred hour,
And climb the wild majestic height:
Low to the mountain let me rev'rent bow,
Where Wisdom, Virtue, taught their founts to flow.

Pale on a rock's aspiring steep,
Behold a Druid sits forlorn,
I see the white-rob'd phantom weep,
I hear his harp of sorrow mourn:
The vanish'd grove provokes his deepest sigh,
And altars open'd to the gazing eye.

O lover of the twilight gloom,
That calls thee from the cave of death,
Around the wrecks of time to roam,
Or glide the grove, or naked heath:
Sweet is thy minstrelsy to him whose lays,
First sung the hallow'd bill of ancient days.

Permit me, Druid, here to stray,
And ponder 'mid thy drear retreat;
To wail the solitary way,
Where wisdom held her hallow'd seat,
Here let me roam, in spite of folly's smile,
A pensive pilgrim o'er each pitied pile.

Poor ghost! no more the Druid race
Shall here their sacred fires relume:
No more their show'rs of incense blaze,
No more their tapers gild the gloom.
Lo! snakes obscene along the temples creep,
And foxes on the broken altars sleep.

No more beneath the golden hook,
The treasures of the grove shall fall;
Time triumphs o'er each blasted oak,
Whose power at length shall crush the ball.
Led by the wrinkl'd pow'r with gladden'd mein,
Gigantic ruin treads the weeping scene.

No more the bards in strains sublime,
The actions of the brave proclaim,
Thus rescuing from the rage of time,
Each glorious deed approv'd by fame.
Deep in the dust each lyre is laid unstrung,
While mute for ever stops each tuneful tongue.

Here wisdom's, virtue's, awful voice,
Inspir'd the youth of Cornwall's plains:
With such no more these hills rejoice,
But sullen, death-like, silence reigns,
While melancholy in yon mould'ring tow'r,
Sits list'ning to old ocean's distant roar.

SONNET TO TIME.

Capricious foe to human joy,
Still varying with the fleeting day;
With thee the purest raptures cloy,
The fairest prospects fade away.
Nor worth, nor pow'r, thy wings can bind,
All earthly pleasures fly with thee;

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Inconstant as the wav'ring wind,
That plays upon the summer's sea.

I court thee not, ungentle guest,
For I have e'er been doom'd to find
Life's gayest hours but idly drest
With sweets that pall the sick'ning mind:
When smiling Hope with placid mien
Around my couch did fondly play;
Too oft the aery form I've seen
On downy pinions glide away.

But when perplex'd with pain or care,
My couch with thorns was scatter'd round;
When the pale priestess of despair,
My mind in fatal spells had bound;
When the dull hours no joy could bring,
No bliss my weary fancy prove;
I mark'd thy leaden pond'rous wing,
With tardy pace unkindly move.

If such thy gifts, O Time! for thee
My sated heart shall ne'er repine;
I vow content to Fate's decree,
And with thy thorn thy roses twine;
Yet, e'er thy fickle reign shall end,
The balmy sweets of Friendship's hour
I'll with my cup of sorrow blend,
And smile, regardless of thy power.

LITERARY.

Owing to local concerns, we had not the pleasure of attending the late examination of the pupils of Bowery Academy, but are much gratified to learn, from highly respectable sources, that the result was so honourable to the preceptors, and to the pupils. A personal acquaintance with Messrs. Coats & Hoxie, has given us an exalted opinion of their merits; and it is with pleasure we observe the following notices in the "Evening Post," and the "Columbian."

From the Evening Post.

Mr. Editor,—The subject of education is one of so much importance, not only to individuals but to community at large, that I make bold to ask a place for a few words concerning it, even at *election time*. I have had the pleasure of witnessing an examination of the pupils of Bowery Academy, under the care of Messrs. Coats & Hoxie, who are also principals of the Philom Academy in William-street. I cannot forbear expressing my decided approbation of the method of instruction pursued by these gentlemen, and of the rapid improvements I have witnessed in their institution, which is at present the most extensive English seminary in the city. The examination, which occupied the afternoons and evenings of three days, exhibited improvements in the higher branches of English education before unknown in the part of the town where it was held; though the Bowery Academy has been little more than a year in growing to its present extent; and I am credibly informed that an addition of *seventeen* pupils was made on the day following the examination. A Teacher.

From the Columbian.

Mr. Editor,—I have attended an examination of the Bowery Academy, conducted by Messrs. Coats and Hoxie, principals also of the Philom Academy, in William-street; and though I have been in the habit of attending school examinations in the city for the two last years, I do not recollect to have seen improvements in most of the English branches, superior to those I have witnessed there. I think it should be known to the public, that the institution of Messrs. Coats & Hoxie, is not only in number the most considerable one in the city, but is at least *one* of the *best*, both in respect to discipline and improvement.

The examination of the Bowery Academy was followed by an immediate increase of *seventeen* scholars.

A FRIEND OF LITERATURE.

DIED,

On the 30th ult. of a consumption, W. P. M. brother William N. Bogle, teacher, of this city, aged 48 years.

On the 29th ult. suddenly, brother Louis Souchard, formerly of Mechanic Lodge, and preceptor of the French Academy, No. 198 Broadway.

TO CORRESPONDENTS.

Notwithstanding the communication of our brother Hiram Abiff, is written in a style of elegance, and contains many very excellent sentiments, we are reluctantly compelled to decline giving it a place in the Masonic Register, owing to several expressions of too great severity, and others tending to recrimination. The meek and mild spirit of Masonry allows us to act only on the defensive, and directs us to use all possible charity, towards even our enemies.

The discourse of the Rev. David Young, with which we have been favoured by brothers Spangler and Butler, of Amity Lodge, Zanesville, may be expected in our next.

Other favours, "too numerous to mention," will be attended to as soon as possible.

HOYT & BOLMORE, PRINTERS,
70 Bowery, New-York.

THE

AMERICAN MASONIC REGISTER,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

Wisdom hath builded her house, she hath hewn out her seven pillars.
In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of understanding. SOLOMON.

[No. X.] FOR JUNE, A. D. 1821. A. L. 5821. [VOL. I.]

MASONIC.

FOR THE MASONIC REGISTER.

BROTHER PRATT,

The following is the substance of a discourse delivered before Amity lodge No. 5, and a respectable audience, in Zanesville, Ohio, Dec. 27, 1819, by the Rev. David Young; which, being delivered by one who is not a Mason, is entitled to double weight, with those who are prejudiced against Masonry. We, members of said Amity lodge, have furnished you with a copy of said sermon, as it has never appeared in print, hoping you will give it a place in your Masonic Register.

DAVID SPANGLER,
JOHN BUTLER.

DISCOURSE.

"And the Lord spake unto Moses, saying, see, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones to set *them*, and in carving of timber, to work in all manner of workmanship."

Exodus xxxi, 1—5.

Ignorance and error are the bane of society. The *want* of ideas, or the *misapplication* of them, has produced much evil and misery in the world. These form the foundation on which is built bigotry, prejudice, and uncharitable censoriousness; all of which direct their shafts against *deep research*, and uncommon *genius* or great goodness. Who has forgotten the thraldom of poor Galileo, for simply maintaining that the earth turned upon its own axis, or the more astonishing madness of the Jews against the author of our holy religion. Not to multiply examples, it seems plainly inferable from the subject before us, that the cotemporaries of Moses were in this respect like other men, otherwise we can see no necessity for "the Lord speaking unto Moses," &c., had it not been to remove their ignorance of the *great source of genius*, and turn away their natural envy from Bezaleel, the chosen constructor of the ark of the tabernacle.

In the prosecution of this subject, we shall, in the first place, give you a loose exposition of that part of the text which seems obscure.

Verse 2. *I have called by name Bezaleel.* The meaning of which is,

I have placed him under my special protection, and made him superintendent of the whole work.

Verse 3. *I have filled him with the spirit of God, in wisdom:* wisdom here denotes to be *wise, skilful,* or *prudent.* It signifies the compass of mind, and strength of capacity necessary to form a wise man; hence we with propriety say, wisdom, the power of judging what is wise, or best to be done.

"*Understanding.*" The capacity to comprehend the different parts of the whole; to *separate, distinguish, discern, connect,* and *arrange,* until *the frame* be complete.

"*Knowledge.*" This denotes a particular acquaintance with, or, of a person or thing: practical or experimental knowledge.

Verse 4. *Cunning works.* Works of *invention,* or *genius* in the gold and silvers mith line,

Verse 5. *In cutting of stones,* &c. Every thing that concerns the *lapidaries', jewellers',* and *carvers'* arts.

This is all we think necessary by way of explication. The doctrine we deduce from this subject is, that *God is the author of arts and sciences;* for if God inspire men with mechanical skill and scientific genius, then it will follow of course, that he is the author of those arts and sciences produced by that inspiration. At this conclusion you seem surprised, but remember, Noah's ark, and the ark of the tabernacle, together with Solomon's temple, were all erected by the special appointment of God. Infinite wisdom discovers their usefulness to mankind, and why not infinite goodness inspire men to construct them. Thus we all may see with Moses, men that are *wise-hearted,* whom God has filled with wisdom for these very purposes, that he might help man by man, and that, as time rolls on, he might grant his intelligent creatures such proofs of his wisdom and providence as should cause them to render him that glory which is due to his great name.

How directly does the prophet Isaiah refer to this sort of teaching as coming from God, even in the most common and less difficult arts of life. "Doth the ploughman plough all day to sow? Doth he open and break the clods of the ground? when he hath made plain the face thereof, doth he not cast abroad the fitches and scatter the cummin, and cast the principal wheat, and the appointed barley, and the rye in their place, for his God doth INSTRUCT him—Bread corn is bruised—This also cometh from the Lord of hosts, who is wonderful in council, and excellent in working." Isaiah xxviii, 24—29. We go further still, and not only affirm that God inspires men of *genius,* qualifiying them to *invent,* or improve those arts and sciences which are necessary, but that he inspires them for the execution of those of an ornamental kind. For the Lord said unto Moses, "thou shalt make holy garments for Aaron, thy brother, for *glory* (honour) and for *beauty.*" See Exodus, chapter xxviii, verse 2, where it is added, "Speak to all the wisehearted whom *I have filled with the spirit of wisdom,* that they may make Aaron's garments." For, notwithstanding mankind never appear in a more contemptible point of view, than when ornament and decoration form their chief aim, yet, let any man contrast an old Jewish sandal with a modern pair of boots, or compare the dress of a real savage with a decent coat, and say if the mere badges of refinement are not grounds for gratitude to the Most High.

It is not intended, in the text last cited, that these men were filled with the spirit of wisdom for *this purpose only;* for the direction to Moses was to select those whom he found to be *expert artists,* and those who were such, God shows by these words, had derived their knowledge from himself. The labour of men and beasts has been exceedingly lessened by improvements on machinery, and whose hardihood prepares him to say, that the *wisdom*

which sought out these improvements, did not come from God? No possible reading or study can form such a *genius*: we say it was born with the man; Moses teaches us to consider it divine.

Who taught Newton to ascertain the laws by which God governs the universe? through which discovery a new source of profit and pleasure has been opened to mankind in every part of the civilized world. This principle, that *God is the author of all arts and sciences*, is too little regarded; for we have the authority of St. James, who affirms, "that every good and perfect gift cometh down from the FATHER of LIGHTS, with whom there is neither variableness nor shadow of turning. Men of great *genius* and expanded minds, have, from the works of creation, drawn a profusion of proofs —overwhelming proofs, both of the *being* and *attributes* of God. We can but just refer you to the philosophical works of Derham, Bonnet, and the arch-bishop of Cambray. Who gave these men this wisdom? God, from whom alone MIND, and all its attributes proceed. The doctrine we have raised from the text will further appear to be too little regarded, if we deliberately set down and survey Buffon, while he examines and traces all the curious laws and relations of the *animal kingdom*; Tournefort, the vegetable, and a host of philosophical chemists, from Theophrastus, down to Black, the mineralist. The latent properties of vegetables and minerals which they have developed; the powerful machines constructed by their discoveries, by which the *human slave* is restored to his own place, and our beasts of burden exchanged for steam, the lever and dashing wheels. Now, we cannot help exclaiming, the hand of God is in all this!

It was the Most High who girded these men, though many of them know him not, they were inspired by him, and to them he opened the paths to the depths of science, and made them his ministers of good to mankind. And if it should be said, "some of these men stained their lives with vice," what then? are we not profiting day by day through the medium of their researches? If they did not profit by the genius with which they were inspired, it only proves that invention and grace are two things, but leaves us in possession of our proposition, that God is the author of arts and sciences, though men may abuse their end, or disregard their author.

The same may be said of the *discernment* and *penetration* of the medalist and antiquary, these come from God alone; they are his agents, by whom the dark ages of the world have been brought to light. A few manuscripts, busts, stones, coins, and culinary utensils, by them have been made to tell, like written documents, the history of man and of providence. The providence that preserved, and the genius that deciphers these materials, call aloud for gratitude to the Author of every good and perfect gift. This last might be greatly extended, and of them all we might say, as Moses did of Bezaleel, in the text: "God has filled them with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. The works of the Lord are great, sought out of all them that have pleasure therein." On the principle we wish to establish, you will be furnished with a clue by which to remove a difficulty in theology respecting inspiration and inspired men. You cannot deny that God inspired Isaiah and Jeremiah, (for instance) though there is a surprising difference in the *manner* of those authors. Now, with us, admit that inspiration is two-fold, that the sacred writer was inspired with the *subject matter* of his communication, and that *his genius was born with him*, by which the *manner* will be determined. On this principle we admit these prophets, both to have published eternal truths, and also account for the lofty boldness of Isaiah, and see the source of the melancholy

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softness of Jeremiah. The truth for which we contend is not novel, though so generally disregarded by mankind. For darkly ignorant as the heathens were, yet they admitted that *talents*, and the seeds of arts and sciences come from God. Homer attributes such genius and arts as we have mentioned, to Minerva and Vulcan. (*Ody. l. 6. v. 232.*)

"As by some artist to whom Vulcan gives
His skill *divine*, a breathing statue lives.
By Pallas taught, he frames the wondrous mould,
And o'er the silver pours the fusile gold."
POPE.

The wisest man that ever lived, long before, spoke more to the point when he said, "I, Wisdom, dwell with Prudence, and find out knowledge of *witty invention*."

Having, we presume, established the origin of *genius, arts and sciences*, it would be pleasing, had we time, to reflect on the use made of them by moral philosophers. They have shown us the relations in which we stand to our great Creator, and our fellow men. They have demonstrated that vice is not only hateful in its own nature, but that it entails misery on its perpetrators, and that virtue gives rewards to those who follow her ways. Such reflections are calculated to enlarge our minds, as well as to expand our hearts. We are not only bound to be grateful for this source of pleasure and felicity, but for every source of health and lawful pleasure which convenience affords. The most useful and permanent of all our earthly pleasures and blessings, are derived directly, or indirectly, from mechanical skill. The great difference between the savage and the civilized, lies between the wigwam and the comfortable house. Give the sick man his medicine, the hungry man his food, but let the man who is to enjoy the conveniencies and sinless pleasures of this life, repair to a house of temperance, well furnished, which is impossible without mechanical skill, or the advantages of *Operative Masonry*.

This science in its *origin, nature, and advantages*, has been maintained by its real friends, from Solomon down to Christopher Wren and Inigo Jones. All that is necessary, has been said on this subject; but taking into view the time and occasion on which we are assembled, it may not be deemed irrelevant to offer, to this assembly, a few thoughts on the *origin, nature*, and *design* of *Speculative Masonry*. This we define to be "the constitution and laws by which the Masonic fraternity are organized and governed, as Free and Accepted Masons." On examining the history of the building of the temple, it seems impossible not to admit that the workman were regularly organized, and governed in harmony and peace. What then is more natural than that those men, (to go no further back) should have formed friendships after the temple was completed, and associated themselves together for benevolent purposes, as Masons do at this day. If this be admitted, and some think it can be demonstrated, we have no difficulty about the origin of speculative Masonry, which can make us hesitate in determining it to be of longer standing than the gospel dispensation. It is the *nature* of this institution to cement by *charitable bands*, each of its own members to all the rest, on the principle that they are "good and true;" taking special pains that none but such shall be admitted among them. Perhaps this, like many other human institutions, fails by time. In the reign of James II, an apprentice had to be *no bastard, no bondsman, of a good kindred, and free born and true.** Is there the same attention paid to the admission of apprentices now? There is no difference between good and bad laws, if neither are enforced. The design of Masonry is to illuminate the minds, and enlarge the hearts of men. It teaches moral

* Vide Webb's new and improved edition of the Mason's Monitor, page 97.

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truths by symbolical representations. The symbols are generally taken from the implements of agriculture. The professed intention is to diffuse *scientific light and moral rectitude* throughout the world; it would be destroyed by initiating into its mysteries all mankind, as completely as chemistry would be destroyed by setting all men down to a laboratory. Masonry binds her sons to exercise brotherly-love; to relieve the distressed; to adhere strictly to truth; to be guided by temperance; to cultivate fortitude; to exercise prudence; and invariably to practice justice in all the relations of life. She introduces a brother by teaching him his own intellectual and moral darkness, and points him to the paths of *light and wisdom*, step by step, until he becomes acquainted with those *ineffable degrees*, that may be used by him as emblems of those high degrees of joys above, to which the gospel invites him with all the charms of grace.

Should you inquire—Is Masonry, Religion? We answer, no: Morality is not Christianity; philosophy is not Christianity; mathematics is not religion, nor is architecture; yet, it would be strange arguing to infer, that arts and sciences are of no use to mankind in this world, because they will not qualify them for the world to come; and surely, at the least, as much may be said for Masonry. Permit us to add, that Masonry is a benevolent institution, and if its principles inculcate virtue, and decency, and good breeding, why is it everywhere spoken against. Perhaps ignorance and envy have produced all the clamour we have heard on this subject. If the celebrated Dr. Robertson had but half examined this subject, surely he would not have laboured to identify Masonry with Illuminism, which is known to bid direct defiance to all laws and institutions, human and divine, while one article in a Mason's creed is "not to be concerned in plots and conspiracies against government." We have been thus tedious because we believe the Masons have been, and still are, misrepresented in their motives and ceremonies.* How often has it been affirmed, that they have no secrets, that the whole is a hypocritical farce. Who can bring himself to believe, that ten thousand good men, from Alfred the great, down to our immortal Washington, were nothing but a set of sanctimonious hypocrites?

You will then say that some of the members of this fraternity are vicious, or dishonourable: We grant it, and ask if the same cannot be said of every society on earth. The Mason is necessarily an apostate from his principles, who becomes intemperate or dishonourable, and the only objection that can be made against the Masonic body in such a case, must be, that they have not excommunicated the undeserving. It is no trifling commendation of Masonry, that her members cannot be infidels. They must believe the Bible; they cannot be Pelagians or Socinians, they must believe in the moral depravity of the human family; they must believe in the doctrine of the trinity, and of course in the operation of the Holy Spirit. Except the Masonic, we think there is no society, civil or religious, on earth, which has not produced calumniators of the body to which they had been attached. Monarchy has brought forth its Cromwell and Robespierre; republicanism, her Philip and Cæsar; Christianity, her Julian and Tendal; but who ever heard one of the excommunicated Masons slander, abuse, or tell those *vile truths* so often detailed among the ignorant populace. Does it not belong to human nature, when irritated, to justify itself (to say the least) by exposing the *baseness* of those, if we know it, who have hurled everlasting excommunication at our heads.

* Here the author made some illustrations refering to his own knowledge, which are omitted.

A word to those on whose account we are assembled, and we conclude.

You are an organized society of high antiquity, and though we admit there is no moral duty enjoined by your constitution and laws, but what is urged with stronger motives by Christianity, yet it is certainly in your power to do much good. We most sincerely recommend to you to wipe away your reproach, by adhering firmly to truth, cleaving earnestly to sobriety and temperance, modelling your lives by equity and justice, and continuing in the exercise of that charity and benevolence which has long been the characteristic of your fraternity. Your order never was intended to include all men, and is it not a radical error to admit members that will never do you honour. If you cannot reclaim, expel such from among you; for, according to your principles, an intemperate, dishonest Mason, is as great a contradiction as an irreligious impious Christian. "By putting away every brother that walketh disorderly," you may become a praise on the earth. Then, how delightful will be your work. To ameliorate the miseries of mankind will be your joy. Your manner of doing good, ought to put our modern Christians to the blush, for your charity never reaches the newspapers and public prints, like those who do good to be seen of men. We are sorry, that in this case, Christians should have less sense of propriety, and less knowledge of the gospel than you. Be this as it may, you will go on to cause "the widow's heart to sing for joy." Let your bounty feed the hungry; extend your clemency to the distressed, and cast a ray of light on every benighted mind; always cultivate and cherish the sympathies of your nature; let your whole life be without an aberration from truth, or a dereliction from justice. You will ever meet with objects of distress: be ever ready to prove the goodness of your system by shielding the defenceless, protecting the weak, and casting your mantle round the shivering limbs of the naked. And if you can do no more, shed the tear of sympathy with the disconsolate; even this seeming trifle may never be forgotten.

But, sirs, I think I am in my proper place, when I tell you, "Ye must be born again." Having obtained the light of your science, you must seek and obtain "the light of the glory of God, in the face of Jesus Christ." Then, squaring your lives by the gospel, and regulating your hearts by the Spirit of grace, when death, the *grand leveller*, comes, having finished your WORK, you shall be caught up to the third heavens by the Great Architect of the universe, and spend eternity in unutterable praises. These blessings, in time and eternity we sincerely wish you, through Jesus Christ. Amen.

MASONIC ARAB.

The following account will be read with much interest by the brethren of the craft, as affording conclusive evidence of the truth of the position assumed by them, that the light of Masonry is co-extensive with the great natural luminary of our planetary system; and that its principles flourish alike vigorously in the frozen regions of Lapland, or the scorching deserts of Africa. To our readers generally, it will afford some additional particulars of a country, now familiarized to them by the Narrative of Riley. The Rio del Ouro, or River of Gold, in which the sloop of war anchored, enters the ocean in latitude 24, N., between Cape Bajador, where the Commerce was wrecked, and Cape Barbas, the place at which captain Riley was afterwards made captive by the wandering Arabs.

AFRICA.

We are indebted to our correspondent at Cape de Verd Islands, for the following information of the Rio Ouro and the coast of Africa, from Cape Bajador to Cape Blanco.—*Boston Patriot.*

Port Praya, St. Jago, Dec. 21.

Arrived his Britannic Majesty's ship

Leven, Capt. D. E. Bartholomew, C.B. commander, last from Rio Ouro and Cape Blanco, and sailed on the 2d January, for Goree and the Gambia, surveying. Captain Bartholomew informs, that at Rio Ouro, he had an interview with a tribe of wandering Arabs, and strange to learn, found among them a Free Mason, who spoke a little Spanish, and said that in Arabia Felix, where he had been, were many Free Masons, and offered to go on board the ship, but was prevented by the chief. These Arabs are in the habit of burying their bodies in the sand, whenever they discover a boat approach the shore, and lie thus concealed until the party land, when by a signal or yell of the chief, they all instantly rise, surprise and make prisoners of the party. The officers and crew of the Leven, whenever they landed, were prepared with side arms and muskets, and when approaching the natives, required them to lay down their arms, they doing the same. Captain Bartholomew describes them as a treacherous race, and though he never saw above six or seven persons at a time, yet he never saw the same persons a second time, save the chief.

On getting under weigh and coming down the river, he saw numerous fires along the banks, signals of his departure, and believes that a large number of the natives had assembled at different points, waiting a favourable moment to board the ship. Captain Bartholomew thinks, from their expressions, they knew his ship to be a man of war, and looking at the colours, made a loud yell, and said they were not Spanish. He describes the river, if such it may be called, as being about twenty-three miles in length, and three in width, and the banks not so high as the topmast head, with quicksand bottom, for in weighing his anchor, found it buried several feet in the sand, and many fathoms of the chain worn perfectly bright. He found the channel winding, and passage intricate, and on the bar at the mouth was only water to pass at spring-tide, consequently had to remain until the next spring-tide before he could return.

At the head of the river is a small island, containing two or three acres, but he could discover no fresh water, though from the appearance a large stream emptied in against the island during the rainy season. No ore or earth was found containing gold, from which the river derived its name, nor huts, nor verdure discovered as far as the eye could reach, and nothing was seen but a dreary sandy desert. Captain Bartholomew sounded the coast from Cape Bajador to Cape Blanco, which he found regular, and anchored every night in fourteen fathoms, distance five miles from shore, except at Cape Barbas, where he anchored in fourteen fathoms, distance three miles from shore. He found good bottom in twenty-five fathoms, distance ten miles from shore, and thinks that vessels may with safety run into nine fathoms, with cables bent, excepting into St. Cyprian's Bay, where it is better to keep a greater distance, in order to weather Cape Barbas. Captain Bartholomew saw no huts along the coast excepting at the bottom of St. Cyprian's Bay, where he discovered six on a low piece of table land, and in the Bay saw two wrecks, a ship and brig, the latter supposed to be the Mary, of New Bedford, wrecked in 1818; saw nothing of the wreck of the brig Commerce at Cape Bajador.

EXTRACT,

From a Masonic Sermon, delivered in Masons' Hall, Lexington, Kentucky, before the Grand Lodge, at their annual convocation, in August, 1820, A. L. 5820: By C. W. CLOUD, G. C. G. L. K.

"*Let Brotherly Love continue.*"
Hebrews xiii, and i.

"As Masons, you, my brothers, need not be told of the reciprocal affinity by which we are allied to one another; nor need I remind you at this time,

that brotherly love among Masons is an essential ingredient in the formation of our social compact; then *let brotherly love continue* among Masons. That this may be our portion as brothers, we must receive, acknowledge, and obey, a law, or general rule of our faith and practice adapted to our social relation, and emanating from an approved source. No one among us has any just claim to the privilege of giving laws to another. As brothers, we enter upon all those moral and voluntary relationships to each other *upon the level.* A brother then is not superior to a brother; nor is he to be esteemed as an inferior; each yielding alike, some minor though inherent rights, that he may be equally partaker of the general good; alike conscious of our natural ignorance, and impotency, and of the necessity of a faithful leader during our pilgrimage through this life. The Mason as well as the Christian, has taken the *word* of God as revealed in the canonical scriptures of the Old and New Testaments, as the rule of their faith and practice.—There they are taught to have faith in God; hope in immortality, and charity to all men; to mind the same things; to work by the same rule, and carefully to observe and preserve the same sacred *level*, upon which we entered into this social, this fraternal relationship to each other, that *brotherly love may continue.* In divine revelation, the great light both of the Christian and Masonic world, we are mutually taught to love one another, "not in word only, but in deed and in truth." We are also told that this is the love of God, that we keep his commandments; and by this, says Jesus Christ, shall all men know that ye are my disciples, if ye have love one to another. We are taught to "do unto others as we would they should do unto us;" to love our brother as ourself; to bear each other's burdens; and so fulfil the law of Christ: thus strictly observing our duty each to the other in our individual capacity, we derive both pleasure and profit from the general rules, by which we are governed collectively; nor shall we be disposed to reject as the Jews did, this inestimable boon of Heaven; this light of the gospel, because the Divine Giver of all good has previously invested us with inferior donations. It is our duty, and ought to be our delight, implicitly to obey the voice, and joyfully to do the will of God, in whatever way it may be revealed to us; whether he speak as he did to Adam, to Enoch, to Noah, to Abraham, to Moses, and to others, our brethren in this mystic order, by an immediate voice from Heaven, or whether it be through universal nature, wherein the firmament of Heaven, the sun, the moon, and the stars speak forth his will in his wonderful works; or whether it be from a survey of the globe which we inhabit, where every plain is a leaf, and every river a line, in which we may read that there is "a God above us, that he delights in virtue;" or whether with David we learn from the diurnal motion of this earth, that day unto day uttereth speech, and night unto night showeth knowledge; or whether we hear his voice, speaking, as to our fathers, by the prophets, (for which the Jews contended) or whether he speak to us by his Son, our Saviour, and the apostles, as in those last days he has done, it is our unquestionable duty, as well as our high privilege, to receive his testimony, and to obey his law, as the rule of our faith and practice. And as the dignified rank in creation that man is destined to hold, and the noble faculties with which he is endowed, clearly indicate our accountability to our Creator, we ought to be the more careful in tracing our religious genealogy, that it may appear that we are the sons of God; being entitled to this privilege on the reception of his WORD; and thus becoming brethren, we should, in obedience to our Heavenly Father's will, *let brotherly love continue.* In the holy rule of our faith and practice, as revealed in the sacred scriptures,

are contained innumerable incentives to determine us in favour of continuing in brotherly love. Our own experience, reason, tradition, religion, and Masonry, all combine in justification of this doctrine. Then let me stir up your pure minds by way of remembrance of the things you have known; when like St. Paul, caught up into the third Heavens, there to hear WORDS *not lawful to be uttered*, which, nevertheless, must influence the mind of every true and faithful brother among us, in favour of the sacred lecture contained in our text. Brotherly love or charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; rejoiceth not in iniquity, but rejoiceth in truth; is not easily provoked; thinketh no evil. Charity never faileth; it is greater than faith; it is greater than hope; it emanates from God, who is love; it conforms us to his image; and while it is leading us back to the enjoyment of his presence, *in paths we had not known, and while through its sacred influence darkness is made light before us*, we can say *notwithstanding the dangers and difficulties of the way, behold* how good and how pleasant it is for brethren to dwell together in unity, as the dew of Hermon that descended upon the mountains of Zion, for there the Lord commanded a blessing; even life for evermore."

THE CARDINAL MASONIC VIRTUES.

Having in the preceding numbers given illustrations of the lectures on the first three degrees of Masonry, we shall now proceed with some remarks on the several Masonic virtues, among which, are Brotherly Love, Relief, and Truth; but the four *cardinal virtues* are *Temperance, Fortitude, Prudence*, and *Justice*.

BROTHERLY LOVE.

By the exercise of this virtue, we are taught to regard the whole species of mankind, as one family, the high, and the low, the rich, and the poor, without distinction; who, as created by the same Almighty Parent, and inhabiting the same planet, are bound to aid, support, and protect each other. On this principle, Masonry unites men of all countries, nations, sects, and languages, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

RELIEF,

Is the next tenet of our profession. To relieve the distressed, soothe calamity, alleviate misfortunes, compassionate misery, and use all possible means to restore peace to the troubled mind, are duties incumbent on every member of the great family of mankind; but more particularly on Masons, who are linked together by an indissoluble chain of sincere affection, and whose grand aim is to ameliorate the condition of mankind. On this basis, every true Mason forms his connections, and establishes his friendships.

TRUTH,

The foundation of every virtue, is an attribute of the Deity, and one of the first lessons taught in Masonry. While our conduct is influenced by Truth, hypocrisy and deceit will be strangers among us, sincerity will distinguish us, while our hearts and our tongues will unite in promoting each other's welfare, and rejoicing in each other's prosperity.

TEMPERANCE

Instructs us to govern our passions, to place a due restraint upon all our affections and desires, and frees the mind from the allurements of vice. It invigorates the body, and should be the constant practice of every Mason, by which means he will be enabled to preserve inviolate, the solemn obligations he is under to the craft.

FORTITUDE

Enables us to endure pain, encounter danger, when with prudence it is deemed necessary, and to withstand

the various temptations incident to human life. It is equally distant from rashness and cowardice, and should be deeply impressed upon the mind of every Mason, to guard him against all unjust attacks, either upon his person, property, or principles.

PRUDENCE

Should be the peculiar characteristic of every Mason, as it instructs us to regulate our conduct agreeably to the dictates of reason and justice, and properly to judge and determine on every point touching our present and future happiness. It is that virtue on which all others depend, and is, therefore, the chief jewel that can adorn the human frame.

JUSTICE

Is the boundary of rights, and constitutes the cement of civil society; it teaches us to render to every man his just due, either in point of property or character; it in a great measure constitutes the real good man, and it should be the invariable practice of Masons never to deviate from its minutest principles.

MASONIC EMBLEMS.

THE BOOK OF CONSTITUTIONS, GUARDED BY THE TYLER'S SWORD,

Reminds us that we should be ever watchful and guarded, in our thoughts, words, and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, *silence* and *circumspection*.

THE THREE STEPS,

Usually delineated upon the master's carpet, are emblematical of the three principal stages of human life, viz. youth, manhood, and age. In youth, as entered apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge: in manhood, as fellow crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbours, and ourselves; that so in age, as master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

THE SWORD, POINTING TO A NAKED HEART,

Demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions, may be hidden from the eyes of man, yet that

ALL SEEING EYE,

Whom the SUN, MOON, and STARS obey, and under whose watchful care even COMETS perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

THE ANCHOR AND ARK

Are emblems of a well-grounded *hope*, and a well-spent life. They are emblematical of that divine *ark* which safely wafts us over this tempestuous sea of troubles, and that *anchor* which shall safely moor us in a peaceful harbour, where the wicked cease from troubling, and the weary shall find rest.

THE HOUR-GLASS

Is an emblem of human life; behold! how swiftly the sands run, and how rapidly our lives are drawing to a close. We cannot without astonishment behold the little particles which are contained in this machine, how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! to-day he puts forth the tender leaves of hope; to-morrow, blossoms, and bears his blushing honours thick upon him; the next day comes a frost, which nips the shoot, and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

THE POT OF INCENSE

Is an emblem of a pure heart, which

is always an acceptable sacrifice to the Deity; and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

THE BEE HIVE

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in Heaven, to the lowest reptile of the earth. It teaches us that, as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them, without inconvenience to ourselves.

When we take a survey of nature, we view man, in his infancy, more helpless and indigent than the brutal creation; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavouring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the hive of nature, or useless member of society, and unworthy of our protection as Masons.

THE SCYTHE

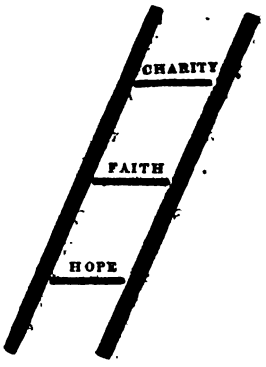
Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of time makes among the human race; if by chance we should escape the numerous evils incident to childhood and youth, and with health and vigour arrive to the years of manhood, yet withal we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers are gone before us.

PYTHAGORIAN PROBLEM.

When our ancient friend and brother, the great philosopher Pythagoras, had demonstrated the problem that "in any right angled triangle, the square which is described upon the side subtending the right angle, was equal to the squares described upon the sides which contain the right angle," he with excessive joy exclaimed, in the Greek language, *Eureka*, "I have found it;" and upon the discovery he is said to have sacrificed a hecatomb.

FOR THE MASONIC REGISTER.

JACOB'S LADDER.



View Jacob's ladder, in three grades;
The *Temple* one,—(its types and shades,—
By Masons cherish'd) until God
Shall be reveal'd by *Aaron's Rod*.
And look you well to Egypt's lore,
And all its Hieroglyphic store;
King Solomon, in Wisdom great,
Hiram of *Tyre*, in *love* in state;
And *he* of *Abiff* in the art
Of polish'd Science, (Faith's bright chart.)

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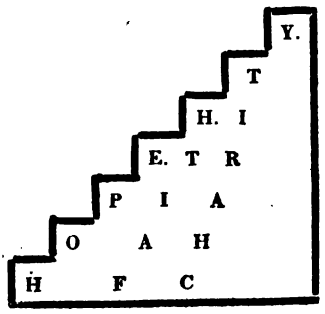
Each lodge on earth is *Noah's Ark*,
The *dove* of *peace* may disembark;
And give the captive world some tree,
Of perfect Love and Liberty.

FOR THE MASONIC REGISTER.

SCALA CŒLI.



The *steps* which lead mankind to Heaven,
In number are exactly *seven*:
While we have HOPE we mount up four,
And FAITH one step will lead us more;
But to attain our journey's end,
True CHARITY must prove our friend.*
The above applies in Masonry,
In *fourth*, *fifth*, *sixth*, and *seventh degree*.
Seven grades of light conform the world
To GOD's seven attributes unfurl'd:
Step after step, in grant ascent,
Reaching the THRONE MAGNIFICENT.

* 1 *Corinthians*, xiii. 8, 13.

MARK MASTER'S DEGREE.

In this degree the candidate is introduced to beauties far exceeding any he has before discovered, and is particularly taught his dependence on an overruling Providence, with an assurance, that all who diligently and faithfully "seek, shall find." He is most solemnly impressed with the great obligations he is under to relieve a brother in distress. It shows him in a very striking manner the punishment that awaits the unfaithful and negligent, and has a powerful tendency to influence the mind of every reflecting brother, to the performance of the various religious and moral obligations.

"By the influence of this degree, each operative Mason, at the erection of the temple of Solomon, was known and distinguished by the senior grand warden.

"By its effects the disorder and confusion that might otherwise have attended so immense an undertaking was completely prevented; and not only the craftsmen themselves, who were eighty thousand in number, but every part of their workmanship, was discriminated with the greatest nicety, and the utmost facility. If defects were found, by the help of this degree the overseers were enabled without difficulty to ascertain who was the faulty workman: so that all deficiencies might be remedied, without injuring the credit, or diminishing the reward of the industrious and faithful of the craft."

Charge to be read at Opening the Lodge.

"Wherefore, brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings.

"If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.

"Wherefore, also, it is contained in the scriptures, Behold, I lay in Zion, for a foundation, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste to pass it over. Unto you, therefore, which believe, it is an honour; and even to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

"Brethren, this is the will of God, that with well-doing ye put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak

of maliciousness, but as the servants of God. Honour all men, love the brotherhood, fear God."

FOURTH LECTURE.

FIRST SECTION.

"The first section explains the manner of convocating and opening a mark-master's lodge. It teaches the stations and duties of the respective officers, and recapitulates the mystic ceremony of introducing a candidate.

"In this section is exemplified the regularity and good order that was observed by the craftsmen on Mount Libanus, and in the plains and quarries of Zeredathah, and ends with a beautiful display of the manner in which one of the principal events originated, which characterises this degree.

SECOND SECTION.

In the second section, the mark-master is particularly instructed in the origin and history of this degree, and the indispensable obligations he is under to stretch forth his assisting hand to the relief of an indigent and worthy brother, to a certain and specified extent.

The progress made in architecture, particularly in the reign of Solomon, is remarked; the number of artists employed in building the temple of Jerusalem, and the privileges they enjoyed, are specified; the mode of rewarding merit, and of punishing the guilty, are pointed out; and the marks of distinction, which were conferred on our ancient brethren, as the rewards of excellence, are named.

In the course of the lecture, the following texts of scripture are introduced, and explained, viz.

Rev. of St. John, ii, 17. To him that overcometh will I give to eat of the hidden manna, and will give him a *white stone*, and in the stone a *new name* written, which no man knoweth saving him that receiveth it.

2 *Chron.* ii, 16. And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem.

Psalm cxviii, 22. The stone which the builders refused, is become the head stone of the corner.

Matt. xxi, 42. Did you never read in the scriptures, The stone which the builders rejected, is become the head of the corner?

Mark xii, 10. And have ye not read this scripture, The stone which the builders rejected, is become the head of the corner?

Luke xx, 17. What is this, then, that is written, The stone which the builders rejected, is become the head of the corner.

Acts iv, 11. This is the stone which was set at nought of you, builders, which is become the head of the corner.

Rev. iii, 13. He that hath *an ear* to hear, let him hear.

Ezekiel xliv, 1—3 & 5. Then he brought me back the way of the gate of the outward sanctuary, which looketh toward the east, and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

THE WORKING TOOLS

Of a mark-master are the CHISEL and MALLET.

The CHISEL morally demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is rude and unpolish-

ed; but, as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God and to man.

The MALLET morally teaches to correct irregularities, and to reduce man to a proper level; so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the mallet is to the workman, enlightened reason is to the passions: it curbs ambition, depresses envy, it moderates anger, and it encourages good dispositions; whence arises, among good Masons, that comely order,

"Which nothing earthly gives, or can destroy—
"The soul's calm sunshine, and the heartfelt joy."

Charge to be delivered when a candidate is advanced to the fourth degree.

"BROTHER,

"I congratulate you on having been thought worthy of being promoted to this honourable degree of Masonry. Permit me to impress it on your mind, that your assiduity should ever be commensurate with your duties, which become more and more extensive as you advance in Masonry.

"The situation to which you are now promoted, will draw upon you, not only the scrutinizing eyes of the world at large, but those also of your brethren, on whom this degree of Masonry has not been conferred: all will be justified in expecting your conduct and behaviour to be such as may with safety be imitated.

"In the honourable character of mark-master Mason, it is more particularly your duty to endeavour to let your conduct in the world, as well as in the lodge and among your brethren, be such as may stand the test of the Grand Overseer's square, that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected and thrown aside, as unfit for that spiritual building, that house not made with hands, eternal in the heavens.

"While such is your conduct, should misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you; yet may you have confidence, that among mark-master Masons, you will find friends who will administer relief to your distresses, and comfort your afflictions; ever bearing in mind, as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects, that *the stone which the builders rejected* (possessing merits to them unknown) *became the chief stone of the corner.*"

Previous to closing the lodge, the following parable is recited.

MATTHEW XX, 1—16.

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were

hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burthen and heat of the day. But he answered one of them, and said, "Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many are called, but few chosen."

The ceremony of closing a lodge in this degree, when properly conducted, is peculiarly interesting. It assists in strengthening the social affections; it teaches us the duty we owe to our brethren in particular, and the whole family of mankind in general; by ascribing praise to the meritorious, and dispensing rewards to the diligent and industrious.

The following is sung during the closing ceremony.

MARK MASTER'S SONG.

Mark Masters, all appear
Before the Chief O'erseer;
In concert move;
Let him your work inspect,
For the Chief Architect,
If there is no defect,
He will approve.

Those who have pass'd the *square*,
For your rewards prepare,
Join heart and hand;
Each with his mark in view,
March with the just and true;
Wages to you are due,
At your command.

Hiram, the widow's son,
Sent unto Solomon
Our great key-stone;
On it appears the name
Which raises high the fame
Of all to whom the same
Is truly known.

Now to the westward move,
Where, full of strength and love,
Hiram doth stand;
But if impostures are
Mix'd with the worthy there,
Caution them to beware
Of the right hand.

Now to the praise of those
Who triumph'd o'er the foes
Of Masons' art;
To the praiseworthy three
Who founded this degree:
May all their virtues be
Deep in our hearts.

MISCELLANEOUS.

For the Masonic Register.

THE LAW.

Of all the professions, that of the Law, has, in this country, the most absurd and extravagant preponderance; and it indeed would seem, in the opinion of the multitude, that no person was fitted for a respectable station in the community, unless he has at some period of his life, had the good fortune to have been chained to the desk of an attorney. We feel no disposition to inquire into the cause of a belief so ridiculous and unwarrantable, but shall proceed at once to show its utter fallacy. In order to prove that we have committed no exaggeration in the position which we have assumed, we shall preface our remarks with the relation of a single instance, of the ludicrous excesss to which this prejudice has been carried, within the recollection of our readers. On the destruction of the Richmond Theatre, the proprietors of similar establishments throughout the country, with a view of restoring public confidence, as to the facilities of escape in cases of danger, augmented the number

of doors to their several buildings. The theatre in our city, of course, underwent the alteration, and an affidavit stating the circumstance was published in the several journals. This document it might be supposed was (to use one of the correct and classical expressions of the bar) *over the signatures* of some skilful architects, whose opinions, as to the number and sufficiency of the avenues, might be deemed conclusive; or perhaps the reader may think, that the name of some practical mathematician, competent to the calculation of the space requisite for the stated passage of certain cubic dimensions of matter, might, with equal propriety, have been appended. *No such thing.* In order to give greater weight to the certificate, there *was situate* (to use another of their elegant phrases) in the margin, the dogmatical attestation of a couple of omniscient counsellors at law!!

Nor have we since that period become in any degree divested of our exceeding veneration for this awful profession. Even at this very day, if we look at our slender repositories of the fine arts, we shall find that the most splendid productions may languish in obscurity, unless patronised by some forward, conceited personage, whose ideas of the dué proportion of "light and shade," or of the "curved line of beauty" have been improved by a diurnal reference to the illustrative pages of Coke and Blackstone!

If we look into the history of men who have rendered themselves conspicuous in the world—if we turn to the lives of the most illustrious worthies in ancient or in modern times, we shall find many who have attained the highest niche in the temple of fame, by relinquishing the pursuits for which they were originally destined: But in no instance we believe will this application comprise a single individual of the profession, where

"Genius sickens, and fancy dies."

The unequalled bard who holds the intellectual station between man and the immortal beings—"the paragon of animals"—the inimitable Shakspeare, fled from the lowly calling of a wool-retailer. Ben. Jonson gave up the honest trade of a brick-layer, and secured immortality by more "speculative masonry." Cromwell relinquished agricultural pursuits, and dethroned a powerful monarch. Marshal Dorfflers left his shears and press-board, to lead the Prussian legions to victory. Washington, the hero of the West, laid by his *circumferenter* and *chain*, in order to rend the shackles which tyranny was preparing to impose on freedom.

In the commencement of the two wars in which this country has been engaged, the same unfortunate delusion existed, and was only overturned by the stern reproofs of adversity. In our revolutionary struggle, fort Washington on the Hudson, was deemed more than secure under the auspices of a "Philadelphia lawyer"—it fell like a Neapolitan army, and with it, for the instant, the hopes of the American people.

From this time, the profession appear to have been confined to duties more compatible with their habits and education, and the result of the contest proved the propriety of the change. The *foundries* of Rhode-Island, now furnished a Greene; the *tanneries* of Pennsylvania, a Wayne; and the *wagoners* of the Alleghanies, a Morgan, to lead our armies to victory, and cover themselves with lasting fame.

In our late war with England, the same infatuation again existed, and again it required similar misfortunes to correct it. A Baltimore attorney was selected to conduct our soldiers into Canada; and defeat and capture awaited him. The safety of our capitol was entrusted too, to this ill-starred profession, and in the person again of the same man. The smoking ruins of our public edifices, while it reflected lasting disgrace on our Vandal enemy,

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also afforded evidence of our own indiscretion.

A humble school-master from the banks of the Delaware, afterwards more successfully guided the destinies of our country at Chippewa, and the Falls of the Niagara. And the bravery and skill of Barney, a veteran sailor, at the head of our legions, (if existing prejudice could have tolerated the promotion) might have saved our senate-house from the ruthless torch of an incendiary foe.

To return more immediately to our subject. It may be demanded in what particular concerns of life, have lawyers evinced that superiority which they have assumed with such characteristic effrontery! Is it in arts, in arms, or in science, that they have gained such reputation? With all their boasted skill in "invention," did they ever produce a chronometer, a compass, a quadrant, or even (as has lately been admitted) a mouse trap? What mighty warriors, exclusive of those already alluded to, have they furnished, either in the cause of liberty, or of despotism? Shall we find on their "rolls," the name of Hannibal or Scipio; of Washington or Greene; of Napoleon or Soult? Is it on the architraves of the Parthenon, or within the walls of Notre Dame that we are to seek for their productions? From the days of Phidias, to the time of Canova; from Apelles to sir Joshua Reynolds, can they point to a single name that was *attached* to their own fraternity? Or will a *reference* to the abstruse sciences, afford a more "flattering unction" to their vanity? We think not: we believe they have *yet* to produce their Newton and Franklin, their Laplace and La Lande. To poetry, they have no claim—The Muses have ever frowned on a profession whose avowed object it is, to

"Pour the sweet milk of concord into hell,
Uproar the universal peace, and confound
All unity on earth."

Pope, it is true, once regretted that so "Sweet an Ovid, was in a Murray lost;" but this must have been their greatest approximation to excellence, and they have since (with a modesty rather unusual to them) been content to admire, rather than compete, with the Shakspeares and Miltons who have illumined the literary world.

As it must be admitted that they have been peculiarly unfortunate on this "mundane sphere;" in, or on what element is it, (we should like to be informed) that they have exhibited their mighty prowess? (bating their valour in brow-beating a poor witness in a court of justice). Was it with Montgolfier or Lunardi, in the *air;* with Bushnel and Fulton, under *water;* with captain Symmes and Dr. Mitchell, in the internal regions of the *earth;* or with Day Francis, in a barrel of fire!!!!

The interesting story which follows, was written by a gentleman of this city, and first published in a New-York paper, in the autumn of 1819. Such of our readers as may have already perused it, will agree with us in the propriety of giving it a more permanent place, than can be afforded by the columns of a daily print.

STORY OF MACHIWITA, AN INDIAN CHIEF.

I cannot close this letter without giving the story of Machiwita, a young chief of the Ottawas, who came on board with many of his tribe to see the *great canoe.* When the family of this chief landed on the beach, they had attracted our particular attention. Machiwita's father and uncle were chiefs of some distinction. Their wigwam was comfortable and well built; their clothing and domestic utensils were composed of better materials than the generality of their nation. The father was a man of dignified deportment and manners; the mother had every mark and trace of having once been beautiful; and Machiwita's younger brothers and sisters were truly handsome in form and feature. He himself was not more than twenty-one years of age; his fig-

ure was somewhat lifted above the medium size of mankind; his limbs might have formed a living model for the young Apollo; his nose was Grecian, and there was a voluptuousness in his eye, blended with the ease and softness of his features, which gave him more of the character of the Asiatic than of the Roman. In his dress, he mixed the Grecian with the Circassian; his leggins and mantle were of blue cloth, of the best British wool; his vest was decorated with his name, engraved on a silver crescent. The sides of his face were painted with the most delicate colours, in the figure of a beautiful shell, corresponding to the expansion and outline of his cheek. On his head he wore a turban of the finest chintz, that gracefully wound round his forehead, whilst the ends, trimmed with gold and entwined with his hair, hung in careless folds on his manly shoulders.

You see, though Machiwita was not a dandy of the first blood, yet he was an adept in the decorations of the toilet. All the respectable inhabitants of Mackinaw, with the chiefs of various tribes, were invited on board to take an excursion round the island and the Michigan lake, but the attractions of all other objects was lost in the superior beauty of the untutored savage. We had on board many handsome females, but Mrs. —— eclipsed them all, and Machiwita's heart was smitten: for the first time he felt the force of white woman's charms. It was flattering to woman's vanity; and the Princess of the Cavern was a woman. She was determined to requite his love, by an emblem of affection. She took a ring from her finger, and with her fair hand placed it on the chief's. I will not say that the gentlemen felt mortified, or that the ladies experienced any chagrin, in witnessing the all powerful influence of beauty: but when Machiwita turned to the chiefs of his nation and expressed his happiness in his native tongue, they laughed with him, but it was the grin of vexation and jealousy. Machiwita was told by the interpreter, that the ring was a token of affection, and that he must keep it forever, as a tender recollection of the donor. On understanding this, he addressed the lady as follows:

"Beautiful stranger—you have given to Machiwita a ring, which, he is told, is the emblem of love. Your beauty, like the wild rose, charms his eye; but your kindness touches his heart; he gives his heart to you; it is yours forever.

"Machiwita is happy in this wonderful canoe:—it burns with fire from the sun; it is moved by the great fishes of the deep, and the spirit of Manitou guides it through the lake; but it is not this that makes him happy; it is because you are here, and he can see you smile, and hear you speak.

"Machiwita would leave his mother and sister, his wigwam, and his canoe, and go with you to your country, toward the rising sun. He will keep the ring you have given him, until he goes to the land of spirits: nothing will make him part with it: yes, there is one thing; Machiwita will give you back the ring; but give him in return, what alone is more valuable—give him yourself."

Such was the speech of the chief, as translated to us by the Indian interpreter, before a numerous company.

But —— was doomed to suffer the pangs of separation. The signal gun gave notice for the canoes to come alongside, and take the inhabitants and Indians ashore; and the handsome savage forgot his vows, sprung into his canoe, and hastened to join his family.

For a moment, I confess, I was seized with the contagion of the softer feelings, and as Machiwita's back vanished from our sight, I could not help exclaiming to myself; Adieu Machiwita! we shall never meet again:—thy form and face have convinced us that there is mixed in thy nature, the courage of the warrior, and the blandishments of the lover! The peaceful disposition of thy nation has cast

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thee in the mould of pleasure; under other circumstances, and in other times, thou mightest have been the Pontaic or Tecumseh of thy tribe, and have led a nation to victory or death: but alas; the wisdom of the one, and the daring enterprize of the other, are lost in the wilds of a Lovelace, and the inconstancy of a modern Lothario.

From "Etudes de la nature, par M. de St. Pierre."

COFFEE-HOUSE OF SURAT.

In the city of Surat was a coffee-house, to which persons of various countries resorted. One day a Persian Seider, or Doctor of the Law, entered the room. This man had employed his whole life in theological discussions, and yet believed no longer in the existence of a Deity. "What is God?" said he, "whence does he come? from whom does he derive his origin? in what part of the universe does he exist? if he were a corporeal being, we should see him; if a spiritual existence, he would be intelligent and just, and would not permit his rational creatures to be unhappy. I, for instance, after having been so much devoted to his service, should have been the high priest at Ispahan, instead of being compelled to abandon Persia, after having endeavoured to enlighten my countrymen. It is evident then, that there is no God."—Thus was the doctor bewildered by his ambition. By perpetually reasoning on the first cause of all things, he had at last, actually lost his understanding; insomuch, that he took it into his head, that it was not his own reason of which he was deprived, but that the intelligence by which the universe is governed no longer existed.

This doctor had a slave, a Caffre, almost naked, whom he left at the door of the coffee-house. He himself sat down on a sofa, and took a cup of opium. When this portion had begun to operate on his brain, he thus addressed his slave, who was sitting on a stone in the sunshine, and busy in driving away the flies that tormented him: "thou wretched Negro, dost thou believe there is a God?" "Who can doubt it?" answered the slave; and instantly taking a little wooden monkey from the ragged piece of cotton that covered his waist, "Here" said he, "is the God who has protected me ever since I was born. It is made of a branch of the fetiche tree* that grows in my country." The company in the coffee-room were not less astonished at the answer of the slave, than at the question of his master.

"Thou poor idiot!" said a Bramin, shrugging his shoulders, "What! dost thou carry thy God in thy girdle? Know that there is no other God than Brama, who created the world, and whose temples are on the banks of the Ganges. The Bramins only are his priests; and it is by his particular protection that they have been preserved 120,000 years, amid all the revolutions in India." Here he was interrupted by a Jewish courtier, who asked, "How can the Bramins believe that God has no temples but in India, and that he exists for their cast only? there is no other God than the God of Abraham, and he has no people but the people of Israel. He still preserves them, although dispersed over the whole earth; and he will continue to preserve them till that happy period, when he is to restore Jerusalem to them, give them dominion over all nations, and re-establish their temple, once the wonder of the world." In uttering these words, the Israelite shed some tears. He was proceeding, when an Italian, in a blue robe, angrily said, "You give a very injurious representation of God, in asserting that the Is-

* Fetiche is a name given in Africa to the Divinities of the country, one of whom is supposed to preside over a whole province, and one over every family. This idol is made of a particular tree, on which is carved the head of an ape, a bird, or any such thing, as fancy may suggest.

raelites only are the objects of his favour. He rejected them seventeen hundred years ago; which is evident from their present dispersion. He now invites all men into the pale of the church of Rome, out of which there is no salvation." A protestant minister, of the Danish mission at Tranquebar, changing countenance, here addressed the Catholic priest: "How can you thus exclude all from salvation, but the members of your idolatrous communion? Learn that none can be saved, but those who, as the disciples of Jesus, and in conformity to his gospel, worship God in spirit and in truth." Then a Turk, a custom-house officer at Surat, who was smoking his pipe, said to the two Christians, with a very grave countenance, "Fathers, why do you confine the knowledge of God to your churches? The law of Jesus has been abolished ever since the divine mission of Mahomet, the comforter foretold by that very Jesus, the Word of God. Your religion exists in a few kingdoms only: ours has been erected on its ruins in the finest countries of Europe, Africa, Asia, and the Isles. It is now seated on the throne of the Great Mogul, and has penetrated even into China, that country of knowledge. You perceive, yourselves, the reprobation of the Jews in their present humiliation: behold the mission of the prophet in his victories. None can be saved but the friends of Mahomet and Omar; for as to the disciples of Ali, they are infidels."

At these words, the Seider, who was a native of Persia, where the people are universally of the sect of Ali, affected to smile. But this theological conversation, among persons of such different nations and religions, produced a great quarrel, for, beside those already mentioned, there were Abyssinian Christians, Cophts, Tartarian Lamas, Arabian Ishmaelites, and Guebres or Worshippers of Fire. These were all disputing on the nature of God, and of the worship due to him; each insisting that the only true religion was that of his own country.

In the coffee-room was a learned Chinese, a disciple of Confucius, who was travelling for the acquisition of knowledge. He sat, drinking tea in a corner of the room, attending in silence to the dispute. The Turkish custom-house officer, accosting this Chinese with great vehemence; said, "My good silent Chinese, you know that many religions have found their way into China. The merchants of your country, who have had occasion for my services, have in fact told me so, in assuring me, that of all these religions that of Mahomet is the best. Be as ingenuous and just as they have been. What is your opinion of God and the religion of our prophet?"—There was now an universal silence. The disciple of Confucius, concealing his hands in his long sleeves, and placing them cross-wise on his breast, paused for some moments, and then addressed the company in a mild, and deliberate voice: "Gentlemen, if you permit me to speak my opinion with frankness, I must observe, that ambition is universally the cause of the disagreements among mankind. I will relate an instance of this, which is still fresh in my memory. When I left China, I went on board an English ship, which had been round the world. In our voyage to this place, we came to anchor on the eastern coast of Sumatra. At noon, having landed with many of the crew, we sat down under some cocoa-trees between a small village and the sea shore. Under the shade of these trees, many persons, of different countries, were reposing. To this spot came a blind man, who had lost his sight by contemplating the sun. He had the foolish ambition of understanding the nature of that great luminary, with the selfish view of appropriating its glorious light to himself. He had tried all the methods of optics, chemistry, and even of magic, in order to enclose one of its rays in a bottle. All his efforts being unsuccessful,

he gravely said, "The light of the sun is not a fluid; for it cannot be agitated by the wind. It is not a solid; for it is impossible to separate a single particle from it. It consists not of fire; for it is not to be extinguished in water. It is not a spirit; for it is visible. It is not a body; for it cannot be felt. It has not even a locomotive power; for it does not agitate the lightest bodies. It is evidently therefore a nonentity." In fine, this philosopher, by incessantly contemplating the sun, and reasoning upon its light, had lost his eyes, and, what is worse, his understanding. He imagined, not that his sight was lost, but that the sun no longer existed. His conductor was a Negro, who, having seated his master under a cocoa-tree, took up one of its nuts from the ground, and began to make a lamp of its shell, a wick of its rough filaments, and to extract from its kernel a little oil for his lamp.—While the Negro was thus employed, the blind man, sighing, said to him; "There is no longer then any light in the world?" "There is the light of the sun," answered the Negro. "What is the sun?" replied the blind man. "I know no more of it," returned the slave, "than that its rising is the beginning of my labour, and its setting the end of it. The light of the sun is of less consequence to me than that of my lamp, which enlightens my cottage, and without which I could not serve you in the night." Then taking up his lamp, "This, said he, is *my* sun." At this conversation, one of the villagers, who walked with crutches, began to laugh; and supposing that the blind man had been born so, he said to him "Know that the sun is a globe of fire, which rises every day in the sea, and sets each evening in the west, in the mountains of Sumatra. This you would see as well as all of us, if you had the enjoyment of sight." A fisherman then said, "It is very evident that you have never been out of your village. If you had legs, and were to make the tour of the island of Sumatra, you would find that the sun does not set in these mountains, but that it leaves the sea every morning, and returns to it in the evening to refresh itself. I constantly see this myself, on whatever part of the coast I may be fishing." An inhabitant of the Peninsula of India then said to the fisherman, "Is it possible that any man endued with common sense, can imagine the sun to be a globe of fire, that it leaves the sea every morning and returns in the evening to be extinguished? You are to know then, that the sun is a divinity of my country, who traverses the heavens every day in his chariot, making a circuit round the golden mountain of Merouwa; and when he is eclipsed, he is swallowed up by the serpents *Ragou* and *Ketou*, from which he is delivered by the prayers of the Indians on the banks of the Ganges. It is a very ridiculous pride in an inhabitant of Sumatra, to suppose that the sun shines only on the horizon of this island. Such an idea could never enter into the head of a man who had navigated any thing larger than a canoe." A Lascar, the master of a coasting vessel then at anchor, here observed, that it was still a more ridiculous pride to believe that the sun preferred India to every other country. "I have made several voyages," he continued, "in the Red Sea, on the coast of Arabia, to Madagascar, and to the Molucca and Phillippine Islands; and I know that the sun illumines all these countries as well as India. He makes no circuit round a mountain; but he rises in the isles of Japan, which, on that account, are called *Jepon* or *Gepuen*, which signifies the birth of the sun: and he sets far to the west, behind the British isles. I am certain of this; for I was told so, when a boy, by my grand-father, who had sailed to the very extremities of the ocean." He was proceeding, when one of our crew interrupted him: "There is not a country," said he, "in which the course of the sun is better known than in England. I can inform you then,

that it rises and sets no where. It constantly makes the circuit of the earth. I am very certain of this; for we are just returned from a like circuit round the globe, and we met the sun every where." Then taking a stick from one of his auditors, he traced a circle on the sand, and endeavoured to show the course of the sun from tropic to tropic; but being unable to explain himself, he appealed to the pilot of his own ship for the truth of his assertion. This pilot was a sensible man, who had attended in silence to the dispute; but when he saw that the whole company were attentively waiting for his opinion, he thus addressed them: "My friends, you are mutually deceiving each other. The sun does not turn round the earth, on the contrary, the earth turns round the sun, presenting to it every twenty-four hours, the Isles of Japan, the Moluccas, Sumatra, Africa, Europe, and many other countries. It does not shine for a single mountain only, for an island, a horizon, an ocean, or even for the whole earth; but it is in the centre of the universe, whence it enlightens, not only the earth but five other planets, some of which are much larger than the earth itself, and at a far greater distance from the sun. Such for instance, is the planet Saturn, 30,000 leagues in diameter, and distant from the sun 285 millions of leagues; not to mention their attendant moons, which reflect the solar light to the most distant planets. You would each have an idea of these sublime truths, were you to take a nocturnal view of the heavens; and if you did not foster the silly pride of believing, that the sun was made for a single country only." Thus spoke, to the great astonishment of his auditors, the pilot who had made a voyage round the world, and attentively observed the heavens.

"It is the same," added the disciple of Confucius, "with God as with the sun. Every man believes that he exclusively possesses the Deity, in his own chapel, or, at least in his own country. All nations imagine, that in their respective temples, they enclose that glorious Being whom the visible universe cannot contain. But is there a temple comparable to that which God himself hath erected, to collect all men, as it were, in one communion? All the temples of the earth are but imitations of the universal temple of nature. In the greatest part of them we find places for absolution, and vases of holy water, columns, cupolas, lamps, statues, inscriptions, books of the law, sacrifices, altars, and priests. But in what temple is there a sacred vessel so capacious as the sea, which is not contained in a shell? columns so noble as those of the trees of the forest, or of the orchards loaded with fruit? A cupola so sublime as the firmament, or a lamp so resplendent as the sun? where can we behold statues so interesting as numbers of rational beings, who mutually love, and aid, and hold converse with each other; Inscriptions more intelligible, or more devout than the bounties of nature? A book of the law so universal as the love of God, resulting from a grateful sense of his goodness; or as the love of our fellow-creatures, so intimately connected with our own welfare? Sacrifices more affecting than hymns of praise to the Universal Parent and Benefactor of all; or than the tender sensations with which we regard those, with whom it is our duty to participate in all the blessings of existence? In a word, an altar so sacred as the heart of the good man, of which God himself is the priest? Thus the more exalted the ideas which man entertains of the omnipotence of God, the better will he become acquainted with him; and the greater the degree of indulgence with which he treats his brethren of mankind, the more will he imitate his goodness. Let not him then who enjoys the light of the Deity diffused throughout the universe, despise the superstitious man, who perceives only a small ray of it in an idol, nor even the atheist who is totally depri-

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ved of it; lest, as a punishment of his pride, he meet with the fate of this philosopher, who wishing to engross to himself the light of the sun, became blind, and was reduced to submit to the guidance of a poor Negro and his lamp."

Thus spoke the disciple of Confucius; and the whole company in the coffee-house, who had been disputing on the excellence of their respective religions, now mused in silence on what had fallen from his lips.

CURE OF TWO PERSONS DEAF AND DUMB.

The "Narrateur de la Meuse," a French paper, contains the following article or cure of two deaf and dumb persons, who recovered their hearing and speech. This novel and successful operation was performed by a young practitioner, a doctor of medicine, of the faculty of Paris, ex-surgeon to the 4th regiment of cuirassiers, established at Mibie, (Mense.) The two deaf and dumb, who underwent the operations (whereby he perforated with dexterity and success the meatus auditorius) are Mademoiselle Biver de St. Mibiel, aged sixteen years, and the Sieur Toussaint, son of the assistant magistrate of Hans-sur-Meuse, aged twenty-eight years.

The young girl is doing extremely well. It is more than a month since she underwent the operation. Her left ear is entirely healed, and the opening made to the tympanum always continues, which is absolutely necessary. She takes notice of the least sounds, and begins to articulate words in a very satisfactory manner. Her vivacity pleases, and her figure changes for the better. She is incessantly humming various airs which her sisters teach her.

The young man of Hans-sur-Meuse, who was operated upon a short time since, hears as well as his comrades, and even more lively. His right ear is finer than his left—he makes constant efforts to pronounce all sorts of words. The surgeon from whom we have the particulars, hopes that in three or four months the two subjects will speak perfectly. It is evident that, they must be instructed like children, who begin to make the first efforts to articulate.

Mr. Deleau informs us, that he is constructing an instrument, which will afford the happy facility of finishing the operation in three minutes, by which its success will be more certain. By means of this instrument he will raise on the tympanic membrane enough of substance to prevent the necessity of introducing probes into the perforation during from thirty to forty days. He is of opinion, that he can restore the hearing of all those who have been deprived of it by the obstruction of the eustachian organ, and by the obesity of the membrane of the tympanum.

PUZZLING LAW QUESTION.

The following authentic anecdote goes far to disprove the declaration of the wise man of old, that "there is nothing new under the sun:" The papers of Stockholm relate a private transaction which has given rise to a law suit, the circumstances of which embarrass the most celebrated jurists. The case is as follows: The wife of a peasant was carried off by a natural death. The widower made all the arrangements for her interment, conformably to the established usage of the country; but he put into the coffin only a large log, and carried the body of the defunct into a wood, where he used it as a bait for catching wolves. He at last succeeded in killing a monstrous wolf, and several foxes, on the body of his wife.

The civil authority, considering his conduct as reprehensible, commenced a prosecution against him; but it appeared that it was one of these unforeseen cases not provided for by any law. The question to be determined was,

whether this new kind of hunter should be punished, or whether he has a right to the bounty given by law to the destroyers of those noxious animals, and which is paid on producing the feet of the wolf, and the ears of the fox.

French paper.

NEW MACHINE.

A new invented machine for propelling a vessel in a calm, at sea, was recently tried at Boston, on board the United States' frigate Constitution, in the presence of a number of officers of the navy. Its success was equal to the most sanguine expectations of the inventor, and those who were witnesses of the experiment. Its power on the frigate was sufficient, in the opinion of all the officers present, to have propelled her at the rate of three miles an hour, had it been calm; as against a fresh southerly wind, a flood tide, and a chain cable astern, it considerably slackened the cable by which she was riding, and evidently forced the ship ahead. The inventor, (sailing-master Briscoe Doxey, of the United States' navy) has so arranged the capstain and messenger to this machine, that the whole disposable force of the ship can be at once applied to it; and the most favourable results are confidently expected from its future use.

In a St. John, N. B. paper of the 1st inst. received by the schooner Nancy, we find the following article, taken from a West-India paper.

BOA CONSTRICTOR.

Kingston, St. Vincent, March 17.

A most singular circumstance occurred last week, in the Charaib country, when some negroes, who were working near Sandy Bay, discovered an immense serpent, hitherto wholly unknown as existing in any of these islands, and which, after attacking the man by whom it was first discovered, and alarming several others, who had gone in search of it, was finally killed by one of the party, who shot it through the head with a musket, which he had charged with three bullets. This monster is supposed to have been a species of the Boa, so common on the neighbouring continent, and was found to measure 13 feet from the head to where a kind of tail appeared formed, which was between 14 and 15 inches; the circumference of the body was from three to four feet. When first discovered, it lay in a kind of coil, but, on being roused, raised its body erect, and must have had a most formidable appearance. An attempt, we understand has been made to preserve the skin, which we hope may be successful; and we shall endeavour to procure some further particulars of this singular animal, from our friends in the windward country for our next publication.—When it came, or how conveyed hither, is, of course, only matter of conjecture.

March 24.

The appearance of a large snake, in the northern part of this island, having excited much conversation, and public curiosity not being satisfied with the accounts given of that animal, I have requested the intelligent gentlemen who saw it, to give an accurate description of it, in order that we might assign its place in the scale of animals, and so remove the anxiety that always attends a phenomenon, which is either new, or of a doubtful nature. Those gentlemen have not only done this, but have politely presented me with such parts of the creature as have escaped the rage of those who killed it, or the negligence of those employed to preserve its exuviæ. The result of my inquiry I send you for your journal.

The serpent killed at Sandy Bay, on the 6th inst. is a species of the Boa of Cuvier, who places the genus in the second tribe of the second family of the order Ophidians, of his class of reptiles. Its character, deduced from the order, the genus and the species, is the following: the jaw bone, the palate bones, and the other bones of the mouth, are attached to each other and

to the cranium, by elastic ligaments, which, by stretching, allow the dilatable throat to receive bodies of dimensions larger than the mouth, in its ordinary or quiescent state. Each upper and lower jaw bone, and each palate bone, is furnished with a row of sharp, fixed, unpierced teeth, curved backwards, so that the mouth contains six nearly parallel rows of teeth, four above, and two below. The windpipe is very long, and there is but one lung. The tail is reprehensible, and has at its root two horny hooks or claws, something like the spurs of a cock. Along the back there runs a broad chain, formed of large, irregular, hexagonal, blackish spots, alternately with others which are pale, and of an oval shape; scales under the body and tail, single and traversal. Such is the Boa, as described by *Cuvier*, and such exactly is the description of the animal found at Sandy Bay. It was fourteen feet long; and its greatest diameter, when jejune, was seven inches: when killed it was gorged, apparently with a kid or a lamb.

This species of snake is very common in the southern continent of America, where it sometimes grows to the length of 30 or 40 feet, and is a formidable foe to sheep, deer, goats, and (according to some accounts) even to cattle. Its usual haunt is the bank of a river, where, clinging by the tail to the bough of a tree, it allows its enormous bulk to float lazily on the surface of the stream, or coils itself up in the foilage of the tree, and there waits, in patient ambush, the arrival of any unfortunate animal which chance or thirst may bring that way. It then darts upon it, and drags it to its tree, encircling both tree and animal in its folds, breaks all the large bones, and reduces the carcase to a soft pulpy mass, which it covers with slimy saliva; it then strains its extensible jaws and throat, and by a tedious process transmits the whole volume to its stomach. During digestion, which continues many days, it is quite torpid and defenceless, and becomes an easy prey to the lord of the creation.

This, then, Sir, is the animal that has been among us. Is it indigenous, or is it imported? Nothing of the kind has hitherto been seen in this or the neighbouring island. This is a strong presumption of its previous non-existence here. Three months before its discovery, a tree, belonging to the region where this creature is known to abound, was driven on our shores, not 200 yards from the spot where it was killed. This is a presumption that it is imported. Shall we then say, that it was a passenger on the tree? Shall we imagine, that some flood of the Oronoco or Essequibo has swept tree and snake into the ocean? and that some envious southerly gale has wafted them to the shore of St. Vincent?* It is possible! It is probable! If so, let us fervently hope that the reception which he has met with, may be a warning to his countrymen to stay at home, and cease to disturb the repose of this peaceful island.

* The length of the way is not an important objection. The slowness of digestion, and of the other natural functions, would enable it to sustain a voyage of much greater length. It is not amphibious nor venomous.

AGRICULTURE.

INDIAN CORN.

Much damage often occurs by the *wire worm*, and other small worms, destroying the kernel or sprout of corn soon after it is planted; the following is a remedy: At the time of planting, drop in each hill a piece of *cob*. The worms will work in this, and not touch the corn.

From a North Carolina paper.

SEED CORN.

I have been for several years in the practice of selecting my seed corn in the field, before gathering my crop, from such stalks as bore two ears,

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taking those of the best appearance; which I think has been a means of improving my crop. I have also made another experiment on seed corn, which is very simple. I broke a sufficient number of ears of corn in two, to make seed to plant two certain pieces of ground, both pieces of the same quantity, and prepared in the same way. I planted one piece with the seed from the butt end of the ear, the other from the top end; both pieces had the same cultivation. The piece planted with seed from the butt end, produced seven bushels per acre more than that planted with the seed from the top end.

N. NEWLIN.

HISTORICAL.

BIOGRAPHY OF GENERAL JACKSON.

(Concluded from page 349.)

The prosecution of the war being attended with so many embarrassments, the governor of Tennessee recommended general Jackson to withdraw his forces from the enemy's country until appearances were more favourable. Without hesitation, he declined following the advice, and with a perseverance which surmounted every obstacle, he continued to hold possession of the territory which he had invaded. His army at times, was augmented by the arrival of reinforcements, and as frequently diminished by the retirement of those, whose period of service had expired. At length he came up with the enemy, whom he defeated in two several battles, in the neighbourhood of Emuckfaw hills.—And on the succeeding day, January 23, 1814, he routed them in a sanguinary action at Enotichopco, which terminated the campaign. Early in the spring, the war was renewed, and after experiencing the same difficulties, of scarcity of supplies, and consequent sedition; he finally overtook a large body of Creek warriors at Tohopeka, where they were sheltered by strong works, and in an inaccessible position. An obstinate conflict ensued, which terminated in their almost total destruction; four, only, of their number, consenting to surrender. Five hundred and fifty-seven were left on the ground, and a greater number either perished, or had been thrown in the river. The hostile Indians now disheartened, desired a peace; and in order to put their sincerity at once to the test, general Jackson directed them to deliver up Weatherford, the chief, who headed the savages, at the storming of fort Mimms.

He, hearing of the demand made of his nation, voluntarily entered the camp, and presenting himself before the American commander, told him that his name was Weatherford, and that he had come to demand peace for himself and people. General Jackson astonished, that a man for whom he intended the severest punishment, should, without compulsion, venture to appear in his presence, told him he was at a loss what course to pursue. The chief sternly replied, "I am in your power—do with me as you please. I am a soldier. I have done the white people all the harm I could; I have fought them, and fought them bravely: If I had an army, I would yet fight, and contend to the last; but I have none; my people are all gone. I can now do no more than weep over the misfortunes of my nation." Pleased with the intrepidity of this modern Coriolanus, general Jackson informed him that the terms of peace had already been disclosed, but if he wished to continue the war, he was at perfect liberty to retire; otherwise he might remain where he was, and should be protected. Weatherford answered, "I may be well addressed in this language now. There was a time when I had a choice, and would have answered you: I have none now—even hope has ended. Once I could animate my warriors to battle; but I cannot animate the dead. My warriors can

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no longer hear my voice; their bones are at Talladega, Tullushatchee, Eumuckfaw, and Tohopeka. I have not surrendered myself thoughtlessly. Whilst there were chances of success, I never left my post, nor supplicated peace. But my people are gone, and I now ask it for my nation, and for myself. On the miseries and misfortunes brought upon my country, I look back with the deepest sorrow, and wish to avert still greater calamities. If I had been left to contend with the Georgia army [alone], I would have raised my corn on one bank of the river, and fought them on the other; but your people have destroyed my nation. You are a brave man: I rely upon your generosity." The terms having been acceded to by the Creeks, Weatherford returned to his people, and general Jackson, having disbanded his forces, returned to Nashville, after an absence of eight months.

General Jackson was now appointed a major-general in the service of the United States, and shortly after proceeded to Mobile. The Spanish authorities in Florida, had ever afforded refuge and protection to the Creeks, and as these were now extended to the British, he determined to take possession of Pensacola. Accordingly, on being joined by a brigade of mounted men under general Coffee, he marched against the place, which fell into his power, after a trifling resistance.

The movements of the British naval force, now indicated an intention of invading some part of our southern border, and general Jackson, leaving the Alabama country, proceeded to New Orleans, where he arrived on the 1st of December, 1814. He immediately commenced the most active preparations for the defence of that city. In a few days after his arrival, information was received that the gunboats on lake Borgne, had been overpowered and taken by the barges of the British squadron. It was now evident that New Orleans, was the object which the enemy had in view; and general Jackson immediately ordered the brigade of Coffee, which occupied a central position, to advance without delay. In his communication to that officer, he observed, "You must not sleep until you arrive within striking distance: your accustomed activity is looked for." Nor was he disappointed; as that expeditious commander, leaving behind such as could not be mounted, reached the city on the evening of the second day, after a forced march of nearly two hundred miles; and a few hours afterwards, the division of Tennessee militia under major-general Carroll, which came down the Mississippi river, also arrived. On the third day, subsequent to the arrival of these forces, the British army effected a landing about seven miles below the city. Leaving Carroll's division in the rear, General Jackson marched at the head of his other troops to meet the enemy. He came up with them in the night, and after a severe conflict, in which the contending armies became intermingled by the darkness, they retired to their respective camps.

The British commander, alarmed at an attack so violent and unexpected, remained within his lines, waiting for the debarkation of the remainder of his forces, and general Jackson retired to within about four miles of the city. His line extended from the river to an impassable cypress swamp on his left; and along the front ran one of the old canals, or "big ditches," with which this prairie country had been intersected. This canal was now deepened and widened, and a strong mud wall formed of the earth that had been originally thrown out. To prevent any approach until his system of defence should be in a state of greater forwardness, general Jackson ordered the levee (or raised bank of the river) to be cut, and the Mississippi being then very high, the whole plain in front of his works was inundated to the depth of thirty or forty inches. In

this state both armies remained, with the exception of several bombardments, and some indecisive attacks, until the 8th of January, 1815. The position of the American forces on that memorable day, was as follows: on the right bank of the Mississippi were stationed a brigade of Kentucky militia, commanded by general Morgan, and the sailors of the flotilla, (which had been dismantled or destroyed) under commodore Patterson. On the left bank, the regular troops were on the right; Carroll's division of Tennessee militia, in the centre; and the brigade of general Coffee, (now dismounted) on the left, and extending far into the swamp. The artillery was placed at intervals in the works; and in the rear of the whole were stationed a few dragoons, and the division of Kentucky militia, under general Adair. As the day dawned, the signals intended to produce concert in the enemy's movements were discovered. On the left, near the swamp, a sky-rocket was perceived rising in the air, and presently another ascended from the right, next the river. They announced to each other that all was prepared and ready to proceed and carry by storm a defence, which had twice foiled their efforts. Instantly the charge was made, and with such rapidity, that our picquet guards with difficulty reached the works. The British batteries, which had been demolished, were re-established during the preceding night, and heavy pieces of cannon mounted, to aid in their intended operations. These now opened, and showers of bombs and balls were poured upon the American lines, while the air was lighted with their congreve rockets. The two divisions, commanded by Sir Edward Packenham in person, and supported by generals Keane and Gibbs, pressed forward, the right against the centre of general Carroll's command, the left against the redoubt on the bank of the river. A thick fog that obscured the morning, enabled them to approach within a short distance of the entrenchments, before they were discovered. They were now perceived advancing with firm, quick, and steady pace, in column, with a front of sixty or seventy deep. Our troops, who had for some time been in readiness, and waiting their appearance, gave three cheers, and instantly the whole line was lighted with the blaze of their fire. A burst of artillery and small arms poured with destructive aim upon them, mowed down their front, and arrested their advance. In our musketry, there was not a moment's intermission; as one party discharged their pieces, another succeeded: alternately loading and appearing, and no pause being perceptible, rendered it like one continued volley. The enemy, dismayed by a resistance so powerful, fled in confusion to their works. Here they were rallied, and by the perseverance of their officers were again urged to advance against our entrenchments; but the fatal aim of our musketry mowed down the front of their columns, till satisfied that their attempts were hopeless, they gave up the contest, and fled in disorder. Their left column, on the bank of the river, were at first more successful, and obtained a momentary possession of the redoubt in front of the lines, but were eventually driven out with great slaughter.

On the right bank of the river the enemy succeeded in turning the flank of general Morgan's line, and compelling him to retire; but hearing of the total overthrow of their main body, they recrossed the river, and retreated to their works. The loss of the conflicting forces in this place was trivial on either side; but on the left bank, the British loss was immense, amounting to two thousand six hundred, killed and wounded; including in the former the commander-in-chief and general Gibbs, and among the latter general Keane. On the American side no officer fell, and only thirteen men were killed or wounded. The relative force of the combatants was, our

the side of the British twelve thousand regulars, and on the American less than four thousand militia. The composition of the latter is also worthy of consideration. The greater proportion, it is true, consisted of the hardy yeomanry of Kentucky and Tennessee, but to these were united various corps, of opposite feelings and contrary habits. Orleans poured forth her merchants and sailors, and the adjacent settlements their planters.—The "black spirits and grey" of the cotton fields, fought side by side, with the outlaws of Barrataria: and, to give as it were a romantic colouring to the whole, the few dispersed followers of the unfortunate Napoleon here rallied under the banners of Humbert, the invader of Ireland.

Of such an astonishing disparity of loss, as occurred in this battle, we are not "full of modern instances;" and the few examples of ancient times were deemed incredible, until their possibility was here established. On this glorious occasion general Jackson, in the language of the victorious monarch at Agincourt, might proudly ask,

"———When, without stratagem,
But in plain shock, and even play of battle,
Was ever known so great and little loss,
On one part, and on the other?"

Hostilities in this section of the union being now virtually concluded, and a ratification of the treaty of peace soon after taking place, general Jackson disbanded his forces, and returned to his home in Nashville.

In about two years afterwards, the outrages committed on our southern frontier by the Seminole Indians, brought general Jackson again into the field. The enemy, on his appearance, made very little resistance, but retired into Florida, whither they were pursued; and Pensacola, which afforded them refuge, was again entered by the American commander. In this expedition he captured a couple of Englishmen, who, by their own acknowledgment, had been actively engaged in exciting the savages to the hostilities which they had commenced. These men were tried by a court martial, and being convicted, they were immediately executed. Whatever difference of opinion may have existed, as to the informality of the trial, or the summary infliction of the punishment, few, we believe, will deny that a measure so decisive, will, in the end, have a tendency to prevent the repetition of savage outrages!

The war being now ended, general Jackson left the army in charge of general Gaines, and returned home.

In the early part of the year 1820, he visited the city of Washington, and afterwards made a tour through the Atlantic states, as far as West Point.

The late reduction of the army having deprived general Jackson of his commission, he was immediately appointed governor of the newly acquired territory of the Floridas; a country that had already twice submitted to his victorious legions; and which he has declared, with five thousand soldiers he could defend against the united powers of the "Holy Alliance!"

In the person of general Jackson is perceived nothing of the robust or elegant. He is six feet and an inch high, remarkably straight and spare, and weighs not more than a hundred and forty-five pounds. His conformation appears to disqualify him for hardships; yet, accustomed to it from early life, few are capable of enduring fatigue to the same extent, or with less injury. His dark blue eyes, with brows arched and projecting, possess a marked expression; but when, from any cause excited, they sparkle with peculiar lustre and penetration. In his manners he is pleasing, in his address commanding; while his countenance, marked with firmness and decision, beams with a strength and intelligence that strikes at first sight. In his deportment there is nothing repulsive: easy, affable, and familiar, he is open and accessible to all. Influenced by

the belief that merit should constitute the only difference in men, his attention is equally bestowed on honest poverty, as on titled consequence. No man, however inconsiderable his standing, ever approached him on business, that he did not patiently listen to his story, and afford him all the information in his power. His moral character is without reproach, and by those who know him most intimately, he is most esteemed. Benevolence, in him, is a prominent virtue, that never passed distress, without seeking to assist and relieve. He is, however, not without some of those foibles which are generally mingled in the composition of man. Vice and virtue are often found in the same bosom, which, like light and shade in a picture, reflect each other in brighter contrast. Deriving from his birth a temper irritable and hasty, it has had the effect to create enemies, and involve him in disputes, which have sometimes brought him to the field of individual contest. On this subject he has been heard to remark, that, throughout life, he made it a settled rule never to insult, or wantonly assail the feelings of any. When he entered the army, it was feared by many that he would prove too rash for a safe commander; that occasions would arise, when he would suffer his judgment to be estranged, through the improper exercise of feeling. Events have proved the fallacy of the conjecture, and shown that there were none who reasoned more dispassionately on the fitness and propriety of measures; none more cautious when caution was necessary, or more adventurous when daring efforts were required. Few commanders had ever to seek for order amidst a higher state of confusion, or obtained success through more pressing difficulties.

The terms of our publication not requiring that we should furnish graphic embellishments, we shall refer such of our readers as are desirous of viewing an excellent resemblance of the distinguished commander, to the portrait by Mr. Vanderlyn, in the picture gallery of the City Hall, at New-York.

For the Masonic Register.

AERIAL VOYAGES

OF MR. CHARLES GUILLE' IN THE UNITED STATES.

"_____*udam*
Spernit humum fugiente penna."

Scorns the base earth, and crowd below;
And with a soaring wing still mounts on high.

"The tales of antiquity, the poetical productions, the religious tenets, and even the histories, of most nations, shew that to acquire the art of flying, or of imitating the birds, has been the earnest desire, and has exercised the genius of mankind in every age. The winged horses of the sun, Juno's peacocks, Medea's dragons, the flying oracles, and innumerable others, are instances of this observation; but authentic history furnishes very scanty materials concerning any real success having ever attended the attempts of this sort. The flight of Abaris round the earth, as related by Diodorus of Sicily; the oracle of the famous temple of Hierapolis, which raised himself into the air; the fate of Icarus; and many other ancient stories of the like

sort, being, according to the judgment of intelligent persons, either entirely fabulous, or only alluding to something quite different from real flying, do not deserve any particular narration or confutation." [*Cavallo* on Aerostation.] For the inventive genius of the French nation, it was reserved to effect that, which for centuries had baffled the attempts of the world. At the close of the American war, the Montgolfiers, after a number of experiments, succeeded in raising a balloon, in which Pilatre de Rosier made the first ascension that ever occurred. Emboldened by the enterprise, aerial voyages became frequent, but the daring aeronaut who first

"Marshall'd them the way,"

was by the conflagration of a balloon precipitated to the earth, and dashed to pieces. A short time prior to his death, he had ascended at Lyons in a balloon which contained seven persons. Among the number were several of the nobility, and Mr. Claudius G. Fontaine, at the present time a respectable merchant in New-York.—His participation in the enterprise, is thus particularly noticed by the author we have already mentioned.—"A very remarkable instance of enthusiasm, rather than courage, happened at this instant. The machine was not raised above a foot or two from the ground, when a seventh person, one Mr. Fontaine, jumped into the gallery, which occasioned a sudden depression of the machine; but by increasing the fire in the grate, the whole ascended majestically, and with moderate rapidity."

Hitherto, balloons had been filled with *rarefied* air, produced by the combustion of wool and chopped straw. The *savans* of Paris, however, soon introduced a new mode of inflation, by *inflammable* air, (or hydrogen gas) made from the mixture of iron filings with diluted vitriolic acid. By this method, the expence is very materially increased, but as it is attended with far less danger, it is now almost universally adopted.

The rage for aerial excursions continued in Europe for many years, in which time several hundred ascensions took place, and with the exception of the instance alluded to, without any disastrous consequences. In the early part of the French Revolution, this, with many other results of science, was with the characteristic ingenuity of the nation, rendered subservient to the cause of the republic; and Guyton Morveau, in a balloon, indicated by signals, and with successful effect, the movements of the hostile forces on the plains of Fleurus.

In the United States, the first aerostatic enterprise ever undertaken, was by Blanchard, a celebrated aeronaut from France. His ascension was made at Philadelphia, during the administration of President Washington, who honoured him with a certificate to that effect. Attempts were afterwards frequently made in some of the cities in this country, but in no instance were they attended with success.

It was the widow of the aeronaut just mentioned, who met with so tragical a fate at Paris, in the year 1819. The life of this intrepid female, affords another instance of that innate resolution of the sex; which though not frequently developed, is, as in the cases of Joan of Arc, and Margaret of Anjou, rarely found to be wanting, when demanded by the exigencies to which they are at times liable.

Madame Blanchard had made more than fifty ascensions. In the last, she ascended in the evening, from one of the public gardens; and as if the balloon itself was not already sufficiently hazardous, numerous fire-works were attached to the car. On reaching a suitable elevation, the train was fired. For a little time, the whole afforded a magnificent and brilliant spectacle; but the sparks at length reaching the balloon, it caught fire, and dreadful to relate, the unfortunate lady was precipitated to the earth!

In the mean time a descent by the parachute had been introduced. Ma-

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ny experiments had already been made by former aeronauts, with different animals, which had reached the ground in safety; when Mr. Garnerin at length had the resolution to trust himself to the same conveyance, and met with like success. He afterwards went over to London, where (in 1802) he repeated the experiment; but the extraordinary hazard to which he was exposed during the descent, and the severe shock that he received on coming to the earth, prevented a farther recurrence to this novel and terrific mode.

In the summer of the year 1819, Mr. Charles Guillé, arrived in New-York, with a balloon and parachute, from Bordeaux. He had made many ascensions in France, and had been entrusted by the emperor Napoleon with the arrangement of an aerostatic enterprise that was to have been undertaken for the purpose of throwing down rockets on the magazines and store houses of the English at Anvers, but which was abandoned in consequence of the entrance of the allied armies into France.

His balloon, when inflated, was of an oval form, and its height, or length, about forty feet. The parachute, expanded, resembled a large umbrella, whose diameter or chord was nearly sixty feet.

FIRST ASCENSION.

The necessary preparations being completed, Mr. Guillé gave notice that the ascension would take place at the Vaxhaull garden, on the 2d of August, 1819. The concourse of people on the occasion was immense. Few, indeed, entered the enclosure, but in the surrounding places, multitudes were

"Clambering the walls to eye him: stalls, bulks, windows,
Smother'd up, leads filled, and ridges horsed
With variable complexions, all agreeing
In earnestness to see him."

About six o'clock in the afternoon, the balloon being sufficiently filled, Mr. Guillé entered the car, and the ropes being cast loose, he mounted rapidly into the air: at the same moment there was a tremendous gust of wind, which carried the balloon into a row of tall poplar trees that were in the garden, but it fortunately forced its way through the branches without receiving any material injury. In about six minutes he had attained a height of more than two thousand yards, and was then nearly over the village of Williamsburgh, on Long-Island.

The sublimity of the scene transcended description; and the "Enchanted horse" of the Arabian tales, the most improbable supposition of a lively imagination, was now more than realized in the grandeur and boldness of this unparallelled enterprize. On the earth a tornado whirled columns of dust high into the air, while in the upper regions was suspended a human being, on whom was concentred the eyes of an hundred thousand people. At this interesting crisis he was rapidly approximating a dark and terrific cloud, when he severed the cord which attached him to the balloon. Instantaneously the parachute, "the mistress of his destiny," and the car were precipitated, with accelerated velocity, towards the earth! A murmuring ejaculation of horror continued till it had opened. It had remained closed for about three seconds, in which time it descended more than an hundred yards; and its expansion was hardly observed with more satisfaction by him whose life hung on the event, than by the multitudes who witnessed it.

The balloon, on being released from its appendages, immediately rose above the clouds and shortly disappeared; while the parachute, with its oscillating car, slowly descended towards the interior of Long-Island, until it was hid from the anxious view of the spectators, by the forests in the extreme verge of the horizon.

It was afterwards ascertained that the daring aeronaut had safely reached

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the earth, about half an hour after leaving Vauxhall, in an open field, on the farm of Mr. Jacob Suydam, near the cross-roads at New Bushwick, six miles from the place of his ascension. He returned to New-York the same evening, and agreeably to appointment, visited the circus, where he was received with great applause. The balloon was found early the next morning, floating in the water at Oyster Bay South, on Long-Island, about thirty miles from the city, and was brought back on the following day.—Some difficulty afterwards took place between Mr. Guillé and the two other proprietors who came with him from France, which terminated in their carrying off the balloon to Philadelphia, where it eventually was destroyed by an infuriated mob.

Having procured the necessary materials, Mr. Guillé was, by his own ingenuity and professional experience, soon enabled to complete a new and elegant balloon. It was of a globular form, and through the gratuitous services of those distinguished artists, Mr. Jarvis, and Mr. Child, it was ornamented with appropriate decorations and inscriptions. The intended ascension however, was delayed a considerable period in consequence of the malignant fever which at that time prevailed. But on the disappearance of the epidemic, the requisite preparations were made, and the day on which he was to ascend, publicly announced. After repeated trials on the 20th and 21st October, it was found that from some cause or other, the balloon was not sufficiently inflated to raise the aeronaut from the ground; when the mayor, on the latter day, in order to divert the attention of the crowd, directed it to be sent off without him.

It rose rapidly into the air, and in about fifteen minutes disappeared. The gas having gradually escaped, it fell to the earth the same evening, at Bozrah, in Connecticut; having travelled a distance of nearly 160 miles, in a little more than two hours. Having recovered his balloon, Mr. Guillé immediately determined on making another attempt, in order to retrieve his reputation from the reflections which his recent failures had incurred.

SECOND ASCENSION.

A beautiful spot was selected near the school house at Powles Hook, on the western shore of the Hudson, and early in the morning of the 20th November, 1819, he crossed the river, and commenced inflating the balloon. The steam-boats were crowded with passengers during the whole forenoon, and by 12 o'clock several thousand persons were on the ground. At that hour Mr. Guillé entered the car, which had been constructed by himself, and is now deposited in the American Museum. The day was remarkably fine, and the balloon rose majestically in the air, inclining in its course a little to the northward. In about three minutes it had attained a height of twelve hundred feet, when he severed the cord. He fell with great rapidity nearly three-fourths of the distance, and was within four hundred feet of the earth before the parachute expanded. His descent was then gradual, and he reached the ground in safety, on the border of the adjacent meadows, something less than a quarter of a mile from the place of departure. A number of persons who had already arrived on the spot, replaced the aeronaut in his car, and bore him along on their shoulders, amid the loud and continued acclamations of the spectators, to the enclosure from which he had a few minutes before ascended. It was then discovered that Mr. Guillé, owing to his crowded situation in the car, had, in cutting the cord, given himself a considerable wound in the thigh; which afterwards confined him for some time to his chamber. The balloon on its separation from the parachute ascended into a different current of air, and passed over the city; but becoming inverted by the weight purposely attached to its top, the gas

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escaped and it fell to the earth in the course of the afternoon, a few miles from Jamaica, on Long Island.

In December Mr. Guillé sailed for Charleston, but not deeming it advisable to undertake an ascension, unless at least a portion of the expence was secured, he, after an ineffectual attempt to obtain subscriptions, left the place and sailed for Baltimore. In that city he did not receive much greater encouragement, yet he proceeded so far as to inflate the balloon, but as it became torn by the violence of the wind, and the number of spectators who had contributed to the exhibition being small, he felt himself justified in relinquishing the attempt.

THIRD ASCENSION.

Mr. Guillé now proceeded to Philadelphia; and at Camden, opposite that city, the balloon was on the day of ascension let off, by some accident, before he took his place in the car. It was recovered again in a few days, and after several postponements, he at length succeeded in ascending from the Jersey shore, on the morning of of the 1st August, 1820. The balloon was carried in a direction up the river, and for some distance nearly over it; until it descended on the Burlington road, about four miles from Camden. The frequent disappointments that had taken place, had discouraged many persons from crossing the river, or indeed troubling themselves with the matter, and consequently but a small portion of the inhabitants knew any thing of the ascension until it was over.

FOURTH ASCENSION.

Having, by this enterprize, in some degree recovered the good opinion of the community, Mr. Guillé gave notice that he would make an ascension from the Vauxhall garden in Philadelphia, and descend by the parachute. The undertaking was delayed however, for nearly two months, in consequence of the yellow fever. Of this voyage, Mr. Guillé has himself given a particular detail, which together with the preliminary remarks of the "Aurora," we shall insert at length.

THE BALLOON.

"Notwithstanding that the atmosphere was cloudy and very dispiriting on Saturday, Mr. Guillé, it appears, to avoid the wanton imputations of an unnecessary postponement, actually ascended, in a most interesting style from Vauxhall, a few minutes after the promised hour. It appeared as he ascended, that some of the apparatus of the parachute became entangled, so that he was not able to disengage himself as had been proposed, and was carried too far beyond the proper range for descent; the balloon passed gently to the northward in full view of thousands of spectators; when about two miles north of the city, a heavy cloud from the southward, which discharged rain, passed under the balloon, and it was no longer seen during the evening. The following certificate explains the extent of the tour."

"The balloon descended on the farm of George Woolsey, in the township of Hopewell, county of Hunterdon, about eight miles from Trenton, at about 5 o'clock, P. M. I hereby certify [the above] to be a fact. RALPH H. SMITH.
October 14, 1820."

"The place is about forty miles from Philadelphia. Mr. Guillé, with his balloon and parachute, have reached the city. He calculates his highest elevation at 35,000 feet. We understand he contemplates another ascension."

FOR THE AURORA.

MR. GUILLE'S ASCENSION.

"I started at three o'clock and thirty-five minutes, on Saturday afternoon, the 14th October. By some mistake, and many people interfering to assist me in ascending, the balloon lost a considerable quantity of the gas. In less than five minutes I ascended to the distance of 1000 feet, when the earth disappeared to my view. There was not a sufficiency of distance between my situation and the earth; that,

to disengage myself from the balloon would have been attended with great danger. In this situation, when I could not see any part of the earth, I remained about thirty minutes, when I was transferred to a clear region, and had the advantage of the sun, which made the earth appear to me to be covered with snow; from thence I entered into another region of clouds, much darker than the former ones, and having no valve to my balloon, I was obliged to ascend much higher than I would otherwise have done. In this situation, when I ascended about 35,000 feet,* according to the calculation I made with the help of a barometer, which I had with me, the air was so obscure, that I could neither see the balloon or parachute, and owing to the great cold I experienced, and also the fatigues, I fell asleep, and slept for some time. I would still have continued to ascend, had it not been for the wet state of the balloon, which made it very heavy, and this I attribute to the cause why my descent was sooner than I expected. A singular circumstance, and which I never had experienced, happened to me in my descent: during the time I remained surrounded by clouds, I could distinctly hear the report of some guns; I attribute this to the atmosphere being generally covered with clouds, and I believe that a commotion in the air will sooner communicate it to a dark than a clear atmosphere. When I first discovered the earth, I descended so rapidly, owing to the balloon being so heavy, that my parachute opened itself. When I got to the ground, in an open field, and having no grappling irons, I was dragged about the distance of Market-street, [nearly one mile] until the balloon was arrested in its course by a forest, where, with the assistance of some persons, I was able to get out of my basket and secure the balloon. Mr. Ralph H. Smith, to whom I herewith offer my sincerest thanks, was kind enough to accompany me to Trenton, where we arrived at 8 o'clock, P. M.

CHARLES GUILLE.

October 16, 1820."

* Mr. Guille computed the greatest elevation of the balloon to have been 3,500 feet—the *additional cypher*, was a typographical error.

Mr. Guillé himself, considered this by far the most dangerous, as well as unpleasant aerial excursion that he had ever made. In a letter to a friend, he observed, that every thing ran counter to his wishes. The yellow fever, which had previously retarded his preparations, although it had subsided, still had a tendency to diminish the number of his spectators: and on the day of his ascension, the very elements themselves were arrayed against him; the weather was excessively unfavourable—the wind high, and the air filled with clouds. Finding it hazardous to detach himself from the balloon, and having no valve by which the gas might escape, he was compelled to accompany it wherever it might chance to go. A great part of the time the air was so dense as to prevent his seeing the vehicle to which he was suspended; and the earth remained constantly invisible. "*Si j'ai eprouve une instant de plaisir dans ma vie, c'est celui ou j'ai revue la terre.*" If (says he) I ever enjoyed a moment of happiness in my life, it was when I came in view of the earth again.

FIFTH ASCENSION.

Having as yet been prevented from exhibiting the use of the parachute, Mr. Guillé, with that design now made arrangements for a new ascension; but not receiving sufficient encouragement to justify the risk of loss, to which the balloon is exposed by that mode, he concluded to descend in the usual manner, and with the view of illustrating his purpose, to detach, while in the air, a monkey by a small parachute. In the afternoon of the 23d of November, 1820, he ascended from the Vauxhall garden, amid the

acclamations of several thousand spectators. In about five minutes he attained a sufficient elevation, when he let down the affrighted animal, who reached the earth in safety. He, himself, continued to rise a few minutes longer, when he opened the valve, and gently descended in the village of Mantua, one or two miles distant, on the west bank of the Schuylkill.

SIXTH ASCENSION.

During the winter, Mr. Guille returned to New-York, and as the season grew milder, made preparations for another ascension at the Vauxhall garden in that city. After several postponements, the 6th of June, 1821, was finally determined upon as the day on which it would take place. On this occasion, the afternoon was excessively warm, and the clouds of dust almost insupportable: yet the streets leading to the garden were completely thronged with the populace; and carriages of every description furiously driving for, or with, passengers, gave lively animation to the scene, and proved that the public curiosity remained unabated. It was the intention of Mr. Guille, previously to his own ascension, to have sent off a gigantic figure of a man, as an *avant courier* in order to ascertain the direction which the balloon itself would take. But the body of the figure, however, proving too heavy, it was decapitated, and the head alone dispatched into the aerial regions, where it soon disappeared. It had also been intended that Madam Guille should have ascended to a considerable height over the heads of the spectators, and afterwards be drawn back to the garden by the cords which retained the balloon. But as the wind was blowing with some violence, and in the direction of a row of trees, it was evident that her return would have been attended with imminent danger, and the design was accordingly abandoned. Mr. Guille himself entered the car at the appointed hour, and rose very beautifully from the garden; but being at an inconsiderable elevation, and passing rapidly before the wind, he was at once hid from view by the intervening objects. Having opened the valve of the balloon, he descended near a small pond of water about a mile from Vauxhall, to which place he returned in the course of the day.

Mr. Guille's own account of the ascension, as given in a letter to the editor of the Masonic Register, is as follows:

"My last ascension in New-York, took place on the 6th of June, at a very unfavourable time. The wind which prevailed throughout the day, retarded my operations considerably, and the conductor, [made of silk] which led the gas into the Balloon, was several times torn by its violence, which was frequently so great as to require ten men to hold the Balloon in its proper place. In addition to the gas which escaped by the writhings of the Balloon, a great quantity of atmospheric air entered it, and considerably impeded my efforts. But by consuming an extraordinary quantity of Oil of Vitriol, I was enabled to inflate the Balloon sufficiently to carry my own weight. I ascended at five o'clock, but the wind being too strong, did not permit me to ascend very high, as it carried me along with much rapidity. Observing that I was fast approaching the [Hudson] river, I in about two minutes opened the valve of my Balloon. On coming to the ground, I received scarcely any shock, but was dragged along about half a mile, and was at length stopped by two persons whom I found there; otherwise it is probable I should have been carried into the water. My greatest elevation was nearly 200 toises. I am certain that if the wind had not been unfavourable, I should have made a very fine ascension; but I could not contend against the elements, notwithstanding the earnest desire I had, to give satisfaction to the American people."

C. GUILLE'.

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From the MASSACHUSETTS CENTINEL, of January 15, A. D. 1794.

PROGRESS OF BALLOONS.

Assist me, ye muses, (whose harps are in tune)
To tell of the flight of the gallant balloon!
As high as my subject permit me to soar,
To heights unattempted, unthought of before.

The earth, on its surface, has all been survey'd,
The sea has been travell'd—and deep in the shade,
The kingdom of Pluto has heard us at work,
When we dig for his metals wherever they lurk.

But who would have thought that invention could rise,
To find out a method to soar to the skies,
And pierce the bright regions, which ages assign'd,
To spirits embodied, and flights of the mind.

Let the gods of Olympus their revels prepare,
By the aid of some pounds of inflammable air
We'll visit them soon—and forsake this dull ball,
With coat, shoes and stockings, fat carcase and all.

How France is distinguish'd in Louis's reign!
What cannot her genius and courage attain?
Throughout the wide world have her *arms* found the way,
And *art* to the stars is extending her sway.

At sea let the British their neighbours defy—
The French shall have frigates to traverse the sky—
In this navigation more fortunate prove,
And cruise at their ease in the climates above.

If the English should venture to sea with their fleet,
A host of balloons in a trice they shall meet.
The French from the zenith their wings shall display,
And souse on these sea dogs, and bear them away.

Ye sages, who travel on mighty designs,
To measure meridians and parallel lines—
The task being tedious, take heed, if you please,
Construct a balloon, and you'll do it with ease.

And ye, who the heaven's broad concave survey,
And, aided by glasses, its secrets betray,
Who gaze the night through, at the wonderful scene,
Yet still are complaining of vapours between.

Ah, seize the conveyance, and fearlessly rise,
To peep at the *lanthorns* that light up the skies;
And floating above, on our ocean of air,
Inform us, by letter, what people are *there*.

In Saturn, advise us if snow ever melts—
And what are the uses of Jupiter's belts;
And (Mars being willing) pray send us word, greeting,
If his people are fonder of fighting than eating.

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Our folks of good morals it wofully grieves,
That Mercury's people are villains and thieves;
You'll see how it is—but I'll venture to show,
For a dozen among them, twelve dozen below.

From long observation, one proof may be had
That the men in the Moon are incurably mad;
However, compare us, and if they exceed,
They must be surprisingly crazy indeed.

But now to have done with our planets and moons,
Come, grant me a patent for making balloons,
For I find that the time is approaching—the day—
When horses shall fail, and the horsemen decay.

Post riders, at present (call'd centaurs of old)
Who brave all the seasons, hot weather and cold,
In future shall leave their dull ponies behind,
And travel, like ghosts, on the wings of the wind.

The stageman, whose gallopers scarce have the power,
Through the dirt to convey you ten miles in an hour,
When advanc'd to balloons shall so furiously drive,
You'll hardly know whether you're dead or alive.

The man who from Boston sets out with the sun,
If he has a fair wind gets to New-York at one.
At Gunpowder Ferry drink whiskey at three,
And at six be at Edenton ready for tea.

(The machine shall be order'd, we hardly need say,
To travel in darkness as well as by day)
At Charleston by ten he for sleep shall prepare,
And by twelve the next day be, the devil knows where!

When the ladies grow sick of the city in June,
What a jaunt they shall have in the flying balloon;
Whole mornings shall see them at toilets preparing,
And forty miles high be their afternoon's airing.

Yet more with its fitness for commerce I'm struck—
What loads of tobacco shall fly from Kentuck;
What packs of best beaver—bar-iron and pig,
What budgets of leather from Bonoceo-cheague!

If Britain should ever disturb us again,
(As they threaten to do in the next George's reign)
No doubt they will play us a set of new tunes,
And pepper us well from their fighting balloons.

To market the farmers shall shortly repair,
With their hogs and potatoes, wholesale, through the air,
Skim over the water as light as a feather,
Themselves and their turkies conversing together.

Such wonders as these from balloons shall arise
And the giants of old that assaulted the skies,
With their Ossa on Pelion shall freely confess
That all they attempted was nothing to this.

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MASONIC *P. S.*

TO THE EDITOR OF THE MASONIC REGISTER.

The "Quere" contained in the last number of your Register, is particularly well timed and worthy of attention. It has lately been the subject of much complaint, that sojourning brethren of respectability and rank in the states where they reside, have frequently been put off with some frivolous "pretence," and sometimes repelled without any. Such usage is unjust, and exceedingly vexatious to any Mason who knows what attention *he has a right to expect as a visiter*, and who is feelingly alive to every claim and privilege of *a brother*.

Every lodge ought to be as "free" to the stranger who is worthy, as to a member; or the term "free" is an empty, unmeaning word, and "Free Masonry" a farce; and the master of every lodge ought to recollect, that it is not for him to display

"The insolence of office,"

but to "entertain strangers."

A PAST MASTER.

MASONIC CEREMONY.

On the 16th of April last, the corner stone of a new Independent Methodist church, was laid in Lexington, Kentucky. The ceremony was performed in the true Masonic style, under the direction of the M. W. Henry Clay, grand master of the grand lodge of Kentucky. A large and respectable procession moved from the lodge room to the scite of the building, where a suitable address was delivered on the occasion, by the most worshipful grand master.

LITERARY.

NEW MASONIC MAGAZINE.

Proposals are issued by WILLIAM GIBBES HUNT, Esq. most excellent deputy grand high priest of the grand chapter of Kentucky, for publishing, at Lexington, a periodical work, to be entitled, "*The Masonic Miscellany, and Ladies' Literary Magazine;*" to be issued in monthly numbers, each containing forty octavo pages, at three dollars a year; "*invariably* to be paid on the delivery of the first number." At least one half of the proposed work is to be devoted to MASONIC subjects, and the remainder to "GENERAL LITERATURE, and particularly to the amusement of the LADIES."

MASONRY, perhaps, never stood on more commanding ground than it does at the present day; prejudice, bigotry, and superstition, are gradually sinking before its rays, in almost every part of the world, and the most illustrious characters are proud to be initiated into its mysteries. The general diffusion of Masonic light, is an object much to be desired; and the well known talents of companion Hunt, together with his extensive Masonic acquirements, render him a very suitable person to conduct a work of the kind proposed.

UNIVERSITY OF OHIO.

The "American Friend," of the 11th of May, contains a report of the trustees of this institution, in which they state, that "they have brought it upon a respectable footing, and that it holds out advantages inferior to few, if any, seminaries in the western country." The college is situated on a beautiful rise of ground in the village of Athens.

"THE LITERARY COMPANION."

We have lately seen proposals for a new paper, under this title, the first number of which will be issued on Saturday, the sixteenth of the present month. It is intended to be published weekly, in the octavo form, containing sixteen pages. It is designed chiefly for the female part of the community; and will accordingly comprise such subjects as may be more particularly interesting to them. The "fashions, dress and amusements, public and private, foreign and domestic," will consequently receive due attention. A

liberal *critique* on the Drama, is also promised, which in the present dearth of theatrical remarks, is exceedingly desirable. From a knowledge of the Editor's abilities, we have no hesitation in recommending his attempt to the liberal patronage of the public.

NEW HYMN BOOK.

Mr. William Bates, of this city, has just published a neat little work entitled, "'The Prayer Meeting Hymn Book, intended also for Camp Meetings, and Revivals of Religion among the Methodists:" consisting of several original pieces, and selections from various authors. We are informed, that so far as it has been circulated, it has met with general approbation.

FROM THE COMMERCIAL ADVERTISER.

Messrs. Editors,

Soon after the publication of "*Elegant Lessons, or, the Young Lady's Preceptor*"—a work peculiarly designed for female schools and academies, by Samuel Whiting, Esq. I procured a copy, and was so forcibly struck with its extensive variety, the judicious selection, and systematic arrangement, that I immediately introduced it into my female school; and I have no hesitation in saying, that, as a reading book, it is better than any other of its kind, which I have met with.

A. M. MERCHANT.

THE GAMES OF LIFE.

The little *Miss* at three years old,
Plays with her doll and prattles;
The little *Master*, stout and bold,
Plays with his drums and rattles.

The *Boy*, detesting musty books,
Loves romping with the lasses;
And *Miss* grows older, studies looks,
And plays with looking glasses.

The jolly *Toper*, fond of fun,
Plays with his friends at drinking;
The *Sportsman* plays with dog and gun;
And *Wise Men* play at thinking.

The *Beauty*, full of haughty airs,
When young, plays at tormenting;
But wrinkled turned to other cares,
And sports at last repenting.

Wretched from self-created woe,
The *Miser's* game is hoarding;
And when he meets his country's foe,
The *Sailor* plays at boarding.

The *Lawyer* plays his game so well
As gets him many a greeting,
The *Auctioneer* with things to sell,
The *Glutton* plays at eating.

To play at dosing, *Doctors* know
A lengthy case is cheering!
And those, who would to Congress go,
Play at electioneering.

With ledger busied, *Merchants* take
A game at calculation;
And *Congressmen* too often make
A plaything of the nation.

By speaking much and doing nought,
By bustling, threat'ning, raving,
Congress the nation have not taught,
That they have played at saving.

With looks profound, and thoughtful mind,
Projectors play at scheming;
Till worn with care, at last they find
They've all along been dreaming.

The *Lover* sad, and woeful wan,
Plays day and night at fretting;
Whilst laughing at the silly man,
His Delia sports coquetting.

Cowards, while none but cowards nigh,
Are fond of gasconading;
And *Statesmen* fawn, and cringe, and lie,
And play at masquerading.

The *Lounger* plays at killing time,
The *Soldier* plays at slaying;
The *Poet* plays at making rhyme,
The *Methodist* at praying.*

At setting types the *Printers* play,
And sometimes with their quills,
Their *Patrons* do not play they say,
At paying off their Bills.

The *Player* plays for wealth and fame;
And thus all play together;
Till *Death* at last disturbs the game,
And stops their play forever.

* We presume it was not the intention of the author to cast reflections of an ungenerous nature upon the Methodists, but we think he is guilty of treating so serious a subject, with too much levity.—Editor.

TO CORRESPONDENTS.

"Locke," from Mount Pleasant, Ohio, is received, and may be expected in our next.

"Junius" partakes too much of the spirit of party, to find a place in our pages.

Errata—In our last number, page 368. third line from the top, read "When *this* soul shall decay," &c. instead of "When *thy* soul shall decay," &c.

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THE

AMERICAN MASONIC REGISTER,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.
There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches. SOLOMON.

[No. XI.] FOR JULY, A. D. 1821. A. L. 5821. [VOL. I.]

MASONIC.

The following excellent discourse, was delivered on the 24th of June, A. L. 5818, to the brethren of Washington Lodge No. 17, at Hamilton, Ohio, and a number of brethren from Cincinnati, Lebanon, and Brookville, on the festival of St. John the Baptist, by Brother WILLIAM BURKE.

DISCOURSE.

Beloved, if God so loved us, we ought also to love one another. 1 John, iv, 11.

He who planted the principle of attraction in the material world, plants the principle of benevolence in intelligent creatures; and has in particular enjoined Christians to love one another. He, therefore, who through grace possesses and cultivates this disposition, manifests that he is a Christian, and one of the family of God; resembling his heavenly Father; for God is love! God is the most benevolent of all beings, full of love to his dependent creatures; so that in Him there is nothing wanting to the highest perfection of love: he is the great fountain, and exemplar of love: he recommends it by his law, and produces and cherishes it by his influence; and the due contemplation of him will of course inflame our hearts with love to his divine majesty, and to our fellow creatures, for his sake. We, as his children, ought to imitate the infinitely amiable example of our common Father, and sincerely, and affectionately love one another; for this is the best proof we can give of our love to him, and the prevalence of his grace in our hearts.

I. God so loved us, antecedently, with a love of pity, or benevolence:

For we certainly know but little of the pristine state of man; only, that he was the workmanship of the great, wise, good, and perfect Architect of heaven and earth; who, when he had finished the great work, this earthly temple, and made man the key-stone and governor of the same, he pronounced all to be very good. Man, when he came out of the hands of his Maker, was pure and happy; but we are informed by the sacred Word of God, that in consequence of the abuse of what he was invested with, he divested himself of that innocence, regularity, and union, which he had with his Maker; and having strayed from the path of rectitude, involved himself and all his posterity in the vortex of sin, subjecting himself, and all the human family to condemnation: from which God in mercy, and for the great love

wherewith he loved us, sent his only begotten Son, who made provision for our redemption.

II. God manifested his love to us by way of promise; which was the foundation on which the ruined temple should hereafter be built. This promise darted the first ray of divine light into the benighted understanding, and called forth the exercise and energies of the soul.

Faith was now possessed of an object. Hope was called into action. God's love manifested, begat in man that reciprocal affection; for we love him, because he first loved us. The Patriarchal, and Prophetic dispensations; the giving of the law; and the rights, and ceremonies practised under those dispensations; all were designed to point to the great Saviour of mankind, and to direct the attention to that light which "lighteth every man that cometh into the world."

The near approach of the Sun of Righteousness is announced by John the Baptist, the forerunner of the Saviour, the harbinger of that gospel which brought life and immortality to light, and directed a lost and perishing world to the Saviour and Redeemer, who he declares is "the Lamb of God who taketh away the sins of the world." And it is said by the Apostle, that Christ "gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works." God so loved the world, as to give his only begotten Son to redeem us; and hath promised, with him, freely to give us all things: the pardon of our sins, if we truly and sincerely repent; the necessary support under all the trials and afflictions of life. His promise verified; "My grace is sufficient for you." All the necessaries of life, your bread and water, shall be sure; and finally triumph over the grave, and a free, and full admittance into his heavenly kingdom, where we shall be safely lodged in the mansions of eternal rest.

III. Having such an example before us, ought we not to love one another?

But before we can have the proper exercise of this love, we must divest ourselves of the love of this world; we must renounce its pride, pomp, and vanity; we must have an assurance that we love God, and that we are approved before him. If we love God, our words, actions, tempers, and dispositions will evidence the truth of the same. We shall always speak of him with reverence; we shall not take his name in vain; we will defend his character, and admire his attributes.

Our actions will be squared by the Word of God; we shall not love in word nor in tongue, but in deed and in truth.

As good and honest Masons, we will defend each other's characters; we will use our best endeavours to promote each other's welfare and prosperity in this world; reprove, advise, and admonish each other, to walk uprightly before God, and man; remembering that we are all travelling upon the level of time to that "undiscovered country from whose bourne no traveller returns."

If we love God, and love one another, our love will not be confined within the narrow limits of our own fraternity; we shall be like our divine *Master;* we shall go about doing good, administering counsel to the ignorant, food to the hungry, and spread a garment over the naked and destitute; disseminating peace and good will among our fellow creatures; doing good unto all men, but especially to the household of faith; always preferring a good and worthy brother, and such of his household, who deport themselves worthy of our patronage. Finally, our tempers and dispositions we are bound to govern, keeping them within due bounds with all men, but more especially with each other; living as children of the same parent, and members of the same great family; that, being trained up in that kind of discipline, we may stand accepted be-

fore our Grand Master, in the Grand Lodge, in mansions of eternal day.

To the Citizens.

There are many things respecting Free Masonry, of which we cannot speak, particularly in public; yet we are at liberty to illustrate those things, so far as it may interest those who are not members of the Society.

The first inquiry that would probably present itself to the mind, would be, What can Masonry be? Can it possibly be any thing more than a shadow, or a trap, in which some have been taken, and having been themselves deceived, deceive others, rather than expose their own weakness? or something that may be said to possess no reality?

We answer, Masonry is not only *real*, but *ancient*, *mysterious* and *secret*; the object is, to bind men by the strongest ties, to be what every good man ought to be. A moment's serious reflection must convince every one that Masonry abounds with realities. Nor need we look further than the present assembly, to establish this truth: for it is not possible that such an assemblage of intellect, as is here presented, could have become so completely infatuated, as to continue, year after year, in the active promotion of an institution founded only in idea, and calculated only to deceive. But Free Masonry being extended to the remotest parts of the habitable globe, proves not only its *reality*, but its *ancient origin*. Persons from countries we seldom visit, from the nations of the south, and the east, whose predecessors have had no communication with each other for centuries past, who speak not our common language, are enabled to speak to us in the language of Masons, approach under the mystic tie, and pour out their complaints and distresses before us.

These things could not be, if they had not received their knowledge from the same source; which source must be *ancient*.

When we attempt to trace Masonry to its foundation, we find it did not *originate* with Solomon, as some have supposed. But to him, and his associates, we are indebted for those wise regulations which have preserved it from decay. Nor did it originate with Moses, or in the Egyptian mysteries, with which he was conversant: yet by these it was expanded, and greatly strengthened in its first stages.

It *began*, when *order* was first established among the descendants of fallen man.

To the Ladies.

They may reasonably enquire, if the object of Masonry be, to bind men by stronger ties to be what every good man ought to be, "why the worthy of our sex are not admitted among them?"

Masonry was originally mechanical, or an operative science; and from the operations performed, various moral reflections were deduced and established. Originally it must have been inconsistent for you to share in those labours: the construction of your effeminate limbs were not intended for such hardships; nor were your feeble arms calculated to wield the glittering sword.

When the mechanical or operative system became more diffused among those not of the fraternity, and those of a moral nature more highly cultivated, still there were objections to your admission: and indeed, nature itself seems to have rendered it unnecessary for you to have this additional stimulus to the practice of virtue: formed with a peculiar quickness, as well as tenderness and sensibility, woman flies to relieve, while man pauses and deliberates: she finds objects of charity, while he looks on with cold indifference; her feelings open as melting day, prompt her to offer balsam to the wounded spirit; by which means her own heart becomes the Lodge where virtue presides.

It is sometimes, unfortunately, the

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case, that the most worthy of your sex are connected in bonds of wedlock with the most unworthy men.—Were it admissible, and should such an one apply to us for admission, on what grounds could she be refused?—While the man must for ever be debarred, would it not produce schisms in families? Would it not produce greater evil than good? Would the husband or father suffer the wife or daughter to frequent a society where he could gain no admittance? Would not the monster, jealousy, be roused, whose poison would destroy the fairest flowers of the land?—whose rage would cease only with death. It cannot be: you must remain without the pale, notwithstanding, could we be allowed to speak more particularly of the sacred ties by which we are bound to protect you; could we but communicate to you the mode by which your rights, and your virtues, are guarded and secured; you would rejoice; you would count it a privilege to be the wives and daughters of Masons.

To the Members of Religious Denominations.

Permit us, by a short course of reasoning, to show that some of the opinions you may entertain of us, are founded in error. To effect this, we will in the first place, call you to notice what we exhibit before you.—Your attention must first be attracted by the holy writings; which you as well as ourselves, cannot but admire and revere. You likewise see a representation of the working tools, which were employed at the building of the temple, of which those writings speak. You, with ourselves, may be able to draw moral deductions from those implements: for we profess to exhibit nothing for vain show: we profess to have meaning in all we do. This admitted, you can trace through all our public acts, marks of our having existed as a society at the time of that building; which was in conformity with the plans of the "tabernacle that was made;" and which is at this time duly represented and explained to us. Should you admit, that the society was originally established in conformity with the Mosaic dispensation, and combines with it many of the traditions of the Jews, you may be led to doubt the propriety of it at the present day. But you will recollect, that as Christians, we admit the *Old*, as well as the *New* Testament; and that they are only as so many links in the indissoluble chain of the glorious gospel of our Redeemer.

Our assembling this day, to commemorate the birth of John the Baptist, is evidence that we are not regardless of this new dispensation.—The many blessings that we are in possession of, and the instructions we have on record, from the apostles themselves, must be disregarded by us, if we do not conform to Christianity.—Yet, it does not follow, that we must abandon our traditions on that account: for the Apostle Paul commands us, as brethren, to withdraw ourselves from every "brother who walketh disorderly, and not after the traditions we had received of them." Not only this passage, but many others of the New Testament, appear to have been directed in a special manner, to the Masonic family of that day; and particularly Paul's epistle to the Hebrews. Also, in many of the parables spoken by our Saviour, we find general expressions, such as, "a grain of mustard seed," "a little leaven," &c. But when speaking of a certain Scripture, the language is changed, by saying, "The Stone which the builders rejected, the same is become the head of the corner:" unquestionably alluding to some particular building, and under some peculiar circumstances; which beautifully typifies the Lord Jesus Christ rejected by men.

Time will by no means admit us, on the present occasion, to recite those numerous passages of the holy writings designed for the Masonic family.

It has been sufficiently shown, that

our institution has been sanctioned and supported by the most pious men of all ages; and to whom we must look up for the best examples.

From whence could arise that spirit of persecution which has followed us down to the present day? Why are Free Masons arraigned before the bar of religious societies, for no other real cause than that of their being secret?

We must be permitted to answer, that nothing but a degree of superstition, ignorance, or a want of the knowledge of the true principles of Masonry, has kept them in blindness.

We should show our real standing as a society:

No sectarian, religious, local, or political opinions are interfered with by Free Masons. At our admission, and on the very threshold, we are solemnly informed, that Free Masonry will not interfere with our duty to God, our opinions of religion, or our allegiance to our country, further than this: we must believe in the eternal and living God. Here the Jew, and the Gentile, as well as the Christian, can be received.

A Society thus founded, the first corner stone whereof is a belief in the eternal God, cannot be presumed to be irreligious, immoral, or disorganizing. To square our actions by the rule of uprightness; to persevere in the line of our duty; to restrain our passions and keep them within the compass of propriety; these are among the benign principles of our order.

Many ask, if such are the beneficial effects of Free Masonry, why keep it a secret? We answer: In a pecuniary point of view, Charity, one of the main pillars of our order, begins at home: we provide for our own, especially those of our family: we have all made such advances as entitle us to assistance, wherever we may go, if in distress: we must possess such secrets as will enable us to know each other, in a way that cannot be counterfeited. Still Masonry embraces other important objects; and had it not been strenuously preserved as a secret, it could never have been handed down to us, unimpaired by length of time, and uninfluenced by the various changes which have convulsed this troublesome world: it would not have withstood the rise and fall of empires, the ruthless hand of war, and the still more barbarous persecutions of ignorance and superstition. The blood of sacrificed thousands, under the Papal law, attest the importance of the principles of our order, whilst it defied every stretch of human ingenuity to suppress and destroy it. Free Masonry lived through blood; it sustained those terrifying conflagrations; it rode triumphant on the floods; and we enjoy its salutary influence, under the protection of God and our country.

One of the great duties of the preachers of the gospel, is, to seek out those to whom they may do good. If, in this, their great work, some of them should turn their attention to a Society, which, though secret, has in it many souls to be saved, why should they incur censure, when, by becoming connected with it, they may have access to, and form an acquaintance with, so large a portion of the human family, to whom they might otherwise for ever have remained strangers? Their efforts are laudable, and will, no doubt, be acknowledged as such by the Grand Overseer, where we shall all meet in that rest designed for the righteous.

Brethren of the Masonic family,

We have this day, by travelling the circle of another year, been brought to a point, which must induce us to pause, and contemplate the merits of our ancient and venerable patron, St. John the Baptist. His mission was, to *prepare* the way and make the path straight for the ushering in of the glorious dispensation under which we live. No great or important undertaking or change can be properly commenced in the religious or moral world, without due preparation. The husbandman prepares the earth for the reception of

the corn, vine, and olive: the minister should be prepared with meekness, piety, and useful knowledge: the Mason should be prepared in heart to receive those charitable impressions which characterize all worthy men; he should learn to subdue those passions which impede his improvement in the sublime order; he should have a disposition so softened by the miseries of the human family, that he could not turn a deaf ear to the cries of the indigent; to him the widowed heart might pour out its sorrows and distress, and prefer its suit with confidence and success.

Had none ever been Masons but such as were thus prepared, the tongue of slander would have been for ever silenced, and calumny would have seldom reached us; but sorry am I to say, this is not the case. The door of admission has been too widely thrown open; some have entered, actuated by the basest designs; they have calculated on obtaining the most implicit confidence, and then betraying it.—Nevertheless, some of those have been compelled to shudder, and shrink back in confusion; convinced, by a glance, of the sacred purity of our rights, and struck with their importance, they have been ready to retire, self-condemned, from the consecrated spot, and blush at the recollection. Should any have the hardihood to persevere, they only add difficulty to danger; for error and confusion being the concomitants of vice, they will not be able to stand the test by which they will be tried; and if discovered, they are infinitely more to be despised than if they never had been Masons.

Notwithstanding Free Masonry has occasionally suffered by the admission of improper persons, yet it is a pleasing reflection, that the place we inhabit was but a few years since, the haunt of wild beasts, and the savages of the wilderness; but is this day the abode of men of science, morality, and brotherly love; men and Masons, to whom future ages must look up as the founders and promoters of that institution which they may perpetuate. Hence the necessity of a sure foundation. May Free Masonry be established among you, on the rock of ages; may its moral precepts make a deep and lasting impression on all who profess it.

Companions,

Mark well the progress of all your work, that it may stand the test of the Grand Overseer's square; while working with the one hand, let the sword of faith be grasped with the other, to protect your sacred banner. Subdue *hatred* and *animosity*, overcome *envy*, and every *turbulent passion*, that you may partake of the *hidden manna*, and receive the *white stone*, in which the *new name* is written. Let love cement you; and charity stand pre-eminent before you; receive to your bosom the forlorn stranger; convert the unknown land into a peaceful home; pour the balsam of consolation into the afflicted heart; ward off the weapons of adversity; and bestow on them the best of gifts, timely admonition and advice. And finally, my brethren, when our work shall be completed here below, and the key shall be found in the ark of time; when the last trump shall sound, and the proclamation of the King of Heaven shall relieve us from the captivity of the grave, and we are invited to the sanctuary of eternal rest; may we be prepared to trace our true genealogy, and be possessed of those essential virtues which will give us admittance within the vail of white, there to be presented to the grand council of angels, where the eternal high priest presides. *Amen and Amen.*

PRESENT OR PAST MASTER'S DEGREE; FIFTH LECTURE.

This degree is highly important, and should be well understood by every master of a Lodge. It treats of the government of our fraternity, the disposition of our officers, and elucidates their requisite qualifications. It shows

the various ceremonies of opening and closing Lodges in the preceding degrees, at laying the foundation stones of public structures, at dedications, and at funerals; also the forms of installation and consecration, both in the grand and subordinate lodges; all of which will be found illustrated, in the third and fourth numbers of this work. In No. 3, page 81—87; No. 4, page 121—125.

MOST EXCELLENT MASTER'S DEGREE.
SIXTH LECTURE.

None but such as have served a faithful apprenticeship, and laboured as fellow-crafts, a sufficient length of time to entitle them to take rank among the master workmen; none but those who have received the indelible MARK, whose work has passed, with approbation, the inspection of the master overseer, and who by the unanimous suffrages of their brethren, have been seated in the *Oriental Chair*, can be admitted to this degree.

When the temple at Jerusalem was completed, and the capstone celebrated by the fraternity, Grand Master Solomon admitted none to this honour, but those who by their virtue, skill, and inflexible integrity, had proved themselves worthy, and were complete masters of their profession. The duties incumbent on every brother who is admitted to the degree of a most excellent master, are such as to render it absolutely necessary that he should be perfectly acquainted with all the preceding degrees.

The following psalm is read or repeated, at the time of opening the lodge.

PSALM XXIV.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? the Lord, strong and mighty, the Lord, mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? the Lord of Hosts, he is the King of Glory. Selah."

The following Psalm is read, or recited, during the ceremony of receiving a candidate:

PSALM CXXII.

"I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David.

"Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, peace be within thee. Because of the house of the Lord our God, I will seek thy good."

The sixth chapter of the second Chronicles is also occasionally introduced, accompanied with solemn ceremonies.

Charge to a Brother, who is received and acknowledged as a Most Excellent Master.

"BROTHER,

"Your admittance to this degree of Masonry, is a proof of the good opin-

ion the brethren of this lodge entertain of your Masonic abilities. Let this consideration induce you to be careful of forfeiting, by misconduct and inattention to our rules, that esteem which has raised you to the rank you now possess.

"It is one of your great duties, as a most excellent master, to dispense light and truth to the uninformed Mason; and I need not remind you of the impossibility of complying with this obligation without possessing an accurate acquaintance with the lectures of each degree.

"If you are not already completely conversant in all the degrees heretofore conferred on you, remember, that an indulgence, prompted by a belief that you will apply yourself with double diligence to make yourself so, has induced the brethren to accept you.

"Let it therefore be your unremitting study to acquire such a degree of knowledge and information as shall enable you to discharge with propriety the various duties incumbent on you, and to preserve unsullied the title now conferred upon you of a Most Excellent Master."

The following song is solemnly sung.

MOST EXCELLENT MASTER's SONG.

By Brother T. S. Webb.

All hail to the morning
That bids us rejoice;
The temple's completed,
Exalt high each voice;
The cap-stone is finish'd,
Our labour is o'er;
The sound of the gavel
Shall hail us no more.
To the Power Almighty, who ever has guided
The tribes of old Israel, exalting their fame;
To him who hath govern'd our hearts undivided,
Let's send forth our voices, to praise his great name.

Companions, assemble
On this joyful day,
Th' occasion is glorious,
The key-stone to lay;
Fulfill'd is the promise,
By the Ancient of Days,
To bring forth the cap-stone,
With shouting and praise.

Ceremonies.

There's no more occasion for level or plumb-line,
For trowel or gavel, for compass, or square;
Our works are completed, the ark safely seated,
And we shall be greeted as workmen most rare.

Now those that are worthy,
Our toils who have shar'd,
And prov'd themselves faithful,
Shall meet their reward.
Their virtue and knowledge,
Industry and skill,
Have our approbation,
Have gain'd our good will.
We accept and receive them most excellent masters,
Invested with honours, and power to preside;
Amongst worthy craftsmen, wherever assembled,
The knowledge of Mason's to spread far and wide.

Almighty Jehovah,
Descend now, and fill
This lodge with thy glory,
Our hearts with good will!
Preside at our meetings,
Assist us to find
True pleasure in teaching
Good will to mankind.
Thy wisdom inspired the great institution,
Thy strength shall support it, till nature expire;
And when the creation shall fall into ruin,
Its beauty shall rise, through the midst of the fire!

The ceremony closes with the following passages of scripture.

2 Chron. vii, 1—4.

"Now, when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to

the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever."

PSALM CXXXIV.

"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord, that made heaven and earth, bless thee out of Zion."

THE CHRISTIAN MASON.

NO. I.

Hail, mystic art, in mercy given,
To light the path which leads to Heaven.

As the origin, principles, and end of MASONRY, are subjects of deep and solemn import to the initiated, and of no inconsiderable interest to others, a brother may certainly be indulged in making an humble attempt, to throw on them a few scattered rays of such light as he possesses. For though all light is derived from one great luminary, it may be so reflected from a recipient object, as to irradiate recesses inaccessible to a direct emanation.

I shall therefore attempt, in a series of numbers, to show that the origin of Masonry is divine; that its principles are spiritual, and that its end is salvation. If I succeed, as I trust I shall, I may be instrumental in removing the doubts and prejudices of our opponents, and of elevating the dignity of our art, in the estimation of its professors. In pursuing this intention, however, I shall deviate from the plan of all who have written on the subject before me, and leaving the porch of the temple, penetrate, with all due reverence, into the sanctities of its interior, where, if the reader will accompany me, he shall ere long, become convinced of the following fact, as expressed in the language of the Rev. Salem Town, viz: "The principles of Speculative Free Masonry have the same co-eternal and unshaken foundation—contain and inculcate, in substance, the same truths, and propose the same ultimate end, as the doctrines of Christianity taught by divine revelation."

It is a truth taught in the holy scriptures throughout, and abundantly confirmed by reason and experience, that mankind have sadly degenerated from the state in which they were originally created, and in which the Great Architect of the Universe pronounced them "GOOD." It is also a truth, founded on, and confirmed by the same testimony, that every operation and dispensation of Divine Providence is intended and calculated to obviate the miserable effects of that lamentable apostacy.

Innumerable are the means which Omnipotence has furnished for our reformation; and nothing but a perversion and prostitution of the powers which he is continually giving us for retracing the path of declension, can defeat the merciful intention of the Divine Giver, which is to lead us back to our lost paradise, and reinstate us in our primitive happy condition. To effect this gracious purpose were the scriptures written, redemption wrought, Masonry instituted, and a thousand other means of grace afforded.

But notwithstanding the great multiplicity and infinite variety of those means which have been graciously provided to effect our reformation and restoration, there is one wonderful trait that characterizes the whole, and can be traced through them all—each containing within itself the same reproof and the same instruction. For whether we look to the Scripture, or to reason, to the heavens, or to the earth, to the dispensations of Providence, or to the operations of nature, we shall find a wonderful consistency and harmony in so many various modes of inculcating the same truth—that to aberrate from order is to depart from happiness, and that to return to the one, is to enjoy the other.

Were this, however, all that they teach, we should be little benefitted by

the study. But they not merely represent to us the value of what we have lost; they go much further, and instruct us how to regain it, by pointing out the direct path, and leading us in it, step by step, so long as we will consent to follow. That Masonry was given by God to man, for this express purpose, shall be made to appear hereafter.

But the most grand, sublime, and important of all the means appointed for our reformation—that from which all others are derived, and to which they are all subordinate, is the Word of God. This is the great source and fountain from which all truth directly emanates, (however diversely it may afterwards be reflected) whether spiritual, or natural; theological, or scientific. Nay, however bold may appear the assertion, I am prepared to prove that there is not, nor ever has been in any age of the world, a single useful art or science, but its origin may be traced to divine revelation. It is a mistaken idea to suppose, that the advantages of such revelation, (even in a natural point of view,) have been confined to Jews and Christians. Millions, who never heard of the God of Israel, or the Christian Redeemer, have been incalculably benefitted by the religion of each. Civilization, and its attendant blessings, would never have blessed any portion of mankind, had human reason, unaided by revelation, been the sole director of human operations; and those nations and tribes, who are now the most remote from civilisation, are those who have been the farthest removed from the enlightening sphere of divine truth.

The Greeks and Romans, in their most elevated state of learning and refinement, were totally unconscious that all their wisdom, learning, and arts, were attributable to divine revelation; for though they worshipped some hundreds of divine attributes, in the form of as many gods, yet every single or complex idea of moral rectitude which they possessed, was derived from the revelation of our own great Lawgiver; who under different characters, has ever been making such dispensations and manifestations of truth to his fallen creatures, as were best adapted to their various states and capacities. But though it is insisted that the *fountain* is the same, (as there is, and can be, but one fountain of wisdom,) yet it is conceded that the stream approached them through a long and circuitous channel, and had become more or less polluted by the impure medium through which it had passed. Rome was indebted to Greece, and Greece to Egypt, who derived all her intellectual treasures from the descendants of a family who were undoubtedly versed in all the sciences of an antediluvian world, which had originally been revealed to man by God himself, as was the art of agriculture to Adam. The hieroglyphics, symbols, and mystical religious rites of the ancient Egyptians, afford strong presumptive evidence of the perversion of very sublime spiritual mysteries, which had been perfectly intelligible to the antediluvians, but the true end and meaning of which had been gradually lost sight of by successive generations. What a wide field is here open for vague conjecture to all who are not versed in the mysteries of Masonry! But Masonry teaches us that the sublimest science which had thus been retained in external symbols, the genuine internal meaning of which had been forgotten or perverted, was the science of correspondences, or the art of contemplating spiritual subjects in natural forms, of perceiving every physical and material object to be a perfect type or figure of some intellectual or moral principle, according to the idea of St. Paul, where he says, "The invisible things of Him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead." But more of this in some future number.

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One thing is certain, that the learned men of Greece derived all their higher branches of science from Egypt.—Thither went the philosophers of Greece in pursuit of knowledge—to the country so long the residence of the *chosen people*, and whose memorable *exodus* might well have excited the attention, and employed the pens of the Magi of Egypt. Residing, as the Jewish people were, in the immediate neighbourhood of the Pharaohs, and bordering on that commercial people the Tyrians, the nature and principles of their *theocracy* could not be unknown to so inquisitive a people as the Greeks,* who, we are told, were ever on the search for knowledge, and inquiring into the nature and principles of every new thing. Can it be supposed then that they were ignorant of the Jewish history, or religion? They must have been partially acquainted with the leading principles of both; the existence of One Supreme Being; the Decalogue; the conquest of Canaan, &c. Such memorable circumstances could not be wholly unknown to the Socrates, Platos, and Aristotles of Greece. If this be admitted, one consequence will follow, that in place of wondering at the advances made by the philosophers in moral knowledge, it ought rather to surprise us that they went no further; for such a decisive evidence as was given to the Jews, in proof of the truth of their revelation, must have imparted a splendour to their tenets which the pagans could not overlook. The sanction afforded to the Greek theists, by such a weighty precedent, would have its force, and assist the friends of truth in the support of doctrines which they were anxious to confirm and divulge, as far as their political system would admit. Is it not then to be presumed that the most essential ideas towards the formation of systems for the maintenance of political, civil, and moral order, in every nation under heaven, are borrowed from revelation, and not the ordinary product of intuitive perception? In my next I shall confine myself more particularly to the spirituality of MASONRY.

* Acts xvii. 21.

THE CHRISTIAN MASON.

NO. II.

The Great Architect, and Grand Master of the Universe, condescends to act through subordinate *instruments*, appointed for the purpose by Divine Wisdom; and however various in *degree* such means may be, they nevertheless all act upon one *plan*, and all their operations tend to the same *end*. Thus the Holy Word, the angels in Heaven, and the men on earth, are all instrumental agents, (in their respective *degrees*,) in promoting the accomplishment of one Divine purpose, *viz.* the *rebuilding* of that temple which was destroyed by the fall. For after that lamentable event, the soul of man ceased to be the habitation of the living God, but became a 'den of thieves,' and 'the cage of unclean and filthy birds.'

Now, the *rebuilding* of this spiritual edifice, or the regeneration of man, according to the eternal and immutable laws of Divine ORDER, must proceed on the same plan that governed his original *creation*, and the construction of the whole universe; and as God is *one*, so is the plan of his operations, in the least as well as the greatest of his works; in singulars and particulars, as well as in generals. For as a *part* contains within itself the constituent principles of the *whole*, so every movement in the minutest circle of ORDER bears an exact *correspondence* to the most stupendous in the greatest.—Therefore the process of building the temple at Jerusalem, is a perfect figure and representation (in miniature) of the creation of the universe, and both correspond to the rebuilding, recreation, or regeneration of Man. By keeping this fact in view, we shall soon be enabled to perceive that the

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same correspondence can be traced, not only through every orb in the universe, but through every object, down to the least, which can be found on the one we inhabit. It will then be seen that each individual man is a *microcosm* or little world in himself—the universe in miniature. For every, the least particular appertaining to man, is but the miniature image of some corresponding particular appertaining to the universe, that grand and magnificent temple of Jehovah.

In tracing, from link to link, this wonderful and mysterious chain which connects the minutest particle of created matter with its Creator, and Himself with the whole, we shall perceive the propriety of that Scripture language which not only compares a good man to a *temple*, but actually pronounces him to be such. As in the third chapter of Paul's first Epistle to the Corinthians, verse 16; the sixth chapter of his second Epistle to the same, verse 16; and various other places.

But though the Great Creator of all things condescends to dwell in these inferior temples of flesh and blood, yet, as Solomon says in his inimitable consecration prayer, "the Heaven of Heavens cannot contain him." His presence fills all space—his influence pervades all substances; and wherever a due reception of such Divine emanation is not prevented by evil, there is his temple. Heaven, the universe, the world we inhabit, with its animal, vegetable, and mineral kingdoms, together with all the particulars of each, derive their existence and subsistence from his life giving presence; and these were all created for the sake of his darling creature, MAN; who, while he retained the Divine image and likeness, was the pure *temple* in which his Creator peculiarly delighted to dwell.

But man fell—the temple was destroyed, and not one stone was left upon another, but all was thrown down. To aid us in *rebuilding* it, the heavenly mysteries of Masonry were revealed to man; and, as before stated, the whole process of rebuilding it, (or the whole process of regeneration) corresponds to the creation of the heaven and the earth. "And the earth was without *form*, and void—and darkness was upon the face of the deep—and the Spirit of God moved upon the face of the waters. And God said, *Let there be* LIGHT, and there was LIGHT." The building of the ark by Noah—the tabernacle by Moses, and the temple by Solomon, were all types, figures, and correspondent images of the same wonderful work.

As a truly penitent man advances in his pilgrimage from death unto life—from Egypt to Canaan—from a state of sin and misery, to a state of goodness and happiness, he finds his progress marked by various stages or degrees, which serve as so many *land marks*, encouraging him with hope and confidence to persevere in his journey. Each of these stages or degrees is represented by a corresponding degree in MASONRY (as it is also by each particular day in creation) until the spiritual traveller attains to the *seventh*—when his pilgrimage terminates in peace and rest. Regeneration is accomplished—the temple is completed, and the Great Architect, who "works in us to will and to do of his own good pleasure," and without whom "we can do nothing," may be said, with great propriety, "to *rest* from his work." Such a state is the *seventh* day—a *Sabbath*—when the implements of labour are laid aside.

Before I descend, however, to any further particulars in showing the just and perfect agreement between *types* and *antitypes*, I beg leave to make a few observations by way of illustrating what was merely hinted at above, *viz.* that in all things, both physical and moral, natural and spiritual—"a *part* contains within itself all the constituent principles of the *whole*;" as a right understanding of this proposition will pave the way for a more particular investigation of our subject.

It has been an axiom of philosophers, that "particular representations are so many images of the general, and generals of particulars which are classed under them." Thus, as there are four seasons in the year, so there are in each four corresponding intervals of time, viz. morning, noon, evening, and night. The four intervals of the year are represented in these four times of the day, and correspond thereto; the morning to spring, the mid-day to summer, the evening to autumn, and the night to winter. Thus not only the diversities of days represent themselves in the diversities of years, but also the least minute of a day; for whatever constitutes the *aggregate* or *whole* of time in a year's space as a *general*, must have the smallest interval ranged in its proper place, as one of the *particulars* constituting it, in like manner, every two hours of every day corresponds to its month, for there are twelve times two hours in every day, as there are twelve months in the year. Those in the morning represent the vernal or spring months: those in the afternoon the summer months: those at night the autumnal and winter months. For the warmth of spring and heat of summer, correspond to the twelve hours of the *day*: and the cold and darkness of autumn and winter, correspond to those of the night. If we go further, like correspondences occur in their lesser divisions, as the first minutes of every hour with the fourth part of any day, and so on.

What is here predicated of *time*, will apply with equal propriety to every created thing in the universe, from the greatest to the smallest.—Hence the ancients were in the habit of considering every individual man as a *microcosm* or little world; for this natural or material world proceeds, (like its inhabitants) derivatively from the spiritual world, and only continues to subsist by a constant connection and correspondence therewith. It is as a spiritual thing formed into a palpable and material thing—or as an essence clothing itself with a form—or as a soul making to itself a body—and this in a sense perfectly consistent with the Mosaic account of the creation. And as man is not only an image of the material world, but (as to his soul) an image also of the spiritual world, so is the material world of consequence an image of the spiritual world; according to the adage of the renowned Hermes Trismegistus: *Omnia que in cœlis, sunt in terris terrestri modo; omnis quæ in terris, sunt in cœlis cœlesti modo.*

The grand science which formed the basis of antediluvian Masonry, was the science of Correspondence, or the science of reading the word of God in the objects of creation. For the holy WORD as to its essence, is coeval with God himself, and was first written on the page of creation—invisible things being understood by the things that were made. But after the fall, when sin had so clouded the human intellect as to shut out all immediate spiritual light, the Almighty permitted it to be gradually transcribed, by inspired men, for the use of the fallen race—first in *hieroglyphics*, and afterwards in the Hebrew language.

Men had lost this true original language of nature (with a few exceptions) before the flood, even among the posterity of Seth and Enoch; but to prevent its being for ever totally lost, the pious Enoch had early begun his transcript in *hieroglyphics*, by which it was preserved for the benefit of such postdiluvians as would not be incapacitated by evil for the reception of spiritual light. The early ancients, after the flood had some knowledge of this wonderful science derived down to them by tradition though without any perception of it in themselves; and it remained longest among the Egyptians, of which their *hieroglyphics*, or sacred sculptures were a principal part: but by degrees they became so far corrupted and blind, as to lose sight of the

things represented, and to worship their representatives or images. Hence the origin of their foolish idolatry of beasts, birds, fishes and vegetables.

S.

GRAND LODGE OF NEW-YORK.

The grand lodge of this state, commenced its annual communication, at Tammany Hall, in the city of New-York, on the first Wednesday in June last, and continued its session from day to day (Sunday excepted) till the Monday following, when the lodge was closed. Strange as it may appear, to our distant brethren, we have received no official communication on the subject, and of course, can give no intelligence of their proceedings. We will, however, venture to state, from respectable authority, that, our most worshipful brother DANIEL D. TOMPKINS, Vice President of the United States, was re-elected grand master, and our worshipful brother JOHN BRUSH, Esq. of Poughkeepsie, was elected *deputy* grand master; and further we say not.

AARON'S BAND.

At the annual meeting of Aaron's Band of Royal priesthood, held at St. John's Hall, New-York, May 6th, 1821, the following members were appointed to office:

R. R. Hosea Dodge, 7th H. P.
B. W. Peck, 6th H. P.
Joel Jones, 5th H. P.
Gerret Morgan, 4th H. P.
Silas Lyon, 3d H. P.
Gair Blanchard, 2d H. P.
Gerrit Lansing, 1st H. P.
William F. Piatt, Secretary,
John Utt, Guard.

THE CHURCH OF ALL DENOMINATIONS.

On the 27th of May, the corner stone of a church was laid near Cherokee Hill, eight miles from Savannah. When completed, this church is to be opened to all sects of Christians, and is to be called "the church of all denominations." This noble undertaking, we are informed, springs from the liberality and benevolence of *Free Masonry*. The corner stone was laid under the immediate auspices of T. U. P. Charlton, grand master of the state of Georgia, attended by a large procession of Masons and other citizens.

Balt. paper.

COLUMBIA GRAND COUNCIL OF ROYAL MASTER MASONS

IN THE CITY OF NEW-YORK.

Silas Lyon, Th. Ill. G. R. Master,
Gerrit Lansing, Dep. G. R. M.
Hosea Dodge, Grand Warden,
Pierre T. Decevee, G. R. Marshal,
Gerrit Morgan, S. G. R. Marshal,
Benj. W. Peck, J. G. R. Marshal,
Thomas Slade, G. R. Recorder,
Ransom Beach, G. R. Treasurer,
Isaac B. Camp, G. R. Herald,
Jas. C. Leffingwell, G. R. Conductor,
John Utt, G. Royal Centinel.

Meet on the 8th day of every lunar month.

MISCELLANEOUS.

FOR THE MASONIC REGISTER.

"Procrastination is the thief of time."

YOUNG.

The inconveniencies, and evils, arising from unnecessary delay, the mischiefs caused by tardiness and irresolution in any good pursuit, and the folly of leaving for to-morrow, that which might easily be done to-day, have been exposed and censured by the sages, and ridiculed by the wits of every age; but that their endeavours to prevent procrastination are unsuccessful, is proved by the experience of every day.

He who will not do any thing to-day, because he imagines there are difficulties in the way, which on the morrow will be removed; will find himself in the same situation with the clown, who

waited upon the banks of a stream until its waters should pass along, and allow him to cross: in waiting, he lost that which could never be regained, and the stream continued its course; for the procrastinator will find obstructions always existing to retard his progress, and combinations of untoward circumstances to depress his industry, which in reality require nothing but perseverance and resolution to overcome.

The man who truly desires to be useful, will find every day equally propitious, and success always ready to reward laudable exertions and steady perseverance; whilst he who suffers himself to be overcome by imaginary troubles, and will never go forward for fear of being disappointed in the end, will pass his life in useless inactivity, and sluggish listlessness. He who will not struggle with the oar, but depends upon being wafted forward by the impulse of the wind, will learn, but perhaps too late, that he has been indulging in hopes of receiving that assistance which indolence has no reason to expect.

The idler resolves that this shall be the last day, that he will eat the bread of indolence, and the drunkard that to-morrow he will mend his ways; the morrow comes, and with it new pleasures to lay exertion asleep, whilst the smell of the bottle, causes the sot to forget his determination, and enter into new resolutions, only that they may be broken.

Man passes his days looking down the vista of futurity upon the fields of felicity, which he resolves soon to visit, but will not set forward to-day, for fear of being overcome by the fatigue of the journey. Thus it is also with regard to our eternal welfare; every man promises that on some future day he will change his course of life. In youth, being engaged in worldly pursuits, or allured from the path of duty by the love of pleasure, we defer this important concern, until age has calmed the passions, and laid ambition asleep; but there are many causes that may render age unfit for such a task: and who knows that he will live to be old? Vain man! boast not thyself of to-morrow, for we know not in what moment the oil will be exhausted that feeds the lamp of life.

If we really wish to mend our ways, now is the given time, if we wait until to-morrow, new shackels will be imposed, it requires a firm resolution, and the victory is won, our own exertions are required, when assisstance will be given; but miracles are not to be expected.

Man is but a shadow, his earthly existence is but of short duration, and if we neglect to make proper use of the present moment, we may never again have an opportunity of doing good; and are at the same time in danger of being reckoned with the unworthy servant, who hid his talent,

"For time, no more than streams, is at a stay.
The flying hours are ever on the way."

OMAR.

INTERESTING CONFESSION.

The following highly interresting, and remarkable confession of a condemned malefactor, only twenty-two years of age, at the time of his executoin, was originally published in the form of a letter from the clergyman who attended him in prison; and afterwards published in a London Magazine, from which it has been copied into some American prints. Thinking it worthy of preservation, and calculated to interest the feelings of many of our readers, we, cheerfully, (by particular request) transplant it into the Register.

"My father was a respectable tradesman in this town, and I, his only son, was educated with all possible care, under his immediate inspection, to succeed him in his business. From

my earliest years, my disposition was silent and reserved, and the perusal of instructive and entertaining books, the dearest and almost sole employment of my leisure hours. I avoided, from choice, the noisy pleasures of the world; and my parents cherished me, on account of this exclusive attachment for my home, with redoubled affection. In my seventeenth year I lost my mother. My father continued single for a considerable time longer, in content and happiness; he was actually approaching his sixtieth birthday, when he had the weakness to fall in love, (if, indeed, the passion could be so termed) with the youthful daughter of one of our neighbours, whose only riches consisted in her extraordinary beauty and unsullied reputation. He formally demanded her hand of her parents; and the latter, who had looked upon him as a thriving, wealthy tradesman, compelled their child, partly by threats, and partly by persuasion, to pledge her faith to him, rather with her lips than with her heart. The wedding day was already fixed, when my father fell dangerously ill: he, however, soon partially recovered, and although his physician, and some still remaining weakness, counselled to delay, he paid but little attention to either, summoned up all his strength, and celebrated his marriage as well, and as gaily as his situation permitted. But on that very day, whilst seated amid his friends, enjoying the delights of the festive board, he suddenly became so faint and ill, that he was obliged to be carried from the table to his bed, from which he never again arose. He lingered in this state a whole year. And it is certain, incontestibly certain, that this ill-starred marriage never was consummated.

"Meanwhile the maiden whom he had espoused, assumed the name of his wife, and in reward for the resignation and cheerfulness with which she supported the toils, and fulfilled the duties of an affectionate and careful nurse, he bequeathed to her, by his will, his whole property; and left me, his only son, against whom he had never had cause to utter a single complaint, with the exception of my scanty legal portion, pennyless! How much reason soever I might now appear to have, to hate, or at least, to shun a person who had deprived me, almost in an unlawful manner, of a considerable fortune, the contrary feeling prevailed over my resentment. She was, as I have already observed, young, beautiful, of an irreproachable character; mild and obliging towards every body, and from the first moment of our acquaintance, peculiarly engaging in her behaviour to me. Little then aware of the reason, I yet sought her company at every leisure hour—delighted in her conversation—often asked her opinion on the concerns of the house, and soon observed with secret pleasure, that she was on her part anxious to obtain mine, even on trifles, and followed my advice with the most scrupulous attention. Thus passed on some months, and I thought not on the danger of our growing attachment: but when she daily became dearer to me, when no place without her any longer had charms for me, and sleeping or waking, her idea was constantly present to my thoughts; then, too late, I observed the flame that glowed within my breast. Terrified at the precipice on which I stood, and resolved as much as possible to avoid one who never could be mine, I should immediately have quitted my father's house, had I not been withheld by the dread of the comments my fellow citizens would make on my conduct, by whom it might have been deemed the effect of anger against my parent for so unkindly disinheriting me—by the present situation of affairs in our business, to the prosperity of which my presence was absolutely indispensable; and lastly, by the evidently approaching dissolution of my still beloved father.

"However, I maintained, during some time, my resolution of shunning her society; but no sooner was she

aware of this, than on the first opportunity, following me to a sequestered part of the house, she implored me with tears in her eyes to tell her the reason of such an alteration in my conduct, for which she had never intentionally given me any cause. I stammered out something in the form of an excuse; but all that I could say, was, by her, gently, yet clearly refuted; and at last, as my agitation increased, and some words escaped me, which but too well explained my real feelings, she could no longer restrain the impulse of her affection, but throwing herself into my arms, avowed her attachment to me. This event put an end to all constraint on my part, and no longer endeavouring to disguise my love, I still forced myself to try to impress on her mind the impossibility of her ever being mine, and the absolute necessity of an eternal separation from her; and after a heart-rending effort, burst from her in agony and despair. But she clung to my arm, asserted that she was but the legal, nominal wife of my father; set before me the speedy removal of that obstacle, and insinuated the delightful hope, that a mere name would be the insuperable barrier to the accomplishment of our mutual wishes.

"Her urgent entreaties, and the confidence with which she adverted to the latter alluring argument, finally overpowered my weak opposition. But before that holy name, before whose judgment seat I am about so soon to appear, I swear to you, reverend sir, that nothing passed between us, with which my conscience, at that awful hour, can reproach me. A tender embrace, and reciprocal assurances of attachment and constancy, were all that I wished for, attempted to obtain, or she permitted.

"At length my father expired; and some weeks afterwards, she renewed her entreaties and persuasions for me to procure legal advice for our guidance. I dared not undeceive myself; but in proportion as my love for her augmented, my once confident hope of ever possessing her had declined. At length, trembling for her sake, and desperately desirous of putting an end to the distracting uncertainty in which I existed, I hastened to the nearest advocate, and unreservedly confided to him every circumstance of our situation. He inspired me with hope, instantly dispatching a petition in my name to the High Ecclesiastical Court for a dispensation; but, either from ignorance or carelessness, (for I would not willingly impute worse motives to my countryman) he touched so lightly on the important point of the unconsummated, yet legally concluded marriage, that a double motive, and a dark, artful design, were, with too great seeming justice, afterwards imputed to us on that account.

"Imagine to yourself our transports of joy, when at the end of three weeks we received the most ample permission to marry; and from a state of tormenting anxiety, we are at once elevated to the calm confidence of bliss in our approaching union. Can you doubt the purity of our attachment, when I affirm to you, by the Omnipresent Deity, that, notwithstanding this permission, notwithstanding she was my very shadow, and watched every look of mine to obey it; though I loved her with indescribable ardour, and thought of nothing but how I might best promote her happiness, and certainly might with a word have induced a woman, who loved me far better than herself, to dare every thing for my sake, I repeat that more than four weeks went by, without any thing more having passed between us, which we could not, without hesitation, or the fear of blame, have confessed to the severest inquisitor of our conduct.

"We no longer kept our love or our intentions a secret from the world; but made open preparations for our approaching wedding, and by the singularity of the event, excited the curiosity and attention of our neighbours, already envious of our felicity. The magistracy interfered, commanded us

to postpone our marriage, and made a report of the whole affair to the Ecclesiastical Court. God alone knows the reason which induced them to resolve upon a new proceeding, which annulled their former decision: but sure I am, that the distraction of the unfortunate traveller, who feels himself reeling down the edge of an unfathomable precipice, cannot be compared to mine, when I was summoned to appear before them, and heard the overwhelming sentence which renounced our union. And then her tears, her grief, her misery—to describe our feelings, would be far beyond my powers: I cannot—will not—do it—it would only give unnecessary pain to your friendly heart, and shake that resolution which will ere long be so necessary for my own support."

Here the unhappy man paused for some minutes; tears no longer to be restrained burst from his eyes; and mine, I acknowledge, flowed freely: he perceived them, gratefully pressed my offered hand, and continued his sad tale.

(To be concluded in our next.)

SORROWS UNSEEN.

The superficial observer estimates happiness by appearances. To the young, especially the rich seem to be happy; so seems to be the man who is rolled in an elegant carriage; or he that enjoys popular favour; or he that dwells in elegant mansions; or he that is surrounded with gay and honourable companions, and 'withholds not his heart from any joys.' But if we could open the recesses of the hearts of those, whom, perhaps, we envy, because we fancy them to be happier than ourselves, we should often be surprised, to find in them more care than pleasure, and more distressing anxiety, or even anguish than enjoyment.

As I was entering a great city, I passed a mansion, which indicated to my disordered fancy, that it was the abode of earthly bliss. Its marble foundation suited at the same time for beauty and durability; its lofty walls rising story above story; its halls and porticos and gravel walks, surrounded with trees and gardens, and other works of nature and art, to delight the fancy and regale the senses; these outward beauties and elegancies, with all that imagination readily painted as dwelling within, such as spacious rooms, fine furniture, men servants, maidens, and all the other enjoyments, which wealth and taste can procure, constrained me to say as I passed by, "Surely this is an abode of happiness." Scarcely had this sentence been uttered, before I passed another building, and then another, and went on with similar reflections, till I had gone by the splendid assemblage of palaces, which vied with each other in beauty, and yet seemed the more beautiful for being situated together and reflecting beauty upon each other.—The train of thought, commenced at a sight so interesting, continued some time during the progress of my journey. How happy, said I, are the inhabitants of those buildings; they want for nothing, and their enjoyments are heightened and rendered doubly delightful by the refreshments of taste and the elegancies of literary attainment. Thus I was led insensibly to despise my humble dwelling and enjoyments, and all the dwellings and enjoyments but those of a few, a very few, who reside in superb and magnificent mansions.

The words of Solomon came to mind, *The heart knoweth its own bitterness*, and immediately my imagination, as if to make some atonement for her recent transgression, commenced a new train of reflections, accordant with the serious realities of sober life.

"Enter the first mansion," said she, "around which the drapery of happiness is so tastefully drawn, and you will behold a scene of real sorrow. The mistress of this family has been wasting for years by a consumption, which has baffled all human prescrip-

tion. The elegant mansion is better than a house, because it wards off the rain and wind.

But her splendid apartments, and her fine furniture, and her sumptuous table, and her numerous attendants, do not abate the flood of her sorrows. Her appetite sickens at the mention of food; her eyes turn away from the sight of splendour; and the very sound of the feet of her domestics, causes her feeble nerves to tremble. But who can tell the sorrows of her heart? What may be occasioned by the sight of abundance which she cannot enjoy? And what by the prospect of leaving these splendors which she cannot retain? And what by the thought of mouldering to atoms in the tomb? And what by the assurements of appearing at the bar of her final Judge? True are the words of Solomon, *The heart knoweth its own bitterness*.

As I continued my journey, unattended by any fellow traveller, my imagination still continued her reflections, and almost led me into a reverie.

"Go now, said she, and see what is in the next dwelling. It was but a few days ago that a messenger arrived from the army with tidings respecting a favourite son of this family. This son had entered into the service of his country with all the ardour of ambition, and all the parade of patriotism. But while his heart beat high with these emotions, the hearts of his parents palpitated with the mingled anxieties of hope and fear; and his sisters trembled at the thought of his approach to the field of battle. Every breath of intelligence from this son and brother had been received with trembling anxiety, and till the arrival of this message, all had been favourable. The messenger presented a letter to his father, in which it was written, that there had been a great battle, in which this young man had fallen among many other brave youths of his country. *The heart knoweth its own bitterness.*

The owner of the next mansion came upon the stage of action, with every advantage of friends and fortune, talent and education. The fairest prospects of advancement were before him, and a train of admirers shone around him. But now he has done with all public business. He rarely visits the places which were once enlivened by his shining qualities. His former admirers are ashamed to own his acquaintance, and a dark cloud lowers over the whole prospect before him. He idles away his days in the insipid round of animal indulgencies, and is fast sinking in the gulph of oblivion. The melancholy fact is, that he was too free with *the wine when it was red, and when it gave colour in the cup.* He might recover; but his invincible habit has declared that he shall surely die. His parents are covered with shame, and his broken hearted wife waits for the day, when her greatest comfort will be, that she is a widow. *The heart knoweth its own bitterness.*

But enter into another of these superb buildings which attract your attention, and raise your envy. No one languishes here with complaint, or is grieved for a son fallen in battle, or is trembling for a friend sinking in the whirlpool of intemperance. Yet in this house dwells an accomplished daughter, who was seduced from the path of virtue, by listening to the flatteries of a deceiver. And her heart, and her mother's heart, and her father's heart, and her brother's heart, and her sister's heart, *knoweth its own bitterness.*

Nor is there any end to this bitterness. Think what embittered the cup of Haman, which prosperity had filled even to the brim. He declared that this honour, and wealth, and friends, and power, availed him nothing, so long as he saw Mordecai, the Jew, sitting at the king's gate.

Learn then not to estimate happiness by the abundance of external enjoyments; that trouble begins with an improper desire of increasing happiness; and that the first step towards relief from trouble, is repentance.

VIATOR.

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FROM BELZONI'S TRAVELS.

AN EGYPTIAN DESERT.

It is difficult to form a correct idea of a desert, without having been in one. It is an endless plain of sand and stones, and sometimes intermixed with mountains of all sizes and heights, without roads or shelter, without any sort of produce or food. The few scattered trees and shrubs of thorn, that only appear when the rainy season leaves some moisture, barely serve to feed wild animals, and a few birds. Every thing is left to nature; the wandering inhabitants do not care to cultivate even these few plants, and when there is no more of them in one place, they go to another. When the trees become old, and lose their vegetation in such climates as these, the sun, which constantly beams upon them, burns and reduces them to ashes. I have seen many of them entirely burnt. The other smaller plants have no sooner risen out of the earth than they are dried up, and all take the colour of straw, with the exception of the plant *hárack;* this falls before it is dry. Speaking in general of a desert, there are few springs of water, some of them at the distance of four, six, and eight days journey from each other, and not all of sweet water; on the contrary, it is generally salt or bitter, so that if the thirsty traveller drinks of it, it increases his thirst, and he suffers more than before; but when the dreadful calamity happens that the next well, which is so anxiously sought for, is found dry, the misery of such a situation cannot be well described.—The camels, which afford the only means of escape, are so thirsty that they cannot proceed to another well; and if the travellers kill them, to extract the liquid which remains in their stomachs, they themselves cannot advance any farther. The situation must be dreadful, and admits no resource. I must not omit what I have been told happens in such cases.

Many perish, victims of the most horrid thirst. It is then that the value of a cup of water is really felt. He that has a *zenzabia* of it is the richest of all. In such a case there is no distinction; if the master has none, the servant will not give it to him; for very few are the instances where a man will voluntarily lose his life, to save that of another, particularly in a caravan in the desert, where people are strangers to each other. What a situation for a man, though a rich one, perhaps the owner of all the caravans! He is dying for a cup of water—no one gives it to him—he offers all he possesses—no one hears him—they are all dying—though by walking a few hours farther they might be saved; the camels are lying down, and cannot be make to rise—no one has strength to walk—only he that has a glass of that precious liquor lives to walk a mile farther, and perhaps dies too. If the voyages on seas are dangerous, so are those in the deserts; at sea, storms are met with; in the desert, there cannot be a greater storm than to find a dry well: at sea, one meets with pirates—we escape—we surrender—we die: in the desert, they rob the traveller of all his property and water; they let him live, perhaps, but what a life! to die the most barbarous and agonizing death. In short, to be thirsty in a desert, without water, exposed to the burning sun, without shelter, and no hopes of finding either, is the most terrible situation a man can be placed in; and, I believe, one of the greatest sufferings that a human being can sustain: the eyes grow inflamed, the tongue and lips swell, a hollow sound is heard in the ears, which brings on deafness, and the brains appear to grow thick and inflamed; all these feelings arise from the want of a little water. In the midst of all this misery, the deceitful morasses appear before the traveller at no great distance, something like a lake, or river of clear fresh water. The deception of this phenomenon is well known, as I mentioned before;

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but it does not fail to invite the longing traveller towards that element, and to put him in remembrance of the happiness of being on such a spot. If, perchance, a traveller is not undeceived, he hastens his pace to reach it sooner; the more he advances towards it, the more it goes from him, till, at last, it vanishes entirely, and the deluded passenger often asks where is the water he saw at no great distance; he can scarcely believe he was so deceived; he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water.

If, unfortunately, any one falls sick on the road, there is no alternative: he must endure the fatigue of travelling on a camel, which is troublesome, even to healthy people, or he must be left behind on the sand, without any assistance, and remain so till a slow death comes to relieve him. What horror! What a brutal proceeding to a sick man! No one remains with him, not even his old and faithful servant; no one will stay and die with him; all pity his fate, but no one will be his companion. Why not stop the whole caravan till he is better, or do what they can for the best till he dies? No, this delay cannot be; it will put all in danger of perishing by thirst, if they do not reach the next well in such a time; besides, they are all different parties, generally of merchants and travellers, who will not only refuse to put themselves in danger, but will not even wait a few hours to save the life of an individual, whether they know him or not.

In contrast to the evil, there is the luxury of the desert, and also its sports, which is generally at the well; there one enjoys all the delight of drinking as much water as one likes, which tastes not unlike cordials or other precious liquors, with the others in that situation. The beasts, mixed with birds, drink together close to the well. There is a kind of basin made with clay, which is filled up by the drivers, from the well, where the thirsty animals all drink together, camels, sheep, dogs, donkeys, and birds, as it is the only time they can partake of that liquid; for if it is not drawn up from the well they cannot reach it. I only saw four species of birds, viz the vulture, crow, wild pigeon, and partridge. Of this last we eat some, and found them exceedingly good; the crows are the most numerous; they tease the camels by picking their wounds, if they have any. The other, and most pleasing diversion, is the beautiful damsels who come as sheperdesses to water their flocks, who, after being assured that there is no danger in approaching strangers, become more sociable. On such occasions, our observing their gestures afforded us great amusement; but, our water skins filled, and the camels loaded, we were obliged to quit those dear sports, with the hope of meeting another like it in a few days, and so on till we reached the blessed Nile; but the journey was pleasant enough this day, as we had a well only within a few hours.

For the Masonic Register.

ANCESTREL PRIDE.

Many are so mean and slavish in their sentiments, as to imagine that nothing either noble or manly can occur, except from persons who derive their origin from royal or patrician lineage——believing that such classes are endued with feelings quite distinct and foreign to those of the lower orders. "I had thought (says Poins) that weariness durst not have attached one of so high blood;" and he furthermore expresses his surprise, that "a prince should be so loosely studied, as to remember so weak a composition as small beer." The sentiment in latter times has been carried to a still more ridiculous extent; as by a new species of logical deduction, worthy of the cause, the genealogy of the man is now ascertained by his own

merits. After our revolutionary struggle had developed the splendid qualities of Washington, many of the British writers endeavoured to prove him the illegitimate descendant of some licentious nobleman; being perfectly willing to sacrifice even the moral reputation of his titular ancestor, if it would afford any evidence in support of their favorite principle. We have also seen a very laboured attempt to shew, that the celebrated Paul Jones was of similar extraction. These men, however, like Marius, could boast of no statues, triumphs, or dignities of ancestors; but like him they inherited only patriotism and enterprize, with a thorough contempt of hardships and danger.

That sentiments, such as we have alluded to, should be inculcated in the despotic governments of the old world, where their prevalence is necessary to the existence of aristocracy, is certainly to be expected. But it "cannot but make the judicious grieve" to witness the efforts which are made in this republican country, in support of the same childish predilection—here, too, in this incongenial soil, where (as has been well observed,) but few of us can trace back more than one generation, without running our heads against a stall or a lap-stone.

The doctrine, abstractedly, is too absurd to require confutation; and any person who should uphold it from conviction, has fair claims to the cell of a mad-house. The principle is at war with common sense; repugnant to the lessons inculcated in Holy Writ; and averse even to the common chemical investigation of the fluid itself, which

"——courses through
"The natural gates and alleys of the body."

The greatest genius of this, or probably of any other planet, has repeatedly placed the subject in the most ludicrous light; and in no instance has he done so with greater effect, than where his Moorish Prince demands such test.

"——let us make incision for your love,
"To prove whose blood is reddest, his, or
"mine."

But it is worthy of remark, that those who hold the "vulgar orders" in the most sovereign contempt, *are those who have most recently risen from them*——who, by some fortuitous circumstance have been enabled to cast off the "shreds and patches," which for generations have hung loosely on their "recreant limbs;" but whose

"Fire-new stamp of honour is scarce yet
cold."

These fellows, not unlike the culprit in the crowd, find it necessary to be extremely vociferous, in order to avert suspicion; and we have rarely failed of discovering, that in all such cases, the lineage of this clamorous gentry was generally inferior to that of the wife of Jack Cade; who, as the daughter of a *lace* pedlar, made herself out (by a little "paltering in a double sense,") a descendant of the ancient family of the LACIES.

Of the innumerable instances however, which have passed under our observation, none ever struck us more forcibly than one of a certain plethoric *bon-vivant* gentleman, who was ever harping on family respectability, and yet his own father was a foundling scholar of the Blue-Coat charity school! Another instance, and one far more notorious, is that of a wealthy broker, who "sweeps along" with magisterial stride, in the precincts of Wall-street. He too (as Virgil says) "is another Marcellus"—for literally indeed, he was a Master of Horse: having early in life been

"——a jaded groom
Who has kiss'd the hand, held the stirrup,
And, bare-headed, plodded by the foot-
cloth mule"

of many worthy, but now reduced men, whom he scorns opprobriously for their beggary. And yet, the wealth of this stern foe to "vulgarity," has been wrung by the most "vile means" from those very men who now receive his "proud contume-

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ly:" whose riches were acquired by usurious extortion—graduated on the approximation of a dial index to that fatal hour, which, to the unsuccessful merchant, brings destruction of professional credit, as the

"——forfeiture of the bond."

To proceed in the detail of similar examples, would extend the present article much farther than was intended; we shall therefore defer our voluminous summary, until another occasion. In the mean while, we shall leave the reader to anticipate many curious anecdotes of the sudden changes that have occurred in the fortunes of some of our most supercilious dignitaries. We shall, on resuming the subject, hold up a mirror, not like Banquo, to show a flattering prospect of the "balls and sceptres" to be hereafter grasped by their dull progeny; but to reflect—the "long stretched line" of their humble and much despised forefathers. In the progress of our design, we may sometimes have occasion to give "high reaching" bank directors, the "day and date" when fingers that are now almost too tender for the "precious metals," were accustomed to a diurnal contact with substances of far inferior consideration. Or we may bring to the recollection of many a contemptuous merchant, the happy, but wished-to-be-forgotten hours, when,

"As a flaxen headed cow-boy,
He whistled o'er the lea.

In short, we shall spare no exertions to harrow up the pride of such inflated wretches, who turn pale at the mention of their family badge, and, like sir Percie Shafton, become horror struck by the presentation of a "bare bodkin!" But in doing this, we shall most scrupulously avoid any allusions which can, in the most remote degree, inflict a pang to sensitive and honourable minds. To those who have not yet forgotten their own former occupations; or, who hold in sacred veneration, their virtuous forefathers, however lowly or ignoble their calling—whether they headed "rash levied numbers" in the field; or were more humbly employed "in closing rivets up," as the honest armourers of former ages.

EMPEDOCLES AND GAUTERET.

Two instances, only, are recorded, of the voluntary destruction of human beings in the volcanoes of Ætna and Vesuvius. The first, which happened more than two thousand years ago, we have transcribed from Lemprieres's Classical Dictionary; and the latter, which occurred in the present year, we copy from the publications of the day. We accompany them with the single remark, that in all the astonishing vicissitudes of the world, the moral construction of man appears to have undergone no radical alteration.

EMPEDOCLES.

A philosopher, poet, and historian, of Agrigentum, in Sicily, who flourished, 444 B. C. He was the disciple of Telauges the Pythagorean, and warmly adopted the doctrine of transmigration. He wrote a poem upon the opinions of Pythagoras, very much commended, in which he spoke of the various bodies which nature had given him. He was first a girl, afterwards a boy, a shrub, a bird, a fish, and lastly, Empedocles. His poetry was bold and animated, and his verses so universally esteemed, that they were publicly recited at the Olympic games with those of Homer and Hesiod. Empedocles was no less remarkable for his humanity and social virtues than for his learning. He showed himself an inveterate enemy to tyranny, and refused to become the sovereign of his country. He taught rhetoric in Sicily, and often alleviated the anxieties of his mind as well as the pains of his body with music. It is reported that his curiosity to visit the flames of the crater of Ætna proved fatal to him. Some main-

tain that he wished it to be believed that he was a god, and that his death might be unknown, he threw himself in the crater and perished in the flames. His expectations, however, were frustrated, and the volcano, by throwing up one of his sandals, discovered to the world that Empedocles had perished by fire. Others report that he lived to an extreme old age, and that he was drowned in the sea.

GAUTERET.

A leap into the crater of Vesuvius. The foreign journals lately mentioned, that a Frenchman had put an end to his existence, by jumping into the crater of Mount Vesuvius. as we have already mentioned in the *Mercury*. As there is no instance of the kind upon record since the days of Empedocles, we are enabled, by the following extract of a letter from a gentleman of Bristol, now on the continent, to confirm the statement in the foreign journals:—

"I have now to recount a most tragical event. On the 10th of January, I visited Vesuvius, in company with a M. Gauteret, my companion also in my voyage from Marseilles. There was nothing remarkable in his manner, except that on our return to the Hermitage, he took up a pen, and effaced his name, which he had previously written in the Hermit's book. We agreed to revisit the mountain, and on the following Thursday he called on me for that purpose; but having found the former visit prejudicial to my health, I excused myself, and he left me, seeming rather disappointed. On reading the awful catastrophe on the following week in the public print, I visited the hermit, and learned the following particulars:—He came to the Hermitage on the Sunday, where he slept, after passing the whole day on the monntain. On Monday he employed himself in collecting pieces of lava; on Tuesday, after telling the hermit he must go once more to see the source of the lava, he ascended the mountain, accompanied by his guide. He had no sooner reached the crater, than he gave his watch and hat to the guide, likewise a piece of money, desiring him to impress the lava; a common practice, but probably done to divert his attention. He then enveloped himself in his mantle, and plunged into the burning crater, whence he was immediately thrown out, and presented a most horrid spectacle, all in flames. The guide saw him descending the *river of fire* till he could see him no more! He has left a memorandum in the book, exonerating the guide from all suspicion of guilt; and stating it to be his voluntary act, he having been always unfortunate in life."

ANECDOTE.

An eminent barrister some time since observing a witness he was about to cross examine, particularly thoughtful, addressed him thus:—"Come, Mr. *Baconface*, what are you thinking about?"—The countryman, pausing a little, scratched his head and coolly replied—"I have just been thinking, your honour, what a charming dish my *bacon face* and your *calf's head* would make?"

SHORT DIALOGUE.

A. Pray will you have the complaisance to take my great coat in your carriage to town? B. With great pleasure—but how will you get it again? A. Oh, very easily—I shall remain in it.

RICHES AND TALENT.

Nothing is more common than to see rank and riches preferred to talent, and yet nothing is more absurd. That talent is a much higher order of power, than riches, might be proved in various ways; being so much more indeprivable, and indestructible, so

much above all accident of change, and all confusion of chance. But the peculiar superiority of talent over riches, may be best discovered from hence—that the influence of talent will always be the greatest in that government, which is the most pure, while the influence of riches will always be the greatest in that government which is the most corrupt. So that from the preponderance of talent, we may always infer the soundness and vigour of the commonwealth; but from the preponderance of riches, its dotage and degeneration.

ÆRIAL VOYAGE OF MR. FONTAINE, WITH OTHERS.

It is with great satisfaction that we have it in our power to lay before our readers, the following communication of Mr. Claudius G. Fontaine. Nearly forty years have elapsed since the enterprise to which he alludes, took place; and seldom does it occur that any are left, to relate to succeeding generations, the particulars of important events, in which they at so remote a period have themselves participated. We regret that the limits of our publication will not allow us to avail ourselves to a greater extent, of the information afforded by the interesting works, placed in our hands through the politeness of Mr. Fontaine. The reputation of our correspondent is too well established to require any corroborative testimony "to convince us of the truth of his assertions;" and we shall therefore insert such parts only, as are necessary to elucidate his references; together with the letter of M. Pilatre de Rozier, and an extract from the account of M. Faujas de Saint Fond, in order to annex his explanations.

New-York, June 20, 1821.

MR. LUTHER PRATT,

SIR—Having seen inserted in the tenth number of the "Masonic Register," a citation of Mr. *Cavallo*, on aerostation, I take the liberty to observe to you, that I find that author incorrect, particularly in what regards myself, as one of the seven persons who ascended in the large balloon at Lyons; and I cannot conceive the cause of his eagerness to interpret my motives as to the participation in that enterprize.

Yet I do not wonder at Mr. Cavallo's inaccuracy, as he wrote that description at many hundred miles from the city where the ascension took place, when the accounts made on the very spot by men of science, were equally erroneous.

To convince you of the truth of my assertion, I send you the work of Mr. Faujas de St. Fond on aerostatical experiments, where you will find several letters giving a description of the ascension alluded to, and to which I have thought proper to make some little corrections in the way of remarks.

Permit me sir, to state briefly to you, that being in the intimacy of Mr. Joseph Montgolfier (who resided with me, every time his business called him to Lyons,) I assisted very often at the first experiments he made with aerostats: he afterwards associated his brother Etienne, in that discovery, and sent him to Paris, where he effected experiments of the same kind, in the presence of the royal family.

Joseph Montgolfier was prevailed upon at Lyons, to construct by subscription, a large balloon, with which he intended to raise some large animal, like an ox or a horse, &c. I took a very active part in the construction of that machine; and one morning, I told Mr. J. Montgolfier in a joking way, that I had dreamt I should ascend in his balloon instead of the intended animals: my friend seized the hint, he told me he had guessed at my proposal, and added that he was thinking of going up himself, so that we should both ascend together, which nobody had yet attemped.

I was in that pleasant expectation, when we understood that Mr. Pilatre

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de Rozier, and the Marquis de Arlande intended to ascend in a balloon which was ready in Paris. Mr. de Faujas gives the relation of that voyage, and also a description of the ascension of Messrs. Charles and Robert, in a balloon inflated with inflammable air, which took place soon after that of the aforesaid gentlemen.

I saw, to my great mortification, our voyage delayed: the immense size of our aerostat, requiring a long time to make it complete. It was hardly finished when Pilatre de Rozier, and Count Dampierre arrived from Paris, with letters of Etienne Montgolfier to his brother Joseph: they told him their intention was to ascend in the balloon we were preparing. At that time two friends of mine, one a naturalist, the other a geographer, had agreed to ascend with Mr. J. Montgolfier, and me: we mentioned it to Pilatre, who said we should then be six, instead of four: in fact, our machine could carry up many more.

Soon after, arrived the Prince Charles de Ligne, who took a great proportion of the subscription, and expressed his wish to ascend with Mr. Montgolfier, who could not refuse him, nor the Count de Laurencien and Count d'Anglefort, as they insisted to be also of that aerial voyage.

I then found myself under the necessity of requesting my two friends to relinquish their intended ascension; with the promise of Mr. Montgolfier that they should accompany us in another balloon, which he contemplated making entirely of silk, and on a new plan.

Ours being finished, it was inflated several times, and in one of these experiments, Prince de Ligne observed to me that he did not expect I could go in the gallery, as it had only six fit places, which were all engaged. I answered him, I did not care, that I had been the first who had proposed to ascend, and that if the balloon could go up, I should go with it: he did not appear to be pleased with my answer, and I left the place.

It was at that very time that the fire was so badly managed, that the upper part of the balloon was burnt. You will see by Mr. de Faujas' work that the damage was soon repaired. Mr Montgolfier reproached me with having ceased to conduct the fire, and wished me to assist again in the last experiments.

The aerostat having been exposed to rain, snow, and frost, for several days, the coarse tow cloth it was made of, became injured in many places, and we were under the necessity of taking off the net which surrounded it, and of tying the cords of the gallery to the balloon itself.

On the 19th of January 1784, as it was ready to ascend, Mr. Pilatre de Rozier was the fifth person who went into the gallery; and the balloon was ascending, when I perceived Mr. Montgolfier conversing with Mr. De Fleselles the intendant: I took him in my arms and carried him into the gallery, of which I seized hold myself, when it was several feet high, and went up unperceived by those who were in it, except Mr. Montgolfier.

The balloon was at a considerable height, when Prince de Ligne seeing me, appeared quite surprised, as well as some of the other aeronauts. He [illegible]ssed some disapprobation, as he [illegible]served to me a few days before, [illegible]ere were only six seats in the gal[illegible]c. &c. I answered him pretty bol[illegible]d repeated what I had told him [illegible]re, that I was the first human bein[illegible]ho had expressed the design to ascend in that balloon; and to cut the matter short, that I was not under his control: "Princes, added I, may consider themselves our superiors on earth, but in the aerial regions we are now exploring, we are all equal, and on the same level."

The shortness of the voyage, of which you will see the particulars, prevented further discussion, and on the same evening at the theatre, the Prince embraced me, and gave me every mark of friendship, &c. &c.

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You will excuse me, sir, for having taken so much of your attention for the perusal of these uninteresting particulars, which have become a great deal more so, from the lapse of time that has intervened. My intention has been only to convince you that Mr. Cavallo, or any other author who may have asserted that my ascension in that balloon was a "very remarkable instance of enthusiasm, rather than courage," has been in the wrong, as I had certainly time to reflect on my determination.

I remain Sir, &c.

C. G. FONTAINE.

P. S. Give me leave to also observe to you, that experiments with inflammable air (or hydrogen gas) were often made by my friend Joseph Montgolfier, long before the *Savans of Paris* had (as mentioned in your Journal) introduced that new mode; and I myself, saw in Lyons, several of these very experiments, &c. Some time before the ascension of his balloon, at Lyons, Joseph Montgolfier made the experiment of parachutes. Being in the city of Avignon, he threw from the tower of the palace of the *Vice Legate*, a basket with a sheep in it, to which was attached a parachute; and the animal descended safe into a field, where he was afterwards found grazing.

Letter of M. Pilatre de Rosier, to M. Faujas de Fond.

SIR,

The subscription opened at Lyons before the first aerial voyage, was for the purpose of repeating the experiment made at Versailles. The cost of the machine was estimated at 4,400 livres; and it was constructed sufficiently large to raise a horse, or such other animals as might be suspended, to the amount of 8000 lbs: but M. de Montgolfier has now far exceeded his own engagements, as well as the expectations of more than 100,000 spectators, by elevating 15,600 lbs. to

iment lasted but 57 minutes, of which only 17 were employed in filling the balloon, containing 145,000 cubic feet of rarefied air, produced by the combustion of 500 lbs. of alder wood. As to the voyage, of which so much has been said at Paris, it is a chimera engendered by the envious, who endeavoured to tarnish the lustre of an experiment, the success of which, very clearly demonstrates the utility of this important discovery. M. de Montgolfier, who had constantly disavowed the reports which had been circulating on this subject, engaged M. de Flesselles, the prefect of the province, to interpose his authority to oblige the persons who had taken possession of the gallery, to leave it; but these brave æronauts, penetrated with the most noble enthusiasm, unanimously resolved not to quit the machine, till it was no longer able to hold them. The zeal and courage of these gentlemen was worthy of admiration, but lessened the interest of the experiment, the result of which would have been, that the balloon would progressively have ascended to the height of 23,240 feet. M. de Montgolfier determined to accompany it, and at the moment it was leaving the ground, I sprang in: the weight of my body having caused the balloon to descend, M. Fontaine availed himself of the opportunity to jump, without its being noticed, into the gallery. Those versed in physics may readily conceive that this excess of weight was directly opposed to the projected ascension. It would be very difficut to give you a description of all the sensations the public seemed to experience at the time when this vast edifice left the earth: a part of the people on their knees; others with extended hands in the attitude of invoking Heaven; some females fainted, whilst others were unable to restrain their tears. The men, divided between admiration and fear, followed in crowds, through snow and mud, the imposing march of the ma-

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ellers in a state ecstacy (of which there are few examples) seemed only to dread the period when they should descend. The atmosphere was so calm, that the balloon in ascending described a line perpendicular to the platform, where it was inflated; and did not deviate from its course for eight minutes. It descended, at length, at a short distance from the place of departure. Scarcely had we touched the ground, when numerous retinues bore M. de Montgolfier, and the other voyagers in triumph to their coaches, which they accompanied to the hotel where I staid. The express, who is waiting for me, prevents me, sir, from giving you a detail of all the means employed to evince satisfaction, and render homage to the genius of M. de Montgolfier. I scarcely have time to assure you of the consideration, and of the very distinguished sentiments with which I have the honour to be, &c.

PILATRE DE ROSIER.

January 28, 1784.

M. Pilatre de Rozier is mistaken, for Mr. Fontaine who had assisted and co-operated at all the experiments, saw him in fact enter as the fifth person in the gallery, which was already about four feet high, when Mr. Fontaine lifted up Mr. J. Montgolfier (who was in conversation with Mr. de Flesselles) and threw him over into the gallery, while he himself clambered in, at the moment it left the platform. [*M.S. note of Mr. Fontaine.*]

Extract of letter of M. Mathon, De la Cour, director of the academy of Sciences at Lyons.

"At the instant the cords were cut, both Messrs. Montgolfier and Pilatre de Rozier jumped into the gallery: M. Fontaine, who had had a good deal to do with the balloon, also jumped in at the moment of its departure; although his name had not been entered among those who were to be of the voyage, yet this sudden transport of his, was excused on the ground of his

Mr. Fontaine, intimately connected with Mr. Joseph Montgolfier, had informed him at the first construction of the balloon, of his design of stationing himself in the gallery, and ascending with it: Mr. Montgolfier told him that this determination did not surprise him, for that he also intended himself to ascend; and in this manner, added he, we shall occupy the places of the intended animals: but very soon after, the arrival of Mr. Pilatre de Rozier, and the Count de Dampierre, which was followed by that of the other aeronauts, swelled the number to six (including Mr. Montgolfier.) Mr. Fontaine could not, however, reconcile it to himself, to abandon his project: he therefore went up to the balloon, threw his friend Montgolfier over, and seizing hold of the gallery, already several feet from the platform, he clambered in himself. [*M.S. note of Mr. Fontaine.*]

—

From the letters already quoted, and other authorities in the compilation of M. Faujas de St. Foud, we have translated the following summary to illustrate Mr. Fontaine's account.—The enterprise was commenced by a subscription of 4,400 livres: that sum being deemed sufficient, as the balloon was to be constructed on an economical plan, in consequence of its being intended merely for the elevation of some large quadruped. Accordingly, it was composed of coarse tow-cloth, which was doubled, and between the folds was stitched three thicknesses of paper. Its height was 126 feet, and its diameter 103 feet. No person as yet had ever ascended, but before it was completed, the aerial voyage of M. Pilatre de Rozier took place, and as there was then a great desire among many persons to follow the example, the gallery was constructed accordingly. When finished, it was inflated several times, and in one of the experiments it caught fire from too much fuel having been put in the grate, but it was extinguished without much difficulty by hand

1784, the ascension took place, with the following persons in the gallery, viz.

M. Joseph de Montgolfier,
M. Pilatre de Rozier,
Count de Laurencin,
Count de Dampierre,
Prince Charles de Ligne,
Count de Laporte d'Anglefort,
M. Fontaine.

It rose perpendicularly for some minutes, and its greatest elevation was supposed to have been, about 600 toises—it then moved horizontally, until it became torn in several places, when it descended rapidly, but not so as to injure the aeronauts on coming to the ground, which they did at a short distance from the place of ascension. In the evening they attended the theatre, where they were received with the most enthusiastic applause, and were crowned with wreaths. Mr. Fontaine, who was in the pit, underwent a similar coronation, on being recognised.

Such are the particulars of this singular enterprize. Of the subsequent fate of the intrepid men who were associated with Mr. Fontaine in its dangers, we have gathered the following brief account: Count Dampierre, who was then an officer in the regiment of French guards, became commander in chief on the defection of Dumourier, and was killed at the battle of St. Amand, 1793.

Prince Charles de Ligne, who was the eldest son of the author of the "Memoirs," took an opposite side to that of his aerial colleague, Dampierre; and like him fell in battle during the same war.

Count D'Anglefort, had then just recovered from a dangerous wound received from a mutinous soldier in his regiment; but is now dead.

Count Laurencin, was considerably advanced in years, and in all probability has long since paid the debt of nature.

Mr. Joseph Montgolfier, is (as well as his brother Etienne) now no more.

Mr. Pilatre de Rozier, in the following year, attempted, with Mr. Romain, to cross the British Channel, but the balloon taking fire, they were precipitated into the sea, and killed, 15th June, 1785, near Boulogne. He was about 36 years of age, and with a slender form, united a soul perfectly fearless. He was a man of science, and had been for many years engaged in a chemical laboratory at Paris. He was afterwards appointed chief director of the Lyceum established by Monsieur, (the brother of the king,) now Louis XVIII. In the ascension of Etienne Montgolfier's balloon at Paris, he voluntarily attached his fortunes to the car, and was accordingly the first mortal that was ever

"————Hors'd
"Upon the sightless couriers of the air."

He then went to Lyons, where he bore so conspicuous a share in the enterprise which has been the subject of this article.

For the Masonic Register.

SECOND ADVENT DISPENSATION.

Mr. Pratt,

Religion and politics are synonymous. Civil and religious liberty are preparatory to a resurrection from the dead. I am peculiarly impressed with the persuasion that liberty must eventuate in an equality of possessions; or, in other words, it will enable us to comprehend that *mine* and *thine*, are not the language of perfect charity. We should yield all our possessions to the commonwealth, for the good and welfare of the *whole*, in all its parts and ramifications. The time for labour should be necessarily equal, as in an army, or a ship. Every one who eats, should culttivate the soil, or fish, in due proportion, say three hours each day—and as all must likewise engage in some trade, three hours more may perhaps suffice for such avocation. And, except when harvest, roads, or other public duties demanded, the remainder of the day could be spent in reading, music, singing, sacred dancing, and amusements. The progress of knowledge being infinite, every possible stimulus

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be given to those whose application and industry enabled them to make the greatest progress in the arts and sciences, and invented the best machinery to decrease labour. They might be drawn in triumphal cars, while 10,000 times 10,000 musicians were tuning their praise, and music and singing electrified the whole with supernal joy. Every difficulty touching a choice of individual occupation, could be removed by drawing of lots, if an appeal should be made from the wisdom of the sages, or the majority of votes;—yet, who could be so hardy even in the present degraded state of mankind as to object?

In the name of the God of harmony, and by the coat of Immanuel, and the water-symbol of his baptism, I call upon all the separated links of his church to unite.

Let names, and sects, and parties fall;
Let *Christ*, with us, be all in all.

Take the crown of thorns from the head of that blessed Redeemer; bring forth the royal diadem of peace and unity, and crown him Lord of all. Attend better to the symbols of sacred writ, which is all a profound allegory, drawn in the most striking images by Omniscience—the unutterable *I Am that I Am*. May we assimilate as water, or leavened bread, or genuine wine, in our sacrament for the *Comforter*, the key-stone of the arch.—Come out from all those who want faith in this only true consummation of Jesus, the chief corner-stone, by recovering our primeval light of right reason, (Melchisedeck's Oracle.) By thus returning to equality, sin, death, hell, will eventually cease; because as all minds become united, harmonized, and blended into one mind, the absent deity would return, revive—for in one-another, and in him, in perfect fellowship, is immortality. All nature's motto is, *United we stand, divided we fall.*

I shall from time to time, communicate to you my system of magic [illegible] no gain. Freely I have received: freely I impart.

Your cosmopolite friend,
EDW. P. PAGE.

PUNCTUATION.

The errors that so frequently occur in punctuation, may sometimes be attributed to the hurried application of a writer: as it is exceedingly difficult, says a learned author, "to keep a busy eye steadily fixed upon evanescent atoms." But it oftener arises from ignorance of the practice; or more generally, as well as inexcusably, from an affectation of contempt, for so minute a drudgery. The following anecdote however, very forcibly illustrates the importance, which at times, may be attached to this very essential, although apparently inconsiderable department of composition.

Bar Ingenuity.

A curious and very ingenious expedient was lately resorted to at a trial in Green-street, to save a prisoner charged with robbery. The principal thing that appeared in evidence against him was a confession alledged to have been made by him at the police office, and taken down in writing by a police officer. The document purporting to contain this self-criminating acknowledgment was produced by the officer, and the following passage was read from it:

"Mangan said he never robbed but twice said it was Crawford."

This it will be observed, has no mark of the writer's having any notion of punctuation, but the meaning he attached to it will be evident from the following mode of printing it:—

"Mangan said he never robbed but twice—
"*Said it was Crawford.*"

Mr. O'GORMAN, the Counsel for the prisoner, begged to look at the paper. He perused it, and rather astonished the peace officer by asserting, that, so

clearly established his innocence.—"This," said the learned gentleman, "is the fair and obvious reading of the sentence:—

"Mangan said he never robbed—
"*But twice said it was Crawford.*"

The man was acquitted.—*Caledonian Mercury.*

FROM THE SALEM GAZETTE.

MR. EDITOR,

As the engraving from the celebrated picture of *The Last Supper*, painted by LEONARDO DA VINCI, an eminent Florentine painter, and a most extraordinary man in every respect, has become a common ornament of our parlours, I take the liberty to send you a short account of it for publication. The original which I met with in a late number of the Edinburg Review, is in French, and is taken from a work written by the Baron de Stendahl. I have not been able to do justice to the affecting simplicity and beauty of the original: but the translation may nevertheless be useful to those who cannot read French. With the exception of a little hypercriticism on the subject of the Apostle Thomas, it is one of the most satisfactory accounts that I have any where found of the admirable picture above mentioned. I am yours.

THE LAST SUPPER.

The intention of the painter here was to represent that affecting scene, and to recall that identical moment of time, in which Jesus, regarding him merely in the light of a young philosopher surrounded by his disciples on the evening previous to his death, declares with a heart melting with sorrow and pity, that one of them is about to betray him: "*Verily I say unto you, that one of you shall betray me*" A bosom so tender and benevolent, must have been deeply affected by the reflection, that among twelve friends whom he had chosen, with whom he kept concealed in order to escape an unjust persecution, and with whom he wished to unite on that day in a fraternal repast, emblem of that union of hearts, and universal love which he wished to see diffused throughout the world, that among these should be found a traitor, who for a sum of money was ready to deliver him up to his enemies. Grief, so affecting and sublime, required, to be represented in painting, a composition the most simple, leaving the attention wholly engrossed by the words which Jesus was then uttering. It was important too that the heads of the disciples should possess a character of grandeur, accompanied with the utmost dignity of action, in order fully to impress us with the conviction that it was not simply the despicable fear of death which overpowered the heart of Jesus. If he had been a common man he would have lost no time in the indulgence of a sorrow which might prove fatal to him: he would immediately have killed Judas, or else have fled precipitately in company with those disciples who still remained faithful to him. That celestial purity and intensity of feeling which so strikingly characterise the conduct of Jesus on this occasion, did not escape the observation of *Leonardo da Vinci*. Shocked at the frightful enormity of so black a deed, and witnessing the turpitude of men, Jesus becomes disgusted with life, and willingly abandons himself to that divine melancholy which has taken possession of his soul, indifferent to the preservation of a mournful existence, which must be passed in the midst of beings so ungrateful. Jesus beholds his system of universal philanthropy destroyed. "I am deceived saith he to himself, I believed the hearts of all mankind like my own." His grief is such, that in addressing his disciples in those sorrowful words, *one of you shall betray me;*—he dares not look upon any of them. He is seated at a long table, the side of which farthest

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from the window, and nearest to the spectator, remains empty. St. John, whom of all the disciples he loved most tenderly, is on the right. Next to St. John, is St. Peter; and beyond him appears the hard-hearted Judas. As the side of the table in front remains unoccupied throughout its entire length, the spectator has a distinct view of each personage. The moment of time is that in which Jesus has just uttered the dreadful prophecy, and a spontaneous expression of indignation is depicted in the countenance of every one present. St. John, overcome by what he has heard, listens however with some attention to St. Peter, who eagerly communicates to him his suspicions of one of the apostles on the right of the spectator. Judas, half turned round, endeavors to obtain a sight of St. Peter, and to find out of whom he is speaking with so much earnestness, but at the same time endeavors to preserve his countenance, and dispel every suspicion in regard to himself. But he is already discovered. St. James the less, passing his left arm over the shoulder of St. Andrew, indicates to St. Peter that the traitor is at his side. St. Andrew contemplates Judas with horror. St. Bartholomew, who is standing up at the end of the table on the left of the spectator, has risen to obtain a better view of the traitor. On the left of Christ, St. James protests his innocence by a gesture quite natural, among every people; he opens his arms, and presents his bosom unprotected. St. Thomas abruptly quits his seat, briskly approaches Jesus, and elevates the finger of his right hand, seems to say to the Saviour—"What! one of us?" Here is one of those artifices of the pencil which reminds us that painting is after all only a terrestrial art. This picture was necessary to indicate the moment of time to the ordinary observer, and to make him clearly understand the import of the words just uttered by St. Thomas. But this apostle has not that grandeur of soul which ought to characterise the friend of Jesus. Of what consequence is it whether he was to be betrayed by one or more of his disciples? One had been found base enough to betray so affectionate a master. It was the consciousness of that which must have overwhelmed them all for the moment. And immediately after, this other reflection must have occurred to them—"We shall never behold him again!" And almost in the same breath, they would ask themselves—"In what way shall we save him?" St. Philip, the youngest of the apostles, by a motion indicative of frankness and simplicity, rises in order to protest his fidelity. St. Matthew is repeating the alarming words to St. Simon, who will not believe the unwelcome truth. St. Thaddeus, who had before communicated them, appeals to St. Matthew, who had heard them as well as himself. St. Simon, the last of the apostles, on the right of the spectator, seems to exclaim—"What tale of horror do you dare to utter!" But we soon feel that all those who surround Jesus are only his disciples, and after having surveyed the different personages, the eye quickly returns to, and fixes itself upon their divine master, whom we behold bowed down, indeed, but there is a greatness in his sorrow, which penetrates us to the very soul. The mind is here brought back to the contemplation of one of the greatest evils of life—treachery in friendship. We feel an oppression at the heart; we pant for more air—we look round, and we find that the painter, anticipating our sensations, has left open the door and the two windows at the lower end of the apartment. Through these the eye catches a view of a distant and peaceful country, and we find ourselves somewhat relieved. But we languish for that soothing tranquility which pervades Mount Sion, and which so often induced Jesus to lead his disciples thither. The evening sun, whose dying rays descend through the open-

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ing, diffuses a melancholy light in unison with the feelings of the spectator, and he too plainly perceives that this is the last night which the friend of man will pass upon the earth. At the setting of the sun on the succeeding day, he will no longer be in existence.

THE FLOWER GIRL.

"Pray, buy a nosegay of a poor orphan!" said a female voice, in a plaintive and melodious tone, as I was passing the corner of the Hay-market. I turned hastily, and beheld a girl about fourteen, whose drapery, though ragged, was clean, and whose form was such as a painter might have chosen for a youthful Venus. Her neck, without colouring, was white as snow; and her features, though not regularly beautiful, were interesting, and set off by a transparent complexion; her eyes, dark and intelligent, were shaded by loose ringlets of a raven black, and poured their sweetly supplicating beams through the silken shade of very long lashes. On one arm hung a basket full of roses, and the other was stretched out towards me with one of the rose buds. I put my hand into my pocket, and drew out some silver; "Take this, my pretty girl," said I, putting it into hers, "and may that God, who is the Father of the fatherless be the preserver of your existence, and your virtue!—Virtuous poverty is no crime."

I was turning from her, when she caught my withdrawn hand; and, putting it to her lips, burst into a flood of tears. The action, and the look which accompanied it, touched my soul; it melted to the artless gratitude of this poor flower girl, and a drop of sympathy fell from my cheeks. "Forgive me, Sir," said she, recovering from her transport, while a sweet blush diffused itself over her lovely face; "my heart was full of what it could not express—nature impelled me to so free an action. You will pardon me, when I tell you, they were the first kind words I have heard since I lost all that was dear to me on earth———." A sob interrupted her discourse; she stopped and wept silently; then raising up her face from the hand on which she had laid it—"O Sir! I have no father! no mother! no relation! Alas! I have no friend in the world! Choaked with her emotions, she was silent for a moment before she could proceed." My only friend is God! on him I rely; I submit to his will. I only pray that I may support with fortitude the miseries I am born to experience! To him, kind Sir, this heart shall always pray for you. May that God forever protect you! added she, dropping a courtesy, full of humility and native grace, as she retired. I returned her benediction, and went on.

"And can I thus leave this poor creature?" said I, as I walked pensively on. "Can I leave her forever, without emotion? What have I done for her, that can entitle me to her prayers? Preserved her a few days from death, but that is all! And shall I quit thee, fair flower, to see thee no more? to be blown down by the rude blast of adversity! to be cropped by some cruel spoiler! droop thy lovely head beneath the blight of early sorrow!—No! thou hast been reared on some happier bank; thou hast been nurtured by the sweet fears of maternal affection; thou hast once blushed beneath the cheering sun of domestic content, and under it thou shalt bloom again!" I turned, as I spoke: my heart beat with its sweet purpose. I saw the beautiful flower girl before me. I approached—caught her hand—the words of triumphant virtue burst from my lips:—

"Come, thou lovely, deserted girl! come and add one more to the happy groupe who call me father! their home shall be thine: thou shalt share their comforts: thou shalt be taught with them that virtue their father tries to practice!" She stopped me; her eyes flashed with frantic joy; she

flung herself on her knees before me, and burst into a flood of rapturous tears. I raised her in my arms—I hushed her eloquent gratitude, and led her to a home of happiness and piety. She loves my children; she loves their father, and is equally beloved by them all—and the poor orphan of the Hay-market is now the partner of my only son!——De Burghe.

From the Zanesville Messenger.

A NEW SILVER MINE.

We received the following account of a silver mine, a few days since from a gentlemen in Peru, Huron county, Ohio. It appears that the prospect was considered good enough to venture an experiment, and who knows but *Peru*, in Ohio, may prove as celebrated a place for money as Peru in South America.

"A silver mine (supposed to be very valuable) has lately been discovered in this county, in the township of Ridgefield, about five miles northwest from the county seat. It lies on the bank of Huron river, about fourteen miles from its mouth, on the premises of Jabez F. Irony, and Martin Loudon Siago. It was first discovered by Mr. Daniel Page, a respectable citizen of this place. They have since formed a respectable committee, consisting of three gentlemen of candour and respectability, who, after mature deliberation, deemed it a matter of the utmost importance, and therefore have made every exertion in their power to hasten a speedy excavation, in hopes to realize the benefits arising therefrom; they have now sunk about thirty feet below the surface, and have twenty feet further to dig before they find the hidden treasure; they have already found several large veins, which, upon trial, appear to be rich silver ore—and notwithstanding the general cry against silver mines by the ignorant, the proprietors have the fullest confidence of its value, and feel in hopes that it will prove a complete antidote against hard times."

MAXIM.

There is no condition of life that excludes a wise man from discharging his duty. If his fortune be good, he tempers it; if bad, he masters it; if he has an estate, he will exercise his virtue in plenty; if none, in poverty.

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For the Masonic Register

THE MOUNTAIN GRAVE-YARD.

Surrounded by rugged eminences which pushed their summits into the "lazy pacing clouds," I came to a small knoll, thickly covered with the never fading laurel. Though unassuming, and lowly in its growth, it carried me back to the remote traditionary period, when its deity, in the fullness of his affection for a cruel maid, ordered that it should adorn the future brows of the worthy, and of the brave! It now shadowed a place, consecrated as the burial ground of the humble mountaineer. The day was cloudy—the sky was of that peculiar inky hue, which is ever the precursor of a winter storm. It was near the setting of a sun, who in his course had "disdained to shine" on the aspiring rocks which environed this secluded spot. Every object, and every recollection, conspired to render it more gloomy—the long rows of sepulchral hillocks were arranged with the precision of martial columns, and to the vision of the observer, they appeared confined to the circular boundary produced by the natural curvature of the ground.

The silent tenantry of this solitary and romantic hill, rested from their labours, yet, "in my mind's eye," I could see the sturdy smith, of former days, leaning on his anvil, to swallow the post-boy's news; and the mountain maid, tricked in all the finery of gaudy ribbons, and flimsy muslins, tripping on airy foot across her native rocks. But here, the one was no low-

er than the heroes whom he may sometimes have envied; nor the other less happy, than those who in public assemblies had

"——— rustled in unpaid-for silks."

To the same complexion they all had come at last—"Malice for them had done its worst," and the "storied urn, and animated bust" of the one, afforded as little consolation, as did the laurels which waved in the mountain breeze over the lowly tombs of the others.

EXTRAORDINARY THIRST.

By M. M. Bellot and Brongiarth.

(Translated from the French.)

The Philomatic Society, desirous of complying with a request made to them by M. Parmentier, in the name of Dr. Simmons, appointed M. Bellot and me to examine the constitution and bodily habit of a woman who drank an extraordinary quantity of water.

On Saturday the 15th of October, we accordingly repaired to the *Hotel des Arts*, Fauxbourg, Saint Martin, where the woman resided; but not finding her, we went to the place where her husband was at work, after procuring from the porter of the house, some information respecting her, which corresponded perfectly with what we had before heard. When we found her, she had a pitcher of water close by her; and in order that we might be witnesses of the extraordinary fact related, it was agreed that she should come and pass a whole day with one of us.

On Monday, October the 17th, we met for that purpose, and received from her the following particulars.—Catharine Bonsergent, the wife of James Fery, a cobler, residing at Paris, in the *Hotel des Arts*, Fauxbourg, St. Martin, is forty years of age, and was born at Senslis; she is of a very fair complexion; her skin is delicate and freckled; she is rather thin than lusty; and appears to be of a bilious habit.—Her arms are much leaner than any other part of her body.

After she was weaned, she was placed under the care of her grandmother, who drank a great deal of wine, and taught her to do the same. When she returned to her mother, she vomited every thing she swallowed; and the matter she threw up was of a black colour. From her earliest infancy she had a very great thirst, and sought every means of allaying it. Before she was married, she drank three pailfuls of water; but after she married, two pailfuls served her till she brought forth her first child, when she returned to her former quantity till she had her fourth child. After that period, she drank only two pailfuls in twenty-four hours.

When she is indisposed, she has not the same thirst; and when she does not drink as much as she desires, she finds herself ill. When she lies in, she has a much greater thirst than usual. Her thirst is never greater in summer than in winter. Salt provisions, which she is not fond of eating, occasion no greater thirst to her than others.

Her thirst is announced by a faintness at the stomach, like that which one experiences when hungry. She has a clammy mouth, and cannot, as she says, swallow a morsel of bread. when she has drank, she feels about the region of the stomach a considerable coldness, which makes her shiver for some time; and which obliges her to be continually by the fire whenever the weather is in the least cool.

This woman's lower lip is very thick, and covered with scurf; she feels very severe shooting pains in it, especially during summer; and she is subject to hemorrhoids, which do not discharge. When she is troubled with these, her lip is no longer sore.

She has had eleven children at ten births. She has been subject to the hemorrhoids since she lay in with her first child. Of all her children, none

are alive but two; and all those that she nursed were subject to different maladies. Her eldest, who is still alive, has a disorder of the skin, something like the itch, but it is not infectious. The youngest, whom she nursed only a month, enjoys perfect health.

This woman is the only person of her family, that has so excessive a thirst. She perspires in sufficient abundance; and voids urine in proportion to what she drinks. She, however, never spits. She drinks neither wine, coffee, nor spiritous liquors. She informed us that she eats a great deal; but this we did not observe. During ten hours, the time she remained with us, she drank fourteen pints of water, which might weigh about twenty-eight pounds. She told us that she refreshed herself every hour and a half, in the night, with drinking, which makes exactly the quantity which she assurred us she consumed in twenty-four hours. During the above time, she voided ten pints of urine.

M. M. Bonnard, Lair, and Robilliard, Members of the Society, saw this woman with us for a great part of the day.

WOMAN.

Sweet tender sex! with snares encompass'd round,
On others hang thy comforts and thy rest.
Hoco.

Nature has made woman weak, that she might receive with gratitude the protection of man. Yet how often is this appointment perverted! How often does her protector become her oppresser! Even custom seems leagued against her. Born with the tenderest feelings, her whole life is commonly a struggle to suppress them. Placed in the most favorable circumstances, her choice is confined to a few objects; and unless where singularly fortunate, her fondest partialities are only a modification of gratitude. She may reject, but cannot invite; may tell what would make her wretched, but dare not even whisper what would make her happy; and, in a word, exercises merely a negative upon the most important event of her life. Man has leisure to look around him, and may marry at any age, with almost equal advantage; but woman must improve the fleeting moment, and determine quickly at the hazard of determining rashly. The spring time of her beauty will not last; its wane will be the signal for the flight of her lovers; and if the present opportunity is neglected, she may be left to experience the only species of misfortune for which the world evinces no sympathy. How cruel, then, to increase the misery of her natural dependence! How ungenerous, to add treachery to strength, and deceive or disappoint those whose highest ambition is our favour, and whose only safety is our honesty!

STRANGE EFFECTS OF ECCESSIVE JOY.

An honourable and beautiful lady of the island of Naxos, named Polycrite, when her city was in danger of being taken and destroyed by the Ethreans, was most humbly besought by the chiefs of the town, to undertake an embassy, in order to procure them peace, which she readily consented to: and being mistress of a very fine tongue, so prevailed with prince Diognetes, the general of the siege, that he granted them peace, and marched away.

The people of the town hearing of her success, ran out to meet her with acclamations. Some strewing her way with flowers, others with garlands, and all returning her thanks as their sovereign preservereas. The lady was seized with such a flood of joy, upon hearing their gratitude, that in the instant, she expired in the midst of her honours, at the city gate; and instead of being carried to the throne,

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was brought to her tomb, to the inexpressible sorrow of the whole country.

NATURAL CURIOSITY.

The Grand Saline is between the two forks of the Arkansaw, about 280 miles south-west of Fort Osage. It is a hard level plain of a reddish coloured sand, of an irregular figure, being in circumference full eighty miles. From the appearance of drift wood, scattered on this tract, it would seem, the whole plain was constantly overflowed by the surrounding streams. This plain is entirely covered, in dry, hot weather, from two to eighteen inches deep, with a crust of clean white salt, of a quality rather superior to the imported blown salt, which bears a striking resemblance to a field of new fallen snow, succeeded by rain, with a light crust on the top. Nothing can be more picturesque on a bright sunny morning, than this natural curiosity.

For the Masonic Register.

CHANSOU.

Brillantes fleurs naissez,
Herbe teudre croissez,
Le long de ces ravages;
Et vous, petits oisseaux,
Mellez vos ramages,
Au doux bruits de leurs eaux.

Clemene sur ces bords,
Vient chercher les tresor
De la saison nouvelle;
Messagers du matin,
Si vous voyez la belle,
Chantez sur son chemin;

Et vous charmantes fleurs,
Douces filles des pleurs
De la naissante Aurore,
Meitez que la main
De celle que j'adore
Vous mussonne en chemin.

IMITATION.

On the rivulets margin wild,
Zephyrs sport serene and mild,
Breathing perfumes, clad in gold,
Spring's sweet progeny unfold,
'Mid the soft murmurs of the grove,
Linnets pour their songs of love.

Here Clemina comes to seek
The primrose pale, and violet meek,
The daisy and narcissus fair,
The new-born treasures of the year—
Harbingers of the opening day,
Serenade her on the way.

Morn's soft children, fed with dew,
Clad in every varied hue,
Breathing perfumes, clad in gold,
All your sweetest charms unfold,
That the loveliest of the fair,
May deem you worthy of her care.

EFENIO TYPHANOS.

From the Charleston Courier.

Lines addressed to a friend during a Thunder Storm.

GOD IS NIGH!

Hear'st thou the awful Thunders roll?
See'st thou the Lightnings fly?
Does the dark storm appal thy soul?
Remember! God is nigh.

Ah! fear not then the dread alarm:
His ever-watchful eye
Will keep thee safe from every harm—
Remember! God is nigh.

And should the storms of life assail
Thy heart, thy faith to try!
Oh! let them not, my friend, prevail—
Remember! God is nigh.

Cheerless has been my conquer'd day;
I've known no azure sky
This hope alone, my only stay—
I know that God is nigh!

From an English Paper.

To a little, but very handsome lady.

Where any thing abounds we find,
That nobody will have it!
But when there's *little* of the kind,
Then all the people crave it.

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If wives are evils, as 'tis known,
And frequently confess'd,
The man who's wise will surely own,
A *little* one is best.

The god of love's a little wight,
But beautiful as thought;
Thou too art little—fair as light,
And every thing—in *short*.

O, happy fair! I think thee so,
For mark the poet's song;
"Man wants but *little* here below,
"Nor wants that *little* long."

MASONIC POSTSCRIPT.

NEW CASTLE, (KY.) JUNE 7, 1821.

SIR,

Should you find a spare column in your Register, please insert the following abstract of the proceedings of Simpson Lodge No. 31. You will thereby gratify the fraternity here.

Fraternally yours,

DAVID WHITE, JR. W. S. D.

BROTHER LUTHER PRATT.

—

DEDICATION.

On Tuesday the 5th of June, in pursuance of the order of the Most Worshipful H. Clay, Grand Master of Kentucky, the Masonic Hall of Simpson Lodge, No. 31, in the town of New Castle, was solemnly dedicated to Masonic purposes, according to the ancient custom and usages of the fraternity.

A numerous assemblage of Masons, from the surrounding lodges, assisted on the occasion.

In the absence of the Grand Officers, the following brothers were selected to officiate in the performance of the ceremony of Consecration, as Grand Officers protempore, viz:

M. W. James Moore, G. M.
R. W. David White, Jr. D. G. M.
W. John W. Brite, Sr. G. W.
W. Edward Branham, jr. G.W.
M. Rev. Charles Crawford, G. C.
Rev. Joseph Oglesby, G. O.
Edward C. Drane, G. S.
William Smith, G. T.
Thos. Rodman, Sr. G. D.
Jno. T. Payne, Jr. G. D.
Benj. F. Dupuy, G. M.
Edward George, Thos. F. Rees, } G. S.
Zacheriah Bell, G. S. B.
Nicholas L. Oliver, G. T.
William Bell, P. A.

The following brethren were selected and appointed bearers of the Lodge to the Masonic Hall, viz:—James Bradskaw, Abraham King, John Meek, Philip G. Payne, Robert Samuel, David Failey, Samuel Ireland, and Joham Henderson.

Much credit is due to the officers and other brethren, for their good conduct, and correct deportment; the excellent order in which they performed the march in procession to the Hall, and for the prompt discharge of the several duties subsequently assigned them.

The Rev. Joseph Oglesby, acting as Grand Orator, delivered a Sermon from 12th Romans, part of 10th verse, to the fraternity and a crowded assembly of respectable spectators, convened in the church. We cannot, on this occasion, withhold the just meed of praise due to brother Oglesby, for his able, eloquent, and appropriate address delivered on the occasion; which, in substance and form, was so happily arranged, and so forcibly and impressively delivered.—Never, on any Masonic exhibition, have we witnessed greater delight, or a more universal unanimity prevailing amongst the hearers, on the excellency of the topics discussed, and the style and manner of their delivery.

"NEW INQISITION" DEFEATED.

"Down with the Carbonari."
Mob-cry at Naples.

It is with more than common pleasure that we have read the following article, regarding a decision of the General Assem-

bly of Presbyterians, reflecting the highest credit to the sentiments of that reverend association; for we deem their "indefinite postponement" only as a gentle mode of reprobating an act of their misguided brethren, that has incurred the extreme censure of liberal minded men, and which can find justification from none but the "Holy Alliance," or their worthy supporters—the lazaroni of Italy.

"Among the subjects that came before the late General Assembly of the Presbyterian Church, was one submitted by the Synod of Pittsburgh, viz:—whether it was consistent with the character of a minister of the Gospel to attend and participate in the meetings of the Masonic Lodges; and whether it was right for them to hold religious communion with those persons who visit and belong to those lodges? The General Assembly, deeming it inexpedient to decide upon a subject on which they did not possess sufficient information, and considering that some of their own pious and excellent members belonged to the Masonsic fraternity, judiciously and wisely determined not to act upon the questions proposed, and indefinitely postponed them."

For the Masonic Register.

FREE MASONRY.

Addressed to a member of the fraternity, by a person who never was initiated into the mysteries of the order.

When first the *Architect* divine
His glorious *edifice* began,
He form'd the great, the grand design—
In wisdom form'd the *social plan:*

To show his wond'rous power and skill,
Made all things different in degree,
Yet, by this holy *cement*, still
Must all unite in harmony.

(Ah! what a precious, glorious boon;
'Tis Nature, in her loveliest dress;
'Tis that unerring rule which soon
Shall point the way to happiness.)

And *man*, as one constituent part,
Was *fashioned* by the GREAT FIRST CAUSE,
And taught that all the works of art
Are subject to unvarying laws.

The noble *superstructure* rais'd
'Twas *consecrated* by his will;
The *master-workmanship* that grac'd,
Adorns the beauteous *fabric* still.

One *vessel* of superior worth
Was plac'd within the *vestibule*,
(The spacious *portico* of earth)
To man his guidance and his rule;

And deck'd with *hieroglifics* bright—
With *emblematic* beauty crown'd,
It shines aloft, and spreads the light
Of science, and of virtue round;

In golden characters appear,
Conspicuous for their beauty rare,
For mortals ever to revere
Three *figures* exquisitly fair;

To men, in every varied scene,
In whatsoever sphere they move,
They teach those maxims, so divine,
Of TRUTH, and CHARITY, and LOVE.

Hail *Charity!* celestial maid!
Great source of joy to mortals given,
Within thy sacred *dome*, display'd
The choicest blessings sent from Heaven.

And in thy beauteous walks so rife
With odoriferous sweets enchanting,
How charming are the scenes of life!
How few the pleasures that are wanting;

And "*ye enlightened few*" who know
The way, and e'en the *hall* have entered,
Where all those blissful pleasures flow,
And where all *social joys* are cent'red.

Go on, and with a due regard
To justice, heal affliction's wound;
You all shall meet a sure *reward*,
If in the path of *duty* found.

When each his *work* hath done complete,
The which the *Master* hath assign'd,
He then, a calm and safe retreat
From storms and scorching suns shall find.

Within a *mansion* of delight
While ages shall on ages roll,
Associate with the "*sons of light*,"
And *joy eternal* crowns the whole.

LOCKE.

Mount-pleasant, Ohio.

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ADDRESS TO MASONRY,

BY EDWARD P. PAGE, OF MARIETTA, OHIO.

Hail mystic friend! whose ark impervious bore,
From Eden's soil the emblematic lore.
Hail *Halcyon* treasure and redemption's joy!
All hail each *level* of thy chaste employ!
The striving waters by thy magic wand,
Smile to the star-clad heav'ns of peace, as fond:
And Joseph yields his party-colour'd vest
By envy crimson'd, to the high behest
Of that supernal Lamb, who wip'd men's feet
In coat of unity, and love as meet.
Thy nightingale to lunar brightness sings
The song of death to tyrants, lords and kings.
The cuckoo of this spring proclaims a blaze
Of solar light, to cheer expectant gaze.
And superstition shrinks with selfish fear,
And faithless hirelings breathe their last career—
Order, by wond'rous numbers charms chaotic men—
Franklin's magic circle greets the Essen;
And John's Jerus'lem traces all the twelve
As Aaron's jewels to the Christian's delve.
A zodiac of truth! as true they rear,
An Urim, Thummin flag, as moons, a year.
The seven primitives of Deity may grace,
The five recipients in fond embrace:
Essence, *Life*, *Immortality*, *Wisdom*,
And *Power*, and *Light*, and *Love*—how welcome,
To man's absorbent soul; the *Vital*,
Understanding, *Memory*, *Conscience*, *Will*,
Twelve planets *(prime)* this mental system bless!
Thus God and man in one associate dress
Reversing birth, and in the wond'rous chain
Concatenate, restoring life again.
And living souls may call each image up—
Shade of my father! with me come and sup!
My mother's likeness (at this gen'ral voice
Of human concert voices) rise!—rejoice!
Electric sympathy pervades the whole;
Magnetic virtue claims for brutes the goal.
And lo! we eat their hieroglyphic meat,
Long since mistaken for a viler treat.
Now, be it known, that all the family
Indissolubly join'd in harmony,
By a long and a strong pull together
Will raise from Tophet each departed brother.

TO CORRESPONDENTS.

The Masonic Oration, communicated through the hands of brother JOHN ROE, Esq., of Maysville, Kentucky, may be expected in our next.

An article on "Slander," shall appear, and we should be pleased to hear more frequently from the writer.

The productions of our "cosmopolite friend" E. P. PAGE, shall occasionally appear, provided he is careful to be brief, and does not attempt to "*play with edged tools*," the use of which, he is entirely ignorant.

The "Notice of Napoleon's Memoirs," shall appear in number twelve.

"AVON," cannot be admitted; as we have laid down a rule, that we will in no instance give publicity to private feuds; and we feel in no wise disposed to depart from the regulation.

We must decline giving the well written piece respecting "Dandies," an insertion, as we consider them an article of little importance to any portion of society, but—— themselves.

The article respecting "Strawberries and Coach hire," cannot obtain a place, till the editor is better convinced of the reality of the writer's assertions. It is true, that all GOOD Masons are upon a LEVEL, and agreeably to the ancient landmarks of the order, "no worthy brother is to be treated contemeliously, because his coat is worn threadbare, or because unforeseen misfortunes have reduced him to poverty." It is equally true, that "no person ought to ride in a coach, at the expence of the widow, and the orphan, or to deprive a poor and penyless brother, of that assistance to which he is justly entitled."

BOLMORE, PRINTER.
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THE

AMERICAN MASONIC REGISTER,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

"The righteous considereth the cause of the poor; but the wicked regardeth not to know it.
"A scornful men bring a city into a snare: but wise men turn away wrath.

SOLOMON.

[No. XII.] FOR AUGUST, A. D. 1821. A. L. 5821. [VOL. I.]

MASONIC.

FOR THE MASONIC REGISTER.

Maysville, (Ky.) June 12, 1821.

BR. LUTHER PRATT,

SIR—I have been requested by several members of the two lodges of this place, to forward you the enclosed address, and should you think it worthy of a place in the "Register," you will please to insert it.

I am, Sir, yours,
JOHN ROE.

AN ORATION,

Delivered in Maysville, on the 24th ult. before the members of Maysville Lodge, No 26, and Confidence Lodge, No. 52, by Brother M. R. SAYRES.

(Published by request of the Lodges.)

WORSHIPFUL MASTERS AND BRETHREN,

I thank you for this mark of your respect and esteem. In having selected me to address you upon this day, so revered by Masons, you have excited feelings in my breast which language is too feeble to express. But those feelings will live whilst memory holds her seat in this tabernacle of clay; and whilst one pulse beats within my bosom, it shall beat with warmest gratitude to you. I am well aware, that others might have been selected from amongst you, whose talents and information would have enabled them to do more justice to so sublime a subject; but believe me, brethren, none who would have felt more anxiously solicitous to meet your approbation.

The diffidence I feel in thus publicly addressing you upon so important an occasion, and so important a subject, shall be hushed by the reflection, that I am performing a serious and honourable duty, and that I am addressing those who hold the balance with a steady hand, and cast the portion of mercy into the rising scale.

You know, brethren, the slight progress I have made in the sacred mysteries of the order, and I hope and believe, that you will view my errors, if unfortunately I should commit any, charitably; indeed I should be mentally slandering you and the sacred institution to which you belong, if I did not think and believe that you would do so.

Those assembled who belong not to our institution, will I hope reflect, that the works of man are all imperfect; and that it is seldom the lot of any individual to give universal satisfaction. I hope it may be my lot to

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please; but I know that the fondest hopes may be blasted, and prove

"Abortive as the first-born blossom of spring,
"Nipp'd by the lagging rear of winter's frost."

If my anxiety and wish to please should meet a reciprocal feeling, I shall be gratified. It is my wish to render my subject pleasing to all, and to impress upon every mind and every heart, the truth of the charitable, friendly, and benevolent objects of Masonry.

The Masonic Institution is worthy of the respect and favourable consideration of mankind for its antiquity alone; there is something venerable in the very name; something which gives to the mind a more than ordinary exaltation, and elevates it by a course of progressive examination to the habitation of Him, by whose mighty power, angels and men, and worlds exist. How sublime the idea of its having for its author the Great I AM, the author of all things. How worthy of our esteem, when we reflect that it was coeval with religion, simultaneous with light, the offspring of order, harmony, and love.

We know, brethren, that it is not the work of mortal hands; we know that it emanated from Heaven. The records of time may be examined, the pages of sacred and profane history perused, and yet the mind left in doubt and uncertainty respecting its foundation; the boundless desert of inquiry presents no rock from whose sides the waters of truth might be made to gush; we have no cloud to guide our weary way; no hope of final reward. Occasionally faint traces of its progress are exhibited, and we hail them as would a bewildered traveller the paths of those who had journeyed before him, but they are soon lost; time, the omnipotent leveller of human glory, has obliterated them for ever.

But, brethren, the divine mysteries of our institution have not been committed to the perishable memorials of learning and science; they live in the memories of the faithful and true, and can only be lost on earth by universal desolation. The frail bark which bore Noah amidst the winds and waves of the deluge, was the shelter also of Masonry; it lived when the records of arts and sciences, and learning perished, and shall continue to live

"———amidst the war of elements,
"The wreck of matter, and the crush of worlds."

When God said "let there be light, and there was light," the benevolent and sublime outlines of the order were laid; and when the first being was created, and breathed the breath of immortality, and all the host of heaven shouted for joy, Masonry was established upon earth.

Brethren, this is a sublime reflection; it lifts our ideas up beyond "this mortal coil," this vail of clouds and darkness which surrounds us, to the seat of Him who spoke a world into existence, and by whose mighty power every planet is sustained in its orbit, and every star sheds its light upon man.

Had our institution been the work of mortal hands, how could it have lived through so many ages? How could it have triumphed over the wreck of empires, survived the most splendid and stupendous works of art, and at this day exhibit to the world a youthful and vigorous aspect? Its bloom, brethren, is perennial; the rose and the lily bloom, and blossom, and die; the works of genius are admired and forgotten; the gorgeous temple and aspiring obelisk, sink silently under the influence of time, and leave not even a wreck of their glory; but Masonry, unsupported by pride, without the protection of power, exerts her mild and genial influence, nor fears the fate which seems entailed upon all human works.

Proud science! heavenly art! 'tis thy peculiar fortune to be enabled to smile amidst the throes and convulsions of nature; to flourish amid Van-

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dal barbarism, and remain unsullied amidst superstition and ignorance. To thee, science and learning greatly owe their present pre-eminence, by thee has the world been adorned and enlightened; thou art the friend of virtue, liberty, and man.

Brethren, we are assembled in a temple dedicated to the great Grand Master of the Universe; to him by whose mandate the wild warring of the elements was stilled; order issued out of chaos, and worlds sprang into existence. We are in a temple sacred to the name of him, who said, "let us make man after our own image," and man, the first of created beings, stood before his God, and worshipped and adored. In the sight of that great and good Being we now stand, preparatory to the great and awful day, when the sound of the last trumpet shall summon us to the Grand Lodge above, to account for our actions, and receive the reward of our labours.

Brethren, the eye which ornaments the insignia of your order, is intended to impress upon your minds the greatness of the Almighty; that he is an omnipresent being; the square, the plummet, and the level, the exactness with which your conduct will be scrutinized, and the sword, the certainty with which deserved punishment will be inflicted. How greatly then, brethren, does it become us to square our actions aright, and walk upon the line of virtue. Let our faults be circumscribed by a narrow circuit, but oh! may our virtues be boundless as the universe.

Yet, this institution, sacred as was its origin, and which claims for its founder the Author of all things, like every thing that is great and good, has suffered the stings and scourges of outrageous passion. Neither its divine origin, nor the morality of its principles, could secure it from censure. Like religion, it has been stigmatized and persecuted, and its members proscribed and hunted, like ruthless monsters, from society. The arm of power has been often bared to lay it low, to crush it like a worm in the dust, and erase its very name from the records of time. Popes, emperors, and kings, have combined in the unholy league, hurled their anathemas against it, and arrayed their suppliant vassals in opposition to its members, in the hope of extinguishing it for ever. Vain hope, futile expectation! As well might they have endeavoured to extinguish the bright luminary of day, and quenched every star of heaven. It had God for its protector, and virtue for its object; its foundation was the rock of eternal and immutable truth; and all the winds and waves of calumny, superstition, ignorance, and hatred, warred around it in vain.

What has been the effect of these efforts to suppress Masonry, may be learned by an examination into the present condition of the institution; never, since Masonry beamed upon the world, has it shone with more resplendent lustre than at the present day; never were its members more numerous, and (the severest of all comments upon the conduct of its enemies) never were men more enlightened. It has kept even pace with science and learning; brightened when they flourished, and mourned when they drooped.

Where are now those dreadful machines which gloomy jealousy and religious intolerance erected, to coerce mankind into an acquiescence to the will of mitred or crowned tyrants? Dreary, and dark, and eternal, is their grave; their requiem was the execration of mankind. What is the posthumous fame of those who erected them? History blushed when she recorded their actions, and mankind abhors the pages upon which they are written. Where is now that dread tribunal, the inquisition, whose laws were the greatest of stigmas upon the religion which it professed to sanction and support? It is prostrated; reason resumed its influence, liberty asserted her rights, and that dark fiend,

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the enemy of Masonry and of man, writhed, and groaned, and died: it fell, and when it fell, it fell like Lucifer, never to rise again.

How unholy, and how unmerited have been the persecutions of Masonic institutions, our solemn assemblage upon this day, and in this place, proves. Why are we assembled? Is it to listen to the shouts of revelry; is it to revile the Christian religion? Oh, no: We are assembled for the purpose of shewing our respect for one of its earliest and most able advocates; one whom we proudly rank amongst ourselves; who declared that, "in the beginning was the word, and the word was with God, and the word was God."

We wish not to cloak our mystic ceremonies beneath the garb of religion; nor do we wish to impose that upon the world which we do not feel and believe; we are not hypocrites in heart; our sentiments and feelings are by no means opposed to the outward professions which we make. We love order, the first work of the Almighty; we love harmony, we love virtue, and we adore the Author of them all.

If an institution can claim any title to respect, from the virtues and talents of its members, the Masonic may justly claim a more than ordinary portion. To our own country be the first honour given. He who lived, and ever will live the first in the estimation of Americans, to whose memory every honour that is given, is but the fair reward of virtues, talents, and integrity; no more than fragrant incense to which the shrines of the greatly good are entitled; he, the great, the immortal Washington, was a Mason. He loved the order, and was proud to patronize it; he knew its principles, and knowing, he approved them.—Brethren, what could I say more to hush those who are its enemies? Was he an enemy to order and religion—perish the thought! The altar of his God was the first object of his veneration and respect—the good of his country held the second place in his thoughts: Was he an enemy to the rights and liberties of man? Oh, no: When liberty drooped her wings, when the dark clouds of adversity lowered around her, and hope was nearly extinguished, who was it that braved the battle and the breeze in her defence; nor ever deserted her, till she rose rejoicing from the wreck of her foes, and bestowed her hallowed legacy upon America, and upon man? Brethren, it was Washington.

We may name a Franklin, too, amongst the members of our order; the friend of Washington, the friend of country, and the friend and enlightener of man. He who arrested the thunderbolts of heaven in their course, who drew the lightning from the clouds, and who, when dying, bestowed upon his country his lessons of morality and virtue. To Masons, these names are dear; to Americans, they should be preciously so; to both they are bright examples of the elevation to which virtues, and talents, and patriotism may exalt us.

I could recite a long list of names eminent in every virtue, and learned in every science, who have esteemed it a proud honour to wear the badge of a Mason. But why, brethren, need I detain you by the recital; sufficient for us to know (and the world cannot be ignorant of the fact) that some of the greatest and best men of every country have been Masons, and by the purity of their lives, and the honours bestowed on them, given incontestable proofs of the moral tendency and excellence of the institution.

David, the man after God's own heart, and Solomon, the wisest of all human beings, were Masons. Oh, that I could eradicate from the breast of every individual within the compass of my voice, every feeling unfriendly to the Masonic institution; that I could impress indelibly upon their minds the solemn truth, that there is not one regulation, one rule, one sign or symbol amongst Masons, and belonging to the order, which is not in

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complete accordance with the most benevolent and charitable principles of the Christian religion.

The Masonic institution is often stigmatized on account of the errors of its members. But surely, upon reflection, it must be acknowledged that such is a feeble and uncandid objection. What! condemn a whole society for the faults of a few of its members; say that their regulations cannot be good, because the conduct of some is bad: as well might the Christian religion be reviled because its professors occasionally stray from the paths of virtue; and yet, who has had the folly and presumption to draw such a conclusion from such a premise; and who has had the boldness to declare, that because its professors have led immoral lives, there exists not in the religion of the meek and humble Jesus, morality or virtue. Melancholy would be the sentence passed upon that religion, if we formed our judgment of it from the conduct of the unworthy part of its members.

Ye who call yourselves Christians, reflect upon this, and with that candour and liberality which should ever mark your conduct, examine and judge the Masonic institution; though charity is its brightest jewel, it asks it not for itself; justice it demands, in the proud confidence of rectitude and virtue. Would you know its nature, its objects, and its principles; the doors of our lodges are ever ready to open to the worthy; if ye wish information, seek and ye shall find, knock and it shall be opened unto you.

It is frequently asked—why, if the secrets of Masonry would benefit mankind, are they not fully disclosed to the world, instead of being locked within the bosoms of the members of the fraternity? Who that is acquainted with human nature does not know that familiarity with even the most sublime objects, renders us indifferent to their beauties. The sun rises in the east and rolls its fiery course to the regions of the west, without being noticed: the arch of peace and reconciliation with man, the memento of the love of God, stretches its resplendent colours through the heavens, without exciting more than ordinary feelings. There is nothing novel or extraordinary in the sight; we have marked them often before, and have seen them slowly fade from our view, nor felt pleasure nor pain at their departure.

The lightning which glances through the air, and is gone; the tornado which prostrates the works of nature and art, and passes on; the earthquake, which levels the proudest monuments of human glory, and tosses earth to her centre, are necessary to rouse us from our apathy into a belief of our own littleness, and the mighty power of Him who

"Rides in the whirlwind and directs the storm."

Were the secrets of our institution, which have existed from time immemorial, disclosed to the world, it is probable they would soon be neglected and forgotten; and were the benefits of Masonry universally bestowed, they would, like every thing common and promiscuous, lose their value in the estimation of man, and sink into disregard.

Let us therefore, brethren, continue to screen from the world, what with such anxious care has been so long preserved: nor ever let the veil be lifted to those who are not worthy and true.

Secrecy, brethren, is a virtue, and one without which many others would lose half their value. It is beautifully and emphatically declared by the apostle Paul, that, "as for a wound it may be bound up; and after reviling, there may be reconcilement; but he that betrayeth secrets is without hope."

The pages of sacred and profane history abound in commendations of secrecy, and severe and deserved reprehension of those, from whom confidence shrinks, and who, like the tell-tale rocks, spread far and wide, every sound that is given them.

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God himself, the sublime Architect of the Universe, to whom we are bound by every tie to render homage and adoration, is the repository of his own secrets. Angels, as well as men, are ignorant of his intentions. From man he conceals futurity, his destiny and fate: seeing as he does, through all eternity, and to whom the "regions of futurity are opened up," he conceals from man even a knowledge of to-morrow's fortune.

"Where is to-morrow? in another world.
To numbers this is certain; the reverse
Is sure to none."

But the principles of Masonry are not concealed from the world; charity, love, friendship, and all the virtues, are the objects of its esteem, the pillars by which it is supported. Let men follow them; and though they had never been initiated into the mysteries of Masonry, though its keys have never been intrusted to their care, they will be hailed by all true Masons, if not as brothers, yet as friends.

Masonry consists not in the mere observance of forms and ceremonies, or well might it be said that the institution was unworthy of the regard of the wise and good. Our forms and symbols are intended and calculated to keep bright in our minds the duties we ought to perform, and the virtues we ought to cherish and love. They are silent but constant monitors; they point to the paths we ought to follow, and admonish us when we have strayed from them.

Brethren, one of the first virtues which our institution claims, as peculiarly characteristic of itself, is charity. No duty is more strictly inculcated by the rules of our order, than to be zealous and active in contributing to the wants of its distressed members. We are to act as the good Samaritan of old: bind up the wounds of the suffering, and pour upon them the oil of consolation.

Charity! thou noblest of themes! What sound is more pleasing? what virtue more sublime? To contribute to the wants of suffering humanity, to support the drooping spirit, and soothe the bursting heart: Oh! God, can there be any acts of man more worthy of thy approbation and reward? When care, and grief, and pain, are silently sinking a fellow being to the dark damp tomb,

"That bourne from whence no traveller returns,"

when fortune has fled, and with it has fled former friends, (so called, how unworthy of the name.) Oh! how gratifying to a friendly and feeling heart, to have the means of ministering to his wants: How heavenly the sensation which springs from the performance of such an action. If there be any virtue which brings with it its own reward, 'tis thee, O Charity! most heavenly of the virtues—It

"Opens in each heart a little heaven."

And according to the language of the apostle, "Shall cover a multitude of sins."

I charge you, then, brethren, as you regard the symbols which you wear, and as you have at heart the honour of the institution to which you belong, to remember this, the holiest of virtues. Is a brother suffering? does his widow mourn? or his orphan languish?

"Swift as meditation, or the thoughts of love,"

fly to their relief; exert your interest and your influence in their behalf, and the Grand Master of the Universe shall reward you. Recollect that he who giveth to the poor lendeth to the Lord.

"Did sweeter sounds adorn my flowing tongue,
Than ever man pronounced, or angels sung,
Had I all knowledge, human and divine,
Which thought can reach, or science can define;
And had I power to give that knowledge birth,
In all the speeches of the babbling earth;
Did *Shadrach's* zeal my glowing breast inspire,

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To weary tortures, and rejoice in fire;
Or had I faith like that which *Israel* saw,
When Moses gave the miracles and law;
Yet gracious *Charity*, indulgent guest,
Were not thy power exerted in my breast,
Those speeches would send up unheeded prayer,
That scorn of life would be but wild despair.
A cymbal's sound were better than my voice;
My faith were form, my eloquence were noise."

You wear, brethren, the badge of innocence and of virtue; be ye therefore always ready to redeem the pledge which you have given to the world, that the purity of the lamb shall be characteristic of your conduct.

Brotherly Love, like the exercise of charity, binds us to each other, and levels the precarious distinctions of fortune or birth. The savage, amidst the solitude of his native forest, or ranging his sun-burnt plain, feels the want of social intercourse, and hails with rapture the voice of a fellow-being. The Indian, as he paddles his light canoe, suspends the labours of his oar to reflect upon some loved object which remains behind, some friend whose care and smiles have converted his little wigwam into a semblance of that heaven, which his moderate wishes bade him to expect beyond the skies, and gratefully offers up his prayer for their welfare, to the Great Being—adored

"By saint, by savage, or by sage,
Jehovah, Jove, or Lord."

Brethren, we are bound to aid and assist each other by more than ordinary ties and feelings. We feel in common with the rest of mankind the necessity of society, and the obligations which its benefits impose upon us; but we have ties which connect us with each other which the world knows not of; ties of a sacred and holy nature. It would then be in us a poor proof of the love we have for our order and its laws, if we were found in this respect less social, friendly, and harmonious, than mankind in general.

'Tis *brotherly love*, and universal philanthropy, which unite man to man, level the distinctions of rank, connect the tenant of the cobweb'd cottage with the possessor of gorgeous palaces, the beggar with the king, and render the whole human race one family.

Masonry teaches us to know that we are all travelling towards the same country, the same eternal resting-place, where no distinction exists, but where all shall be received upon the level and the square. It teaches us to anticipate the fortune which awaits us by regarding the whole human race as our equals; and by paying no greater respect or homage to one than another, except as a reward for his virtues and talents.

Brethren, be not satisfied with a performance of the virtues which I have mentioned, though they are considered as more peculiarly Masonic than any others, yet an observance of them by no means frees us from the performance of others. The whole constellation is supremely worthy of our examination, and there is no one star in it which should not be the object of a Mason's love. Truth, and Temperance, and Fortitude, and Prudence, and Justice, all call upon us for esteem; all claim our homage, and as Masons, and as men, we are bound to obey.

We exclude from all communication with us as Masons the female sex. Various reasons have been assigned for this apparently unfriendly and illiberal course of conduct. By some it has been attributed to a want of power and firmness on their part, to conceal the secrets with which they would be entrusted; their incapacity to perform the duties of a Mason; and by some it has been considered as the consequence of a supposed inferiority and subserviency to man. But we may, I apprehend, account for their exclusion more liberally and satisfactorily, by imputing it to an anxious solicitude for the peace, order, harmony and welfare of the institution.

Love has accomplished what wealth

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and power have been inadequate to perform; by it reason has been subdued; virtue has expired; and even patriotism has trembled, and bowed, and died.

The mighty influence which such a passion might have in the subversion of harmony and affection amongst us, can easily be conceived; that sacred temple which should only resound to mirth and friendship, might be converted into a frightful arena, where green-eyed jealousy, and dark revenge, would exercise their malignant sway beyond the power of control.

Love is not an ordinary passion; its progress is imperceptible but steady, until it has coiled around every feeling and stifled every opposing thought or reason.

"Then wisdom prostrate lies, and fading fame
Dissolves in air away."

But Woman is not less the object of a Mason's affection, than she is of those who know it only by name. The feelings of a Mason are not cold and misanthropic, but warm, social, and friendly.

'Tis the fear of Woman's influence which excludes her, and not a want of respect for her. A Mason regards woman as the choicest gift of heaven; the partaker of his pleasures, the soother of his cares; without whom Paradise would have bloomed and blossomed in vain, and man have lived a gloomy being.

"O Woman, in our hours of ease,
Uncertain, coy, and hard to please;
When sorrow marks our languid brow,
A ministering angel thou.

Though the rules of our institution exclude you from our assemblies, you are not less rapturously remembered by us than by every individual, who has within him a heart which throbs at God's most beauteous work.

May this day, dedicated to the memory of the holy St. John, be ever revered and held sacred by us; and ever upon it, may it be the proud privilege of Masons to meet together as we have, to do honour to the Great Founder of our institutions, and those who have done honour to its name. May the great Architect look down on our works with pleasure; may we emulate the virtues of him we celebrate; may our actions be so squared, and our wanderings from the line of rectitude so regulated, that when time with us shall have ceased, and eternity written our names upon its never-ending scroll, we may be accepted into the bright mansions of the blessed, and received as true and worthy brethren into

"That Grand Lodge that's far awa."

AMEN. SO MOTE IT BE.

THE CHRISTIAN MASON.

NO. III.

It was justly observed by an enlightened brother and chaplain of our craft, the Rev. Salem Town, that "notwithstanding the system may be abused, and its principles perverted by men of corrupt hearts and licentious conduct; notwithstanding individual members may bring odium on the Masonic name by an irreligious life; and notwithstanding some lodges may improperly neglect discipline and duty, by suffering disorderly members to pass with impunity—yet *these defects do not subvert the fundamental principles of the system, or in any important sense alter the real nature of the institution.* The same interesting truths are retained, and the same duties continue solemnly binding, and must be thus considered, as long as virtue shall retain its amiable nature, and religion and morality necessarily promote the happiness of mankind."

It is with MASONRY, as with RELIGION; it consists of an *internal* soul or essence, and an *external* body, form, and ceremonies; the former intended to be manifested by and through the latter. But as in all religions there are numerous hollow-hearted profes-

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sons, who dwell upon the external surface of their peculiar creeds and tenets, without seeking for, or partaking of, the *spirit* and *essence* within; so are there too many *nominal* Masons, who are well versed in the external symbols of the craft, but are content to remain totally ignorant of their *spiritual* allusion. In both cases, such men are in a miserable state of blindness and error; having inexhaustible treasures within their reach, which they will not seek for, because they doubt [illegible] existence. But what enlightened [illegible] cannot see, that to separate religion from that *spirituality* which is its very soul and life, is to separate it from its Almighty Author; and what is it, in such a case, but as a *body* without a *soul*; or as *chaff* without its *grains*; or as a *husk* or *shell* without its *kernel*? And what life, let me ask, can be supposed to be derived from a *dead body*, or what nourishment from a dead *husk* or *shell*? And yet religion was intended to give *life*, even *spiritual* life, which is immortal.

The same remark will apply, with equal force, to MASONRY; for a mere *external* Mason is as destitute of the intellectual pleasures which are to be derived from the contemplation of its delightful mysteries, as the religious hypocrite is of spiritual grace. Though he may be well versed in the names of the *symbols*, and the general *technic language* of the craft, he uses the one like an ape, and the other like a parrot.

Not so the *internal* truly enlightened members of this divine institution. They *know* that there is 'a pearl hid in the field,' and they search diligently until they find it. They are even more eager in the pursuit of the spiritual *gold* and *silver*, and precious stones, which lie concealed under the surface of the pages of Revelation, than they are in acquiring that *material gold* and *silver*, and those *material precious stones*, which lie hid under the surface of the earth. Their love is thus an elevated love, raised out of *matter* into *mind*, out of the *dust* of *material images*, into the *living forms* of *eternal* realities, and their thoughts are also elevated accordingly. A man who has thus entered into the *true spirit* and *principles of* MASONRY, enjoys a most brilliant view, (almost too dazzling for the mental eye,) of the engaging attributes, divine beauties, and never-changing goodness of his great Creator; and every man possesses a capacity for thus entering into the *Sanctum Sanctorum* of the mystic Temple. If in humility, and the *fear* of the Lord, he seeks this illumination of divine knowledge, as a principle of heavenly light, for spiritual direction, to lead him in the ways of righteousness and regeneration, to confirm his faith, to purify his love, and thus to *build* himself up in a godly life; if he study to be acquainted with heavenly mysteries, only that the spirit of truth may be more fully opened, and more powerfully operative in his will, his understanding, and actions; he will then do it in the spirit and manner which *ensure success*. And what pursuit can be more profitable, what more commendable, than that of *spiritual knowledge*, or a diligent searching for the *treasures of divine truth*? Surely we may say of knowledge, sought after in such a Spirit, and applied to such holy purposes, what is said in the prophet concerning Tyre, "*Her merchandize and her hire shall be holiness unto the Lord.*"

Was every good man an *internal Mason*, and every *Mason* a good man, then would a great portion of the holy Word be redeemed from the almost total neglect to which it is now exposed in the Christian world. It would then be seen that the Old Testament (as well as the New) contains the mysteries of Heaven, and that all and every thing therein has relation to the Lord, his Heaven, his church, and the regeneration of man. For, while the *letter* or *literal sense*, suggests only such things as respect the *external* rites and ceremonies of the Jewish church;

the *internal* or *spiritual sense*, suggests an infinite number of spiritual lessons, "*for doctrine, reproof; correction, and instruction in righteousness.*" But these things do not appear in these *external rites and ceremonies*, except in a few cases which the Lord revealed and unfolded to the apostles; as, that sacrifices are significative of the Lord; that the land of Canaan and Jerusalem are significative of Heaven, on which account we read of the heavenly Canaan and Jerusalem, and also of Paradise.

It is impossible to see, from the sense of the *letter* only, that the scriptures are full of such spiritual contents; as in the case of the first chapters of Genesis, nothing is discoverable to the mere *external* Mason, or *nominal* christian, but that they treat *only* of the *creation of the world*, and of the Garden of Eden, called Paradise, and also of Adam, as the first created man. But the *internal* enlightened MASON knows that they contain mysteries of infinitely higher importance to the soul of man. In the first chapter of Genesis, he not only discovers a brief account of the creation of the material world, but also an elaborate and particular account of the *New Creation of Man*, or of his regeneration in general; and of the *most ancient Church* (in the scripture called *Adam*) in particular; and this in such a beautiful, harmonious, and connected manner, that there is not a single word which does not *represent, signify*, and *imply* something *spiritual*.

The *six days* of CREATION (for instance) represent, signify, and imply, six different *states*, or six successive *degrees*, through which every man must pass who becomes REGENERATED, and fitted for a celestial life eternal in the heavens. After passing through these six *states* or *degrees*, he arrives at the *seventh*, which being a state of celestial goodness, may truly be said to be a Sabbath of rest; because, in that state, even all *temptation* to commit sin will cease, so that the Lord, (who fights for man in all his states of temptation,) does indeed rest from his labour with respect to the individual who is thus regenerated. The temple is now rebuilt—the ROYAL ARCH is formed, and all the glory is ascribed to the Lord.

The reason why the six *states* or *degrees* through which the *spiritual Mason*, (or the regenerate man,) must thus pass, are called the *days of his creation*, is, because in his natural unregenerate state, he is not a [redacted] that is, he is not "the *image* and *likeness* of God," which was when denominated him *man*; his soul is a "*temple for the Most High.*" But as he advances and progresses in the work of reformation and regeneration, he acquires, "*by little and little*," that which properly constitutes him a *real man*, or a *temple*, until he arrives at the *sixth state* or *degree*.

During all this time, the Lord fights *for* him, and *in* him, though man *appears* to do the work himself; and this *appearance* is permitted, in order that man may reap the reward of the victory. It is on this account that a regenerate man is called, by the prophet, *the work of the fingers of God*; nor does the Lord cease thus to operate, until LOVE becomes the principal agent, and then the combat and labour are over. When the work is so far perfected, that he no longer acts right merely from a principle of *obedience*, but because he *loves to do so*, then his state is pronounced "*very good*," as in verse 31; whereas each of his *previous states* was merely pronounced *good*. At the close of the *sixth* day, represented by the *sixth degree* in MASONRY, the evil spirits (which had been tempting him, and against whose influence he had to contend) leave him, and good ones succeed in their place, and the faithful candidate is introduced into a celestial Paradise, representing a state of perfect regeneration and internal happiness.

In my next, I shall enter more minutely into this interesting subject, and

shew the particular correspondence of each *degree* in MASONRY, with each state of regeneration.

THE CHRISTIAN MASON.

No. IV.

Whoso readeth, let him understand.

I shall now, as proposed, proceed to trace the correspondence and analogy which exist between the several *degrees* of MASONRY, and the several [illegible] through which the *spiritual* traveller must pass in his journey from Egypt to the heavenly Canaan. In doing this, it is presumed it will also appear, that these several *states of regeneration* are figuratively described in many *historical* parts of the WORD of God, and (consequently) that MASONRY, by virtue of its being derived from, and founded on those very parts of the holy WORD, is of Divine origin. I shall confine myself, however, principally, to the Scripture history of the four following grand events, *viz.* the building of the universe, the ark, the tabernacle, and the temple at Jerusalem.

Now almost every one, who is merely *externally* a Mason, can easily perceive wherein Masonic operations signify and represent these four events; but those only who have left the surface, and entered into the *spirit* and *essence* of these mysterious operations, can perceive wherein they represent and signify the *rebuilding* of the *soul* of man, in order that *it* may become a fit *temple* for the residence of the Most High.

The Rev. brother whom we have before quoted* thus expresses himself on this interesting subject. "The first of these grand and sublime events, both in the order of nature and time, was that, when by the voice of Omnipotence, sleeping nature awoke, and the first flood of light burst upon the astonished world. *A manifest allusion to this event appears in the first degree of Masonry.* An audible voice is heard by the candidate, which is followed by scenes new, mysterious, beautiful and sublime. *Was it admissible to enumerate the ceremonies of initiation, every person would at once discover a manifest reference to the creation of the material world.*"

Now if this be admitted, (as it must be by every enlightened Mason;) and if I can prove that in the history of the *creation* may be discovered an equally "manifest allusion" to the *re-creation*, or *new birth* of a penitent soul; then, it follows, as a necessary consequence, that the several *degrees* of Masonry have a "manifest allusion" to the several *states* through which every *candidate for Heaven* must pass, in the mysterious and wonderful process of regeneration. But let us descend to particulars.

Every man while in his natural state, is in *disorder*. His mind, however, well cultivated and enriched by human learning, is a "rude, *chaotic*, shapeless mass," destitute of *life* and *light*. He walks in spiritual darkness, and thinks he is all the while in a state of marvellous illumination. His will and affections are "without form, and void, and darkness is upon the face of the deep" recesses of his understanding. But "the Spirit of God moves upon the face of the waters;" in other words, while he is in this state of *chaos* and confusion, he is ever and anon invited, and even solicited by God, (through the instrumentality of his ministering angels, who operate upon the *conscience*) to aspire after higher, and more substantial enjoyments. On the other hand, he is as earnestly solicited by other invisible agents, (who operate through the *passions*) to reject the kind admonitory overtures of his *real friends*, and to descend still lower in the gratification of his sensual appetites.

Thus situated, between two attractive powers, man chooses for himself,

* The Rev. Salem Town's Speculative Masonry.

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(by virtue of that free will which God has given to all the human race) the course he intends to pursue—whether it be to obey the dictates of *conscience*, or to remain the wretched vassal of his own natural and corrupt *lusts* and *passions*. If he is wise enough to choose the former, and obeys the kind admonition of those *invisible agents* (who are constantly soliciting him to become *initiated* in the work of regeneration, so as to become a *member* of the angelic *fraternity*) he immediately feels that his judicious determination, and good resolutions, are acquiring strength from the heavenly suggestions which are whispered to his soul by his angelic, but *invisible* friends. He at length consents to yield himself up to their direction and guidance, and *closing his eyes* to the carnal delights which had so long kept him chained to the earth, and turning his back upon his former pernicious advisers, he suffers himself to be *led* in a new and opposite direction. No sooner is the *light* of nature thus shut out, than he finds himself in *total darkness*, and, for the first time, feels the want and necessity of that *spiritual light* to which he had heretofore been a stranger. He is now made sensible of what he really is by nature; that instead of being "*rich*, and increased with goods, and having need of nothing," as he had fondly but falsely imagined, he "is wretched and miserable, and *poor*, and *blind*, and *naked*." He finds himself groping in *darkness*, starting with horror at the *groans* and *shrieks* of anguish which salute his mental ear, accompanied with the *clanking of chains*, and the *gnashing* of *teeth*.

This is a state of *preparation* which always *precedes* the first step in the path of *regeneration*. For without being thus reduced to a state of *humility* and *dependence*, no one would *consent to be led onward* by the Lord, and consequently no one could be saved. But the *all-seeing eye* of Divine love now beholds the humble *candidate for salvation* voluntarily divested of all those earthly sources of enjoyment, in which he had hitherto placed his supreme delight—trembling with terror at the threatening dangers which rapidly thicken around him—and depending solely on his *invisible conductors* for support, instruction, and consolation. In this state of *debasement* is he contemplated by that merciful Being who has assured his penitent children that "he who *humbleth himself* shall be *exalted*;" that Being who alone can call *order* out of *chaos*, and who, in the plenitude of his compassion, has said, "*ask*, and ye shall receive; *seek*, and ye shall *find*; *knock*, and it shall be *opened* unto you." In viewing his penitent child thus *asking*, *seeking*, and *knocking* for admittance into the *strait gate*, which leads to *light*, "He gives his angels charge concerning him" who "lead *him* in a path which he knows not."

A state like that which I have here attempted briefly to describe, may well be compared to that *chaos* which preceded the first dawn of *light* in the process of *creation*—when "the earth was without form and void, and darkness was upon the face of the deep." For previous to repentance and conversion, man is totally destitute of any real *goodness* or *truth*—his will being *empty** and *void* of any virtuous *love*, and his understanding being equally destitute of heavenly *light* and *truth*, but shrouded in the deepest *darkness*. It is then that the Spirit of God more effectually "moves upon the face of the waters,"† or in other words, prepares to *vivify* the seeds of virtue and godliness which had been sown in the human mind by education.

As such a *preparatory* state of humility may be thus compared to the

* The Hebrew word which has been translated "*without form*" in the second verse of the first chapter of Genesis, is more properly rendered "*empty*."

† This sentence, in the original, expresses the idea of *brooding*, as a hen broods over her eggs, in order to *vivify* the internal principle of life which is within them.

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chaotic darkness which preceded the creation of the world, so also may it, with equal propriety, be compared to that more dreadful *chaos* which preceded the building of the *Ark* by Noah. For if the moral and intellectual world of man can be properly compared to this material world, (as we see it can in the foregoing *figure* of creation) what can be more proper than to compare the evils, errors, and corruptions of fallen nature, to a flood of waters, overwhelming and destroying such moral or intellectual world? But if any doubts exist as to the justness of this comparison, there is sufficient Scripture testimony to remove them. It is evident that the Psalmist prayed against the innate corruptions of his nature, (as they were operated on and influenced by evil spirits,) when he said—"Let not the *water-flood* overflow me, neither let the *deep* swallow me up;" and in another place—"The proud *waters* had gone even over my soul;" and again—"The *floods* of ungodly men, [or evil spirits] made me afraid." From these, and many other similar passages, it is evident, to the illuminated *Mason*, that there is such a thing as a moral, intellectual, and *spiritual flood*, and that it consists in an *overflowing* of ungodliness, or of those *evil propensities* and *false persuasions*, which separate man from Heaven. This flood, therefore, is far more terrible and destructive than any which destroys only the bodies of men, for it drowns and destroys the soul, by separating it from its only proper life, the favour, the love, the mercy, and blessing of the GREAT FATHER OF BEING. This, therefore, is the flood to which our Saviour alludes, when he says—"As it was in the days of Noah, so shall it be in the days of the Son of Man," &c.

To preserve our souls from the fatal effects of such a flood, we are all, like Noah, commanded to "*make us an ark*," or, in other words, to repent and be converted—for that alone can avert the threatening ruin and destruction. *We* are commanded to *build* the ark, to show us that without our *consent* and diligent *co-operation*, the work of regeneration will never be effected in our hearts and lives; and the only manner in which we can *co-operate*, is by becoming humble, willing, and obedient. But how gloomy and dreadful is our situation when we first feel the necessity of building this spiritual ark. *Death stares us in the face*, and we are almost constrained to cry out with David, "Let not the water-flood overflow me, neither let the deep swallow me up." Who cannot see that this, also, is a state *preparatory* to the great and mysterious work of *regeneration*. For that the *building an ark* has such a spiritual allusion, is manifest from the authority of an Apostle, who in speaking of the deliverance of Noah and his family, in the ark, expresses himself in these remarkable words—"*The like figure whereunto even baptism doth also now save us.*" Agreeable to this apostolic testimony, the ark, which Noah of old was commanded to prepare, was a figure of *baptism*, or, as it is expressed in the original, *baptism* was the *antitype* of the saving ark; and since *baptism*, in its spiritual sense, signifies *purification from evil*, and thus *regeneration*, therefore purification and regeneration were also *figured* by the ark of old.

Want of room will prevent my proceeding any farther in this number; but it is presumed that the reader is by this time prepared to see the same correspondence hold good as relates to the construction of the tabernacle by Moses, and the building of the temple by Solomon.

SEVENTH LECTURE;

OR,

ROYAL ARCH DEGREE.

This august degree is the summit of ancient Masonry, and far exceeds all the preceding, in beauty, sublimity, and

importance. It is calculated to impress on the mind, the "being and existence of a supreme Deity, without beginning of days, or end of years," and forcibly to remind us of the reverence due to his Holy Name. Base indeed must be that man, who, after travelling thus far, can calmly hear the name of the Supreme High Priest of the Universe used in any other manner, than with "reverential awe;" or in any degree countenance disobedience to his commands.

Many of the essentials of the craft, which were buried in darkness for the space of four hundred and seventy years, are in this degree brought to light; a knowledge of which, is absolutely necessary to render the Masonic character complete.

This lecture is divided into two sections, which every Royal Arch Mason should perfectly understand, before he is qualified to fill the various stations to which he may be called, and to perform such services as may be required by the chapter.

The following passage of scripture is read or repeated at opening a royal arch chapter:

2 THESSALONIANS iii, 6—17.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you. Neither did we eat any man's bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat: For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such, we command and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word, by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all. The salutation of Paul, with mine own hand, which is the token in every epistle; so I write."

THE FIRST SECTION

Presents an extensive field for contemplation and study; and furnishes many highly interesting particulars relative to the state of Masonry, during king Solomon's reign, and subsequent to that period. It explains the mode of government, designates the appellation, number, and situation of the several officers, and points out the purpose and duty of their respective stations. It also designates the various colours of their banners, and explains the morals to which they allude.

THE SECOND SECTION

Contains a fund of interesting and valuable historical information, and demonstrates, in a striking manner, that virtue and happiness are the ultimate consequences of virtue and justice; whilst the practices of vice and immortality, are invariably followed by disgrace and ruin.

The following passages of scripture, prayer, charge, &c., which are introduced during the ceremony of exaltation, should be properly arranged, and it is essentially necessary that their application should be familiar to all royal arch Masons.

ISAIAH xlii, 16.

"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make the darkness light before them, and crooked things straight: These things will I do unto them, and will not forsake them."

PRAYER

REHEARSED DURING THE CEREMONY OF EXALTATION TO THE DEGREE OF ROYAL ARCH MASON.

"Supreme Architect of Universal Nature, who, by thine Almighty Word, didst speak into being the stupendous Arch of Heaven, and, for the instruction and pleasure of thy rational creatures, didst adorn us with greater and lesser lights; thereby magnifying thy power, and endearing thy goodness unto the sons of men; we humbly adore and worship thine unspeakable perfection. We bless thee that when man had fallen from his innocence, and his happiness, thou didst still leave unto him the powers of reasoning, and capacity of improvement and of pleasure. We thank thee that amidst the pains and calamities of our present state, so many means of refreshment and satisfaction are reserved unto us, while travelling the *rugged path of life*. Especially would we at this time render thee our thanksgiving and praise for the institution, as members of which we are at this time assembled, and for all the pleasure we have derived from it. We thank thee that the few here assembled before thee, have been favoured with new inducements, and laid under new and stronger obligations, to virtue and holiness. May these obligations, O blessed Father, have their full effect upon us. Teach us, we pray thee, the true reverence of thy great, mighty, and terrible name. Inspire us with a firm and unshaken resolution in our virtuous pursuits. Give us grace diligently to search thy word in the Book of Nature, wherein the duties of our high vocation are inculcated with divine authority. May the solemnity of the ceremonies of our institution be duly impressed on our minds, and have a lasting and happy effect upon our lives. O thou who didst aforetime appear unto thy servant Moses *in a flame of fire out of the midst of a bush*, enkindle, we beseech thee, in each of our hearts, a flame of devotion to thee, of love to each other, and of charity to all mankind. May all thy *miracles and mighty works* fill us with the dread, and thy goodness impress us with the love of thy holy name. May *holiness to the Lord* be engraven on all our thoughts, words, and actions. May the incense of piety ascend continually unto thee from the *altar* of our hearts, and burn, day and night, as a sacrifice of a sweet smelling savour, well pleasing unto thee. And since sin has destroyed within us the *first temple* of purity and innocence, may thy heavenly grace guide and assist us in rebuilding a *second temple* of reformation, and may the glory of this latter house be greater than the glory of the former. *Amen.*" So mote it be.

EXODUS iii, 1—6.

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, *even* to Horeb. And the angel of the LORD appeared unto him in a flame of fire, out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses! And he said, Here *am I*. And he said, draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest *is* holy ground. Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."

2 CHRONICLES XXXVI, 11—20.

"Zedekiah *was* one and twenty years old when he began to reign; and reigned eleven years in Jerusalem. And he did *that which was* evil in the sight of the LORD his GOD, *and* humbled not himself before Jeremiah the prophet, *speaking* from the

mouth of the LORD. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart, from turning unto the LORD God of Israel. Moreover, all the chief of the priests and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the LORD, which he had hallowed in Jerusalem. And the LORD God of their fathers sent to him by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave *them* all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons, until the reign of the kingdom of Persia.

EZRA i, 1—3.

"Now, in the first year of Cyrus king of Persia, (that the word of the LORD by the mouth of Jeremiah might be fulfilled,) the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah: Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel (he *is* the God) which *is* in Jerusalem."

EXODUS iii, 13, 14.

"And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

PSALM cxli.

"Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee *as* incense, *and* the lifting up of my hands *as* the evening sacrifice. Set a watch, O LORD, before my mouth; keep the door of my lips. Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity; and let me not eat of their dainties. Let the righteous smite me, *it shall be* a kindness; and let him reprove me, *it shall be* an excellent oil *which* shall not break my head; for yet my prayer also *shall be* in their calamities. When their judges are overthrown in stony places, they shall hear my words; for they are sweet. Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth. But mine eyes *are* unto thee, O GOD the LORD: in thee is my trust; leave not my soul destitute. Keep me from the snare *which* they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape."

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PSALM CXLII.

"I cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication. I poured out my complaint before him; I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me. I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O LORD: I said, Thou *art* my refuge *and* my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me."

PSALM CXLIII.

"Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old, I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah. Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving-kindness in the morning: for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Deliver me, O LORD, from mine enemies: I flee unto thee, to hide me. Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me into the land of uprightness. Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant."

EXODUS iv, 1—9.

"And Moses answered and said, But behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. And the LORD said unto him, What *is* that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent: and Moses fled from before it. And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught *it*, and it became a rod in his hand: That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom; and when he took it out, behold, his hand *was* leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom; and, behold, it was turned again as his *other* flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and the water, which thou takest out of the river, shall become blood upon the dry *land*."

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HAGGAI ii, 1—9, 23.

"In the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech the high priest, and to the residue of the people, saying, Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts. *According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land;* And I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver *is* mine, and the gold *is* mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts; and in this place will I give peace, saith the LORD of hosts.

"In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

ZECHARIAH iv, 6—10.

"Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the LORD of hosts. Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the head-stone *thereof with* shoutings, *crying*, Grace, grace, unto it. Moreover, the word of the LORD came unto me, saying, The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it: and thou shalt know that the LORD of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven: they *are* the eyes of the LORD, which run to and fro through the whole earth."

JOHN i, 1—5.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not.

DEUTERONOMY xxxi, 24—26.

"And it came to pass, when Moses had made an end of writing the words of this law in a book until they were finished, That Moses commanded the Levites, which bare the ark of of the covenant of the LORD, saying, Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee."

EXODUS xxv, 21.

"And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee."

EXODUS xvi, 32—34.

"And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it, to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD com-

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handed Moses, so Aaron laid it up before the Testimony, to be kept."

NUMBERS xvii, 10.

"And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not."

HEBREWS ix, 2—5.

"For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shew-bread; which is called The Sanctuary. And after the second veil the tabernacle, which is called The Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly."

AMOS ix, 11.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."

EXODUS vi, 2, 3.

"And God spake unto Moses, and said unto him, I *am* the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty; but by my name JEHOVAH was I not known to them."

KING SOLOMON'S TEMPLE.

The following particulars relative to king Solomon's Temple, may with propriety be here introduced, and cannot fail to be interesting to all classes of readers, and particularly so to royal arch Masons.

"This famous fabric was situated on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying Angel. It was begun in the fourth year of the reign of Solomon; the third after the death of David; four hundred and eighty years after the passage of the Red Sea, and on the second day of the month Zif, being the second month of the sacred year, which answers to the 21st of April, in the year of the world 2992, and was carried on with such prodigious speed, that it was finished, in all its parts, in little more than seven years.

"By the masonic art, and the wise regulations of Solomon, every part of the building, whether of stone, brick, timber, or metal, was wrought and prepared before they were brought to Jerusalem; so that the only tools made use of in erecting the fabric were wooden instruments prepared for that purpose. The noise of the ax, the hammer, and every other tool of metal, was confined to the forests of Lebanon, where the timber was procured, and to Mount Libanus, and the plains and quarries of Zeredathah, where the stones were raised, squared, marked and numbered; that nothing might be heard among the masons at Jerusalem, but harmony and peace.

"In the year of the world 3029, King Solomon died, and was succeeded by his son Rehoboam."

Shortly after this, with Jeroboam, the son of Nebat at their head, ten of the tribes revolted, and established a separate kingdom. Thus divided, the tribes of Israel continued under two distinct governments, two hundred and fifty-four years; when the ten revolted tribes became weak and degenerated, and their country was laid waste, their government overthrown, and extirpated by Salmanezer, the Assyrian king. After a series of changes, Jerusalem was besieged by Nebuchadnezzar, king of Babylon, and after a defence of a year and a half, it was surrendered, and delivered to the officers of Nebuchadnezzar, in the eleventh year of the reign of Zedekiah, king of Judah. The temple was sack-

ed and destroyed, all the holy vessels, together with the two famous brazen pillars, were taken away, and the remnant of the people who escaped the sword, were carried away captives to Babylon; where they remained servants to Nebuchadnezzar, and his successors, till the reign of Cyrus, king of Persia, who, in the first year of his reign, being influenced and directed by the same divine power by which he was invisibly led to the throne of Persia, issued an edict for the liberation of the captive Jews, with permission to return to Jerusalem, and rebuild the city, and house of the Lord. The principal people of the tribes of Judah and Benjamin, with the Priests and Levites, immediately departed, and commenced the glorious work; many of the Jews, however, rather than relinquish the possessions they had obtained in Babylon, determined to remain there.

CHARGE

TO A NEWLY EXALTED COMPANION.

"Worthy Companion,

"By the consent and assistance of the members of this chapter, you are now exalted to the sublime and honourable degree of a royal arch Mason.

"Having attained this degree, you have arrived at the summit and perfection of ancient masonry; and are consequently entitled to a full explanation of the mysteries of the order.

"The rites and mysteries developed in this degree have been handed down through a chosen few, unchanged by time, and uncontrolled by prejudice; and we expect and trust, they will be regarded by you with the same veneration, and transmitted with the same scrupulous purity to your successors.

"No one can reflect on the ceremonies of gaining admission into this place, without being forcibly struck with the important lessons which they teach.

"Here we are necessarily led to contemplate with gratitude and admiration the sacred source from whence all earthly comforts flow; here we find additional inducements to continue steadfast and immoveable in the discharge of our respective duties; and here we are bound, by the most solemn ties, to promote each other's welfare, and correct each other's failings, by advice, admonition, and reproof.

"As it is our most earnest desire, and a duty we owe to our companions of this order, that the admission of every candidate into this chapter shall be attended by the approbation of the most scrutinizing eye, we hope always to possess the satisfaction of finding none amongst us, but such as will promote to the utmost of their power the great end of our institution. By paying due attention to this determination, we expect you will never recommend any candidate to this chapter, whose abilities, and knowledge of the foregoing degrees, you cannot freely vouch for, and whom you do not firmly and confidently believe, will fully conform to the principles of our order, and fulfil the obligations of a royal arch Mason. While such are our members, we may expect to be united in one object, without lukewarmness, inattention, or neglect; but zeal, fidelity, and affection, will be the distinguishing characteristics of our society, and that satisfaction, harmony, and peace, may be enjoyed at our meetings, which no other society can afford."

CLOSING.

The chapter is closed with solemn ceremonies; and the following prayer is rehearsed by the most excellent high priest:

"By the *Wisdom* of the Supreme High Priest may we be directed, by his *Strength* may we be enabled, and by the *Beauty* of virtue may we be incited, to perform the obligations here enjoined on us; to keep inviolably the mysteries here unfolded to us; and invariably to practise all those duties

out of the chapter, which are inculcated *in* it.

Response. *So mote it be. Amen.*

ROYAL ARCH SONG.

When orient *Wisdom* beam'd serene,
And pillar'd *Strength* arose;
When *Beauty* ting'd the glowing scene,
And Faith her mansion chose;
Exulting bands the fabric view'd,
Mysterious powers ador'd;
And high the *Triple Union* stood,
That gave the *Mystic Word.*

Pale Envy wither'd at the sight,
And, frowning o'er the pile,
Call'd *Murder* up from realms of night,
To blast the glorious toil.—
With ruffian Outrage join'd, in wo
They form'd the league abhorr'd;
And wounded Science felt the blow,
That crush'd the *Mystic Word.*

Concealment from sequester'd cave,
On sable pinions flew;
And o'er the sacrilegious grave
Her veil impervious threw.
The associate band, in solemn state,
The awful loss deplor'd;
And *Wisdom* mourn'd the ruthless fate,
That whelm'd the *Mystic Word.*

At length, through time's expanded sphere,
Fair Science speeds her way;
And warm'd by *Truth's* refulgence, clear
Reflects the kindred ray;
A second fabric's towering height
Proclaims the *sign* restor'd;
From whose foundation, brought to light,
Is drawn the *Mystic Word.*

To depths obscure, the favour'd *Trine*
A dreary course engage;
Till, through the *Arch*, the ray divine
Illumes the *sacred page.*—
From the wide wonders of this blaze,
Our ancient sign's restor'd;—
The *Royal Arch* alone displays
The long-lost *Mystic Word.*

ROYAL ARCH ODE.

Almighty Sire! our Heavenly King,
Before whose sacred name we bend,
Accept the praises which we sing,
And to our humble prayers attend!
All hail, great Architect divine!
This universal frame is thine.

Thou who didst Persia's king command
A proclamation to extend,
That Israel's sons might quit their land,
Their holy temple to attend.

That sacred place, where Three in One
Compris'd thy comprehensive name;
And where the bright meridian sun
Was seen thy glory to proclaim.

Thy watchful eye, a length of time,
Thy wondrous circle did attend;
The glory and the power be thine,
Which shall from age to age descend.

On thy Omnipotence we rest,
Secure of thy protection here;
And hope hereafter to be blest,
When we have left this world of care.

Grant us, great God, thy pow'rful aid,
To guide us through this vale of tears;
For where thy goodness is display'd,
Peace soothes the mind, and pleasure cheers.

Inspire us with thy grace divine;
Thy sacred law our guide shall be;
To every good our hearts incline,
From every evil keep us free.

From the Masonic Miscellany.

RIGHTS OF VISITERS.

We observe in a late number of the "American Masonic Register," a valuable work published in New-York, the following Query.

"Can or ought a lodge, during working hours, on pretence of 'not having time,' or any other pretence, refuse to

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examine and admit a visiting brother who presents himself at its door, ready, able, and willing to work his way in."

As we presume it is the wish of the inquirer to hear the opinion of any brother who may be disposed to give one, we take the liberty to make a few comments on the question, which we deem highly interesting and important to the fraternity.

Among the rights and privileges conferred upon a candidate at his initiation or advancement, none perhaps is more important than that of being entitled to admission within the walls of any lodge working under proper authority, in the degree to which he is advanced, wherever he may go, throughout the world. This privilege is the key to almost every other. It is in the lodge that he looks for Masonic information, and it is there that he expects to meet with his brethren, and to form those associations which may be so important to him, in the transaction of business, or in the promotion of his comfort, in a land of strangers. This privilege, so long as he continues in good standing, and is capable of proving his title to it, we consider as unalienable, and to us therefore it is perfectly obvious, that no lodge can have a right, wantonly and without sufficient cause, to exclude from its meetings any brother "ready, able, and willing to work his way in." The resort to a "*pretence*" as an apology for refusing to admit, would only aggravate the wrong, as it would evince a conviction of the impropriety of attempting to exclude without a sufficient reason.

The question however recurs, whether circumstances may not actually exist sufficient to justify a lodge in refusing admission to a visiting brother in good standing. To every general rule, there are some exceptions; and it may be contended, although every Mason has *commonly* a right to claim admission into any lodge he may wish to visit, that peculiar cases may exist where the exercise of this right cannot with propriety be insisted on. To this suggestion it is difficult to make a general reply. Such cases, if any can exist, are not easily to be imagined, and must, from the nature of things, be extremely rare. It is scarcely possible to conceive, that any lodge can be so hurried with business as to be unable to permit a single brother to retire, in order to examine a stranger who may wish to visit. Should a visiter however apply for admission, while a lodge was in the midst of business that could not with propriety be interrupted, or after the completion of its business, just as it was about to be closed, he surely could not deem it a hardship that his entrance should be delayed in the one case, and perhaps entirely refused in the other. But as to the idea, which we have heard advanced by some brethren, that a lodge may have *private business*, during the transaction of which all but its own members may be excluded, it is too preposterous to gain many advocates. No lodge can, consistently, transact any business in its Masonic character, to a full knowledge of which every brother who has attained the degree in which it is transacted, is not absolutely entitled.

If any difference of opinion exists upon this subject, we shall be glad to receive the ideas of any of our brethren who may be inclined to discuss it.

INSTALLATION AT BROOKLYN.

On Thursday, the 19th of July last, St. Alban's Lodge, No. 60, was installed in the village of Brooklyn, in Queens county, by the officers of the Grand Lodge of the State of New-York. The ceremony was performed at Morrison's Hotel, on Brooklyn Heights, after which, a very large and respectable Masonic procession was formed, with an excellent band of music, and proceeded to St. Ann's Church, where, besides the usual services, a most elegant and impressive discourse was delivered, by our most worshipful Brother, the reverend

Henry J. Feltus, assistant Grand Chaplain of the Grand Lodge of this State, from 1 Peter ii, 17.

"*Love the brotherhood. Fear God. Honour the king.*"

After the services at the church, the procession was again formed, and moved through the most prominent streets in the village; when they returned to Morrison's Hotel, and partook of refreshments, which were bountifully provided.

The following brethren have been duly elected officers for the present year:—

Erastus Worthington, *Worshipful Master.*
George W. Rogers, *Senior Warden.*
Ralph Malbone, *Junior Warden.*
George S. Wise, *Secretary.*
Alexander Robertson, *Treasurer.*
Abiathar Young, *Senior Deacon.*
Robert S. Tatem, *Junior Deacon.*
J. N. Smith, Joseph Watson, } *Stewards.*
W. P. M. John Titus, ——— Amerman, } *Masters of Ceremonies*
W. P. M. Isaac Nichols, *Tyler.*

Regular communications on the second and fourth Mondays of every month, at Hunter's Hotel, Fulton-street.

COMPANION PRATT,

At the annual meeting of Columbian Encampment of Knights Templars, No. 5, held in New-York, on the 20th of April last, the following officers were duly elected for the present year:—

George Howard, *M. E. G. C.*
Garret Morgan, *Generalissimo.*
John Telfair, *C. G.*
Silas Lyon, *M. E. Prelate.*
B. W. Peck, *S. G. W.*
Joel Jones, *J. G. W.*
Nicholas Rosse, *Treasurer.*
W. F. Piatt, *Recorder.*
Edward Higgins, *S. B.*
Thos. M'Cready, *S. B.*
John Niles, *Warder.*
John Utt, *Sentinel.*

Please publish the above, and oblige

Yours, &c.

W. F. PIATT, *Recorder.*

Extract of a letter from Granville, Ohio, to the Editor of the Masonic Register, dated July 20, 1821.

"The brethren of Centre Star Lodge, with a number of visiting brethren, celebrated the anniversary of St. John the Baptist, on Monday the 25th of June last. At ten o'clock A. M. they assembled at Mason-Hall, and formed a procession, which moved to the meeting-house, accompanied by a band of music, where an oration on the design and principles of the institution was delivered by Brother W. S. Orchards. The officers of the lodge were installed by companion B. Smith; after which the procession moved to the house of brother W. Warner, and partook of a sumptuous dinner, and the festivities of the day were concluded with a splendid ball in the evening."

NEW MASONIC WORK.

We have received the two first numbers of the *Masonic Miscellany, and Ladies' Literary Magazine*, by our M. E. companion William Gibbs Hunt, of Lexington, Kentucky. We find it handsomely printed, and containing matter both instructive and entertaining. Such Gentlemen or Ladies, as are desirous of becoming subscribers to this valuable work, will please to forward their names to the editor of the Masonic Register. For the terms of subscription the reader is referred to our notice of the prospectus, in No. 10, page 399.

SUMMARY.

On the 4th of April last, the new Masonic Hall of St. John's Lodge at Darien, Georgia, was solemnly dedicated. An impressive address on the occasion, was delivered by the M. W. Grand Master, W. P. CHARLTON, Esq.

The new grand lodge in Missouri, was solemnly consecrated, and their officers installed on the 4th of May last.

A new mark master's lodge has recently been formed at Cynthiana,

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Kentucky, under a dispensation from the deputy grand high priest of that state.

A new grand lodge has lately been organized in the state of Alabama.

A recent edict of the government of Naples, prohibits all secret associations whatsoever, which is a direct attack upon the institution of Masonry. The same edict requires all persons, forthwith to surrender all emblems, books, or papers, belonging to such associations, which they may have in their possession.

The Masonic lodge-room, at Bath, Upper Canada, was consumed by fire on the 4th of June last. We are happy however to state, that the jewels and furniture were saved.

A new Free-Mason's Lodge has been established at Milford, in Wales, which was opened a short time ago, and drew together not less than 2000 persons. After the installation, the *Ladies* were admitted to the Lodge, and the marbled walls, the star in the east, the full sun in the south, and its wild, descending beams in the west, with the brethren in full Masonic costume, had a novel and most striking effect.

HISTORICAL.

For the Masonic Register.

NAPOLEON'S MEMOIRS.

A work appeared in London, about two years ago, entitled, "*Historical Memoirs of Napoleon. Book IX. Translated from the original MS. by B. E. O'Meara.*" From that time, the public have impatiently waited for an opinion respecting its authenticity, from some of the leading British Reviews; but they, as yet, have observed a studied silence; and this is the more extraordinary, as none of those celebrated productions are remarkable for taciturnity when an occasion like the present offers. That the work before us, as a literary composition, is very superior to many that they have with avidity fastened upon, there can be little question; and it is no less certain, that those who could bestow elaborate essays on the self-written narratives of corporal Gass, and Robert Adams, might, without the sacrifice of much dignity, have devoted at least a few pages to the auto-biography of a man,

"At whose name, the world once grew pale."

Dr. O'Meara, the translator, was surgeon of the Bellerophon, when the emperor came on board; and in his professional capacity (by request) accompanied him to the place of exile. He remained at St. Helena for a considerable time, but in consequence of a disagreement with sir Hudson Lowe, the commander, he was finally arrested and sent home to England. The cause of this harsh treatment appears to have been the refusal of the doctor to administer *certain potions*, whose beneficent efficacy was far from being acknowledged in the pharmacopœia of the schools. Sir Huddy was on this occasion, like king John with Hubert, somewhat ambiguous in his prescriptions, and the honest surgeon

"———was wont to be so dull,"

as to require of the empyric, a written formula, before he would consent to subject himself to the fate of "the Moor," who became

"Fall'n in the *practice* of a cursed slave."

This "most foul" charge against the *Abhorson* of St. Helena, is contradicted however, by testimony which many will deem conclusive—the just and equitable principles of the holy alliance—the unblemished moral reputation of his present majesty, George IV.—and above all, the meek and merciful character of the individuals that compose his ministry.

Be this as it may; the circumstances connected with the late situation of Dr. O'Meara, would certainly point him out as a probable medium through which the manuscripts of the imprisoned emperor would be given to the

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world: yet in the editorial department of the work, we find nothing verifying that anticipation. On the contrary, the preface states only, that the original manuscript, which is "faithfully translated," is in the same handwriting as a *certain letter* which Napoleon once *signed*. The internal evidence of the work itself also proves that it is not an authorized production. For, let the fox-hunting ecclesiastics of England consider him in whatsoever light they may, we are far from believing that one who stood so little in need of self-praise, would descend to the puerile vanity of designating himself by the inflated egotistical epithets, so profusely scattered through the volume.

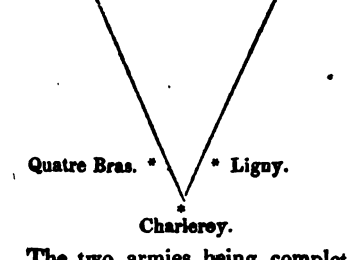
The truth of the matter, however, is this—Napoleon, during his imprisonment, has certainly been engaged in compiling a history of his eventful life; and in this undertaking, some of his attendants have acted as transcribers. The work of general Gourgaud, is *avowedly* the production of one of them, and these "Memoirs" are nothing more than an interpolated copy of some other amanuensis there employed.

The extensive information, the sound military maxims, and consistent detail of events, irresistibly compel us to acknowledge that they could have been drawn but from one source: and yet, the numerous defects, and the hurried neglect with which many subjects, on which the emperor was fond of dilating, are passed over, as forcibly induce us to believe that they are not given *exactly* as he himself would have "set them down." This last objection appears in one instance to have suggested itself to the editor, as he acknowledges that it is expedient to transcribe the Moniteur account of the journey from Elba to Paris, in order to illustrate the "very succinct" narrative of that event in the Memoirs.

In the introductory remarks prefixed to the ninth book, it is asserted that the preceding section, or eighth book, was *then in the press:* its long continuance there, however, we fear, will make no very favourable *impression* with the reader, as to the confidence that may be reposed in what has already been given the public. This portion comprises only the last reign of the emperor; and as the facts stated are incontrovertible, we shall proceed to give in substance the description of the battle of Waterloo, which, with the exception of general Gourgaud's account, is the most satisfactory detail that has yet appeared.

BATTLE OF WATERLOO.

On the 15th June, 1815, the Emperor entered the territories of the enemy, at the head of 122,000 men. The Prussians being unprepared, and in a manner scattered, fell back after some severe skirmishing, to Ligny. The next day, the 16th, a general attack was made on their line, which was broken, and driven back after a loss of twenty thousand men, on the road to Wavre. On the same day the Anglo-Belgian army was routed at Quatre Bras, and forced to retreat on the road to Waterloo. Here, for the better understanding of the subject, it may be necessary to state, that from Charleroy, where the French invaded the Netherlands, two principal roads diverged—one leading to Wavre, and the other to Waterloo, as is laid down in the annexed diagram. The sides of the triangle being about 5 leagues each, in extent.



The two armies being completely separated by the sudden advance of the French, retired in the several di-

rections already stated. The whole of the next day, the 17th June, the retreat was continued. The Prussians under Blucher, being followed by marshal Grouchy, with the two corps of Vandamme and Gerard—and the Anglo-Belgians, by the main army under Napoleon. In the evening, the Prussians arrived at Wavre, while Grouchy halted several miles short of them: the English encamped at Waterloo, and Napoleon bivouaced in front of them. He immediately informed Grouchy that there would be a great battle the next day, and ordered him to march at an early hour in the direction of Waterloo, in order to assist the main army. The conduct of the great chieftain, on the night preceding the action, we shall give in the language of the Memoirs—it forcibly recalls to mind the celebrated description of the poet on a similar occasion.

"——From camp to camp,
The hum of either army stilly sounds,
That the fix'd sentinels almost receive
The secret whispers of each other's watch:
Fire answers fire; and through their paly flames
Each battle sees the other's umber'd face:
Steed threatens steed, in high and boastful neighs
Piercing the night's dull ear. ** O, now, who will behold
The imperial captain of this band,
Fare forth he goes, and visits all his host."
HENRY V.

"At one o'clock in the night, deeply occupied with these important thoughts, he left his quarters on foot, accompanied only by his grand marshal, [Bertrand.] It was his intention to have followed the English army in its retreat, and to endeavour to attack it, notwithstanding the darkness of the night, as soon as it should commence its march. He went the rounds of the grand guard. The forest of Soigness appeared in a blaze. The horizon between that forest, Braine la Leude, and the farms of Belle Alliance and of Haye, was resplendent from the fires of the bivouacs. The most profound silence reigned. The fatigues of the preceding days had buried the English army in deep sleep. Having arrived near the woods of Chateau Hougoumont, he heard the noise of a column in march; now this was the time for the rear guard to leave its station, should the enemy be retreating; but this noise soon ceased. The rain fell in torrents. Several officers sent out to reconnoitre, and spies, returned at half after three. **** The English general could not have done anything more contrary to the interests of his party and nation, to the general spirit of this campaign, and even to the most simple rules of war, than by remaining in the position he occupied. Behind him was the defiles of the forest of Soignes. Should he be beaten, all retreat would be cut off. The French troops were encamped in the mud. The officers judged it impossible to give battle that day. The artillery and cavalry could not manœuvre on the ground, it being so very wet and soft. They calculated upon its requiring twelve hours of fine weather to dry it. The day commenced dawning. The emperor returned to his head quarters, well pleased with the great fault the enemy's general had committed, and much regretting lest the bad weather should prevent him taking advantage of it. But already it had commenced clearing up. At five he perceived a few weak rays of that sun which would set with the destruction of the English army. The British oligarchy would be overthrown. France was to rise on that day more glorious, more powerful, and greater than ever!!!"

In the morning of the 18th June, 1815, both armies were drawn up in order of battle. The right of the English army under the prince of Orange, was strongly posted in the woods of Hougoumont; their centre under the eye of Wellington himself, on La Haye Sainte; and their left wing, commanded by general Picton, occupied an advantageous position in the farm of La Haye: Their whole force amounting to 90,000 men. The French army, after some preliminary movements, assumed the following order—The right wing was commanded by count Lobau; the centre by count D'Erlon; and the left by count Reille: The whole comprising nearly 70,000 men. The artillery of either army was about the same—250 pieces on a side. The action commenced towards 11 o'clock, by the attack of Jerome Napoleon, (who commanded the extreme division of the left wing, of Reille;) on the right of the British, stationed at Hougoumont.

"The cannonade soon became very severe. Prince Jerome several times carried

the wood of Hougoumont, and several times was repulsed. It was defended by the division of English guards, the best of the enemy's troops. These being placed on his right was of considerable advantage to the French, as it rendered the grand attack on his left more easy. Foy's division sustained prince Jerome's. Prodigies of valour were displayed on both sides. The English guards covered the woods and avenues with their dead bodies, but not without selling their lives dearly. After many vicissitudes, which occupied several hours of the day, the entire wood was in possession of the French. The chateau into which a few hundred intrepid soldiers had thrown themselves, made an obstinate resistance. The emperor ordered a battery of eight howitzers to be formed, which set fire to the barns and roofs, and enabled the French to become masters of the post.

The honour of commanding the grand attack of the centre, was conferred on marshal Ney. It could not have been entrusted to a braver person, or one more accustomed to such operations. He sent one of his aids-de-camp to announce all being ready, and that the signal was only waited for. Before giving it, the emperor again surveyed the field of battle, and perceived in the direction of St. Lambert, something that seemed like troops. He said to his major-general, [Soult,] "Marshal, what do you see towards St. Lambert? I believe I see five or six thousand men. It is probably a detachment from Grouchy." All the glasses of the staff were turned in that direction. The weather was considerably foggy. As it happens on such occasions, some maintained, that it was not troops, but trees; others that it was columns in position; others again, that it was troops on the marsh."

It was, however, soon ascertained that it was not a detachment from Grouchy, but "the advanced guard of the Prussian general Bulow, who was marching on with 30,000 men;" which constituted their fourth corps, and had not been engaged in any of the previous actions.

"The emperor immediately ordered count Lobau to cross the road of Charleroy by a movement on the right of his two divisions, to march to the support of the light cavalry towards St. Lambert, to choose a good intermediate position, where with 10,000 men, he might keep in check 30,000, if that should be necessary; to attack the Prussians vigorously, as soon as he should hear the cannon of the troops detached to their rear by marshal Grouchy."

Orders had been already transmitted to the latter commander, to that effect, and the total destruction of the corps of Bulow, was anticipated as the result of this movement, combined with the attack on its front, "by (as the Memoirs state) a man of count Lobau's character." About noon the action became general along the whole line. On the right of the British, the chateau of Hougoumont had already been taken. And after a dreadful contest of three hours, the farm of La Haye Sainte, constituting their centre, was carried by marshal Ney. The left wing of their army had also been driven out of La Haye by count D'Erlon, and was, by the movement, completely separated from the Prussians.

"The victory (says the Memoirs) was won; 69,000 Frenchmen had overcome 120,000 of the enemy. Joy was in every countenance, and hope enlivened every breast."

Such was the situation of affairs on the arrival of general Blucher, about sun-set, *with another division of thirty thousand men*. Every thing was now changed—the retreating Prussians under Bulow, rallied, and joined the advancing corps of Blucher; and the English commander, inspired by the movements on his left, at the same time ordered a general charge on the right. The overthrow was complete. "Cavalry, artillery, infantry, (says the Memoirs) were all thrown together in confusion. The staff gained the small village of Genappe. The emperor was in hopes of there organizing a rear guard; but the disorder was so great, that every effort was in vain."

Such was the fatal result of the battle of Waterloo. Its consequences it is unnecessary to detail. We shall therefore close our article, with a transient notice of the gallant leaders, who here supported the cause of science and of freedom, against that of bigotry and despotism. Napoleon himself, is chained to an insulated rock, which, so long as it towers its head above the waters of the ocean, will remain a monument of British perfidy and in-

justice! Marshal Soult, (duke of Dalmatia) who acted as "major general of the army," escaped into Germany; but has since been permitted to return, and now resides in his native department of Tarn. Marshal Ney, prince of Mosqua, who led the attack on the British centre, after the restoration of the Bourbons, underwent the mockery of a "trial by his peers," and received sentence of death, as a traitor to that country, in whose service he had exposed his life in more than five hundred battles!!!

The forces in line, were commanded by three lieutenant generals—men of known valour and reputation; and what may perhaps be worthy of remark, they were all engaged in the Peninsular war; but neither of them served in the disastrous Russian campaign. Count Lobau, who will be better known to those familiar with the French bulletins, as Mouton Duvernet, derived his title from the daring valour which he evinced on the retreat of the army to the island of Inder Lobau, near Vienna. He was made a prisoner at Waterloo, but returning to France under a promised amnesty, he was perfidiously tried by a council of war, and shot at Lyons the 26th July, 1816. He met death with remarkable firmness; and from the whole tenor of his life, he has not inaptly been termed, "the last of the Romans."

Drouet, count D'Erlon, the son of the post-master who prevented the escape of the king in the early period of the revolution; and count Reille, who married a daughter of marshal Massena, were both banished from the French territories, and have not (we believe) yet returned.

Marshal Grouchy, who on hearing of the overthrow of the main body, made a skilful retreat to Paris; afterwards sailed for the United States, and remained in this country several years, until he received permission of the French government to return home. While here, he published a justificatory memoir of his conduct at Waterloo, in reply to the narrative of general Gourgaud. From a perusal of all that has been written on the subject, it appears that Grouchy was ordered to pursue the Prussians closely, but not to diverge *so far* from the route of the main body of the French army, *as to prevent* his joining them at a very short notice. During the march, he repeatedly informed the emperor of the progress made, and of his intended direction; and the emperor as frequently replied that he was satisfied with his course, but at the same time premonished him not to be drawn to *too great a distance* from the main army. In short, it is evident that M. Grouchy, although equally faithful and intrepid, was entrusted on this occasion, with a discretionary power too extensive for his abilities.

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Since the preceding article was put to press, intelligence has been received of the death of this extraordinary man—whether occasioned by the deprivations to which he was subjected, or by a more direct and less tardy process, is not yet ascertained: Nor is it material to know; as the alternative can detract but little from the odium which the British nation has incurred by their treatment of a hero, the most palpable error of whose life was, the reposing a confidence in a government utterly destitute of either justice or generosity.*

Of Napoleon himself we shall say nothing—his deeds speak for themselves. No period of his life can be pointed out unworthy of our admiration—whether we view him at his studies in the Military Academy—sparing the lives of a Parisian mob, by blank vollies of musquetry—or

* Our correspondent might with propriety have mentioned, that, the present "king of England" was bound to the "emperor Napoleon" by stronger ties than is generally known to the world; and that the M. W. G P. M. of England, has forfeited every claim to the confidence of even his meanest subjects. ED. MAS. REG.

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with his own hands sponging and loading a cannon on the field of battle—heading his granadiers on the bridge of Lodi; or seizing a standard at the passage of the Arcola—whether battering the towers of Mantua; or decorating the tomb of its immortal poet—consoling the widow of a fallen officer; or dictating terms to a conquered despot. Whether directing the movement of armies on the sacred summits of Mount Tabor; or measuring pyramids, and deciphering obelisks in the fertile plains of Egypt. Ordering the assault of a Turkish rampart; or visiting his sick soldiery amidst the "pests of Jaffa." Whether we observe him, retiring over the Danube, as a discomfited assailant; or crossing it at the head of his victorious columns—struggling for ascendency on the banks of the Tagus; or opposing destiny among the snows of Russia. Whether combating with the Arab of the desert; or contending with the philosophers of the Institute. To conclude—whether we view him, in all the grandeur of majesty, giving audience to the ambassadors of subjugated Europe; or ruminating among the rocks of St. Helena, we find the same collected courage, self-command, and intellectual penetration—associated with exploits whose renown surpasses that of all who have preceded him, and to which none that succeed, can ever hope to aspire. R.

CASABIANCA.

We insert the following instance of filial affection, from a work on the political condition of Holland, by Louis Bonaparte.—It affords an apposite illustration of the beautiful scene between the dying Talbot and his son; and is another evidence (if any were desirable) of the fidelity with which the great dramatist hath delineated the sensations of the soul, in situations, however novel or trying.

Tal. Wilt thou yet leave the battle, boy, and fly,
Now thou art seal'd the son of chivalry.
John. Before young Talbot from old Talbot fly,
The coward horse, that bears me, fall and die.

Henry IV. p. I.

"At the battle of Aboukir, and at the time of the explosion of the French ship L'Orient, the conduct and death of young Casabianca, are very worthy of remark.—This child, thirteen years old, displayed a most wonderful activity. Placed at the batteries, he encouraged the gunners and sailors, and as during the heat of the action the firing was retarded by too much zeal and emotion, he restored order and calmness with a coolness wonderful for his age. When his father was mortally wounded, he was ignorant of it; fire having appeared on the L'Orient, the guns were abandoned, and this courageous child remained alone, crying loudly to his father, to know whether he might abandon his post without dishonour, as the others were doing.—The fire made terrible advances, and he still waited for his father's answer, but in vain. At last, an old sailor found him, acquainted him with the misfortune of the elder Casabianca, and that he was deputed to save his son by swimming. He refused, and ran into the gun-room. As soon as he perceived his father, he threw himself upon him, embraced him closely, and declared he would never quit him. In vain his father besought and threatened him, in vain the old sailor, attached to his master, wished to render him this last service. "I am going to die, I will die with my father," answered the generous child. "There is but one moment more," observed the sailor, I shall have hardly time to save myself, farewell." The fire approached the powder, the vessel blew up with young Casabianca, who covered in vain with his body the mutilated remains of his father. This fact was told to Gen. Kleber and Louis at Alexandria by the old sailor."

THE FEAST OF CHERRIES.

There is a feast celebrated at Hamburgh, called the feast of Cherries, in which troops of children parade the streets, with green boughs ornamented with cherries, to commemorate a victory obtained in the following manner. In 1432 the Hussites threatened the city of Hamburgh with immediate destruction, when one of the citizens, named Wolf, proposed that all the children of the city, from seven to fourteen years of age, should be clad in

mourning, and sent as supplicants to the enemy. Procopius Nassus, chief of the Hussites, was so touched with this spectacle, that he received the young supplicants, regaled them with cherries and other fruits, and promised them to spare the city. The children returned crowned with leaves, holding cherries, and crying *victory*.

GEORGE II,

Did not like either the principles or measures of Pitt and Temple. So little was he satisfied with the language put into his mouth at the opening of the session, that hearing of a printer who was to be punished for publishing a spurious speech from the throne, he expressed his hope that the man's sentence would be mild, because he had read both, and so far as he could understand either of them, he liked the spurious speech better than the real one.

MISCELLANEOUS.

For the Masonic Register.

THE EXILE.

Mr. Pratt,

Having lately returned from the country, after an absence of several weeks, during which time, I had the misfortune to meet with a most grievous and painful affliction, besides being myself confined with a distressing malady, for the most part of the time; it was not without emotions of regret that I learned, soon after my arrival in the city, that my old and true friend Mr. *********, had been reduced to the necessity of parting with his possessions, his home, and his *all*, and flying with his family, like an exile, to some more hospitable lands.

Struck with so unexpected a circumstance, and considering the situation in life which he had once occupied, I could not avoid reflecting on the unforeseen vicissitudes of life, and the uncertainty of all human events.—With a view therefore of meditating on the causes, which are daily hurling our fellow-mortals from a condition of affluence, respectability, and independence, to a dismal state of penury and want, and more particularly of directing my attention to the misfortunes of this man, for whom I felt so lively an interest, I silently withdrew from my informant, and seated myself by a window, which, notwithstanding the violent heat of the day, afforded a sufficiency of air, to revive my drooping spirits, and gave me a free opportunity for solitary reflection.

This man, said I to myself, once enjoyed all the comforts, all the peace, and all the respect, which virtue, competence, and even *wealth* could purchase. Surrounded by a numerous, yet endearing family, he knew no *troubles*, save those which ever attend the man of business, to which he pleasurably submitted, in order to provide for their present necessities and future enjoyments. Ever ready to serve the cause of education, and render it all the service in his power, he devoted *thirty* of his best years, to this all-important subject:—during which time, he by his incessant labours, completed the most systematic, and best digested code of English school books, ever offered to the American public. Of this system of elementary instruction, we design to speak more particularly hereafter; suffice it for the present, that the selections are from the most approved authors, interspersed with observations founded on thirty years of practical experience in the business of instruction. The constant and zealous friend of the rising generation, he not only united his own abilities and perseverance, to improve their minds, and prepare them for usefulness, but he called to his aid the most able and experienced coadjutors, thereby placing himself at the head, and becoming the proprietor of one of the most extensive and respectable seminaries in this, or any other city in the United States; thus opening

a door by which hundreds of our most respectable youth entered, and received that instruction, which has fitted them for those important places of trust and profit, which they now enjoy. Charitable to the poor, and more especially to those who were, or had been engaged in the same business with himself, his door was ever open, and the unfortunate or aged teacher enjoyed a hearty welcome. Nor did his bounty stop here; often has he been known, not only to "feed the hungry and clothe the naked," but generously to supply their pecuniary wants, and snatch from indigence the family of those, on whom adversity had unkindly frowned.

And now, what remains of all the worldly possessions and reputation, which the industry and perseverance of this modern Solon had so dearly purchased. Where are now, those pretended admirers, those base sycophants, who once surrounded his person, and whom his generosity and kindness have raised from the dust? When prosperity gladdened his footsteps, his company, his instructions, his experience, and even his assistance, were eagerly sought, by those on whom fortune had hitherto neglected to smile; if his fellow Teacher was destitute of the means of providing for his family, and of commencing his labours in the vineyard of instruction, he met with a sure resource in the breast of this *friend* to the friendless—and the fact is notorious, that some of the most popular school establishments, now in this city, owe their present prosperity to the pecuniary assistance and influence afforded to them in their commencement, by Mr. ———. But now his days of prosperity have fled, and with them, have fled those numerous and *pretended friends*, who through his generosity, have obtained their present popularity. They no longer need his friendship; he has placed them above the wants which they once felt, and they have now deserted him; the unseen hand of adversity has overtaken him, and "marked him for her own"—His property, seized by the merciless rapacity of those, "whom his bounty fed," has been sacrificed by the unfeeling hand which ought to have been raised to protect his gray hairs. His reputation, hitherto unsullied, is now traduced by the very persons, whom he had raised from obscurity, and who should have been the last to have injured it! and now, driven an exile from his fireside, from that very *home* which he had so humanely consecrated to acts of beneficence, he is left to wander, far from those few friends which yet remain, and to seek new acquaintance in a strange land.

Disgusted with the thoughts of the ingratitude of man towards his fellow, I inadvertently exclaimed in the language of Burns—'tis

"Man's inhumanity to man,
"Makes countless thousands mourn."

Having sat up longer than usual in my weak state, and being much fatigued for want of rest, I retired from this scene of gloomy and unpleasant reflections, and sought repose on my pillow, where I soon fell quietly into the arms of Morpheus.

JUSTITIA.

RELIGIOUS NEWS.

Extract of a letter from a respectable gentleman formerly of New-York, now residing in Lenox, Berkshire County, Massachusetts, to the editor of the Masonic Register, dated July 24, 1821.

"There is a great, and very remarkable attention to religious concerns in Lenox, Pittsfield, and Stockbridge, that began about the time that I arrived here, which for its suddenness, extent, and efficacy, is almost without a parallel. This is an additional, and very cogent motive for me to tarry here still for a time. It is a truth, my friend, that I enjoy more satisfaction than I can express in be-

ing in the midst of such a scene; in attending to religious meetings, conferences, and private interviews. Indeed, were I solely to consult my own feelings, I should never perplex myself any more with the trifles of this world, but should devote the poor remains of life wholly to eternal realities. They are of infinite moment, and concern every individual of mankind. But I consider that I have other duties to perform, and must intermix with the affairs of the world, as long as I continue in it."

For the Masonic Register.

THE MISGUIDED STEED.

A good while ago, perhaps about thirty years, a benighted traveller was passing along a solitary footpath, the only road then leading through the Warwick mountains. It was on a dark and dreary night; and the horseman, to brace himself more firmly for his journey, had at the last inn plied himself profusely with stimulating draughts. By some inattention, the animal wandered from the proper path, and turned up a gentle acclivity, whose summit, on the one side, was bounded by an abrupt ledge—he moved along for a considerable distance, parallel with the border of the precipice, when "for something or for nothing," whether to show the horse that he still had guidance of him, or whether from confusion, he pulled with uneven handed rein on the pliant jaws of the beast, we know not—yet it is certain that in a fatal moment, he guided the head of his steed towards the dangerous declivity—the keen-sighted animal, aware of the destruction before him, resisted the incessant goadings of his inebriated master—but unconscious of the precipice that yawned at his feet, the miserable man still pressed

"——————— his armed heels
"Against the panting sides of his poor jade."

The beast continued immoveable—but at last, overcome by the determined perseverance of his rider, he plunged headlong down the steep! The imagination of the reader will complete the gloomy tale——some little children gathering berries near the spot, a few days afterwards, discovered by his groans, the famishing horseman, and near him was stretched lifeless, the too obedient, but——misguided steed!

To the Editor of the Masonic Register.

Sir,

Feeling an interest in all that may tend to promote the welfare of my country, and conduce to its rising prosperity in the arts, I cannot omit calling the attention of my fellow-citizens to a worthy and industrious inhabitant of this city, by the name of Henry Reill, who has at present brought the manufacturing of tobacco, in all its various forms, to a perfection, I believe, hitherto unknown in this country. The process, by which this perfection has been attained, I am entirely ignorant of, but having occasion, some few days since, to call at his manufactory, No. 85 Front-street, I was astonished to find an herb, which I have been in the habit of using for many years, managed with such superior skill. *First*, as to his *chewing* tobacco, the cut is as fine, if not finer, than any heretofore manufactured in this, or any other country: and what manifestly renders it more valuable, than the *common* chewing tobacco, is, its being entirely free from any coppery or offensive taste, which in the generality of chewing tobacco, excoriates and renders the mouth sore.—His smoking tobacco also partakes of this quality. As to Mr. Reill's snuff establishment, I do not think any thing I can say upon the subject, will possibly be adequate to its merits. He has that article of his own make, in the greatest state of improvement, from the common and low-priced, to the most choice and valuable, particularly his sweet-scented *Rappee* and *Maccoboy*.

It is not my intention to depreciate the merits of any of our manufacturers in this line of business; yet as I conceive the superiority of Mr. Reill so much above the major part of his competitors, I am induced to request your insertion of this my approbation, and by doing which, you will oblige a friend to DOMESTIC MANUFACTURE.

Kipp's Bay, August, 1821.

FOR THE MASONIC REGISTER.

SLANDER.

He that shall rail against his absent friends,
Or hears them scandalized, and not defends,
Sports with their fame, speaks what e're he can,
And only to be thought a witty man;
Tells tales, and brings his friends in disesteem,
That man's a knave be sure, beware of him. CREECH.

That to gain a command over the tongue is an object worthy the labour of every man, nobody will deny, when we look abroad into the world, and consider the unhappiness and discords which slander produces.

The learned, and illiterate, the sage, and the clown, are sometimes alike liable to run into slight aberrations from the rules of morality, but the too great prevalence of detraction is to be pitied, lamented, and censured.

For most of the vices which we are prone to, charity will furnish some extenuation or excuse; the weakness of man will frequently predominate, when his interest, or pleasure, is concerned: but what can be offered to palliate the crime of the man who deliberately endeavours to blast the reputation of his friend?

The character of many an individual has been seriously injured by a sentence uttered in the hour of jocularity, and the happiness of families destroyed by a word, which, when spoken, was meant to have no particular import. We should keep constant watch over our conversation, as well as our actions; formuch anxiety is frequently occasioned by an unguarded expression.

The mind of that man must be very barren of ideas, if not void of goodness, which can furnish no other theme to discourse upon, or no other subject to excite merriment, but the misconduct or misfortunes of his neighbour, which he is oftentimes tempted to aggravate by a desire of displaying his wit, or suffers himself to run into falsehood by an inattention to the tendency of his discourse.

How unfortunate it is that we see whole companies sit in silence until the fault of an absent individual is mentioned, when at once all tongues are unloosed, and join in the cry of defamation, which is occasionally interrupted by an indifferent exclamation of pity. If we truly commiserate the person whose character is assailed, why not lay aside false modesty, and by opposing the defamer, endeavour to excuse the fault; when at the same time we will be showing an example of virtue worthy of emulation, and frequently check studied malevolence.—It would be better to say nothing than speak evil, for the best of men are liable to error; at least we should have a care, whether the rules by which we are judging others would not condemn ourselves; or, whether we are not daily guilty of similar crimes for which we are censuring them; for who is without fault?

As the tower on the hill, or the mountain oak, is most exposed to the rage of the tempest, so is he who has raised himself by his superior capacity, or industry alone—the common level most liable to be attacked by ignorance and slander; and the conduct of him is frequently assailed, who, instead of censure, ought to receive the benedictions of the people. But let no man's ambition for doing good be depressed by ingratitude or neglect; for the enjoyment of a mind conscious of having done its duty, will be more consoling than the wavering applause of the clamorous multitude.

If poets sing the praises of heroes before whose prowess armies have fled,

why should they not pay the tribute of a verse to the man who never spoke evil? An act of heroism may be performed for the sake of gaining applause, but he who refrains from slander is actuated by a more laudable motive. As our courage is kindled by a visit to the tomb of a warrior; the sensibility of that man is not to be envied, in whose breast feelings of respect and admiration would not be excited, over the grave of the man *who could bridle his tongue.*

OMAR.

FROM A LATE LONDON PAPER.

THE HOLY LAND IN 1820.

The reverend Mr. Conner has furnished us with the following curious particulars, relative to the present state of the Holy Land at the feast of the pass-over of this year:

PILGRIMS.

The average number of Greek pilgrims is about 2,000; this year there were only 1,600. Of these pilgrims the majority are native Greeks, who speak and read Romaic; the next in number are the Greeks from Asia Minor, who speak and read the Turkish, but in the Romaic character; the third class consists of Russians; and the fourth and fifth of Wallachians and Bulgarians; few, however, of these pilgrims can read. The Armenian pilgrims amount this year to about 1,300. The majority of them are from Anatolia, and speak nothing but Turkish. Very few of them can read. The average number of Copt pilgrims, is about 200. This year only 150 arrived. Their appearance is very wretched. The pilgrims that have visited Jerusalem this year may be thus summed up; Greeks, 1,600; Armenians, 1,300; Copts, 150; Catholics, 50, chiefly from Damascus; Abyssinians, 1; Syrians 39.—Total, 3,140.

JERUSALEM.

The streets of Jerusalem were all life and bustle. To avoid the confusion, we left the city by the gates of Bethlehem, and passing along the north side, fell in with the train of pilgrims at the gate of St. Stephen. The scene was very lively. The path through which we passed, down to Mount Moriah, across the valley of Jehoshaphat, and up the side of Olivet, was lined with people who came to witness the procession. A Turkish band of music, leaving the gate of St. Stephen, and accompanied with banners, proceeded with us as far as a tree on Olivet, under which the governor of Jerusalem, with his court, was seated. Guns were fired at intervals.

JERICHO.

After having crossed a number of hills, we descended into the plain of Jericho. In the midst of this plain appears a large verdant tract, like an oast in the desert; and here embossed in the trees, stands the wretched mud-built village of the ancient Jericho, formerly celebrated for the number of palm trees growing near it, and on that account called the "City of Palms." This city was the first in Canaan which fell under the power of the Israelites after their entrance into the Land of Promise; and the walls fell down before the ark of the Covenant, on the first sound of the trumpets in the year of the world 2584, and before Jesus Christ 1,400.

RIVER JORDAN.

About half past three the next morning, we all set out by torch light for the Jordan. The appearance of the pilgrims, moving in numerous detached parties with their flambeaux across the plain, was singular and striking. The Jordan, at the spot where the pilgrims bathed, is beautifully picturesque; its breadth twenty yards, and it is shaded on both sides by the thick foliage of closely planted trees. The water appeared turbid, and was not deep. On retiring from the water, the pilgrims employed themselves in cutting the branches from the trees, to carry home with them, as memorials of the Jordan. They then repaired

their beasts, and returned to their former station on the plain.

DEAD SEA.

Our party set off from the Jordan with Prince Avaloff (a Georgian) and suite, to the Dead Sea, where we arrived in about two hours and a half. We rambled about for some time on the borders of this lake, which covers the ashes of Sodom and Gomorrah. I tasted the water and found it excessively nauseous. Some of the party bathed.

SOLOMON'S TEMPLE.

Jerusalem is a considerable place. The most beautiful building within its walls is the mosque of Omar, which stands on the site of Solomon's Temple. The Turks have a singular reverence for this mosque, and will not permit a Christian to set his foot in the large grassy area which surrounds it.

VALLEY OF JEHOSHAPHAT.

The walks which I most frequent are those that lead down to the valley of Jehoshaphat, by the fountain of Siloah, or those that run along the side of Olivet. From the side of Olivet you have a very commanding view of Jerusalem. The mosque of Omar appears particularly fine from the situation. The greater part of the surrounding country is most desolate and dreary. Hills of white parched rock, dotted here and there with patches of cultivated land, every where meet and offend the eye.

INTERESTING CONFESSION.

(CONCLUDED.)

The decree of the church ordered us to remove to separate habitations, but neither forbade my seeing nor conversing with my stepmother, as she was now denominated, as often as I pleased. All hope had not yet vanished, of once more changing our destiny by a new representation; and as my persuasions and arguments alone withheld the wretched girl from adopting the most desperate measures, and my own misery found its only relief in her society, now become indispensable to my happiness, I was by her side from morning till night, yet still guiltless as ever.

Alas! a neighbour, who was often with us, and who manifested real compassion for our sufferings, had the imprudence one day to say before us, that were he in my place, he would not scruple to pursue another course—that the object of the court was merely to extort money from us, and that in his opinion, a *living* proof of our love would procure a permission for our marriage, sooner than all the advocates in Germany.

"Of what use would it now be to me, worthy sir, to boast of forbearance which can no longer gain me any advantage, or avert my fate; but my own heart tells me, that even this alluring sophistry would have failed to work its effect, had it not made a deeper effect on her mind than on mine. Her persuasions, arguments, and entreaties, once more conquered my resolution; and fondly cherishing the pleasing anticipation of future happiness, which her ardent imagination suggested, in a fatal moment we followed his rash counsel.

"Whilst inwardly convinced of the innocence and rectitude of our intentions, we indulged ourselves in a dream too blissful to be durable; she felt that she was soon likely to become a mother. With a tender embrace, her eyes raised in gratitude towards Heaven, she communicated this intelligence to me; attempted not to conceal her situation from her friends; on the contrary, proclaimed every where that I was the father; that she would never acknowledge any other for her husband but me, and that already, in the sight of God, she considered me as such, trusting that the event would facilitate the dearest wishes of her heart—our so long contracted union. In short, by the intentional publicity we gave to the affair, it quickly came to the knowledge of the magistracy, who once more

resolved to interfere, and summoned us to appear before them. Neither of us hesitated to confess the whole; and the natural, though by us unforeseen consequence of our avowal, was a fresh investigation, immediate separation and imprisonment, which, however, was, for her, mitigated to confinement in her own house. Even yet I believe, and my friend, the advocate beforementioned, confirmed me in my opinion, that the whole might at last have been happily brought to a conclusion, had not an unexpected event confounded all who were favourable to our cause, and plunged us in disgrace and misery.

"To be brief, she, to whom confinement and separation from me were insupportable, attempting to escape, was detected, brought back, and notwithstanding her condition, treated with inhuman severity. At this news, my former patient endurance was changed into despair and madness. Flight and deliverance were, from that moment, the sole and anxious objects of my thoughts; and, in the state of mind in which I then was, I considered but how to accomplish the first, without having imagined the means by which I could effect the second.

"I contrived to make my escape unobserved that very night; and I was already beyond the walls of my prison, ere I reflected how I could succeed in rescuing her, and carrying her off with me. Whither we should flee, or how we should live, seemed at that moment trifles, which necessity would easily and quickly teach us. How to get her was my only difficulty. Were I once taken, nothing could be more certain than that I should be closer confined than before, and deprived of every future chance of escape. What was to be done for our preservation must be quickly done, as I could not assure myself that my absence would remain undiscovered another hour.—Whilst a thousand plans, no sooner formed than rejected, rushed across my mind, the idea presented itself of setting fire to the house, or rather wooden hovel in which she was confined; and, amidst the alarm and confusion this would occasion, to force my way to her, bear her through the flames, support her in our flight, whilst my strength sufficed, and to trust to circumstances for the rest. This project was no sooner conceived than executed: a neighbouring lamp afforded me fire, and the dry wooden work of the house soon burst into a flame. I was, unrecognized, among the first to give the alarm, rushed safely through the flames, and bore her, half dead with surprise, beyond the city gates. But alas, how seldom does our strength second our will! The exertions I had already made, the weight of my beloved burden, the length of the way, and my own bodily weakness from long confinement, overcame me about a mile from the gates of the town, and I sunk senseless upon the ground, exhausted by fatigue and loss of blood from a wound I had received in my neck during the fire. My unhappy partner attempted to support me, but in vain; her weakness required assistance for herself. Besides, we were already missed, our pursuers arrived, secured us, and once more dragged us to our prisons.

"I was now, as I had foreseen, and dreaded, more closely confined than before, and my death unavoidable; but even this reflection strengthened my desperate resolution, once more to dare all hazards, to succeed or perish. My jailer belonged to that class of rough hardened wretches, in whose breast every feeling of humanity seems totally extinct. One day I surprised him asleep. Despair gave me strength; I found means to get rid of my chains, stole the key out of his pocket, and was already half out of the door, when he awoke, and sprang furiously after me. I was the younger, and, in the scuffle which ensued, proved likewise the stronger. I grappled with him, and, seizing him by the throat, fastened him with so firm a grasp to

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the wall, as to render it impossible for him to cry out for assistance. I then demanded of him to swear not to betray my escape, but instead of replying, the wretch, unperceived by me, drew a knife from his pocket, with which he attempted to stab me in the back. I however wrested it from him; and as I clearly perceived, that if he lived, all chance of saving my own life was lost, I buried it twice in his throat, left him dying on the ground, and fled. Again I reached her I adored in safety; for she was, I well knew, on account of her dangerous state, allowed to be at liberty on bail; and once more we resolved to fly together. But the retributive arm of the avenger of blood was close behind me; we were pursued, retaken, and now, within a few days, an ignominious and inevitable death awaits me. Oh, how welcome to me is its approach! Is it possible, think you, I can regret to leave a world, which has branded my name with infamy, and heaped upon my soul an accumulated mass of the deepest and most irremediable misery?"

Here the unfortunate man concluded his history, and heroically has kept his promise of patiently, yet firmly submitting to his fate. Oh! I could tell you much of his courage in the last awful hour; of his heart-rending interview with his miserable wife; of his repentance, piety, and holy confidence of pardon; but you must forgive me, if I break off this long letter abruptly. This poor youth has become so dear to me, that I cannot think of him without tears; and if yours have not already fallen over his melancholy history, the blame must lie upon the unskilfulness of my description, which may have weakened the interest and compassion his unhappy fate would otherwise have excited.

MALE COQUETRY.

The two following articles were laid aside some numbers since; but an event has lately occurred in this city, that renders their present publication exceedingly well timed. A penurious old batchelor, in affluent circumstances, who for many years had been very assiduous in his attentions to an amiable girl, suddenly, without any cause, left her, and after a short courtship, married another lady. The honey-moon was passed at the Springs; but on their return, he was met in Broadway by the indignant brother of the girl, who, with an unfriendly cowskin, inflicted a very severe, but certainly well-merited chastisement on the fickle lover. We exceedingly regret the occurrence of such instances of violence in our public streets, but we regret still more that a necessity should exist for such examples of salutary correction; and we trust that the application of this *practical* reproof will be attended with a beneficial result to the community at large.

From the Glasgow Chronicle.

THE REMONSTRANCE—*Campbell.*

"Hope deferr'd maketh the heart sick."

"Whoever reads the following pathetic lines, will recall to his mind the fate of Miss Johnson and Miss Vanhomrig, the Stella and Venessa of the cold-blooded Swift. Their story is well told by Scott, in his life of Swift, and is most eloquently commented on, in the Edinburgh Review of that article. Both these interesting women died prematurely and broken-hearted, and were as effectually murdered by Swift, as if he had poisoned them. His conduct was altogether indefensible. His own repeated testimony had established their reputation for sense and virtue, and for all those amiable qualities that were calculated to ensure their happiness in married life. Yet, both of them were suffered to linger and to expire under the weight of misery which Campbell so exquisitely describes, and, compared to which, no "corporal sufferance" ought to be called "a pang." If that hateful animal, a male coquet, can be made to feel, let him do so while he contemplates the misery that such as himself can inflict. An artful woman may, indeed, assume the appearance of grief, arising from unrequited love, and for a time deceive the affection, blind the penetration, and mislead the sympathy of those around her. But she is soon detected; new objects, and a short absence, quickly heal the wounds of vanity, and the mortification arising from baffled artifice. Campbell does not allude to such as these.

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Never wedding, ever wooing,
Still a lovelorn heart pursuing,
Read you not the wrongs you're doing
In my cheek's pale hue,
All my life with sorrow strewing?—
Wed—or cease to woo!

Rivals banish'd, promise plighted,
Still our days are disunited,
Now the lamp of love is lighted,
Now half quench'd appears,
Damp'd, and wav'ring, and benighted,
'Midst my sighs and tears.

Charms, you call your dearest blessing,
Lips, that thrill at your caressing,
Eyes, a mutual soul confessing,
Soon you'll make them grow
Dim, unworthy your possessing,
Not with age, but wo.

From a new volume of "Poems, by One of a Family Circle."

The motto of the following poem is "*Si deseris pereo.*" The description which it contains of a young woman, who is supposed to have died broken-hearted, is touched in many parts with uncommon tenderness.—*Brit. Crit. for Dec.*

He seem'd to love her, and her youthful cheek
Wore for a while the transient bloom of joy;
And her heart throbb'd with hopes she could not speak,
New to delight, and new to ecstacy.
He won that heart in its simplicity,
All undisguis'd in its young tenderness;
And, smiling, saw that he, and only he,
Had power at once to wound it or to bless.

She gave to him her innocent affection,
And the warm feelings of her guileless breast;
And from the storms of life she sought protection,
In his dear love, her home of earthly rest.
In this sweet trust, her opening days were blest,
And joyously she hail'd her coming years;
For well she knew that even if distrest,
There would be one kind hand to dry her tears.

He left her—and in trouble she awoke
From her young dream of bliss; but murmur'd not
Over her silent sufferings, nor spoke
To any one upon her cruel lot.
You would have deem'd that he had been forgot,
Or thought her bosom callous to the stroke;
But in her cheek there was one hectic spot,
'Twas little—but it told her heart was broke.

And deeper and more deep the painful flush
Daily became; yet all distress seem'd o'er,
Save when the life blood gave a sudden rush,
Then trembled into silence as before.
At once too proud, too humble to deplore,
She bow'd her head in quietness; she knew
Her blighted prospects could revive no more;
Yet was she calm, for she had Heaven in view.

She lov'd, and she forgave him—and in dying,
She ask'd a blessing on his future years;
And so she went to sleep; meekly relying
Upon that Power which shall efface all tears.
Her simple turf the young spring flow'ret wears,
And the pale primrose grows upon her tomb;
And when the storm its simple blossom tears,
It bows its head—an emblem of her doom!

CORPORATION OF NEW-YORK.

The following satirical effusion appeared in the early part of the present year, in some of our daily journals; and we now insert it in our proper department, not more for the purpose of testifying our unqualified approbation of its sentiments, than with the view of preserving a production so creditable to the poetical character of our country. It is understood to be from the pen of the author of FANNY, and (many) of the CROAKERS—works which have most fully contradicted the gloomy and unpatriotic assertion of a (Philadelphia) rhyming Quaker, that this is the land

"Where Fancy sickens, and where Genius dies."

In justice to the honourable body whose proceedings are here held up to ridicule, we must add, that we have been assured by a worthy alderman, that so much of the ar-

ticle as relates to the taking of the money from the treasury, had no other foundation than in the fancy of the poet.

Extract from the Minutes of the Common Council, Dec. 26, 1820.

"Resolved, that this Board will visit the Academy of Arts, for the purpose of viewing a painting now exhibiting there, from the pencil of Mr. Rembrandt Peale, and that it be recommended to our fellow-citizens generally to go also."

When the wild waters from the deluged earth
Retir'd—and nature woke to second birth,
And the first rainbow met the patriarch's gaze,
In the blue west—a pledge of better days;
What crowded feelings of delight were his
In that bright hour of hope and happiness!
What tears of rapture glistened in his eye!
His early griefs forgot—his life's long agony.

So did the heart of Mr. Rembrandt Peale,
The "Moral picture painter," beat and feel,
When by the Mayor and Aldermen was pass'd
That vote which made his talent known at last,
And those wise arbiters of taste and fame
Pronounced him worthy of his *Christian name.*

Long did he linger anxiously, in vain,
Beside his painting, in the classic fane
Of Science—(Where, arranged by Scudder's hand
The curiosities of every land,
From Babel's Brickbats, and the Cashmere Goat,
Down to the famous Knickerbocker boat,
Applause and wonder from the gazer seek,
Aided by martial music once a week;)
Long did he linger there, and but a few
Odd shillings, his "*Great Moral Picture*" drew.

In vain the newspapers its beauties told,
In vain they swore 'twas worth its weight in gold,
In vain invok'd each patriotic spirit,
And talk'd of native genius, power and merit,
In vain the artist threatened to lay by
His innate hope of immortality,
Grow rich by painting merely human faces,
Nor longer stay and starve in public places;
All would not do—his work remained unseen,
Taste, Beauty, Fashion, talk'd of Mr. Kean;
But of the "Moral Picture" not a word
From lips of woman or of man was heard.

The scene has changed, thanks to the Corporation,
And Peale has now a city's approbation;
"Resolved," the Council Records say, "that we
"Untie the purse-strings of the Treasury,
"Take out just five and twenty cents a head,
"And by the Mayor in grave procession led,
"Visit the Academy of Arts—and then,
"Preceded by the Mayor, walk back again."

Hide your diminished heads, ye sage Reviewers!
Thank Heaven, the day is o'er with you, and yours,
No longer at your shrines will Genius bow,
For Mayors and Aldermen are critics now,
Alike to them (the Crightons of their age)
The painter's canvass and the poet's page,
From high to low, from law to verse they stoop,
Judges of Sessions, Science, Arts and Soup.

Time was—when Dr. Mitchill's word was law,
When Monkeys, Monsters, Whales, and Esquimaux,
Asked but a letter from his ready hand,
To be the theme and wonder of the land.
That time is past—henceforth each showman's doom
Must be decided in the Council Room,
And there the city's guardians will decree
An artist's or an author's destiny;
Pronounce the fate of poem, song, or sonnet,
And shape the fashion of a lady's bonnet,
Gravely determine when, and how, and where
Bristed shall write, or Saunders shall cut hair,
Till even the very buttons of a coat
Be settled like assessment laws—by vote.

LARIE.

From the Connecticut Courier.

DIED,

At Redding, on Sunday evening, July 22, at half past 10 o'clock, GEORGE HENRY MERCHANT, aged 4 years and 10 days, second and only son of Aaron M. Merchant, of the city of New-York.

Dear innocent! and hast thou left us?
Us, thy doating parents, who so oft
Have blest the day which gave thee to us;
Who so oft have watch'd with eager eye
Thy sainted form, and mark'd with inward dread
The paleness on thy cheek! who so oft,
When thou wert undisturb'd by nought but health,
Have fondly listen'd to thine infant tales
Of gladness.

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Alas! thy race is run!
Too good wert thou in this vile world to stay,
Where nought but sin and sorrow reign triumphant,
And bending thy course towards the mansions
Of eternal rest, with humble patience
The pangs of pain endured, till DEATH
With icy grasp, had caught thee in his arms;
Then, with ghastly look exclaim'd, "*I am going,*"
And suddenly thy spirit sped its flight
To the abodes of endless peace.

THE MORNING OF LIFE.

The following beautiful verses in the style of Woodworth's celebrated "Iron-bound Bucket," were written by Mr. SAMUEL STILLWELL, author of "Historical Sketches of the Rise and Progress of the Methodist Society, in the city of New-York," and are copied from the introductory remarks of that work. They will be read with much pleasure by all who take delight in reviewing the scenes of their juvenile days.

How often I think on the scenes of my childhood,
The meadows and fields where the wild flowers grew;
The orchards, the pond, the glade, and the wildwood,
And the social delights that my infancy knew.

The dew-spangled lawn, and the green grassy meadow,
The copse where the birds warbled sweetly their lay;
Where oft in the wide-spreading trees' ample shadow
We felt the sea breeze in the heat of the day.

I remember the road, with its winding and turning,
The green living hedgerow that skirted the way;
The field it enclos'd where the brick-kiln was burning,
And the pits where they dug up the smooth yellow clay.

And I have not forgot when a storm was a coming,
The hoarse rumbling noise of the waves of the sea;
The old hollow log where the partridge was drumming,
And the woodpecker pecking the hollow oak-tree.

I remember the old-fashion'd mansion we liv'd in,
With the bay and the beach, and the ocean in view;
The swamp and the brake where the singing birds built in,
And the trees by the lane where the thorn-apples grew.

In that old-fashion'd house in this lov'd situation,
With small panes of glass, and the clean oaken-floors;
Content was our lot, and no fear of invasion,
Not a bar, nor a lock, nor a bolt to the doors.

But what was the cause of that tranquil enjoyment?
Not the house, nor the fields, nor the prospects so rare;
Not the orchards, nor pond, nor the rural employment,
But the dearly lov'd friends of my bosom were there.

And the day that we parted, the heart-rending anguish
No pen can describe, neither pencil portray;
To me all the beauties around seem'd to languish,
And all the gay scenes quickly faded away.

Those transient enjoyments how fair and how fickle,
They spring up and bloom like the flowers in May;
But trouble and care thrust in the sharp sickle,
They're cut down, and wither, and die in a day.

But the joys of the faithful are ever increasing,
Their source is celestial, their Author divine;
In the truth they rejoice, and their prospects are pleasing,
In glory and beauty for ever to shine.

MAXIM.

Let not thy conduct be a reproach to thy precepts; lest thy daughters disregard thee, and say, thou teachest others, but teachest not thyself.

BOLMORE, PRINTER,
70 BOWERY.

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THE

AMERICAN MASONIC REGISTER,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

Remove not the OLD LANDMARK, and enter not into the fields of the fatherless.

SOLOMON.

[No. I.] FOR SEPTEMBER, A. D. 1821. A. L. 5821. [VOL. II.]

MASONIC.

FOR THE MASONIC REGISTER.

Circleville, June 27, A. L. 5821.

The undersigned, in behalf of the members of Pickaway Lodge No. 23, return their sincere thanks to brother Caleb Atwater, for the very excellent Oration delivered before them, on the 25th inst.; and request of him a copy of the same for publication.

E. WEBB,
R. K. FORESMAN,
H. SAGE. } *Committee.*

Circleville, (O.) June 27, A. L. 5821.

GENTLEMEN,

In reply to your note of this morning, in behalf of the brethren of Pickaway Lodge No. 23, requesting a copy of my "Oration delivered on the 25th inst.," on the Festival of St. John the Baptist, permit me to return my grateful and sincere thanks to you, and through you, to the worshipful master, wardens, and brethren of said lodge, for the flattering marks of fraternal affection, manifested in the too favourable opinion, which you have been pleased to express of my address. I regret that my performance was not more worthy of your regard. But, in estimating my labours, on this and all other occasions, I hope and trust, that the fraternity will impute any errors which they may detect, to the head, and not to the heart.

Throwing myself upon the candour of my friends, and the charity of my brethren, I now deliver into your hands a copy of my address, for publication.

With gratitude, esteem, and fraternal affection, I am, brethren, yours truly,

CALEB ATWATER.

Brothers
E. Webb,
R. K. Foresman,
H. Sage. } Committee of Pickaway Lodge No. 23.

AN ADDRESS,

Delivered on the 25th June, A. L. 5821, before Pickaway Lodge No. 23, at Circleville, Ohio; it being the Festival of St. John the Baptist: By brother CALEB ATWATER, a member of said lodge.

Worshipful Master,

Wardens, and Brethren,

On a day, dedicated to the recollection of departed worth, I rise to address you. I shall not undertake to prove to you the purity of our principles, their importance, and usefulness in the world, because, on this subject, I am aware that nothing is needed in aid of your own solemn

convictions. Neither shall I undertake to answer objections made to our order, by ignorance, bigotry, envy, and malice. The candid inquirer after truth, will find more information concerning freemasonry, than I have now time to furnish, in the writings of Preston, Harris, Webb, and Cross. To these authors, and to the book of constitutions, I must refer those, who, without initiation into our sublime mysteries, wish to become acquainted with the principles of freemasonry. Nor shall I undertake to furnish you, with a history of an order, which has existed through all ages of the world, and in every country where the arts and sciences have been nursed.* Addressing myself to persons, standing in the centre of an ancient, open temple, erected by a people evidently acquainted with astronomy, trigonometry and many of the arts and sciences, need I attempt to prove to you, the great antiquity of freemasonry? The circles and squares, triangles, and other mathematical figures, so often found among the works of that people, who raised in the early ages of mankind, the open lodge, whose walls now surround us, demonstrate that their authors were acquainted with the "royal art." Works like these, are uniformly *situated either on the highest hills, or in the lowest vales.* Where we find square lodges, are they not *situated due east and west?* Behold this circular, and that square work! Here, at the centre, once stood a funeral pyre: is it not now represented on our carpets by the blazing star? This funeral pyre, used also as an altar, had a semicircular, Mosaic pavement on the east side of it, the remains of which, are still visible. See, also, in the walls which surround us, *the two parallel lines, on the vertex of which, rests* the square work, in the east! Have we not perverted the ancient simplicity of the craft, in our traditions, in some cases, referring to things comparatively recent, instead of travelling back to the earliest ages of mankind, when our brethren worshipped in open lodges? Assembled then, at the centre of an ancient lodge, erected by our ancient brethren, in the earliest ages of the world, whose *only covering was the cloudy canopy, or starry heavens*, are you surprised that freemasonry *dates its origin from a high antiquity?*

With such proofs of the antiquity of our order, constantly before our eyes, for additional ones, need we travel to Egypt, to Tyre, to Jerusalem? Are our proofs less ancient than theirs, or less conclusive? The very reverse is the real fact. Our proofs, how simple, yet how sublime! Through what a long lapse of time have they withstood his dilapidating hand! How venerable appear they, in their decay! How afflicting the idea, that they will soon disappear before us, so that not even a trace shall tell where they once were! The working tools of the craft are often found in them; several of which I have seen, and can entertain no doubt as to their authors, nor of the uses to which they were put. All I can do, is to call your attention to a subject, which has occupied my mind for some time past, assuring the FRATERNITY, that, should they demand it, a memoir on this subject, will, in due time, be laid before them.

My Brethren—this day is dedicated to departed, worthy masons. In every age, in every country, mankind have observed stated anniversaries. Before a knowledge of letters became general among men, this custom was necessary, in order to preserve the recollection of important events in the history of nations. But, though the knowledge of letters, through the in-

* See Archæologia Americana, article Circleville, where the antiquities of the place are described.

The court house, where this address was delivered, is at the centre of a round work. Adjoining this round work, on the eastern side, is a square work. It is impossible to convey an idea of these works without a plate, which is in the book above referred to.

vention of the art of printing, is widely diffused, yet, from the very constitution of the human mind, the observance of stated anniversaries is almost as necessary now, as it was formerly. Need we not to be reminded of duties to be performed, of principles to be regarded, of vices to be shunned! This festival is kept by us, in honour of a great patron of freemasonry, St. John the Baptist. He was the immediate forerunner of Jesus Christ. Though "he was not the true light, that lighteth every man that cometh into the world, yet he came to bear witness of that light;" to point out to his countrymen, Jesus, as the Saviour of the world, and as a herald to proclaim his near approach. A great prophet, he foretold the coming of the Messiah, a great reformer of mankind; he called on them to repent and be baptized.

Austere and exemplary, his food was locusts and wild honey; his bed was the earth, his covering the cloudy canopy of heaven, his drink the limpid rill, his clothing sackcloth, his usual abode amidst the shady bowers of Ænon's hill, his company the thousands who followed him, to hear his eloquent discourses; nightly, his meditations were on heaven and heavenly things; daily, his discourses pointed out to man his duty to himself, his neighbour, and his God. His zeal, his temperance, his truth, his justice, his courage, his fortitude, his fidelity, his love to God, and man, deserve our reverence, our admiration, gratitude, and esteem. Undaunted by the terrors with which he was surrounded; unawed by the difficulties with which he was compelled to encounter; unappalled by the dangers which threatened his ruin, he moved on in his course, dispensing light to the spiritually blind, life to those who were dead in sin.

If the vassals of despots celebrate the birth-day of a tyrant's babe, surely we ought not to be condemned for setting apart a day in honour of so good a man, so great a prophet, so successful a preacher of repentance, so great a mason, a saint so eminent. Virtues so scarce, so exemplary, so honourable to himself, so useful to mankind, so acceptable to God, are worthy of being for ever remembered. He forgot his own ease, amidst his indefatigable labours; he sighed not for comforts amidst the multitudes who followed his footsteps, and listened to his eloquence.

Thrown into a dungeon by a brutal tyrant, he neither forgot his duty, nor feared to perform it: he reproved Herod for his incestuous life; a life so contrary to the principles of freemasonry: a courtezan demanded his head in a charger, as a reward for her dancing, and a tyrant granted the demand. Thus fell our great patron, in consequence of the faithful performance of his duty: his soul ascended to God, his fame fills the world. What an example of courage, of constancy, of zeal, of fidelity, of fortitude in the performance of our duty, has he left to us! Like his, our path may be rough, our fare hard, our perils many, our labours severe; a cruel and capricious tyrant may take away our lives, but zeal, courage, fidelity, fortitude, patience, and perseverance in the performance of our duty, will bring fame here, and everlasting felicity hereafter. Though we need not anticipate trials as numerous and severe as were those of our great patron, yet the same virtues, to a certain extent, are as necessary for us as they were for him. Destitute of those virtues, what is man? If in the full possession and constant exercise of them, man is but a little lower than the angels above; without them, he is far beneath the reptile below. Let us then, my brethren, practise those virtues, as we are commanded, *with frequency, fervency, and zeal*, so shall our lives be useful on earth, and acceptable in heaven. In the path of duty let us walk on, regardless of opposition from ungodly men; fearing nothing but disobedience to the commands of our Grand

Master above. Such is the important lesson taught us by the example of John the Baptist. In the school of virtue may we commit it to memory, and often repeat it by the way, as we are travelling home to the Grand Lodge above.

But although this day is dedicated to the recollection of the worthy Baptist, it is not improper to recollect other brethren, who, like him, have deserved well of the craft, received honour from men, and been highly blessed by heaven. Our own beloved country has produced brethren, whose memory we are bound to honour, whose virtues we ought to imitate. To mention them all, would occupy too much time, and will not be attempted.

But who was it, that, quitting the peaceful shades of Vernon's hill; all the pleasures which wealth could purchase, friendship offer, or domestic felicity afford—placing himself at the head of our armies, at the unanimous call of his countrymen, and contended many a year for our liberties and independence, until victory crowned his efforts with success?

It was WASHINGTON, who was a freemason, and delighted *to meet his brethren upon the level, and to part with them upon the square. So may we always meet and part, my brethren.*

Who was it, that, quitting the pursuits of private life, an useful, honourable, and lucrative profession, assumed the sword, and fell in defence of our liberties on Bunker's hill? It was WARREN, who was our brother, and at the head of our order in his native state, when he fell.

Who was it, that, by his discoveries in electricity, gained a high place, as a philosopher in fame's temple? Who, by his indefatigable exertions, raised himself from the humblest walks of life to the highest eminence as a statesman? Who, from poverty, became rich, by his industry, economy, and prudence? Whose writings are read in every part of the civilized world? Who was it, in fine, that "snatched the lightnings from heaven, and the sceptre from tyrants? It was FRANKLIN, who was at the head of freemasonry in Pennsylvania.

Washington, Warren, and Franklin were freemasons, whose virtuous labours in public and private life, in the field, and in the cabinet, deserve our esteem, our admiration, and our gratitude. Compared with these brethren, how sink the monarchs of Europe? Though they despised the gewgaws of princes, they gloried in wearing our jewels. The simplicity and sublimity of such characters are only estimated by the craft, and will be honoured and revered by mankind, as long as patriotism, courage, constancy, fidelity, perseverance, and all the amiable and heroic virtues find eulogists and admirers.

We need not the illustrious examples of other ages, and distant countries, to excite us to the performance of every duty, to the practice of every virtue, while Washington, Warren, and Franklin are remembered. FREEMASONRY, they were thine! COLUMBIA, they were thy shield, thy boast, and thy glory.

To nations, tossed on the tempestuous sea of liberty, they stand as BEACONS, to light the mariner over quicksands, and through whirlpools, to a safe anchorage and a secure harbour. Assuming the principles of our order, which teach us, *that all men are born upon a level, and ought to walk upon the square*, they built up here a government, whose sole object is the promotion of the peace, the order, and the happiness of the *whole* community. How simple in theory, how sublime in practice, is such a government, when compared with the governments of Europe? There, government is founded on the principle that the many are made to be governed by the few; here, rulers are the mere agents of the people; and at short, stated periods, they are entirely divested even of this agency, and as private

unless *reinvested* with authority by the people from whom it emanated.

Such is the government founded by the patriots of the revolution. How glorious are its principles, how illustrious its founders; how happy are those who live under it, provided they faithfully administer it!

Freemasonry! thy sages, thy philosophers, thy warriors, and thy statesmen of our country, who have fought, and toiled, and bled, and died in our defence, are this day remembered with gratitude by thy sons, wherever they are assembled. History has raised a monument to their fame more durable than marble, which shall stand firm, and its inscription continue undefaced, while the world shall stand. Patriots of every country, read the inscription upon this pillar, dedicated to patriotism, and to virtue. Tell us not of European heroes, for they are covered with the blood of their fellow-citizens. Tell us not of *modern* statesmen, for they mounted aloft upon ambition's ladder, the principal rounds of which, are flattery, falsehood, and intrigue. Their object is self-aggrandizement, and they have attained it. But the patriots of the revolution, guided by the eternal principles of justice, truth, and patriotism, sought to exalt their country, and they succeeded in the attempt. How sickening to the eye of every genuine patriot, are the courtiers of this *silken age*, compared with those, who in an *iron age*, endured every privation, passed through all manner of perils, toiled, and bled, and died, for their country! How sink the potent patriots of these days, when compared with those, who, during our struggle for independence, might have been tracked by the blood, which at every step, distilled in crimson currents from their weary feet! Their clothes, consisting of "shreds and patches" of every colour, barefoot and hungry, they redeemed us from slavery. A peculiar fatality seems to have attended them, from first to last. While in service, they asked for pay, and continental rags were given to them. Of late years, an act was passed for their relief, and soon afterwards an other was enacted, in order to defraud them out of it. With soldiers thus treated, our brethren, Washington, Montgomery, Warren, Clinton, Gates, Lee, Scammel, La Fayette, and others, conquered the best appointed armies Britain ever sent into the field. Patriots of every age and country, shall repeat the story to their children, while every freemason shall rejoice, that the principal actors, in those days of peril, were our brethren. Let us honour their memories, by preserving the government which they founded, as it came from their hands. Let us resist, by all constitutional means, every attempt to abridge our rights, by the insidious doctrines of implication and necessity. These doctrines belong to tyrants, and ought not to be transplanted into our soil. As *freemasons*, we cannot meddle with political affairs, but as CITIZENS, it is our duty to do so, whenever our vote, or our exertions can be of any service to our country. Let us, then, honour the memory of our departed brethren, who, under Heaven, made us a nation, by an adherence to their principles; by practising those virtues, moral and social, public and private; the possession of which rendered them so good, so amiable, so great and illustrious. Thus shall we become blessings to ourselves, our families, our friends, and our country; be an honour to freemasonry and to human nature. Though, from a variety of causes, we cannot equal Warren, Franklin, Washington, and Clinton, in extensive usefulness to our own country, and the world at large, yet, by practising the same virtues, we may be useful, honoured, and happy. We can promote the welfare of our country, by electing into office virtuous, enlightened, and patriotic men; by holding up to scorn, the ignoramus who aspires to honours which he

does not merit; by putting down the demagogue in the dust; by frowning on the hypocrite in religion or politics; by assisting the worthy brother who is poor; by aiding the widow, and the orphan, when they stand in need of assistance; by soothing the afflicted; by succouring the tempted; by pouring the balm of consolation into the bosom of the broken hearted. These acts we can perform, without arrogance, pride, or haughtiness on our part; with tenderness and delicacy, "in secret, and He who seeth in secret, shall reward us openly." When a brother is in danger from any quarter, we can, many times, give him timely notice of it. When he is surrounded by difficulties, we can, frequently, aid him by our prudent counsels and advice. When malice invents falsehoods concerning him, we can contradict them, and put to shame and silence, the base slanderer.

Though it fall not to our lot to possess the great mental abilities of Washington and Franklin; though circumstances may be such, that we can never have it in our power to cultivate our minds to the extent they did, yet, by a careful culture of our hearts, we may raise a character for virtue and goodness, which shall eclipse the most splendid abilities, when unaccompanied by virtue; and, in the circle in which we move, however small its circumference may be, produce a richer harvest of usefulness to mankind. "The memory of the just is blessed," but this happiness does not always fall to the lot of splendid abilities. How many are condemned to everlasting fame, like Arnold, without possessing virtue enough to endear them to a single individual! Let him, then, who wishes for the friendship of his fellow-citizens, practise those virtues, which shall command their esteem. The practice of virtue brings its own reward along with it. He who governs not himself, is unfit to govern others. Think you, my brethren, that Franklin and Washington would have occupied the high stations which they filled, with so much honour to themselves, so much usefulness to mankind, had they not learned to subdue their passions? They practised this first lesson, taught by masonry, with singular felicity. Temperance, prudence, industry, and economy, lead to long life, to health, to wealth. He who trains up his children in the way they should go, will, generally, have the satisfaction of seeing them, when arrived at maturity, still walking in those ways. He who regards truth, shall be confided in, trusted, and believed. He who is just to others, shall himself be treated with justice. The company of the just, the amiable, and the good man, shall be sought after, by the just, the amiable and the good. Contentment shall dwell in his breast, light up his countenance with smiles, render his life happy; his death shall be lamented by others, and peaceful to himself.

What a vast difference between such an one, and a vicious man! The very countenance of the latter, is stamped with base and disgusting passions. No peace, no mildness, no serenity dwell there, but hatred, avarice, envy, and malice. Nor is the practice of virtue inconsistent, as some vicious men would insinuate, with the possession of the greatest talents, natural and acquired. The greatest and best men who ever lived, constantly practised the humblest, as well as the most exalted virtues. On this very account, Washington, Warren, Franklin, Clinton, Greene, and a long list of brethren, who are now no more, command our esteem, as well as our respect. We esteem them for their virtues, we admire them for their talents. As far as is in our power, let us imitate the examples they have left behind them.

My brethren, that HOLY BOOK, which always lies open in our lodge, informs us, that "there is another and a better world" beyond the grave, and another lodge eternal in the Heavens, to which

no one can ever be admitted, who attempts to carry into it any weapon, offensive or defensive. Those weapons, are vices, and vicious propensities, of which, *we must be divested before we can be invested with the true lambskin, as a badge of our innocence.* The "*theological ladder*" *which Jacob saw in his vision*, is the only means, by which we can ascend to Heaven, the three principal rounds of which, are faith, hope, and charity. Mounting aloft upon these rounds, may we all ascend, *and by the benefit of a pass-word*, which is a Saviour's righteousness, be admitted by the grand tyler, death, into the inner temple above, and at the proper season, after our work is over, be permitted, by the Grand Senior Warden of the Celestial Lodge, to refresh our weary souls, for ever. So mote it be. Amen.

FOR THE MASONIC REGISTER.

CHRISTIAN MASON.

BY COMPANION SAMUEL WOODWORTH.

NO. V.

When the young *candidate* for the society of "just men made perfect," has been thus *duly prepared*, (by a state of deep humiliation) to enter on the thorny path of repentance, he is imperceptibly led on by the Lord, through the instrumentality of his ministering angels, until his stubborn knees are taught to bend at the foot-stool of Divine Mercy. For the first time, he now seriously and ardently prays to be *enlightened* in the path of his duty. He had not hitherto supplicated for spiritual *light*, because he had been ignorant that he stood in need of it. He now *feels* that nothing else is so desirable. He puts his trust in the Great Author and Fountain of light, at whose altar he enters into a *covenant of obedience*, and from whom a bright emanation soon bursts upon his intellectual vision.

He now perceives the *Holy Word* to be divine truth, and to that alone he is directed to apply for instruction and support. Divine love, divine wisdom, and divine operation, appear like *three great lights*, united as *one* in the promotion of man's salvation, begetting in the soul the *three lesser lights* of charity, faith, and good works. The dazzled optics of his mind gradually acquire strength, and he begins to contemplate the new, bright, and wonderfully sublime scenes around him. The first bright beams of truth were pleasant; but, by their light, he now perceives truth in a more formidable shape, like a sharp sword, menacing the destruction of those darling affections and passions which have constituted the very life of his heart and soul. He now perceives that the path which conducts back to Eden is not strewed with its roses; but he sees the importance of persevering, at the sacrifice of every costly and sensual concupiscence, since retreating would be certain and instant destruction to his spiritual life. He perceives, also, that the sharp and pointed truths which now seem directed *against* him, are the very means appointed for his *defence* and *protection;* and this encourages him to proceed in the work he has undertaken to perform.

Whatever the candidate had possessed of truth and goodness, previous to his arriving at this state, had been merely outward, external, natural, and consequently *apparent* and not *real;* but now genuine, *real* spiritual truth first dawns upon his mind, and he is given to perceive the difference between the two states, and acknowledge the *former* to be *darkness* in comparison with the *present*. He now confesses that the light, or real truth, is from the Lord alone; and that the *darkness* of error and evil is from hell. Thus a division is made between the *light* and the *darkness*. "And God called the light day, and the darkness he called night. And the *evening* and the *morning* were the *first day*." In other words, this mental progression

from darkness to light constitutes the *first state* of regeneration in the soul of man.

From these few observations, it will be readily perceived by every truly enlightened mason, that the *entered apprentice's degree*, is a beautiful figure and representation of the *first state of regeneration*. It will be seen, that before any individual commences this all-important work, his mind is a confused *chaos*, alike destitute of genuine goodness, and void of spiritual truth. That all his thoughts and affections are false and wrong; and that he would never be induced to oppose his appetites, and lusts, and thus commence a reformation of his life, did not Divine Mercy continually operate upon his conscience, through the instrumentality of his holy spirit and ministering angels. The precepts of right and wrong, with which the memory has been stored by education, are the *chaotic materials* of which this new creation is to be formed. Like the materials of which the ancient temple was constructed, they are all prepared at a distance from Jerusalem; or, in other words, they are all *natural* before they are made *spiritual*.

But the eternal fiat goes forth, and *light* instantly dawns upon the benighted mind. Then, for the first time, does the candidate for Heaven, distinguish (although, as yet, in a faint degree) the difference between *real* and *apparent* truths; then does he first perceive, by the light of revelation, that there is no goodness nor truth in the universe, but what emanates from the Lord, who is himself essential goodness, and essential truth, and thus is the darkness of evening dissipated by the bright beams of an opening morning.

But the *obligation* to which he voluntarily subscribes, in this state, must not be forgotten, or passed over in silence. Prostrate in the dust, he confesses, with the deepest humility, that he is by nature, nothing but evil, and that of himself, independent of God, he can do nothing. But having been now instructed that he is continually and perpetually endowed with power from the Lord to co-operate with Him in that great work of reformation and regeneration, he looks to Heaven alone, for a continuation and increase of this blessed ability. He therefore, enters into a solemn *covenant* with the author of his being, in whose holy name he promises that all those natural, earthly, and sensual affections, which tend to destroy this ability, shall not be permitted to intrude on the mysteries of the spiritual temple about to be erected within him, where, by its sanctity would be profaned, and its inestimable jewels stolen. He is then made to *feel sensibly*, that a violation of this covenant, on his part, would be attended by such fatal consequences to his spiritual faculties, as would destroy his capacity for being rebuilt up, as a temple of the Living God; whereas, the pious resolution is almost instantly rewarded by the erection of one beautiful pillar of the fabric, whereby he feels himself *established in the Lord*, and is enabled to sing for joy, in strains like the following:

THE SPIRITUAL APPRENTICE'S SONG.

There is a world—the world of mind,
By neither time nor space confined;
And when we cease in flesh to dwell,
That world will be our heaven or hell.

By fallen nature, 'tis, alas!
A rude chaotic, shapeless mass;
Devoid of goodness, truth, or *light*,
And veil'd in blackest shades of night.

But He, who gave creation birth,
Can *re-create* this mental earth;
For this His Spirit, like a dove,
Broods o'er our secret thoughts in love.

If we consent to be renew'd,
And wish our evil lusts subdued;
"*Let there be light*," He says, and straight
We see our low disorder'd state.

Then do we seek to know the Lord,
Receive instruction from His *word*;
While He divides the day from night,
And we proceed from shade to light.

Lord, let thy spirit, like a dove,
Brood over all our souls in love,
Then *give us light* our state to see,
And we will give the praise to thee.

Who then cannot see that a correct and wonderful analogy exists between the creation of a world, and the *re*-creation, or regeneration of a soul? Every enlightened mason, who has studied the sublime mysteries of the order, *knows* this to be the case; and were it compatible with the laws of the order, we could render it clear, in all its particulars and modifications, to every enlightened reader.

In my next number I shall pursue this interesting subject, and explain the mysteries of the *second degree* of spiritual masonry; in the mean time I would most solemnly caution the *uninitiated*, thoughtless, and profane, against indulging themselves in those rude invectives which have been so often levelled at the sacred order. Though the institution appears externally like other institutions, and though the materials of which it is composed are often such, as are neither calculated to command affection nor respect, yet beware how the principles of the institution are assailed. The Philistines knew not how to appreciate the sanctity of the ark of Israel, because its external appearance, and the materials of which it was composed, were merely natural, like other things of a similar construction: but the law and the testimony were within it—it was the temple of Divinity—he who touched it profanely, *died*.

DALCHO'S EXPOSITION OF THE IMPLEMENTS.

As the various tools and instruments, which we use in the lodge, are all emblematical of the conduct which freemasons should pursue in their intercourse with society, I shall therefore endeavour to explain to you such of them as we most frequently use.

In a lodge of masters, the first object which deserves attention, is the Mosaic floor upon which we tread. It is intended to convey to our minds, the vicissitudes of human affairs, checquered with a strange contrariety of events. To-day, elevated with the smiles of prosperity, to-morrow, depressed by the frowns of misfortune. The precariousness of our situation in this world, should teach us humility, to walk uprightly and firmly, upon the broad basis of virtue and religion, and to give assistance to our unfortunate fellow-creatures, who are in distress; lest on some capricious turn of fortune's wheel, we may become dependents on those who, before, looked up to us as their benefactors.

The two emblematical pillars, erected in front of the porch of the temple, independent of the beauty which they added to the building, conveyed to the minds of those who entered, a knowledge of the attributes of that Being to whom it was dedicated. The literal translation of the name of the left pillar is, "in thee is strength," and that of the right, "it shall be established," which, as a learned author observes, may very naturally be transposed in this manner—"O Lord, thou art mighty, and thy power is established from everlasting to everlasting." The name of one of the pillars, as relating to a person, may give a different translation, which I shall point out to you on some other occasion.

The next object which demands attention, is the Holy Bible, with the square and compasses thereon. As these instruments remind us to keep our actions within the bounds of propriety, and to square them with all mankind, the sacred volume on which they lie, contains the unerring guide for our conduct through life, as it relates to our worship of the Supreme Master of the world, and our conduct

to each other. For these reasons, this book of the divine law is never closed in our lodges: "it is open to every eye, and comprehensible to every mind."

The letter G.* which ornaments the master's lodge, is not only expressive of the name of the Grand Architect of the universe, but, also, denotes the science of geometry, so necessary to artists. But the adoption of it, by freemasons, implies no more than their respect for those inventions which demonstrate to the world the power, the wisdom, and beneficence of the Almighty Builder, in the works of creation.

The blazing star is the emblem of prudence, which is one of the emanations of the Deity, agreeably to the system of Basilides.† It points out to freemasons the path which leads to happiness, and is the sure source of self-approbation. It enlightens us through the dark and rugged paths of life, and enables us to shun the many obstacles which would impede our progress, and imbitter our journey with pain.

The three great luminaries allude to the three masonic degrees, and at the same time are emblematical of that effulgence which should illuminate the mind of a freemason, and which he can alone receive from a perfect understanding of the principles of the order. The white apron and gloves are also emblematical. They are not worn merely as insignia of the order, but as badges of that innate innocence and purity of soul which freemasons should always possess; and, in this point of view, they are more honourable distinctions than any order of knighthood which can be conferred. On being invested with these badges of innocence and humility, a freemason should firmly resolve to support that purity and integrity of heart, of which he, outwardly, wears the emblems.

The rule, the line, and the plumb-line, the square, the compasses, &c. are emblematical of the conduct we should pursue in society. To observe punctuality in all our engagements, faithfully and religiously to discharge those important obligations, which we owe to God, and our neighbour; to be upright in all our dealings; to hold the scale of justice in equal poise; to square our actions by the unerring rule of God's sacred word; to keep within compass and bounds with all mankind, particularly with a brother; to govern our expenses by our incomes; to curb our sensual appetites; to keep within bounds those unruly passions which, oftentimes, interfere with the enjoyments of society, and degrade both the man and the freemason; to recall to our minds, that in the great scale of existence, the whole family of mankind are upon a level with each other, and that the only question of preference among freemasons, should be, who is most wise, who is most good. For the time will come, and none of us know how soon, when death, the great leveller of all human greatness, will rob us of our distinctions and bring us to a level with the dust.

* Robinson, in his proofs of a conspiracy, says, "G. is grace; the flaming star is the torch of reason. Those who possess this knowledge are indeed illuminati." When prejudice warps the mind, and reason is sacrificed to establish a favourite theory, we need not be surprised to find truth prostrated to fiction, and the production offered to the world, as the result of sound reflection, and the combination of just principles.

† This system he called Abrax, which is a mystical term given by him to the Supreme Being, from whom emanated 365 powers and intelligences; constituting virtue, prudence, temperance, fortitude, justice, truth, charity, honesty, meekness, &c. &c.

DALCHO'S ELEGANT APOLOGY TO THE LADIES.

Agreeably to the tenets of our order, the fair sex are excluded from associating with us in our mystic pro-

fession; not because they are deemed unworthy of the secret, "nor because the mechanical tools of the craft are too ponderous for them to wield," but from a consciousness of our own weakness. Should they be permitted to enter the lodge, love would oftentimes enter with them, jealousy would probably rankle in the hearts of the brethren, and fraternal affection be perverted into rivalship. Although the most amiable and lovely part of nature's works are excluded from our meetings, yet our order protects them from the attacks of vitious and unprincipled men. It forbids us to sacrifice the ease and peace of families for a momentary gratification; and it forbids us to undermine and take away that transcendent happiness from those whose hearts are united by the bond of sincere affection.

The feelings of women are more exquisitely fine, and their generous sympathy is more easily awakened, by the misfortunes of their fellow-creatures, than the stronger sex. The soft tear of pity bedews their cheeks at the tale of wo, and their gentle bosoms heave with tender emotions at the sight of human wretchedness. They require not the adventitious aid of mystic institutions to urge them to acts of charity and benevolence, nor the use of symbols to lead them to virtue. Their own hearts are the lodges in which virtue presides; and the dictates of her will is their only incentive to action.

MASONIC CORRESPONDENCE

The following letters were originally published in the late "Masonic Chronicle," upwards of two years since, and are now copied into the "Register," by particular request. We are informed, that the brother to whom they allude, was a respectable and industrious mechanic, in the city of New-York, and much beloved, not only by the members of his own lodge, but by all the brethren, with whom he was acquainted. We are also informed, that his wife, who was kind and affectionate in other respects, was an inveterate enemy to, and persecutor of the order, which she has since acknowledged to be (under Providence) her only friend and protector, in a strange land; for she was not only supplied with every necessary, during the sickness of herself and family, but was, after her recovery, furnished by the brethren of Pittsburgh, with ample means to return to her native place, and to the arms of her friends. This is but one instance out of thousands, where females have experienced the benevolence of an institution, which some of their sex despise, and have used all their feeble powers, in vain, to bring into disrepute, an institution, one of whose greatest objects is to protect the honour of our fair sisters, and in every possible manner to administer to their comfort and happiness, and "in a way that they know not," to rescue them from the intrigues of the "vile libertine," and debauchee.

Extract of a letter from the officers of Morton Lodge, No. 50, New-York, to the officers and brethren of No. 45, Pittsburgh, Pennsylvania.

New-York, Jan. 25, 1819.

DEAR BRETHREN,

It has become the duty of us, the undersigned officers of Morton Lodge, No. 50, of Ancient York Masons, held in the city of New-York, that by a resolution of said lodge, they have directed us to express to you their sincere gratitude, for the brotherly love and affection which you have shown to our late brother, ———, who, not long since, withdrew from us, and moved himself and family to your city. His premature death, and that of his three infant children, we have learned with sincere regret. You, having committed his remains to its mother clay, (though a stranger among you) with masonic honours, have impressed us with a due sense of our obligations to your respectable body, and demands our warmest acknowledgments. Your attention to his disconsolate widow, since the decease of her husband and offspring, while on the bed of sickness, with foreboding

symptoms that she must soon follow him to the silent tomb, command, and receive our warmest thanks.

Should any of the fraternity associated with you, be travelling towards us, you will please recommend them to our particular notice; and, if occasion should require, we should be happy to reciprocate the brotherly love which you have bestowed upon one who was esteemed among us. We should be happy to engage your attention by a correspondence.

Wishing you health and prosperity, in your private and public undertakings, we subscribe ourselves, in behalf of the lodge, your affectionate brethren,

D. S.
B. W. P.
J. K. F.
S. W. A.

ANSWER.

Pittsburgh, March 6, 1819.

To the worshipful master, wardens, and brethren, of MORTON LODGE, No. 50, held in the city of New-York.

BRETHREN,

The undersigned officers, of lodge No. 45, of *Ancient York Masons*, held at Pittsburgh, Pennsylvania, have been instructed, by a resolution of the lodge, to reciprocate the feelings of good fellowship which you have been kind enough to express towards its members.

The benefits of masonry are experienced here by the numerous and flourishing societies of the order that are daily rising to light. To brethren, it must be pleasure, and afford ample gratification, not only that the sublime principles of the craft are hourly extending, but that in consequence of those principles, a mason can scarcely be a stranger in the remotest corner of the world; for, the language of masonry is so truly universal, that though he make his abiding place in the country of those who are foreigners to his native tongue, he can nevertheless find a medium of correspondence which is adapted to his wants, and can reach the ear of masonic benevolence with the tale of his distresses; so that not only does he experience the openness of their charity, whilst living, but the afflictions of his family, after his decease, are tempered by the kindness of the brotherhood, and even his corpse, instead of being deserted to the callous indifference of strangers, is deposited in its last melancholy resting place, accompanied by those honours which are coeval with masonry herself.

The honours bestowed upon our late brother, ———, and the attention paid to his disconsolate widow, were duties, in the performance of which, we were amply remunerated, by the consideration that the deceased was a brother, and a stranger. That this circumstance has been an inducement with you to open a correspondence with us upon masonic subjects, is the more gratifying, inasmuch as it was totally unexpected. Whilst we receive your thanks with pleasure, we in return thank you for your good intentions towards those way-faring brethren of our lodge, who may be travelling your way; and we shall embrace, with pleasure, the opportunity of becoming better acquainted with our brethren in your city, by recommending such travelling brethren to your kind protection.

With the fraternal affection of masons, we subscribe ourselves, in behalf of our lodge,

Your brethren,
C. S. W. M. *pro. tem.*
T. B. Sec'ry.

INSTRUCTION AND DISCIPLINE.

The following extract, from a sermon delivered by the reverend Mr. Beede, a number of years since, is deserving the careful perusal of every person who has been initiated into the mysteries of freemasonry; but it more particularly claims the attention of those, who have been selected by their brethren, as masters, or other officers. Sentiments more pure, never pro-

ceeded from the lips, or pen of any finite being. Were these sentiments carefully studied, and strictly practised by the guardians of the craft, those in subordinate situations would follow their example, and our beloved institution would appear to the world, in all its original usefulness and respectability, and the shafts of malevolence, bigotry, and superstition, might be pointed at it in vain.

"The first business of masons, in ancient times, was to divide the members of the order into distinct classes, rising in grades one above another, according to their respective degrees of merit.

It was the duty of masters and officers, to dispense instruction, to provide employment, and to secure to the labourer his wages, as they became due. It was their business also, to examine persons, and recommend them to such employments as were adapted to their capacities and qualifications, to the end, that business of importance might never be intrusted to the unskilful or faithless.

All persons belonging to the lodge, and in particular, candidates for masonic honours, were obliged to be industrious, and frugal, that they might not only support themselves, but lay up something for charitable purposes. Great care was taken to encourage the lower grades to make proficiency in labour, learning, and morality. Such as excelled were promoted; and as often as promoted, entitled to higher wages, and more desirable employments.

A plan so happily concerted, and so ably executed, could not fail of producing the most beneficial effects. Lodges at once became schools of science, and nurseries of virtue. None but honest, industrious, and skilful workmen, or those who discovered a disposition of becoming so, could be encouraged; but all such persons under the protection of the fraternity, were sure to find employment, and reward, according to their rank.

But, in process of time, when the mechanic arts were carried to a high degree of perfection, and were generally known in all civilized countries, and of course needed no extraordinary patronage, the mechanical branch of this institution gradually yielded to the moral. So that freemasonry, in modern times, may properly be called a moral science; and the meetings of lodges, may, with the same propriety, be called "feasts of charity," it being their great business and object, to teach and enforce the observance of piety and benevolence. Veneration for God, and love to the human kind, are among their fundamental principles. And by means of a universal language, and a number of salutary rites and regulations peculiar to the order, they are able to maintain mutual harmony and friendship, and to carry on a free and general commerce of virtuous principles, and benevolent offices, throughout the world.

Hence we see the importance of the masonic institution under its present form, and the propriety of entering into that respectable fraternity for the purpose of correcting vice, and diffusing knowledge and philanthropy.

But if this institution, according to its original plan and design, be really good, if it be calculated to render mankind social and harmonious; to make them honest, and upright, true to God, and to their country, and to cement them together in the bonds of a virtuous affection; then it will evidently follow, that much care should be taken to prevent so good an institution from being corrupted. Feasts of charity should never be turned into licentious revels; nor temples of friendship into theatres of treachery. And to prevent these, and other evils, to which lodges may be exposed, I beg leave to suggest to the fraternity three things. First, Caution. Secondly, Instruction. And thirdly, Discipline.

First, In regard to the admission of members, much caution will be necessary, that you may not be imposed upon by improper characters.

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As it is the design of freemasonry to create friendship; to make provision for the relief of poor and distressed brethren; to inculcate a filial reverence for Almighty God; and to encourage those personal and social virtues, which adorn and dignify human nature, and render mankind peaceful and happy; the doors of the lodge must, therefore, be for ever barred against the malevolent, the profane, the idle, the seditious, and unruly of every description. For all such persons would prove but spots in your feasts of charity. While feasting with you, and feeding without fear, they would spy out your liberty; interrupt your peaceful intercourse, trifle with your moral lectures, sow discord among brethren, and thereby bring up an evil report upon the society, so as to counteract the benevolent purposes for which it was instituted.

Secondly, To preserve the purity of the order, instruction is necessary. Masters and officers, therefore, should make it their business to pay a particular attention to lecturing. The mysteries of the craft are to be unfolded, and the moral duties inculcated. Masons are not to be trained up in ignorance and vice. Their minds are to be enlarged, and improved. They are to be frequently reminded of their obligations to love and worship Almighty God; to acknowledge him as their sovereign lord and master; to keep his name sacred; and to govern their lives by the unerring precepts of his word. They must be taught to be good men, and true; to be sober, industrious, and charitable, upright in their dealings, and peaceable, and benevolent in all their social intercourse. They are to be taught to walk in wisdom toward them that are without, making a diligent improvement of their time and talents; and having their speech always with grace, seasoned with salt, that they may know how they ought to answer every man. They are to be admonished to avoid political and religious disputes, together with all domestic broils and contentions, that they may live in love and peace, having consciences void of offence, and characters unspotted from the world.

Thirdly, That there may be no spots in your feasts of charity, it will be necessary to attend to discipline.

It is to be expected that unworthy members will sometimes creep into the lodge, notwithstanding all your caution, instruction, and exertion to prevent them. And not only so, but persons who were once regular, may grow careless, and so yield to sinful indulgences, as greatly to affect the reputation of the order. These things will require discipline. Unruly members must be reduced to order. Superfluities must be lopped off. The first risings of vice must be suppressed. Otherwise the lodge will resemble the field of the slothful, or the vineyard of a man void of understanding, where the stone wall is broken down, and the face thereof is overgrown with thorns and nettles.

But in the exercise of discipline, much prudence will be requisite. Some will be corrected by a gentle rebuke, while others may require severity. A proper discrimination, therefore, must be made. Such as have been guilty of a mere indiscretion, must not be dealt with like wilful and notorious offenders, but must be approached in all the kind and compassionate offices of friendship; and if they possess a masonic temper, their sensibility will be affected by such an admonition, and their penitence manifested by a speedy amendment.

Others again, who have grown more hardened in wickedness, and have repeatedly rejected your affectionate remonstrances, you must approach with earnestness, trembling for the reputation of the craft, and snatching them as brands from the burning. But, if they will not suffer themselves to be reclaimed either by your gentle, or more zealous exertions, after having exhausted upon them in vain, every

expedient of reformation, you must remove them, as so many spots and nuisances, from the society."

.....

COMMUNICATED FOR THE REGISTER.

WEBB ENCAMPMENT.

At a meeting of Webb Encampment of Knights Templars, and the appendant orders, held at Mason's Hall, in Lexington, on the 22d Aug. the following officers were elected for the ensuing year:

M. E. Sir David Graham Cowan, of Danville, Mercer county, Grand Commander.

E. Sir Isaac Thom, of Louisville, Generalissimo.

E. Sir Thomas Nelson, of Lexington, Captain General.

Sir William Gibbes Hunt, of Lexington, Prelate.

Sir John H. Crane, of Louisville, Senior Warden.

Sir Edward Tyler, jun. of Louisville, Junior Warden.

Sir James Graves, of Lexington, Treasurer.

Sir James M. Pike, of Lexington, Recorder.

Sir Harry I. Thornton, of Frankfort, Sword Bearer.

Sir Anthony Dumesnill, of Lexington, Standard Bearer.

Sir John Trott, of Louisville, Warder.

Sir Francis Walker, of Lexington, Guard.

Attest.

J. M. PIKE, *Recorder.*

From the Masonic Miscellany.

GRAND LODGE OF KENTUCKY.

The Annual communication of the Grand Lodge of Kentucky, was held in Lexington, during the last week in August, 1821, and the following brethren were duly elected Grand Officers, for the year ensuing:

M. W. John M'Kinney, jun. of Versailles, Grand Master.

R. W. David G. Cowan, of Danville, Deputy Grand Master.

W. Asa K. Lewis, of Clark County, Grand Senior Warden.

W. John Speed Smith, of Richmond, Grand Junior Warden.

William T. Barry, of Lexington, Grand Orator.

Caleb W. Cloud, of Lexington, Grand Chaplain.

Daniel Bradford, of Lexington, Grand Secretary.

Michael Fishel, of Lexington, Grand Treasurer.

David C. Irvine, of Richmond, Grand Senior Deacon.

Robert Talliaferro, of Paris, Grand Junior Deacon.

John H. Crane, of Louisville, Grand Marshal.

Thomas Smith, of Lexington, Grand Sword Bearer.

John D. Halstead, of Lexington, Grand Pursuivant.

Francis Walker, of Lexington, Grand Steward and Tyler.

FROM THE MASONIC MISCELLANY.

SKETCH OF THE HISTORY OF FREEMASONRY IN TENNESSEE.

Previously to the 27th of December, A. L. 5813, A. D. 1813, the lodges in the state of Tennessee, (eight in number) worked under charters from the Grand Lodge of North Carolina. On that day, representatives from the lodges of Tennessee, assembled in Grand Convention at Knoxville, when a charter, or deed of relinquishment, from the Grand Lodge of North Carolina, bearing date the 30th September, A. L. 5813, was laid before the convention. This instrument relinquished all authority and jurisdiction over the several lodges in this state, and gave assent to the erection of a Grand Lodge for the state of Tennessee.

The convention having been duly organized, a constitution and by-laws were adopted, and the following brethren elected and solemnly installed officers thereof, viz.

The M. W. Thomas Claiborne, Esq. Grand Master.
R. W. George Wilson, Deputy Grand Master.
R. W. John Hall, Senior Grand Warden.
R. W. A. K. Shaiffer, Junior Grand Warden.
W. Thomas M'Corry, Grand Treasurer.
W. Edward Scott, Grand Secretary.

On the first Monday in October, A. L. 5814, the Grand Lodge met at Nashville, (the then seat of government of the state,) when the M. W. Thomas Claiborne, Esq. was re-elected Grand Master.

October, A. L. 5815. The M. W. Robert Searcey, Esq. was elected Grand Master, and re-elected October 1816. At the meeting of the Grand Lodge in 5816, charters were issued to a lodge at St. Louis, Missouri; one at Blountsville, Tennessee, and one at Natchez, Mississippi.

October 5817. The M. W. Wilkins Tannehill, Esq. was elected Grand Master. During this year charters were issued to four lodges in the state of Tennessee, and one at Port Gibson, Mississippi.

October 5818. The M. W. Wilkins Tannehill, Esq. was re-elected Grand Master. This year charters were issued to one lodge in the state of Tennessee, and two in Alabama.

On the 24th of June 1818, the corner stone of a Masonic Hall was laid in the town of Nashville, with appropriate ceremonies, by the Grand Master, assisted by the officers of the Grand Lodge, and the officers and members of Cumberland Lodge No. 8. In the corner stone, together with the coins of the year, was deposited a plate of copper, with the following inscription:

On the 24th June, A. L. 5818, A. D. 1818, was laid
THIS FOUNDATION STONE
of a
HALL,
To be erected by the
MEMBERS OF
CUMBERLAND LODGE,
No. 8.

"Behold, saith the Lord God, I have laid in Zion, a stone, a tried stone, a precious corner stone; a sure foundation stone."

This building is now nearly completed. The funds for its erection were raised by lottery, and individual subscriptions.

October 5819. The M. W. Oliver B. Hayes, Esq. was elected Grand Master. This year, charters were issued to five lodges in Tennessee, two in Missouri, one in Illinois, and one in Alabama.

October 5820. The following (who are the present officers) were elected and installed, viz.
The W. M. Wilkins Tannehill, Grand Master.
R. W. Edward Ward, Deputy Grand Master.
R. W. George Wilson, Senior Grand Warden.
R. W. William G. Dickinson, Junior Grand Warden.
W. Moses Norvell, Grand Secretary.
W. E. H. Foster, Grand Treasurer.
Rev. John Cox, Grand Chaplain.
Br. A. H. Wood, Grand Sen. Deacon,
" James Irwin, Grand Jun. Deacon.
" Thomas Hyter, G. Sword Bearer.
" M. L. Dixon, Grand Marshal.
" E. Cooper, Grand Steward.
" Duncan Robertson, do.
" Samuel Chapman, Grand Tyler.

In the town of Nashville is a Royal Arch Chapter, under the jurisdiction of the General Grand Royal Arch Chapter of the United States. The following companions are the officers thereof, viz.
E. Wilkins Tannehill, High Priest,
E. E. Cooper, King,
E. Stephen Cantrell, Scribe,
Comp. John Spence, Treasurer,
" George Shall, Secretary.

ON THE PROPER MODE OF PUBLISHING EXPULSIONS.

Extract from a letter to the Editor of the Masonic Miscellany.

"I have recently received a letter from a distinguished member of the masonic family, in the western part of the state of New-York; by which I learn, that the site of the Grand Lodge of that state, has been lately removed from the city of New-York to Albany. My correspondent informs me, that while master of a lodge, he received an official circular from the Grand Lodge of that state, containing some edicts and rules for the government of the craft, among which was the following:

"No lodge under this jurisdiction, nor any member thereof, shall publish, or in any manner make public, except to the fraternity, or within the walls of a lodge, the expulsion of any member."

"On reading the above extract, I must acknowledge I was seriously put to thinking. I should feel the utmost delicacy in impeaching, either what I had considered an *ancient usage* of the fraternity, or the *wisdom* of the Grand Lodge of New-York. If you deem it a proper subject for speculation in the pages of the "*Miscellany*," I should be gratified to read your opinions on the propriety or impropriety of the above edict."

"REMARKS,"

[By the Editor of the Miscellany.]

"We confess we do not see the propriety of the regulation adopted by the Grand Lodge of New-York. Mercy, it is true, is a leading principle of masonry, but when once an erring brother is suspended or expelled, duty to the character of the order, as well as justice to the condemned, requires that the suspension or expulsion should be made known as extensively as possible, to the world at large. There may have been reasons actuating the Grand Lodge of New-York, to the adoption of this measure, which do not occur to us, but we are really unable to discern any good argument in favour of keeping secret, or forbearing to publish as widely as possible, the expulsion of any unworthy member. We cannot but be aware of the readiness with which the enemies of the order array against it the characters of those among the fraternity, who are guilty of base and disgraceful conduct. When such men, therefore, are expelled, every principle of justice appears to require that the fact should be extensively made known, in order that the imputation so illiberally cast upon the order, for having bad men within its sacred asylum, should be, as far as possible, removed. We wish not to see the private concerns of masonry blazed abroad to the world, but we wish to see the order vindicated from the charge of tolerating immorality, and spreading its mantle over base and unworthy conduct."

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The first clause of the above extract, so far as it relates to the removal of the site of the Grand Lodge of this state, to the city of Albany, is perfectly incorrect; of course, the correspondent of the editor of the Masonic Miscellany, has been misinformed. Such a measure, it is true, has been agitated in our Grand Lodge, and was proposed by the representatives of our worthy brethren in the Western District of this state, owing to the great distance they were under the necessity of travelling, which caused an unequal representation; together with some other grievances. But these difficulties have been amicably adjusted, and the site of the Grand Lodge still remains in the city of New-York, and we presume our western brethren are satisfied with the result.

As to the regulation of the Grand Lodge, relative to publishing expulsions, the information is correct, and

we must confess, with the editor of the Miscellany, that "we do not see the propriety" of the regulation; for "base and disgraceful conduct" in an individual of any society, ought never to be concealed from the world, particularly when such conduct becomes habitual, and is from time to time repeated, notwithstanding the affectionate remonstrances of the brethren to the contrary. And God forbid, that masonry should ever become a cloak, to screen from public view evil transactions of whatsoever nature. It is our decided opinion, however, that extreme caution should be used, relative to expulsions, and that no brother ought ever to be expelled, till all means for his *reformation* have failed. We are not only to forgive our brethren "seven times," but "seventy times seven." It is the duty of every member of the masonic family, if he see a brother in a fault, to confer with him in private on the subject, and in the most tender manner, to point out the attendant evils of his conduct, both to himself, and to the fraternity at large. Were this duty punctually observed, bad habits would be nipt in the bud, many brethren would be saved from destruction, and the causes for expulsion would be much less frequent. *Ed. Mas. Reg.*

From the Franklin Chronicle.

Worthington, Ohio.

We have received the first number of the "Masonic Miscellany, and Ladies' Literary Magazine," published at Lexington, Kentucky, by William Gibbes Hunt. Judging from the number before us, we have no hesitation in pronouncing our opinion, that the merits of the work will far exceed the anticipations of even those who have had a foretaste o Mr. Hunt's literary labours, and that it deserves, and we hope, will receive a patronage, which shall well reward its editor. Masonic brethren in particular, should contribute liberally towards the support of a publication, principally designed for their improvement and instruction. The ladies, also, are especially invited to patronize it; for its secondary object, as its title indicates, is their edification and amusement.

FREE MASONRY.

Hail glorious art: to mortals given,
To teach the way and road to Heaven,
And strew the path with sweets:
'Tis this which lifts our fallen race,
And gives to man an angel's place,
If he the offer meets.

'Tis this ennobles human kind;
'Tis architecture in the mind,
And prompts the generous heart,
To square each thought, each word and act;
All conscious error to retract,
And take a brother's part.

To tread the path the sages trod,
Through nature, look to nature's God,
And own his power divine;
Contemplate all his works on high,
The shining sun and spangled sky,
And trace the grand design.

That fills immensity of space,
With beings fitted to the place,
And sphere in which they move;
Formed man, the great connecting link,
Of distant worlds, with power to think,
To enjoy, adore, and love.

To joy for what the good possess,
On want and virtue in distress,
Pure charity bestow;
To turn affliction's sighs to songs;
Protect the fair, revenge their wrongs,
And soothe the bed of wo.

To form a pure fraternal band,
Taught to converse and understand,
By mystic symbols given;
To enjoy what God and nature give,
To teach mankind the art to live,
And render earth like Heaven. D. G.

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MASONIC SONG.

Whilst thy genius, O Masonry, spreads all around,
The rays of the halo with which thou art crown'd;
Shall the *star*, in thy sky, which now rising appears,
Not partake of that *light*, that grows brighter with years?
Shall its portion of fire be left to expire,
And leave no bright trace that shall bid us admire?
O no, its mild beams shall be seen from afar;
And the child of distress bless the new *Rising Star*.

Like the beams of that *Star*, which of old mark'd the way,
And led where of peace the sweet Messenger lay:
May its light, still to *virtue* and *Masonry* true,
Mark the path that with strength Wisdom bids us pursue;
As its beams, unconfined, illumine the mind
With pleasure that leaves no sad feeling behind;
The jewel of beauty glows bright, and its ray
Makes Grief's gloomy night fly from Joy's radiant day.

As the blush of the rose more enchanting appears,
When its sweet leaves are fill'd with the morn's pearly tears;
So from gratitude's tears shall our *Star* rise more bright;
For Charity's smile shall give warmth to its light.
And Justice divine shall with Harmony join,
To assist its ascent by the unerring line,
Whilst Prudence and Temperance guarding their own,
Shall shed a new ray upon Masonry's crown.

DIED—In Chillicothe, on the 5th of September, JASON KELLOGG, Esq. of Hampton, Washington county, New-York, in the 68th year of his age. The deceased was on a visiting tour, in the state of Ohio, and while at Chillicothe, was taken sick, and died. On the 6th a large concourse of people, accompanied by his masonic brethren, assembled to perform the last sad offices of friendship, for a respected stranger.—*Olive Branch.*

MISCELLANEOUS.

FOR THE MASONIC REGISTER.

THE EXILE, No. II.

MR. PRATT,

You will recollect that I informed you, in the last number of the Register, that becoming much fatigued for want of rest, and feeling disgusted with the scene of ingratitude which my reflections by the window had developed, I retired to my couch, in order that I might enjoy that repose which my *mind* as well as *body*, so much stood in need of. I soon dropped into a sleep, which, although it gave ease to my body, did not alleviate my mind from the gloomy train of reflections which I had experienced while awake. I had not been long asleep before the unsolicited and ever-meddling visitant of the night, in one of his nocturnal perambulations, presented to my view one of the most interesting and melancholy scenes which I had ever beheld.

It appeared to me, that as I was walking in the company of a *friend*, through one of the principal streets of our city, at a very early hour, for the purpose of enjoying the salubrity of the morning air, and with whom I was most earnestly conversing about the passing events of life, when *presque tout d'une coup*, we were met by a venerable looking gentleman, who accosted us with a "good morning."—We replied; and the usual compliments of the morning having passed, we were about to resume our promenade, when he very anxiously inquired, whether we did not intend to attend the *sale*? To which it was answered, we did not know to what sale he alluded. Is it possible? said he, I thought *every body* knew that Mr. ——'s goods, furniture, library, school-fixtures, &c. &c., were to be

sold this day, at 10 o'clock. We assured him, we had not heard of it, and remonstrated against the propriety of attending, inasmuch as it would have the appearance of wishing to obtain a person's property, who had been *unfortunate*, for less than its real value: "Oh!" said he, "*we*, (meaning himself and partner) intend to purchase the *whole*, and let him have it again, and for that purpose we have been collecting money for several days past: I think we can do no less, for you know, he has been one of our *best friends*, and as he has so frequently assisted *us*, when *we* were in the *back ground*, by lending us money, and his *name* for the security of our rent, we intend, in our turn, to extend the hand of generosity, buy the furniture, and set the old soldier on his legs again. This, you know, gentlemen, will be doing him and his family a great kindness; and as we have 'the best school in the city,' and are doing business rapidly, the world will call it a noble action." At these words he left us, and we walked on. I must confess, that whatever might have been the feelings of my friend, *my* heart beat with transports at the idea, that this man was again about to be placed in a situation, where he might defend his reputation against the aspersions of his enemies, and provide for the wants of his sick and distressed family; the more especially, when I considered that in all probability, he had been reduced to his present embarrassed situation, in consequence of the great losses he had sustained in the general depreciation of property, both within and out of the city.

Yet, notwithstanding the sudden joy which I felt, on being assured that he was to receive his furniture again, my mind had so far wandered, as to take a retrospect of his former situation, and having faintly contrasted it with the *present*, it gradually became absorbed in a deep and pensive melancholy; and we heedlessly passed along without noticing whither we were travelling, until the noise which ever attends the bustle of the city, at this hour in the morning, had ceased to vibrate in our ears. The fertile gardens, covered with the rich vegetables which supply our market, and the wide-spreading fields, with here and there a solitary house, surrounded with towering trees, whose lofty branches were bending under the luxuriant foliage of nature, appeared in full view, on our right and on our left, and gently reminded us that we had unthinkingly wandered beyond the *skirts* of the city.

The beautiful Hudson, whose smooth surface was covered with innumerable vessels, plying to and from the city, and from which no noise was heard, save the shrill echo of "helm alee," rolled its green waters in silent majesty before us. Invited to a rural declivity which appeared on one of its banks, and wishing a little recess from the fatigues of a walk which had been thus far protracted beyond our previous intentions, we voluntarily seated ourselves under a beautiful oak, whose wide-spreading branches secluded us from the piercing rays of the sun, that had just ascended above the eastern horizon, and gave us a free opportunity for contemplating the variegated beauties of nature. In this retreat we were fanned by the refreshing breezes that were gently passing down the river, and which gave vigour to our weary limbs.

After sitting a few moments in silence, my friend eagerly inquired, whether I could inform him, as to the causes of Mr. ——'s embarrassments, observing, that he could not but express his surprise, that a man of his standing in society, who had so lately enjoyed the respect and good opinion of all classes of the community, and whose long and arduous labours in so necessary and perplexing a business, had so extensively received the approbation of the public, and consequently entitled him to their esteem; that *he* should be permitted to weep over the

sacrifice and destruction of his own furniture, at a public and forced sale. There is something in it, said he, at which the human mind naturally recoils, as if there must, somewhere, have been deception practised, or as if the instigators of this distress were too much influenced by selfish principles.

At which I replied, I could not answer as to the cause of his embarrassment, but from the wide field of conjecture. It was certain that he had been extensively engaged in the business of instruction, and the emoluments arising therefrom must have been very considerable; added to which he had been, for the last two years, engaged in the publication of his own books, which always found a ready market, and of course must ensure a very handsome profit. It is passing strange, urged my friend, that while *he*, the original proprietor of so large a school, has been growing *poor*, those around him have, apparently, been getting *rich;* it would seem, continued he, that where all were engaged in the same concern, all should have experienced the same ratio of gain.

Thus we continued in conversation, under the shade of this delightful oak, till our watches admonished us, that it was nearly time to repair to the auction. We arrived in season to witness the sale of the property, which was bought at a very reduced price; but instead of being returned, as we expected, to its original owner, a number of carts were procured, and it soon disappeared from our view. The confusion which immediately followed, in consequence of the crowd's retiring, was such, that it caused me to awake, and I felt thankful that it was only a *dream.* JUSTITIA.

FROM THE UPPER CANADA HERALD.

M. LAVALETTE.

We have received the following interesting statement from a correspondent of undoubted veracity. The principles and reasoning adopted in it of course belong to the writer only.

The return of this individual to that country on the soil of which, he was condemned but six years since to shed his blood under the axe of the law, is one of the many examples which history offers, in the interest of humanity, to check the indulgence of vindictive passions in the moments of political anarchy, and allow time for the restoration of the empire of justice under the auspices of truth and mercy.

Monsieur Lavalette was *charged* with the crime of high treason, for resuming his functions as Post Master General, immediately *after* the departure of the king from Paris, and *before* Bonaparte had entered Paris, and reinvested him with that appointment.

This was the charge on which he was tried: but the true motive of his prosecution was a belief that he had conducted a correspondence between the island of Elba, and encouraged the return of the former sovereign, his benefactor, and his relation by marriage.

Monsieur Lavalette, when placed on the proscription list, was offered by Fouche a passport to quit the French territory. He refused to accept it; and confiding in his innocence, and further protected by the convention of Paris, he voluntarily presented himself as a prisoner to the constituted authorities; but it was not till the renewal of his application that the gates of the Conciergerie closed on him.

He was tried, condemned, and ordered for execution.

The subsequent transactions which effected his release a few hours before the consummation of his sentence, and secured ultimately his escape from France, are well known.

Madame Lavalette, however, became the victim of her generous devotion; she had, to save her husband, risen from a bed in which she had endured the affliction of loosing by miscarriage an only son. This effort, and the anxieties of her mind, followed by a long confinement, impaired her

health, and produced alienations of her mental faculties.

Touched by these misfortunes, and convinced, no doubt, of the innocence of M. Lavalette, the king, about a year since, signed the act of grace which cancelled the former proceedings, and re-established Mons. Lavalette in all his rights as a French citizen.

It was not, however, till a few days since, that a passport for his return to France was granted. Previous to his departure from Augsburg, Monsieur Lavalette considered it to be his duty to publish the following declaration, to the asseverations of which all those who know the private virtues of Mons. Lavalette will not hesitate to give implicit credence, and to which only the most ungenerous political enemies (for Mons. Lavalette never had a personal one) can refuse his confidence:—

DECLARATION.

"In presence of Almighty God, the avenger of perjury, I declare that during the eleven months of the year 1814 I never had any correspondence, direct or indirect, with any of the persons who inhabited the Island of Elba at that epoch, and that I never caused any letter to be written, nor received any letter from them.

"I declare that I never sent, nor caused any one to be sent, to the Island of Elba; finally, that I was an entire stranger to those events which prepared and consummated the enterprise of the 20th March, 1815. I make this public declaration voluntarily, without being moved to it by any *arrierepensee;* without being instigated by any feeling of resentment, but only in the interest of truth. I had resolved to read it aloud on the scaffold, and to place it in the hands of the attending ecclesiastic; and, I require that it may be presented to me again for signature at the last moment of my life.

"M. M. LAVALETTE.

"14th May, 1821."

* "Except the letter of compliment on *new-year's day*, that I myself communicated to my judges."

CURE FOR THE CONSUMPTION.

An officer who had a consumptive complaint in his breast, was dissolving over a chaffing-dish of fire in a very close room an equal quantity of white pitch and yellow bees wax, with an intention of soldering some bottles; and after having breathed some time in the vapour rising from it, he found the complaint in his breast greatly relieved. This observation, extremely interesting to himself, determined him to continue the same fumigation some days. He soon perceived a very considerable amendment, and at length was entirely cured.

This cure was much talked of—Madame la Margrave de Bade was informed of it; and she was desirous that a trial might be made of this remedy, in Dourlach's hospital, upon a soldier whose life was despaired of.—The success equalled every hope that could be conceived, and the patient was perfectly cured. In consequence of which, the princess gave orders that the fact should be published in the Carlshue Gazette. The same public paper confirms this recital; adding that this remedy has been experienced with equal benefit by several persons who were attacked with complaints in the breast; and that many, even when their lungs were ulcerated, and who were entirely given over, had been cured by this simple remedy.

It should be observed, that the room in which fumigation is to be formed, ought to be very closely shut up, and that the person should walk about to suck in the vapour by degrees.

NATURAL CURIOSITY.

During the month of June last, it was noticed by some of the domestics in the family of Mr. P. Hasbrouck, a worthy farmer in the town of New-Paltz, in the county of Ulster, state of New-York, that a black cock turkey became from day to day very troublesome in a pen where a hen of his species was confined with her brood. He

appeared extremely anxious to conciliate the good will of the young, and by way of manifesting his paternal benignity, he frequently squatted down and gathered them under his wings. As his modesty, however, did not extend so far as to stint him in the indulgence of his voracious appetite, with the food which at intervals was thrown into the pen for the consumption of the brood, it was deemed a measure of necessity to imprison the poor fellow in a kind of sty, where one of the hens had hatched. The loss of liberty seemed, at first, greatly to affect him; but like William Cobbett, Sir Francis Burdett, and other eminent prisoners of the human species, he was not long in forming a scheme to divert his mind during the solitary hours of his confinement. Fortune, it seems, in one of her capricious humours, had preserved the addle eggs in the old nest of his prison, and upon these eggs, without more ado, he carefully settled down.

When he had thus hatched away two tedious weeks upon eggs that were destined never to fulfil his hopes, his mistress, in pay for the motherly solicitude evinced by him, removed the two addle eggs, and filled his nest with upwards of twenty fresh ones from the common dunghill fowl. Upon these eggs he continued to hatch with the same good faith and anxiety, pecking violently any thing that was thrust into the sty to disturb him, till at length, *in due season*, he had the happiness to find his uncommon care rewarded by the production of a large and beautiful brood of chickens. It was now that all the finer feelings of his nature appeared to be called forth. He guarded, and still continues to guard, with ever-watchful eye, the welfare of his little flock: gathering them carefully under his wings at night—scratching the earth with his long black legs in search of food—taking up the grains in his bill, and dropping them again when he has called his troop together by a sort of sharp clucking, similar to that of the hen.

In a word, this black cock-turkey, with a brood of twenty-two fine chickens following him with filial attention over the farm-yard, exhibits a phenomenon upon which the naturalist may gaze with wonder and delight.

Craftsman.

CHIVALRY.

A young lady was lately escorted through the village of Manlius, in the state of New-York, by professor Tipstaff, on her way to the county jail; for what offence, or upon what authority, we have not learnt. The only crime that we have heard charged was, that the maiden had cast off her calicoes, crapes and Leghorns, and assumed the cossack pantaloons, the starched cravat, the dandy coat, and hat! Nor do we see any great fault worthy of bonds or death in all this! The damsel has an unquestionable right to flirt in gauze and silks, or strut in buckram and boots, as best suits her fancy. We should like to be informed under what statute the squire acted in *committing* the nymph. It is believed the doughty magistrate has stretched the "*little brief authority*" wherewithal he is clothed. If all the ladies who are in the habit of wearing the breeches, must be justled off to prison in this manner, it behooves our good matrons to keep an eye to the windward!

Manlius paper.

PIOMINGO AND THE MODERN ACADEMICIAN.

Extracted from an American original work entitled "*The Savage;*" in which the author has happily hit off many fashionable foibles of civilized life. The laughable character of *Dicky Gabble* alone, proves it to be the work of a master who paints from real life. Parents cannot pay too much attention to the *schoolman* and the *sachem*. Piomingo has brought him to an honest confession; and after this, si populus vult decipi, decipiatur.

F. M. Mag.

A man of about fifty years of age came, the other day, into our study.

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He addressed us in a pompous, formal manner, and desired to know if we had a family. We thought it a little singular that a stranger should take the liberty to inquire into our private concerns; therefore, we made no direct answer to his authoritative command, but desired to know, in our turn, if he were taking the census. "No, sir," said he, "I am a schoolmaster; and as you have lately settled in our neighbourhood, I did not know but you might have some children to whom you might wish to give a Christian education. You are, yourself, they tell me, a savage; and it is likely you will not be disposed to give up the gods of your fathers, in your old age; but you could form no objection, I should think, to the plan of having your children instructed in the benign principles of the gospel. However, if you are *conscientious* in these things, I will not undertake to interpose with my advice. I am a Christian; you are a heathen: and each has a right to enjoy his respective opinions; but we may do each other a good turn notwithstanding. Send your sons to my *select academy for young gentlemen;* and I promise, upon my honour, that you will have no reason to repent that you have placed them under my care. Furnish them with a *savage catechism*, containing the principles of the Muscogulgee religion; and I shall use the same exertions to have them carefully instructed in the doctrines of your savage forefathers, that I do to have my other pupils imbued with the principles of Christianity."

Piomingo. You are very accommodating, indeed, my friend; but will you not find it a little difficult to inculcate, at one moment, on certain of your scholars, the necessity of believing in the Indian doctrines as the dictates of eternal truth; and the next instant, to inform another set of your disciples, that what you had just before been dictating was a mere fiction, and totally unworthy of credit?

Schoolmaster. Not at all; I should consider myself, in that case, as a mere instrument which you had thought proper to employ for the purpose of infusing into the minds of your offspring those principles that best pleased you.

Piomingo. You form a very correct idea of the nature of your employment. Pray what do you teach?

Schoolmaster. At my *select academy*——

Piomingo. Pardon me, my dear sir, for the present interruption—what do you mean by academy? Do you instruct your scholars in a place resembling the inclosure where Plato taught philosophy, on the banks of the Ilyssus?

Schoolmaster. Plato! I have not read Plato since I was a boy: O, now I remember, he was a celebrated schoolmaster: he taught an academy at Athens. Academy, sir, is the Latin for school. No genteel teacher now ever makes use of the word *school.* We have nothing but academies: dancing, drawing, riding, fencing academies; and academies for the instruction of young ladies and gentlemen, in all the branches of polite and useful literature.

Piomingo. Thank you, sir: you have satisfied me on that point. You were about to inform me, what branches were taught in your *select academy* for the instruction of young gentlemen.

Schoolmaster. Yes, sir: at my *select academy* for the instruction of young gentlemen, are taught reading, chirography, arithmetic, book-keeping, geography with the use of the globes, maps and charts, mensuration of superficies and solids, longimetry, altimetry, gauging, algebra, geometry, trigonometry, surveying, navigation with solar, lunar and astral observations, English grammar, rhetoric, composition, logic, history, chronology, mythology, philology, natural philosophy, astronomy, and, in fine, every branch of polite, elegant, and *useful* literature. Here is one of my cards.

Piomingo. You promise very fair: you may consider me as a standing

subscriber to your school—*your select academy*, I mean. I think it my duty to encourage a man of your extraordinary endowments; but—

Schoolmaster. You may rest assured, my dear sir, that every attention, within the limits of my power, shall be paid to the young Muscogulgee gentlemen, your sons, whom you are about to trust to my care. I promise you sincerely, Mr. Piomingo, that I never will abuse any confidence that is placed in me. I consider it as a sacred duty, which I owe to my patrons, to my country, and to myself, that my pupils should be, not only encouraged in the pursuit of elegant and *useful* learning; but that their manners should be formed in the most genteel style, and their morals sedulously guarded from every species of contamination. Here is a copy of my rules. How many of the young gentlemen do you propose sending to my *select academy?*

Piomingo. I have not any to send.

Schoolmaster. Sir!

Piomingo. If you think proper to comply with a requisition I am about to make, I will consider myself as answerable to you for the price of tuition of two scholars, as long as we continue neighbours. I wish to learn some of the secrets of your profession: there are, you know, secrets belonging to every trade; and I would gladly inform myself of the nature of the system of education which is encouraged by the *illuminati* of this flourishing city. No disadvantage can arise from your placing this confidence in me: I give you my savage word, that I will never become your rival. Now, if you feel disposed to gratify my curiosity, you may consider me as one of the most zealous of your patrons.

Schoolmaster (after a pause.) Sir, you are right, when you suppose that we gentlemen of the abecedarian department of literature have little professional secrets. Such is the fact: but it is to be observed in our favour, that we are forced into this line of conduct by our employers themselves. When we dealt honestly and openly with them, we were in continual danger of starvation; but since we had recourse to the arts of deception, we find teaching a very profitable business. When men are desirous of being deceived, and hold out a reward for those who become dexterous impostors, why should they not be gratified in so reasonable an expectation? I should be very sorry to be so candid with every one; but as I perceive that you have too much penetration to be deceived by a string of high sounding words, and that you already have a tolerable idea of the nature of those arts by which we *gull* the wise men of the earth, I shall not hesitate to give you every information you may require.

Piomingo. Will you be so good as to inform me why all the schools, or academies in the city, are denominated *select?*

Schoolmaster. By that, sir, we intimate to the public, that we teach only the children of the opulent; and in a country where nothing is found to confer respect or celebrity but the idea of wealth, it gives an air of gentility to our institutions, which we find highly useful: hundreds will send to Mr. Birch's select academy, who would have treated Thomas Birch and his school with the utmost contempt. Multitudes, who, by the mean grovelling arts now in use, have added cent to cent, until they have amassed a considerable sum, are eager to shake off and forget the vulgarity of their origin, by giving their offspring what they call a genteel education. They are straining after that undefinable something called *ton:* and we find it to our advantage to encourage this propensity in our patrons.

Piomingo. What is *ton?*

Schoolmaster. The question is easily asked; but I shall find it difficult to give you a satisfactory answer. It is something of which we may form a confused idea; but which we find it

impossible to describe. It is like the *urim* and *thummim* on the breastplate of the Jewish high-priest: volumes have been written to throw light on the subject; but it is still involved in darkness and mystery. Among the moderns it is always found to accompany opulence and splendour. It is a kind of *glory*, which surrounds the head of the *golden calf*, which is set up as the object of universal adoration.

Piomingo. The enviable few, who have acquired the high polish you speak of, may be known, I suppose, by their ease of deportment, conciliating address, and suavity of manners.

Schoolmaster. Permit me to set you right there, sir: among us, arrogance, pride, and brutality of manners, are reckoned *eminently genteel.* The graces and courtesies, to which you allude, are absolutely unknown among the *gay world* of a commercial city.

Piomingo. How is English grammar taught in the select academies of Philadelphia?

Schoolmaster. Why, sir, it became fashionable, a few years ago, to *talk about* English grammar. We immediately took the hint: and since that time English grammar has been taught in all our select academies.

Piomingo. Do you understand what you profess to teach?

Schoolmaster. Understand! not at all: it would be hard indeed, if we were obliged to learn every thing we profess to teach! Why, sir, we lay it down as a universal rule, never to appear ignorant of any thing. You may observe that, in my advertisements, I do not profess to teach the Greek and Latin languages: you are not to suppose that I therefore acknowledge myself to be ignorant of those languages. By no means. Should any one express an inclination to have his son instructed in Hebrew, Greek, or Latin, I immediately reply, "My dear sir, I should be very happy to have a class of young gentlemen, to whom I might give instruction in those languages; but they have become quite unfashionable of late. Gentlemen of the first respectability in the city, whose sons are of course designed for the mercantile profession, inform me that they find a knowledge of the dead languages altogether *useless*. They are therefore determined that their sons shall not be impeded in the acquisition of *useful* information by filling their heads with such antiquated rubbish." Now, as the business of a merchant is the object of universal ambition with this *money-loving* people, I always find this answer perfectly satisfactory and decisive. But I believe you spoke of English grammar in particular.

Piomingo. Yes, sir.

Schoolmaster. As to grammar, I have taught it in my select academy these seven or eight years; but if there be any sense in it, I must acknowledge I have never found it out. I, however, teach my pupils to repeat a long story about nouns, pronouns, verbs, participles, &c., and this answers every purpose. None of my employers are able to detect the imposition. The young gentlemen can tell how many parts of speech there are; talk of nouns common and proper, of transitive and intransitive verbs: but upon my honour, sir, they have no more idea of the meaning of what they repeat, than I have of the antediluvians. And then it is diverting to observe how the fond parents are gratified by this display of the grammatical knowledge of their promising offspring; and how the fame of the teacher is extended by the philological intelligence of his accomplished scholars!

Piomingo. Am I to suppose that you are equally ignorant of the other branches taught in your select academy?

Schoolmaster. No: I can read tolerably well; but it must be granted at the same time, that I am very apt to make risible blunders in pronunciation. However, where one reads better, five hundred read worse than I do. I never seem at a loss: and if

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any intelligent person should, by accident, be present, and attempt to correct any of my errors, I laugh at his presumption; and, as there is always a majority of fools in every mixed company, I generally come off triumphant. I write a good hand; but do not spell very correctly. I understand as much arithmetic as is usually taught in schools: and this is the extent of my scientifical acquirements. It must be remarked, also, that in the course of a long life, I have acquired a smattering in various departments of literature, which enables me to put on the appearance of wisdom, and to declaim with the utmost pomposity and assurance. I can talk fluently of fifty different authors, one of which I have never read, and give my opinion of their merits respectively. I know that Homer is the father of poetry; that he gives an account of the heathen gods, and the destruction of Troy; that he wrote in Greek; that he was blind; and that seven cities were, each, emulous of being considered as the place of his birth. I know that the Iliad is more animated than the Odyssey; that Achilles was fierce, and Ulysses crafty; that the siege of Troy was continued for ten years; and that the wooden horse proved, at last, the means of its destruction.

Should any one desire to hear my opinion of the respective merits of Homer and Virgil, I give, without hesitation, a decided opinion in favour of the former. I assert, with the greatest promptitude, that as to *genius*—(here, to display my erudition, I interpose a Latin proverb, *Poeta nascitur, non fit;* for you must know that I have picked up four or five scraps of this kind, which I introduce occasionally to the great edification of my hearers,) that as to *genius*, which is the grand characteristic of a poet, Homer is infinitely superior. Virgil, indeed, I add, is more elaborate and correct: but he is indebted for almost every thing to his great predecessor.

Piomingo. But you certainly do not presume to run a parallel between these poets, without having read the originals.

Schoolmaster. I assure you, sir, that I do. Without having read the originals! I have not even read the English translations; and I cannot pronounce, correctly, one in ten of the proper names that must necessarily occur in those translations.

Piomingo. Are you not afraid, at times, of exposing your ignorance?

Schoolmaster. Expose my ignorance! To whom? to people more ignorant than myself? My knowledge, which in reality is not extensive, when compared with that of others, rises in importance: and what is still better, my character, as a *man of substance*, and a profound scholar, is firmly established. Do you suppose, *Piomingo*, that any intelligent animal, who wears a worse coat than I do, would dare to dispute any of my authoritative sayings? I should laugh in his face if he did; and my laugh would be echoed by every ignorant pretender to knowledge. No: nothing can injure my literary reputation but the appearance of poverty; and you may believe me, Piomingo, I endeavour to keep that at as great a distance as possible.

Piomingo. Although you are continually acknowledging your ignorance, I must confess that I find your conversation very instructive. You criticise likewise the productions of the moderns?

Schoolmaster. Certainly: I can talk fluently of the *sublimity* of Milton, the *majestic march* of Dryden, the *mellifluous versification* of Pope, the *humour* of Swift, the *conceits* of Cowley, the *descriptive powers* of Thomson, the *grand obscurity* of Gray, and the *sweet simplicity* of Goldsmith.

Piomingo. These authors you have read?

Schoolmaster. I have read the title-pages of some of them, and sometimes perused *elegant extracts*, prominent *beauties*, and entertaining *selections*, brought into view by the *disinterested*

care, and *refined* taste of *ingenious* and *learned* booksellers. It is by no means necessary that a man should read a poem, in order to be able to pronounce sentence on its merits; nothing more is necessary than to fall in with the prevailing opinion, and utter every sentence with the appearance of profound wisdom. There is Milton's Paradise Lost, for example: I have never read a dozen lines of it, but what I met with in *Scott's Lessons*, and *Burgh's Art of Speaking;* yet no man can talk with more fluency of the *grandeur of ideas* and *daring imagination* of the immortal bard, than I can. In fine, I have discovered an indubitable truth; that knowledge is acquired with difficulty; but, that the appearance of knowledge, which is quite as good, is easily attained.

Piomingo. You give your opinion likewise of writers in prose.

Schoolmaster. Readily: I know that the style of Addison is *natural* and *idiomatic;* and that of Johnson, *lofty* and *majestic—Expede Herculem:* that is another of my Latin phrases. I have *festinæ lente* and three or four besides.

Piomingo. Have you ever read the works of Addison or Johnson?

Schoolmaster. Never.

Piomingo. Have you any knowledge of dramatic criticism?

Schoolmaster. I attend the theatre: I have learned the common playhouse *slang;* and sing hosannas to the great bard of nature. I talk of ancient wit, modern sentiment, and the pernicious effects of the German drama!

Piomingo. Your discourse has been so interesting, that I found it impossible to interrupt you, though I think we have rather wandered from our subject: I believe you intimated a while ago, that when you commenced teacher, you pursued a different plan from that by which your conduct is at present regulated.

Schoolmaster. I did: I was, even at that time, able to form a tolerably correct idea of the extent of my own acquirements; and I endeavoured, with the utmost assiduity, to communicate to my pupils the knowledge of which I was possessed. The industrious and attentive I encouraged and rewarded; the indolent and vicious, I reprimanded and corrected. This plan I followed for some time; but, ere I was aware, my school dwindled to nothing. Every man conceives that his own son is not only a genius of the most exalted order, but also a paragon of virtue: now, as I had dared to form a different opinion, it was thought altogether proper that these *promising* sons of *enlightened* fathers should be moved from their present situation, and placed under the care of some celebrated preceptor, who would be able to form a correct estimate of the brilliancy of their talents.

Every mother considers her son a hero in miniature, rash, daring, ambitious; too noble to be controlled by a cold formal pedagogue, and too *high spirited* to submit to any species of chastisement. She is always heard to observe, that her "children may be led, but cannot be driven: they have a spirit above it." Now, as I conceive this *high spirit* to be nothing else than childish obstinacy, engendered by the weak indulgence of silly mothers, I resolved that it should be humbled; and when any of my high-minded pupils were not disposed to be *led*, I immediately had recourse to my *compulsory* process. It is very possible that I was walking in the path of duty, but I found myself diverging so widely from the line of self-interest, that I became rather uneasy. Whatever might be the motives of my conduct, the consequence was palpable enough: my school was deserted. I saw my error, and wisely resolved to correct it.

I removed to a central part of the city, and instantly opened a select academy for the instruction of young gentlemen. My first care was to puff myself in the newspapers, in the following manner:

"Mr. Birch has the honour to in-

form an *enlightened* and *generous* public, that he has determined to devote his time to the tuition of a *select* and *limited* number of young gentlemen.

"Mr. B. is possessed of all those advantages that flow from a *polite* and *liberal* education; and he flatters himself, that he is fully competent to the task of conveying instruction, in the most fashionable and agreeable manner.

Mr. B. feels a just abhorrence for the old, rigid, and compulsory system of education, which has a direct tendency to terrify the tender mind, and give it a distaste for every kind of instruction; and he has the utmost pleasure in having the honour to announce to the *judicious* and *intelligent* part of the community, that, by studious attention, he has devised a plan, whereby the otherwise irksome business of education, will be rendered agreeable and entertaining."

But why should I repeat the whole? I went on in the usual puffing style, and made the necessary promises of forming the manners, and watching over the morals of my pupils. Every thing succeeded agreeably to my wishes. All the world were eager to have their sons instructed at Mr. Birch's new and fashionable academy, where learning was made so amusing, and the affairs were transacted in a style so genteel, and so splendid. I resolved to give myself no uneasiness about the progress of my scholars in the paths of literature, but to devote my undivided attention to the business of *amusing* my young gentlemen, and *flattering the vanity* of their parents. The boys were employed in spouting, writing verses, drawing pictures, and receiving diplomas and certificates; which they carried home and exhibited as testimonials of their proficiency in scientifical pursuits. I instituted quarterly examinations; cards of invitation were sent to my patrons to come and judge of the literary acquirements of their children confided to my care; specimens of writing, prepared for the occasion, were exhibited; the young gentlemen were examined in arithmetic, grammar, geography, chronology, mythology; and the entertainment concluded with a *spouting match*.

Piomingo. I cannot conceive how you managed the examination.

Schoolmaster. Nothing easier: by the assistance of a few books, which are easily procured, I had prepared my disciples to answer some general questions on each of these subjects; and these were the only questions I asked.

Piomingo. How did you conduct the *spouting match?*

Schoolmaster. Why, we delivered "Sempronius' speech for war," "Lucius' speech for peace," "the dialogue between Brutus and Cassius," and "Antony's oration over Cesar's dead body." We sacrificed "Hector and Andromache," mangled "a hymn to adversity," and murdered an "ode on the passions." I must not forget to mention that one of my most *surprising geniuses*, committed to memory an oration found in the works of a certain author, and passed it on the *enlightened* assembly as his own composition; but there was nothing remarkable in that: this trick has often been practised before in the seminaries of Philadelphia. O how delightful it was to behold the mouthing, and stamping, and sawing the air! While the fond parents

> Smil'd and look'd, smil'd and look'd,
> And smil'd and look'd again,

each one imagining that he saw, in his favourite son, some future Demosthenes, Cicero, Chatham, Burke, or Fox.

> In faith, 'twas strange, 'twas passing strange!
> 'Twas pitiful, 'twas wondrous pitiful!

The young gentlemen received the unanimous applause of the polite assembly; the most extravagant encomiums were bestowed on the care and assiduity of the teacher; and the fame

of his select academy was extended throughout the city.

But a great part of my success depends upon the manner in which I eulogize the children to their respective parents. And, although I firmly believe, that some of them have discernment enough to perceive my motive for so doing, still, this flattery is so delightful to every parental ear, that they are universally carried away by the pleasing delusion. "Well, Mr. Birch," says Mrs. Bombysine, "what do you think of my Bobby?" "Think, ma'am, I protest, I think him the most astonishing child in the world! He is a prodigy of genius! Upon my word, ma'am, he appears to know every thing intuitively. I was taken with his appearance at first sight. I was struck with something uncommon in his countenance, which seemed to prognosticate future greatness. And then he is so irresistibly interesting—I think he very much resembles you, ma'am." "Do you think so, Mr. Birch? Why, I do not know: he is said to be like Mr. Bombysine." "True, ma'am, very true, ma'am, in the outlines of his countenance; but the genius of his mother beams in his eyes! You will please to permit me to express my opinion freely on this subject: in these matters I conceive that my judgment is to be depended upon. Your son will one day fill a distinguished place in the republic of letters." "What turn do you think he will have for public speaking, Mr. Birch?" "Upon my honour, ma'am, he has a wonderful talent for declamation. Did you observe, ma'am, with what a noble air he came forward! how fluent his delivery! how natural and easy his gestures! Yes, I can foretell with certainty, that his elocution, in our great national council, will fill the world with astonishment." "I am pretty much of your opinion, Mr. Birch, as to Bobby's talents for elocution; and I have often puzzled my brain by endeavouring to determine which of the learned professions would best fall in with the bent of his genius. I would rather depend upon your judgment, in this interesting affair, than on that of any other man I know. Mr. Bombysine seems inclined to make him a physician; but it seems to me, that, in that calling, his oratorical abilities would be totally lost to the community. We do not receive talents, Mr. Birch, to hide them in a napkin." "Madam, your ideas coincide exactly with mine. I am satisfied that he would make an eminent physician, should his studies be directed that way; but, as you very justly observe, that employment would not afford him an opportunity of displaying his rhetorical powers. The profession of the law opens more pleasing prospects: he would be an ornament to the bar, and confer dignity on the bench." "True; yet I always used to think that he discovered a military genius. When he was quite a child, it was with the utmost difficulty that I could keep him in the house on those days when the troops were parading in the streets: he would shoulder his father's cane and strut across the room with an air so consequential and imperious!—you would have split your sides with laughing had you seen him." "Your observations are perfectly correct, ma'am; he has indeed a martial air when he moves; and there is something so majestic and commanding in his countenance—I have no doubt, ma'am, but that you will live to see him a general officer." "Well, Mr. Birch, there is one thing certain: you have a wonderful talent for the instruction of youth. Every one speaks highly of your abilities. Do you find the employment agreeable?" "Madam, were all my pupils such as your son, my business would not only be pleasing, but honourable."

These, Piomingo, these are the arts by which I render the vanity, folly, and imbecility of the world, the means of my own advancement. Can you blame me?

Piomingo. Not I, truly: I think

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you are perfectly right. When your scholars have completed their education, what have they learned?

Schoolmaster. To chatter about every thing, and understand nothing.

For the Masonic Register.

MASONRY AND EDUCATION.

Mr. Editor,

I have heard, that among the first great moral duties inculcated in the noble science of freemasonry, none are more strongly enjoined on every professing member of the craft, than the education of youth, and cultivation, management, and control of the mind. And in one of the books given to the world by the profession, I have read, in a lecture explaining the meaning and use of certain emblems, symbols, or working tools of masons, the following remark:—

"The mind, like the diamond in its original state, is rude and unpolished; but as the effects of the chisel on the external coat, present to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God, and to man."

From this, sir, I take for granted, that the instruction of the rising generation is a task inseparably connected with the duties of masonry; although I am not, myself, one to whom the lecture containing the above extract, could be professionally addressed. And I therefore presume, that your "miscellany" may not improperly be made the repository of articles, or matter, on the subject of *education*; a subject that comes home to every man's thoughts and feelings, whether he be one of the initiated or not, provided he is a parent, or a man to whom every thing relative to humanity is interesting.

Homo sum, et humani a me nil alienum puto.

Being, Sir, frequently visited by loose thoughts on modern customs and manners, and occasionally on the different species of quackery among which the arts of pedagogues I think may be justly classed, I was led to inquire after a suitable vehicle for their delivery, and by the result of my examination, am induced to offer you some of my desultory and incidental remarks on men, manners, or literature, which I may be inclined to make. The connection of masonry with the liberal sciences, I have always understood to be established; and indeed, that it is on the latter, that the former is grounded, and its fabric or institutions erected. And of all the liberal sciences, what is more worthy of so distinguished an appellation, than the art, science, or mystery of *education*.

As I intend this, however, merely as an introduction, I shall add but a few more observations. And now, sir, among all your readers, enlightened or unenlightened, I would ask if one might be found, to explain to me the following singular fact, viz. the reason why the second person singular is called, in the grammars and spelling-books, *thou*, instead of you, as it is commonly spoken? I always conceived the use of printed grammars to be, to teach people how to speak our language correctly; and that the nearer we conform to the directions of the books, the more closely we approach the standard of perfection in our speech. A schoolmaster directs his pupil to learn and recite from his grammar, "I am, *thou art*, he is," and if he repeats his lesson exactly, tells him, "*you are* right!" Hearing the same pupil, in the street, say *we am*, and *you am*, to his playmates, he checks him for his ignorance, asks him if ever he read such expressions in any book, and bids him speak as he is taught at school. Now, which of the authorities at school is he to

follow, *thou art*, in the book, or *you are*, from the mouth of the teacher.

I have often wondered that the compilers and publishers of grammars, so generally fall into this practice, and *print* thou art, while they *speak* you are, without the distinction made by Webster, in giving both, of *thou* being used in the *solemn*, and *you* in the *familiar* style.

That Lindley Murray, a member of the society of Friends, who use the solemn style altogether, should have adopted the stiff and awkward phrase, because it was the peculiar custom of the religious sect to which he belongs, is not so strange; as the greatest minds have some weak parts; and Murray's system, though superior to others in many particulars, might still be expected to leave some blemishes in it, for succeeding writers to correct or improve. Yet, he should have recollected that he was not framing a vocabulary for a quaker meeting, but compiling a system for a community, not one in a hundred of which use the phraseology he has directed. And if he had not remembered, or chosen to attend to the fact, his printers, editors, and publishers, should have done it for him, in a note, explanatory of the right use of the words in question.

But of all others, I am most astonished that Mr. PICKET should have adopted so gross an absurdity or anomaly, in the excellent system of schoolbooks of which he is the author or compiler. That one who has done more for the advancement of education than all other men in this country since the appearance of Webster, and framed and published a set of classbooks confessedly superior to any yet produced in England, should write *thou*, and say *you*, is to me quite unaccountable. Let its learners, its friends, or its plunderers, defend or explain the book if they can.

This brings me back to my original purpose, which is, to *inquire* after the reason of this practice. I may be wrong in my notions; as I am not a professed grammarian, and make no claim to any thing more than an ordinary share of common sense on things in general. The point occurred and was touched *en passant*, and not as an instance of "quackery"—and upon this point I only ask for elucidation.

PHILOM.

PATHETIC LETTER,

From a deserted wife to a faithless husband.

MY DEAR HUSBAND,

I who had expected your return from ——— with painful anxiety, who had counted the slow hours which parted you from me—think how I was shocked at learning you would return no more, and that you had settled with a mistress in a distant state. It was for your sake that I lamented. You went against my earnest entreaties: but it was with a desire, which I thought sincere, to provide a genteel maintenance for our little ones, whom you said you could not bear to see brought up in the evils of poverty. I might now lament the disappointment in not sharing the riches which I hear you have amassed; but I scorn it. What are riches, compared to the delight of sincere affection? I deplore the loss of your love. I deplore the frailty which has involved you in error, and which will, I am sure, (as such mistaken conduct must) terminate in misery.

But I mean not to remonstrate. It is, alas! too late. I only write to acquaint you with the health, and some other circumstances of myself and those little ones, whom you once loved.

The house you left me in could not be supported without an expense, which the little sum you left behind, could not well supply. I have relinquished it, and have retired to a neat little cottage, thirty miles from town. We make no pretensions to elegance, but we live in great neatness, and, by strict economy, supply our moderate

wants with as much comfort as our desolate situation will allow. Your presence, my love, would make the little cottage a palace.

Poor Emily, who has grown a fine girl, has been working a pair of ruffles for you; and as she sits by my side, often repeats with a sigh, "when will my dear papa return?" The others are constantly asking me the same question; and little Henry, as soon as he began to talk, learned to lisp, in the first syllables he uttered, "when will papa come home?" Sweet fellow, he is now sitting on his stool by my side, and, as he sees me drop a tear, asks me why I weep, for papa will come home soon. He and his two brothers are frequently riding on your walking-cane, and take particular delight in it because it is papa's.

I do assure you, I never open my lips to them on the cause of your absence. But I cannot prevail upon myself to bid them cease to ask when you will return, though the question frequently extorts a tear, (which I hide in a smile) and wrings my soul, while I suffer in silence.

I have taught them to mention you in their morning and evening prayers, with the greatest ardour of affection; and, they always add of themselves, a petition for your speedy return.

I spend my time in giving them the little instruction I am able. I cannot afford to place them at any eminent school, and do not choose they should acquire meanness and vulgarity at a low one. As to English—they read alternately, three hours every morning, the most celebrated poets and prose writers; and they can write, though not an elegant, yet a very plain and legible hand.

Do not, my dear, imagine that the employment is irksome. If affords me a sweet consolation in your absence. Indeed, if it were not for the little ones, I am afraid I should not support it.

I think it will be a satisfaction to you to hear, that by retrenching our expenses, we are enabled to pay for every thing we buy, and though poor, we are not unhappy from the want of any necessary.

Pardon my interrupting you. I mean to give you satisfaction. Though I am deeply injured by your error, I am not resentful. I wish you all the happiness you are capable of,

And am,

Your once-loved, and still

Affectionate,

* * * *

INTEMPERANCE AND GAMING.

There are few vices to which men are more addicted than those of gaming and intemperance—vices which sink them below the level of brutes, and make them a disgrace, and a nuisance to society. When we see men carousing at the midnight revel, and wasting their time at the gaming table, spending the earnings of a hard day's labour in drunkenness and debauchery, and, most of all, undermining their constitutions, and hurrying themselves to the grave, we hesitate to think whether such men deserve most our pity or our censure. How many persons have set out in the world, with the most favourable prospects, and the best of dispositions, whose hearts were the seat of virtue—humane, generous, and affectionate—kind to their friends, and beloved by all with whom they had intercourse—but alas! how soon the mirror has been turned! how often these promising appearances have proved delusive! how often have their promises through life been blasted in the bud, merely through the influence of loose and corrupted passions; and have sunk down in the end to be a nuisance, and a burden! how often is the peace of families destroyed by this cursed intemperance! Where once dwelt concord, now discord reigns in all its force—where virtues swayed, now vices rule.

At our first setting out in life, when our passions are unguarded and easy to

be allured—when every object is brightened over with the gloss of novelty, and every pleasure has its smile: it is then we ought to guard ourselves against the seducing appearances that surround us, and recollect what others have suffered from the power of headstrong desire. It is in youth that we must govern our passions, so that we may carry ourselves smoothly through life, and recollect, that, "intemperance engenders disease, sloth produces poverty, pride creates disappointments, and dishonesty exposes to shame;" that "the passions of men betray them into a thousand follies, their follies into crimes, and their crimes into misfortunes." A. W. A.

CONSOLATION TO BEREAVED PARENTS.

A correspondent has allowed us to take the following extract from a letter of *condolence*, which he has recently received from a friend, on the subject of his late affliction, in the loss of a favourite, and only son, whose death was noticed in our last number. The poetry, we believe, is quoted from the British Quarterly Review. Thinking that it will not be uninteresting to *any* of our readers, and that it will be peculiarly gratifying to *all* who have been bereaved of their infant offspring, we have thought proper to give it a place in the Register; believing that HE who said, "suffer, little children to come unto me, and forbid them not, for of such is the kingdom of Heaven," "will in nowise cast them off."

SIR—When, on hearing of your recovery so far as to return to New-York, I contemplated writing you, my first impression was, that my letter must necessarily be a mixture of congratulation on the subject of that event, and of *condolence* on that of the death of your dear little *George Henry*; but a few moments reflection led to the following conclusion, that however painful may have been the separation from the child, there were considerations to the mind of a Christian, which seemed to preclude the indulgence of grief and condolence upon the latter event, and to inspire only joy and congratulation.

We know so little of the heart of man, that when we stand by the grave of him whom we deem most excellent, the thought of death will be mingled with some awe and uncertainty; but the gracious promises of scripture leave no doubt as to the blessedness of departed infants: and when we think what they now *are*, and what they might have *been*; what they now *enjoy*, and what they might have *suffered*; what they have now *gained*, and what they might have *lost*; we may indeed yearn to follow them; but we must be selfish indeed, to wish them again constrained to dwell in these tenements of pain and sorrow. The dirge of a child, which follows, embodies these thoughts in a more beautiful order and language:

"No bitter tears for thee be shed,
Blossom of being! seen and gone!
With flowers alone we strew they bed,
O blest departed one!
Whose all of life, a rosy ray,
Blush'd into dawn, and pass'd away.

Yes, thou art gone, ere guilt had power
To stain thy cherub soul and form!
Clos'd is the soft ephem'ral flower
That never felt a storm!
The sunbeam's smile, the Zephyr's breath,
All that it knew from birth to death.

Thou wast so like a form of light
That Heaven benignly call'd thee home,
Ere yet the world could breathe or blight
O'er thy sweet innocence:
And thou, that brighter home to bless,
Art pass'd with all thy loveliness.

O hadst thou still on earth remain'd,
Vision of beauty, fair as brief!
How soon thy brightness had been stain'd
With passion, or with grief!
Now not a sullying breath can rise
To dim thy glory in the skies.

We rear no marble o'er thy tomb;
No sculptur'd image there shall mourn,
Ah! fitter for the vernal bloom
Such dwelling to adorn;
Fragrance, and flowers, and dews must be
The only emblems meet for thee.

Thy grave shall be a blessed shrine,
Adorn'd with nature's brightest wreath;
Each glowing season shall combine
Its incense there to breathe;
And oft upon the midnight air
Shall viewless harps be murm'ring there.

And oh! sometimes, in visions blest,
Sweet spirit! visit our repose,
And bear from thine own world of rest
Some balm for human woes.
What form more lovely could be giv'n
Than thine, to messenger from Heav'n."

THE FAN.

The uses of this little female ornament, are well described in the following extract from 'Letters from Spain,' published in the *New Monthly Magazine*, No. 5.

A showy fan is indispensable, in all seasons, both in and out of doors. An Andelusian woman might as well want her tongue as her fan. The fan, besides, has this advantage over the natural organ of speech, that it conveys thought to a greater distance. A dear friend at the farthest end of the public walk, is greeted and cheered up by a quick tremulous motion of the fan, accompanied with several significant nods. An object of indifference is dismissed with a slow, formal inclination of the fan, which makes his blood run cold. The fan now screens the titter and whisper; now condenses a smile into the dark sparkling eyes, which take their aim just above it. A gentle tap of the fan commands the attention of the careless; a waving motion calls the distant. A certain twirl between the fingers betrays doubt, or anxiety: a quick closing and displaying the folds, indicates eagerness or joy. In perfect combination with the expressive features of my countrywomen, the fan is a magic wand, whose power is more easily felt than described.

THE HOME OF MY CHILDHOOD.

To the home of my childhood in sorrow I came;
And I fondly expected to find it the same;
Full of sushine and joy; as I thought it to be,
In the days when the world was all sunshine to me;
Those scenes were unaltered by time, and I stood
Looking down on the village, half hid by the wood,
That happy abode, where I used to possess
A father's affection, a mother's caress.

To others those scenes are as bright as before,
But I can rejoice in their brightness no more;
I stand in the home of my childhood alone,
For the friends of my childhood are all of them gone:
'Twas joy shar'd by others—the laugh and the jest,
That gave to this spot all the charms it possest,
And here the remembrance oppresses me most,
Of all I once valued—of all I have lost!

How vain was my prayer, that the place might retain
Its delights, if I e'er should behold it again!
Those who made it delightful no longer are near;
And loneliness seems so unnatural here?
Thus he who *in age* at a ball-room has been,
Where *in youth* his gay spirit gave life to the scene,
Still sighs for the fair ones he loved; and to him
The dance must be cheerless, the brilliancy dim.

Oh, where are the dreams, ever happy and new;
And the eye, with felicity always in view:
And the juvenile thoughtlessness, laughing at fear,
Which reigned in my bosom, when last I was here?
And where are the hopes that I used to enjoy,
The hopes of a light-hearted spirited boy?
When the present and past had as little of gloom,
As I then thought of finding in moments to come.

MUSQUETOES.

"A correspondent writes us, that it is a well known fact, the *male* musquetoes do not sting; it is only the *females* that suck the blood. *Query*—are not some of our ladies who draw blood from their servants, female musquetoes?"

THEATRICAL ADDRESSES.

In accordance with our plan of selection, we give place to the following articles, occasioned by the opening of the New Theatre, on the 1st of the present month. The one is a fictitious, and the other the actual address then delivered. Of the merits of neither do we purpose speaking, farther than that the latter has already passed an ordeal, whose decision we are not prepared to dispute; and that the former is worthy of the reputation of its author—one of the first of American poets.

AN ADDRESS FOR THE OPENING OF THE NEW THEATRE.

TO BE SPOKEN BY MR. OLLIFF.

LADIES AND GENTLEMEN,

Enlighten'd as you are, you all must know
Our playhouse was burnt down, some time ago,
Without insurance—'twas a famous blaze,
Fine fun for firemen, but dull sport for plays,
The proudest of our whole damatic *corps*
Such *warm reception* never met before,
It was a woful night for us and ours,
Worse than dry weather to the fields and flowers,
The evening found us gay as summer's lark,
Happy as sturgeons in the Tappan sea;
The morning—like the dove from Noah's ark,
As homeless, houseless, innocent as she.
But thanks to those who ever have been known
To love the public interest—when their own;
Thanks to the men of talent and of trade,
Who joy in doing well—when they're well paid,
Again our fireworn mansion is rebuilt,
Inside and outside, neatly carv'd and gilt,
With best of paint and canvass, lath and plaster,
The Lord bless B****** and J*** J**** A****.
As an old coat, from Jennings' patent screw,
Comes out clean scour'd and brighter than the new,
As an old head in Saunder's patent wig
Looks wiser than when young, and twice as big,
As M** V** B*****, when in senate hall,
Repairs the loss we met in S——'s fall,
As the new constitution will, (we're told)
Be worth at least a dozen of the old—
So is our new house better than its brother,
Its roof is painted yellower than the other,
It is insured at three per cent. 'gainst fire,
And cost three times as much, and is six inches higher.
'Tis not alone the house—the prompter's clothes
Are all quite new—so are the fiddlers' bows,
The supernumeraries are newly shav'd,
New drill'd, and all extremely well behav'd.
(They'll each one be allow'd (I stop to mention)
The right of suffrage by the new Convention.)

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We've some new thunder, several new plays,
And a new splendid carpet of green baize,
So that there's nought remains to bid us reach
The topmost bough of favour—but a speech—
A speech—the prelude to each public meeting,
Whether for morals, charity, or eating,
A speech—the modern mode of winning hearts,
And power, and fame, in politics and arts.
What made the good M——e our president?
'Twas that through all this blessed land he went
With his immortal cock'd hat and short breeches,
Dining wherever ask'd—and making speeches.
What, when Missouri stood on her last legs,
Reviv'd her hopes? the speech of H——y M——s.
What proves our country learned, wise, and happy?
M——'s address to the Phi Beta Kappa.
What has convinced the world that we have men
First with the sword, the chisel, brush, and pen,
Shaming all English authors, men or maidens?
The Fourth of July speech of Mr. A——'s.
Yes—if our managers grow great and rich,
And players prosper—let them thank my speech,
And let the name of Olliff proudly go
With M——s and A——s, M——ll and M——e.

ADDRESS

WRITTEN BY CHARLES SPRAGUE, ESQ. OF BOSTON.

When mitred zeal, in wild, unholy days,
Bared his red arm, and bade the fagot blaze,
Our patriot sires the pilgrim sail unfurled,
And freedom pointed to a rival world.
Where prowled the wolf, and where the hunter roved,
Faith raised her altars to the God she loved;
Toil, linked with art, explored each savage wild,
The forest bow'd, the desert bloom'd and smiled;
Taste reared her domes, fair science spread her page,
And wit and genius gathered round the Stage.
The Stage! where fancy sits creative queen,
And spreads gay web-work o'er life's mimic scene;
Where young-eyed wonder comes to feast his sight,
And quaff instruction while he drinks delight.
The Stage! that treads each labyrinth of the soul,
Wakes laughter's peal, and bids the tear-drop roll;
That hoots at folly, mocks proud fashion's slaves,
And brands with shame the world's vile drove of knaves.

The child of genius, catering for the Stage,
Rifles the stores of every clime and age.
He speaks! the sepulchre resigns its prey,
And crimson life runs through the sleeping clay:

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The wave, the gibbet, and the battle field,
At his command, their festering tenants yield.
Here wisdom's heir, released from death's embrace,
Reads awful lessons to another race;
Pale, bleeding love comes weeping from the tomb,
That kindred softness may bewail her doom;
Murder's dry bones, re-clothed, desert the dust,
That after times may own the sentence just;
And the mad tyrant of some mouldering page
Stalks here to warn, who once could curse an age.

May this fair dome, in classic beauty reared,
By taste be fostered, and by worth revered,
May chastened wit here bend to virtue's cause,
Reflect her image and repeat her laws;
And vice, that slumbers o'er the sacred page,
Hate his own likeness, shadowed from the stage.

Here let the guardian of the drama sit
In righteous judgment o'er the realms of wit.
Not his the shame, with servile pen to wait
On private friendship, or on private hate;
To flatter fools, or satire's javelin dart,
Tipp'd with a lie, at proud ambition's heart.
His be the noble task to herald forth,
Young blushing merit, and neglected worth;
To stamp with scorn the prostituted page,
And lash the fool who lisps it from the Stage.

Here shall bright genius wing his eagle flight,
Rich dew-drops shaking from his plumes of light,
Till high in mental worlds, from vulgar ken,
He soars, the wonder and the pride of men.
Cold censure here to decent mirth shall bow,
And bigotry unbend his monkish brow;
Here toil shall pause, his ponderous sledge thrown by,
And beauty bless each strain with melting eye;
Grief, too, in fiction lost, shall cease to weep,
And all the world's rude cares be laid asleep.
Each polish'd scene shall taste and truth approve,
And the Stage triumph in the people's love.

ADMONITION AGAINST SABBATH BREAKING.

The profanation of the Lord's Day, or Christian Sabbath, is become so shamefully common among all ranks and orders of men, that it is the duty of every one who wishes well to his fellow Christians, to the rising generation, and to our country, to do all in his power, to awaken and reform those who are chargeable with it. Let me, therefore, remind you, that at the creation, God appointed one day in seven to be kept holy for religious purposes. This he required in the Law of Moses, particularly in the *fourth commandment*. It is also in effect required by Jesus Christ; and the Lord's Day, so called in remembrance of his resurrection on that day, was kept holy by the Apostles, and first Christian nations ever since. It is therefore most evi-

dently the duty of every Christian to observe it, as a day of rest from work, buying, selling, travelling (except in cases of great and unavoidable necessity) and from all kinds of sport and diversion; and he is to employ this day in attending at church, both morning and afternoon—in reading the Bible and good books at home—in instructing his family—in serious reflections on his past temper and conduct, in pious resolutions concerning his future conduct, and in preparations for eternity; and in earnest prayers to God, for pardon, assistance, strength, and eternal life, through the merits and mediation of Jesus Christ. To spend the sacred time in amusement, idleness, and frequenting coffee-houses, taverns, &c., and to neglect the public and private duties of the day, is a high affront to the authority of God; a base and ungrateful return for the love and grace of our Saviour, and an unspeakable injury to yourself, to your family, and to the nation. It exposes you to the penalties which the law inflicts on Sabbath breakers, and tends to bring the judgments of God on the country. It leads you to bad company, to a habit of idleness, drunkenness, extravagance, and so on to ruin, as many have acknowledged who have suffered at the place of execution. It finally tends to destroy all serious thought and religious concern, to harden the heart—and so exposes you to everlasting destruction. You are, therefore, by all those arguments, earnestly entreated to consider your duty and interest; immediately to leave off this pernicious habit of Sabbath breaking, and apply yourselves vigorously to the proper duties of that holy day. It is particularly desired, that, the next time you go to Church, you would consider the response which you make, after the minister hath read the fourth commandment; and that it will be a base hypocrisy, and a horrid insult on the heart-searching God, to "beseech him to incline your hearts to keep that law," unless you are sincerely and fully resolved to keep it. The Sabbath (comfortable reflection!) was designed as a day of blessing; may you never more, by your idleness, and profaneness, or any cause, turn that blessing into a curse; for DEATH will soon close (for ever close) the day of grace and mercy. And if you neglect, especially after this faithful warning, "the things which make for your peace, they will then be hid from your eyes," and then you will find no place for repentance.—*Balt. Chron.*

OBITUARY.

"Blessed *are* the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—*Rev.*

DIED, on Sunday, the 30th of September, Mr. DAVID B. HOYT, of this city, in the 32d year of his age. He was a man highly esteemed among his acquaintance, and died much lamented, leaving a wife and two small children, besides his aged parents, and a large circle of relatives and other friends, to lament his loss. We have been favoured by a respectable friend, with the following notice of his character:—

DAVID B. HOYT, was a native of Kingston, New-Brunswick, from which place he removed with his father's family, in the spring of 1804, to the city of New-York, where he resided until his death. His early years afford nothing very remarkable, they passed away as the spring of our lives generally passes, sometimes cheering him with the sunshine of earthly pleasures, at other times, depressing him with sorrows incident to the morning of life, and unfolding a temper, which, although fiery and irrascible, exerted itself towards his friends and family with unbounded kindness and benevolence; and we shall not wonder, that when twenty years had stamped his character, and he embraced the religion of Jesus, that he did it with such ardour and zeal, that it almost amounted to

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enthusiasm: he seemed to think with Dr. Young, that

"On such a theme 'twas impious to be calm."

It was in the summer of 1809, at a camp-meeting on Long-Island, he professed to find that peace which passes all understanding, and which assurance he maintained until his death.

Though his zeal in promoting the cause of God in the place where he resided was incessant, yet he often mourned his unfaithfulness with deep sorrow, although his chief foible (if it might take that name) was a natural levity of spirits, which all the storms of adversity that he encountered, could not entirely subdue. His usefulness was too well known to need repeating. The "Night Thoughts" of Dr. Young seemed, next to the Bible, to be his favourite companion, and often when depressed with affliction, would he quote that sentence,

"His hand the good man fastens on the skies,
"Then bids earth roll, nor heeds her idle whirl."

In his sickness he manifested great resignation, and a sure and certain hope of a glorious resurrection, still exhibiting an affectionate concern for the prosperity of the society of which he was a member; and although the pains of his body were very great, his soul enjoyed a sweet and calm repose: He seemed to breathe the very spirit of his most favourite hymn, the following verse of which, before his sickness, he would sing with peculiar energy,

"Adieu, adieu all earthly things
O had I but an angel's wings
I'd quickly see my God."

A few days before his death, one of his friends approached his bed-side, who, after receiving an assurance that he felt his mind at peace, being fearful that he was not perfectly recollected, she asked him if he knew about what he was speaking? "O, yes;" said he, "I am talking of the religion of Jesus." The Saturday before his dissolution, the violence of his disorder produced a delirium which continued until his departure, with very little intermission; in the paroxysms of which, (though they frequently unmask the soul) he gave his friends no reason to suppose that the fear of death lent any terrors to him, but on the contrary, through all his sickness, he gave full proof that the grace of God could make the Christian meet the king of terrors with a smile. An affectionate regard for his wife and children, and his other relatives and friends, would occasionally break through the deep gloom which his delirium and intense sufferings spread over us, and in the afternoon he broke forth into singing,

"Then will I tell to sinners round,
What a dear Saviour I have found."

From this time the violence of his disorder abated not a moment, until the "silver cord" of life was broken, and he fell asleep in the arms of his Saviour.

Thus, in the language of Job, "he sprung up like a flower, and was cut down," in the noon-tide of his manhood he withered away. His sun had but just reached its meridian, when the dark clouds of death hid it from our view, and spread over us a night of sorrow and grief, illuminated only by the brightness of his departing testimony, and cheered by the hope of meeting him, "where parting never comes," in the regions of eternal repose.

The sun that now sinks in the west
Shall silently rise on his tomb,
While his wearied spirit's at rest
Where pleasures unfading shall bloom.
But often my tears shall bedew
The place where his ashes remain,
Where lately we bade him adieu,
And soon must rejoin him again.

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THE

AMERICAN

MASONIC REGISTER,

AND

LADIES AND GENTLEMEN'S MAGAZINE.

BY LUTHER PRATT.

Blessed *is* he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. DAVID.

[No. II.] FOR MAY, A. D. 1822. A. L. 5822. [Vol. II.]

NOTE—No numbers of this work have been published since September last, owing to a long and distressing illness of the Editor.

MASONIC.

FOR THE MASONIC REGISTER.

CHRISTIAN MASON.

BY COMPANION SAMUEL WOODWORTH.

NO. VI.

In the preceding number, we saw our young *candidate* for spiritual masonry, introduced into the *porch*, or *outer court* of the temple, on "the *lower pavement*, over against the length of the gates,"* where he now begins to labour, not as a freeman, but as a bondman or an *apprentice*, receiving no more spiritual meat, drink, and raiment, than is just sufficient for his present spiritual wants.† He labours under a *heavy load* of newly discovered sins; and is the bearer of "burthens grievous to be borne." He performs certain prescribed duties, not because the path of duty seems pleasant, but because he can in no other way expect to acquire such a spiritual knowledge and discipline, as will secure him a *future reward*. In moments of weakness or fatigue, he clings to the immoveable pillar, whose strength and beauty he has already contemplated with wonder and delight, and looks forward with hope to a period when his services will become less arduous, and their performance more productive of pleasure and profit. If he be faithful in his services, he does not look forward in vain. The term of his *apprenticeship* at length expires, and he finds himself *prepared* to be admitted among those who have become *fellow-workers* with their Divine Master; "who works in them (although they are as yet ignorant of it) to will and to do of his own good pleasure."

But as in the *first degree*, his progress was from darkness to light, so also must it be in this; for an evening must, of necessity, precede every new morning. A state of *temptation* and consequent *humility* is necessary to *prepare* the candidate for

* Ezekiel, xl. 17, 18. 31. 34. 1 Kings, vi. 8. 36. 2 Kings, xxi. 6.

† By meat and drink, I mean goodness and truth, which are from the Lord alone. By raiment, I mean doctrines.

a reception of the new spiritual truths about to be communicated. It is true that he does not again find himself in *total darkness;* but he is made *feelingly sensible* that there is a vast difference between *natural* and *spiritual* knowledge. He perceives that notwithstanding one morning has dawned upon his benighted mind, and that he has been endowed with a few moral truths, he is still, comparatively, "poor, blind, and naked." He *sees*, more than ever, that it is necessary to *ask* before he can *receive;* to *seek* before he can *find;* to *knock* before the *door* of grace can be *opened* to him. Owing to the *darkness of his preceding state*, he had been prevented from *perceiving* that he was under the *Divine inspection*, and subject to the *strictest scrutiny* of the All-seeing Eye. But now he is enabled to *see clearly* that such is the awful fact; and that his *spiritual existence* depends upon his shunning evils, as sins against God, and living a life of *charity, faith*, and *obedience*. He is, however, still permitted to imagine (in his present low state) that he labours from and by his own strength, and that his *works* are, consequently, *meritorious*—an expected *reward* being the sole end of all his exertions.

The human mind, like the human body, consists of two parts—an *external* and an *internal;* the latter being, in every respect, superior to the former. The *internal* of the human mind is more particularly adapted to the reception of *innate*, or rather of *spiritual* ideas and affections, flowing in, *immediately*, from the spiritual world; whereas, the *external* of the same mind, is adapted to the reception of *natural* ideas and affections, flowing in, *mediately*, through the bodily senses, from the world of nature. All genuine truths, however, which flow into the external, through the medium of the bodily senses, may be elevated or exalted into the inner or higher regions of the understanding, and there become confirmed by an interior light.

While man is in a state of nature, thinking of nothing, and loving nothing but what appertains to this temporary state of existence, his whole mind is a mere confused chaotic mass, mingled up in rude disorder—its *internal* and *external* are confounded together, and he is altogether ignorant that a distinction, division, or separation, is either necessary or possible. But when he finally consents to yield to those divine impulses which are continually operating in his conscience, and by such yielding receives a ray of spiritual light into his understanding, he then perceives that there is and ought to be a division between the mere *exterior memory* and the *interior intellect*. The perception and acknowledgment of this important truth, is the *second morning* of man's *new creation*, when there is formed in the mind, a firmament or expanse, which may be called reason or rationality, to separate natural from spiritual ideas. Thus the human mind, when reduced to order, comprises *three degrees*, viz. scientific, rational, and intellectual; and these are so distinct from each other, that they ought never to be confounded. These three mental degrees are what an enlightened mason understands by the lower, second, and third stories of Noah's ark; and, also, by the windows of the three stories in Solomon's temple.*

The mason who has advanced *two steps* on the pavement of the oblong court, has observed two pillars, supporting the *celestial* and *terrestrial* globes. These are expressly intended to teach him the distinction between *heavenly* and *earthly* things, above alluded to. The nature and regulations of the institution preclude a more particular ex-

* See 1 Kings, vi. 4. 6. 8.

planation; but this hint must be sufficient to illustrate the meaning involved in the subjects of which we are treating.

In the Mosaic account of the creation of the world, we are told that, on the *second day*, "God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament; and it was so." So in the *second degree* of spiritual masonry, a separation is effected, between celestial and earthly things, in the mind of the humble and faithful candidate, who reverently perceives and acknowledges, that the former are from Heaven, and the latter from the world of nature. Thus are the waters of *spiritual truths* divided from the waters of *natural sciences*, while the admiring candidate is instructed that the *internal man* is of a higher and more heavenly nature than the *external*; for "God called the firmament *heaven*; and the evening was, and the morning was, the *second day*."*

The *internal* of his mind being now in a measure opened to his inspection, the *newly initiated brother* has the satisfaction to find that it is plentifully furnished with moral and religious precepts, or the knowledge of goodness and truth, which he had been gradually and imperceptibly acquiring from the period of infancy to the present time; and which, having been forgotten in his *external memory*, had been secretly stored up, and preserved, by the Lord, in the *internal*. These remains or remnants of spirituality, which are thus concealed in the interior of every human mind, as the *materials of a future temple*, are never called forth into use until the candidate enters on this his *second degree*; they having been safely locked up and preserved in the secret interior recesses of his mind, until this time, and for this very purpose. With these *materials*, he now prepares to work in earnest, stimulated only by the anticipation of *recompense* and *reward*.

An *entered apprentice*, or he who has only received the *first degree* of spiritual masonry, is merely the "bearer of burthens"—of "burthens grievous to be borne"—even the *rough ashlars* of conviction, or those condemning truths which array his sins before him in the most formidable shapes, without furnishing him with the means of reducing them to order and subjection. But now that he has become a *fellow-craft*, such *working tools* are put into his hands as enable him to *plumb*, and *square*, and *level*, the rough *materials* of his future building, and shape them agreeably to the rules and designs laid down by the Supreme Architect of the universe, in his spiritual *trestle-board*, or the sacred scriptures. But while he yet *works* as a *hireling*, those rules and designs appear, to his limited capacity, as completely *arbitrary*. The journeyman who squares and prepares a stone for a natural building, knows not the particular purpose for which it is designed, but conforms implicitly to the *letter* of his employer's orders, with no other end in view than a stipulated *recompense*. Just so it is with the spiritual *craftsman*, in this his *second degree*. He conforms, as far as in him lies, to the *letter* of the divine law, hoping thereby to secure *his own salvation* as a reward for his fidelity. Such *works* are low, *selfish*, and cannot properly be termed *good*; still, however, they are as *necessary* in the commencement of regeneration, as is the squaring and smoothing of a rough stone from the quarry, in order to fit it for its place in a natural edifice.

But although the young spiritual mason is yet a novice in his new vocation—although he has only enter-

* This mode of expression is strictly according to the original Hebrew, evidently implying a *succession of spiritual states*.

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ed the outer court of the temple, and has scarcely *passed* the two brazen pillars that adorn the porch, he has still the consolation to know that *two* important *steps* have been taken towards a state of higher illumination; and that the spiritual truths he has already acquired, can never be lost or rendered useless, except by his own wilful apostacy. His *eyes* have been *opened* to see his natural pollutions, which he finds to be many and great. This conviction would fill him with consternation and despair, did he not perceive before him, even here in the outer court, *ten purifying lavers*, prepared to wash away all his defilements; besides a "*brazen sea*, on the right, *eastward* towards the south." Here too he finds a *brazen altar*, on which he must *sacrifice* his wordly loves and earthly affections; where the natural man must ultimately be *slain;* where the old man with his deeds must be put off, and the new man put on—where he is to *die* unto sin, and be *raised* again unto righteousness. But these latter are *works* appertaining to the *next degree*.

Go on, and persevere, thou good and faithful *servant*. Another and a brighter morning shall soon arise, even the *third* morning of thy *new creation*, when the *new earth* shall be crowned with refreshing verdure, with "the herb yielding seed, and the fruit-tree yielding fruit, where seed is in itself." Then thy *works* will be the *fruits* of a vivified, and not, as now, of a lifeless faith. Then, as a free *master-workman*, thou wilt begin to perceive and comprehend the designs of the great Architect in whose service thou art engaged, and thy labours will consequently result in more pleasure and profit to thyself, and more honour and glory to thy Divine Master.

The Lord will thus create
A *firmament* sublime,
Celestial things to separate
From those of sense and time.

For the Masonic Register.

ST. ALBAN'S LODGE.

Mr. Editor——A lodge of this name having recently been installed in this village, I was asked by a stranger if I knew what, why, and wherefore it had received that appellation. I told him it was given to the lodge as a mark of respect to one of the same name which had formerly existed in this place. But he thought some account of the name would be acceptable, as he had heard a person gravely state the presumption that St. Alban was a *heathen god*, which the inquirer took for granted was the case. I would therefore inform this honest friend or enemy, as the case may be, that we have nothing to do with the fabulous deities of the ancient mythology, as supposing them really to exist; although we may sometimes adopt a name from their vocabulary when it is merely indicative of any certain art or science of benefit and use to mankind, such as Apollo, the reputed god of physic, poetry, &c. We may also belong to St. Andrew's, or St. Tammany lodge, as well as St. Paul's or St. John's, without implicating our theological principles, or prejudice to Christian orthodoxy.

To do justice, however, to St. Alban, I would have the unenlightened know, that he was a very respectable English saint, a native of Verulam in Hertfordshire, afterwards called St. Alban's, in honour of the saint, who suffered martyrdom there in the year 293. He had been at Rome in his youth, and seven years a soldier in the army of Diocleslan; in whose persecution he was put to death for embracing Christianity, and thus became the first martyr to the doctrines of Jesus in the British isles. Five hundred years after, in 793, an abbey, or monastery, was founded on the spot where his bones were discovered, by Offa, king of the

Mercians. The abbey once belonged to cardinal Wolsey. The town is respectable and memorable on many accounts. It was the scene of one of the victories of Cæsar, obtained over Cassibelan, and a Roman station, more distinguished, however, by a victory and the cruelty of queen Boadicea, who massacred 70,000 Romans and Britons who adhered to them at that place. In the church of St. Michael's, in this town, is a monument of the illustrious chancellor Bacon, a native of Gorhambury, a seat in its vicinity, where is a statue of king Henry 8th, &c., and a seat was erected in the neighbourhood by the duke of Marlborough.

At St. Alban's were fought two bloody battles, in times more recent than the reign of the Romans in Britain. In 1455, the duke of York and earl of Warwick defeated and took prisoner king Henry 6th; and in 1461 queen Margaret defeated Warwick and retook the king, staining the victory by cruelty to her prisoners. King Henry was married to Anne of Bolen near this place.

Thus much may suffice for the origin of *St. Alban's*.

BROOKLYN.

FOR THE MASONIC REGISTER.

Mr. Editor——On the subject of *publishing the names* of expelled brethren, I do not agree to the sentiments expressed by you in your last number, as coinciding with those of the editor of the Masonic Miscellany. I think the Grand Lodge of this state have done perfectly right in forbidding such publications. I consider them as libellous, scandalous, and disgraceful to the society which permits or requires them. Charity *covereth* sins. And the universal prayer is, to teach us to *hide* the fault we see.

Do religious, mechanical, relief, or any other social bodies, thus expose the defects or failings of their order, by trumpeting their backsliding members to the world? If the world knows not who are masons, so it is no concern of the world who have forfeited their right to the benefits of masonry. It is already well understood by the public, that masons must not be infamous in their lives or characters, and of course, that bad members, found to be irreclaimable, are expelled from the society. And whenever a man becomes notorious for vice and immorality, it is taken for granted that he is no longer in fellowship with the masonic order, whatever may have been his former rank or reputation.

Masonry cannot make all of its professors perfect, any more than religion. There was one traitor among the twelve disciples. And there is no society free from the incidents and imperfections of humanity. But does masonry or religion enjoin upon their votaries the scorn and persecution of their erring or criminal brethren! What said our Saviour to the multitude who were so clamorous about the woman taken in the fact of guilt?—"Let him that is without sin cast the first stone." Besides, in publishing the name of an excluded member, we should recollect how many innocent and worthy persons of his family or friends we may wound by the opprobrium cast on him.

Curst be the verse, however smooth it flow,
That serves to make one worthy man my foe,
Give virtue pain, offend an honest ear,
Or draw from soft-eyed innocence a tear—

says the benevolent poet. And the philanthropic and humane would sooner let twenty criminals escape unpunished, than through one offender inflict punishment on many innocent.

I have always viewed with regret this practice of posting expelled masons. I believe it to be totally unnecessary, and evincing a

fastidious and prudish tenacity of reputation not warranted by the example of other societies, nor required by a correct opinion of the true interests of our institution. In fact it must operate injuriously to the order, by holding out to the uninitiated the terrors of an Inquisitorial ordeal and excommunication, or anathema, by "bell, (and instead of book) *newspaper*, and candle," for breaches of by-laws, and offences against technical regulations of which they have no knowledge, and must therefore entertain a frightful idea. Many, doubtless, are deterred from becoming members by this unknown fear, however unfounded it may eventually prove. I sincerely rejoice that the Grand Lodge have so pointedly condemned and forbidden the practice; and am really glad that the matter has become so public, in the sincere hope and trust that it cannot fail to incite and determine other lodges to "go and do likewise."

NEW-YORK.

FESTIVAL OF ST. JOHN.

Through the kindness of our worthy Brother, EDWARD M. GRIFFING, editor of the People's Friend, at Little-Falls, we have been favoured with a copy of the following Discourse, delivered at the Festival of the Nativity of St John the Evangelist, at Danube, county of Herkimer, state of New-York, on the 27th of December last.

MASONIC DISCOURSE.

BY REV. P. L. WHIPPLE.

REV. OF ST. JOHN, ii, 17.

To him that overcometh will I give to eat of the HIDDEN MANNA, *and will give him a* WHITE STONE, *and in the stone a* NEW NAME *written, which no man knoweth saving he that receiveth it.*

Glorious and interesting are two eras in the world: the one, when Divine light first shone from Heaven to illumine the human mind, and fit it for eternal felicity—the other, when sympathy, order, and harmony, laid the foundation for improvement in the arts and sciences. The former is the life, the consolation and support of the Christian Church; while the latter constituted, and now preserves, in one common brotherhood, the MASONIC FRATERNITY.

Ever since these two societies have had an existence, many individuals in each have spread a *lustre* over their private and public characters, added a distinguished honour to their order, and crowned their names with the wreath of immortality. Among these personages, some have stood conspicuous in both. Such was St. John the Evangelist, whose day is now celebrated, not only by our ancient order of free and accepted masons, but also by a large portion of the Christian Church. He was *that disciple whom Jesus loved* with peculiar affection, as a proof of which, he kindly embraced him to his bosom, and this love was reciprocated with sincerity and ardour. While his Saviour was on earth, this Apostle was ever ready to follow him, through dangers ever so alarming, and perils even unto death.

His master was arraigned in the High Priest's hall—he was there; condemned at the Judgment seat—he was there also; crucified on Calvary—he was there too, and received the affectionate legacy of his Lord, the blessed Mary.

After this he is found in Asia, labouring in the apostolic office, where he founded six of the seven Asiatic Churches; his conduct coming to the knowledge of the emperor Domitian, this cruel tyrant ordered him to be cast into a caldron of burning oil; but he possessed in his heart the *hidden manna*, and held the *white stone*, which now preserved him. The

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fury of the flame consumed him not; for the same power which before had rescued from the burning furnace, now rescued him from the devouring element.

Not content with such a display of Divine interposition, the tyrant again raised the persecuting hand, and banished the saint to the Island of Patmos. During this banishment he wrote his Revelation, which, more than any other inspired writing, is filled with mysteries. Of these, we have now only to speak of the passage selected, which is a part of the address to the Angel, or Bishop of the Church in Pergamos; and the instruction which it contains, may now be applied to us, as well as to all mankind.

An explanation of its emblems, will lead to a useful application to Christians, and to Masons.

The first emblem is the *hidden manna*.

The visible manna is that food which the Almighty rained down from above, to feed the starving Israelites, in the wilderness; a pot of this was preserved, which, according to a tradition of the Jews, was hidden by king Josiah, together with other sacred deposites. These, as some have supposed, were preserved, through masonic art, during the time that Jerusalem was taken, and held by the Chaldeans. They were expected to be restored at the coming of the Messiah, and then the hidden manna did come, for whoever participates in the *grace of Christ*, receives the hidden manna.

Another emblem in the text, is the *white stone*, and in the stone a *new name* written: two ancient customs existed, to either of which this might allude, the one is that which was observed by Judges, in giving their suffrages by *white* and *black* pebbles; those who gave the former were for absolving the culprit—those who gave the latter were for his condemnation.

According to this allusion, the white stone carries with it the evidence of pardon and acquittance, as expressed by a classic poet:

" A custom was of old and still remains,
Which life or death by suffrages ordains;
White stones and *black* within an urn are cast,
The *first* absolves, but *fate* is in the *last*."

The other allusion of the white stone is to the custom of conquerors in the ancient public games, who were not only conducted, with great pomp, into their own city and residence, but had a white stone given them, on which their names were inscribed. This badge entitled them during their whole life to a maintenance at the public expense. Among the Romans, these were called *tessera*, and were divided into several kinds, one of which had a striking resemblance, in the privileges which it granted, to our masonic emblem, or white stone. To this the comedian Plautus refers in one of his acts, in which is represented a conversation between two unknown persons. Whoever held one of these, had a right to entertainment in the house of those who originally gave it; devices were inscribed on the tessera, which commemorated a friendly contract; and as the parts were interchanged, none could know the device, or the reason of the contract, save him who received it. It gave the bearer a right to the offices of hospitality; when produced, he was accommodated with food, lodging, and all other necessaries.

The application of this to the devices and principles of our fraternity, can easily be made, by every brother instructed in his art. As applicable to Christians, he who is elsewhere said to have " the earnest of the spirit," has the *tessera* of the text: he alone knows the contract between Christ and his soul; and when he has obtained this badge, he becomes entitled to, and actually re-

ceives the succour, support, and grace of Christ, and is admitted into fellowship with his saints in his holy Church; and in a more exalted Christian view, the words of our holy Saint imply, that "he who endureth unto the end" in the exercise of virtue, shall, at his entrance into the eternal world, possess a badge of distinction with an inscription known only to himself, which shall give him a title to the joys of eternal life in the kingdom of Heaven.

But let us apply the subject to our order. It is said, he that overcometh shall receive the "hidden mysteries." We would first address ourselves to strangers, who have never been initiated within the walls of our temple. Do you not know what are the fundamental principles of our art? Do you not know that our object is to improve ourselves and do good to the world, and especially to a distressed brother and his family? And do you not know, that our society must ere this have fallen to ruin, had it actually been founded in iniquity, and maintained by some diabolical spirit, as some have been pleased to affirm? No, my friends, the foundation of our order is virtue in an extended sense. Ages can witness its existence; ages can witness its acts of kindness—and no age can witness discord or contention among the assembled *craft*. Behold our Temple erected in every region of the world. From the frozen countries of the North, to the burning clime of the South, her beautiful columns are displayed; and many of her workmen are not only her brightest ornaments, but also the brightest ornaments of society.

Let not that sophistry affright you, which is so frequently brought against us, that because some of our members are unworthy and of an abandoned character, our principles are the cause, and that our instructions lead to such a wayward course. No such fallacy can have weight with any reasonable man; for the same reasoning would destroy the most valuable institutions in society, which must all be corrupted, while man retains in his heart the stain of sin. Remove then your prejudices; he that overcometh these, and the perils of initiation into a regular Lodge, shall emphatically receive "a white stone, and in it a new name written, which no man knoweth saving he that receiveth it." Like the Roman tessera, this will entitle you to a friendly reception among all our Brethren; and by it you can show and communicate that compact, which unites us together, and forms a *universal language* throughout the world.

In an application of this subject to masons, remember, brethren, the words, "he that overcometh." It is the worthy brother only who is entitled to our most valuable privileges:

"Not those who visit Lodges,
"To eat and drink their fill;
"Not those who at our meetings,
"Hear Lectures 'gainst their will;

"But only those whose pleasure,
"At every lodge can be,
"T' improve themselves by Lectures
"In glorious Masonry."

We must overcome vice and wickedness, and practise the principles which are inculcated in our Lectures. These are the highest *moral* virtues; yea, they are *Christian virtues*.

Let us for a moment dwell upon some of them. The first and most fundamental virtue of masonry is benevolence or *Charity*. Whatever the world may say against our society, it is an established truth, that she has ever been distinguished for her acts of charity. How many suffering brothers has she raised from pinching want! How many has she preserved, for the present, even from the pangs of death! How many widows and orphans, shivering with

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cold and hunger, have been made to smile with joy under her fostering hand! Yes, even in an enemy's camp has she staid the hostile weapon, when raised with murderous hand. Time would fail us to enumerate particular instances: let us, therefore, while we reflect on their existence, be ourselves encouraged to persevere in the exercise of this ennobling virtue, without which all others are accounted as nothing. This is the basis of civil society; under the exercise of this, are made those concessions which diminish the natural liberties of man, and open the way to the enjoyment of all civil rights. From this, community consents to be governed by human laws, and the innocent are not to suffer from the iron rules, which are enacted for the guilty. Let the governors, or governed discard this, and you would soon behold, on the one hand, tyranny raise her oppressive sceptre, and destroy every vestige of civil liberty; while on the other hand, savage brutality would draw the bloody dagger, and bury it in the breasts of the most virtuous and wise.

The effects of benevolence on society are no where more apparent and cheering than in social life. As neighbours and friends we are all dependent, and objects of charity; yet through the influence of this virtue, our wants are relieved—our misfortunes are soothed—our beds of sickness are sweetened—and even our entrance into the eternal world is consoled with the reflection, that our bodies are not to be left to brutal voracity. On this theme, the philosopher, and the poet might dwell with pleasure and delight, in gratifying the imagination; but the well instructed mason, as well as the Christian, is led not only to eulogize charity, but also to venerate that Divine Being who is the source of infinite benevolence; whose favours to us are too innumerable and glorious for pen to describe in sufficiently glowing colours; but could our hearts duly feel their extent, we should never leave the distressed in want, while strength remained to raise the hand of charity.

Another theme on which the mason delights to expatiate, is *brotherly love:* by this we are taught to regard the whole human species as one common family; to meet on the level with the high, the low, the rich, and the poor; and centre our esteem on him only, who possesses that spirit by which the Christian knows that he has "passed from death unto life." By this the king descends from his lofty throne: lays down his crown, and meets his humble subject on the same level. By this we preserve that union, which extends from pole to pole, and would enable us to find a friend in the suspicious Chinese; the cruel Arab; the malicious Spaniard; and even in the treacherous Turk.

Shall it be in vain, brethren, that we inculcate brotherly love, when assembled in our lodge rooms? Shall we not rather exercise it, when we are at labour in the great lodge of the universe, whose covering is the canopy of heaven; whose length is from north to south; and whose breadth extends from east to west?

But to participate in this love, which is in fact our "hidden manna," we must remember that the "white stone," with its inscription, is not the only requisite: one thing is left to ourselves, we must *overcome.*

Hatred and malice must be eradicated from the heart, so that on all occasions we may be ready to manifest to others what we would receive from them. We cannot exercise the virtues of brotherly love and charity, without ruling our passions, and regulating our habits; to effect which, we are directed to practise the cardinal virtues of Tem-

perance, Fortitude, Prudence, and Justice. By a faithful adherence to these, every mason will easily avoid those quicksands of intemperance and vice, on which so many are stranded, and after struggling in vain to be rescued, at last drop into the gulf of despair, and then sink into final ruin. May we avoid such a downfal as this, by never entering the path which leads toward it!

Here, brethren, is where we err. The change from the most exalted virtue to the most debasing vice, is not generally, like descending a precipice; but more resembles the descent, by some gentle declivity, from a mountain, with a beautiful and extended summit, to some far distant valley, where nothing but thorns and rugged hedges grow. Enter not this descent, for if we pass the border of the summit, we are almost sure to glide along, until we are ensnared in the thorny hedge.

Brethren, he, in whose honour we are assembled, possessed that hidden manna, and those other virtues, which entitled him to carry the white stone, and in the moment of danger delivered him from the burning chaldron of oil.

Do we also possess the same hidden manna, with the virtues and graces in which we are taught, to such a degree as to entitle us to wear with honour the badge of a mason, which transcends what kings or emperors can confer; to carry with respect that invisible white stone of our order, whose inscription no one knows saving he that has received it, and finally be able to pass through danger under a protecting defence?

But to close—Brethren, and all who hear me, never would I speak so much in praise of masonry; never would I dip my pen to write its eulogy; never would I exert my feeble powers of oratory in its favour, did it not inculcate our holy religion; but when I reflect that this is among its lights, yea, that it is the *first light*, which meets the inquiring pilgrim, when the shade of darkness is removed, and he beholds the first mysteries of our art: when I reflect on this, I say, I would not cease to speak its praise until my voice should falter, and my breath fail! On this theme, which is our only cheering light, I love to dwell. This with reluctance I leave; for the tongue of eulogy and the genius of eloquence are exerted in vain to show its merit. It is "the still small voice," which whispers to the soul, and tells us of its charms, while it breathes into the heart the hidden manna of Divine grace.

GERMAN PRECEPT.

Honour the fathers of the state; love thy country; be religiously scrupulous in fulfilling all the duties of a good citizen; consider that they are become peculiarly sacred by thy voluntary masonic vow; and that the violation of them, which in one, not under such obligations, would be weakness, would in thee be hypocrisy and criminality.

DEDICATION.

On the 25th of June last, the new Masonic Hall, belonging to St. Patrick's Lodge, in Louisville, in the state of Georgia, was solemnly dedicated to MASONRY, VIRTUE, and UNIVERSAL BENEVOLENCE, by the grand lodge of that state, assisted by a number of the subordinate lodges. The ceremonies were attended by a large and respectable concourse of citizens, both ladies and gentlemen. An exordium on masonry was pronounced by the right worshipful WILLIAM SCRIBEY, grand master; and an appropriate oration was delivered by brother DANIEL HOOT,

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senior warden of St. Patrick's lodge. We have been favoured with a copy of the exordium, by our worthy brother and companion BIRKETT D. THOMPSON, and with pleasure give it a place in the MASONIC REGISTER. The oration has not yet come to hand.

EXORDIUM.

My Brethren and Friends,

Man, as he came from the hands of his great Creator, was pure, innocent, and undefiled. He wanted not the aid of human wisdom, and human institutions, to render his condition in life happy. He stood in no need of the artificial ties, which, since the fall, have so often and so greatly added to the comfort of man. No! he then was pure and harmless, the favourite of his great Creator, fearing nothing, desiring nothing. All nature bore a pleasing, delightful aspect. The lion and the lamb tenanted one fold, and peace, universal peace, pervaded the extended field of nature. No jarring discord, nor envious hate; no misery, the offspring of crime, nor misery, the offspring of misfortune; no jealous eye, nor revengeful desire; no hunger, nor thirst, nor nakedness; no malice, nor cruelty, nor angry passions, then were known, to corrupt the heart, or mar the happiness of man. The great Creator, well pleased with his work, benignantly smiled; all nature joined with one accord to praise his great name; and man stood erect under the smiles of Heaven with joy and gratitude, adoring the eternal Author and Finisher of all. How happy then was he! little did he know his future fate; the misery which future transgression should bring on him and his posterity. But, alas! sin entered the world; man fell from his high station, and sickness, pain, and death, and all the ills that man is heir to, followed in the train.

Wretched and deplorable indeed, would his condition then have been, if his heavenly Father had not still protected, and loved, and cherished him. Yes! God still loved man, wayward, sinful man, and provided a ransom for his future salvation. Means are still provided by the munificent hand of his maker, for his improvement, pleasure, and happiness in this world, through the aid of his social nature, which powerfully contributes to these great ends. Mankind thus situated, and conscious of their own individual weakness, found it necessary to form societies of different kinds, for the mutual good of all. Hence the establishment of religious, moral, and political institutions; the co-operation of individuals to promote the public good; to extend the arts and sciences; to civilize the heathen; to suppress vice and immorality; to extend the gospel to the utmost bounds of the earth; to minister the cup of consolation to the wretched; to extend the hand of charity and wipe the falling tear from the eye of distress; to relieve the unfortunate of every nation, and generally, to meliorate the condition of man, whilst journeying through this wilderness of wo; becoming a pillar of cloud by day, to protect from pain, and a pillar of fire by night, to light his footsteps in the paths of truth and virtue, which lead to the promised land. The great good which has been produced, by the instrumentality of these various associations, has often been attested by the incense which burns on the altar of grateful hearts. But, the aggregate of happiness which flows from these sources, time can never unfold; and how much misery has been prevented, eternity alone can bring to light.

Among all the various institutions which have been established, either religious, political, or moral, for the melioration of the condition of man, none stands more pre-eminently

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conspicuous for charity, benevolence, and humanity, than the masonic. In point of intrinsic excellence, and universal prevalence, it ranks infinitely superior to any other of human origin. The very nature and existence of man, necessarily creates a relation, which binds man to man; and masonry, as a social compact, adds increasing weight and force to each original obligation. Friendship, charity, and brotherly love, are enjoined and cultivated. "Oh! what celestial balm does friendship pour into the troubled heart!" It soothes affliction, alleviates pain, revives the drooping heart, and gives to life a value, far beyond its real worth. In the social hour, friendship gives a new zest to every joy; and, in the hour of distress, it is a prop for the wounded heart to rest upon. Charity! thou godlike virtue—thee we hail, as the bond of perfectness, the pole star of masonry. Thou givest bread to the hungry, and raiment to the naked; thou givest comfort and relief to the poor and the needy, the wretched and the forlorn; and thy mantle covers the many imperfections of frail, miserable, deluded man. And thou too, brotherly love! come thou, and bring with thee truth and universal benevolence. Come ye, and draw your chairs round the social fire; ye too are necessary to form the bright galaxy of masonic attributes! But are these all? No! there is yet one wanting, to complete the circle.—Here she comes; welcome thou divine messenger of peace; thou Holy Religion; Come, draw thy chair, and make us full; preside thou over these earthly worthies, and give direction to their zeal. What a blessed circle, my friends, is this? This circle, whose centre is the great, the adorable Jehovah! before Him, all masons are taught to bow with reverence; Him, they are taught to obey, love, and adore.

But, methinks I hear some of you say, "is not this painting a caricature; can all this be true?" Yes, my friends, all this is true. A juster portrait never was drawn by the combined powers of Raphael and Titian. 'Tis true that the likeness is not always seen; because the beholder, sometimes from ignorance, and sometimes from design, places himself in that direction from the picture, whence he can only see the dark shade, which forms the back ground of the painting. But the man of taste and feeling, who, without prejudice, views this portrait from a situation, where he can have the advantage of the rays of light properly thrown on the canvass, will be forced to declare the likeness true.

We are not disposed to deny that there are black spots in the sun of masonry. But are there not black spots sometimes seen even in the great luminary of the solar system? And shall we despise the blessed light he gives us, because he is not spotless? No! my friends, we hail with joy and delight his enlivening rays, although, sometimes, he may be eclipsed by the intervention of an opaque body.

We know, and we regret it too, that many masons act very differently from the profession they make, and are actually a disgrace to the society, and to human nature. But this argues nothing against masonry; if there were no bad men in society, except the few who are to be found within the pales of the lodge, then indeed, we should cease to sing the praises of masonry. No argument can be drawn from the vice and immorality of bad masons, whereby to condemn the institution, or the virtuous members. As well might you say, that because there are some vile, profligate men, who disgrace the nature they bear, there are therefore no virtuous men, because all men are human, and possess the same passions. How would

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such argument comport with common sense? Does your reason assent to it? No! reason must have lost her empire, and folly usurped the throne, before the human mind can be forced to such conclusions.

My friends, we are willing that masonry shall be tested by its own intrinsic excellence and utility. If it has ever been productive of injury to society, it deserves to be reprobated and annihilated. But if it has never caused any evil, and on the contrary has ever produced the smallest good, it deserves to be praised and cherished.

If masonry has ever done evil in the world, I am ignorant of the evidence which establishes the fact: and I defy all the powers of earth and hell to establish one solitary instance, in which masonic principles or practice have produced injury to society, in any point of view, either legal or political, moral or religious.

I assert then, without the fear of contradiction, that masonry never has done, and never will do any injury; and I assert too, that it has done more moral good in the world, than any other society that ever existed. That this is true, the world has ample evidence, although we do not go on the house-top to proclaim our benevolence.

If any, even the most abject individual of the human race, has been relieved from want and misery by the benevolent hand of masonry, it deserves to be fostered. If masonry pours the balm of consolation into the wounded heart, and grants relief to the distressed widow and helpless orphan, it deserves to be cherished. If misery, and want, and hunger, and thirst, and nakedness, have never cried in vain to masonry, then indeed it deserves to be praised. And until truth, justice, benevolence, friendship, and brotherly love, cease to be virtues; and charity, the principal round in the masonic ladder, which leads from earth to heaven, becomes a vice, masonry will be hailed by virtue, as one of her brightest stars.

Such, my brethren, being the divine purity of the principles of masonry, let us endeavour to emulate the divine perfections of Him, whom we profess to adore; and, in the figurative language of this Holy Book, which we declare to be the first great light in masonry, let us seek to make our robes white in the blood of the Lamb. Then indeed will we grace the profession we make. Then indeed will we have the *pass word*, which will gain us admittance into the grand celestial Lodge above.

To the Editor of the Masonic Register.

The following Song is transmitted, and if you think it worthy a place in your Register, you will please to insert it. B S.

THE GENIUS OF MASONRY.

WHEN Sol, with grave motion, had plung'd in the ocean;
And twilight hung over the borders of day,
A splendid reflection, with downward direction,
Stole softly the senses of mortals away:
My thoughts were suspended, as darkness descended,
With night's ample canopy widely unfurl'd;
The solar succession of mist in progression,
Bid twilight in silence retire from the world.

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While thus I was tranced, a person advanced,
All sprightly and active with transporting glee;
With rapture I trembled, I thought he resembled
Some angelic form more than man could e'er be.
With ardour I viewed him, in fancy pursued him,
His mien was majestic, and noble his mind;
His actions discreetly, fulfilling completely,
The precepts of nature by wisdom enjoin'd.

His heart was in motion with zeal and devotion,
His voice was an organ of music and mirth;
Profuse as a fountain that flow'd from a mountain,
His charities gladden'd the children of earth:
In fancy I caught him, and home with me brought him,
And sought with my heart-strings to bind him with care;
Nor would I unloose him, for in his blest bosom,
I saw the best image that human can wear.

I thought he said to me, "In vain you pursue me,
For on the strong pinions of science I soar,
But if you will hasten, and be a freemason,
I'll speak of the order a moment or more:
No other legation since earth's first creation,
Has e'er kept a secret in union so long;
No other communion so firm as this union,
No friendship with man that's so lasting and strong.

"For kings may make quarrels for conquest and laurels,
And churches, though Christian, may wrangle and jar,
There's no such invasions allow'd among masons,
Nor ruptures nor rumours of internal war:
Through time's ancient measure, with freedom and pleasure,
The sons of fair science have mov'd hand in hand;
Through every commotion, by land or by ocean,
In triumph have pass'd the harmonious band.

Old time may keep beating, his numbers completing,
And wear out his wings in the region of years;
But wisdom and beauty shall teach us our duty,
Until the Grand Master in glory appears.
The world may keep gazing, their senses amazing,
And wreck their inventions to find out our plan;
With candour we meet them, and prove as we greet them,
That masons respect every virtuous man.

Let envy degrade us, and scribblers invade us,
And all the black regions of malice combine;
Though demons and furies turn judges and juries,
With innocent lustre the order will shine.
Like rocks in the ocean, we fear not the motion
Of waves which assail us in foaming career;
With truth and discretion, we still make progression,
And leave all the envy of fools in the rear.

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While each in his station, with great admiration,
Beholds the fair temple of wisdom arise,
Let each faithful brother support one another,
Till the lodge universal shall meet in the skies:
With orient grandeur and dazzling splendour,
The wide arch of heaven reflecting the blaze,
Where sisters and brothers and millions of others,
Shall shine in the courts of the Ancient of Days.

The scene is before us, then join in the chorus,
Let worlds with all beings unite in the song;
To God the Creator and Author of nature,
And ages eternal the anthem prolong:
Thus armies terrestrial, and squadrons celestial,
Shall echo through heaven the music serene;
Yet will their high story fall short of his glory,
And silent expression must muse on the theme."

* * * * * * * * * * * *

He closed this oration, with great admiration,
While extasy kindled his countenance high;
With due preparation, he soar'd from his station,
And buoyant from earth he ascended the sky:
In awe I beheld him, which clearly reveal'd him,
The genius of masonry full in my sight;
Through ether progressing, receiving earth's blessing,
Triumphant he enter'd the portals of light.

ON FREEMASONRY.

By a Mason's Wife.

With what malicious joy, e'er I knew better,
Have I been wont Freemasons to bespatter;
How greedily have I believ'd each lie
Contriv'd against that fam'd society;
With many more complain'd—'twas very hard,
Women should from their secrets be debarr'd,
When kings and statesmen to our sex reveal
Important secrets which they should conceal,
That beauteous ladies by their sparks ador'd
Never could wheedle out the mason's word;
And oft their favours have bestow'd in vain,
Nor could one secret for another gain:
I thought, unable to explain the matter,
Each mason sure, a woman hater:
With sudden fear and dismal horror struck,
I heard my spouse was to subscribe the book.
By all our loves I begg'd he would forbear;
Upon my knees I wept, and tore my hair;
But when I found him fix'd, how I behav'd,
I thought him lost, and like a fury rav'd;

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Believ'd he would for ever be undone,
By some strange operation undergone,
When he came back, I found a change 'tis true,
But such a change as did his youth renew:
With rosy cheeks and smiling grace he came,
And sparkling eyes that spoke a bridegroom's flame.
Ye married ladies, 'tis a happy life,
Believe me, that of a freemason's wife,
Though they conceal the secrets of their friends,
In love and truth they make us full amends.

GRAND CHAPTER OF GEORGIA.

List of its officers, together with those of its subordinate chapters.

GRAND CHAPTER.

M. E. William Schley, grand high priest.
—— David Clarke, deputy grand high priest.
—— William Bivins, grand king.
—— George Wolcott, grand scribe.
—— Bickett D. Thompson, grand treasurer.
—— Daniel Hook, grand secretary.
—— Asa Holt, grand marshal.

SUBORDINATE CHAPTERS.

Union Royal Arch Chapter, No. 1, Louisville.

M. E. Birkett D. Thompson, high priest.
—— Daniel Hook, king.
—— Asa Holt, scribe.

Augusta Chapter, No. 2, Augusta.

M. E. David Clark, high priest.
—— John Cresswell, king.
—— Green B. Marshall, scribe.

Georgia Chapter, No. 3, Savannah.

M. E. ——— Stephens, high priest.
—— ——— Pelot, king.
—— Calvin Baker, scribe.

Temple Chapter, No. 4, Milledgeville.

M. E. William Bivins, high priest.
—— Samuel Rockwell, king.
M. E. Henry Darnell, scribe.

Franklin Chapter, No. 5, Etonton.

M. E. Burton B. Hill, high priest.
—— George Wolcott, king.
—— Augustus Haywood, scribe.

Mechanics' Chapter, No. 6, Lexington.

M. E. Joseph G. Galbraith, high priest.
—— Thomas W. Golding, king.
—— Thomas Miller, scribe.

Washington Chapter, No. 7, Marion.

M. E. Hope H. Slatter, high priest.
—— Moses Fort, king.
—— Samuel Gainer, scribe.

PYTHAGORAS CHAPTER, No. 17, Hartford, Connecticut.

Officers for the present year.

M. E. Talcott Wolcott, high priest.
R. E. Jeremy Hoadley, king.
E. Joseph G. Norton, scribe.
Comp. George Putnam, captain of the host.
—— Henry Kilbourn, principal sojourner.
—— Joseph Church, royal arch captain.
—— Marcellus Landers, third grand master.
—— Charles Olmsted, second grand master.
—— Samuel G. Goodrich, first grand master.

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Comp. John J. White, secretary.
—— Frederick Oakes, treasurer.
—— Daniel Winship, senior steward.
—— Asahel Saunders, junior steward.
—— Augustus Andress, centinel.

From the Masonic Miscellany.

A BRIEF CHARGE,

Delivered by the Deputy Grand High Priest, at the organization of a new Royal Arch Chapter, at Winchester, Kentucky.

Permit me, my brethren and companions, to congratulate you on the establishment among you, of a body of masons, devoted to the cultivation of the more advanced degrees; and suffer me to indulge the hope, that this occurrence may be the harbinger of the increased prosperity of the order, and may lead to a more assiduous devotion to the interests of freemasonry in general. There is no rivalship or competition between the different orders of masonry. They are all parts of one admirable system, and all tend to the promotion of the same common object, the advancement of the virtue and happiness of man. The promotion to higher degrees, does not in the least diminish our obligations, or weaken our ties to those which have preceded them. They only enlarge the sphere of our operations; increase the area of our knowledge, and impose upon us new, and more extensive responsibility. Let, then, my companions, the institution of a Royal Arch Chapter, which is entrusted to your special care and direction, impress upon your minds a deep and lasting sense of your obligation, to be more cautious than ever in your deportment as men and masons. Remember, I entreat you, that the character of the order is, in a great measure, entrusted to your keeping; and do not lose sight of the admirable lessons which have, from time to time, been solemnly, and most impressively taught you, as you have passed through the several veils of the sanctuary. Masonry never was intended to be a solemn mockery. Its essence does not consist in a display of jewels and gewgaws, nor even in the performance of sacred rites and mystic ceremonies. No! my companions. It is intended to make men wiser, and better. It opens to our view, and displays to the admiration of every ingenuous mind, the vast store house of human knowledge. It points us to our high, ultimate destination: it teaches us to smooth the rough and rugged road, over which we are too often destined to travel in the pilgrimage of life; and urges us to the cultivation of those virtues, which are calculated to render us more happy in this world, and to gain us admission within the white veil of the tabernacle on high.

DEDICATION.

On the 17th of January last, the commodious apartments, which had been prepared for the reception and accommodation of the Lexington Royal Arch Chapter, No. 1, situated on the north-west side of the public square, in Lexington, Kentucky, were solemnly dedicated to masonic purposes, agreeably to ancient form and usage. The Grand Chapter of Kentucky was specially convened for the purpose, by the M. E. deputy grand high priest, who was present, and conducted the ceremonies; after the conclusion of which, he delivered a brief address, congratulating the chapter on the favourable change which had been made in its place of meeting. Every thing was done with solemnity, and in the most perfect order. The apartments are singularly adapted to the purposes

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for which they are to be used. The principal room is sufficiently large, and is neatly fitted up, and the outer courts are conveniently situated. Indeed we have the authority of intelligent masons, who have visited chapters in almost every part of the union, for saying, that scarcely any apartments can be found, more suitable to the meetings and ceremonies of Royal Arch Masons, than those here alluded to. The rooms are occupied in conjunction with Webb Encampment of Knights Templars. *ibid.*

CONSECRATION.

The new chapter of Royal Arch Masons, at Winchester, Kentucky, was solemnly constituted and consecrated by the deputy grand high priest, on the 23d of January last. After the appropriate preparatory ceremonies, the chapter, in company with the Winchester Lodge of master masons, repaired in procession to the court house, where, after religious exercises, and a discourse by the Rev. companion Bard, the several officers were invested with their respective badges, the chapter was duly organized, constituted, and consecrated, and a short charge delivered by the deputy grand high priest. This chapter, we are happy to add, is composed of intelligent and industrious members, who have engaged in the enterprise with uncommon zeal, and who work in the several degrees with great skill and correctness.—*ibid.*

At a meeting of American Union Chapter, No. 1, held at American Union Hall, Marietta, Ohio, on the 7th of November, 1821, the following officers were elected for the ensuing year, and on Tuesday evening, the 13th, they were severally duly installed in their respective offices, viz:

John Cotton, high priest.
James McAboy, king.*
Billy Todd, scribe.
Weston Thomas, treasurer.
Anaxamander Warner, secretary.
Weston Thomas, captain of the host.
James Dunn, principal sojourner.
Wm. Pitt Putnam, royal arch captain.
Andrew Cunningham, third grand master.
Levi Barber, second grand master.
Samuel Beach, first grand master.
Matthew Cashel, steward and tyler.

Regular communications are on Wednesdays, on or preceding the full of the moon, in January, March, May, July, September, and November, of each year.—*ibid.*

At a meeting of American Union Lodge, No. 1, held at American Union Hall, Marietta, Ohio, on the 4th of December last, the following officers were elected for the present year; and on St. John's day, the 27th, they were duly installed in their respective offices, viz:

John Cotton, master.
Silas Cook, senior warden.
Wm. A. Whittlesey, junior warden.
Anaxamander Warner, treasurer.
James M. Booth, secretary.
James Dunn, senior deacon.
Charles Bosworth, junior deacon.
Isaac Rice, steward and tyler.

Regular communication is on Tuesday, on or preceding the full of the moon.—*ibid.*

GRAND LODGE OF SOUTH CAROLINA.

At a quarterly communication of the Grand Lodge of Ancient Freemasons of South Carolina, held at Charleston, on the 14th of Decem-

* *This companion is also an elder of the Baptist Church in Marietta, and Parkersburgh, Virginia, and resides at the latter place.*

ber last, the following brethren were duly elected officers of said grand lodge. for the ensuing year:
John S. Cogdell, G. M.
Isaac M. Wilson, D. G. M.
Henry H. Bacot, S. G. W.
William Waller, J. G. W.
Rev. Frederick Dalcho, G. C.
Charles S. Tucker, G. T.
Edward Hughes, R. G. S.
Richard W. Cogdell, C. G. S.

APPOINTMENTS.

Peter Javain, S. Seyle, } senior grand wardens.
Augustus Follin, James C. Norris, } junior grand wardens.
Charles Cleaper, grand marshal.
Benjamin Phillips, grand pursuivant.
John M. Fraser, I. M. Johnson, M. D. John Dawson, jun. Allan M'Donald, } grand stewards.
Robert Shand, grand tyler.

New-York Masonic Benevolent Society, No. 1.

On the 14th of February last, the constitution of a society under the above title, was regularly adopted at St. John's Hall, in the city of New-York. The society is formed for the mutual benefit of its members, their widows, and orphans. Though this society is independent of any grand lodge in the world, it in no respect interferes with the rules and regulations of any duly constituted lodge; nor does it deviate from the *ancient landmarks* of the order; and no person can become a member who has not been raised to the sublime degree of a Master Mason; who at the time of admission is of a healthy constitution, not under the age of twenty-one, nor exceeding the age of fifty years. A candidate must be proposed at least one month previous to his admission, and must receive the voice of three fourths of the members present at the time of balloting, to be accepted. The adjoining fee is five dollars, and the monthly dues twenty-five cents; and no person can receive any pecuniary benefit from the society, till he has been a member, and paid his regular dues one year; after which, in case of close confinement by sickness, he is to receive from the funds of the society four dollars per week, during the time of such confinement. Any member being ill, but not confined to his bed, is to receive two dollars a week, until he is able to attend to business; none, however, are entitled to the benefits of this society, who by improper conduct bring disease upon themselves; and in all cases, arrears of dues are to be deducted from the first benefit, but the member is to be exempt from dues during his illness. Forty-five dollars, after the admission fee, makes a member for life, or during the existence of the society, which cannot be dissolved while thirteen of its members shall be opposed to the measure, let ever so great a majority be in its favour; nor can any amendment to the constitution be made, unless approved by two thirds of the members present. On the death of a free member, twenty-five dollars are to be paid out of the funds for his funeral expenses; and on the death of a member's wife, he is to receive the sum of twenty dollars; and no money drawn from the funds, either in case of sickness or death, is to be "considered as a gift of benevolence, but as a matter of right." After the incidental expences of the society are paid, the balances, from time to time, are to be deposited in the New-York Savings Bank, from whence they are not to be drawn but by the voice of a majority of the members present. The stock of the society is at no time to be reduced to a less sum than one hundred dollars, and in case of necessity, a majority of the members, have a right by vote, to in-

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crease the monthly dues to fifty cents, till they think expedient to reduce them in the same way. And when the funds shall amount to a thousand dollars above the current expences, the interest may be disposed of by a special committee, for the relief of the widows and orphans of deceased members.

The officers of this society are to be annually elected, and to consist of a president, two vice presidents, a secretary, a treasurer, and a board of trustees, consisting of three persons.

The following are the officers for the present year:

W. P. M. Philip Becanon, of German Union Lodge, No. 322, president.

W. P. M. S. S. S. Hoyt, of St. John's Lodge, No. 1, and Brother John Coats, of St. Andrews Lodge, No. 7, vice presidents.

W. P. M. F. L. v. Vultee, of German Union Lodge, treasurer.

W. P. M. J. M. Lester, of Mount Moriah Lodge, No. 132, secretary.

Brothers Gilbert Lewis, treasurer of Trinity Lodge, No. 39, James Thorbourn, of Benevolent Lodge, No. 143, and Thomas Clark, W. M. of Trinity Lodge, No. 39, board of trustees.

Regular meetings, at St. John's Hall, on the second Thursday of every month.

MISCELLANEOUS.

THE FLOATING BEACON.

The following interesting narrative, from Blackwood's Magazine for October last, will be read with peculiar interest.

One dark and stormy night, we were on a voyage from Bergen to Christiansand, in a small sloop.—Our captain suspected that he had approached too near the Norwegian coast, though he could not discern any land, and the wind blew with such violence, that we were in momentary dread of being driven upon a lee-shore. We had endeavoured, for more than an hour, to keep our vessel away; but our efforts proved unavailing, and we soon found that we could scarcely hold our own. A clouded sky, a hazy atmosphere, and irregular showers of sleety rain, combined to deepen the obscurity of the night, and nothing whatever was visible, except the sparkling of the distant waves, when their tops happened to break into a wreath of foam. The sea ran very high, and sometimes broke over the deck so furiously, that the men were obliged to hold by the rigging, lest they should be carried away. Our captain was a person of timid and irresolute character, and the dangers that environed us made him gradually lose confidence in himself. He often gave orders and countermanded them in the same moment, all the while taking small quantities of ardent spirits at intervals. Fear and intoxication soon stupified him completely, and the crew ceased to consult him, or to pay any respect to his authority, in so far as regarded the management of the vessel.

About midnight, our main-sail was split, and shortly after we found that the sloop had sprung a leak. We had shipped a good deal of water through the hatches, and the quantity that now entered from below was so great, that we thought we should go down every moment. Our only chance of escape lay in our boat, which was immediately lowered. After we had all got on board of her, except the captain, who stood leaning against the mast, we called to him, requesting that he would follow us without delay.—"How dare you quit the sloop without my permission?" cried he, staggering forwards. "This is not fit weather to go a fishing. Come

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back—back with you all!" "No, no," returned one of the crew, "we don't want to be sent to the bottom for your obstinacy. Bear a hand there, or we'll leave you behind." "Captain you're drunk," said another; "you can't take care of yourself. You must obey *us* now." "Silence! mutinous villain," answered the captain. "What are you all afraid of? This is a fine breeze—Up mainsail, and steer her right in the wind's eye."

The sea knocked the boat so violently and constantly against the side of the sloop, that we feared the former would be injured, or upset, if we did not immediately row away; but anxious as we were to preserve our lives, we could not reconcile ourselves to the idea of abandoning the captain, who grew more obstinate the more we attempted to persuade him to accompany us. At length one of the crew leaped on board the sloop, and having seized hold of him, tried to drag him along by force; but he struggled resolutely, and soon freed himself from the grasp of the seaman, who immediately resumed his place among us, and urged that we should not any longer risk our lives for the sake of a drunkard, and a madman. Most of the party declared they were of the same opinion, and began to push off the boat; but I entreated them to make one effort more to induce their infatuated commander to accompany us. At that moment he came up from the cabin, to which he had descended a little time before, and we immediately perceived that he was more under the influence of ardent spirits than ever. He abused us all in the grossest terms, and threatened his crew with severe punishment, if they did not come on board, and return to their duty. His manner was so violent, that no one seemed willing to attempt to constrain him to come on board the boat; and after vainly representing the absurdity of his conduct, and the danger of his situation, we bid him farewell, and rowed away.

The sea ran so high, and had such a terrific appearance, that I almost wished myself in the sloop again. The crew plied the oars in silence, and we heard nothing but the hissing of the enormous billows as they gently rose up, and slowly subsided again, without breaking. At intervals, our boat was elevated far above the surface of the ocean, and remained, for a few moments, trembling upon the pinnacle of a surge, from which it would quietly descend into a gulph, so deep and awful, that we often thought the dense black mass of waters which formed its sides, were on the point of over-arching us, and bursting upon our heads. We glided with regular undulations from one billow to another; but every time we sunk into the trough of the sea, my heart died within me, for I felt as if we were going lower down than we had ever done before, and clung instinctively to the board on which I sat.

Notwithstanding my terrors, I frequently looked towards the sloop. The fragments of her mainsail, which remained attached to the yard, and fluttered in the wind, enabled us to discern exactly where she lay, and showed, by their motion, that she pitched about in a terrible manner. We occasionally heard the voice of her unfortunate commander, calling to us in tones of frantic derision, and by turns vociferating curses and blasphemous oaths, and singing sea-songs with a wild and frightful energy. I sometimes almost wished that the crew would make another effort to save him, but, the next moment, the principle of self-preservation repressed all feelings of humanity, and I endeavoured, by closing my ears, to banish the idea of his sufferings from my mind.

After a little time, the shivering

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canvass disappeared, and we heard a tumultuous roaring and bursting of billows, and saw an unusual sparkling of the sea about a quarter of a mile from us. One of the sailors cried out that the sloop was now on her beam ends, and that the noise, to which we listened, was that of the waves breaking over her. We could sometimes perceive a large black mass, heaving itself up irregularly among the flashing surges, and then disappearing for a few moments, and knew but too well that it was the hull of the vessel. At intervals a shrill and agonized voice uttered some exclamations, but we could not distinguish what they were, and then a long drawn shriek came across the ocean, which suddenly grew more furiously agitated near the spot where the sloop lay, and, in a few moments, she sunk down, and a black wave formed itself out of the waters that had engulphed her, and swelled gloomily into a magnitude greater than that of the surrounding billows.

The seamen dropped their oars, as if by one impulse, and looked expressively at each other, without speaking a word. Awful forebodings of a fate similar to that of the captain, appeared to chill every heart, and to repress the energy that had hitherto excited us to make unremitting exertions for our common safety. While we were in this state of hopeless inaction, the man at the helm called out that he saw a light a-head. We all strained our eyes to discern it, but, at the moment, the boat was sinking down between two immense waves, one of which closed the prospect, and we remained in breathless anxiety till a rising surge elevated us above the level of the surrounding ocean. A light like a dazzling star then suddenly flashed upon our view, and joyful exclamations burst from every mouth.—"That," cried one of the crew, "must be the floating beacon, which our captain was looking out for this afternoon. If we can but gain it, we'll be safe enough yet." This intelligence cheered us all, and the men began to ply the oars with redoubled vigour, while I employed myself in bailing out the water that sometimes rushed over the gunnel of the boat when a sea happened to strike her.

An hour's hard rowing brought us so near the light house, that we almost ceased to apprehend any further danger; but it was suddenly obscured from our view, and, at the same time, a confused roaring and dashing commenced at a little distance, and rapidly increased in loudness. We soon perceived a tremendous billow rolling towards us. Its top, part of which had already broke, overhung the base, as if unwilling to burst until we were within the reach of its violence. The man who steered the boat, brought her head to the sea, but all to no purpose, for the water rushed furiously over us, and we were completely immersed. I felt the boat swept from under me, and was left struggling and groping about in hopeless desperation, for something to catch hold of. When nearly exhausted, I received a severe blow on the side, from a small cask of water, which the sea had forced against me. I immediately twined my arms round it, and, after recovering myself a little, began to look for the boat, and to call to my companions; but I could not discover any vestige of them, or of their vessel. However, I still had a faint hope that they were in existence, and that the intervention of the billows concealed them from my view. I continued to shout as loud as possible, for the sound of my own voice in some measure relieved me from the feeling of awful and heart-chilling loneliness which my situation inspired; but not even an echo responded to my cries, and, convinced that my

comrades had all perished, I ceased looking for them, and pushed towards the beacon in the best manner I could. A long series of fatiguing exertions brought me close to the side of the vessel which contained it, and I called out loudly, in hopes that those on board might hear me, and come to my assistance, but no one appearing, I waited patiently till a wave raised me on a level with the chains, to which I clung, and succeeded in getting on board.

As I did not see any person on deck, I went forward to the skylight, and looked down. Two men were seated below at a table, and a lamp, which was suspended above them, being swung backwards and forwards by the rolling of the vessel, threw its light upon their faces alternately. One seemed agitated with passion, and the other surveyed him with a scornful look. They both talked very loudly, and used threatening gestures, but the sea made so much noise that I could not distinguish what was said. After a little time they started up, and seemed to be on the point of closing and wrestling together, when a woman rushed through a small door and prevented them. I beat upon deck with my feet at the same time, and the attention of the whole party was soon transferred to the noise. One of the men immediately came up the cabin stairs, but stopped short on seeing me, as if irresolute whether to advance or hasten below again. I approached him, and told my story in a few words, but instead of making any reply, he went down to the cabin, and began to relate to the others what he had seen. I soon followed him, and easily found my way into the apartment where they all were. They appeared to feel mingled sensations of fear and astonishment at my presence, and it was some time before any of them entered into conversation with me, or afforded those comforts which I stood so much in need of.

After I had refreshed myself with food, and been provided with a change of clothing, I went upon deck, and surveyed the singular asylum in which Providence had enabled me to take refuge from the fury of the storm. It did not exceed thirty feet long, and was very strongly built, and completely decked over, except at the entrance to the cabin. It had a thick mast at midships, with a large lantern, containing several burners and reflecters on the top of it; and this could be lowered and hoisted up again as often as required, by means of ropes and pullies. The vessel was firmly moored upon an extensive sand bank, the beacon being intended to warn seamen to avoid a part of the ocean where many lives and vessels had been lost in consequence of the latter running aground. The accommodations below decks were narrow, and of an inferior description; however, I gladly retired to the birth that was allotted me by my entertainers; fatigue, and the rocking of billows, combined to lull me into a quiet and dreamless sleep.

Next morning one of the men, whose name was Angerstoff, came to my bedside, and called me to breakfast, in a surly and imperious manner. The others looked coldly and distrustfully when I joined them, and I saw that they regarded me as an intruder, and an unwelcome guest. The meal passed without almost any conversation, and I went upon deck whenever it was over. The tempest of the preceding night had in a great measure abated, but the sea still ran very high, and a black mist hovered over it, through which the Norwegian coast, lying at eleven miles distance, could be dimly seen. I looked in vain for some remains of the sloop or boat. Not a bird enlivened the heaving expanse of waters, and I turned shuddering from the dreary scene, and asked Morvalden, the

youngest of the men, when he thought I had any chance of getting ashore. "Not very soon, I am afraid," returned he: "We are visited once a month by people from yonder land, who are appointed to bring us a supply of provisions and other necessaries. They were here only six days ago, so you may count how long it will be before they return. Fishing boats sometimes pass us during fine weather, but we won't have much of that this moon at least."

No intelligence could have been more depressing to me than this. The idea of spending perhaps three weeks in such a place was almost insupportable, and the more so, as I could not hasten my deliverance by any exertions of my own, but would be obliged to remain, in a state of inactive suspense, till good fortune, or the regular course of events, afforded me the means of getting ashore. Neither Angerstoff nor Morvalden seemed to sympathise with my distress, or even to care that I should have it in my power to leave the vessel, except in so far as my departure would free them from the expense of supporting me. They returned indistinct and repulsive answers to all the questions I asked, and appeared anxious to avoid having the least communication with me. During the greater part of the forenoon, they employed themselves in trimming the lamps, and cleaning the reflectors, but never conversed any. I easily perceived that a mutual animosity existed between them, but was unable to discover the cause of it.—Morvalden seemed to fear Angerstoff, and, at the same time, to feel a deep resentment towords him, which he did not dare to express.—Angerstoff apparently was aware of this, for he behaved to to his companion with the undisguised fierceness of determined hate, and openly thwarted him in every thing.

Marietta, the female on board, was the wife of Morvalden. She remained chiefly below decks, and attended to the domestic concerns of the vessel. She was rather good-looking, but so reserved and forbidding in her manners, that she formed no desirable acquisition to our party; already so heartless and unsociable in its character.

When night approached, after the lapse of a wearisome and monotonous day, I went on deck to see the beacon lighted, and continued walking backwards and forwards till a late hour. I watched the lantern, as it swung from side to side, and flashed upon different portions of the sea alternately, and sometimes fancied I saw men struggling among the billows that tumbled around, and at other times imagined that I could discern the white sail of an approaching vessel. Human voices seemed to mingle with the noise of the bursting waves, and I often listened intently almost, in the expectation of hearing articulate sounds. My mind grew sombre as the scene itself, and strange and fearful ideas obtruded themselves in rapid succession. It was dreadful to be chained in the middle of the deep—to be the continual sport of the quietless billows—to be shunned as a fatal thing, by those who traversed the solitary ocean. Though within sight of the shore, our situation was more dreary than if we had been sailing a thousand miles from it. We felt not the pleasure of moving forward, nor the hope of reaching port, nor the delights arising from favourable breezes and genial weather. When a billow drove us to one side, we were tossed back again by another—our imprisonment had no variety or definite termination—and the calm, and the tempest, were alike uninteresting to us. I felt as if my fate had already become linked with that of those who were on board the vessel. My hopes of being again permitted to mingle

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with mankind died away, and I anticipated long years of gloom and despair, in the company of these repulsive persons, into whose hands fate had unexpectedly consigned me.

Angerstoff and Morvalden tended the beacon alternately during the night. The latter had the watch while I remained upon deck. His appearance and manner indicated much perturbation of mind, and he paced hurriedly from side to side, sometimes muttering to himself, and sometimes stopping suddenly to look through the skylight, as if anxious to discover what was going on below. He would then gaze intently upon the heavens, and next moment take out his watch, and contemplate the motions of its hands. I did not offer to disturb these reveries, and thought myself altogether unobserved by him, till he suddenly advanced to the spot where I stood, and said, in a loud whisper, "There's a villain below —a desperate villain—this is true—he is capable of any thing—and the woman is as bad as him." I asked what proof he had of all this. "Oh, I know it," returned he; "that wretch, Angerstoff, whom I once thought my friend, has gained my wife's affections. She has been faithless to me—yes, she has. They both wish I were out of the way. Perhaps they are now planning my destruction. What can I do? It is very terrible to be shut up in such narrow limits, with those who hate me, and to have no means of escaping, or defending myself from their infernal machinations." "Why do you not leave the beacon," inquired I, "and abandon your companion, and guilty wife?" "Ah, that is impossible," answered Morvalden; "if I went on shore, I would forfeit my liberty. I live here, that I may escape the vengeance of the law, which I once outraged, for the sake of her who has now withdrawn her love from me. What ingratitude! Mine is indeed a terrible fate, but I must bear it. And shall I never again wander through the green fields, and climb the rocks that encircle my native place? Are the weary dashings of the sea, and the moanings of the wind, to fill my ears continually, all the while telling me that I am an exile? a hopeless, despairing exile. But it won't last long," cried he, catching hold of my arm: "they will murder me! I am sure of it; I never go to sleep without dreaming that Angerstoff has pushed me overboard."

"Your lonely situation, and inactive life, dispose you to give way to these chimeras," said I; "you must endeavour to resist them.—Perhaps things are not so bad as you suppose." "This is not a lonely situation," replied Morvalden, in a solemn tone. "Perhaps you will have proof of what I say, before you leave us. Many vessels used to be lost here, and a few are wrecked still; and the skeletons and corpses of those who have perished lie all over the sand-bank. Sometimes, at midnight, I have seen crowds of human figures, moving backwards and forwards upon the surface of the ocean, almost as far as the eye could reach. I neither knew who they were, nor what they did there. When watching the lantern alone, I often hear a number of voices talking together, as it were, under the waves; and I twice caught the very words they uttered, but I cannot repeat them; they dwell incessantly in my memory, but my tongue refuses to pronounce them, or to explain to others what they meant."

"Do not let your senses be imposed upon by a distempered imagination," said I; "there is no reality in the things you have told me." "Perhaps my mind occasionally wanders a little, for it has a heavy burden upon it," returned Morval-

den. "I have been guilty of a dreadful crime. Many that now lie in the deep below us, might start up, and accuse me of what I am just going to reveal to you. One stormy night, shortly after I began to take charge of this beacon, while watching on deck, I fell into a profound sleep; I know not how long it continued, but I was awakened by horrible shouts and cries—I started up, and instantly perceived that all the lamps in the lantern were extinguished. It was very dark, and the sea raged furiously; but notwithstanding all this, I observed a ship aground on the bank, a little way from me, her sails fluttering in the wind, and the waves breaking over her with violence. Half frantic with horror, I ran down to the cabin for a taper, and lighted the lamps as fast as possible. The lantern, when hoisted to the top of the mast, threw a vivid glare on the surrounding ocean, and shewed me the vessel disappearing among the billows. Hundreds of people lay gasping in the water near her.—Men, women, and children, writhed together in agonizing struggles, and uttering soul-harrowing cries; and their countenances, as they gradually stiffened under the hand of death, were all turned towards me, with glassy stare, while the lurid expression of their glittering eyes upbraided me with having been the cause of their untimely end. Never shall I forget those looks. They haunt me wherever I am—asleep and awake—night and day. I have kept this tale of horror secret till now, and I do not know if I shall ever have courage to relate it again. The masts of the vessel projected above the surface of the sea for several months after she was lost, as if to keep me in recollection of the night on which so many human creatures perished, in consequence of my neglect and carelessness. Would to God I had no memory! I sometimes think I am getting mad.—The past and the present are equally dreadful to me; and I dare not anticipate the future."

I felt a sort of superstitious dread steal over me, while Morvalden related his story, and we continued walking the deck in silence, till the period of his watch expired. I then went below, and took refuge in my birth, though I was but little inclined for sleep. The gloomy ideas, and dark forebodings, expressed by Morvalden, weighed heavily upon my mind, without my knowing why; and my situation, which had at first seemed only dreary and depressing, began to have something indefinitely terrible in its aspect.

Next day, when Morvalden proceeded as usual to put the beacon in order, he called upon Angerstoff to come and assist him, which the latter peremptorily refused. Morvalden then went down to the cabin, where his companion was, and requested to know why his orders were not obeyed. 'Because I hate trouble,' replied Angerstoff. 'I am master here,' said Morvalden, 'and have been entrusted with the direction of every thing. Do not attempt to trifle with me.' 'Trifle with you!' exclaimed Angerstoff, looking contemptuously. 'No, no; I am no trifler; and I advise you to walk up stairs again, lest I prove this to your cost.' 'Why, husband,' cried Marietta, 'I believe there is no bounds to your laziness; you make this young man toil from morning to night, and take advantage of his good nature in the most shameful manner.' 'Peace, infamous woman!' said Morvalden; 'I know very well why you stand up in his defence; but I'll put a stop to the intimacy that subsists between you. Go to your room instantly! You are my wife, and shall obey me.' 'Is this usage to be borne,' exclaimed Marietta. 'Will no one step forward to protect me from his vio-

lence ?' "Insolent fellow," exclaimed Angerstoff, 'don't presume to insult my mistress.' 'Mistress!' repeated Morvalden. 'This to my face!' and struck him a severe blow. Angerstoff sprung forward with the intention of returning it, but I got between them, and prevented him. Marietta then began to shed tears, and applauded the generosity her paramour had evinced in sparing her husband, who immediately went upon deck, without speaking a word, and, hurriedly, resumed the work that had engaged his attention previous to the quarrel.

Neither of the two men seemed at all disposed for a reconciliation, and they had no intercourse during the whole day, except angry and revengeful looks. I frequently observed Marietta in deep consultation with Angerstoff, and easily perceived that the subject of debate had some relation to her injured husband, whose manner evinced much alarm and anxiety, although he endeavoured to look calm and cheerful. He did not make his appearance at meals, but spent all his time upon deck. Whenever Angerstoff accidentally passed him, he shrunk back, with an expression of dread, and intuitively, as it were, caught hold of a rope, or any other object to which he could cling. The day proved a wretched and fearful one to me, for I momentarily expected that some terrible affray would occur on board, and that I would be implicated in it. I gazed upon the surrounding sea, almost without intermission, ardently hoping that some boat might approach near enough to afford me an opportunity of quitting the horrid and dangerous abode to which I was imprisoned.

It was Angerstoff's watch on deck till midnight; and as I did not wish to have any communication with him, I remained below. At twelve o'clock, Morvalden got up and relieved him, and he came down to the cabin, and soon after retired to his birth. Believing, from this arrangement, that they had no hostile intentions, I lay down in bed with composure, and fell asleep. It was not long before the noise overhead awakened me. I started up, and listened intently. The sound appeared to be that of two persons scuffling together, for a succession of irregular footsteps beat the deck, and I could hear violent blows given at intervals. I got out of my birth, and entered the cabin, where I found Marietta standing alone, with a lamp in her hand. "Do you hear that?" cried I. "Hear what?" returned she; "I had a dreadful dream—I am all trembling." "Is Angerstoff below?" demanded I.—"No—Yes, I mean," said Marietta; "why do you ask that? He went up stairs." "Your husband and he are fighting. We must part them instantly." "How can that be?" answered Marietta; "Angerstoff is asleep." "Asleep! Didn't you say he went up stairs?" "I don't know," returned she; "I am hardly awake yet; let us listen a moment."

Every thing was still for a few seconds; then a voice shrieked out, "Ah, that knife! You are murdering me! Draw it out! No help! Are you done? Now—now—now!" A heavy body fell suddenly along the deck, and some words were spoken, in a faint tone, but the roaring of the sea prevented me from hearing what they were.

[TO BE CONTINUED.]

ACCURATE JUDGMENT.

Strong prejudice is relieved, by learning to distinguish things well, and not to judge in the lump. There is scarce any thing in the world of nature, or of art, in the world of morality, or religion, that is perfectly

uniform. There is a mixture of wisdom and folly, vice and virtue, good and evil, both in men and things. We should remember, that some persons have great evil and little judgment; others are judicious, but not witty. Some are good humoured, without complaisance; others have all the formalities of complaisance, but no good humour. We ought to know, that one man may be vitious and learned, while another has virtue, without learning. That many a man thinks admirably well, who has a poor utterance; while others have a charming manner of speech, but their thoughts are trifling and impertinent. Some are good neighbours, and courteous, and charitable towards men, who have no piety towards God; others are truly religious, but of morose natural tempers. Some excellent sayings are found in very silly books, and some silly thoughts appear in books of value. We should neither praise nor dispraise by wholesale; separate the good from the evil, and judge of them apart. The accuracy of a good judgment consists much in making such distinctions.

For the Masonic Register.

FINE ARTS.

Battaile d'Austerlitz—F. *Gerard, pinxt.* 1810—*J. Godefroy, sculpt.* 1813.

One of the most elegant specimens of excellence in the Fine Arts we have ever witnessed, is an engraving of the Battle of Austerlitz, from a painting which, in the prouder days of French glory, adorned the canopy of one of the military edifices in Paris. In this splendid view, the artist has displayed no less judgement in the selection of time and place, than regard to historical truth, in grouping in the foreground of his canvass, no other figures than then and there existed. Napoleon himself is the centre of the scene, and is surrounded by such of his illustrious warriors, whose duties called them to the spot. The victorious leader, mounted on an elegant charger, is receiving with characteristic composure, the intelligence of the overthrow of the Russian Imperial Guard, by the similar corps of his own army. General Rapp, an aid of the emperor, who has just arrived with the report, is perhaps the most spirited equestrian figure ever portrayed. On a fiery horse, whose flanks bear tokens of the dreadful charge, he is advancing furiously ("his head lower than his proud steed's neck,") into the presence of Napoleon, while the vigorous extension of his arm, leaves the spectator in no suspense as to the purport of his message. A trivial circumstance, (the omission of which would scarcely have been observable,) tends essentially to the effect of the figure, and fully evinces the comprehensive genius of the artist. We allude to the sabre, which, in the earnestness of the aid-de-camp, has fallen from his grasp, and hangs by a silken cord to his wrist. On the right of the emperor, is Berthier, his companion in every battle; in the rear is seen Duroc, the constant attendant on his person; Junot, in splendid attire, affording a strong contrast to his associate, the less adorned, but equally intrepid Bessieres; and to complete the number, the Mamaluke Rustan, in his native costume.

What materially adds to the interest of this superb engraving, is, that all the figures just mentioned, are striking likenesses; the artist (Gerard,) independently of his present fame, having long enjoyed the reputation of being one of the first portrait painters on the continent.

The whole of the foreground is

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filled with objects peculiar to modern warfare, but more particularly, to this sanguinary battle. We have, it is true, no filling up of space by the widely diffused blaze of an exploding shell, or the opaque clouds of an extended volley; but the spot is crowded with animated representations of every particular corps, in their diversified armour; relieved in proper places by a falling comrade; a detachment of prisoners; plunging steeds; and in a few instances, by a Mamaluke, a small number of that nation being at this time still in the body guard of the emperor. In the distance, but sufficiently distinct, is visible the array of the main army.

The engraving itself, is a faithful abstract of the original painting, and is one of the finest trophies of the triumph of arts and arms under Napoleon, that now survives him.

We cannot close our article, without a few words respecting general Rapp, a prominent figure in the battle piece, and whose name has lately been associated with an instance of gratitude, that reflects more credit on him than all his martial exploits. On hearing of the death of the ex-emperor, he was greatly affected, and shed tears; when on being questioned by the king (Louis XVIII), he told him that they had fallen for a man to whom he owed every thing, even the honour of serving his present majesty! The demise of his former patron, most probably hastened his own dissolution, as he survived him only a few months. He died on the 9th November, 1821, near Basle, in Switzerland, aged forty-five years; and in his last moments, expressed a desire to be interred at Colmar, in Alsace, his native city.

W.

*** Your correspondent, R. (Vol. I, p. 468,) has been led into an error respecting Count Lobau. General Mouton *Duvernet*, who suffered death at Lyons, *was not the same person*. Gen. Mouton, count *Lobau*, who commanded the right wing of the French army at Waterloo, was taken prisoner and sent to England, but being one of the proscribed persons, he did not return to France again. In the German campaign of 1809, he had signalized himself by the most extraordinary valour; but not more particularly at Inder *Lobau*, on the Danube, than in the capture of Landshut, where he stormed the town, by leading his division with fixed bayonets, over a bridge that was then on fire! In the succeeding year, he acquired additional renown at the combat of Lerida, in Spain.

WARREN HASTINGS.

Perhaps no greater wretch ever existed in human shape, than WARREN HASTINGS, who was governor general of the British possessions in the East Indies, upwards of thirty-five years ago. So great was his thirst for power and wealth, that neither the influence of conscience, nor the fear of punishment, would deter him from crimes of the greatest enormity. He was not only guilty of plundering the towns and villages of the peaceful inhabitants of that country, but his steps were marked by the most horrid murders and assassinations.

After his recal to England, in the year 1787, he was impeached in the British house of commons, by Mr. Sheridan, of "High crimes and misdemeanors in the East Indies."—Mr. Sheridan was assisted in the prosecution by Messrs. Fox, and Burke, who displayed on the occasion a high degree of eloquence and oratory. But, alas! such was the power of money, and the favour of government, that, after a trial, which continued about eighteen years, he was acquitted, and thus escaped the

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gibbet; which, in the intermediate time, had been the fate of hundreds in that country, whose hands had never been stained with blood.

Among the numerous crimes, of which Hastings was guilty, the murder of the prince Almas Ali Cawn stands most conspicuous. Almas Ali Cawn was an East India prince, governing a populous and fertile country, bordering on the English possessions. His character was unimpeachable, and he was universally beloved by his subjects; and his riches and territory were viewed with an eye of envy, by the insatiable Hastings; who, under pretence that the prince was fomenting disturbances against the English, caused him to be seized, and committed to prison. Almasa, the wife of the prince, actuated by those feelings ever attendant on conjugal affection, appeared before the bloodthirsty Hastings, and on her knees, humbly supplicated him to spare her husband's life; at the same time offering him all the riches they possessed, together with the kingdom, as a recompense for the release of her husband, promising that they would both retire to a private station, to spend the remainder of their days. To these terms the monster readily consented; when the unfortunate Almasa laid her treasures at his feet, and resigned to him all their possessions. In the interim, the sanguinary villain sent to the prison, and caused the amiable prince to be hung, fearing that, at a future day, he would appear against him, among many others, as a witness of the enormity of his crimes. After which, he gave Almasa an order for her husband's release. She hastened to the prison, under the fond expectation of liberating him from the chains with which he was fettered, and of receiving him in her arms; when, on her entrance, shocking to relate, the first object she beheld, was the lifeless body of her husband, suspended from the wall by a rope! She was suffered to retire; and, after calm reflection had in a degree subdued the anguish of her soul, she addressed a letter to Hastings, expressive of her feelings, and of his villany, which was at first published in her own language, and afterwards in blank verse, by the late Dr. Ladd, which we presume some of our readers have not had the pleasure of perusing; and are confident, that those who have, will not be displeased at seeing it recorded in the Masonic Register. The picture is such, as to excite a blush in the countenance of every rational man, in view of the common wickedness, of which human nature is capable of committing, and be a sting to the consciences of those hypocritical professors of Christianity, who disgrace the cause of the blessed Redeemer, by acts in direct opposition to His holy precepts and examples.

DOCTOR LADD'S VERSIFICATION.

MY subjects slaughter'd, my whole kingdom spoil'd,
My treasures rifled, and my husband slain,
O say, vile monster! art thou satisfied?
Hast thou, rapacious brute, sufficient wealth?
And, cruel murderer, art thou fill'd with blood?
Perhaps, insatiate, thou art thirsting still
For human gore! O, may'st thou ever thirst;
And may the righteous God deny thee water
To cool thy boiling blood—inhuman wretch!

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Have not the bravest of my subjects bled ?
Are not they butcher'd all—all massacred ?
And did not India foam again with gore ?
Where is the murderer who has slain his fellow ?
Where is the robber ? where the parricide ?
Approach ; for ye are innocent and clean !
Your souls are whiter than the ocean foam,
Compar'd with him, the murderer of millions !
Yes, bloody brute ! the murderer of millions !
Where are the swarms that cover'd all my land ?
That cultur'd land, of which each foot was garden,
Doom'd to support the millions of my host?
Are they not butcher'd all—all massacred ?
And butcher'd, bloody monster ! by thy hands ?
But, why ? because, vile brute ! thou must have wealth !
Because thou must have wealth, my people bled !
The land was floated with a tide of gore !
My fields, my towns, my cities swam in blood !
And through all India one tremendous groan—
The groan of millions ! echoed to the heavens.
Curst be your nation, and for ever curst
The luckless hour, when India first beheld you.
We have a custom here, as old as time,
Of honouring justice—Why ? because 'tis justice :
And virtue is belov'd, because 'tis virtue.
As Indians need no hell, they know of none ;
You Christians say you've one—'tis well you have ;
Your crimes call loudly for it—and, Christians,
If Hastings is not damn'd, where sleeps your God ?
Your boasted Justice where ? Shall heaven become
A black accomplice in the monster's guilt ?
Hastings ! my husband was your prisoner ;
The wealth of kingdoms flew to his relief ;
You took the ransom, and you broke your faith.
Almas was slain—it was perjury to your soul,
But perjury is a little crime to you ;
In souls so black it seems almost a virtue.
Know, monster ! know, that the prodigious wealth
You sold your soul for, was by justice gain'd,
'Twas not acquir'd by rapine, force and murder.
The treasures of my fathers ; theirs by conquest.
And legal domination ; from old time
Transmitted from the father to the son
In just succession ; now you call it yours ;
And dearly have you purchas'd it ; for know,
When the just Gods shall hear the cry of blood,
And of your hands demand the souls you've murdered,
That gold will never pay their price ; will never pay
Your awful ransom ! you must go where Almas
Sits on a lofty throne, and every hour
He stabs an Englishman, and sweetly feasts
Upon his bloody heart and trembling liver !
For, monstrous wretch ! to thy confusion know,

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Almas can relish now no other food
Than hearts of Englishmen! yet thou art safe;
Yes, monster, thou art safe from this repast,
A heart polluted with ten thousand crimes
Is not a feast for Almas. Tremble, yet,
He'll tear that heart out of its bloody case,
And toss it to his dogs! full many a vulture
Be poison'd by thy corse: Wolves shall run mad
By feeding on thy murd'rous carcase—more,
When some vile wretch, some monster of mankind,
Some brute, like thee; perhaps thy relative,
Laden with horrid crimes, without a name,
Shall stalk through earth, and we want curses for him;
We'll torture thought to curse the wretch; and then
To damn him most supremely, we'll call him *Hastings*.

JANE M'CREA.

This young woman, it will be recollected by some of our readers, was, in the summer of 1777, inhumanly murdered and scalped, by a party of British Indians, near Fort Edward;* and her body, owing to the perilous state of the times, received a hasty and informal burial, in a field, about three miles distant from the Fort.

Her remains were recently disinterred by the young gentlemen of Fort Edward, and its vicinity, for the humane and praiseworthy purpose of depositing them in the public cemetery; and on the 13th of April last, pursuant to notice, notwithstanding the badness of the weather, a large and respectable concourse of people assembled from the neighbourhood and the adjoining counties, to attend her obsequies. The family of Judge M'Crea, of Ballston, and other relatives of the deceased, were present on this occasion.

Although forty-five years have almost elapsed since the remains of this unfortunate girl were committed to her mother earth, yet but few of the bones were decomposed, and the traces of the fatal tomahawk in the skull were still visible.

* *See Masonic Register, Vol. I. page* 154.

FEMALE EDUCATION.

The Bellows Falls paper, gives a pleasant description of the marriage of an honest farmer to a young lady just graduated from a country Female Academy, after a residence therein of about six months. The husband, boasting of her learning, says: "She can tell the year and day of the month when our forefathers landed at Plymouth; knows the name of every capital town in the Union; can tell to an inch how far it is from here to the *Antipodes*, I think she calls them. If you should bore a hole through the globe, and chuck a millstone into it, she can tell to a shaving what would become of the millstone. She is likewise a monstrous pretty painter, and can paint a puppy so well that you take it for a lion, and sheep that look as big and as grand as an elephant. She knows all about chymistry, and says that water is composed of two kinds of gin, that is to say, ox-gin, and hyder-gin; and air is made of ox-gin, and nitre-gin, or (*what is the same in English,*) saltpetre-gin. She says that burning a stick of wood in the fire,

is nothing but a play of *comical* (*Chemical*) *infinity*: and that not a particle of the matter which belonged to the stick is lost, but only scattered about like chaff in a hurricane."

PETER PINDAR'S OPINION OF CATS AND DOGS.

I do not love a cat—his disposition is mean and suspicious. A friendship of years is cancelled in a moment, by an accidental tread on his tail or foot. He instantly spits, raises his back, twirls his tail of malignity, and shows you, turning back as he goes off, a staring, vindictive face, full of horrid oaths and unforgiveness, seeming to say, "Perdition catch you! I hate you for ever." But the dog is my delight: tread on his tail or foot, he expresses, for a moment, the uneasiness of his feelings; but in an instant the complaint is ended. He runs round you; seems to declare his sorrow for complaining, as it was not intentionally done; nay, to make himself the aggressor; and begs, by whinings and lickings, that his master will think no more of it. Many a time when Ranger, wishing for a little sport, has run to the gun, smelled to it, then wriggling his tail, and with his eyes full of the most expressive fire, leaping up against me, whining and begging, have I, against my inclination, indulged him with a scamper through the woods, or in the fields; for many a time he has left a warm nest, among the snows of winter, to start pleasure for me. Thus there is a moral obligation between a man and a dog.

"THOU MUST DIE."

When we bring to mind this awful sentence, which has been passed upon every creature inhabiting this ball of earth, how insignificant appear the low pursuits which agitate the toiling race of man. He who has been for a series of years building airy castles, and preparing for future years of enjoyment; who has been filling his barns with plenty, and his stores with abundance—how is he astonished, when to him is sent this awful summons! His proud projects vanish into emptiness, and more worthless than chaff appear those vast regions of grandeur, which had called forth all the energies of his mind. Not so the Christian, who

> "Has made the statutes of the Lord
> His study and delight."

To him, death comes not unlooked for—he knows it is the lot of our frail nature, and he rejoices in it, as the road to blessedness. Sustained by the hope of glory, he sinks not under the rendings of pain—the agonies of disease are considered as the price of his passport to a happier state, and receives the cup of affliction. The death of the Christian, is the revival of faith. Those who stand at the bedside—who behold him throw off the shackles of mortality; his countenance beaming with heavenly smiles, and his lips uttering praise—must surely be convinced that he has followed no "cunningly devised fables"—and even skeptics must be induced to wish, that their latter end might be like his.—*People's Friend.*

A Grecian youth, taking leave of his father to go to battle, promised to bring home the head of one of the enemy. "I pray, (said the father,) you may return safe yourself, though *without a head.*"

The editor of a late Western paper, in his notice to a correspondent, says, "*Truth will appear in our next.*"

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STUPENDOUS CAVERN.

There was discovered a few weeks since, on the north bank of the Black river, upon the land of James Le Roy, Esq. opposite the village of Watertown, an extraordinary cavern or grotto; the mouth of which is about ten rods from the river, north of the falls and of Cowan's island.

The great extent of the cavern, and the great number of spacious rooms, halls, and chambers, into which it is divided, and the immense quantities of calcarious concretions which it contains, and different states of those concretions, from the consistence of lime mortar, to that of the most beautiful stalactites as hard as marble, render it difficult, if not impossible to describe it, and I shall only attempt to give a faint description of three or four rooms.

The mouth of the cavern is in a small hollow, about five feet below the surrounding surface of the earth; you then descend sixteen and a half feet into a room about 16 by 20 ft. and 8 feet high; and behold in front of you, a large flat or table rock, 12 or 14 feet square, 2 feet thick, and elevated about four feet from the bottom of the cavern; the roof over head covered with stalactites, some of which reach to the table rock. On your left hand, is an arched way, of 150 feet; and on your right hand is another arched way, 6 feet broad at the bottom, and 6 feet high, which leads into a large room, passing by this arch about 20 feet, you arrive at another, which leads into a hall, 10 feet wide and 100 feet long, from 5 to 8 feet high, supported with pillars and arches, and the sides bordered with curtains pleated in variegated forms as white as snow. Near the middle of this hall, is an arched way, through which you pass into a large room; which, like the hall, is bordered with curtains, and hung over with stalactites; returning into the hall, you pass through another arch into a number of rooms on the left hand, curtained, and with stalactites hanging from the roof. You then descend about 10 feet, into a chamber about 20 feet square and 2 feet high, curtained in like manner, and hung over with stalactites. In one corner of this chamber, a small mound is formed about 12 feet in diameter, rising three feet from the floor; the top of which is hollow and full of water from the drippings of stalactites above; some of which reach near to the basin.

Descending from this chamber, and passing through another arch into a hall by the side of which you see another basin of water, rising about four inches from the floor; formed in the same way, but in the shape, size, and thickness of a large tea tray, full of the most pure and transparent water.

The number and spaciousness of the rooms, curtained and pleated with large pleats, extending along the walls from two to three feet from the roof; of the most perfect whiteness, resembling the most beautiful tapestry, with which the rooms are embordered; and the large drops of water, which are constantly suspended on the points of innumerable stalactites, which hang from the roofs above; and the columns of spar resting on pedestals, which, in some places, appear to be formed to support the arches above—the reflection of the lights, and the great extent and variety of the scenery of this amazing cavern, form altogether, one of the most pleasing and interesting scenes, that was ever beheld by the eye of mortal man.

Its discovery immediately drew to it great numbers of people from the village and surrounding country; who were making great depredations upon it, by breaking off and carrying away, whatever they esteemed most curious; when Samuel C. Kennedy, Esq. Mr. Le Roy's

agent, was applied to, to prevent further spoliations; who immediately directed the passage into the cavern to be enlarged; stairways made, with a strong door placed under a lock and key; which has been finished, and the door closed.

The discovery of this grotto, added to the extensive petrifaction along the river in this vicinity, especially on Cowan's Island, of the once inhabitants of the deep, cannot fail to render Watertown, (to the curious at least) a lasting place of resort.

It may be proper to mention here, that the cavern has been but partially explored, and that no one who has been into it, although some suppose they have travelled more than 100 rods, pretend to have found the extent of it, or to know the number of rooms, halls, and chambers which it contains.—*Water. Rep.*

IRISH NEGRO.

A negro from Montezerat, or Marigalante, where the Hiberno Celtic is spoken by all classes, happened to be on the wharf at Philadelphia, when a number of Irish emigrants were landed; and seeing one of them with a wife and four children, he stepped forward to assist the family on shore. The Irishman, in his native tongue, expressed his surprise at the activity of the negro; who, understanding what had been said, replied in Irish, that he need not be astonished, for that he was a *bit of an Irishman himself.* The Irishman, surprised at hearing a black man speak his *Milesian* dialect, it entered his mind, with the usual rapidity of Irish fancy, that he really was an Irishman, but that the climate had changed his fair complexion. "*If I may be so bold, sir,*" said he, "*may I ask how long you have been in this country?*" The negro man, who had only come hither on a voyage, said he had been in Philadelphia about four months.

Poor Patrick turned round to his wife and children, and looking, as if for the last time, on their rosy cheeks, concluding that in four months they must also change their complexion, exclaimed, "O, merciful powers! Biddy, did you hear that? He is not more than four months in this country, and he is already almost as black as jet."

FOR THE MASONIC REGISTER.

LINES,

(*By a Lady, on her Friend.*)

CANST thou, dear youth, believe it true,
With what regret I part from you?
Never, ah! never, shall I find,
A friend more true, sincere, and kind.

For oft, when care oppress'd my heart,
Thou didst a tender balm impart;
Hung o'er my bed when sickness press'd,
And strove to sooth my pains to rest.

And shalt thou not remember'd be,
Who wert so good, so kind to me?
Dear youth, while memory holds her part,
I'll bear thy 'membrance, in my heart.

And may each year be richly fraught
With choicest blessings, wanting nought
That can secure peace to thy breast,
And an eternal state of rest.

When summon'd from this world of wo,
To meet a gracious God, you go,
Oh! may these words salute your ear,
Dispelling every anxious fear.

Come, come, ye blessed of the Lord,
Who, while on earth, receiv'd his word,
Enter the blissful realms above,
And celebrate a Saviour's love.

EMMA.

DIED,

At Braddock's Field, near Pittsburg, on the 10th of April last, general John Gibson. During the revolutionary war, he commanded a regiment on the continental establishment, with honour to himself,

and advantage to his country. In 1774, he served under lord Dunmore, in the expedition against the Shawnee Towns; and being sent in with a flag, he received from the lips of the celebrated chief Logan, the speech, so much admired as a specimen of Indian eloquence. He believed that the speech as given in Mr. Jefferson's Notes on Virginia, was an accurate copy of a literal translation which he delivered to lord Dunmore. General Gibson passed through life with the reputation of a brave soldier, and an honest man.—*Phil. paper.*

A SUDDEN NAP.

Two Oxford scholars slept in the same room at college. "John," says one, early in the morning, "are you asleep?" "Why?" replied the other. "Because, if you are not, I want to borrow half a dollar of you." "Is that all? Then I am."

MASONIC

GRAND LODGE OF THE UNITED STATES.

The following document, with which we have been lately favoured, will be read with peculiar pleasure by the fraternity at large. It must be truly gratifying to every true hearted mason, to observe men of the first standing in our country, not only as masons, but as statesmen, and as the patrons of literature, uniting their exertions, to establish a *national grand lodge;* an institution, of which the craft on this side the Atlantic have long felt the want, as the only means of establishing a uniform *mode of working*, and perpetuating perfect unanimity among the brethren; besides forming regular correspondences with the various grand lodges of foreign nations.

We rejoice to state, that all the information we have received on the subject, from different parts of the United States, since the meeting at Washington, is highly favourable to the measure; and we flatter ourselves that the proposed assembly will be generally attended.

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MASONIC NOTICE.

Those members of congress, who belong to the masonic fraternity, and those visiters of the city, who are or have been members of any state grand lodge, are respectfully invited to attend a meeting, to be held in the Senate Chamber, this evening, at seven o'clock, to take into consideration matters of general interest to the masonic institution.

March 9, 1822.

—

Pursuant to the above notice, published in the National Intelligencer, a number of members of the society of freemasons, from various parts of the United States, composed of members of congress and strangers, assembled at the capitol, in the city of Washington, March 9, 1822. Brother THOMAS R. ROSS, was appointed chairman, and brother WILLIAM DARLINGTON, member of congress, of Pennsylvania, secretary; and it was unanimously

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Resolved, That, in the opinion of this meeting, it is expedient, for the general interests of freemasonry, to constitute a general grand lodge of the United States.

Resolved, That it be proposed to the several grand lodges in the United States, to take the subject into their serious consideration, at their next annual communications; and that, if they approve of the formation of a general grand lodge, it be recommended to them to appoint one or more delegates, to assemble in the city of Washington, on the second Monday of February next, to agree on the organization of such grand lodge.

Resolved, That if two-thirds of the grand lodges within the United States, concur in the propriety of establishing a general grand lodge, it be recommended to them to instruct their representatives to proceed to the formation of a constitution of a general grand lodge, to be subsequently submitted to the several grand lodges in the Union, for their ratification; and which, being ratified by a majority of them, shall be considered as thenceforth binding on all the grand lodges assenting thereto.

Resolved, That the most worshipful John Marshall, of Virginia; Henry Clay, of Kentucky; William H. Winder, of Maryland; William S. Cardell, of New-York; Joel Abbot, of Georgia; John Holmes, of Maine; Henry Baldwin, of Pennsylvania; John H. Eaton, of Tennessee; William W. Seaton, of Washington; Christopher Rankin, of Mississippi; Thomas R. Ross, of Ohio; H. G. Burton, of North Carolina; and the Rev. Thaddeus M. Harris, D. D. of Massachusetts, be, and they hereby are, appointed a committee, to open a correspondence with the respective grand lodges within the United States, and to take such measures therein, as they may deem expedient to carry the aforesaid resolutions into effect.

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The committee, in complying with the above resolutions, are aware, that a meeting of individual masons, however respectable in number and character, could delegate no regular authority in behalf of the masonic body; and, if they could, it was unnecessary. This paper will, therefore, be understood as it is intended, a proceeding, originating in the necessity of the case, to adopt some mode by which the general views of masons in the different states of the American Union may be ascertained.

The history of the masonic institution shows that, though established among various nations, it was, in each country, confined to a comparatively small number. The jurisdiction exercised by grand lodges, like almost every exertion of power, or of moral influence, was concentrated in different capital cities. The subordinate lodges were few in number, and their connexion with the supreme head was very direct. Till within a recent period, it is believed, no great number of lodges have been united under a single jurisdiction. The art of printing, and other causes, have produced great changes in the condition of the world; and these causes have operated in their full proportion on the society of freemasons. The sphere of civilization is greatly enlarging its boundaries: intellectual attainments, and the influence of moral operations, are taking the place of brute force: known principles and laws are recognized; and the advantages of cultivated reason are shared, by an increased proportion of mankind. Under these circumstances, masonry has been extended, and its lodges so multiplied, as to make their proper conduct a subject of much interest to the friends of the society.

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There are two points which at once present themselves, in connexion with the idea of establishing a general grand lodge of the United States. The first is to acquire, in a correspondence with foreign nations, an elevated stand for the masonry of this country; to unite with them in maintaining its general principles in their purity; and, secondly, to preserve, between our own states, that uniformity in work, and that active interchange of good offices, which would be difficult, if not impossible, by other means.

The committee do not presume to instruct their brethren in the nature of an institution in which they have a common interest. They are governed by a few plain considerations, known to all who have attended to the subject.

The antiquity of the masonic society, extending so far beyond all other human associations, seizes the attention, and the mind is naturally impressed with feelings of interest for an institution, transmitted to us through the long train of a hundred ages. Time, which destroys all perishable things, seems to have consolidated the pillars of this moral temple. We contemplate the long catalogue of excellent men, who have been equally the supporters of masonry, and the ornaments of human nature; and, we say, almost unconsciously, that the present generation, with all its lights, must not tarnish the name of an institution, consecrated by so many circumstances, calculated to endear it to the mind of a good man.

Without making invidious comparisons between the United States and other portions of the world, there are some great considerations of responsibility, which our intelligent citizens, accustomed to reflect on the affairs of nations, cannot overlook. The masons of the United States, in character as such, have their full share of this moral responsibility. They will consider their institution as one of the great social causes, to allay low-minded jealousies between nations at peace; and in war to mitigate the horrors which it cannot avert. While they offer their gratitude to a Beneficent Providence for their own blessings, they will not be regardless of their obligations to their brethren through the world.

These reflections, drawn from the external circumstances of masonry, are strengthened by the consideration of its intrinsic nature. Its foundation is fixed in the social feelings and the best principles of the human mind. Its maxims are the lessons of virtue, reduced to their practical application. It stands opposed to sordidness; to a jealous or revengeful temper; to all the selfish and malevolent passions: it coincides with the highest motives of patriotism; the most expanded philanthropy, and concentrates all its precepts in reverence to a Divine Creator, and good will to man.

The United States are supposed to contain near 80,000 freemasons. They are generally in the vigor of manhood, and capable of much active usefulness. Notwithstanding the abuses in some places, by the admission of unworthy members, they are, as a body, above mediocrity in character and talent. It becomes an interesting question, how the energies of this body can be best combined, to give effect to the benevolent design of their association.

From causes which need no explanation, the masonic jurisdiction in this country has taken its form from the political divisions. The modification which it has undergone, from the spirit of our civil institutions, has its benefits, and its defects. Each of our state jurisdictions is supreme within itself. Whatever collisions may exist; whatever abuses; whatever depart-

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ures from the correct standard, in principle, or in rites; whatever injury to the common cause; there is no mode assigned to obviate the wrongs which it is the interest of all to prevent. There is no provision for a systematic interchange of masonic intelligence. In one or two instances there are two or more grand lodges in the same state, each claiming superior jurisdiction, and with no acknowledged boundaries between them. Will not these evils increase as our population becomes more dense, unless means be seasonably used to guard against them? Is the difference which now prevails between different states an evil which calls for remedy? Every good mason must wish chiefly for the harmony of the general institution: for the society is so formed, that no particular part, however meritorious by itself, can continue to prosper, if the body at large is brought into disgrace. Is the masonry of our country at present a great arch without a key stone? Is it not in danger of falling? Are not many of the books which are published in the name of the masonic institution, derogatory to its character and interest?

It is not the design of the committee to enter into arguments upon this subject; nor to lay down their own opinions as a guide for those better able to judge; but to proceed to the only duty required of them to perform.

According to the preceding resolutions, the committee are to submit the question, whether it be expedient that a grand lodge of the United States be formed; and, secondly, to request those grand lodges which approve that object, to appoint delegates to meet at Washington, on the second Monday of February next, to take such measures as may be deemed most proper for the organization of such general grand lodge.

It is requested that this letter may not be published in newspapers; but submitted to the several grand lodges, and distributed among masons, as a subject concerning the affairs of their own body.

If the information furnished to the committee should render it expedient, perhaps another letter may be forwarded, giving a statement of such facts as may be interesting to be known, previous to a final decision on the course to be taken.

An answer is requested, with a free expression of opinion on the subject of this communication. Such answer may be directed to any member of the committee, or, in particular, to WILLIAM W. SEATON, Esq. Washington.

HENRY CLAY,
WILLIAM H. WINDER,
WILLIAM S. CARDELL,
JOEL ABBOT,
JOHN HOLMES,
HENRY BALDWIN,
JOHN H. EATON,
WILLIAM W SEATON,
CHRISTOPHER RANKIN,
THOMAS R. ROSS,
H. G. BURTON.

Since the above was prepared, we received companion Hunt's April number of the Masonic Miscellany, which contains the following judicious remarks on this very important subject:

NATIONAL GRAND LODGE.

We have long been of opinion, that some step ought to be taken, to produce a uniformity of work, and a union of feeling among the masonic lodges throughout the United States. The fact cannot be denied, and need not be concealed, that a difference, in details at least, if not in essentials, is often to be found in the workings of different lodges. It is time that

a greater degree of uniformity was introduced: it is time that less jealousy existed in different parts of the country, respecting the forms adopted in their respective lodges. We are all brethren of the same fraternity: if errors have in any instance crept in among us, we ought to be willing to listen to those who are able and willing to expose them to us, and teach us how to correct them. We ought to be anxious to adopt a uniform, correct, and systematic mode of work, and not be so blindly devoted to our own habits, as to mistake the errors and defects which have prevailed among us for ancient and essential landmarks of the order. We know no measure so well calculated to promote the important object to which we have alluded, and to cement the fraternity throughout this extensive republic, as the establishment of a common head, to which all might appeal and acknowledge a common responsibility. The practicability and usefulness of such an institution has been proved, by the successful establishment and favourable tendency of the general grand royal arch chapter, whose jurisdiction is co-extensive with the union. We are aware that efforts have been made to establish a general grand lodge, and that various obstacles and impediments have hitherto rendered those efforts ineffectual. But we would not be thus easily discouraged. "Time, patience, and perseverance, may accomplish all things." A national grand lodge may and ought to be established, and whatever opposition may now be made to it, we are confident that when once it should be placed in successful operation, its utility and propriety would be universally admitted.

It is hardly necessary at present to enter into the details of the plan we would recommend. The constitution of the general grand chapter might serve as a model. The four principal officers of the grand lodge of each state, or their proxies, should constitute the members of the general grand lodge, and its meetings might be held in Washington city, or some other central and convenient place, as often as might be deemed expedient.

We throw out these hints for the deliberate consideration of our brethren throughout the union, and we hope that every prejudice, local jealousy, and illiberal feeling, if any such can have a place in the breast of masons, will be dissipated and no longer furnish impediments to the adoption of a measure, fraught, as we believe, with the most fortunate results, and calculated, more, perhaps, than any other, to promote the permanent prosperity of the craft in these United States.

At a late meeting of Mount Vernon Encampment, Worthington, Ohio, the following officers were elected for the present year:

M. E. Sir John Snow, grand commander.
E. Sir Benj. Gardiner, generalissimo.
Sir William Little, captain general.
Rev. Sir Joseph S. Hughs, prelate.
Sir Pardon Sprague, senior warden.
Sir Anthony P. Pritchard, junior warden.
Sir Daniel Upson, treasurer.
Sir Caleb Howard, recorder.
Sir Erastus Webb, sword bearer.
Sir Timothy Baker, standard bearer.
Sir Chauncey Baker, warder.
Sir Joseph Grier, guard.

SAMUEL REYNOLDS,

PRINTER.

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THE

AMERICAN

Masonic Register,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

"With the exception of Christianity, I know of no other institution, in which benevolence so pure, and philanthropy so disinterested, are taught in obedience to the command of God; nor where, but in the gospel, the social and moral duties are enforced by such awful sanctions as in the lodges of the brotherhood."

REV. DR. DALCHO.

[No. III.] FOR NOVEMBER, A. D. 1822. A. L. 5822. [VOL. II.]

MASONIC.

FOR THE MASONIC REGISTER.

CHRISTIAN MASON.

NO. VII.

BY COMPANION SAMUEL WOODWORTH.

The small degree of goodness and truth which is first implanted in the mind of an awakened penitent, may be very aptly compared to "a grain of mustard-seed," which, from being "the least of all the seeds," will *gradually* and *imperceptibly* grow and increase, until it becomes large enough for "the fowls of the air to lodge in its branches." For as the earth bringeth forth fruit by a *gradual process*, "first the blade, then the ear, then the full corn in the ear," so does the human mind, by a corresponding process, *gradually* and almost *imperceptibly* advance in the life of religion, until the whole man becomes regenerated—until the whole lump becomes leavened.

Among enlightened masons, these different degrees of goodness and truth in the mind, and their fruits in the life and conduct, are compared to a great variety of objects whose nature and quality are calculated to illustrate them. Thus, for instance, they are sometimes compared to the six days of creation; sometimes to the six working days of the week; and at other times to *six ascending steps*, leading to the *seventh*, or landing. In short, there are numerous objects in the animal, vegetable, and mineral kingdoms, to which masons resort for such comparisons and illustrations—and, among others, the *different qualities of metals*, in ascending from the basest and lowest, to the purest and highest in value, must not pass unnoticed. The rise and progress of religion in the soul, is often thus illustrated in the holy scriptures on which our mystic institution is founded; as where it is said, in Isaiah, "For *brass*, I will bring *gold*; and for *iron*, I will bring *silver*; and for *wood*, brass; and for *stones*, iron: I will also make thy officers *peace*, and thine exactors *righteousness*." "Thou shalt call thy *walls* salvation, and thy *gate*

praise."* In this passage, *gold*, *brass*, and *wood*, have a mutual correspondence, and signify different degrees of goodness, or affections appertaining to the human will; and *silver*, *iron*, and *stone*, have also a mutual correspondence, signifying different degrees of spiritual knowledge or truth, appertaining to the human understanding.

When the industrious and faithful fellow-craft, has wrought a due season in *stone* and *wood*, and become an expert "*artificer in iron and brass*,"† he is considered worthy to be advanced another step on the pavement of the right-angled oblong square which forms the outer court of the temple. After being *duly prepared*, therefore, by a necessary state of humiliation, he is conducted forward to the *altar*, and submits to a *purifying process*, of which a particular description would here be improper.

So it is with the spiritual mason in the mysterious process of his internal purification. When his perverted *understanding* and polluted *will*, have become so far reduced to order as to be receptive of the least degree of truth and goodness, he is then led forward by the Lord, to be washed in the purifying lavers of temptation, preparatory to the great *sacrifice* he is about to offer on the brazen *altar* of repentance. This is perhaps the most trying and awful period in the pilgrim's journey "from death unto life," and is, consequently, the first one which produces any works or fruits worthy of repentance. But even these are as yet *inanimate*; for the third day of creation, we read, produced no *living animal*, but only "the tender herb, and the tree bearing fruit."

The sacrifice which the spiritual mason is now called upon to make, is no less than that of his *natural life!* I do not mean the animal life of the corporeal body, but a life which is still more dear to him—the life of his sensual affections and polluted thoughts; his self-love, love of the world, love of dominion, pride, bigotry, covetousness—every thing, in short, that tends to render him an unfit "*temple* of the living God." The infernal spirits, who had heretofore tempted him through the medium of these unhallowed affections and thoughts, are now aware that their dominions over him is about to be destroyed by the sacrifice of these avenues of communication. They therefore redouble their assaults, and make the most desperate attempts to reduce him to a level with themselves, by robbing him of the divine WORD which the Lord has sown in his understanding. In this state of temptation, as in all others, the Lord fights for him; and though the natural man is *slain* in the contest, the spiritual man is *raised* in triumph, to the confusion and destruction of his former enemies.

Now arises the *third* bright morning of his new creation, after an evening of temptation, darkness, and distress. The good seed which has been sown in his mind, from the storehouse of the Word of God, begins to spring up; the ground is clothed with verdure, and brings forth "the tender herb; the herb yielding seed after his kind, and the tree yielding fruit, whose seed is in itself after his kind." One good action begets another, as if it had seed within itself.

In this early state of regeneration, the penitent person (from an internal impulse) begins to discourse piously and devoutly, and to perform what he considers good works; but which, as before stated, are *inanimate*, because he supposes that the truths he speaks, and the good actions he performs, originate in *himself*; whereas the real case is, that all goodness, and all truth are from the Lord alone,

* *Isaiah lx*, 17, 18. † *Gen. iv*, 22.

which will be perceived and acknowledged in a subsequent stage of the regenerate life. But however humble, low, and imperfect, are these first fruits of repentance, they are still graciously accepted by our beneficent Creator, whose condescending and encouraging mercy, deigns to pronounce them *good*. "And the Lord saw that it was good. And the evening was, and the morning was, the third day."

A master-mason's lodge (in which are conferred and received only the three first degrees) is the *outer court* of the mystic temple, of which a royal arch chapter is the *sanctuary*, separated by a *veil* from the *sanctum sanctorum*. On attending to the description of Solomon's temple, in the first book of Kings, it will be found that the materials, ornaments, and furniture of the *outer court*, were all of *stone*, *wood*, and *brass*; while those of the *sanctuary* were either of solid *gold* and *silver*, or of other materials thickly overlaid and covered with those precious metals.

The lessons of instruction which enlightened masons derive from the contemplation of these facts, are many and important. We are hereby instructed not to rest contented with those small attainments in religion which have within them scarcely any spiritual *life*, but to press forward in pursuit of higher and more useful acquirements. We are taught not to be satisfied with *iron* and *brass*, when *silver* and *gold* are within our reach; not to remain in the *porch of the temple*, when we have the privilege of entering the *sanctuary*, and enjoying all its sublime and edifying delights. It is true that the children of Reuben and Gad chose to take up their residence on "this side Jordan;" but they first crossed over and valiantly assisted their brethren to conquer their common enemies, and drive them from the Promised Land. We must also "fight the good fight of faith," and reduce our spiritual foes to subjection and tribute. If ever we become subjects of the kingdom of Heaven, (which is our promised land) we shall find it *within us*; but we can never possess or enjoy its blessings, until we have first fought, conquered, and subdued the numerous enemies which infest it. I allude to our unruly passions, vicious propensities, and evil habits. These are the Canaanites, Jebusites, &c.; which we must drive out of our bosoms "by little and little."

In masonry, an *entered apprentice* bears burdens of rough and shapeless stones; a *fellow-craft* smooths, shapes, and fits them for use; a *master-mason* arranges them in their proper situations, and cements them together for the foundation or walls of the edifice he is employed to erect. The principal *working-tool* of a master-mason is, consequently, the *trowel*, the use of which is ingeniously explained to all who receive the third degree.

But the truly enlightened mason, who looks deeper than the mere surface of things, readily perceives that a much more important and edifying signification is involved in this section of the lecture. He learns from it, that every sincere penitient, who has advanced thus far in the regenerate life, is industriously employed in reducing to an orderly arrangement the various truths derived from the Word of God, which he unites and cements together as the tenets, doctrines, or foundation-stones of his spiritual temple. He also perceives the necessity of being careful that such doctrines are all genuine truths—that these apparent *stones*, are not artificial—that they are not formed of clay, hardened in the fire of his own lusts and concupisences. He feels the importance also, of their being joined together with the heavenly *cement* of love and charity, and not with the *untempered mortar*

of his own corrupt affections. He remembers the ancient masons of Babel, who had "*brick* for *stone*, and *slime* for *mortar*." They began to frame doctrines for themselves, not founded in truth, but accommodated to favour and justify the indulgence of their own fiery lusts and passions, which in the beautiful language of inspiration is signified by *burning bricks*. They persuaded themselves and each other to believe that which was false, in order that they might escape the scorpion lash of conscience. They wished "to build a city and a tower whose top might reach to heaven," in order to make themselves a name; but instead of erecting it of *stone* and *mortar*, they substituted *brick* and *bitumen*. In other words, instead of founding their doctrines on *truth*, and confirming them by a life of *goodness*: they framed them in *error*, shaped them to suit their own defiled propensities, and stuck them together with the slime and pitch of iniquity. And what was the awful consequence? Division, confusion, judgment, and final dispersion, were the necessary result of these impious labours, and "the builders of Babel were scattered abroad."

In contemplating this instructive picture, the spiritual mason is taught to take warning by their example, and to draw the materials for building his temple from the inexhaustible stock prepared in the Holy Word. Thus, if he hears the words of the Lord, and lives a life conformable therewith, he will, like a wise man, build his house upon a rock; and though the rains descend, and the floods come, and the winds blow, and beat upon that house, it cannot fall, for it is *founded on a rock*.

Thus WORKS of pious zeal
From true repentance flow,
And the NEW MAN exults to feel
A Heaven begun below.

For the Masonic Register.

SUBLIME MASONRY.

Companion Pratt,

It is well known that there are many masonic degrees which rank above that of royal arch, commonly called "the sublime degrees." But the information respecting them, which some of our brethren possess, (unless it be in the vicinity of places where they are regularly conferred) is very imperfect and incorrect. This is in part owing to the *informal* manner in which many of them are conferred, and to the circumstance of their being given not only in different ways, but under different appellations.

A work illustrating the sublime degrees, would doubtless go a great way to correct this evil; for it is a position which will be readily acceded to by every brother at all conversant with the subject, that the several treatises written on the seven first degrees, have contributed in no small measure to promote *uniformity* of work in masters' lodges, and royal arch chapters. I am not aware that a work of this kind is now before the public. We find indeed illustrations of the degrees of royal master, and select master, in brother Cross' Masonic Chart, and of the eleven ineffable degrees, in brother Webb's Masonic Monitor. Several of the orders of knighthood have also been illustrated by these two excellent authors, but no account of the other degrees to which we allude, although more than twenty in number, has ever yet been published. It is true that all of them are not equally replete with interest, and cannot perhaps claim an origin equally remote; yet since they are in fact masonic degrees, and given under the sanction of masonic assemblies, they cannot be deemed unworthy the attention of the members of the craft, to whatever degree they may have been advanced.

The object of this communication. is to elicit from such of your correspondents as may feel disposed to contribute, as much information on the sublime degrees, as the nature of the subject, and masonic secrecy will permit. The information required may be referred to all, or some of the following heads; to wit. Form of lodge; decorations of officers and members; how opened and closed; qualifications of candidates; charges, &c.; history of the degrees and texts of scripture tending to illustrate the same; working tools, emblems, &c. Since you have on one occasion signified your intention to render your Register a general repository of masonic knowledge, I doubt not that you will admit into its useful columns any approved communications you may receive on this subject. I would suggest the propriety of treating the degrees in the following order.

I. *Ineffable Masonry*, comprising first, the Royal Master's degree. Second, the Ineffable degrees, properly so called: viz. 1. Secret Master. 2. Perfect Master. 3. Intimate Secretary. 4. Provost and Judge. 5. Intendant of the Buildings, or Master in Israel. 6. Elected Knights. 7. Elected Grand Master, or Illustrious elected of Fifteen. 8. Illustrious Knights, or Sublime Knights elected. 9. Grand Master Architects. 10. Knights of the Ninth or Royal Arch. 11. Perfection, or Grand, Elect, Perfect, and Sublime Mason. Third, Detached degrees, intimately connected with the foregoing, e. g. Grand Patriarch, Select Master, Most Excellent Royal Arch, &c.

II. *The Orders of Knighthood;* e. g. Knight of the Red Cross, Knight Templar, and Knight of Malta, as conferred by the Grand Encampment of the United States; Knight of the Mediterranean Pass; Knight of the Christian Mark; Knight of the Holy Sepulchre, &c.

III. Degrees conferred by the Council of Princes of Jerusalem, viz. Knight of the East, and Prince of Jerusalem.

IV. Degrees conferred by the Sovereign Grand Inspectors General; e. g. Knight of the East and West, &c. &c.

V. *Detached Degrees;* e. g. Oriental Chieftain, Ark and Dove, &c.

The writer of this article, though perhaps not qualified to do that justice to them they may merit, purposes however, from time to time, to send for insertion, illustrations of *many* of these degrees.

GILES F. YATES.

Schenectady, August 31, 1822.

I. INEFFABLE MASONRY.

First—ROYAL MASTERS' DEGREE.

This Lodge is called a *Council* of Royal Masters, and its meetings are called *Convocations.*

Officers.

1. The first officer represents Solomon King of Israel. He is styled "*The Most Illustrious Master,*" and is seated on a throne in the East.

2. The second officer represents Hiram King of Tyre. He is styled "*Illustrious Master,*" and is seated on the right hand of Solomon.

3. The *Senior Grand Warden* stands in the West, and represents the noble Adoniram.

4. The *Recorder*, at the foot of the throne, on the left.

5. The *Master of the Exchequer*, at the foot of the throne, on the right.

6. The *Master of the Guards*, is stationed in the West, on the right.

7. The *Sentinel*, in the West, on the left.

The Brethren are termed "*Associate Guards,*" and the Council Room, the "*Sanctuary.*"

The Council is opened and closed by 2, and twice 3.

This degree can be conferred only upon worthy companions, who

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have received the seven preceding degrees in due and regular form. It brings to light many interesting particulars which serve to illustrate the degrees of master and royal arch mason. "It also enables us with ease and facility to examine the privileges of others to this degree, while at the same time, it proves ourselves."

After the sanctuary is duly prepared, and the council regularly organized, the candidate is introduced in due form, and during part of the ceremony of initiation, the M. I. M. recites the following passage of scripture.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days. And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice *ye* heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-*child*. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place: where she is nourished for a time, and times, and half a time, from the face of the serpent." Rev. xii, 1—15.

The following passages of scripture, &c. are considered to be appropriate to this degree.

"And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, whereupon the shew-bread was; and the candlesticks of pure gold; five on the right side, and five on the left, before the oracle; with the flowers, and the lamps, and the tongs of gold; and the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple. So Hiram made an end of doing all the work that he had made king Solomon for the house of the Lord." 1 Kings, vii, 48—50, and 40.

"And he set the cherubims within the inner house; and they stretched forth the wings of the cherubims, so that the wing of the one touched

the one wall; and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house." 1 Kings, vi, 27.

Between the two cherubims in the middle of the most Holy place was seated the *Ark of the Covenant*, which was a kind of chest or coffer, in form an oblong square, 3 feet 9 inches long, 2 feet 3 inches wide, and 3 feet 3 inches high, made of shittim wood, overlaid both inside and out with pure gold, and encompassed with a crown of gold. It was rendered portable by means of staves of shittim wood, overlaid with gold, which were passed through four golden rings at its corners. It was covered above with the *Mercy Seat*, made of pure gold; at each end of which were two cherubims of beaten gold, looking towards it in a posture of admiration. In this coffer, Moses was commanded to place the two tables of stone, which contained the ten commandments. Between the two cherubims the *Shekinal* or divine presence was manifested in the appearance of a cloud. Here the Divinity resided in a peculiar manner, and delivered his oracles. Exod. xxxi, 25 and 37. 1 Kings, vi ch. 2 Chron. iii ch. &c.

This, or a similar prayer may be used at closing.

May our hearts be united, and the "*square* of friendship" never be broken. May we ever be zealous and courteous, faithful, and faultless, ever uniting in one cause (the noble duty of a Christian, and a mason) to "do justly, love mercy, and walk humbly with our God." Amen.

Closed as opened.

Second—THE INEFFABLE DEGREES.

The eleven ineffable degrees are founded on masonic events which transpired at the erection of the first temple. Hence, if we regard the order of time, they should be conferred before the royal arch degree, and are, so it would seem, in Charleston, South Carolina. But according to the mode of work at present pursued in the northern sates, none but royal arch masons are entitled to receive them.

Our knowledge of the master masons' degree, cannot be complete without some acquaintance with several of them. Hence they recommend themselves to the study of every brother who desires to become a proficient in the royal art. Companion Webb observes (though rather loosely) that there is "no part of these degrees that have any resemblance to the seventh degree." Now it is a fact well known to every professor, that the degree of knight of the ninth arch has an allusion to several important circumstances intimately connected with certain occurrences, which at the building of the second temple gave rise to the royal arch degree. "It will clearly appear from the account given of the ineffable degrees, that much ingenuity is displayed in their formation; that their design is noble, benevolent, and praiseworthy, and that the Institution was intended for the glory of the Deity, and the good of mankind."

I am not certified that the ineffable degrees are conferred "in forma" by any other masonic body in the United States, than by the sublime grand lodges in Charleston, South Carolina, in the city of New-York, in Newport, Rhode-Islaud, and by "Tito Lodge of Perfection," in the city of Schenectady, New-York.

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1. SECRET MASTER.

The lodge of secret masters should be spread with black, and enlightened by 81 candles, distributed by 9 times 9.

The master represents Solomon coming to the temple to elect seven

experts. He is styled "*Most Powerful.*" He stands in the East, with a sceptre in his hand, before a triangular altar upon which is a crown, and some olive and laurel leaves. He is decorated with a blue ribbon from the right shoulder to the left hip to which is suspended a triangle.

There is only one warden, who is called Adoniram after him who had the inspection of the works at Mount Libanus, who was the first made secret master. He is stationed in the West, and is decorated with a white ribbon bordered with black, in a triangular form; an ivory key suspended therefrom with a figure of Z upon it.

All the brethren are decorated in the same manner, with white aprons and gloves; the strings of the aprons are black, the flap is *blue*, with a golden eye upon it, and on the area may be painted a triangle with the letters J A J thereon.

This lodge is opened by the mysterious number.

A candidate is strictly examined in a room adjoining the lodge by the inspector, who upon finding him well qualified, vouches for his zeal, integrity, and good behaviour, and he is then introduced in due form.

During the first part of the ceremony, the M. P. addresses the candidate thus.

"Brother,

"You have hitherto only seen the thick veil that covers the S. S. of God's temple; your fidelity, zeal, and constancy, have gained you the favour I now grant you, of showing you our treasure, and introducing you into the secret place."

He is now invested with the ribbon, the crown of laurel and olives, and is further informed.

"My Brother,

"I receive you as secret master, and give you rank among the Levites. This laurel, the emblem of victory, is to remind you of the conquest you are to gain over your passions. The olive is the symbol of that peace and union, which ought to reign amongst us. It belongeth to you to deserve the favour, that you may be enabled, one day, to arrive in the secret place, to contemplate the pillar of beauty. I decorate you with the ivory key, hung to a white and black ribbon, as a symbol of your fidelity, innocence, and discretion.

"The apron and gloves are to be marks of the candour of all S. M. in the number of which you have deserved to be introduced. In this quality, my brother, you are to become the faithful guardian of the S. S., and I put you in the number of seven, to be one of the conductors of the works which are raising to the Divinity. The eye upon your apron is to remind you to have a careful watch over the conduct of the craft in general."

The lodge is closed by the mysterious number.

The following are some of the emblems &c. appertaining to this degree; the meaning of which will be readily understood by every true secret master.

The square and compass.

The laurel and olive tree.

A great circle in the centre of which is enclosed a blazing star with 5 beams.

A blazing luminary with 9 beams in which are 9 words written it Arabic characters.

A circle surrounding the Delta or triangle, which is enclosed in the great circle.

The letter G, in the centre of the blazing star.

The *ark of alliance* or covenant, the golden candlestick with seven branches, and the table of shew-bread. The ark of the covenant has been described in the last degree.

The candlestick was made of pure gold beaten out into 6 branches, 3 on each side. Each branch had

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3 bowls, made to resemble almonds, with a knop and a flower. On the shaft itself were 4 bowls, made like almonds, with their knops, and their flowers; a knop under the 2 lower branches, under the 2 middle ones, and under the 2 upper. There were 7 lamps on each of the branches, and one on the shaft, which were fed with pure olive oil. Exod. xxv, 31—40, and xxvii, 17—25.

The *table of shew-bread* was made of shittim wood, overlaid with gold, and had a crown of gold round about. It was 3 feet in length, 1 foot 6 inches in breadth, and 2 feet 3 inches in height; and had a border of a handbreadth to prevent the loaves of shew-bread from falling off. These loaves were 12 in number, 6 were placed on the right hand, and 6 on the left, forming two heaps. "And the Lord said unto Moses, thou shalt set upon the table the shew-bread before me alway." Exod. xxv, 23—30, and xxxvii, 10—18.

"The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle, into the third." 1 Kings vi, 8.

Closed by the mysterious number.

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2. Perfect Master.

This lodge should be hung with green tapestry, on 8 columns, 4 on each side, placed at equal distances. It should be illuminated with 16 lights, placed at the 4 cardinal points. A table before the canopy, covered with black.

The R. W. and respectable master represents the noble Adoniram, being the first that was made S. M., because S. chose him first of the 7 experts to command the works of the temple. This he did before H. A. arrived at Jerusalem, and he afterwards had the inspection of the workmen at Mount Libanus. He occupies the place of S. in the East, under the canopy, and is decorated with the ornaments described in the degree of perfection, and is a prince of Jerusalem, with those decorations.

There is only one warden, who represents Stockin in the function of inspector. He wears the ornaments of his highest degrees which he received in the West.

The assistants, being at least perfect masters, ought to be decorated with a large green ribbon hung to the neck, with a jewel suspended thereto, being a compass, extended to 60 degrees.

The brethren all have aprons of white leather, with green flaps; and on the middle of the apron must be embroidered a square stone, surrounded by 3 circles, with the letter P in the centre.

This lodge is opened by 4 times 4.

The master of ceremonies, after examining a candidate as to his proficiency in the preceding degree, regularly introduces him; and he is thus addressed by the M. P.

My Brother,

It is my desire to draw you from your vicious life, and by the favour I have received from the most powerful of kings, I raise you to the degree of perfect master, on condition that you observe what shall be prescribed to you by our laws.

After several appropriate ceremonies, he is invested with the secrets of this degree, and is further informed.

This degree was instituted as a token of respect to the memory of a departed worthy brother. A plan of a superb monument and urn, was given in, and they were finished in 9 days. The urn was placed on the top of a splendid obelisk, erected near the west end of the temple. In it was deposited a triangular stone, on which were engraved, the letters I M B, in Hebrew characters.

Emblems, &c.

A square stone in the centre of a circle, placed on 2 columns across.

On the square stone is engraved the letter J.

The tomb and urn above referred to.

Two Egyptian pyramids.

The jewel of a P. M. is a compass extended to 60 degrees, which is designed to teach him that he should measure his conduct by the exact rule of equity.

Closed as opened.

ON THE ADMISSION OF UNWORTHY MEMBERS.

The following extract is from the Louisville Sentinel, in the state of Georgia, and deserves the serious attention of the craft in general, and more particularly of those who are appointed to the highly important office of investigating the characters of candidates proposed for initiation or advancement in our lodges and chapters. An office, which we are reluctantly compelled to say, is too often filled with men whose local concerns do not allow them time to make sufficient inquiries, or those who are, in fact, strangers to the real principles of the institution. For it must be confessed, that there are too many among *us*, as well as in the *Christian church*, who are contented with the mere *form*, without using the least exertions to discover the hidden beauties of the order, and whose zeal leads them no further, than to be possessed of a name among masons. It should also serve as a CAUTION to every individual of the fraternity, never to propose for initiation or advancement, any person, without a particular knowledge of his character, and satisfactory evidence, that he is moral out of *principle*, and that he both loves, and practises the social duties. In short, no person should be proposed till it is known that he is willing to subscribe cheerfully to the "requisite qualifications of a candidate," given in the forty-first page of the first volume of the MASONIC REGISTER, as well as by Preston, Webb, Cross, and other masonic authors.

EXTRACT.

The masonic society has received more injury by the introduction of strangers to its principles, than from all the derision the world can throw upon it; from suffering men to enter its sacred walls, who were not fit materials for the edifice, and who could not have the working tools of the craft adjusted to them.

Weighing them in the *balance*, they are found wanting; TEKEL must be written upon them.

Do we put upon them the *twenty-four inch gauge*, there is no division to be found; no part for God.

Bring the *plumb line* to such a one; he neither stands upright before God nor man.

Lay upon him the *square* of virtue; put the *mallet* and *engraver's chissel* in the hands of the most skilful workmen, there can be no appearance of the diamond found.

Lay upon him the *level*, and who will be willing to be placed upon an equality with one, who in his ordinary transactions, is a disgrace to himself?

Bring him upon the *circle* of universal benevolence, present him with some of our precious *jewels*; he has no eyes to see them, he will cautiously avoid them!

Point him to the rounds of *Jacob's ladder*, he cannot climb them, heaven-born *charity* is a stranger to his bosom.

Attempt to make use of the *trowel*, there is no *cement* of brotherly love and affection in him.

Such materials are totally unfit for the masonic edifice, and ought to be thrown over among the rubbish. And now brethren, by reason of the introduction of strangers among the workmen, our ancient and honourable institution is brought into disrepute. Let our actions and morality, therefore, be such as to silence the tongue of slander, and blunt the dart of envy. HIRAM.

FOR THE MASONIC REGISTER.

A PRAYER,

Which may be used during the ceremony of raising a brother to the sublime degree of master mason.

Great ARCHITECT of the universe, we look to thee, for direction and assistance. Be thou our *light* in *darkness*, and our support and defence in time of trouble and danger. Interpose thine almighty shield to ward off the *assaults* and *attacks* of our *enemies*, and uphold and comfort us amid the trials and difficulties we may be called to endure while sojourning in this dreary "vale of tears." Impart the *fortitude* which will enable us without dismay, to "walk through the valley of the shadow of death," and when evils compass us about, when *fear* is on every side, and *dangers* threaten to overwhelm and ruin us, to pursue the path of duty with firmness and decision, and never *betray our trust*. May we be impressed with a due sense of our own weakness and frailty, and realize that we are in momentary danger of being cut down, and *levelled* with the dust; and although now full of life and vigour, and our "*bones are moistened with marrow*," yet the *hands of death* will certainly lay hold on us, and soon, we know not how soon, the *fatal blow* be struck, and our bodies consigned to that "dark and narrow house" prepared for all the living, and turn to *rottenness* and dust. Yet be pleased to remember thy poor creatures in mercy, even such mercy as may relieve and help in time of need and distress, free from all fears and dangers, and at length administer an entrance into the "Holy of Holies" above, there to be forever blessed. Amen.

FOR THE MASONIC REGISTER.

The following short address was delivered, by W. P. M. JOHN W. PURDY, on his being elected master of Solomon's lodge, No. 209, in the year 5821, and is now published by the particular request of a number of the brethren.

Being elected to preside over a lodge of free and accepted masons, I shall endeavour to sketch, in as short a manner as possible, the history of that mystery, which has been handed down inviolably, from time immemorial; though in the practice of its sacred rites, it has too often been contaminated.

In the first creation of the heavens and the earth, there is no particular description in the sacred volume; but there is enough however, to substantiate that important truth, that all things were created by an all-wise and *Omnipotent Being*. The earth, subsequent to the creation, was a dark and shapeless mass of matter; but every thing was brought into organization at the sovereign command of that *Almighty Power* who said, "let there be light, and there was light." Then beauty appeared, and the heavens shone forth in splendour. The congregated floods beneath, retired to their beds, and the dry land was crowned with a rich profusion of herbage, fruits, and flowers.

Thus, by the influence of the Eternal Spirit, man was created, formed of the dust of the earth, and received the breath of life; or in other words, immortality: in conse-

quence of which, "*man became* a living soul." The heavens, and the earth, were finished in the space of six days, when that which at first was no other than a confused chaos, exhibited an exquisite and beautiful system. The adorable *Architect* himself, pronounced it very good, and all the sons of God shouted for joy. This is emblematical of freemasonry, because all were united in one glorious plan, which made the heavens to resound with joy.

We have undoubted proof, that from the creation of the world, freemasonry had its origin. It is said that masonry and geometry are synonimous terms, because they show the unison, and symmetry of parts; which reminds us of that great Architect who forms the whole, and to whom adoration is due. We have no reason to doubt but masonry had its origin with the creation; but it has been handed down in an obscure manner, from that time to the flood, and we surely ought not to doubt, but Noah had the grand secret. After the flood, in the dark ages of antiquity, it shone but faintly; but as soon as arts and sciences began to flourish, then masonry began to shine in its lustre. The good, and the great, acknowledge this. We find, that from Moses, and even before, it shone at times, in its genuine light. In Genesis xiii, 8, we find that "Abram said unto Lot, Let there be no strife, I pray thee, between me, and thee, and between my herdmen, and thy herdmen, for we be brethren." And in the twenty-first chapter, that "Abimelech and Abraham made a covenant." We also find much said on the subject, from the twenty-second to the twenty-sixth chapters, inclusive; and in the thirty-first chapter, Laban says to Jacob, "Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee."

Many more quotations could be made of the like nature, but I pass on.

In David's time many pledges and covenants were made, but particularly between David and Jonathan, who made a covenant, and I conclude that no one knows the conditions of that covenant, but a just, free, and accepted mason. King Saul also made covenants with David, and as often broke them; and for his unfaithfulness fell by his own sword.

When king Solomon ascended the throne, masonry appeared in greater beauty, Hiram king of Tyre sent his servants to king Solomon, for Hiram was ever a lover of David. No doubt this was to know if he should be found worthy, 1 Kings v, 12, "And the Lord gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon, and they made a league together!" That league is handed to us inviolate, and I wish that all who are found worthy may be steadfast.

In the structure of that great building the temple, where so many workmen of every description, were placed in such a manner that no confusion, not even a hammer or chissel, or any thing made of iron was heard, we are shown, that we, as masons, must endeavour to imitate those workmen, where so much harmony prevailed, to cut, carve, and hew; and likewise to bear burdens of humility, that we may have a part in that temple, not made with hands, eternal and in the heavens.

Freemasonry harmonizes all mankind, and makes one equal with another; whether they be kings or princes, or even the greatest potentates on earth, they must come down to the level with their subjects. Those living in the wilds of Siberia, and the wild Arab, that roves in the deserts of Africa, can meet and hail one another as brothers. The sword

will be sheathed, and the javelin fall to the dust. In short, freemasonry entertains the stranger, and sends not the needy away empty. It holds forth the hand of relief to the widow, and helps to feed the fatherless with bread, and above all, it assists in wiping away the tear of the orphan.

To the Brothers of this Lodge.

As you have elected me to preside over this body, I accept the office with diffidence, knowing my inability to perform so important a task; but I shall however, endeavour to discharge that duty, as far as it lies in my power, hoping to receive your generous assistance. May we conduct ourselves, not only as masons in name, but as masons in very deed; aid and assist each other in passing through this rugged path of mortality, not forgetting, in all cases, to endeavour to do as we would be done by, so that when we have finished the several parts assigned us in this world, and when we shall leave this transitory life, we may meet in the bright regions of eternal bliss, and there sit down in brotherly love, singing praises to God, and the Lamb, and to him that sitteth on the throne, forever, and forever.

So mote it be.

MASONIC ELECTIONS.

As in the course of the ensuing month, a general election is to take place among the fraternity, we presume a few observations on the subject will not be unacceptable to the readers of the Masonic Register.

Every enlightened mason will readily observe its great importance, and consider the necessity of throwing aside all personal prejudices, should any unhappily exist, and of cordially uniting in the selection of those to office, who are best calculated to promote the interests of the order, and thereby, the happiness of the great family of mankind; of selecting those who have made such proficiency in the art as to be enabled to discover its hidden beauties, and in all respects, so to govern themselves before the *world*, as well as in their respective *lodges* or *chapters*, that they shall not give the lie to their professions, and bring disgrace on an institution whose principles "are as pure as the drifted snow," and whose practices have done more towards the amelioration of human misery, than ever could be boasted of by the most benevolent princes of the earth, or the most noisy and clamorous professors of republicanism of the present age. Freemasons, it must be confessed, that too many of us have been inconsiderate as to the election of our officers, as well as too careless with respect to the characters of those proposed for admission. Let us therefore, seriously consider before we act; let us look forward to the probable consequences of acting prematurely; let us always keep in mind that the eyes of a multitude of spectators, some of whom are guided by the most deep rooted prejudices, are upon us, and if we elect those to office, whose practices out of doors, do not coincide with the principles taught within, and which we publicly profess, those who openly violate the commands of our Great Grand Master, and hold in derision his sacred WORD, those who will kneel before his altar, and in a most solemn manner charge a newly initiated brother, never to make use of His

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name, but with "REVERENTIAL AWE," and in the next hour profane it themselves, we may justly be charged with hypocrisy. Let us remember, that in electing the three first officers of our subordinate lodges and chapters, we are not only placing men over us to assist in conducting our pecuniary affairs, but we are also electing members of our *grand lodges*, and our *grand chapters*, to whose lawful acts we are all most solemnly bound to be amenable, and on whom the world look, to discover the character of masonry. In short, let us remember that all "preferment among masons," should depend on "real merit," and not on the different situations in which they may be placed in life; that in our lodges, and our chapters, the rich and the poor meet together upon a LEVEL, that all are amenable to the same rules and regulations throughout the world, and that the works of all, will hereafter be inspected by the same GRAND OVERSEER.

From the Masonic Miscellany.

BROTHER WARD'S SERMON.

It affords us much pleasure to be enabled to lay before our readers the following excellent discourse. Coming as it does, from a minister of the gospel, of amiable character, and universally acknowledged worth, it will, no doubt, be received as authority by those who might consider the praises of others, not similarly situated, as mere idle declamation. It is a plain, unexaggerated account of the masonic institution, and without shrinking from the avowal of any facts, places the defence of the order on the only safe and proper footing. The liberality of sentiment herein displayed is truly masonic, and cannot but receive the cordial approbation of every enlightened and unprejudiced mind.

MASONIC SERMON,

Delivered at the request of the Masonic Fraternity in Lexington, on the 24th of June, 1822, being the Anniversary of St. John the Baptist, by the Rev. Brother JOHN WARD.

Let your light so shine before men, that they may see your good works, and glorify your father who is in Heaven. *Matt. v*, 16.

BRETHREN AND COMPANIONS,

When you sought admission into the distinguished fraternity, to which it is your privilege and glory to belong, you were in darkness with respect to many important truths; you felt conscious that this was your situation, and it was your earnest desire to receive that mental illumination, which masonry sheds upon the human mind!

Influenced by high, and holy motives, you were anxious for an increase of knowledge; that as rational, social, and accountable beings, you might be enabled to square your conduct, in all the various situations of life, that when you had finished your earthly labours you might find acceptance with the Omnific Source of existence, the all knowing inspector, and equitable judge of human actions.

With a becoming humility, and patient waiting, you knocked at the door of intellectual and moral instruction, and by this proper demeanour, through the condescension and benevolence of enlightened minds, you obtained the important

object of your laudable pursuit. Light, of which you were so desirous, gradually shone brighter and brighter upon your minds, until the darkness in which they had been involved, entirely disappeared. With astonishment mingled with joy, you beheld in native beauty, many truths which had been hidden behind the veil of mystery, in order that none but those who would diligently employ the means, might become partakers of their beauties.

At the happy period of revelation, when your minds were expanded by knowledge, and your bosoms glowed with virtuous feelings, it was the benevolent wish of your hearts, that others, having the same noble capacities, might become partakers of the distinguished benefits which brotherly love had communicated to you.

As members of the friendly and mystic band, if you have improved your privileges, and sacredly regarded the confidence in you reposed, you are the sons of light, decided lovers of true wisdom, the friends and patrons of intellectual, and moral improvement.

Brethren and Companions,

As in compliance with your request, I appear before you on this pleasant occasion, I persuade myself, that with your accustomed promptitude and candour, you will favour me with a listening ear, and a faithful heart, while I am endeavouring to enforce the responsible duty enjoined in the passage selected as the motto of my discourse;

"Let your light so shine before men, that they may see your good works, and glorify your father who is in Heaven."

This necessary and comprehensive precept, was originally imparted to the followers of a Master, who, by his own luminous and amiable example, exhibited to the world, a perfect transcript of every virtue that can adorn a rational being, and fit him for higher scenes than earth affords. The instructions of Jesus were superior in utility to those of any other teacher the world has known. They manifested the soundest wisdom, and tended to promote the best dispositions of heart and mind, in his genuine disciples.

Love, pure, ardent, and unconquerable love to the creatures his own plastic hands had formed, after the most perfect model, brought him from the ineffable glories of the celestial world, that they might be assisted, and enabled to pass through the stages of a transient and probationary existence, in a manner that would ensure them a triumphant entrance into the unchangeable abodes of felicity and glory.

Brethren, by the metaphor of light, the Teacher, whose sayings we revere, intends human *virtue*, which is the light of the moral world, as yonder splendid orb in the midst of the firmament, is of the natural. Moral virtue, we glory in saying, is the solid and sure foundation of masonry; the light by which we perform the work, which we believe will be accepted and approved by the Grand Council above; the firm basis of our exhilarating and supporting hopes when we have retired from our earthly labours, to unceasing refreshment in the temple not made with hands. What therefore are we to infer from the precept before us, but the imperious duty of making the most rigorous efforts in the cause of virtue? Our just and benevolent deeds will shed a lustre upon our character, and be the happy means of inducing others to imitate our bright example. The venerable institution of which we are members, was formed, and has been maintained, through revoling ages, for the express purpose of enlightening the world at large, by the virtuous deeds of masons, and of enlightening each other by signs, by tokens, by emblems, and by words. Our system

of intelligence, and sound wisdom, has a language comprehensive, appropriate, and peculiar to itself. By our own pure language we know each other, wherever Providence allows us to meet, and the knowledge which reveals a brother or a companion, has an inherent attraction of mutual benevolence, which is seldom to be found among the far greater number of those who claim to be followers of him who bears nothing but compassion and good will towards our race.

The masonic bosom is inspired with reverence and virtue, when we contemplate our temple of unrivalled magnificence and beauty; when we view our jewels, more brilliant and precious than the diamond that glitters in the crown of earthly majesty; when we survey the majestic march of the sun, moon, and stars in their orbits: when we inspect this earth which we inhabit so full of being, and so abounding in wonders; when we consider man in all his capacities as an intelligent, social, moral, religious, and immortal being; and when we open the treasure long concealed in the Ark, and scan its celestial lessons! Yes, companions and brethren, these wonderful works of the Supreme Architect, impress us with reverential awe. "*Holiness to the Lord,*" is the pervading sentiment of our hearts, and we recognize with exalted satisfaction, the duty of imitating the benevolence which he has so astonishingly displayed towards his rational creatures.

By those who are unacquainted with the principles, and motives, which govern our conduct as masons, we are injuriously represented as the determined patrons of secret licentiousness; but, we know, that every insinuation of this nature is groundless, and we will freely pardon the malice it contains, since it proceeds from so pardonable a source, as that of entire ignorance. Whoever undertakes to impugn masonry, as tending to encourage immorality in any degree, knows not what he affirms, and is guilty of a gross breach of truth, justice, and charity. I hesitate not to declare, in the most unequivocal terms, that the whole system of masonry, rightly understood, enforces the precept of Jesus Christ, "Let your light so shine before men, that they may see your good works, and glorify your father who is in Heaven." Masonry is not, like our holy religion, in danger of being reduced to mere speculation, or to the dogmas of sectarianism. It indeed encourages investigation, and every species of mental improvement; but its essence consists in good will, in acts of justice and beneficence towards men. Instituted for the noble purpose of alleviating human sufferings by substantial benefits, it is more liberal of alms than of prayers for the needy, of operative charity, than of good wishes towards those who need assistance. It does not fail in its recommendation of the sufferer to the care and blessing of Heaven, because it recognizes an all-seeing eye, an exuberant fountain of blessings; but to do good and to communicate, these it inculcates, because with such sacrifices God, the father and friend of our race, is, and must be well pleased.

Masonry generates sympathy in the bosom, and urges us to prefer human happiness to the glitter of renown. Let not the professed christian be too hasty in censuring either our principles or our practice as masons. We dare bring our practice, in comparison with that of the members of the outward church in general, to the grand test of evangelical morality. When have we seen a brother in need, and shut up our bowels of compassion against him? When, in a lodge capacity, have we neglected to visit the fatherless children, or the widow of a deceased brother, in their affliction? We are accused of harbouring in our lodges

and embrace, the unworthy, and the vicious. We acknowledge the fact, and in it we will glory. While we are slow to listen to the discordant voice of vulgar report, we are prompt to receive any authenticated information, concerning the unworthy conduct of a fellow member. But we pass no rash judgment; we come to no hasty decision. We forbear and investigate, counsel and admonish, faithfully remind the offender of his errors, and strive to aid a reformation. He who has the spirit of Jesus Christ abiding in him, who is actuated by the genuine influence of our order, must in his serious judgment prefer this deliberate, calm, and equitable proceedure, to that which, impelled by passion and prejudice, decides with precipitation, and sentences with rigour. What is the direction of the lenient and forbearing Saviour to his disciples, concerning any one that falls into transgression? You recollect his reply to Peter, when he inquired, "Lord, how oft shall my brother sin against me, and I forgive him?" "I say not unto thee until seven times, but until seventy times seven." We offer this as our justification, when we forbear with an erring, and forgive a repentant brother. Prejudice sometimes more than insinuates, that ours, if not an antichristian society, is one which no godly person can visit with pleasure or improvement. We have never pretended that masonry is a Christian institution. Its origin was anterior to Christianity. It cannot, therefore, deny its benefits, without a total change of its principles, to any who acknowledge the Supreme Architect of the universe. But is there any thing in masonry hostile to evangelical truth, or to the practice of those pleasant and ennobling duties, which Jesus enjoins upon his disciples? I feel authorized to declare, that the greatest saint on earth might become a mason, might attend a well regulated lodge, without any hazard of corrupting his principles, or of endangering his salvation. Before this enlightened and candid audience, I feel little diffidence in hazarding the remark, that in my view, masonry has a tendency to eradicate sectarian bigotry from the mind, and to implant in its stead a catholic and tolerant spirit. I very much question, whether either the enthusiast, or the bigot, can be an admirer of our system. Its atmosphere is not suited to his respiration. It has nothing congenial with the narrowness of his views, nothing that countenances many of the dogmas of his creed. In the lodge, he must associate with men of opposite opinions, with those who have embraced different creeds, and with those who have embraced no creed at all. His self-sufficiency will prompt him to say to almost every one around him "stand by thyself, for I am holier than thou."

Since I had the privilege of admission into the fraternity, I have frequently meditated upon the characters of my Christian acquaintances who are masons, and to my satisfaction have found them men of liberal sentiments. In order to remove every cause of misapprehension, I will explicitly state what I understand by a liberal Christian. He is one, who, sensible of his own liability to err in judgment, and fully aware of the powerful influence of education in producing in different minds, different opinions and habits of speculation, cherishes a conviction, that it becomes him not to pass an unfavourable decision concerning the actual standing of a brother in the sight of that all-wise, just, and merciful Being, who knows whereof we are made, and is no "respecter of persons." He also feels his inability to weigh with precision, or to measure with exactitude, the extent of any understanding except his own. He attempts not to estimate the strength and origin of the habit of reflection in a

brother. He presumes not to appreciate his merit or demerit, in the use of the talent of reason, with which he has been entrusted, so as positively to pronounce the belief of this or that doctrine necessary to salvation. Strange as it may seem to the proud and intolerant bigot, the liberal Christian believes that the virtuous heathen, who have improved the light which they have received, will be accepted with God their father and benefactor! Yes, and stranger still, he goes so far as to trust, that should different persons, in conscientiously examining the inspired pages, come to different conclusions, even upon the most important points, God, who alone knows their capacities, will yet be merciful to those who are in error! Brethren, I have thus given you my views of a very delicate, yet as I conceive, important subject. My sole design in doing this, is to persuade you to let the light of a liberal spirit shine before men, to allow no self-sufficient bigoted religionists to darken your minds, and narrow your hearts, or to lessen its sphere of diffusive charity, which is the key-stone of our mystic arch, and the cement of our noble fabric.

Proud am I to believe, that should the monster Bigotry, venture to raise its head in our lodges, it would find itself vigorously assailed, and be forced to retire with disgrace. For myself, I most unhesitatingly declare, that should disputes upon the peculiarities of different religious orders, ever find admission into our sacred retreats of friendship, and of virtue, I would immediately withdraw myself from brethren, thus walking disorderly. I profess to be a disciple of Jesus Christ. To his inspired and infallible word, not to fallible men, do I look for information concerning his most just and holy will. I claim the right, as dear and unalienable, to serve and worship him according to the dictates of my own conscience, enlightened by his word and spirit. Masonry interferes not with this sacred and inestimable privilege granted to those whom Christ has made free. It bears no hostility towards Jesus of Nazareth, the unrivalled teacher sent from God, the glorious pattern of every excellence, the spontaneous advocate of guilty men, the mighty Prince of salvation. I forsake not the latter more glorious house, because I enter and contemplate the sublimity of the former. I behold with gratitude and joy, the wonder-working, and beneficent hand of Deity, in the ark of the covenant, in the pot of manna, in the rod that budded, in the book of the testimony, and in the incense that ascended an acceptable offering before the merciful throne above. I perceive the same hand in the wisdom imparted to our grand masters, who were enabled to construct an edifice, surpassing human skill, and contributing to the glory of our common father, who is in Heaven!

But, not to dwell upon the religious sentiments encouraged by our order, I value it highly on account of the moral feelings which it excites and cherishes, in the heart of its worthy votary. It leads him to contemplate man in a higher and more extended view than is taken by human pride. It divests him of all adventitious and gawdy trappings, and brings him down to the true level of reason and moral worth. In our lodges, the rich and the poor, the learned and unlearned, meet together as the creatures and children of one common father. There they forget the petty distinctions of a vain world, and cherish with delight the benevolent feelings. Brethren and companions, it is grateful to my heart to indulge the reflection, that in every season of trial and difficulty, I can, by virtue of my connection with you, and the widely extended fraternity, find faithful bosoms, in which to pour the troubles of my mind, and from

which I can receive the most disinterested friendship, and profitable advice. A true mason can neither supplant his brother, nor walk with those who slander him. He cannot, in the reproachful sense of the terms, become a tale bearer, nor busy body, in the concerns of any member of our fraternity. His obligations are too solemn, thus to sport with the sacred rights of one whom he hopes to meet in harmonious intercourse in the lodge, where all the luminaries of our order will be assembled to regale themselves with "the food which angels eat." By those present, who are unacquainted with the truths which we have found, I may be considered as indulging in the high wrought strains of eulogy. My address is exclusively to masons, and to them I will answer for the truth of my assertions, if they have not been culpably remiss in investigating the principles of our craft. I pretend not that masons are, in all cases, faithful to their obligations. Masonry cannot on this account be justly reproached. There are no sanctions, human or divine, that can restrain the wanderings of those unfortunate beings, whose hearts are fully set in them to do evil. In the church of the living God, tares are ever to be found growing with the wheat. Why then should it be thought strange if some of our fraternity, composed of mere men, in an unperfect state, should prove unworthy of the confidence in them reposed? Brethren, let us not forget how much it behoves us to strive to reclaim those, who, through the influence of temptation, have departed from the safe and pleasant way. I had rather endure the reproach of those who know not our reasons for bearing with the obliquities of a brother, than to cut him off from our privileges and fellowship, while there remains any reasonable hope of his amendment. While I would give no sanction to vice, I would be cautious how I riveted its galling chains upon a brother, by a hasty disruption of our masonic ties. There are cases, indeed, of flagrant transgression, when no alternative is left us. They are not, however, as frequent as those in which a cure may be effected by the friendly remonstrance.

Brethren and companions, by a due regard to the particulars already mentioned, "let your light shine before men." Your general obligations, as masons, are so well known, and so frequently inculcated in the lodge, that I deem it unnecessary for me to be particular on this occasion. We have precept upon precept, and line upon line, urging us, by the most elevated and inspiring considerations, to be unwearied in well-doing. The bright example of that exalted character which we have assembled to commemorate, powerfully constrains us to "let our light shine before men." John Baptist was a burning, and a shining light. His integrity, his diligence, his zeal, and attachment to the cause of human happiness, were most exemplary. In fidelity to his master, he was unwavering. In reproving evil, he was prompt, and undaunted. In his endeavours to turn men from every false way, he was persevering, and unwearied. As a messenger of the Most High, to a thoughtless and corrupt generation, he obtained *this* testimony from him who sent him: "Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist." The greatness of this holy man consisted in the strictness of his integrity, and the faithfulness of his virtue. Human happiness was his aim, and on no occasion was he known to relinquish his object. He let his light continually shine before men, by imparting moral and religious instruction, by encouraging virtuous resolutions, and by exciting the vicious to amendment of life. Like our Grand Mas-

ter, whose firmness has in all ages been the admiration of masons, rather than betray his trust, when high handed immorality, in an elevated station, demanded reproof, he raised his accusing voice, regardless of what either wounded pride or revenge, clothed with power, could do. He fell a victim to his integrity, leaving us an example of what we are to do when the eternal obligations of truth and righteousness require us to decide, and to act. Worthy of our study, brethren, and imitation, is the example of this faithful man. It shines in the moral world, like the luminary of day in the midst of heaven's cerulean arch. It sparkles like the Urim and Thummim on Aaron's breast. It manifests wisdom, strength, and beauty; the glory of intellectual man; and inspires a hope, firm as the immortal pillars of the heavenly Jerusalem.

Influenced, as I believe, by the genuine feelings of brotherly love, most seriously and earnestly would I endeavour, brethren and companions, to persuade you to a continual and active diligence in the fulfilment of the work given you to do by the Grand Master of the universe. Time is short and uncertain. The cord which binds us to earth's busy and ever varying scenes, is frail and brittle. Solemn and affecting have been the mementoes of these truths, in the fall of two of our number, of late. Abundant evidence has been given us that there is no security from the power of the universal destroyer, in this land of change. He has not chosen his victims among those who were bowing beneath the weight of years, in whom desire had failed, to whom the grasshopper was a burden, but he has selected those who were in full strength, whose breasts were full of milk, and whose bones were moistened with marrow. We profess to be engaged in a work which is to undergo a critical inspection before the Grand Council of Eternity; a work which must be the evidence of our everlasting glory or shame, according as it shall compare with the pattern delivered for our imitation! How deeply are we concerned then, to apply our time and talents to the best advantage, that, when we present our work, it may stand the test, and be received as fit for our Master's use! We have the necessary skill imparted to us; we have the requisite tools, the proper materials, and the time to complete the task assigned us. If inferior objects induce us to neglect it, unspeakable will be our shame, and great our everlasting regret, when we shall be made to witness our work cast away as unfit to be employed in the temple above. Let me hope, that none of you will be so wanting to yourselves, so void of wisdom, so inattentive to the friendly remonstrances of our benevolent institution, as to come short of those glorious expectations which will be realized by every faithful craftsman, when the brittle thread of life shall be broken. I feel it an imperious duty to remind you, that though a virtuous life is indispensable to a happy immortality, yet, of you, who have heard those glad tidings of great joy, which were announced by angels when Jesus appeared in human form, something more than moral virtue is required. You are demanded to give him a cordial reception into a grateful heart, who died for all. You are to trust in him, as the Alpha and Omega, the first and the last, who has the keys of death and of hell, who openeth, and no man shutteth; who shutteth, and no man openeth. To this only Saviour of men, the holy John Baptist gave ample witness that he is the Son of God. You will bear with these remarks, when you reflect, that I am an ambassadour of this Prince of salvation, and feel it my imperious duty to pray you, in his stead, to be reconciled to God in the way which

he has prescribed. Though I might extend my observations to a far greater length, I am unwilling to trespass upon your indulgence, and will therefore come to a conclusion, after offering a few words by way of exhortation to those for whose consideration the discourse has been solely prepared.

You, my respected brethren and companions, profess to be seeking the advancement of your knowledge, the expansion of your intellectual faculties, the due regulation, and application of your passions, and the beneficial exercise of your moral powers. These are noble objects, abundantly worthy of the most steady and vigorous exertions. The more you attain, the brighter you will shine among the excellent of the earth. Go on in wisdom's ways, pursue love, and cherish truth. Be firm to resolve, and stubborn to endure, when goodness and justice call you to action. Survey with reverential awe, and grateful sentiments of soul, the eternal king of ages, in the glass of his creatures, and the volume of his will. Raise your ambition, by reflecting upon the dignity of your station in the scale of being. Your continuance in this first stage of your existence, and your duties, will be but short. Confine not your hopes; set not your affections upon fleeting joys. The fair cliffs, and lofty cedars of Lebanon, are in view, beckoning you to ascend. Beneath the holy hill of Zion, there is no permanent repose; difficulties and dangers, perplexities, sorrows, and toils, are the inevitable lot of mortals. But we are not launched upon the ocean of life only to be swallowed by its quick sands. No, ye mystic and enlightened few, ye never dwell upon the gloomy side of life's picture, when by the light of the bush, ye ken a being whose tender mercies are over all his works. Ye believe, that amidst all the labours and convulsions of nature's works, ye cannot lose "*one drop of immortal man.*" Let the frowning pestilence spread wide her livid banners, and carry destruction through the ranks of men; let the friends of your bosom fall on the right hand, and on the left, let the new sepulchre be opened to enclose, in its cold and silent bosom, the dear object of your affectionate solicitude, still you perceive flourishing at its head, the emblematic sprig of immortality, assuring you of another world, in which death shall have no dominion. Brethren and companions, were I to utter the glorious truths which crowd upon my mind, and fill my soul with triumphant joy, I should be in danger of exhausting that fraternal patience, which has borne with me thus far. I will suppress my feelings, and conclude, by affectionately entreating you to exemplify in your whole lives and conversation, the heaven-derived principles of masonry. Let your love be without dissimulation. Abhor that which is evil. Cleave to that which is good. "Be kindly affected one to another." Bear ye one another's burdens, and thus fulfil the law of Christ, the pattern of excellence, and the hope of immortality.

REMARKS.

The preceding address is recommended in particular, to the candid, and serious attention of that portion of the readers of the Masonic Register, who have not been initiated into the mysteries of our order. Coming from so respectable a source, from a clergyman of the first rate talents, and of acknowledged piety and worth, we think that it cannot fail of dispelling from the mind of every person not contaminated by "the monster Bigotry," all improper impressions, imbibed through the un-

just, and wicked aspersions that have been so lavishly heaped upon the principles of the fraternity, by the ignorant, and the superstitious, in every age of the world, and convince every lover of truth, that Christianity and freemasonry, in no respect, work in opposition to each other.

To the brotherhood, we would observe, that it contains a rich fund of instruction, as well as needful reproof, and ought not to be passed over with a slight, or even a single reading, inasmuch as it reminds us, in a forcible manner, of the most solemn obligations we are under to each other, and above all, of the duty we owe to our God.

IMPERIAL FOLLY.

By late advices from Russia, it appears that Alexander has raised his mighty arm against the institution of masonry, by ordering all lodges in his dominions closed, and all civil, military, or naval officers, to renounce the order forever, under a severe penalty! Take care Alexander; this step may prove fatal to all your greatness. Reflect that you have to conquer more kings and princes, than ever were subdued by your Great namesake, before you can overthrow the masonic order, or, with the utmost of your power, induce a single GOOD subject in your empire, to renounce his allegiance to the institution.

We should rejoice to hear of a new convocation, of the grand congress of the sovereigns of Europe, to take this subject into consideration; and that George IV, with all the surviving members of the royal family of England, should attend; and could the ghosts of Alfred the Great, and Prince Edwin of England, king James of Scotland, Francis, emperor of Germany, and Frederick the Great of Prussia, all of whom were distinguished masons, be present, to whisper *something* into their ears, perhaps the affair might terminate in a manner similar to that of the Pittsburgh Presbytery, before that respectable body, the General Assembly of Presbyterians of the United States.

MISCELLANEOUS.

TO THE EDITOR OF THE MASONIC REGISTER.

SIR,

I send you for insertion in your excellent Magazine, the copy of a Letter from a gentleman on a tour through the Southern States, to his sister. His philanthropy of feeling, attended with his corresponding and efficient action, is worthy of imitation. Yours, S. M.

Philadelphia, March 17, 1822.
2 *o'clock*, P. M.

DEAR SISTER,

We do not weigh anchor so soon by one day as I intimated in my last. It is all hurry and bustle, and rude merriment upon deck, while, having this moment blundered myself into a seat at our master's writing-desk, I will secure this "privileged moment," to hurry you up a brief sketch of a few incidents or actors in this scene, which either are so simple, so unostentatious and retiring, or so common that they seem to have escaped the notice of every person but myself.

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Indeed, amid the salutations of gaiety, and the balbeck consultations of men of business, committing their ventures of gain to the uncertainties of the deep, this silent and beseeching spectacle, is too humble to woo regard, but from the eye of fancy, left emancipate from the reign of the stronger faculties. At a little distance from the convolving mazes of this bustling crowd, I observed a female form, in humble dress, and of unpretending modesty, standing by herself, in a fixed, and thoughtful attitude. Her look was downcast and wan, and overspread with a mildness of resignation, half-smiling in its bitterness, such as might be with one about to be torn from some dear object. Like Sterne's Maria, there was no arm offered her to lean upon; and I guessed that Fortune, our legitimate school-mistress, was administering to this young mother, for a mother she seemed, some rude kind of discipline. Her cares seemed to awake into more evident concern as the disappearing of the business-men began now to make room. Her eyes, which till now seemed "bent on vacancy, and with the incorporeal air to hold discourse," were now fixed upon the ship; and now alternately upon the ship, and upon the ground. I had gazed upon this person with deep interest, puzzling myself with conjectures about her lot, till reason was satisfied, curiosity could learn nothing more, and that however desirous, if able, I could now have no opportunity to

—— "minister to a mind diseas'd;
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
Or, with some sweet oblivious antidote,
Cleanse the stuff'd bosom of that perilous stuff,
Which weighs upon the heart."

I now descended the cabin to adjust some things, and prepare for our departure. Here I found two playful, honest lads; the one apparently five, and the other seven years of age, of whom, by their costume, I judged that they too, would sail with us. I had not been here long, before the lady abovementioned, descended the stairs of the cabin, and seating herself beside the two little boys, surveyed them with that maternal and mute eloquence with which a mother watches the turning crisis of some malignant fever, which threatens to burn in twain the life-thread of her first born!

It required no power of divination to discover their mother's image in the face of this female. She had just emigrated from Ireland, and sought our country, as an assylum from the wretchedness that had expatriated her, and her children, from her own. The father, unable to see his own dear children raise to him the supplicating hand for food, without the power of administering to their cries; or, to see their mother weeping over the tomb of all comfortable felicity, fell a victim to his own grief, and by his own hand! "Our landlords," continued the lady, while a varied blush of hallowed indignity kindled on her hectic, sallow cheek, "our landlords refused us our usual and hard earned pittance. To maintain these hungry babes Sir," and the yearnings of the mother, as she raised her full eyes upon them, fell in large drops down her cheek, and lodged upon her bosom, "I found my unaided strength inadequate to do what we both had been unable to perform; and was thus driven by the dire mandates of hard necessity, and my children's good, to fly the domicil of tyrants, and seek a shelter in some more hospitable clime: But alas! in steering the only ark of my hopes to escape the devouring gulph of Charybdis, I have met the hungry rocks of Scylla."

(Incidet in Scyllam, qui vult vitare Charybdim.—)

"For I now find my resources too scanty to afford a comfortable suste-

nance and education to these my fatherless children; and as the mother sent away Joseph and Benjamin, so send I my two boys to Georgia, not knowing the things that may befall them there. But this thing I know, they will there have no mother to watch over them in sickness and in health; and their master will not have a father's heart to pity and provide for them. Alas; I have brought them into an existence where penury and misfortune deride all my efforts to support it!"

The touching eloquence with which NATURE uttered these plaintive emotions; her pensive articulation, the sacredness of her sorrow, her beseeching modesty, and the whole tone and earnestness of her language, are recollections as impossible to forget, as they are to pourtray. It did not fall upon an impenetrable ear; it touched a corresponding note within me, that vibrated through a thousand strings; and which, like the music of Carol, if not sweet, "was mournful to the soul." The truth was; this woman had stipulated to give away her children, during the minority of their years, to a slaveholder in Georgia; who, on passing this sea-port, it appeared, had ordered their passage to Savannah, whence they were to be transported by stage about one hundred miles into the interior of that state, on which route I determined to prosecute my journey.

The sailors now began to play off their usual cries when unfurling the sails, which the mother observed as a signal for tearing herself from her sober-looking boys; and each moment now added a two-fold sting to every throe, as it shortened the possibility of delay. Her mind, aye! her whole soul had now become too deeply agitated to conceal its bitterness: her eyes, suffused and glistening with maternal fondness, lingered in speechless eloquence on her forlorn little boys; she cast now and then an asking look at me, and at length exclaimed; "O Sir! do befriend these my children! As you are going to Georgia, I resign them to your goodness! O watch, and protect them! and propitiate for them the favour of their master when you shall give them up." But the moment had now arrived. She saw the last sands of this last and protracted interview with her beloved children were now falling: with tears fast flowing, she flies towards her children, but pausing short, she cast an imploring look to heaven, while a convulsive clasp rivets her hands upon her breast, and seemed to cry, "O thou Spirit of my destiny! if it be possible, let this cup pass from me!" *But Fate—relentless as death, and inexorable as the grave*—she rushes to her boys, and embosoms them in her last embrace: "Be good, my children," she cries; "hope we shall meet again. May God, my dear children bless"——here she could not speak; as they were hanging upon her neck, another, yet another lingering moment, she tore them from her, and left the cabin. And I know not from what impulse, but I followed immediately after, and reached the deck as she set her foot upon the wharf. On seeing me, she more composedly, though fervently demanded, "Will you, kind Sir, befriend my poor cast-out children, now that they are sent away motherless, upon the ocean, to seek a home at their tender age, among strangers? Won't you watch and nurse them should they be sick?" She was here interrupted by my assurances; the ship got under way, and I soon saw her no more.

I believe, my dear sister, that if any penitent of the human family, should ask of our venerable Saviour, the remission of his sins with that earnest contrite sincerity with which the above petitions were urged, the request would be granted. I have been told that the cause of the widow and the orphan was rigidly sacred in masonic faith. But in this case you

know I boast a philanthropy which can be excelled only by a disparity of means. But I shall close with promising to give you in my next a minute detail of all the little acts of kindness which I can contrive to bestow upon my proteges during their passage, and until I deliver them up into the hands of their adopted master in Georgia: For be assured, if Providence do not interfere to prevent, I will not basely desert my charge before this is achieved, so long as a drop of blood is propelled from this heart, or a shred of muscle quivers on this arm!

Yours, affectionately, E. H. E.

FOR THE MASONIC REGISTER.*

THE WARRIOR'S WREATH.

"The fighting host—gay rainbow butchers."

Behold the wreath which decks the warrior's brow;
Breathes it a balmy fragrance sweet? Ah, no,
It rankly savours of the grave!
'Tis *red*—but not with roseate hues:
'Tis crimson'd o'er
With human gore!
'Tis *wet*—but not with heavenly dews;
'Tis drench'd in tears by widows, orphans shed,
Methinks in sable weeds I see them clad,
And mourn in vain, for husbands slain,
Children belov'd, or brothers dear,
The fatherless
In deep distress
Despairing—shed the scalding tear.

I hear 'mid dying groans the cannons' crash:
I see 'mid smoke, the muskets' horrid flash,
Here famine walks, there carnage stalks!
Hell in her fiery eye, she stains
With purple blood
The crystal flood,
Heaven's altars, and the verdant plains!
Scenes of domestic peace, and social bliss,
Are chang'd to scenes of wo and wretchedness;
The votaries of vice increase—
Towns sack'd—whole cities wrapt in flames!
Just Heaven! say
Is this the *bay*
Which *warriors gain; is this call'd* FAME?

* It may perhaps be proper to observe, that the author sent the "Warrior's Wreath," for insertion in the "Friend of Peace," a few months since, over the signature of "Polemantios." G. F. Y

FOR THE MASONIC REGISTER.

BROTHER PRATT,

Observing in one of your numbers composing the first volume, several historical scraps, I send you the following, which if you think worthy, please to insert, and oblige

Your brother in lucis. G.

LUCIUS SICINIUS DENTATUS,

Was a tribune of Rome, celebrated for his valor, and the honours he had acquired in war during a period of forty years. He fought one hundred and twenty-one battles, obtained fourteen civic* crowns, three mural ones, eight crowns of gold, eighty-three golden collars, sixty bracelets, eighteen lances, and twenty-three horses with their accoutrements; all as the rewards of his uncommon services. He was able to show the scars of forty-five wounds, which he had received in his breast, particularly in opposing the Sabines, when they attempted the capitol. The popularity obtained by his valor made him adviser to Appius Claudius, then one of the decemvirs, who wishing to make himself absolute in Rome, found Sicinius too powerful to be overcome by fair means; to remove him therefore was necessary.

* *Civic crowns were the rewards of those who in battle saved the lives of their fellow citizens, and mural, the rewards of those who first mounted the enemy's walls, or passed through the breach. The former were considered the more honourable.*

By the authority of the decemvir he was sent to the army, on the road to which he was attacked by one hundred men sent to murder him. Such however was his skill and strength, that he killed fifteen, wounded thirty, and forced the remainder to resort to stratagem for the performance of the deed, in the attempt of which their strength and courage had failed. They ascended the rock to which Sicinius had placed his back, and hurled down stones and darts at their victim, till life was extinct. Thus fell, AUC 306, Lucius Sicinius Dentatus, who from his extraordinary courage acquired the name of the Roman Achilles.

FRAGMENT.

"She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her; they are become her enemies." Lam. i, 2.

A VISION.

* * * * "Methought I saw a young female, adorned with beauty, and blest with innocence, walking forward in the path of integrity, which a virtuous education had early marked for her to take, rejoicing as she went with all around her. But, in the midst of her happiness, unexpected calamity suddenly surprised, and precipitated her from prosperity into the deepest distress. In this trying period she enjoyed all the benefits derived from early implanted virtue and religion. Taught by them, the lovely mourner turns not to the world for consolation. No, she looks up to her Creator for comfort, whose supporting aid is so particularly promised to afflicted worth. Cheered by them, she is able to exert her talents, genius, and taste, and draw upon industry for her future support Her active virtue she thinks the best proof of submission to the will of Heaven, which she can give. And in laudable exertions she finds a conscious peace, which the mere possession of fortune could never bestow.

"While thus employed, a son of perfidy sees her, and marks her for his prey, because she is at once lovely, and helpless. Her unsuspecting credulity lays her open to his arts, and his blandishments by degrees allure her heart. The snares which he has spread, at last involve her; with the inconstancy of libertinism he soon deserts her, and again she is plunged in distress. But mark the difference of her first and second fall. Conscious integrity no longer lends its consoling aid to stem the tide of sorrow. Despair, instead of hope, arises, without one friend to sooth the pangs of guilt, one pitying soul to whisper peace to her departing spirit. Insulted too, perhaps by some unfeeling being, whom want of similar temptation alone, has saved from similar imprudence, she sinks an early victim to remorse and wretchedness."

IMPRISONMENT FOR DEBT.

This inhuman practice, is thus denounced by THOMAS B. ROBERTSON Esq. governor of Louisiana, in a speech to the legislature. "How it is that this remnant of barbarism, has been suffered to survive, whilst those with which it is connected have been annihilated, it is difficult to comprehend; but it is as unjust as it is cruel, and impolitic. Imprisonment is no more to be found in the bond than blood; and although Shylock was denied his pound of flesh, our laws meanly step in; give to a judgment for property, a value paramount to human liberty; deprive society of what belongs to it, the labour of its citizens; pander to the vengeance of petty tyrants, who fill society with widows and orphans, by the living death they inflict; on

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whom? On those certainly not as fortunate, nor probably as knavish as themselves. Governments, to make mankind happy, should not only refrain from harsh, and cruel acts, but should prevent individuals from indulging their bad, and detestable passions."

GENEROUS HIGHWAYMAN.

It was said of Boulter, a better sort of highwayman, that one day riding on horseback on the high road, he met a young woman who was weeping, and who appeared to be in great distress. Touched with compassion, asked what was the cause of her affliction; when she told him, without knowing who he was, that a creditor, attended by a bailiff, had gone to a house which she pointed out, and threatened to take her husband to prison for a debt of thirty guineas. Boulter gave her the amount, telling her to go pay the debt, and set her husband at liberty; and she ran off loading the honest gentleman with benedictions. Boulter, in the mean time, waited on the road till he saw the creditor come out; he then attacked him and took back the thirty guineas, besides every thing else he had about him.

THE FLOATING BEACON.

[*Continued from page* 67.]

I rushed up the cabin stairs, and tried to push open the folding doors at the head of them, but they resisted my utmost efforts. I knocked violently and repeatedly, to no purpose. "Some one is killed," cried I. "The person who barred these doors on the outside is guilty." "I know nothing of that," returned Marietta. "We can't be of any use now. Come here again! How dreadfully quiet it is. My God! A drop of blood has fallen through the sky-light. What faces are yon looking down upon us? But this lamp is going out. We must be going through the water at a terrible rate. How it rushes past us! I am getting dizzy. Do you hear these bells ringing? and strange voices——"

The cabin doors were suddenly burst open, and Angerstoff next moment appeared before us, crying out, "Morvalden has fallen overboard. Throw a rope to him! He will be drowned." His hands and dress were marked with blood, and he had a frightful look of horror and confusion. "You are a murderer!" exclaimed I, almost involuntarily. "How do you know that?" said he, staggering back; "I am sure you never saw—" "Hush, hush," cried Marietta to him; "are you mad? Speak again! What frightens you! Why don't you run and help Morvalden?" "Has any thing happened to him?" inquired Angerstoff, with a gaze of consternation. "You told us he had fallen overboard," returned Marietta. "Must my husband perish?" "Give me some water to wash my hands," said Angerstoff, growing deadly pale, and catching hold of the table for support.

I now hastened upon deck, but Morvalden was not there. I then went to the side of the vessel, and put my hands on the gunwale, while I leaned over, and looked downwards. On taking them off, I found them marked with blood. I grew sick at heart, and began to identify myself with Angerstoff the murderer. The sea, the beacon, and the sky, appeared of a sanguine hue; and I thought I heard the dying exclamations of Morvalden sounding a hundred fathom below me, and echoing through the caverns of the deep. I advanced to the cabin door, intending to descend the stairs, but found that some one had fastened it firmly on the inside. I felt convinced that I was intentionally shut out, and a cold shuddering pervaded my frame. I covered my face with my hands, not daring to look around;

for it seemed as if I was excluded from the company of the living, and doomed to be the associate of spirits of drowned and murdered men. After a little time I began to walk hastily backwards and forwards; but the light of the lantern happened to flash on a stream of blood that ran along the deck, and I could not summon up resolution to pass the spot where it was a second time. The sky looked black and threatening; the sea had a fierceness in its sound and motions; and the wind swept over its bosom with melancholy sighs. Every thing was sombre and ominous: and I looked in vain for some object that would, by its soothing aspect, remove the dark impressions which crowded upon my mind.

While standing near the bows of the vessel, I saw a hand and arm rise slowly behind the stern, and wave from side to side. I started back as far as I could go in horrible affright, and looked again, expecting to behold the entire spectral figure of which I supposed they formed a part. But nothing more was visible. I struck my eyes till the light flashed from them, in hopes that my senses had been imposed upon by distempered vision; however it was in vain, for the hand still motioned me to advance, and I rushed forwards with wild desperation, and caught hold of it. I was pulled along a little way notwithstanding the resistance I had made, and soon discovered a man stretched along the stern-cable, and clinging to it in a convulsive manner. It was Morvalden. He raised his head feebly, and said something, but I could only distinguish the words "murdered—overboard—reached this rope—terrible death." I stretched out my arms to support him, but at that moment the vessel plunged violently, and he was shaken off the cable, and dropped among the waves. He floated for an instant, and then disappeared under the keel.

I seized the first rope I could find, and threw one end of it over the stern, and likewise flung some planks into the sea, thinking that the unfortunate Morvalden might still retain strength enough to catch hold of them if they came within his reach. I continued on the watch for a considerable time, but at last abandoned all hopes of saving him, and made another attempt to get down to the cabin; the doors were now unfastened, and I opened them without any difficulty. The first thing I saw on going below, was Angerstoff stretched along the floor, and fast asleep. His torpid look, flushed countenance, and uneasy respiration, convinced me that he had taken a large quantity of ardent spirits. Marietta was in her own apartment. Even the presence of a murderer appeared less terrible than the frightful solitariness of the deck, and I lay down upon a bench, determining to spend the remainder of the night there. The lamp that hung from the roof soon went out, and left me in total darkness. Imagination began to conjure up a thousand appalling forms, and the voice of Angerstoff, speaking in his sleep, filled my ears at intervals, "Hoist up the beacon! the lamps won't burn—horrible! they contain blood instead of oil. Is that a boat coming? Yes, yes, I hear the oars. Damnation! why is that corpse so long of sinking? If it doesn't go down soon they'll find me out. How terribly the wind blows! We are driving ashore—See! see! Morvalden is swimming after us. How he writhes in the water!" Marietta now rushed from her room, with a light in her hand, and seizing Angerstoff by the arm, tried to awake him. He soon rose up with chattering teeth and shivering limbs, and was on the point of speaking, but she prevented him, and he staggered away to his birth, and lay down in it.

Next morning, when I went upon

deck, after a short and perturbed sleep, I found Marietta dashing water over it, that she might efface all vestige of the transactions of the preceding night. Angerstoff did not make his appearance till noon, and his looks were ghastly and agonized. He seemed stupified with horror, and sometimes entirely lost all perception of the things around him for a considerable time. He suddenly came close up to me, and demanded, with a bold air, but quivering voice, what I had meant by calling him a murderer? "Why, that you are one," replied I, after a pause. "Beware what you say," returned he fiercely, "you cannot escape my power now; I tell you, sir, Morvalden fell overboard." "Whence, then, came that blood that covered the deck?" inquired I. He grew pale, and then cried, "You lie, you lie infernally—there was none!" "I saw it," said I, "I saw Morvalden himself—long after midnight. He was clinging to the stern-cable, and said"—"Ha, ha, ha—devils! curses!" exclaimed Angerstoff—"Did you hear me dreaming? I was mad last night—Come, come, come! We shall tend the beacon together—Let us make friends, and don't be afraid, for you'll find me a good fellow in the end." He now forcibly shook hands with me, and then hurried down to the cabin.

In the afternoon, while sitting on deck, I discerned a boat far off, but I determined to conceal this from Angerstoff and Marietta, lest they should use some means to prevent its approach. I walked carelessly about, casting a glance upon the sea occasionally, and meditating how I could best take advantage of the means of deliverance which I had in prospect. After the lapse of an hour, the boat was not more than half a mile distant from us, but she suddenly changed her course, and bore away towards the shore. I immediately shouted, and waved a handkerchief over my head, as signals for her to return. Angerstoff rushed from the cabin, and seized my arm, threatening at the same time to push me overboard if I attempted to hail her again. I disengaged myself from his grasp, and dashed him violently from me. The noise brought Marietta upon deck, who immediately perceived the cause of the affray, and cried, "Does the wretch mean to make his escape? For Godsake, prevent the possibility of that!" "Yes, yes," returned Angerstoff, "he never shall leave the vessel; he had as well take care, lest I do to him what I did to—" "To Morvalden, I suppose you mean," said I. "Well, well, speak it out," replied he ferociously; "there is no one here to listen to your damnable falsehoods, and I'll not be fool enough to give you an opportunity of uttering them elsewhere. I'll strangle you the next time you tell these lies about—" "Come," interrupted Marietta, "don't be uneasy; the boat will soon be far enough away. If he wants to give you the slip he must leap overboard."

I was irritated and disappointed beyond measure at the failure of the plan of escape I had formed, but thought it most prudent to conceal my feelings. I now perceived the rashness and bad consequences of my bold assertions respecting the murder of Morvalden; for Angerstoff evidently thought that his personal safety, and even his life, would be endangered, if I ever found an opportunity of accusing and giving evidence against him. All my motions were now watched with double vigilance. Marietta and her paramour kept upon deck by turns during the whole day, and the latter looked over the surrounding ocean, through a glass, at intervals, to discover if any boat or vessel was approaching us. He often muttered threats as he walked past me, and, more than once, seemed waiting for

an opportunity to push me overboard. Marietta and he frequently whispered together, and I always imagined I heard my name mentioned in the course of these conversations.

I now felt completely miserable, being satisfied that Angerstoff was bent upon my destruction. I wandered, in a state of fearful circumspection, from one part of the vessel to the other, not knowing how to secure myself from his designs. Every time he approached me, my heart palpitated dreadfully; and when night came on, I was agonized with terror, and could not remain in one spot, but hurried backwards and forwards between the cabin and the deck, looking wildly from side to side, and momentarily expecting to feel a cold knife entering my vitals. My forehead began to burn, and my eyes dazzled; I became acutely sensitive, and the slightest murmur, or the faintest breath of wind, set my whole frame in a state of uncontrollable vibration. At first, I sometimes thought of throwing myself into the sea; but I soon acquired such an intense feeling of existence, that the mere idea of death was horrible to me.

Shortly after midnight I lay down in my birth, almost exhausted by the harrowing emotions that had careered through my mind during the past day. I felt a strong desire to sleep, yet dared not indulge myself; soul and body seemed at war. Every noise excited my imagination, and scarcely a minute passed, in the course of which I did not start up, and look around. Angerstoff paced the deck overhead, and when the sound of his footsteps accidentally ceased at any time, I grew deadly sick at heart, expecting that he was silently coming to murder me. At length I thought I heard some one near my bed; I sprung from it, and, having seized a bar of iron that lay on the floor, rushed into the cabin. I found Angerstoff there, who started back when he saw me, and said, "What is the matter? Did you think that—I want you to watch the beacon, that I may have some rest. Follow me upon deck, and I will give you directions about it." I hesitated a moment, and then went up the gangway stairs behind him. We walked forward to the mast together, and he showed how I was to lower the lantern when any of the lamps happened to go out, and bidding me beware of sleep, returned to the cabin. Most of my fears forsook me the moment he disappeared. I felt nearly as happy as if I had been set at liberty, and, for a time, forgot that my situation had any thing painful or alarming connected with it. Angerstoff resumed his station in about three hours, and I again took refuge in my birth, where I enjoyed a short, but undisturbed slumber.

[*To be concluded.*]

WASHINGTON THE GREAT.

The following article is copied from a late English publication. It goes not only to show, that what are termed mere accidents by the world in general, are frequently designed by a wise, and overruling Providence, to bring about the most important events, both to nations, and to individuals, but plainly exemplifies, the high respect in which the character of Washington is held, in various parts of the world.

Washington's Ancestors.—In the complicated and marvellous machinery of circumstances, it is absolutely impossible to decide what would have happened, as to some events, if the slightest disturbance had taken place, in the march of those that *preceded* them. We may observe a little dirty wheel of brass, spin-

ning round upon its greasy axle, and the result is, that in another apartment, many yards distant from it, a beautiful piece of silk issues from a loom, rivalling in its hues the tints of the rainbow; there are myriads of events in our lives, the distance between which was much greater than that between this wheel, and the ribbon, but where the connection had been much more close. If a private country gentleman in Cheshire, about the year seventeen hundred and thirty, had not been overturned in his carriage, it is extremely probable that America, instead of being a free republic at this moment, would have continued a dependent colony of England. This country gentleman happened to be Augustus Washington Esquire, who was thus accidentally *thrown into* the company of a lady who afterwards became his wife, who emigrated with him to America, and in the year seventeen hundred and thirty-two, at Virginia, became the envied mother to George Washington the great.

FOR THE MASONIC REGISTER.

TO MARY.

There is an eye of radiant blue,
Beaming in light of heaven's own hue,
When a single star is beaming down,
The star that gems chaste Dian's crown.

There is a cheek of radiant flush,
'Tis like young morning's earliest blush,
When summer sun shines bright and fair,
And angel forms are hovering there.

Thine is the eye, and thine the cheek,
So beauteous bright, so mildly meek,
That like the rainbow's lovely grace,
No art can reach, no pencil trace.

FOR THE MASONIC REGISTER.

TO MARY.

"O lady mine," preserve unbroken,
The tender ties of unity,
And I will never need a token,
To bid my soul remember thee.

What though we have so seldom met,
What though we ne'er may meet again,
Through years of sad, yet fond regret
My bosom shall thy form retain.

Then "lady mine," take back the ring,
I need no pledge to make me blest.
No talisman, no spell to bring,
Thought that can never be exprest,
Since whatso'er's my future lot,
Believe me thou'lt be ne'er forgot.

RATIONAL LOVE.

We know the power of beauty; but to render it permanent, and make human life happy and agreeable, it must have the beauties of the mind annexed, for, as doctor Blair very justly observes, "Feeble are the attractions of the fairest form, if nothing *within* corresponds to the pleasing appearance *without*. Love and marriage are two words much spoken of, but seldom found united. To be happy in the choice of the fair one we admire, is to cultivate that regard we experience for her, into lasting esteem. The connubial state was certainly designed to heighten the joys, and to alleviate the miseries of mortality. To cherish and admire her, who came into your arms, the object of joy and pleasure; and to comfort the same dear object of your affection, when the clouds of adversity surround her. Happy within yourself, and happy in your connections, you ought to look up to the Author of all good gifts, and to give him praise in the liveliest hour of social enjoyment." What avails all the pleasure of this sublunary state, if, when we shift the flattering scene, the man is unhappy, where happiness should begin, *at home!* An uninterrupted interchange of mutual endearments, among those of the family, imparts more solid satisfaction, than outward show, with inward uneasiness. Love is a tender, and delicate plant; it must be guarded from all inclement blasts, or it will droop its head and die. To

enliven our hours, to pass our life agreeably, let us enrich our mental soil; for this joined with love, will forever adorn this happy state. A young lady, being asked her opinion of love, said, "If youth and beauty are the objects of your regard, *love*, founded on youth and beauty, cannot possibly endure longer than youth and beauty last. Love should be sincere and generous, as Heaven first inspired it, and courtship void of mean dissimulation. But love, at this time of day, is raising the imagination to expectation above nature, and laying the sure foundation of disappointment, on both sides, when Hymen shifts the scene." Love then, according to this amiable young lady's opinion, is a passion *founded on esteem.* A sincere regard for the object of our affections, joined with a love the most pure, rational, and dignified.

DR. HERSCHEL.

Dr. Herschel, the celebrated astronomer, was originally brought up to his father's profession, that of a musician, and accompanied a German regiment to England, as one of the band, performing on the hautboy. While acting in this humble capacity in the North of England, a new organ was built for the parish church of Halifax, by Snetzler, which was opened with an oratorio, by the well-known Joah Bates. Mr. Herschel, and six other persons, became candidates for the organist's situation. A day was fixed on which each was to perform in rotation; when Mr. Wainwright, of Manchester, played, his finger was so rapid that old Snetzler, the organ-builder, ran about the church, exclaiming, "He run over de key like one cat: he will not give my pipes time to speak."

During Mr. Wainwright's performance, Dr. Miller, the friend of Herschel, inquired of him what chance he had of following him? "I don't know," said Herschel, "but I am sure fingers will not do." When it came to his turn, Herschel ascended the organ loft, and produced so uncommon a richness, such a volume of slow harmony as astonished all present; and after this extemporaneous effusion he finished with the old hundredth Psalm, which he played better than his opponent. "Ay, ay," cries old Snetzler, "tish is very goot, very goot inteet; I will luf tish man, he gives my pipes room for to speak."

Herschel being asked by what means he produced so astonishing an effect, replied, "I told you fingers would not do it;" and producing two pieces of lead from his waistcoat pocket, said, "One of these I laid on the lowest key of the organ, and the other upon the octave above; and thus, by accommodating the harmony, I produced the effect of four hands instead of two." This superiority of skill obtained Herschel the situation; but he had other and higher objects in view, to suffer him long to retain it. *Per. An.*

AGRICULTURAL.

A new Method of heading Cabbages in the Winter.

Last fall, at the usual time of taking in cabbages, I had a number well grown, but had no appearance of a head. I dug a trench on the southern declivity of a hill, about eighteen inches wide, and twenty or twenty-two inches deep, and took eighty-six cabbages of the above description, and set them out in the bottom of the trench, in their natural position, with the roots well covered with sand: I then filled the trench with straw on each side of the cabbages, and laid straw over the tops of them, to prevent the sand from getting in; then placed a rail over the middle of the trench, to prevent any pressure on the cabbages, and

then completed the work by throwing on more straw, and forming a ridge of sand over the whole, to keep out frost and water. In the latter part of March, I opened the trench and took out the cabbages, and found each one with a common sized head, white, solid, and well tasted.

Anon.

From a late English publication.

PEVEREL OF THE PEAK.

This title has been announced in the Edinburgh Magazines as that of the Novel which is to succeed the Fortunes of Nigel, by the author of Waverly.

* * * *

From a recent visit to this spot, we are prepared to enjoy with delight any fine descriptions of its bold and unusual landscapes. The rude and frightful hills, opening into the most pastoral valleys (such as the vale of Castleton, which stretches from the Shivering Mam-Tor all along beneath the ruins of the Peak Castle), and watered by lovely streams, such as the Wye, the Dove, and the Derwent, do not prevent external features more worthy of the pen of Waverly, than do the internal wonders of this extraordinary region. The Peak-cavern is in itself an inestimable treasure; for imagination could not conceive a place more suited to a tale of feudal romance, and ruthless assassination. This tremendous excavation is 750 yards in length, its entrance the most grand and solemn that fancy could devise, under an impending canopy of a huge rocky arch. Soon is the light of day lost in its recesses; subterraneous streams are passed, and alternately we wind along low-roofed and rugged passages, dripping caves, and spacious domes, possessing more than cathedral magnitude, and more than Gothic gloom. But not only this cavern, but the whole of the Peak of Derby, must be seen to have the effects upon the mind appreciated.—We never spent a fortnight of more unmingled gratification than in making a tour of this remarkable region; and at this season of the year, when such excursions are so generally taken, we are sure no recommendation of ours could lead to a greater gratification than that of a visit to the Peak of Derby. The natural beauty and stalactytical caves of Matlock; the druidical remains of Robin Hood's Leap, and adjacent Moor; the Rocking Stones, of many tons weight, moved by a finger; the exploration of Mines; the ancient baronial edifice of Haddon Hall; the more modern splendour of Chatsworth; the delights of Bakewell; the wonders of Castleton and its vicinage; the ebbing and flowing Well; and Buxton, with all its attractions—are within the scope of ten day's enjoyment—and we will venture to say that there is no district of the same extent in Europe, which offers greater attractions to the curious of every class. But our recollected admiration of these scenes has diverted us from Peverel of the Peak, to whose ruined walls we paid a lengthened visit, examining their ancient remains with the utmost interest. The Saxon Herring-bone still exists in the wall of the Keep. The ballium and its two square turrets are in good preservation; one of the latter inhabited by a person who keeps the place.—The zig-zag ascent from Castleton on the east side, though you see the Castle on the top of the hill, is hardly practicable without a guide, and very laborous. But the summit would repay a hundred times the toil. To the south the sight reposes on the sweet vale af Castleton. The west is commanded by higher mountains, between which and the Peak, runs a deep ravine, whose side towards the Castle is a perfect precipice. On the north and north-east are seen the striking outlets from this hill-surrounding scene, and the famous Mam-Tor, whose splintery rocks often descend

with a voice of thunder into the valley below.

Such is the seat of the once mighty family of the Peverels and their history offered to the hand of the Northern Magician; who if he resemble other Magicians, will find here every material for enchantment, from the terrific caverns of Gnomes or Banditti, to the loveliest scenes of nature in the midst of her more awful forms, the mist-covered hill, and stormy upper peak; and for his human pictures all the wildness and feudal grandeur of those times when the Baron's Keep rung to the Bard's song; his walls filled with savage retainers, displayed manners and customs well worth the preserving record of such a limner; and his female companions, his family, his friends, and his foes, bore a stamp and impress so peculiar, as to be susceptible of being wrought into the tapestry of fiction with all the fidelity, spirit, and interest of Ivanhoe.

From the Haverhill Gazette.

THE CREATION.

We select the following eloquent paragraph from the Sermons of Dr. Worcester, now in press. Every thing from the pen of this great man, "whose praise is in all the churches," must possess a commanding interest. But his writings need not the influence of his name, to secure a cordial reception from the public. Every page is marked with a richness of illustration, and elegance of language, which must gratify the taste, while the resistless voice of truth sways the conscience.

"Carry back your contemplations, my brethren, to this scene of wonders. The immensity of space, an immeasurable void; not a being, not a thing existing, besides him, who inhabiteth eternity. In a moment, at his word, the immense mass of unformed matter starts into being. Suns, and stars, and planets, are formed, and fixed in their stations, or launched into their orbits, to run their appointed courses in perpetual circuit through the heavens. From primeval darkness, light bursts forth to cheer the new creation. The earth is enriched and adorned with all the treasures and beauties of the mineral and vegetable kingdoms. The diamond glitters in its bed; the hills are clothed with grass, and the valleys with corn; the lily and the rose unfold their beauties to the day; and the fruit tree and the vine present their rich, their delicious products.—The air, the earth, and the waters, are peopled with numberless species of animal and sensitive beings; birds, insects, beasts, and fishes, of every description. Last of all, man comes from his Maker's hand, as lord of this lower creation; looks round in pleasing astonishment; surveys the shining heavens, and the beautifully variegated earth, all finished in perfection; then turns, as by divine inspiration directed, and adores the mighty power which created and arranged the stupendous whole. Contemplate this amazing work, and say, does not the system of nature declare the power of God? What power, short of infinite, could create a single particle of matter? What shall we think, then, of the creation of worlds? What power, short of infinite, could form the meanest insect? What, then, shall we think of the formation of the whole magnificent and unmeasured universe? We are overwhelmed, we are lost in the contemplation!"

FLOATING AGRICULTURE.

Delos, the birth place of Apollo, was stated to have been a floating island. Mexico, a country with which we shall be better acquainted, presents us with such phenomena. The city exhibits this wonderful spectacle. The natives take the roots of marsh plants, bushes, and other light materials, and form a sort of lattice work by twisting them firmly together.—Having finished this platform, they

spread upon the surface the mud which they draw from the bottom of the lake; they are commonly made in a quadrangular shape, 8 rods long and 3 wide, elevated to the height of a foot from the surface of the water. On these they cultivate every species of flower and the garden herbs. Every day of the year, at sunrise, innumerable boats are seen loaded with the productions of these floating gardens arriving at Mexico. In the largest are found small trees, and cabins of light workmanship for the owner. When he wishes to change his neighborhood, the owner and his friends take to their boats, and tow away the real estate to any part of the lake he thinks proper. These gardens are places of delightful recreation—moving masses of bloom and beauty, and song and fragrance

Baltimore M. Chronicle.

ON MARRIAGE.

Woman, in the hour of adversity, and when the sorrows and cares of this life are gathering around, and spreading a gloom over our path, shines with resplendent lustre, if found supporting and cheering, with angel-like patience, the partner of her misfortunes. 'Tis then we are led to wonder how so delicate a form, possessed of such acute sensibilities, can support, and sometimes stem, the torrent of such "a tide of woes," as not unfrequently has driven man, clothed in the boasted armour of philosophy, to the last act of desperation he can possibly commit; that is, rushing in the face of Heaven, blackened as a self-murderer.

View those solitary, isolated beings, who live, as they call it, independent, and never enjoy the pleasure that flows from social life, who prefer to lounge away their leisure hours in the Mansion-House, or some other place of fashionable resort, to spending them in the society of the softer, virtuous sex. They know nothing either of a husband's care, or parent's anxiety for his offspring's welfare. The finer sensibilities of the soul, and tender emotions which swell the bosom of the truly happy, are to them either unknown, buried in the rubbish of *per centage*, overgrown with the brush-wood or brambles of "book-learned skill;" or, perhaps, their stiff-necked pride is wounded by that woe of woes, the "pangs of love despised."

The pen of the poet has furnished us with many examples of domestic comfort and happiness. I know of no better effusion on this delightful theme, than Burns' "Cotter's Saturday Night," or that beautiful little poem of Cotter's, beginning with "Dear Cloe," &c. Such pieces as these, can give us but faint ideas of what it is to be seated in a snug apartment, surrounded by one's own family, drinking a glass of good cider, and passing the hours with teaching the little ones to lisp the praises of their Creator, even when articulation is imperfectly understood.

I cordially agree with Franklin, in believing early marriages to be most productive of happiness. The passions, inclinations, and feelings, in youth, are easier moulded to the propensities of the individual who may be our partner.

To the rich in worldly goods, I would say, marry, if you wish your wealth to become a blessing; and to those whose happy lot it is to earn the bread of industry, I would repeat the same—marry, and enjoy life while it lasts; to old bachelors—'tis needless to repeat the word—I again say, repent and marry.

If these remarks, or hints, should afford the thoughtful mind one good idea, give the unthinking one hint towards reformation, or even draw a smile from the grave and sensorious, then the writer will think himself amply rewarded.

SOLITAIRE.

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HINTS ON EARLY EDUCATION.

Truth and Sincerity.

NOTHING, perhaps, is more beautiful, or more rare, than a character in which is no guile. Guile insinuates itself into our hearts and conduct to a degree of which we are little aware. Many who would be shocked at an actual breach of truth, are notwithstanding, far from sincere in manner or conversation. The mode in which they speak of others when absent, is wholly inconsistent with their professions to them, when present. They will relate a fact, not falsely, but leaning to that side which tells best for themselves, they represent their own actions in the fairest colours; they have an excuse ever ready for themselves, and too often at the expense of others. Such conduct, if not coming under the character of direct falsehood, is certainly a species of deceit, to be severely condemned, and strictly guarded against, not only in ourselves, but in our children; for we shall find them early prone to art, and quick in imbibing it from others. It is not enough, therefore to speak the truth, our whole behaviour to them should be sincere, upright, fair, and without artifice; and it is experience alone that can prove the excellent effects that will result from such a course of conduct. Let all who are engaged in the care of children, consider it a duty of primary, of essential importance, never to deceive them never to employ cunning to gain their ends, or to spare present trouble. Let them not for instance, to prevent a fit of crying, excite expectations of a pleasure which they are not certain can be produced; or assure a child that the medicine he must take is nice, when they know to the contrary. If a question be asked them which they are unwilling or unable to answer, let them freely confess it and beware of assuming power or knowledge which they do not possess, for all artifice is not only sinful, but is generally detected even by children; and we shall experience the truth of the old proverb, "a cunning trick helps but once, and hinders ever after." No one who is not experimentally acquainted with children, would conceive how clearly they distinguish between truth and artifice; or how readily they adopt those equivocal expedients, in their own behalf, which they perceive, are practised against them.

Great caution is required in making promises, and in threatening punishment, but we must be rigid in the performance of the one, and in the infliction of the other. If for example, we assure a child unconditionally, that after his lessons, he shall have a top, or a ball, no subsequent ill behaviour on his part should induce us to deprive him of it. Naughty or good, the top must be his; and if it be necessary to punish him, we must do it in some other way than by breach of engagement. *For our word once passed, must not be broken.*

HOW TO ESCAPE THE TORTURE.

Several soldiers of Montgomery's Highland regiment were taken prisoners by the American Indians. Allen Macpherson, one of them, witnessed the miserable fate of his fellows, who had been tortured to death by the Indians, and seeing them preparing to commence the same operations upon himself, made signs that he had something to communicate. An interpreter was brought. Macpherson told them that provided his life was spared a few minutes, he would communicate the secret of an extraordinary medicine, which if applied to the skin, would cause it to resist the strongest blow of a tomahawk or sword, and that if they would allow him to go to the woods with a guard, to collect the plants proper for this medicine, he would prepare it, and allow the experiment to be tried on his own neck, by the strongest and most expert warrior amongst them. This story easily gained upon the superstitious credu

lity of the Indians, and the request of the Highlander was immediately complied with. Being sent into the woods, he soon returned with such plants as he chose to pick up. Having boiled these herbs, he rubbed his neck with their juice, and laying his head on a log of wood, desired the strongest man among them to strike at his neck with his tomahawk, when he would find that he could not make the smallest impression! An Indian, levelling a blow with all his might, cut with such force, that the head flew off to the distance of several yards. The Indians were fixed in amazement at their own credulity, and the address which the prisoner had escaped the lingering death prepared for him: but instead of being enraged at this escape of their victim, they were so pleased with his ingenuity, that they refrained from the inflicting further cruelties on the remainder of the prisoners.—*Stewart's Sketches.*

INDIAN HOSPITALITY.

The following story as related by Conrad Weiser, an interpreter of the Indian language, a considerable time anterior to the American revolution, is copied from doctor Franklin's Essays. The contrast between the hospitality of the original natives of this country, and its present "civilized inhabitants," is strikingly portrayed by the "Savage" Canassetego, both in his treatment to Weiser, and his relation of his journey to Albany.

Conrad Weiser had been naturalized among the Six Nations, and spoke well the Mohuck language. In going through the Indian country, to carry a message from the governor to the council at *Onondaga*, he called at the habitation of *Canassetego*, an old acquaintance, who embraced him, spread furs for him to sit on, placed before him some boiled beans and venison, and mixed some rum and water for his drink. When he was well refreshed, and had lit his pipe, Canassetego began to converse with him: asked him how he had fared the many years since they had seen each other, whence he then came, what occasioned the journey, &c. Conrad answered all his questions; and when the discourse began to flag, the Indian, to continue it, said, "Conrad, you have lived long among the white people, and know something of their customs: I have been sometimes at Albany, and have observed, that once in seven days they shut up their shops, and assemble all in the great house; tell me what it is for? What do they do there?" "They meet there," says Conrad, "to hear and learn *good things*." "I do not doubt," says the Indian, "that they tell you so, they have told me the same: but I doubt the truth of what they say, and I will tell you my reasons. I went lately to Albany to sell my skins and buy blankets, knives, powder, rum, &c. You know I used generally to deal with Hans Hanson; but I was a little inclined this time to try some other merchants. However, I called first upon Hans, and asked him what he would give for beaver. He said he could not give more than four shillings a pound: but, says he, I cannot talk on business now; this is the day when we meet together to learn *good things*, and I am going to the meeting. So I thought to myself, since I cannot do any business to day, I may as well go to the meeting too, and I went with him. There stood up a man in black, and began to talk to the people very angrily. I did not understand what he said: but perceiving that he looked much at me, and at Hanson, I imagined he was angry at seeing me there; so I went out, sat down near the house, struck fire, and lit my pipe, waiting till the meeting should break up. I thought too that the man had mentioned something of beaver; I suspected it might be the subject of

their meeting. So when they came out, I accosted my merchant, Well, Hans, says I, I hope you have agreed to give more than four shillings a pound." "No," says he, "I cannot give so much, I cannot give more than three shillings and sixpence." "I then spoke to several other dealers, but they all sung the same song, three and sixpence, three and sixpence. This made it clear to me that my suspicion was right; and that whatever they pretended of meeting to learn *good things*, the real purpose was to consult how to cheat Indians in the price of beaver. Consider but a little, Conrad, and you must be of my opinion. If they met so often to learn *good things*, they would certainly have learned some before this time. But they are still ignorant. You know our practice. If a white man, in travelling through our country, enters one of our cabins, we all treat him as I do you; we dry him if he is wet, we warm him if he is cold, and give him meat and drink, that he may allay his thirst and hunger; and we spread soft furs for him to rest and sleep on: we demand nothing in return.* But if I go into a white man's house at Albany, and ask for victuals and drink, they say, Where is your money? and if I have none, they say, Get out, you Indian dog. You see they have not learned those little *good things* that we need no meetings to be instructed in, because our mothers taught them us when we were children; and therefore it is impossible their meetings should be, as they say, for any such purpose, or have any such effect; they are only to contrive *the cheating of Indians in the price of beaver.*"

* It is remarkable that in all ages and countries, hospitality has been allowed as the virtue of those, whom the civilized were pleased to call barbarians; the Greeks celebrated the Scythians for it. The Saracens possessed it eminently, and it is to this day the reigning virtue of the wild Arabs. St. Paul too, in the relation of his voyage and shipwreck, on the island of Melita, says, "The barbarous people shewed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold."—FRANKLIN.

FOR THE MASONIC REGISTER.

MIDNIGHT STANZAS.

'Tis night—and in darkness the visions of youth
Flit solemn and slow o'er the eye of the mind,
The hope, that excited, hath perished, and truth
Laments o'er the wreck it is leaving behind.

'Tis midnight—and wide o'er the regions of riot,
Are spread deep in silence the wings of repose,
And man, sooth'd from revel, and lull'd into quiet,
Forsakes in his slumbers the weight of his woes.

How gloomy and sad is the scowl of yon heaven,
Whose azure the clouds with their darkness invest,
Not a star in the shadowy concave is given,
To omen a something like hope to the breast.

Ah! where are the friends in whom was my trust,
Whose bosoms with mutual affections did burn?
Alas! they are gone to their homes, in the dust,
And the grass rustles drearily over their urn!

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While I in a populous solitude languish,
Mid foes who surround me, and friends that are cold,
Oh! the pilgrim of earth, oft has found, in his anguish,
The heart may be wither'd before it is old.

Affection can soothe but her votaries an hour,
For soon as the flame it has raised, it departs,
But, Ah! disappointment has poison, and power
To ruffle and sour the most patient of hearts.

Too oft 'neath the barb-pointed arrows of malice,
Has merit been destined to bear and to bleed,
And he who of pleasure has emptied the chalice,
Has found that the dregs are full bitter indeed.

But let the storms of adversity low'r—'tis in vain;
Though friends should desert me, and foes should combine:
Such may kindle the breasts of the weak to complain,
It only can teach resignation to mine.

For far o'er the regions of doubt, and of dreaming,
The spirit beholds a less perishing span,
And bright in the heavens the rainbow is gleaming,
The sign of forgiveness from Heaven to man.

CONCERT OF ANIMALS.

The abbot of Baigne, a man of wit, and skilled in the construction of new musical instruments, was ordered by Louis XI, king of France, more in jest than in earnest, to procure him a concert of swine's voices. The abbot said that the thing could doubtless be done, but that it would take a good deal of money. The king ordered that he should have whatever he required for the purpose. The abbot, says Bayle, then "wrought a thing as singular as ever was seen. For out of a great number of hogs of several ages, which he got together, and placed under a tent, or pavillion, covered with velvet, before which he had a table of wood painted, with a certain number of keys, he made an organical iustrument, and as he played upon the said keys with little spikes, which pricked the hogs, he made them cry in such order and consonance, he highly delighted the king and all his company.

IMPERIAL BON-MOT.

Charles V, who had so long distinguished himself as a persecutor of all who differed from the orthodox faith, appears in his retirement to have come to his senses on the subject of intolerance. He had thirty watches on his table, and observing that no two of them marked the same time, he exclaimed, "How could I imagine that in matters of religion I could make all men think alike. A servant carelessly entering his cell, threw down all the watches. The emperor laughed, and said, "You are more lucky than I, for you have found the way to make them all go together."

From the Hudson Balance.

DESPERATE ASSASSINS.

A couple of desperadoes are traversing our country, and making dreadful havoc of property and lives of old and young. They have alrea-

dy slain more of the inhabitants than were slain in battles, and perished in prison ships, during the American war; and, at the same time, they have wasted more substance than would pay the national debt. Their strength is invincible. The method of attack is to strike people on the head, then instantly they trip up their heels, pick their pockets, and continue their blows on the head until they have quite beat out their brains.—Though they infest public houses chiefly, they are also at private closets of private houses, in workshops of mechanics, and in the fields of farmers. In some instances whole families have fallen victims to these murderers; nay, whole towns have beeen ravaged and ruined by them One poor man *hereabouts*, that had formerly been an industrious, thriving mechanic, has very lately been murdered by them in a manner too shocking to relate; and there are several others in the vicinity who have been daily attacked by them, robbed of their money, smitten on the brain pan, knocked down, and in all respects so violently handled that an alarming stupor had succeeded, and they are already brought to death's door. In a word, the country is in imminent danger from a couple of outlandish miscreants, who mock at reason, trample upon the precious rights of man, and equally bid defiance to the law and gospel. The names of these two ruffians are RUM and BRANDY.

"Let us not exult unnecessarily over human deficiencies. The more we know of our own defects, the more candid shall we become towards those of others—and certainly a good mind will always regard them rather with sorrow than contempt.—Let us also consider that "the thousands" with whom we have but little sympathy, may often be prepared by the wisdom of Providence for other friendships; and, in a different sphere to ours, may fill their station with equal, perhaps with superior propriety. On nothing is mistake so general as an observer.

To Correspondents.

Since the suspension of the Register. we have received a great number of communications, on various subjects, for which we return our grateful thanks. and which shall all be attended to in their turns.

"Don Quixotte" had much better make an attack on the new wind-mill in Rivington-street, than to attempt to convert the Masonic Register into a vehicle of scurrility, or a machine to answer the views of any political party.

"Decius," though well written, smells too strong of powder. We are "friends of peace."

"Charles," on Pride, is rather too personal, and gives some unjustifiable allusions.

"Honor and shame, from no condition rise,
Act well your part, there all the honour lies."

The son of a "ferryman," or the nephew of a man who "peddles gingerbread," whose heart is possessed of the "milk of human kindness," and disdains a mean action, is as far superior to a dissolute prince, as the angel Gabriel is superior to an oyster.

OBITUARY.

Died, on the 31st of October last, of the late prevailing pestilence, companion Belarmine Leland, of Rising Sun chapter. He has left a disconsolate widow, and a number of children, besides a large concourse of weeping friends. His loss will be severely felt by the masonic family.

"An honest man's the noblest work of God."

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THE

AMERICAN

Masonic Register,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

And above all things have fervent charity among yourselves: for charity shall cover a multitude of sins.

Use hospitality one to another without grudging.

PETER.

[No. IV.] FOR DECEMBER, A. D. 1822. A. L. 5822. [VOL. II.]

MASONIC.

FOR THE MASONIC REGISTER.

CHRISTIAN MASON.

NO. VIII.

BY COMPANION SAMUEL WOODWORTH.

Before we proceed to elucidate the sublime mysteries of the *fourth degree*, it will be necessary to allude, more particularly than has yet been done, to the Jewish *tabernacle* and *temple;* and point out their relation and correspondence to that spiritual temple which we are all called upon to rebuild *in ourselves*, in order that the Lord may take up his abode with us. It is not of the external *form* and *body* of masonry that we are treating, although its order, harmony, and beauty, are well worthy of our attention and admiration. But it is the internal *soul* and *spirit*, (without which the body would be a mere lifeless statue) that we wish to describe and recommend. It is not every one that has kneeled at the masonic altar, (although he may have treasured up in his memory the catechectical lecture of every degree) that is truly and properly a mason; for there are too many, alas! who see no deeper than the surface; who rest contented with contemplating the beauty of the *casket*, without once dreaming of the jewels, and treasures within it.

Not so the truly *enlightened* and spiritual-minded mason. He reads, in the sublime mysteries around him, a history of his own heart and life; and sees, as in a mirror, a faithful picture of himself. His deliverance from spiritual darkness and bondage, and every particular of his journey through the wilderness of temptation, to the promised Canaan of rest, is represented and re-acted, in a manner so clear, lively, and impressive, as to fill his whole soul with humility, gratitude, and adoration, to that Being whose arm conducted him on the way. Such a mason seeks for truth as for *hid treasures;* his eyes are opened; he passes at once through the *veil* of the *letter*, and perceives that masonry, like "the king's daughter, is all glorious *within*."

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The *tabernacle*, in the days of Moses, and the *temple*, in the days of Solomon, were similar in their general design and structure, and, of course, in their *representative* character. It is true that, as to their external structure, they were formed of different materials; but their compartments and internal structure were the same; both according to the *pattern* seen in the Mount; and they are both termed the *sanctuary*.

The *tabernacle* was a sort of moveable building made of pillars and boards, set in *sockets* of silver, and fine linen *curtains*, embroidered with cherubs, and coupled with *loops* and *tacks* of *gold*, that the whole might be taken to pieces, and carried with the children of Israel in their journeys. It stood on a large space of ground, which was called the *court* of the tabernacle, an *oblong square* a hundred cubits long, and fifty cubits broad; and all the tribes pitched their tents round about it. It was covered with *fine linen*, and skins of rams dyed red, and badgers' skins.

But the *temple* built by Solomon, was a most glorious structure of stone and timber, raised at Jerusalem, in place of the moveable tabernacle, of which (as to the internal structure, furniture, &c.), it was an enlarged copy. Like the tabernacle, it was subdivided into *three* compartments, the *court*, the *holy-place*, and the *Sanctum Sanctorum*, or Holy of Holies. In the first compartment, or the court, were placed the ten *lavers*, and the *brazen sea* resting upon twelve oxen, and the *altar of burnt-offering*; together with their furniture, all of *brass*. In the second compartment, called the *holy-place*, were found the table of shew-bread, overlaid with *gold*; the *golden candlesticks*, and the *altar of incense*. But, *within the veil*, in the third compartment, the *Sanctum Sanctorum*, or Holy of Holies, was the *ark of the covenant*, in which were put the *tables of the law*; and over it was the *Mercy-seat* of pure *gold*, from whence the Divine oracles were given out by an *audible voice*, as often as God was consulted in behalf of his people. It was here the Schekinah, or Divine Presence was manifested by a visible cloud, resting over the mercy-seat, on the ends of which stood the cherubim of *gold*, veiling their faces with their wings, at the awful Majesty of the Divine Presence, acting as a defence, according as it is written, "On *all*, the glory shall be a *covering*."

The *foundations* of this glorious edifice, "were of great *stones*—*costly stones*, and *hewed stones*, all made ready before they were brought thither, so that neither hammer nor axe, nor any tool of *iron*, was heard in the house while it was building." This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters; all hewn from the finest Parian marble. There were employed in its building three *grand-masters*; three thousand and three hundred *masters*, or overseers of the work; eighty thousand *fellow-crafts*; and seventy thousand *entered apprentices*, or *bearers of burdens*. All these were classed and arranged, by the wisdom of Solomon, in such a manner, that neither envy, discord, nor confusion, were suffered to interrupt that universal peace and tranquillity which then pervaded the world. Although *seven* years were employed in building this magnificent temple, the work was never once interrupted by the elements, for it did not rain in the daytime during the whole of that period.

From the foregoing very brief and imperfect description of the *tabernacle* and the *temple*, it must appear evident to every enlightened mind, that much useful instruction is involved in the subject. To enter into a particular detail, however,

of the meaning and signification of the several parts of these glorious structures, would be to write a folio volume. But to the heavenly-minded mason, every particular is seen to be full of meaning, and fraught with spiritual instruction. The *foundation* stones, the *curtains*, the hooks and tacks, some of which were of *gold*, and others of *silver*; the sockets of the pillars, whether of *brass* or of *silver*; the three compartments, with their respective furniture, whether of *wood*, of *brass*, or of *gold*; the lavers and brazen sea; the *altars* for sacrifice and *incense*; the different *materials* and *colours* of the *veils* and the *curtains*; all these, though too often overlooked by the superficial mason, as matters of trifling import, or of tedious minutiæ, are full of the most important meaning, and were intended to convey to the mind the most edifying lessons of wisdom, and such lessons they *do* convey to every one whose eyes have been really opened to see and acknowledge the sanctity of our institution, and the internal divinity of those scriptures on which it is founded. In the words of the apostle, such a mason views all these things as the "pattern of things in the heavens;" and is enabled to trace the beautiful analogy which exists between the mystic temple and his own renovated mind.

Such a mason readily perceives that man, in his natural unregenerate state, has not even entered the outer court of the temple; and consequently has not washed away his impurities in the *lavers* or *brazen sea*, which stand in this court for that express purpose. He is still in a state of spiritual *blindness*; he has no perception of heavenly things; he is immersed in the love of self and the world; and all his affections are absorbed in earthly pursuits.

But the spirit of God is for ever "moving on the face of the waters," and brooding over the knowledges of right and wrong, which have been stored up in his mind. If he wisely yields to this divine impulse, he is then gradually introduced, as before described, into the outer court of the temple, where he finds the purifying lavers and the brazen sea, in which his natural defilements are to be washed away. Here too he finds the brazen altar, on which he is to sacrifice his worldly loves and earthly affections; where the natural man is to be *slain*, and "*raised*, from a life of sin to a life of righteousness." This process thus far, is beautifully represented, figured, and typified, in the *three first degrees of Masonry*, as the reader must have already seen.

But let him not indolently remain in the very porch of the temple, nor rest satisfied with small advances in the regenerate life; but let him rather "press on toward the *mark* of the high calling" of his Divine Master. Let him be *duly prepared* for a further manifestation of light, and led forward into the second compartment, called the *Holy place*, or the *Sanctuary*.

And here what an ineffable lustre beams upon his delighted soul. Here are seen the *golden candlesticks*, shedding a heavenly light, even divine *truth* proceeding from divine *love*. Here, also, is seen the *altar of incense*, on which the subdued, the humbled, affectionate soul, is to offer up the holy incense of prayer, praise, and thanksgiving, more acceptable to Jehovah than the "blood of bulls or goats." Here too is seen the table of the shew-bread, of which the regenerate soul is now permitted to taste, as a sacred pledge of that holy conjunction with the Lord by love and faith which is about to take place. All these things are beautifully represented, figured, and typified, in the *fourth*, *fifth*, and *sixth* degrees of Masonry, as the reader will perceive, if he still has the patience to accompany us.

The soul, thus further purified

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and *prepared*, is now permitted to pass within the *veil*, even into the *Holy of Holies*, where is seen "the golden censer, and the ark of the covenant, overlaid round about with gold, wherein is the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly."*

Happy, thrice happy soul! Thy warfare is now at an end; thy trials and conflicts are over; thou hast fought the good fight; henceforth there is laid up for thee a *crown* of imperishable glory; thy *six days' labour* is now at an end; thy *sabbath of rest* is come, for thou art conjoined, by faith and love, to Him who is the *Lord of the Sabbath*. He who hath overcome the world, hath taken up his everlasting abode in the *temple* of thy heart, and he will confer upon thee that *peace* which passeth all understanding; thy joy shall now be FULL! The waters of temptation shall be divided before thee, as they were before the *ark* of old, and thou shalt pass over on dry ground.

But this is anticipating our subject; for we should now proceed to elucidate the mysteries of the *Fourth*, or *Mark* degree. The next number shall, therefore, be devoted to that purpose.

COMPANION BRACKENRIDGE'S ORATION.

The following excellent oration was pronounced before the companions of Webb royal arch chapter, and the brethren of Land Mark lodge, Versailles, Kentucky, on the anniversary of St. John the evangelist, in December last, by companion J. R. BRACKENRIDGE, of Lexington royal arch chapter. A unanimous vote of thanks to the author was passed, and a copy for publication respectfully solicited.

BRETHREN, AND FELLOW CITIZENS,

There exists in the human mind a sentiment of elevated and instinctive admiration for the more stern and lofty virtues of our nature. Thus, when we contemplate the ardent patriotism of Epaminondas, breathing as it were, along the line of his embattled countrymen; or the brave Leonidas, erecting his stately form in defiance of the storm of war; or the venerated Regulus, the destinies of contending empires resting on his nod, returning amid the agonised entreaties of his afflicted countrymen to Carthage, to death, our minds are filled with high emotion, and we catch with enthusiastic avidity, the inspiration of their virtues. There is something in the splendour of vast achievements that dazzles and bewitches; there is something in the pomp of successful ambition which pours a tide of delusive joy over the human heart. Yet when we calmly investigate the deeds which attach such apparent dignity to the hero's death, or shed such a lustre around the patriot's career, shall we not often find them cruel, bloody, and unchristian? Alas! what is the hero's fame but the wreck of human existence? Or, on what so frequently as the ruins of other nations, does the patriot erect the proud fabric of his own? Far different are the achievements, which we are this day met to celebrate. The path of virtue, is that of obscurity, and quietness, and peace. The light which shines along its rugged steep, unlike the meteor glories of the world, which dazzle to mislead us, and shine the brightest on the eve of their extinction, is steady and eternal. It enters the soul, and expands and elevates it to a region where the voice

* *Hebrews ix*, 4, 5.

of human vanity is mute, and human splendours are but darkness.

This is the natal day of Saint John the Evangelist. We are met to commemorate the birth and usefulness of one of the greatest benefactors of our species; one of the chosen messengers of Heaven; the tenderest friend of the Saviour; the favourite disciple of our Lord. What more shall we say of him? Follow him through all the vicissitudes of his fortune; mark the depth of his self devotion; the simplicity and dignity of his character; the sublimity of his conceptions; follow him through the splendours of his apocalyptic vision; then view him reposing on the bosom of his Master, and receiving at the cross the tenderest legacy which the heart has to bequeath, and at every incident of his long life does not the heart leap with a prouder throb when we hail him as a brother and patron of our order? What has been said of his great cotemporary may, with equal truth, be said of St. John. His powerful and diversified character seems to have combined the separate excellencies of all the other sacred writers:—the loftiness of Isaiah; the devotion of David; the pathos of Jeremiah; the vehemence of Ezekiel; the didactive gravity of Moses; the elevated morality and practical sense of St. James; the noble energies and burning zeal of St. Peter, added to the strong argumentative powers, depth of thought, and intensity of feeling, which so peculiarly distinguished the great Apostle of the Gentiles. Never was there a man more eminently fitted to combat the difficulties with which he was surrounded, and to fill the glorious destiny which awaited him.

He who delineates the character of our existing and splendid institution, is placed in the same situation with him who writes the biography of a living individual. Distinctive qualities cannot, indeed, be invented, nor the current of actions diverted from its channel; but every virtue may be made to shine with a lustre not its own; every excellence may be magnified; every imperfection veiled, and the little importending rill, which wandered in silence through the mead, may become, if we accept the enthusiastic testimony of the admirer who traced its course, a majestic river, on whose broad bosom the wealth of nations floats. If, on the contrary, we view the picture as drawn by an enemy, we scarce recognize in the gloomy colouring and furrowed lines of the distorted countenance, the least resemblance to those features which affection has engraven on our hearts. Prejudice has discoloured, or passion extinguished the spring-blossom of their beauty; and though a faint likeness may be perceived, all the loveliness which endeared them to us is gone. It is one of the merciful effects of decay, that it scatters a benevolence of recollection around the objects which are subjected to its remorseless influence. It not only melts down prejudices, and extinguishes animosities, but it gives to affection itself a deeper tone of tenderness. It sheds a moon-light glory over its dominions, pale and pure, more serene and lovely than the flood of splendour poured from the meridian sun of life. That which is illuminated appears softer than when viewed in a stronger ray, while whatever was obscure or unsightly, sinks into masses of shadow which the eye cannot penetrate, and which, while they conceal the deformity, give a character, a deeper solemnity, to the whole scenery, and afford a pleasing contrast to the mild light which sleeps upon it. Such are the more obvious difficulties which present themselves in the investigation of the subject before us. We profess not to be entirely free from their influence.

The science of masonry consists

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of three departments, each in its nature distinct from the rest, yet all most intimately and beautifully connected. These departments are its symbols, its mysteries, and its principles. This is a distinction which, though not always made by masons themselves, is not only intelligible, but absolutely necessary to the correct understanding the scope and design of the institution. Before the invention of letters, the knowledge of important events was preserved from generation to generation by oral tradition. But the manifest danger that facts might be distorted, and concomitant circumstances embellished by the fancy or prejudices of those through whom they were transmitted, pointed out the necessity of some more precise and restricted method for their communication. Hence the use among all rude nations of symbolical figures. In the first dawnings of civilization, those representations were usually taken from the simplest and most common objects with which savages are conversant. As nations advanced in improvement, we find the more obvious principles of science, and the implements for their practical use, made subservient to the design of perpetuating the knowledge they possessed. Thus astronomy, agriculture, and architecture, have afforded materials for the most copious symbolic languages. From this latter are mostly drawn the hieroglyphics of masonry, which constitute the most perfect system of the kind, of which any knowledge has been preserved. Their design is twofold; through them has been transmitted to us the most important occurrences in the history of our order; and they afford besides the most beautiful illustrations of the precepts it inculcates, and the duties it enforces. Whence may be seen their intimate connection in one of their uses with the mysteries, and the other with the principles of the institution. The former can be known to masons only; the latter is ably explained in most of the numerous publications which have treated of the subject. Of the mysteries of masonry it is necessary to say but little. Their design must be known to all. They are the cord which binds us indissolubly to each other. It is by them that every mason must vindicate to himself the rights and privileges of the order, and the peculiar immunities of each particular degree which he may claim to possess. It is by their agency that we have been preserved, as we believe, from the foundation of the world, but as can be clearly proven, from the days of Solomon, a distinct and peculiar class. They constitute a science the most varied and beautiful, each degree complete in itself, yet the union of all forming a most symmetric whole. They resemble the union of every colour in a ray of light. When we reflect on their importance to the craft; on the millions of human beings of every generation, who have been members of the order, and on the strong communicative propensity of the species, we may be surprised that greater interest and anxiety are not evinced by the craft generally, when the strong probability of their revelation is urged. This apparent apathy arises from the conviction that such suggestions are vain and false. The disclosure of the minutest mysteries of the order, would exhibit a degree of desperate and short-sighted villany but rarely to be found in the history of mankind. There is also another consideration which tends to produce the same effect. Mysteriously as our secrets have been preserved, and important as it certainly is, that the knowledge of them should be confined to the members of the institution; its gradations of distinction and of skill, would render the disclosure of many of them much less ruinous than is generally imagin-

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ed. He who is possessed of the mysteries of one, or even of several degrees of masonry, is no more a mason than an acquaintance with a few of the simplest mathematical axioms, confers a knowledge of the stupendous operations of that boundless science, or than the smattering a few sentences of unintelligible jargon, can give a just perception of the rich and exhaustless beauties which the stores of classical literature unfold.

There are few inquiries more interesting in their nature than those which tend to inform us of the character and design of those institutions which have occupied much of the consideration of mankind, or which could exert much influence over their happiness. Nor can we, in any way, more readily effect the object of our research, than by an examination of the principles by which their actions have been directed. For though the consequences of our actions may be frequently unknown to us, and are generally beyond our controul, a scrutiny of the causes which have operated to produce them, and of the rules by which they have been directed, will supply us with some idea of their general result. Fortunately in the present instance, the object of our attention is not of difficult obtainment. The principles of masonry are as widely diffused as the extent of creation. They are drawn from the operations of nature, and the injunctions of nature's God. Formed, at first by that reason which so peculiarly distinguishes man above all other creatures, and perfected by the successive revelations which the Almighty has been pleased to make us of his will, they constitute a system of the purest and most perfect morality. The hallowed volume of inspiration is the depository of our faith, our principles, and our hopes. By its light we hope to be directed through the gloomiest dispensations of life; to be cheered by its influence in "the dark valley of the shadow of death," and covered with it, as with a mantle at the judgment bar of God!

The effects of such an institution upon society at large, and upon the individual happiness of men, cannot avoid being permanent and useful. That which exists only by system and order, cannot encourage confusion and insubordination, unless by the vilest species of moral suicide. That which seizes hold on the strongest and tenderest sympathies of the human heart, and wields them through a succession of years and of honours by the most powerful impulses which are known to our nature, must by the plainest law of our intellectual constitution, strengthen our virtuous affections, and vastly increase the desire and the facilities of knowledge. If this be to dupe and to degrade mankind, then were our revilers right to spurn and to despise us. But if we direct you to all the lessons of the past, and show you that government itself has derived its firmest support from those virtues which we most especially inculcate; if we point you to the smiles of the helpless; the benedictions of the widow, and the rich tribute of the orphan's tears cheering us on our way, then may we contemn the ignorance which derides us, and look forward with confidence to the track of glory which will illuminate our course, when the childish virulence of Robinson, and the learned malice of Barruel shall be buried amid the rubbish of a barbarous antiquity.

Masonry, the depository of virtue, of arts, philosophy and freedom, enlightened our Continent in the days of its barbarity, and now sheds its benign influence around the rising glories of another. Every part of created nature is the subject of its contemplation and its influence. From the minutest ingredient of an atom, up through all the gradations of beauty and of being, to the span-

gled myriad of glories which surround and light us, it traces and reveals the wisdom and benevolence of the Creator. Its principles, commensurate as we say with the existence of man, have survived the shock of time, and the decay of empires. Nations have arisen, and have triumphed, and have passed away, leaving scarce a fragment on which the eye of philanthropy might repose, or whence history could trace the story of their fame. The land of Maro, and Tacitus, and Tully, exists only in the decayless empire of the mind. Their descendants, standing amid the monuments of their country's freedom, and the decaying tombs of those at whose frown the nations trembled, in unblushing corruption hug their gilded chains, and smile over their infamy! The canvass glowed beneath the pencil of Apollos, and the marble breathed under the chisel of Phidias; Athens was mute at the eloquence of Demosthenes, and the waves of his rocky Chios, were still at the sound of Homer's harp. Yet the land of Aristotle is now the abode of ignorance, and the descendants of those who fell at Marathon and Salamis live—and are slaves! The shade of Hercules no longer dwells on the top of Mount Œta. The heights of Olympus, the banks of the Peneus, and the vale of Tempe no longer resound to the Muses' song, or Apollo's lyre. The glory of Achilles has departed from Larissa: Thebes has forgotten the martial summons of Cadmus. Mycenæ no longer dwells on the fame of Agamemnon, and Philippi could not learn even from Brutus to be free! The altars of Ida, and Delos, and Parnassus, are crumbled into dust: Platœa has forgotten the triumph of Pausonias, and the sea of Marmora that the wreck of an invader once rotted on its waves! Thus has it been not only with man, but with all those subjects which would seem from their nature, less liable to change or decay. Learning, arts, and accomplishments, have changed with successive generations, or perished beneath the weight of remorseless barbarism. Not so with masonry. Race has followed race, as wave chases wave upon the bosom of the deep until it dashes against the shore, and is seen no more. Thus our order has withstood the concussions of a thousand generations. The billows of every sea have lashed its sides, and the storms of every age have poured their fury around its head. Perfect at its creation, sublime amid all the changes which have convulsed the world, its adamantine column will stand unshaken throughout all the revolutions of the ages which are to come; or, if it should fall, crushed beneath the weight of its own incumbent magnificence, it will carry with it in its ruin, half the happiness, and half the wisdom of mankind. When the Eternal shall wipe from existence the little planet we inhabit—when he shall gather in his grasp, the splendid retinue of worlds which constitute his train, and call into judgment all the souls which have peopled them, then will the principles we profess survive the general desolation, and be consummated in the glories of measureless eternity!

Such is a brief outline of our institution, which, from its remote antiquity—its unknown origin—its mysterious preservation, and its vast extent, forms the most remarkable phenomenon in the history of mankind. As far back as the human vision can penetrate, we behold her moving in quiet majesty along the stream of time, apparently unconcerned in the events which were transpiring, but really exerting an influence over the concerns of men—mute indeed, but extensive as the countries over which her votaries were dispersed.

The sketch which we have given is but a distant external view of the temple of our order. A superficial

view of the Cartoons of Raphael will not bring the observer acquainted with the style of that great master. Much time must be devoted to each to feel its individual force and grandeur of outline and expression; for although they are all the productions of the same matchless pencil, and have all therefore a correspondent style, they cannot be judged of, one by the other; but must be diligently studied apart. Thus it is with this stupendous fabric. Every attitude in which it can be viewed is striking and magnificent; but every change of situation produces a correspondent change of appearance.—To those who are not masons we would say—study well its graceful proportions, its imposing aspect, its rich and gorgeous decorations.—Every view will afford a lesson for future practice. Here the natural and dignified simplicity; the exquisite symmetry of Doric architecture, solicits your admiration: there you behold the richer Ionic drawn, as we are told, from the matchless proportions of Diana, and made immortal by being used in her Ephesian temple. Moving on, you may contemplate the plain and solid strength of the Tuscan; the rude magnificence of the Gothic, and the light and graceful proportions, the delicate and rich decorations of the beautiful Corinthian.

Brethren and Companions,

To you we would say, enter the expanded portals of our consecrated dome. Contemplate with awe and admiration the splendours which surround you. Remember that you stand upon holy ground, and amid the labours of the best and wisest of mankind. The accumulated trophies of countless generations lie open before you. All that is lovely in nature; all that is beautiful in art; all that genius could create, or skill embody, solicits your admiration, and urges you to advance.—Pause not with heathen indifference at the vestibule, but prosecute your search through the glittering apartments, until you shall arrive at the Holy of Holies, and gaze undazzled upon its flood of glory. Each step you advance will afford you a richer theme for admiration; a stronger inducement to virtue, an undiscovered source of usefulness and knowledge! May your lives "become beautiful as the temple, peaceful as the ark, and sacred as its most holy place. May your oblations of piety and praise be grateful as the incense; your love warm as its flame, and your charity diffusive as its fragrance. May your hearts be pure as the altar, and your conduct acceptable as the offering.' 'May the exercises of your charity be as constant as the returning wants of the distressed widow, and helpless orphan. May the approbation of Heaven be your encouragement, and the testimony of a good conscience your support. May you be endowed with every good and perfect gift, while travelling the rugged path of life, and finally admitted within the veil of Heaven to the full enjoyment of life eternal!" So mote it be. Amen.

THE FEMALE MASON.

I supped lately with a brother, (says a late author,) whose lady was exceedingly inquisitive to know all. The husband, in order to keep her in good humor, amused her with the assurance (after she had previously declared that she never would betray him) that all the secret of freemasonry was to be silent the first five minutes of every hour, which was the reason that no woman could be admitted, as it was impossible that she could be silent so often, and for so long a time. The lady believed this, but was sure there was more, and therefore besought her dear to communicate the rest. After much coaxing, the husband then told her that this long silence was to be suc-

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ceeded with five minutes' whistling, which done they were at liberty to employ the remaining fifty minutes according to their pleasure.

Some short time before supper, a disagreement took place between this loving pair. As far as I could understand, our company was inconvenient to the lady, who wished to have had this day entirely devoted to domestic business; but our brother, who was always happy to entertain his friends, was thus disposed to-night, and determined that the washing, or any thing else, should be deferred, rather than his company should be sent supperless away. However, the lady's displeasure was evident; particularly as her husband not only insisted, that a supper should be provided, but that she should also preside as usual at table. This added to her chagrin; and she assured her husband, that he should heartily repent it.

When supper was brought on the table, she endeavoured, but in vain, to disguise her anger: the hypocritical smile always betrays itself.—Our friend was one of those prudent husbands who always leave their wives when angered, to come to themselves: thus it was to-night; and we, in compliment to our brother, took no notice of her discontent. When the cloth was removed, and the wine placed on the table, the lady began to talk, this being what she was very fond of. However, upon the clock's striking, she was suddenly struck dumb: we drank her health: no reply. Her husband spoke to her—in vain. We enquired if any thing was the matter; but to no purpose: her taciturnity continued to our great astonishment. Her husband, I believe, began to suspect her design, as he pretended uneasiness, and was every now and then crying to her:—"Molly, you had better speak; don't make a fool of yourself." No menace, however, could prevail on her to open her mouth, till looking at her watch, she all of a sudden broke out into a loud whistle, cracking her fingers, and grinning at her husband with no little exultation.—This uncouth behaviour created no little astonishment among the guests, who were unacquainted with its origin. At last madam exclaimed, "There's the secret for you: a woman may be a freemason you see; and you shall make me one in spite of your teeth." "A woman may not," rejoined the husband, "seeing upon every trivial occasion she is inclined to blab." An explanation followed, attended with a loud laugh, which when madam found it was at her own expense, she withdrew from the table under the greatest mortification.

VALUE OF ASSOCIATIONS.

The best purposes of life in civil society, have led men to such associations. The mysteries of Greece gave freedom to the spirit even of a philosopher in the days of ancient liberty. Rome consented to accept the gift. Roman citizenship gave a rich value to association in civil society; and the religious orders supported the cause of the church, by extending the same idea to the Christian religion. The Jesuits made the bold experiment of its power, with unexampled success, and might have continued in glory, had they not been perverted by private ambition. Masons have not made a bolder, but safer experiment. Without regard to forms of government, or private opinions, it embraces every where what is happy for man, upon the laws of his own constitution. It puts that as a law, which is found convenient; it takes up so much of the character of man, as agrees with his first duties. It was thus the old Abbe St. Pierre gave the elements of his project for a perpetual peace. It is thus Kent, in the same design, proposes to restore confidence among

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mankind. Our principles are the sober theory of human nature, which must bless the world.

Happy then must we be in our ancient institution. Its object is to find a home, wherever man is to be found. It bids every brother take the lessons of his duty from his heart. There is no obligation of gratitude, but go and do likewise. It is man it loves; and with God it unites to bless him in every clime.

SECRETS OF MASONRY.

It has been hinted by some insidious and malevolent characters, who are excluded from the secrets of freemasonry, that, therefore, such society cannot be good. "If," say they, "their meetings be for the promotion of probity and virtue, why are there so many secrets?" Nothing but what is mischievous, they think, is ever concealed.

The philosophers of old informed us, that to be secret (or silent) was to be wise. None but fools babble; wise men keep their counsel. This is surely verified in the present times; and I am certain, if the world had been acquainted with the mysteries of freemasonry, notwithstanding the many excellencies it possesses, it would not have been in existence now; for, seeing that by secrecy, friendship is proved, so by secrecy friends are united. It is the chain which unites our hearts and affections; and without which there can be no honour. When friends part, they should faithfully lock up in their hearts each other's secrets, and exchange keys.

But why is it supposed that secrets imply some mischievous or unworthy designs? Are there not secrets in every family? and why not in a society? Does not a member thereby feel himself secure? and is not he, through this decorum, enabled to relate any secret misfortune which he would be very loth to advertise the public of? Secrecy is the union of hearts; and the more important the secrets, the greater is his confidence who imparts them; the greater his honour who preserves them.

The utility of having secrets in a society is to prove by secrecy, that the members thereof are men of probity, truth, and honour; who can withstand all inducements to violation of a trust, and prove themselves above deceit, and too strong for temptation.

We are told that there are secrets above. Many of the divine determinations no man knoweth, *not even the angels which are in Heaven;* and seeing that we are enjoined to be secret even in charity, there is, to use a common phrase, much virtue in secrecy. Why then attribute to the arcana of freemasonry aught that is improper or unjust, when the most noble of all virtues, charity, may, for aught they know, be included among those secrets?

In order to prove the utility of secrecy, I shall here delineate two characters which form a perfect contrast: Tom Tattle and Jack Wary.

Tom is a wild, unthinking fellow, so much addicted to loquacity, that, if intrusted with a secret, he would die, if he did not tell it immediately. Indeed, Tom Tattle could never keep his own secrets: the consequences of such imprudence have frequently been fatal. He once lost a place by too freely and unguardedly communicating his intention, and the source of his interest, by which means he was supplanted.—Another time he lost a mistress by expatiating upon her charms, and discovering that she had a fortune. Such attractions induced one of the many to whom he imparted *this secret*, to become acquainted with the lady, and poor Tom was again supplanted! This imprudent confidence has likewise subjected him to much ridicule; his disappointments being always the more mortifying,

as they were consequently known to his friends, who, according to custom, forbore not to deride the man who could not be silent till he had an occasion to speak. Misfortunes are rendered double by becoming public. Thus it is with Tom Tattle; he goes to every one to let them know that he intends to wait on my lord to-morrow to ask such a favour. To-morrow comes; and he is obliged to confess his lordship refused him.—Whenever any one, according to the usual phrase, and as a prelude to some discovery, says, CAN YOU BE SECRET? the question hurts his pride, and he promises to be as silent as the grave; but his tongue, like the tombstone, tells every passer-by what the contents are. This has brought poor Tom into many scrapes; he has been obliged to fight several duels; but, till shot through the head, he will never be able to keep a secret.

No so with Jack Wary. He is so exceedingly cautious and reserved, that all his actions are to himself only. No one knows how much he owes, or how much is due to him; yet Jack can be communicative at times; it is not, however, to Tom Tattle that he would impart any of his secrets, but to one of his own stamp, who can be equally prudent and reserved.

Such is the character of Jack, that his friendship is universally courted. He is never involved in any quarrel; he never offends; he never breaks his word; and, as he troubles no one with his own affairs, of course he escapes all the sarcastic rubs of his neighbours. Notwithstanding, Jack can be on some occasion inquisitive; he will be curious when he means to be of service, and officious when anxious to perform the task of friendship. In this instance, curiosity is laudable, though for the most part reprehensible.

These two characters were proposed to a lodge for admission.—Tom, as it may be naturally concluded, was rejected; while Jack, on account of his well-known prudence and integrity, was immediately admitted: he soon arrived to the honour of becoming master, and met with the warm approbation of his brethren.

AHIMAN REZON.

The Ahiman Rezon is a code of laws, which has existed from time immemorial, for the government of the craft, and is usually denominated the Book of Constitutions. The word *Ahiman* signifies "a brother prepared, or brother of the right hand." The word *Ahi* is, literally translated, the "brother of the Lord." *Rezon* implies either *lean, small, secret*, or *prince*. These words, well known to the fraternity, were in use in the days of our illustrious grand master Solomon; and have descended, among many other things, to the present fraternity of Free and Accepted Masons.

Since the grand convocation at York, when these regulations were systematized, every grand lodge has the inherent right of forming an additional code for the better preservation of the lodges immediately under its jurisdiction. The ancient landmarks, however, including the primitive Ahiman Rezon, are preserved unimpaired.

MISCELLANEOUS.

SIR WALTER RALEIGH.

When Raleigh (sentenced to death by the contemptible James) was upon the scaffold, he desired the spectators to join with him in prayer to God, "whom," said he, "I have most grievously offended, being a man of vanity, who have lived a sinful life in all sinful callings—for I have been a soldier, a captain, a sea-captain, and a *courtier*, which are all courses of

wickedness and vice." Having put off his doublet and gown, he desired the executioner to show his axe.—This not being done readily, he said. "I prithee let me see it. Dost thou think that I am afraid of it?" Upon which it was handed to him. He felt the edge of it, and smilingly observed to the Sheriff, "This is a sharp medicine; but it is a physician that will cure all diseases." Being asked which way he would lay himself on the block, he replied, "So that the heart be right, it is no matter which way the head lieth." And on the signal being given by himself, the executioner beheaded him in two blows, his body never shrinking nor moving. Lady Raleigh procured his head, and kept it by her seventeen years; and his son Carew afterwards preserved it with equal care and affection. Before his condemnation, he had repeatedly said, he had rather die in the way he did, than by a burning fever; and on the scaffold he seemed as free from all apprehensions, as if he had been a spectator and not the sufferer—neither voice nor countenance failing him.

THE FLOATING BEACON.

(Concluded from page 110.)

Next day, while I was walking the deck, and anxiously surveying the expanse of ocean around, Angerstoff requested me to come down to the cabin. I obeyed his summons, and found him there. He gave me a book, saying it was very entertaining, and would serve to amuse me during my idle hours; and then went above, shutting the doors carefully behind him. I was struck with his behaviour, but felt no alarm, for Marietta sat at work near me, apparently unconscious of what had passed. I began to peruse the volume I held in my hand, and found it so interesting that I paid little attention to any thing else, till the dashing of oars struck my ear. I sprung from my chair, with the intention of hastening upon deck, but Marietta stopped me, saying, "It is of no use. The gangway doors are fastened." Notwithstanding this information, I made an attempt to open them, but could not succeed. I was now convinced, by the percussion against the vessel, that a boat lay alongside, and I heard a strange voice addressing Angerstoff. Fired with the idea of deliverance, I leaped upon a table which stood in the middle of the cabin, and tried to push off the sky-light, but was suddenly stunned by a violent blow on the back of my head. I staggered back and looked round.—Marietta stood close behind me, brandishing an axe, as if in the act of repeating the stroke. Her face was flushed with rage, and, having seized my arm, she cried, "Come down, instantly, accursed villain!—I know you want to betray us; but may we all go to the bottom if you find a chance of doing so." I struggled to free myself from her grasp, but, being in a state of dizziness and confusion, I was unable to effect this, and she soon pulled me to the ground. At that moment, Angerstoff hurriedly entered the cabin, exclaiming, "What noise is this?—Oh, just as I expected! Has that devil—that spy—been trying to get above boards? Why haven't I the heart to despatch him at once? But there's no time now. The people are waiting—Marietta, come and lend a hand." They now forced me down upon the floor, and bound me to an iron ring that was fixed in it. This being done, Angerstoff directed his female accomplice to prevent me from speaking, and went upon deck again.

While in this state of bondage, I heard distinctly all that passed without. Some one asked Angerstoff how Morvalden did. "Well, quite well," replied the former; "but he's below, and so sick that he can't see any person." "Strange

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enough," said the first speaker, laughing. "Is he ill and in good health at the same time? He had as well be overboard as in that condition." "Overboard!" repeated Angerstoff, "what?—how do you mean?—all false!—but listen to me. Are there any news stirring ashore?" "Why," said the stranger, "the chief talk there just now is about a curious thing that happened this morning. A dead man was found upon the beach, and they suspect, from the wounds on his body, that he hasn't got fair play.—They are making a great noise about it, and government means to send out a boat with an officer on board, who is to visit all the shipping round this, that he may ascertain if any of them has lost a man lately. 'Tis a dark business; but they'll get to the bottom of it, I warrant ye. Why you look as pale as if you knew more about this matter than you choose to tell." "No, no, no," returned Angerstoff, I never heard of a murder, but I think of a friend of mine who—but I won't detain you, for the sea is getting up. We'll have a blowy night, I'm afraid." "So you don't want any fish to-day?" cried the stranger. "Then I'll be off—Good morning, good morning. I suppose you'll have the government boat alongside by and bye." I now heard the sound of oars, and supposed from the conversation having ceased, that the fisherman had departed. Angerstoff came down to the cabin soon after, and released me without speaking a word.

Marietta then approached him, and taking hold of his arm, said, "Do you believe what that man has told you." "Yes, by the eternal hell!" cried he vehemently; "I suspect I will find the truth of it soon enough." "My God! exclaimed she, "what is to become of us? How dreadful! We are chained here, and cannot escape." "Escape what?" interrupted Angerstoff; "girl you have lost your senses. Why should we fear the officers of justice? Keep a guard over your tongue." "Oh," returned Marietta, "I talk without thinking, or understanding my own words; but come upon deck, and let me speak with you there." They now went up the gangway stairs together, and continued in deep conversation for some time.

Angerstoff gradually became more agitated as the day advanced. He watched upon deck almost without intermission, and seemed irresolute what to do; sometimes sitting down composedly, and at other times hurrying backwards and forwards, with clenched hands and bloodless cheeks. The wind blew pretty fresh from the shore, and there was a heavy swell; and I supposed, from the anxious looks with which he contemplated the sky, that he hoped the threatening aspect of the weather would prevent the government boat from putting out to sea. He kept his glass constantly in his hand, and surveyed the ocean through it in all directions.

At length he suddenly dashed the instrument away, and exclaimed, "God help us! they are coming now!" Marietta, on hearing this, ran wildly towards him, and put her hands in his, but he pushed her to one side, and began to pace the deck, apparently in deep thought. After a little time, he started and cried, "I have it now!—Its the only plan—I'll manage the business—yes, yes—I'll cut the cables, and off we'll go—that's settled?" He then seized an axe, and first divided the hawser at the bows, and afterwards the one attached to her stern.

The vessel immediately began to drift away, and having no helm or sails to steady her, rolled with such violence that I was dashed from side to side several times. She often swung over so much that I thought she would not regain the upright position, and Angerstoff all the while unconsciously strengthened this be-

lief by exclaiming, "She will capsize! shift the ballast or we must go to the bottom!" In the midst of this I kept my station upon deck, intently watching the boat, which was still several miles distant. I waited in fearful expectation, thinking, that every new wave against which we were impelled would burst upon our vessel and overwhelm us, while our pursuers were too far off to afford any assistance. The idea of perishing when on the point of being saved, was inexpressibly agonizing.

As the day advanced, the hopes I had entertained of the boat making up with us gradually diminished. The wind blew violently, and we drifted along at a rapid rate, and the weather grew so hazy that our pursuers soon became undistinguishable. Marietta and Angerstoff appeared to be stupified with terror. They stood motionless, holding firmly by the bulwarks of the vessel; and though the waves frequently broke over the deck, and rushed down the gangway, they did not offer to shut the companion door, which would have remained open, had not I closed it. The tempest, gloom, and danger, that thickened around us, neither elicited from them any expressions of mutual regard, nor seemed to produce the slightest sympathetic emotion in their bosoms. They gazed sternly at each other and at me, and every time that the vessel rolled, clung with convulsive eagerness to whatever lay within their reach.

About sunset our attention was attracted by a dreadful roaring, which evidently did not proceed from the waves around us; but the atmosphere being very hazy, we were unable to ascertain the cause of it, for a long time. At length we distinguished a range of high cliffs, against which the sea beat with terrible fury. Whenever the surge broke upon them, large jets of foam started up to a great height, and flashed angrily over their black and rugged surfaces, while the wind moaned and whistled with fearful caprice among the projecting points of rock. A dense mist covered the upper part of the cliffs, and prevented us from seeing if there were any houses upon their summits, though this point appeared of little importance, for we drifted towards the shore so fast that immediate death seemed inevitable.

We soon felt our vessel bound twice against the sand, and, in a little time after, a heavy sea carried her up the beach, where she remained imbedded, and hard a-ground. During the ebb of the waves there was not more than two feet of water round her bows. I immediately perceived this, and watching a favourable opportunity, swung myself down to the beach, by means of part of the cable that projected through the hawse-hole. I began to run towards the cliffs, the moment my feet touched the ground, and Angerstoff attempted to follow me, that he might prevent my escape; but while in the act of descending from the vessel, the sea flowed in with such violence, that he was obliged to spring on board again to save himself from being overwhelmed by its waters.

I hurried on and began to climb up the rocks, which were very steep and slippery; but I soon grew breathless from fatigue, and found it necessary to stop. It was now almost dark, and when I looked around, I neither saw any thing distinctly, nor could form the least idea how far I had still to ascend before I reached the top of the cliffs. I knew not which way to turn my steps, and remained irresolute, till the barking of a dog faintly struck my ear; I joyfully followed the sound, and after an hour of perilous exertion, discovered a light at some distance, which I soon found to proceed from the window of a small hut.

After I had knocked repeatedly.

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the door was opened by an old man, with a lamp in his hand. He started back on seeing me, for my dress was wet and disordered, my face and hands had been wounded while scrambling among the rocks, and fatigue and terror had given me a wan and agitated look. I entered the house, the inmates of which were a woman and a boy; and having seated myself near the fire, related to my host all that had occurred on board the floating beacon, and then requested him to accompany me down to the beach, that we might search for Angerstoff and Marietta. "No, no," cried he, "that is impossible. Hear how the storm rages! Worlds would not induce me to have any communication with murderers. It would be impious to attempt it on such a night as this. The Almighty is surely punishing them now! Come here, and look out."

I followed him to the door, but the moment he opened it, the wind extinguished the lamp. Total darkness prevailed without, and a chaos of rushing, bursting, and moaning sounds, swelled upon the ear with irregular loudness. The blast swept round the hut in violent eddyings, and we felt the chilly spray of the sea driving upon our faces at intervals. I shuddered, and the old man closed the door, and then resumed his seat near the fire.

My entertainer made a bed for me upon the floor, but the noise of the tempest, and the anxiety I felt about the fate of Angerstoff and Marietta kept me awake the greater part of the night. Soon after dawn my host accompanied me down to the beach. We found the wreck of the floating beacon, but were unable to discover any traces of the guilty pair whom I had left on board of it.

I do not believe, says Carpentier, that those who are unintelligible, are very intelligent. Quintillian has justly observed, that the obscurity of a writer is generally in proportion to his incapacity.—*Dem. Press.*

GOSSIPPING,

A DIALOGUE FROM LIFE.

Mrs. L. Ah! Mrs. B. I am glad to see you. How do you do, ma'am?

Mrs. B. Why, ma'am, not very well. I have had a cold for several days. Last Thursday night I went to pay a visit to our new neighbour, and didn't put on a shawl: you know the weather was quite cool, and Mr. B. advised me to put on one; but I says to him, says I ———

Mrs. L. O, ma'am, did you know Sammy Wiffet is going to be married to his rich cousin at last? I always told you it would be a match. The family, I knew, would never let such a fine fortune go out of it. I am told they are going to live at her fathes's on the North River. I pity her, poor thing, for that. The old lady, I understand, has not the best temper in the world. Besides, I am told, she is not heartily for the match. She thinks the girl and boy are too young for marriage; and, 'pon my word, I think so too. I do assure you she is no more than fifteen; and he, I can't tell his age exactly, but I remember he was born about the time of my Jemmy's marriage; and that is, let me see, next November will be————pray, (looking out at the window) whose coach is that?

Mrs. B. Why, ma'am, I don't know; some upstart's, I dare say; but my cold's so distressing, and I have not been out of the house these five days, and havn't seen a soul at home, and just run over to have a little chat with you, though Mr. B. was much against my going out till I am quite recovered. 'If you must go,' says he, 'be sure to put on a

shawl." So I says to Betty, "Betty," says I, "do run up to my room and bring ———."

Mrs. L. Ah, ma'am, now I think of it, let me ask you if you've heard whether the Calthorpes are going to stay in their house this year? I 'm told they're going to give it up, and going to live in the country: business is so dull, and Mrs. Calthorpe's health is so bad, and their young children, and altogether, make them resolve to go into the country. So they give out; but I understand the true reason is, Mr. Calthorpe's affairs. But I beg you'll not mention this again as coming from me; it's mere report, and I dare say an't true; but I just tell you what I've heard: it was whispered to me as a great secret, by Mrs. Pry, who told me not to mention it to any body, and I wouldn't, except to a particular friend who will keep it to herself. Mr. Calthorpe's affairs are quite *deranged*, and he leaves town to prevent his ruin; and that, I think, is quite prudent. To be sure, he's lived in too high a style since his marriage. His wife had no fortune; he married her a poor *ga'al*, an orphan, poor thing, and living altogether on her aunt, who brought her up. Pray, ma'am, have you heard any thing of their affairs?

Mrs. B. Why, ma'am, now you put me in mind; I think I *did* hear something of these folks. A gentleman, a relation of my husband's, a Mr. ———, I declare I've forgot his name, a tall, portly man. Mr. B. invited him to dine with us on Sunday, and told me his name. The day before, he says to me, says he, Let's have something nice to-morrow, for I've asked Mr. ———, I can't think of his name; I wonder I'm so forgetful; but my cold's so troublesome that I don't remember nothing. I wanted to take advice, but Mr. B. laughed me out of it.—"Wouldn't it be as well," says I, my dear, to send for Dr. Bolus? I'm afraid," says I, "this shocking cold will settle on my lungs." This was on Friday night about dusk; and just as I was speaking, who should go by but the doctor himself. So my husband called him in, and so—

Mrs. L. Ah, ma'am, that puts me in mind of something I wanted to ask you. I'm told Dr. Bolus is really engaged to the widow Waddle, and that they're to be married very shortly. The widow, I understand, has a pretty snug estate, and no children, and the doctor's practice, they tell me, is lessening every day, since that unfortunate mistake of his with Polly Pepperill's child. I suppose you've heard of this story.—The poor child was drooping for some time, and the doctor was called, and he said it was the meazles, and that no time wasn't to be lost; and he physick'd and physick'd till the poor child actually died. 'Twas a sad mistake indeed, of the doctor's. I'm told the family was very angry, and the doctor hasn't held up his head since. It's high time the doctor was married, if he means to be at all; though, for my part, I can't say I'm over-fond of late marriages.—What do you think, ma'am?

Mrs. B. Why, ma'am, I must needs say I don't like them at all. I was married myself at seventeen, and I'm sure I have no reason in the world to repent that I was married so early. Mr. B. was four years older than I was; but twenty-one, you know, ma'am, is quite young for a man: and Mr. B. was in a good way of business to maintain a family: and, to be sure, we've had a family to maintain; for Mr. B's. sisters were dependent on him. They lived at our house till they were married. When Jemmy Mather courted Patty, who was the last, I was heartily glad; for you can't think, ma'am, how disagreeable it is to have many mistresses in a family. When the wedding was fixed, "I'm sure," says I to Mr. B. "I'm glad on't. The poor

girl will get a husband at last," says I, "and that's what she's wanted," says I, "a long time." Patty was quite too fine a lady for me; and she greatly imposed upon her brother's goodnature. She used to teaze him for tickets to the play, and the assemblies. One night we made up a party ———

Mrs. L. Ah, ma'am, now you talk of maiden sisters, what, I wonder, will become of Betsey Bolus, if he marries? I am told she's no friend to the match. The widow, I understand, made it a condition with the doctor, that Betsey should live somewhere else. She is quite of your opinion, that one mistress in a family is enough. And Betsey, they tell me, is a little of the old maid in her temper: peevish as the deuce; always quarrelling with the maids. The doctor can't keep a servant more than a month. The girl who lives with me lived with them some time, and tells odd stories of Miss Betsey's peevishness.

Mrs. B. O dear! it's clouded up, I see. It looks very like for rain. I must run home before it wets, or I shall only increase my cold. Mr. B. made me promise to come home if there was the least sign of rain; so, good night, ma'am. Pray come over soon; it's a long time since you've called, and I hope you'll come shortly. Good night.

Mrs. L. La, ma'am, what's your hurry? Do stay a little longer and take tea: it's just coming in.

Mrs. B. Can't, indeed, ma'am. Good night, good night.

HYMN.

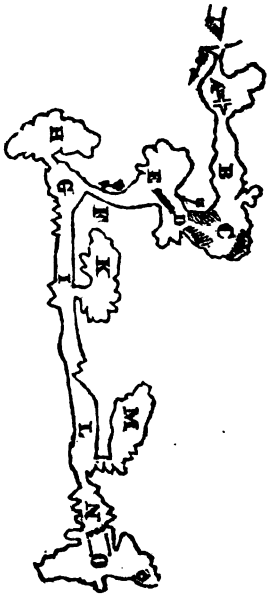
JEHOVAH spake! wide Chaos heard,
And bowing to his sovereign word,
Confusion, darkness fled;
While from the deep, the void profound,
Celestial splendours shone around
And new-born beauties spread.

Up rose the Sun in cloudless light,
And at meridian strength and height
Beam'd from his radiant throne;
The Moon was rob'd in silver rays,
And mild reflecting solar blaze;
Bright gem'd the starry zone.

The morning Star less lucid still,
Was orient seen above the hill,
And led the van of day;
While twice ten thousand worlds of light
Wide round the gloom of ancient night
Shed Wisdom's mildest ray.

"Let these be signs!" JEHOVAH said;
From pole to pole the signs were spread,
And MORTALS bade them hail!
For Wisdom, Love, and Power shall be
Thy signs, O GOD, and lead to Thee,
Beyond DEATH'S cloudy vale.

WIER'S CAVE.



The following description of a cave in Augusta county, Virginia, is given by general CALVIN JONES, in a letter to a gentleman in North-Carolina, from whom it was communicated to the editor of the Raleigh Star, for publication. To those of our readers who have not seen it, particularly that part of them who

are delighted in the research for the hidden curiosities of nature, and a display of the wonders of the Great Architect of the Universe, it will be peculiarly interesting; and those who have had the pleasure of perusing it before, will undoubtedly consider it worthy of a more permanent preservation than it could receive in the columns of a common newspaper. The wood cut at the head, was engraved for the Masonic Register, by the artist LANSING, 146 Cherry-street, New-York.

MY DEAR SIR,

Detained here (for this day at least) by a rain, I will occupy a part of the leisure it allows, by an endeavour to make you participate in some degree in the pleasures my tour has afforded me; and as I know the interest you take in the rude, but bold workmanship of nature, I will give you an account, though a brief and imperfect one, of a place very little known, where she has made some of her happiest efforts.

Since my last from Winchester, I have visited the Caves in Augusta, and the Natural bridge in the county to which it has given name. The former exceeded, but the latter did not equal my expectations. I saw the bridge, I presume, under circumstances that were not favourable to the emotions of the sublime. I had a little before seen the grand, romantic scenery at, and around Harper's Ferry, where the Potomac passes through the Blue Ridge. I had just beheld the wonderous subterranean palaces in Augusta; every step, as I advanced up the rich and beautiful valley of Shenandoah, bounded on one side by the Blue Ridge, and on the other by the North Mountains, presented objects calculated to keep the sublime emotions in a constant state of excitement. Besides, my expectations concerning the bridge, were too highly raised by Mr. Jefferson's splendid and fanciful description of it. When I saw it I felt disappointed. I walked to the edge, and looked down without feeling terror.—I went below and looked up, and was not astonished. It indeed possesses grandeur and sublimity; but to my mind, WIER'S CAVE is best worth the attention of the traveller. There every thing that the mind can conceive of the grand and beautiful, is realized. The bridge affords only two or three views—the cave a thousand.

In my progress up the valley, I was attracted to Madison's Cave by Mr. Jefferson's description of it, but had much difficulty in obtaining directions where to find it, other than those obtained in the Notes. Maps of Virginia I could no where meet with, though I made diligent inquiry, except the old one of Fry and Jeffreys, which I saw at Fravel's in Woodstock; so that it was not until I had arrived within 20 miles of the cave I could ascertain its place, and there I learned for the first time that another CAVE had recently been discovered near it, and so far surpassing it in extent and grandeur, that Madison's had ceased to be an object of curiosity.

I found the caves to be in the N. E. corner of Augusta county, very near the Rockingham line, two miles from Port Republic, a little town at the confluence of the two branches of the Shenandoah,* a little out of the direct route from New Market to Staunton, thirty miles from the former, and seventeen from the latter place, increasing the distance between them three or four miles, but more than compensating the travel-

* Pronounced with a full accent on the first and last syllables, "Shannondore."

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ler (putting other considerations out of the question) at this season of the year, by the superior quality of the road. This place may be visited from Charlottville, on the other side of the Blue Ridge, 32 miles distant, by a turnpike road through Brown's gap. To Richmond is 120 miles. I expect you would prefer the route to Brown's gap, as Monticello would then be in your way.

The hill in which the caves are, presents a perpendicular front of 200 feet in height to the south branch of the Shenandoah, looking northeasterly towards the Blue Mountains, three miles distant beyond the river. Its front on the river is about half a mile, but spreading wider as it recedes, its height declines gradually back until it dissolves into the plain. Of Madison's Cave I shall say but little, Mr. Jefferson's description of it being ample. It derives its name from the father of the late bishop Madison, who resided near it; and who, when alive, was equally famed for his hospitality, his practical wit, (which lay more in his heels and fingers than in his head) and his convivial disposition. It has been known 60 or 70 years, but is now little visited as a curiosity. The earth in it affords Salt Petre in the proportion of from two to four lbs. to the bushel; 2000 weight was manufactured here during the last two years. The earth when brought out, is at the mouth of the cave, put into a plank gutter which conducts it to the bank of the river at the bottom of the hill, where it is put into the tubs or vats mixed with wood ashes; water is passed through it, and this is evaporated to a salt by boiling. The lakes of water which are found at the extremity of the cave have been navigated by a boat, and thoroughly explored since Mr. Jefferson wrote. They are 30 or 40 feet deep, and bounded on the furthest extremity by rocks so abrupt, that a footing can no where be had, limiting for the present further discoveries in that direction. I advised the proprietor to put fish into them, which he promised to do, so that visitants may probably in a few years add fishing to the entertainments afforded by the excursions.

Madison's Cave, as you know from Mr. Jefferson's description, has its entrance about two-thirds of the way to the top of the hill, immediately over the river. The mouth of Wier's Cave is parallel to it in the same hill, two or three hundred yards further up the river. Madison's Cave penetrates 125 yards, Wier's 900. This last was discovered in February, 1806, by the man whose name it bears, and this I propose to give you some faint idea of by a description brief, and necessarily very imperfect. But to obviate its imperfections, and aid your comprehension, I herewith give you the outlines of its course and apartments, incorrect no doubt, but, bearing some resemblance to what it would represent, and the best I am able to offer. The letters in the plan will be referred to in the course of our route. The index points to the entrance: the arrows mark the descent in places where it is most considerable.

The cave is solid limestone, sometimes ascending, but more commonly descending in its course, narrow and low at the entrance, but increasing in height as you advance, until it becomes 80 or 90 feet high.—Water is constantly dropping from the arch and trickling down the sides, not in quantities sufficient to affect the lights, or incommode visitors. This forms stalactites of every possible form, and every variety of beauty. The colours are for the most part white, but sometimes red, and occasionally variegated. It is not every where that stone is formed by this percolation of the water. Sometimes it finds little basons formed to receive it, and again there are sinks

through which it falls and disappears.

The entrance is closed by a door of two feet and a half, or three feet square. You grope through a narrow passage until you reach the Anti-Chamber, (A) whose arch, 12 or 15 feet high, is supported by pillars in the centre. On the left is a recess difficult to traverse, on account of the huge mishapen rocks which are every where thrown rudely about it.—From the Anti-Chamber you enter a narrow passage, creep in one place, and incline your body obliquely to the left, between two sheets of rock in another. Descending some hewn steps, and a wooden ladder, you come into Solomon's Temple (B); on the left is a large fluted column called Solomon's Pillar, and on the sides of the apartment are curtains descending in wave-like folds from the ceiling to the floor. The room is 25 feet high. A recess on the left contains a fine basin of water, and is called the Bar Room. Ascending a ladder you find yourself on a steep narrow rock, from which you look back and see the various beauties of the Temple to great advantage.—By another ladder you descend into the Curtain Room, (C) which is profusely ornamented with a great variety of beautiful drapery. There is such elegance and regularity in these ornaments, that, if seen in small detached parts, it would be difficult to persuade one that they were not works of art. The curtains usually descend from the arch to the floor on the sides of the cave, and are from 5 to 6 feet wide, and from 2 inches to half an inch thickness. They hang from six to twelve inches asunder, and are commonly white and transparent. As the drapery in this apartment is the most remarkable, though it is found in every part of the cavern, it may be well now, once for all, to take a passing notice of two forms that most frequently occur in every part of the cavern. The explorer will see the best examples of each in the Sofa and Gallery, presently to be mentioned. At the upper edge of the valance where the depending part commences, there is a cordon running round each. From this the curtain descends a foot or two, solid, but in the one indented by semi-circular cavities about two inches in cord, parallel and exactly uniform; in the other, instead of cavities there is precisely as much projection, and the proportions in both are as regular and exact, as if they had been produced by the chissel of the artist.

The Tambourin or Music Room (D) is next. This abounds with stalactites similar to the curtains in the preceding rooms, but finer and more variourly toned, and the room is better calculated for effect. These tones (produced by striking) are various and good, and were the notes ascertained, which each would produce, a skilful hand could draw music from them. You now ascend a a natural and well formed staircase, running across the passage with a row of banisters along it, of a proper height for the hand to rest on; and then descending a ladder into the Ball Room, (E) which is 100 feet long, and the arch 15 to 20 feet high. The floor is smooth and level, and the sides ornamented with curtains, colonnades, and various resemblances to household furniture. Betsy's Sofa is remarkable here for its elegance and resemblance to art. The floor has evidently been lowered in time. Some of the columns are ruptured and dissevered in the middle of the shaft, and do not meet by some inches. Others have fallen and lie in ruins.

The curious explorer now comes to the most straitened passage in the cavern, (F) and which was for some time the boundary of the discoveries in it. The way, though enlarged beyond its original dimensions, is steep, narrow, and difficult. He

must creep on all-fours, and on account of its descent must go backwards. He is covered with mud, fatigued with his posture and exertions, and it is well if his head and back escape a rude contact with the rough stones above him. At length he regains his feet; looks back upon the narrow aperture by which he entered, reflects that he is almost a quarter of a mile from the regions of upper air, carries his candle with more steady hand, and feels himself entombed. Knowing that our corpulent acquaintance, Mrs. T———, had visited this cavern, I asked my guide if she passed these straits. He assured me that she did; "that she crept, and stumbled, and slid along like an otter, and got through without any sort of difficulty, and what was more," he added, "no woman ever yet stopped half way; they always went to the extremity."

Descending some steps hewn out of the rock, called Jacob's Ladder, you enter the Vestibule, (G) the arch of which is about the same height as that of the Temple. On your left as you enter, a horizontal sheet of stone, a foot thick, and 20 feet in diameter, projects from the side of the cave about midway between the floor and the ceiling, called Mary's Gallery. This is a striking object from its rich ornaments. Connected with this Vestibule is the Saloon (H). Returning and entering a passage on the left, Washington's Hall, (I) the grandest part of the cavern is open to your view.—You stand at the entrance; the guides go forward and arrange lights at certain distances. The long level floor rings beneath their tread.—you see them at a hundred paces distance, and hear their voices resounding from the arch that rises sublimely eighty feet over your head. Every drop of water that falls rings in your ears. On your right is a row of marble statues. In the centre, before the entracce of Lady Washington's Drawing Room, is a statue of noble mein and fair proportions, in the habiliments of an ancient Roman, called Washington's. You gaze and listen in silent rapture. At length you are roused from the enchantments of the scene by being reminded by your guides, that you have still much to see. Lady Washington's Drawing Room, (K) is next visited; a spacious and handsome apartment. Just within the room on the right, is a large Bureau on which many names are inscribed. I conformed to the general custom by engraving the initial letters of one I happened then to think of. In this apartment a rock of immense magnitude has fallen from the arch ceiling above, and converted into a heap of ruins a number of massive columns that were standing near it. In Washington's Hall, a column two feet in diameter has fallen, probably, from the settling of the floor, which certainly has a cavern beneath it. The Diamond Room, (L) is next, and derives its name from the sparkling brilliancy of its walls. The Enchanted Room, (M) has a wild variety, which, by the help of a vivid imagination, may be transformed into a new creation. Here, in one place, an immense mass of rock hangs so loosely over you, so apparently without support, that it seems to threaten you with instant annihilation. Here is a basin containing a hogshead or two of pure water, which, after the fatigue experienced, is grateful and refreshing. Returning by the same passage through the Diamond Room, you come to the Wilderness, (N) rough and irregular below, on the sides and above. Either here or in the Enchanted Room, I do not remember which, there is a large column of 25 or 30 feet in diameter, called the Tower of Babel. The Garden of Eden, (O) is the last scene. This room is spacious, lofty, and its decorations are superb and various. A rock

apparently floating over you, called Elijah's Mantle, a large white curtain, and a rock called the Salt Mountain, seen at a distance through a colonnade, are the most remarkable particulars that I noticed here.

I now returned and regained the mouth of the cave, after having been within it two hours and three quarters. But the time was too short to enable one on a first visit to notice the cave with the accuracy necessary to give a full or correct description of it. An English painter who was some weeks here, said that years were necessary to give any thing like a correct representation of it by the pencil.

The Saloon (H) cannot be very distant from Madison's Cave, and had time permitted, I should have attempted to discover a communication between them, by firing a musket in one cave, while the report was listened for in the other. The mention of this reminds me of the remarkable effect which I am told the explosion of a pistol produces in some parts of Wier's Cave. The sound is astonishingly loud, and is prolonged and echoed back from the distant recesses; and after a considerable silence, it is once and again returned, when you have supposed it exhausted. I had not the forethought to supply myself with the means of making this experiment.

The temperature of this cave, I am told, is 55, and never varies.

A German of the name of Aymand, was once the proprietor of this cave, and his name has sometimes been given to it. It is now the property of Mr. Bingham, who keeps a good house of entertainment near it; but the honour of the name is certainly due to the discoverer. Mr. Wier made the discovery by pursuing, with a dog, game which took refuge here, and he prosecuted it with as much ardour, and at almost as much peril as Cook prosecuted his discoveries in the trackless ocean. The proprietor keeps a lock upon the door of the cave, and charges 50 cents to each visitor, which produces him a considerable revenue.

Mr. Charles Lewis, who lives near Port Republic, accompanied me in my subterranean excursion, and contributed much to the gratification of it.

In following me, I fear you will share more of the fatigues than pleasures; but if I excite your curiosity sufficiently to induce you to make this place a visit, at some time when on your way to Washington, I shall have done you an essential service, by enabling you to see and enjoy much in a little space, an important consideration in the economy of a life whose duration is contracted to a span.

From the Baltimore Chronicle.

MAP OF LIFE.

Having cast our eyes over the pages of a Newspaper, we could not but be struck with the variety of intelligence conveyed in a single sheet. It first states the wholesale prices current, which brings to view the bustle of merchandize; then follows an half column of applications for letters of administration, forcibly reminding us, that many of these lately active individuals, are now quietly reposing in the arms of death; and that many clamorous relatives and friends, are thinking more of their property, than of their ashes. The intelligence now takes a bolder swell; we are told in what state a number, a large congregation of these transitory mortals are doing in their dignified, executive, and legislative capacity; men who talk about their rights, as if they were of eternal duration. Then a case of piracy occurs, showing how these important characters may hasten the approach of the king of

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terrors, as if death delayed his advances too long; then we have an account of a penitentiary, explaining the modes adopted by society to secure to the possessors of property the means of enjoying it during the regular advances of death. Then comes a project of internal improvement; that for the little time that we do remain on this earth, we may be allowed the use of internal canals, that we may divert rivers from their ancient courses, every particle whereof reminds us of the flow of human existence. Then comes advertisements for stone masons, builders, and what not, to inform us that these tenants of an hour must build houses for their residence that will stand longer than themselves, erecting superb mansions for others to inhabit. At last, in a little obscure corner of the newspaper, we find an obituary passed over as an ordinary event, to remind us after all, of how little consequence we are.

THE MARRIED STATE.

The conjugal state is certainly replete with friendship of the most refined nature; when two congenial hearts unite in virtuous love, their every little domestic joy is heightened into bliss by a mutual sympathy of feeling. The tenderest emotions of the soul, the warmest effusions of the heart, kindly vibrate to the responsive ties of affection and solicitude, and continue to diffuse joy all around.

THE VIPER AND THE LEECH.

We both prick, said the viper one day to the simple leech, we both prick; and yet I do not know how it is, you are a great favourite, and every body runs away from me, or strives to knock me on the head.

Don't you know why, my little dear, replied the other; we both prick true enough, but my sting gives life to the sick, and yours kills the man who has the strongest health. But so much, and no less, differs a goodnatured critic from an illnatured one.

BAD EFFECTS OF CHOLER.

To the Editor of the Freemason's Magazine.

Sir,

Among my acquaintance I know several who are, according to the common definition, very goodnatured men, but rather passionate.—This description has often induced me to reflect on the effects of choler, even in the best tempered people:

We are told, by one of the sages of antiquity, that though passion is but a short rage, its fatal effects are frequently of long duration. It is certain, that a violent heat of temper is one of the principal obstacles to the tranquility of life and bodily health. Reason and judgment fly before it: nothing can check its impetuosity. Choler, with the assistance of a very few words, has often made men unhappy for the remainder of their days; and in a few minutes deprived them of the most valuable friends, dearly purchased by the assiduity of many years. It frequently reveals the most precious secrets of the heart, and renders the bilious man ridiculous by the extravagance of his menaces. How many have passed the remainder of their days in indigence and obscurity, for having been under the dominion of rage for a few moments!

Choler deprives a man of the use of his knowledge, sense, and judgment; it casts such a cloud before him, that he does not perceive the perils and dangers to which it has exposed him. It makes him deaf to the voice of reason, and utter expressions which may embitter all his future days.

A passionate man is constantly

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giving advantage to those who are inclined to injure him; and his foes will not fail to make use of such advantages when they present themselves. The serene, unruffled man coolly avails himself of the heat of one who is choleric: instances of which we behold daily in our commerce with the world. Choler is thus defined by a celebrated writer: "It is a factious turn of mind, which destroys the health, divests us of friends and fortune, gratifies the malignancy of our enemies, and reduces us to a level with the brute creation." It must be acknowledged, however, that a brave man does not fear the fury of a passionate antagonist; and a coward is terrified without it.

I hope my goodnatured acquaintance, who are rather intemperately warm, will have indulgence enough to forgive my drawing their picture so much at length, as I certainly do not mean them any harm. I should be highly gratified, if upon discovering their own features in this mirror, they would for the future resolve to curb a propensity, which, if suffered to have its way, would equally tend to destroy their prosperity, and their peace.

Yours, &c.

DELIBERATION.

LIFE OF ARISTOTLE.

ARISTOTLE was one of the most illustrious philosophers amongst the ancients, and more remarkable in particular, for his most accurate and curious researches into the hidden beauties of nature, than any of his learned, and most inquisitive predecessors: nay, his name is still revered in all the schools. He was the son of Nicomachus, a celebrated physician of that time, a great favourite of Amintas, then king of Macedonia, and an illustrious descendent of Machaon, the grandson of the celebrated Esculapius. He was born at Stagira, a populous city of Macedonia, in the first year of the 99th Olympiad. His father and mother unfortunately died whilst he was but an infant; and his guardians, to whose care and conduct his future education was intrusted, were too unmindful of the important charge which they had undertaken. He spent too many years of his youth in intemperance, riot, and excess; insomuch, that before he arrived at the age of manhood, he had squandered away the greatest part of that substance which devolved to him by the decease of his parents. Being thus plunged, through his extravagance, into misfortunes, he applied himself directly to the army, in hopes of a genteel, and comfortable subsistence; but soon growing weary of a military life, as not being in all respects conformable to his natural inclinations, he repaired to Delphi, in order to consult the Oracle there, and know for certain, what station of life would for the future prove most to his advantage. Whereupon, the Oracle directed him to go to Athens without delay, and there apply his mind to the study of philosophy with the utmost attention. At that critical conjuncture, he was but 18 years of age. He studied for 20 years successively in the academy there, under the instructions of the great Plato: And forasmuch, as by his former ill conduct, he had squandered away (as before hinted) all his patrimony, he was reduced to the necessity of acting the part of a physician, and vending his medicinal packets all about the town, for his daily subsistence.

Aristotle ate but little, and slept less: he had such an insatiable thirst after knowledge, that in order to withstand the natural temptations of sleep, he always placed a brass basin by his bedside; and whenever he laid himself down to rest, he extended one of his hands quite out of the bed, in which he constantly held

a leaden bullet, which, when sleep had overcome him, would drop down of course into the basin, and by the sound thereof instantaneously awake him. Laertius assures us, that notwithstanding he had an effeminate voice, small eyes, and spindle shanks, yet he had a taste for dress; and, affected, whenever he went abroad, to make a grand appearance.

Aristotle was a man of deep penetration, and comprehended at once, without the least hesitation, the most difficult and abstruse questions that could possibly be proposed to him. He soon became an adept, under the instructions of so able and experienced a master as Plato, and distinguished himself by his surprising progress in learning, from all the rest of his brother pupils. There was no question, of what nature or kind soever, proposed in the academy, but Aristotle was always consulted, before the debate was ended; notwithstanding his sentiments were sometimes widely distant from those of Plato himself. All the pupils in general looked on him as an extraordinary genius; and some of them were so prejudiced in his favour, that they would prefer his private opinion before that of their master. Aristotle at last withdrew from the academy; at which Plato was highly disgusted. He could not refrain from treating him as a truant, and a fugitive; and would frequently complain that his pupil was very undutiful, and flew in his face, like an insolent chicken, that pecks at her mother hen.

The Athenians pitched upon Aristotle to act as their ambassador to king Philip, the father of Alexander the Great. Aristotle accordingly resided for a considerable time in Macedonia, in order to discharge the important trust reposed in him. When he had concluded all his affairs to his satisfaction, he returned to Athens; where he perceived that Zenocrates had been substituted as academist in his absence: whereupon, he said, that it would reflect on his character should he stand mute, whilst Zenocrates was talking. He instituted a new sect of philosophers, and maintained several tenets widely distant from those which he had learned of his master, Plato.

The universal character which Aristotle had obtained, of shining in a distinguished manner, in every branch of useful knowledge, but more particularly in politics, and experimental philosophy, induced Philip, king of Macedonia, to invite Aristotle to take upon him the important trust of the education of the young prince, his son. Aristotle was at that time in his bloom, between 30 and 40 years of age.—Aristotle accepted of that honourable, and royal offer, and acted accordingly, in that high post for eight years successively, and communicated (as Plutarch assures us) to his young pupil, some particular points of learning, which he industriously concealed from all the world besides. As the study of philosophy, and the other abstruse sciences, had no bad influence on his deportment, and had not rendered him in the least imperious or morose, he applied his mind very closely to the due administration of all public affairs; and nothing of moment was transacted at the Macedonian court, but what he had a principal hand in its execution. King Philip, out of a peculiar regard and affection for Aristotle, rebuilt the city of Stagira, (which was the very spot whereon that great philosopher was born, and which had been laid in ruins by the then late wars) and for his sake, generously released all those who had been taken captives, as well as those who had fled for the preservation of their lives, and their liberties, to parts remote.

Aristotle, after he had faithfully discharged his duty to his royal pupil, and taken his leave in the most

affectionate manner, of that young, and hopeful prince, returned to Athens, where he was received with all the testimonials of the highest respect; because king Philip, out of gratitude, and love for his son's tutor, had conferred on the Athenians several very interesting, and important favours. He pitched upon a particular spot of ground in the Lyceum, to which there was a long avenue, or gravel walk, with a regular row of verdant trees on each side, for the place of his residence, and the establishment of his public school. And forasmuch as it was his constant custom to improve his young pupils, by way of familiar conversation, as they were walking backwards and forwards, the whole sect of Aristotelians were afterwards distinguished by the name or title of the Peripatetic philosophers. The Lyceum soon became a place of public notice, on account of the vast concourse of people, both of learning, and of fashion, who resorted thither from all parts, for the pleasure, as well as advantage arising from his public lectures; for his fame was industriously spread all over Greece.

Some time after his establishment in this academy, his pupil Alexander, desired him to read public lectures on experimental philosophy; and for that purpose, gave orders that a great number of sportsmen, as well as fishermen, should wait on him from all parts, and furnish him with a profusion of the most curious materials for the objects of his observation; and sent him, at the same time, eight hundred talents, in order to defray that extraordinary expense.

Much about that time, Aristotle published several metaphysical, as well as physical tracts. Alexander, who was then in Asia, hearing that his books were exposed to public sale, being a jealous prince, and very ambitious of being the greatest man in the world, in all respects, was not only highly concerned, but even disgusted to find, that the profound knowledge of Aristotle was laid open, and made plain and obvious to common understanding; and communicated his resentments on that account, in a concise epistle, which was couched in pretty warm terms, to the following effect:

ALEXANDER TO ARISTOTLE,

"You have acted very indiscreetly, in publishing your several treatises on all the speculative sciences; since, when the doctrines and precepts which you have communicated to us in private, are at once spread all over the world, we shall have no wisdom to boast of above the meanest of our subjects. I would have you to know, that I had much rather surpass all others in the knowledge of some hidden literary secrets, than to be the most powerful monarch in the universe."

Aristotle, in order to pacify his ambitious pupil, and to vindicate his past conduct, returned him the following short, but artful answer:

"SIRE,

"'Tis true, indeed, that I have exposed my works to public sale; but I have cast such a dark veil over them, that not one eye in a thousand will ever be able to discover the literary beauties which lie concealed under them."

By this artful answer, he plainly intimated, that he had rendered his doctrines so intricate and confused, that none but a few penetrating virtuosi would be capable of the least improvement from his elaborate and profound instructions.

Aristotle, at last, was not that favourite with Alexander, as he had been for many years. He fell out with him for espousing, with too much warmth, the interest of Calisthenes, the philosopher, who was a

distant relation of Aristotles, and his niece's son. Aristotle, it seems, had brought him up from his infancy, under his own roof, and had all along taken upon himself the care and concern of his education.—When Aristotle took his leave of Alexander, and the Macedonian court, he recommended this favourite nephew of his, in the most sanguine manner, to be an attendant on that young prince in his future expeditions. Calisthenes spoke his mind too freely to his majesty, and did not act the part of a parasitical courtier with a good grace. It was through his persuasions, that the Macedonians absolutely refused to worship Alexander as a god, as was a customary piece of impious flattery among the Persians.

Alexander, who had conceived an innate aversion to him, on account of his blunt deportment, and want of complaisance, was determined to get rid of this troublesome courtier at all events. Whereupon he involved him, as he was not sufficiently upon his guard, into a conspiracy which was first formed, and secretly carried on some time after, by one Hermolaus, a pupil of Calisthenes; and would never suffer him to urge one single word in his own vindication. In short, some insist, that Alexander caused him to be thrown into a lion's den; others, that he was executed by way of contempt, as a common malefactor, on a gibbet; and others again, are of opinion, that he died upon the rack.

Aristotle, ever after this ignominious treatment of his nephew, looked on his royal pupil with an eye of contempt, and mortal hatred. Alexander, on the other hand, studied every way he could possibly devise to mortify his tutor, and make him uneasy. Accordingly, he promoted his rival Zenocrates, and sent him several very valuable presents. At this, Aristotle was nettled to the last degree; and prompted by jealousy, vowed revenge. Some historians assure us, that he carried his resentment to so high a pitch, as to become an actual party concerned, in the conspiracy against him, formed by Antipater, and to give him private instructions, how to prepare those poisonous ingredients which were suspected to be the cause of Alexander's death.

Though Aristotle, 'tis true, in most respects, was a man of steadfastness and resolution, yet 'tis evident, from very authentic accounts of him, that he had his foibles, and infirmities of nature, as well as other men. Some short time after he had laid down his academy, he withdrew to the court of Hermias, the tyrant of Atarna. Some authors would insinuate that Aristotle was nearly related to that prince; but others scruple not to assert, that he was criminally enamoured with him, and that he had some view of interest and advantage, arising from the payment of that visit, and the gratification of that inordinate passion.

Some historians again assert, that, not long after his arrival at Atarna, he married the sister of that tyrant; but others are of opinion, that his spouse was nothing more than one of his cast-off concubines.

But be that as it will, he was so far transported with the real, or imaginary charms of that young lady, that he actually offered up sacrifices to her, with all the pomp and solemnity imaginable, and paid her the same divine homage, as the Athenians did to the Eleusinian goddess Ceres; and moreover, composed several poetical and sublime panegyrics on his favourite Hermias, for his sincere friendship, and condescending goodness, in bestowing on him such an angelic partner.

Aristotle divided his philosophy into two parts only: namely, practice and theory. The former is that which lays down (as logic, or the art of thinking does), those certain

truths, which are best adapted to regulate and command the operations of the mind; or otherwise, such other rules and maxims for the conduct of human life, as are prescribed us by the best economists, and the most experienced politicians. The latter is that, which (like metaphysics, or natural philosophy), discovers to us such particular truths as are merely speculative. According to the tenets of this great philosopher, there are three principles relative to all substantial things in nature, viz. privation, matter, and form.

In order to demonstrate that privation ought to be deemed a principle, he maintains, that the matter whereof any new thing is composed, must have a privation of the form of such new intended thing. 'Tis absolutely requisite (for instance) says he, that the matter whereof any table is to be composed, should have a privation of the form of that same table; that is to say, in other terms, that before any table can be made, the matter whereof it is to be composed, be it what it will, cannot actually be a table.

He does not look upon privation as a principle, in regard to the composition of bodies; but as an external principle only of their production, in such a manner, that the production becomes a change, or variation, whereby such matter passes from that state and condition in which it ever was to another that it acquires, as in the before mentioned instance, a block, or plank of any kind of wood whatever, becomes a table from being nothing like a table before.

Aristotle gives us two different definitions of matter. The first, according to his notion, is negative; that is, says he, 'tis neither substance, extension, or quality; nor existence, in short, of any kind whatever; so that according to his idea, the matter of wood, for instance, is neither its length, or its breadth; its form, its colour, its solidity, its weight, its hardness, its softness, its roughness, its smoothness, its aridity, or its moisture; its smell, nor, in a word, any one other accident whatever, that may possibly attend such matter of wood.

His other definition is affirmative; but not in the least more satisfactory than the former. He insists, that matter is the subject whereof a new thing is composed, and wherein it is at last resolved. Now, according to his notion, we shall forever be at a loss to determine what the first subject is, whereof all the works of nature are composed.

(To be continued.)

A SINGULAR STORY.

From Madame du Montier's Letters.

While I was in the country last year, says madame du Montier, I chanced to fall into company with a good friar, eighty years of age, who told me the following story:

About forty years ago, he was sent for to a highwayman, to prepare him for death. They shut him up in a small chapel with the malefactor, and while he was making every effort to excite him to repentance, he perceived that the man was absorbed in thought, and hardly attended to his discourse. My dear friend, said he, do you reflect that in a few hours you must appear before a more awful tribunal than that which has lately condemned you? What can divert your attention from what is of such infinite importance? True, father, returned the malefactor; but I cannot divest myself of the idea that it is in your power to save my life. How can I possibly effect that? said the friar; and even supposing I could, should I venture to do it, and thereby give you an opportunity, perhaps, of committing many more crimes? If that be all

that prevents you, replied the malefactor, you may rely on my word; I have beheld my fate too near, again to expose myself to what I have felt.

The friar acted as you and I should have done: he yielded to the impulse of compassion; and it only remained to contrive the means of the man's escape. The chapel in which they were was lighted by one small window near the top, 15 feet from the ground. You have only, said the criminal to the friar, to set your chair on the altar, which we can remove to the foot of the wall, and, if you will get upon it, I can reach the window by the help of your shoulders. The friar consented to this manœuvre, and having replaced the altar, which was portable, seated himself quietly in his chair. About three hours after, the executioner, who began to grow impatient, knocked at the door, and asked the friar what was become of the criminal. He must have been an angel, replied he coolly; for, by the faith of the priest, he went through the window. The executioner, who found himself a loser by this account, inquired if he were laughing at him, and ran to inform the judges. They repaired to the chapel where this good man was sitting, who, pointing to the window, assured them upon his conscience, that the malefactor flew out at it; and that supposing him an angel, he was going to recommend himself to his protection; that, moreover, if he were a criminal, which he could not suspect after what he had seen, he was not obliged to be his guardian. The magistrates could not preserve their gravity at this good man's *sang froid*, and, after wishing a pleasant journey to the culprit, went away.

Twenty years afterwards, this friar, travelling over the Ardennes, lost his way; when, just as the day was closing, a kind of peasant accosted him, and, after examining him very attentively, asked him whither he was going, and told him the road he was travelling was a very dangerous one. If you will follow me, he added, I will conduct you to a farm at no great distance, where you may pass the night in safety. The friar was much embarrassed; the curiosity *visible* in the man's countenance excited his suspicions; but considering that if he had a bad design towards him it was impossible to escape, he followed him with trembling steps. His fear was not of long duration: he soon perceived the farm which the peasant had mentioned; and as they entered, the man, who was the proprietor of it, told his wife to kill a capon, with some of the finest chickens in the poultry yard, and to welcome his guest with the best cheer. While supper was preparing the countryman re-entered, followed by eight children, whom he thus addressed: My children, pour forth your grateful thanks to this good friar. Had it not been for him you would not have been here, nor I either: he saved my life. The friar instantly recollected the features of the speaker, and recognised the thief whose escape he had favoured. The whole family loaded him with caresses and kindness; and, when he was alone with the man, he inquired how he came to be so well provided for. I kept my word with you, said the thief, and, resolving to lead a good life in future, I begged my way hither, which is my native country, and engaged in the service of the master of this farm. Gaining his favour by my fidelity and attachment to his interest, he gave me his only daughter in marriage. God has blessed my endeavours. I have amassed a little wealth; and I beg that you will dispose of me and all that belongs to me. I shall now die content, since I have been able to see and testify my gratitude towards

my deliverer. The friar told him he was well repaid for the service he had rendered him, by the use to which he devoted the life he had preserved. He would not accept of any thing as a recompense; but could not refuse to stay some days with the countryman, who treated him like a prince. This good man then obliged him to make use at least of one of his horses to finish his journey, and never quitted him till he had traversed the dangerous roads that abound in those parts.

MASONIC.

THE INEFFABLE DEGREES CONTINUED.

By Companion Giles F. Yates.

"In advancing to the Ineffable Degrees, the pious heart is filled with joy in view of those infinite displays of the divine character and perfections, which will continue to unfold through a boundless eternity." Rev. Salem Town.

III. Intimate Secretary.

This lodge should be furnished with black hangings, and enlightened with 27 lights, in 3 candle sticks, of 9 branches each, placed E. W. and S. The lodge room represents the hall of audience of king Solomon.

This lodge consists of only two persons, who represent S.·. & H. K. of T.·. They are covered with blue mantles, lined with ermine, with crowns on their heads, and sceptres in their hands; and seated at a table on which are placed two naked swords, a roll of parchment, and a death's head.

All the other brethren are considered only as perfect masters, and act as guards. They should wear white aprons, lined and embroidered with a blood colour, with strings of the same; and ribbons of the same colour round their necks, to which must be suspended, hanging on the breast, a solid triangle.

Opened by 3 times 9.

The candidate, after having been duly introduced, is thus addressed:

"My Brother,

I have prevailed upon my worthy ally to receive you into favour; and have obtained his consent to make you an Intimate Secretary to the alliance we have contracted, on your promise to keep inviolate all that shall be committed to you in this degree."

He is afterwards further addressed:

"My Brother,

I receive you an Intimate Secretary, on your having promised to be faithful to the order in which you have just now entered. We hope that your fidelity will be proof to every trial, and that you may be enabled successfully to repel the attacks of those who may try to extort from you those secrets which you are now about to receive."

History.

"Hiram gave Solomon cedar trees, and fir trees, according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food for his household, and twenty measures of pure oil. And there was peace between Hiram and Solomon; and they two made a league together. And it came to pass at the end of twenty years, wherein Solomon had built the house of the Lord, and his own house, that then Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given; and they pleased him not. And he said, what cities are these which thou hast given me, my brother? And he called them the land of Cabal unto this day." 1 Kings V, 11, 12. IX, 10—14. 2 Chron. VIII, 1.

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According to masonic tradition, Hiram went in person to Solomon to express his disapprobation of the cities which Solomon had given him. Being arrived, he made his entry through the guards into the court, and went hastily to the king's apartment. The countenance of the king of Tyre was so expressive of anger, as he entered, that J.·. one of Solomon's favourites, perceiving it, and apprehensive of the consequence, followed him to the door to listen. H.·. observing him, ran and seized upon him, and delivered him into the custody of the guards; however, by the intercession of Solomon (who represented that J.·. was, of all those about the temple, most attached to him, and that his intentions could not have been evil,) Hiram agreed to pardon him. Before the two kings parted, they renewed their former friendship, and concluded a treaty of perpetual alliance, which was signed by them, and to which J.·. was Intimate Secretary.

EMBLEMS, &c.

A window in the clouds, with the letter J. therein.

A large door.

A triangle, with the letters P. A. P. therein.

Closed as opened.

IV. PROVOST AND JUDGE.

This lodge should be adorned with red, and lighted by 5 great lights, one in each corner, and one in the centre.

The master is placed in the E. under a blue canopy, surrounded with stars, and is styled thrice Illustrious. He represents Tito, inspector of the 300 architects; whose office was to draw plans for the workmen.

Opened by 4 and 1.

Shortly after the introduction of the candidate, he is thus addressed by the master:

"Respectable Brother,

It gives me joy that I am now about to recompense your zeal and attachment to the institution of masonry, by appointing you Provost and Judge, over all the works of this lodge. And as we are well assured of your prudence and discretion, we, without the least hesitation, intrust you with the key of the place where is deposited what has been already communicated to you * * * * * *."

He is then decorated with a golden key, suspended by a red ribbon, and an apron, with a pocket in its centre.

The intention of S. in instituting this degree, was to strengthen the means of preserving order among such a vast number of workmen. The duty of the Provosts and Judges was to decide all differences that might arise among the brethren. The badge of their office (a balance in equilibrio) was intended to remind them of that equity of judgment which should characterize their decisions.

EMBLEMS, &c.

A golden key.

A triangle, enclosing the letters G. A.

A balance in equilibrio.

A sprig of cassia over the letters I. H. S.

Closed as opened.

V. INTENDANT OF THE BUILDINGS.

This lodge should be decorated with red hangings, and illuminated with 27 lights, distributed by 3 times 9. There should be also 5 other great lights on the altar before the master.

The master who represents Solomon, is styled the Most Puissant, and is seated in the E. with a sceptre in his hand.

The first warden is called Inspector, and is seated in the W. He represents the most illustrious Tito. The second warden is seated in the S. He represents Adoniram. All the other brethren are arranged angularly.

The master, and all the brethren,

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are decorated with a large red ribbon, from the right shoulder to the left hip, to which is suspended a triangle fastened by a small green ribbon.—On one side of the triangle may be engraved the letters B. A. J.; on the reverse J. K. E. The aprons are white, lined with red, and bordered with green; in the centre, a star, with 9 points, above a balance; on the flap, a triangle with the letters B. A. J. on each angle.

Opened by 5.

The candidate, after being previously examined, and passing through the ceremonies, is thus addressed by the M. P.

"My Brother,

King Solomon, willing to carry to the highest degree of perfection the work he had begun in Jerusalem, found it necessary, from a circumstance with which you are acquainted, to employ five chiefs of the five orders of architecture, and gave command over them to T.·.; Adoniram, and Abda, his father, being well assured that their zeal and abilities would be exerted to the utmost, in bringing to perfection so glorious a work. In like manner, we flatter ourselves, that you will contribute all in your power, to promote the grand design of masonry."

EMBLEMS, &c.

A great light, inclosing the letters J. J. J. in Hebrew characters.

A blazing star, with the letter J. therein.

A circle, with the letters J. A. I. N. placed therein.

Closed by 5, 7, and 15.

ERRATA.

Through the inadvertancy of the writer, in omitting one X, in referring to the passage of scripture to be recited at the ceremony of initiation to the royal master's degree, the following mistake occurred in our last number, page 86, which our brethren are respectfully requested to excuse, and note with a pen in the margin of their several copies.

Instead of the first fifteen verses of the XIIth, the first fourteen of the XXIInd, or last chapter of Revelations, should have been inserted; as follows:

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever. And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel, to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book. And I John, saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things. Then saith he unto me, See *thou do it* not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let

him be holy still. And, behold, I come quickly; and my reward *is* with me, to give every man according as *his* work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Under the article "Secret Master," page 87, instead of "painted a triangle with the letters J. A. J." read "painted a triangle with the letters S. A. J." In the enumeration of emblems, &c., instead of "9 words in *Arabic* characters," read "9 words in Syriac characters."

Under the article "Perfect Master," page 89, in the descriptions of emblems, &c., instead of "on the square stone is engraved the letter J." insert "on the square stone is engraved the letter E."

FOR THE MASONIC REGISTER.

COL. JOHN M'KINSTRY.

BROTHER PRATT,

The following relation of a remarkable incident in the life of this brother, who died at Livingston, on the 9th of June last, appeared in a Hudson paper shortly after his death. I think it worthy of preservation in the Masonic Register.

Z.

"At the battle of the Cedars (30 miles from Montreal, on the St. Lawrence), col. M'Kinstry, then captain in col. Patterson's regiment of continental troops, was twice wounded, and taken prisoner by the Indians. The intrepedity of col. M'K. as a partizan officer, had rendered him alike the object of their fears, and of their unforgiving resentment. The British officers were too much in dread of their savage allies, on account of their vast superiority of numbers, to risk an interposition of their authority to prevent the horrid sacrifice they saw preparing. Already had the victim been bound to the tree, and surrounded by the faggots intended for his immolation; hope had fled; and in the agony of despair, he uttered that mystic appeal which the brotherhood of masons never disregard; when, as if Heaven had interposed for his preservation, the warrior BRANDT understood him, and saved him.

"Brandt had been educated in Europe, and had there been initiated into the mysteries of freemasonry. The advantages of education, and his native strength of mind, gave him an ascendancy over the uncultured sons of the forest, that few other chiefs possessed. Situated as he was, the impending danger of a brother must have forcibly brought to mind his obligation to support him in time of peril. His utmost endeavours were accordingly used, and they were happily successful in obtaining for him an immediate respite, and an eventual ransom."

MASONIC ELECTIONS.

At the regular elections of the Royal Arch Chapters in the city of of New-York, during the present month, the following companions were elected to office for the ensuing year:

CHAPTERS.

(At St. John's Hall.)

ANCIENT CHAPTER, No. 1.

Alexander Fraser, M. E. H. P.
Henry Marsh, E. K.
Alexander Cascadden, E. S.
W. Gyack, S.
Samuel Montgomery, T.
Daniel West, C. H.
Edward Higgins, P. S.
Alexander Divver, R. A. C.
Nivingson Grenard, 3rd G. M.

William M'Laughlin, 2nd G. M.
Oliver Morse, 1st G. M.
Samuel Clark, S.
H. Marsh, A. Divver, S. Montgomery, A. Cuscadden, and E. Higgins, standing committee.
3rd *W*ednesday.

PHŒNIX CHAPTER, No. 8.

Peter Brewer, M. E. H. P.
Wm. F. Piatt, E. K.
John Coats, E. S.
W. Jessup, C. H.
Joel Curtis, P. S.
John Degez, R. A. C.
Joshua M'Laughlin, 3rd. G. M.
Edward Arents, 2nd G. M.
Wm. M'Kinney, 1st G. M.
Rodney S. Church, S.
James Thorburn, T.
Garrit Lansing, S.
2nd and 4th Mondays.

JERUSALEM CHAPTER, No. 8.

Thaddeus Whitlock, M. E. H. P.
Richard Pennel, E. K.
Joseph Hoxie, E. S.
Reuben Greene, C. H.
Lewis Belden, P. S.
Hampton Dunham, R. A. C.
James G. Finn, 3rd G. M.
George Arnold, 2nd G. M.
Joseph Kilpatrick, 1st G. M.
Henry Basley, S.
Wm. T. Hunter, T.
Peter N. Utt, S.
C. Truss, R. Pennell, J. Hoxie, L. Belden, and E. Beeman, standing committee.
2nd and 4th Wednesdays.

RISING SUN CHAPTER, No. 16.

Joel Jones, M. E. H. P.
Thomas Slade, E. K.
Samuel S. Birdsall, E. S.
Gair Blanchard, C. H.
Thomas G. Potter, P. S.
John W. Timson, R. A. C.
William C. Lee, 3rd G. M.
Andrew Douglas, 2nd G. M.
Edgar Higginson, 1st G. M.
Lebbeus Chapman, S.
John Gassner, T.
Joseph Taylor, S.
2nd and 4th Thursdays.

FREDONIAN CHAPTER, No. 19.

B. W. Peck, M. E. H. P.
I. B. Camp, E. K.
Smith Ovutt, E. S.
Smith Ely, C. H.
D. Watrous, P. S.
Elliott Higgins, R. A. C.
J. E. Betts, 3rd G. M.
J. W. Lamb, 2nd G. M.
Thomas Oliver, 1st G M.
Benjamin Atterbury, S.
Thaddeus Seymour, T.
Levi Nathan, S.
1st and 3d Thursdays.

EAGLE CHAPTER, No. 54.

Thomas Lownds, M. E. H. P.
William E. Ross, E. K.
Jacob Wyckoff, E. S.
Charles Turner, C. H.
James A. M'Cready, P. S.
Hairn C. Henriquez, R. A. C.
Edward Bellamy, 3rd G. M.
John E. Rich, 2nd G. M.
George B. Smith, 1st G. M.
Oliver M. Lownds, S.
John P. Garniss, T.
Levi Nathan, S.
Thomas Lownds, Wm. E. Ross, J. Wyckoff, James A. M'Cready, and Charles Turner, standing committee.
1st and 3rd *M*ondays.

At the regular elections of the different Lodges in this city of New York, during the present month, the following Brethren were elected to office for the ensuing year :

LODGES.

(At St. John's Hall.)

TRINITY LODGE, No. 39.

James G. Finn, W. M.
Ephraim Beeman, S. W.
Charles M. Day, J. W.
Gilbert Lewis, T.
John C. Simms, S.
Elijah Walker, S. D.

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Joseph Kilpatrick, *J. D.*
Thomas *D. Johnston*, and James Shand, *M. C.*
Aaron Banta, and Wm. C. Lee, S.
Andrew Forrister, T.
Archibald *M'Coulm*, Elijah Walker, William O'Leary, E. Beeman, and John *M'Carr*, standing committee.
2nd and 4th *Mondays*.

ABRAM'S LODGE, No. 83.

Robert Young, W. M.
James A. Reynolds, S. W.
William Cheesman, J. W.
Charles St. John, S.
James Webster, T.
Stephen Ketchum, S. D.
David M'Gee, J. D.
William Henshaw, and John Gray, M. C.
Jacob M. Vreeland, and Joseph Anthony, S.
Justice Towne, T.
Z. Ring, William Bakewell, N. Greenard, J. A. Moore, and Amos Hulse, standing committee.
1st and 3rd Mondays.

WASHINGTON LODGE, No. 84.

John Niles, *W. M.*
Daniel H. *Weed*, S. *W.*
William D. *Morgan*, *J. W.*
Ferdinand Vandewater, S.
Ashur *Martin*, T.
J. S. Gregory, S. D.
Stephen Bostwick, *J.* D.
Thomas G. Potter, and B. C. Brown, *M.* C.
John Stansbury, and I. B. Camp, *S.*
Stephen Garthwait, T.
1st and 3d Tuesdays.

MORTON LODGE, No. 108.

W. F. Piatt, *W. M.*
John Dixon, *S. W.*
John Hector, *J. W.*
Warner Anderson, *S.*
Edward Arents, T.
Joshua M'Laughlin, *S.* D.
Robert Barnes, *J.* D.
James M'Affrey, and *Justice* Reynolds, *M.* C.
Peter Brewer, and Asa Butman, *S.*
Alexander Bruce, T.
Joel Curtis, John Dixon, John *Hector*, John Degez, and Robert Barnes, standing committee.
1st and 3d Thursdays.

MOUNT MORIAH LODGE, No. 132.

B. Delapierre, *W. M.*
A. Frazer, *S. W.*
James Heaton, *J. W.*
B. *Sprong*, *S.*
G. *W. Hyer*, T.
H. Kulp, *S.* D.
H. Patterson, J. D.
Simeon Van Beuren, and John *M.* Lester, *M.* C.
Andrew Yates, and Joseph C. *Wainwright*, *S.*
William W. Fisher, T.
1st and 3d *Wednesdays*.

BENEVOLENT LODGE, No. 142.

James Hays, W. M.
James Spence, J. W.
Alexander Cuscadden, J. W.
Joseph Forester, S.
Henry Marsh, T.
Archibald Hays, S. D.
Daniel G. Niven, J. D.
William Bowen, and Oliver Johnston, M. C.
——— Vandewater, and ——— Schenck, S.
Samuel Clark, T.
2nd and 4th Fridays.

GERMAN UNION LODGE, No. 322.

Henry Willet, W. M.
Julius W. Tieman, S. W.
Christian Meday, J. W.
Frederick L. Vultee, S.
Jacob Bendernagel, T.
Charles Rinold, Orator.
John G. Loy, S. D.
Andrew Bergman, J. D.
J. G. Rohr, and J. G. Gunther, M.C.
Joseph Hall, and Peter Rose, S.
Henry Fechtman, T.
C. Leistner, C. Meday, C. F. Jager, J. G. Loy, and J. G. Rohr, standing committee.
2nd and 4th Thursdays.

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HIBERNIA LODGE, No. 339.

Edward Hamilton, W. M.
Thomas M'Colm, S. W.
Dennis Hanegan, J. W.
Edward Copeland, T.
John Gilmore, S.
Richard Byrne, S. D.
Richard M'Fadden, J. D.
Patrick Seery, and J. Armstrong, S.
Owen Divine, and Thos. Allen, M.C.
Thomas Smith, T.
1st and 3rd Fridays.

(At the City-Hotel.)

INDEPENDENT ROYAL ARCH LODGE, No. 2.

Henry Wm. Ducachet, W. M.
Richard Pennell, S. W.
William E. Ross, J. W.
Aaron Fountain, T.
Jacob Wyckoff, S.
Henry A. Fay, S. D.
John Peter Geraerdt, J. D.
A. Couley, T.
2nd and 4th Mondays.

HOLLAND LODGE, No. 16.

Elias Hicks, W. M.
Harry Blood, S. W.
Thomas Longworth, J. W.
George Davis, S.
James Alexander Funk, T.
J. M. M'Donald, S. D.
Robert U. Lang, J. D.
Charles L. Livingston, and Charles D. Lloyd, M. C.
Alexander Couley, T.
Alexander S. Glass, Francis Baretto, jun. Charles L. Livingston, Robert U. Lang, and George R. Henderson, standing committee.
Alexander S. Glass, and William Delafield, committee of charity fund.
1st and 3rd Tuesdays.

ADELPHI LODGE, No. 91.

George Scriba, W. M.
William Seaman, S. W.
O. M. Lownds, J. W.
——— Rockwell S.
Henry Anderson, T.
L. B. Reed, S. D.
George Barrell, J. D.
John Solomon, and Obadiah Newcomb, M. C.
John Guion, junr. and Thomas B. Stokes, S.
T. Sharp, T.
John P. Garniss, John Field, John Solomon, Matthew Reed, and John Guion, junr. standing committee.
1st and 3rd Thursdays.

(At Tammany-Hall.)

ST. JOHN'S LODGE, No. 1.

James E. Betts, W. M.
C. M'Elwaine, S. W.
Charles Ripley, jun. J. W.
Smith Ely, S.
Smith Ovutt, T.
George Carroll, S. D.
Isaac M. Hand, J. D.
Brian Rossiter, T.
2nd and 4th Thursdays.

ST. ANDREWS LODGE, No. 7.

Joseph Hoxie, W. M.
Joseph C. Hart, S. W.
Philip Henry, J. W.
Charles Turner, S.
Henry Peckwell, T.
James H. Hart, S. D.
B. Rosseter, T.
Benjamin F. Hart, and Stephen Lutkins, M. C.
2nd and 4th Fridays.

ST. JOHN'S LODGE, No. 9.

James Wilkie, W. M.
John Largy, S. W.
John Harbinson, J. W.
James Lyons, T.
Alexander Divver, S. D.
John Cochran, and William Mackin, J. D.
James Millin, T.
John C. Fraser, and Samuel B. Fleming, M. C.
James Wilkie, S. B. Fleming, A. Ball, John Lorgy, and A. Divver, standing committee.
1st and 3d Mondays.

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HIRAM LODGE, No. 10.

Robert Philips, W. M.
John R. Le Count, S. W.
John W. Timson, J. W.
Samuel Montgomery, T.
John Montgomery, S.
Robert Lewis, S. D.
Ferdinand L. Wilsey, J. D.
David Fenton, M. C.
Charles Thompson, and James Reed, S.
Samuel Wood, T.
William F. Stevenson, Samuel Montgomery, John R. Le Count, John W. Timson, and Ferdinand L. Wesley, standing committee.
1st and 3rd Tuesdays.

PHŒNIX LODGE, No. 40.

George Hodgson, W. *M.*
Jonathan D. Stevenson, S. W.
William Scott, *J.* W.
David B. *M*itchell, S.
Benjamin *M*ott, T.
Elias Hadley, S. D.
James T. Harding, *J. D.*
Daniel Adams, and Jeduthan Colton, *M.* C.
James Taylor, and Thomas Barker, S.
Brian Rosseter, T.
2d and 4th *W*ednesdays.

L'UNION FRANCAISE, No. 71.

Joseph Bouchaud, *W. M.*
E. *M*illen, *S. W.*
A. L. Dias, J. *W.*
H. Castro, O.
H. Laisne, *S.*
S. Bailly, *T.*
1st and 3rd Fridays.

CLINTON LODGE, No. 143.

Alexander Wiley, W. M.
James T. Billany, S. W.
Anthony W. Jones, J. W.
Henry Drake, S.
David Hart, T.
Salem Wines, S. D.
Wm. Hackney, J. D.
James P. Allaire, and James Barr, M. C.
Thompson Priee, and Cornelius N. Sharp, S.
Joseph Jacobs, T.
J. P. Allaire, A. W. Jones, J. T. S. Wines, and T. Price, standing committee.
2nd and 4th Tuesdays.

MECHANIC LODGE, No. 153.

Isaac Chipp, W. M.
Eber Wheaton, S. W.
Leonard Dunkley, J. W.
Elliot Higgins, S.
Bartholomew Grainger, T.
Richard D. Smith, S. D.
Daniel Darrow, J. D.
Jas. Lane, and John Byrnes, M. C.
Thos. Barker, and Richard Ellis, S.
Levi Nathan, T.
Eber Wheaton, Thomas Barker, P. Teller, Leonard Dunkly, and Richard Ellis, standing committee.
2nd and 4th Tuesdays.

CONCORD LODGE, No. 304.

George B. Smith, W. M.
Lebbeus Chapman, S. W.
Amasa Higgins, J. W.
Zophar R. Jarvis, T.
Josiah L. James, S.
Gair Blanchard, S. D.
George P. Morris, J. D.
Gregory Snethen, and William Willis, M. C.
Caleb Comstock, and Matthew Van Yorx, S.
B. Rosseter, T.
Lebbeus Chapman, Mortimes Swaim, Farnham Hall, Lucius Q. C. Bowles, and Amasa Higgins, standing committee.
2nd and 4th Tuesdays.

(At Brooklyn.)

FORTITUDE LODGE, No. 81.

Samuel S. Birdsall, W. M.
John Van Duyne, S. W.
Samuel Doxey, S. W.
George Little, T.
Noah B. Havens, S.
Charles Poland, S. D.
Peter Divigne, J. D.
Peter Ball, and Wm. Bath, M. C.
John Albert, and Wm. Forbush, S.

John Okey, T.
J. Van Duyne, Samuel Dixey, James Allen, John Hammell, and James Boyd, standing committee.
Losee Van Nostrand, Garrit Duryea, James Boyd, John Hammell, and Wm. Paming, past masters.
1st and 3d Mondays.

HOHENLINDEN LODGE, No. 338.
Ralph Malbone, W. M.
Abiather Young, S W.
J. G. T. Hunt, J. W.
Joseph Sprague, T
Erastus Worthington, S.
Isaac Nichols, T.
2nd and 4th Mondays.

We have published the result of the late Masonic Elections in this city, as they were handed to us, and we presume, as far as they go, they are correct. We much regret however, that we are obliged, on account of their not having been correctly furnished, to omit the names of several of the standing committees, both of chapters and lodges, which shall be inserted in our next, if handed into the office, or left at St. John's Hall, for the editor. In the mean time, we would take the liberty of referring our readers to Brother John Hardcastle's Masonic Calendar, a neat and useful little Pocket Companion, which he publishes annually, for the convenience of the fraternity. It is now in the press, and we understand will be published in a few days.

ANCIENT MYSTERIES.

"During the reign of Solomon, especially, as well as before and afterwards, a very intimate connection existed between the Jews and Egyptians. Moses was born in Egypt, and educated in Pharoah's court, until he was forty years old, and was learned in all the wisdom of the Egyptians, and was mighty in words, and in deeds. Solomon married Pharoah's daughter, and brought her into the city of David. This affinity with the king of Egypt, inclined many of his nobility to visit Jerusalem, and commercial arrangements were made, and carried on amicably between those nations. From this reciprocal connection, we are inclined to infer that masonry was introduced among the Egyptians. Be this, however, as it may, we are informed by several authentic historians, that masonry did flourish in Egypt soon after this period. By this mysterious art existing in our principles, and smiled upon by the Father of lights, ancient Egypt subsisted, covered with glory, during a period of fifteen or sixteen ages. They extended our system of benevolence so far, that he, who refused to relieve the wretched, when he had it in his power to assist him, was himself punished with death: They regarded justice so impartially, that the kings obliged the judges to take an oath, that they would never do any thing against their own consciences, though they, the kings themselves, should command them. They would not confer upon a bad prince the honours of a funeral. They held a session upon every noted Egyptian who died, for the direct purpose of enquiring, how he had spent his life, so that all the respect due to his memory might be paid. They entertained such just ideas of the vanity of life, as to consider their houses as inns, in which they were to lodge as it were only for a night. They were so laborious, that even their amusements were adapted to strengthen the body, and improve the mind: They prohibited the borrowing of money, except on condition of pledging a de-

posit so important, that a man who deferred the redemption of it, was looked upon with horrour.

It is well known, that the Egyptian priests have uniformly been considered by ancient historians, as possessing many valuable secrets, and as being the greatest proficients in the arts and sciences of their times. Whether they actually possessed the masonic secrets, or not, we cannot absolutely determine; but we have strong circumstantial reasons to believe they did. It was here that Pythagoras was initiated into their mysteries, and instructed in their art. It was here, that sculpture and architecture, and all the sciences of the times, were so greatly perfected. And here it has been thought by some of the most curious observers of antiquity, that masonry has been held in high estimation.

Several Egyptian obelisks still remain, some of which were, in the reign of Augustus, conveyed to Rome. On these obelisks are curiously engraved many hieroglyphical and masonic emblems.

Egypt, by ancient philosophers, was considered as the seat of science. Hence we find, that Homer, Lycurgus, Solon, Pythagoras, Plato, Thales, and many others, of the ancient poets, statesmen, and philosophers, frequently visited Egypt, where many of them were, by the Egyptian priests, initiated into their mysteries. Cecrops, an Egyptian, was the original founder of Athens. Hence, a correspondence would necessarily continue for a considerable time, between those countries. And if this correspondence did not afford a suitable medium for the transfer of those mysteries, yet those philosophers, who were in the habit of visiting Egypt, would, of course, carry back to their native country whatever they deemed valuable for their own citizens.

Many incidental circumstances, however, occur in the history of the Grecian States, which strongly favour the idea of the existence of masonry among that people. From the many which might be mentioned, two only can be admitted into this work. At the time when the plague proved so mortal in the city of Athens, *Hippocrates*, a native of the island of Coss, being eminent as a physician, was invited to Athens. *He* immediately obeyed, and proved abundantly serviceable in that pestilential disorder. Such was the gratitude of the Athenians, that it was decreed, he should be initiated into the most exalted mysteries of their nation. In turning over the historic pages of Persia, every mason will behold many of his principles cordially received and cherished, by the first characters who shed a lustre through every department of government in those distant realms. It was here that the children of the royal family were at 14 years of age, put under the tuition of four of the wisest and most virtuous statesmen. The first taught them the worship of the gods; the second trained them up to speak truth and practice equity; the third habituated them to subdue voluptuousness, to enjoy real liberty, to be always princes, and always masters of themselves and their own passions; the fourth inspired them with cousage, and by teaching them how to command themselves, taught them how to maintain dominion over others. It was here, that falsehood was considered by every class of people, in the most horrid light, as a vice the meanest and most disgraceful. It was here that they showed a noble generosity, conferring favours on the nations they conquerred, and leaving them to enjoy all the ensigns of their former grandeur.—BRADLEY.

WILLIAM FLEMING,
PRINTER.

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THE

AMERICAN

Masonic Register,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

"Whoso stoppeth his ear against the cry of the poor, shall cry himself, and shall not be heard." But "he that hath a bountiful eye, shall be blessed, for he giveth of his bread to the poor." SOLOMON.

[No. V.] FOR FEBRUARY, A. D. 1823. A. L. 5823. [VOL. II.]

NOTE.—No number was issued in January, owing to the impractability of procuring paper of a suitable quality, in season.

MASONIC.

FOR THE MASONIC REGISTER.

CHRISTIAN MASON.

NO. IX.

BY COMPANION SAMUEL WOODWORTH.

When the master mason has been duly prepared to pass from the outer to the inner court of the masonic temple, or to be *elevated* from the *lodge* to the *chapter*, he represents one who, in the process of regeneration, has sacrificed his sensual affections on the altar of duty; one who has *died* unto sin, and been *raised* to a life of righteousness; one who has fought manfully in the hour of temptation, and obtained a decisive victory over such spiritual adversaries as were, in that state, permitted to assault him. In this his representative character, he is now about to realize the promise of our Lord, where he says, "To him that overcometh will I give to eat of the hidden manna, and will give him a *white stone*, and in the stone a *new name* written, which no man knoweth saving he that receiveth it."*

This *white stone* represents the fundamental *truth* on which the Christian church is founded, viz. the divinity of our Lord and Saviour Jesus Christ, "in whom dwells all the fullness of the Godhead bodily."† This is the stone which the Jewish builders rejected, but which has now become the head of the corner.‡ This is the key-stone which supports the royal arch of Christianity; without it, the spiritual temple in the human heart will remain unfinished; the work of regeneration will be incomplete. It is true that the importance of this truth is not at first perceived or acknowledged; but if the industrious spiritual mason persevere until he attain to the *sixth day* of his new creation, he will then become sensible that this rejected stone is the noblest in the edifice.

* Rev. ii, 17.

† Coloss. ii, 9.

‡ Matt. xxi, 42—Mark xii 10—Luke xx, 17—Ps. cxvii 22.

Until his elevation to the *fourth* degree of spiritual masonry; until he enters the sanctuary of the temple; or, in other words, until this period or state of regeneration, man worships an "unknown God." It is true that he has discovered, among the materials preparing for his spiritual temple, a truth, or doctrine of incomparable beauty, namely, that "God was in Christ reconciling the world to himself."* On the first discovery of this *white stone*, or the first perception of this truth, the spiritual labourer too often appropriates it to himself, and is thus led to rest his hopes of salvation on a wrong basis. Fondly imagining that he has a talisman in his possession which will secure him the favour of God and eternal life; he pauses in his allotted duties, and *expects a reward for labours not his own.* But instead of submitting the question to the Master Builder of his spiritual temple, instead of testing and confirming the new doctrine by the word of God, he submits it to those subordinate principles of the mind, which, being carnal and sensual, are sure to reject, instead of illustrating it. He remains ignorant of the use and application of the treasure in his possession, and casts it out among the rubbish of the building, as useless or unworthy a place in the spiritual edifice; and the Great Architect of the universe still remains unmanifested to the soul, or else divided into a plurality of persons.

It is soon perceived, however, that the spiritual house cannot stand without this rejected doctrine. A key-stone is wanted to complete the royal arch, and that which had been rejected by the pride of self-derived intelligence, and that alone, is now found to be the one intended for the head of the corner. "It is the Lord's doings, and is marvellous in our eyes." "Whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder." There is danger in appropriating to ourselves the righteousness and merits of another, and attempting to pass them off as our own. There is equal danger in trusting to our own ability, and demanding the reward, without exhibiting the true *mark*. The *hand which thus offends, should be cut off.*

As this *white stone*, therefore, is a type and figure of the grand fundamental truth, doctrine, or faith of the Christian church, (individually as well as collectively) the *new name* which is written thereon, and "which no man knoweth saving he who receiveth it," must consequently signify the nature and quality of such faith; for a name is always intended to express the nature and quality of the subject to which it is applied; and the quality of a man's faith can only be known to the Lord, and to himself. By receiving a *white stone*, therefore, on which is written a *new name*, the spiritual mason understands *faith of a new quality*, viz. pure genuine faith in one God, of whom Jesus Christ is the external manifestation.*

The establishment of this glorious truth in the mind of a regenerate person, is represented, in the first chapter of Genesis, by the creation of the *sun* and *moon* in the firmament of heaven, to give light upon the earth. The humble penitent now, for the first time, clearly perceives, and is convinced, that it was the Lord who fought for him in the hour of temptation, although it was then permitted to appear as if he had gained the victory by his own strength. This perception and conviction light up a flame of love in his will, which warms, vivifies, and invigorates every thought and action. This is faith in the heart; or what is

* ii. Cor. v, 19.

* No man hath seen God at any time.—John i, 18.

He who hath seen me, hath seen the Father.—John xiv, 9.

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truly called saving faith. In the second state or degree, he had faith in the memory only; in the third state or degree, he had faith in the understanding; but now, for the first time, he has faith in the heart. This is pure genuine faith, derived from love, and working by love, as the moon derives her light from the sun, and shines by his influence. May this *sun* never be darkened, nor this *moon* withold her light; for it is this sun which opens and enlightens the lodge of every Christian's mind; sets the craft to work, or puts his spiritual faculties into operation; and rules, governs, and directs them, in such a manner as to glorify God, and edify man.

During the three preceeding degrees of spiritual masonry, or during the three first states of regeneration, the human mind is compared to the building of a house, tabernacle, or temple. But now, when the candidate is so far advanced as to produce the first *fruits of righteousness*, he may, with equal propriety, be compared to a *vineyard*, planted by the great householder, Jesus Christ.—In reading the 5th chapter of the prophet Isaiah, the enlightened mason is instantly struck with the beauty and fitness of this comparison, where the prophet begins with saying, "Now will I sing to my well-beloved a song of my beloved, touching his *vineyard*. My well-beloved hath a *vineyard* in a very fruitful hill." And after describing several particulars concerning this *vineyard*. and especially concerning its unfruitfulness, he concludes his parable with these words, "The *vineyard* of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry."

The mind of every person is a garden, or vineyard, planted by the Lord, and it is our duty "to dress it, and to keep it," and to make it fruitful. The Heavenly *vine*, or divine *truth*, is implanted in all who hear the word of God. But this *vine* may be wholly *barren*, and *without fruit*, or it may yield fruit of a poisonous and noxious quality, which are the wild and sour grapes spoken of by the prophet, and the grapes of gall described by Moses. In other cases, it may yield good grapes, from whence is produced that Heavenly *wine* of which the Lord speaks to his disciples, when he says, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."*

The nature and fruit of this spiritual *vine* must necessarily depend upon the degree of *culture* it receives from the husbandman who has the care of it. Every human being, at some period of life, is called and hired to work in the spiritual vineyard. Some are called *early in the morning*, some at the *third hour*, some at the *sixth*, some at the *ninth*, and others not until the *eleventh*.† But the reward is the same to each. Every one receives the stipulated *penny*; viz. every one is gifted with heavenly love and wisdom, (consequently with happiness), in exact proportion to his *desire* of those heavenly graces, and to the *sincerity* with which he *labours* to *root out* from his mind all the noxious *weeds* which oppose their growth. When we commence the work of regeneration, we become labourers in the spiritual vineyard, and our task is not an easy one. We find it "an *unweeded garden* that grows to seed; things rank and gross in nature possess it merely." *Self-love* must be cut down, and not suffered to cumber the ground; *sensuality* must be destroyed, and all the unclean weeds of iniquity torn up by the roots.—

* Matt. xxvi, 29.
† Matt. xx, 1—16.

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Then, by applying to the *granary* of God's holy word, we shall be furnished with the *seeds* of goodness and truth to plant in their place.

Every man is capable of being regenerated, until evil habits have become so strongly confirmed as to render the divine influence unavailing. The Holy Spirit "will not always strive with man," for if he obstinately refuse to *co-operate* until *after the eleventh hour*, no further *call* is afforded him. The period of his *capability* is called by our Lord *a day;* but "the *night* cometh in which no man can work." The Almighty is, at all times, desirous to communicate to man his own eternal truth for the purpose of reformation and regeneration; but different persons are called (or rather, attend to the call) at different periods of their lives; some, therefore, enter upon this great work at an early period, and some at a later; but the recompense promised to all is the same—viz. in exact proportion to our capacity of reception; not to the length of time we have been employed in the work, but to the zeal and faithfulness with which we have performed it.

Our Lord says, "are there not *twelve hours* in the day?" But the householder invited no one to work in the vineyard after the *eleventh hour*. Hence we are taught how dangerous it is to trust to a deathbed repentance. Many may say, in that hour, "Lord, we repent that we have not wrought an hour in thy vineyard," but will he say, "well done thou good and faithful servant," and give them the recompense to which the faithful labourers are entitled? Alas! no. The God of Justice will say, "I know you not; depart from me, ye workers of iniquity."

But our limits compel us to defer a further consideration of this interesting subject to another number; when we shall attempt to show, among other things, that those who are the *last*, or lowest, in their own estimation, are the *first*, or highest, in the estimation of the great Householder, who says, "*the last shall be first, and the first last.*" *All* mankind are *called* to work in the vineyard; a *few* only obey the call.—*All* have the power to obey—and *all* might be *chosen* if they would.

ELEGANT EXTRACT.

"The long, and uninterrupted existence of masonry in the world, is a circumstance which cannot escape the observation of the contemplative, nor fail to excite some degree of wonder, in those at least, who understand not its pure and well-formed system. It has stood the waste of time, through many revolving ages; amidst the successive revolutions of states and empires, of human laws, and customs, it has remained without any change in its principles, and without any material alteration in its original form.—Placed on the immovable basis of the best natural principles of the human heart, its pillars have remained unshaken, amidst the rage of every varied storm, and to this hour, have suffered no decay."

GRAND LODGE OF NEW-YORK.

Extracts from the proceedings of the Grand Lodge of the State of New-York, at their quarterly communications, between June 24, A. L. 5821, and June 24, A. L. 5822.

December 5, 5821.

The grand secretary communicated, that, since the quarterly communications in June last, the following new warrants had been issued, viz.

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On the 11th of June, A. L. 5821, to John Baptiste Du Mondt, master, James M'Ginnis, senior warden, and Isaac I. Hasbrouck, junior warden, to hold a lodge in the town of Marbletown, in the county of Ulster, by the name and style of Rising Sun Lodge, No. 336.

On the 5th of September, A. L. 5821, to John Mullett, master, John Farrar, senior warden, and Jeremiah Moors, junior warden, to hold a lodge in the city of Detroit, in the Michigan territory, United States of America, by the name and style of Detroit Lodge, No. 337.

March 6, 5822.

The minutes of the last quarterly communication, and of the last Grand Stewards' Lodge, were severally read and confirmed.

It appearing by the minutes of the Grand Stewards' Lodge, that a demand had been made by the W. Caleb Bacon, to be paid for the use of his room, &c., while occupied by the committee of charity, of which he is a member, and that the same had, by order of that body, been submitted to this grand lodge for their opinion and decision, a motion was made that the said bill be paid, and the same decided in the negative. It was then moved and carried, that a donation of dollars be granted to Br. Bacon; and upon filling the blank, the sum of ten dollars was agreed to. The question was then taken upon the resolution as filled up, and decided in the negative.

The following appointments, by the most worshipful grand master, were announced, and ordered to be entered on the minutes, viz.

R. W. George Hodgson, G. S. B.
R. W. Samuel Montgomery, G. M.
R. W. John G. Tardy, G. Std. B.
W. James Lyons, jr. } Grand
W. Abraham Rider, } Grand
W. George B. Smith, } Stewards.
W. William M. Price, }
W. Matthew L. Davis, S. G. D.
W. Henry Marsh, jun. J. G. D.

The grand secretary communicated, that since the last quarterly communication, the following new warrants had been issued, viz.

On the 5th of December, A. L. 5821, to Erastus Worthington, master, George W. Rodgers, senior warden, and Ralph Malbone, junior warden, to hold a lodge in the village of Brooklyn, in the town of Brooklyn, in the county of Kings, by the name and style of Hohenlinden Lodge, No. 338.

On the 6th of December, A. L. 5821, to James Jenkinson, master, Edward Hamilton, senior warden, and Robert Stewart, junior warden, to hold a lodge in the city of New-York, in the county of New-York, by the name and style of Hibernia Lodge, No. 339.

On the 7th of December, A. L. 5821, to Peter F. Thatcher, master, Samuel B. Bradley, senior warden, and Austin Spencer, junior warden, to hold a lodge in the town of Parma, in the county of Monroe, by the name and style of Parma Lodge, No. 340.

On the 8th of December, A. L. 5821, to Jacob Satterly, master, Isaac Crocker, senior warden, and Jacob I. Low, junior warden, to hold a lodge in the town of Manlius, in the county of Onondaga, by the name and style of Jamesville Lodge, No. 341.

Reports of the constituting of Rising Sun Lodge, No. 336, on the 1st January last; of Detroit Lodge, No. 337, on the 26th December last; of Hohenlinden Lodge, No. 338, on the 10th December last; of Hibernia Lodge, No. 339, on the 28th December last; and of Jamesville Lodge, No. 341, on the 22d January last, and of the installation of their respective officers, were received, and ordered to be filed.

On motion of the W. Br. Marsh, of No. 142, it was

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Resolved, That a committee be chosen to examine whether any, and what reduction ought to be made in the salaries of the respective officers of this grand lodge, to whom salaries are allowed, and to report thereon at the next quarterly communication.

Resolved, That the grand secretary prepare a list, alphabetically arranged, of all suspended and expelled masons, reported to this grand lodge, from the year A. L. 5800 to this day, and that he cause the same to be printed, and a copy furnished to every lodge under the jurisdiction.

June 5, 5822.

The following communication from the W. William S. Cardell, conveying the proceedings of an assemblage of masons at Washington, relating to the formation of a general grand lodge for the United States; and a report made to the grand lodge of Pennsylvania on the same subject, by a committee of that body to whom the aforesaid communication had been referred, were severally laid before this grand lodge, and referred to

R. W. John Brush, D. G. M.
R. W. John Greig, S. G. W.
R. W. Joseph Enos, P. G. V.
W. Matthew L. Davis, of No. 84,
W. Henry W. Ducachet, of No. 2,
W. Simeon Ford, of No. —,
W. John Coffin, of No. 83,
W. William M. Price, of No. 16,
W. Richard Goodell, of No. 125.

[For the proceedings at Washington, see Masonic Register, Vol. ii, No. ii, page 76.]

"Report to the Right Worshipful Grand Lodge of Pennsylvania."

"The committee, to whom was referred the communication of the proceedings of "A number of members of the society of freemasons, from various parts of the United States, composed of members of congress and strangers, assembled at the capitol in the city of Washington, March 9, 1822, recommending the establishment of a *General Grand Lodge of the United States*," make report,

"That they have considered the communication referred to them with all the care and attention that the importance of its object, and the respectability of the source from which it emanated, would require. By a reference to the proceedings of this grand lodge, it will appear that as early as the year 1790, the grand lodge of Georgia proposed the establishment of a general grand lodge throughout the United States. On the 7th June, 1790, the grand lodge of Pennsylvania unanimously expressed its disapprobation of the proposed measure, which, at that time, appears to have been abandoned.

"On the 24th June, 1799, the grand lodge of South-Carolina, prompted, it is imagined, by its then peculiar situation, renewed the propositions of a general grand lodge, for the purpose of reviving "the drooping spirit of the Ancient Craft," and adopted a number of resolutions similar to those contained in the communication now referred, and declaring that they would appoint deputies to meet the convention at Washington, as soon as two-thirds of the different grand lodges in the United States should approve of the measure. The grand lodge of South-Carolina transmitted its proceedings to the different grand lodges, and among others, to that of Pennsylvania. On the 7th March, 1803, the grand lodge of Pennsylvania, while the proceedings from South-Carolina were under consideration, declared, "That a supreme superintending grand lodge in the United States is inexpedient and impracticable, but that a convention of deputies from

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veral grand lodges, for the rpose of forming a more intimate ion, and establishing a regular l permanent intercourse between said grand lodges, and consi- ring other interesting matters, uld be conducive to the advance- nt and respectability of the An- nt Craft." These sentiments re subsequently approved and opted by the grand lodges of w-Hampshire, Massachusetts, w-Jersey, Maryland, and Virgi- , and by the grand lodge of orgia, in which the measure, in 90, was originally brought for- rd.

"On the 6th March, 1809, this grand lodge, having the original communication from South-Carolina still under consideration, once more unanimously reiterated their former sentiments upon this subject, and by the report of the committee of correspondence, made at that time, it appears, these sentiments were again, in the years 1807–8, concurred in by the grand lodges of New-Hampshire, Massachusetts, Connecticut, and New-Jersey.

"After a careful review of the whole ground, your committee most fully and cordially concur in the sentiments heretofore expressed by your body on this subject. Previous to the American revolution, provincial grand lodges were established in the colonies, under the jurisdiction of the grand lodge of England. After the declaration of independence by these United States, the different provincial grand lodges declared themselves sovereign and independent. Well-known and established boundaries, whether natural or artificial, have always been fixed upon as the limits of the jurisdiction of seperate grand lodges. In this country, therefore, we have always been divided by states, and such a division appears to your committee to be useful and judicious.—Under this system, masonry has continued to advance in the United States to a degree of splendour and brilliancy hitherto unparalleled, and no longer requires any new plan "to revive its drooping spirit;" little or no collision has ever existed between the different grand lodges; and so far as the knowledge of your committee extends, the utmost harmony and cordiality now subsist, without an exception, between the different grand lodges throughout the United States.

"In the opinion of your committee, the reasons that produced the present political confederation, or union of the United States, altogether fail when applied to the interests of freemasonry. The grand lodges of England, Scotland, and Ireland, are sovereign and independent of each other; they are contiguous; their jurisdictions embrace a less space of territory than the United States; and they are under one consolidated government, without even the subdivision of power, peculiar to our state and federal governments. We believe in the mother country they have experienced as few evils from this system as we have; and although the late union of the two grand lodges in England presented a favourable opportunity of proposing to establish one consolidated general grand lodge, if it had been desired, yet we do not find that it was even proposed.

"In the opinion of your committee, the exercise of a jurisdiction, so extensive, and so particular as that proposed, comprehending, not only the most important concerns, but the most minute affairs of the subordinate lodges, would be attended with innumerable delays, difficulties, and embarrassments, and would produce the greatest confusion and disorder throughout the whole fraternity. The general advantage of the craft requires that the subordinate lodges should be placed under the immediate superintending care of a

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grand lodge, which by its proximity of situation, and the exercise of its legitimate authority, may correct their errors, attend to their wants, and inspire them with the sublime spirit of our order. The establishment of a general grand lodge would deprive the different grand lodges of these powers; they would become subordinate bodies; and not only every lodge, but each individual member of every lodge, would have the right of appeal to the general grand lodge. The proceedings of the subordinate grand lodge, would, in many cases, be reversed at a great distance from the scene of action, where the parties were but little known, the circumstances of the case less understood, the grand lodge appealed from, perhaps, not represented, and the ultimate tribunal operated upon, by the perseverance and importunities of such of the parties as might attend upon its deliberations.

"It is also feared, that in the course of time, many of the grand lodges would be nominally represented, and thus the attributes of this colossal power, embracing complete and universal controul over the fiscal and more purely masonic concerns of every grand lodge, subordinate lodge, and individual member in the United States, would be concentrated in the hands of a few, who would constitute the meeting. To prevent this evil, it may be said, the meetings of this general grand lodge might be less frequently holden; but in the opinion of your committee, this would be an insurmountable objection. A prompt decision, upon all questions connected with masonry, is absolutely necessary; and the delay and procrastination consequent upon an appeal to the general grand lodge, as well in trivial, as important concerns, would be a greater evil than all the advantages to be derived from the establishment of the body. The distance of many of the grand lodges from the seat of government, and the inclemency of the season proposed as the time of meeting, would be serious difficulties. It is to be apprehended, that persons would be selected as delegates, rather from the circumstance of their attendance upon the seat of government, upon public duty or private business, than from the knowledge of the principles of the order, and its forms and ceremonies. The members of such a body as the one proposed, ought to be intimately acquainted with the local concerns and separate interests of the bodies they represent; not only ought they to have been bright and expert workmen, in their progression to distinction in the order, but they should continue to be so, by constant and uninterrupted intercourse with the lodges, and daily participation in their labours. In short, the members of such a body ought to constitute the masonic energy and intelligence of the grand lodges whom they would represent. On the other hand, your committee apprehend many of the members would be selected, rather from their rank and dignity in political life, and the casual circumstances before referred to, than the possession of those attainments in the order, which ought to be necessary qualifications of its members. These remarks are intended to convey our ideas of what would, in the progress of time, be the result of the establishment of a general grand lodge, and not as reflections upon the highly respectable meeting who were convened at Washington.

"Your committee however believe, that an occasional convocation of delegates from the different grand lodges would have a salutary tendency, and would furnish a remedy for many of the evils delineated in the communication referred to them. The deliberations of such an august and venerable body, consulting upon

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the great interests of the order, and dependant upon the good sense and judgment of the craft for the fulfilment of its wishes, would be received with enthusiasm, and its recommendations performed with alacrity. Although your committee are not aware, that at present, "in one or two instances there are already two or more grand lodges in the same state, each claiming superior jurisdiction," as is stated in the communication, yet as the evil has heretofore existed, and may occur again, the contemplated convention might propose, as a fundamental principle, that not more than one grand lodge should exist in a state; and there is little doubt but that the recommendation would be adopted by the different grand lodges. They could adopt measures calculated to promote an uniformity of work; though most assuredly they would find it difficult, if not impracticable, to enforce universal obedience to any masonic ritual, whether it be the good old system, as handed down to us by our masonic forefathers, or any of the new plans that have been recently adopted in various parts of our country. They might also propose measures calculated to suppress the publication of improper books on masonry, an evil already of considerable magnitude, and rapidly increasing with the times.

"Your committee are therefore of opinion, that a grand convocation of delegates from the different grand lodges throughout the United States, to meet on St. John the Baptist's day in June, 1823, in either of the cities of New-York, Philadelphia, or Baltimore, would be proper and expedient. They would observe some delicacy in fixing upon our own city as the place of meeting; and if either of the other cities, or any other place not yet designated, should be preferred, they would abandon their preference, and cheerfully abide by the views of their other brethren. At the same time they would observe, that the central position of the city of Philadelphia, and the conveniences afforded by the use of the Masonic Hall, render it, in their humble opinion, the most suitable place at which the convocation should be holden. Your committee believe that any general meeting should not be held at the city of Washington, but in one of our large cities, where the numbers, wealth, and respectability of the craft, would afford the delegates suitable accommodations, and such other conveniences as might render their attendance pleasant and agreeable.

"Your committee, therefore, offer the following resolutions for adoption:

"Resolved, That the establishment of a general grand lodge of the United States, and the calling a masonic convention for the purpose of instituting and organizing the same, as proposed, is inexpedient, and, in the opinion of this grand lodge, impracticable.

"Resolved, That a general grand convention of delegates from the different grand lodges throughout the United States, for the purpose of consulting upon the interests of the order, be recommended to be holden on St. John the Baptist's day in June, (the 24th) 1823, at the city of Philadelphia, or such other place as may be designated by the other grand lodges throughout the United States.

"Resolved, That this grand lodge will appoint delegates to meet such convocation as soon as it shall appear to be the wish of the different grand lodges throughout the United States, that the same shall be holden.

"Resolved, That the grand secretary be requested to transmit copies of the foregoing report and resolutions to the different grand lodges throughout the United States, and one copy of the same to Wil-

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to the 56th rule, 10th section, 3d chapter, of the book of constitutions, laid the following resolution upon the table.

"Whereas serious dissentions have arisen in this grand lodge, calculated to impair the dignity and respectability of our order; and whereas these dissentions are wide spreading their direful consequences, and are fraught with mischiefs, the termination of which cannot be foreseen; therefore,

"Resolved, That it is expedient to form, in the state of New-York, TWO GRAND LODGES; one to be located in the city of New-York, and the other in such town or place, as a majority of the lodges out of the city may designate.

Resolved, That the lodges out of the city be permitted to select the grand lodge from under whose jurisdiction they will hail.

"Resolved, That the mode and manner of dividing the funds be submitted to the decision of the grand lodge of the state of ——————."

—

We have made the foregoing copious extracts from the proceedings of the right worshipful grand lodge of the state of New-York, under the impression that they will be interesting, not only to the brethren immediately under the jurisdiction of our own grand lodge, but to every brother throughout the world, who feels an interest in the honour, respectability, and usefulness of that institution which has existed from time immemorial, shedding its blessings on community, through different ages, in proportion to the degree of order and subordination that has been observed among the fraternity; and the zeal and activity of those worshipful brothers under whose guardianship the inestimable art has, from time to time, been placed. We allude more particularly to that part relative to the highly important subject of the establishment of a *General Grand Lodge of the United States.* It is not our intention at present to enter into arguments as to the merits or demerits of the measure, hoping at a future time that the subject may be taken up by some more able pen, and that it may be solemnly agitated in the mind of every individual of the fraternity, who holds sacred the obligations he is under to the order, and to the world at large. Our humble opinion was expressed upon the subject, in the second number of this volume, at the time of the publication of the recommendations at Washington. The readers of the Masonic Register have now before them the proceedings of two highly respectable, and legally constituted masonic bodies on the subject, viz. the right worshipful grand lodge of Pennsylvania, and the right worshipful grand lodge of New-York; and by turning to the 76th page of this volume, in No. 2, they will see the proceedings at Washington.

We have not yet received the proceedings of any of the other grand lodges; but are informed, from respectable authority, that some of them have passed resolutions highly approbatory of the measure.

The committee to whom was referred the revision of the book of constitutions, and the general regulations of the grand lodge of New-York, met according to direction,

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and have formed, and caused to be printed, a new code, which, as it will undoubtedly undergo some alterations and amendments at the grand communication in June next, we forbear to publish, and refrain from expressing our opinion on its merits. Every enlightened member of the grand lodge, upon reflection, will readily observe the imminent danger of removing, in the least degree, any of the *ancient landmarks*, as well as the indispensable duty of preserving, or if they have in any way been infringed upon, of restoring the EQUAL RIGHTS, and privileges of the most distant brethren under the jurisdiction of the honourable body to which he belongs.

FOR THE MASONIC REGISTER.

THE INEFFABLE DEGREES CONTINUED.

BY COMPANION GILES F. YATES.

VI. ELECTED KNIGHTS, OR THE NINE ELECT.

This lodge is called a chapter, and represents the audience chamber of Solomon. It should be decorated with white and red hangings; the red with white flames. There should be 9 lights in the E., and 8 in the W.

The master who represents Solomon, is seated in the E., with a table before him, covered with black, and is styled "Most Potent."

There is only one warden in the W., who represents St.·., with seven brethren around him. All the brethren must be dressed in black, with their hats flapped, and a broad black ribbon from the left shoulder to the right hip, on the lower part of which should be 9 red roses, four on each side, and one at the bottom; to which may be suspended a poignard.—The aprons peculiar to this degree are white, lined with black, speckled with blood; on the flap a bloody arm, with a poignard, and on the area a bloody arm holding by the hair a bloody head.

Near the chapter room, it is necessary to have a small dark place, representing a cavern, which should be properly furnished.

Opened by 8 and 1.

The following is an abstract of the history of this degree:

In the reign of Solomon, several of the workmen had perpetrated a crime of an enormous nature, and made their escape from Jerusalem. A great assembly of masters had sat in consultation on the best means of discovering them. Their deliberations were interrupted by the entrance of the captain of the guards, who informed them that a stranger who had just arrived, requested a private interview with king Solomon. Upon being admitted, he informed the king, that he knew where one of the traitors lay concealed, and offered to conduct those, whom Solomon should please to appoint, to go with him. This being communicated to the brethren, they all requested to be partakers in the vengeance due to the villain. Solomon checked their ardour, declaring that only *nine* should undertake the task; and to avoid giving any offence, ordered all their names to be put into an urn, and that the first nine that should be drawn, should be persons to accompany the stranger. The lot fell on J.·., St.·., and seven others.

They set out at break of day, and were conducted by the stranger through a dreary country. While on the way, J.·. found means to learn from the stranger, that the villain they were in quest of, had hid himself in some cavern among the rocks, which were not far from the place where they then were, and that his

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accomplices had fled towards the province of king Maacah. J.·. soon found the cavern, and entered it alone, when, by the light of a lamp, he found the villain asleep. Enflamed at the sight, and actuated by an impatient zeal, he immediately stabbed him with a poniard, first in his head, and then in his heart; he had only time to cry, *vengeance is taken*, and expired. J.·. being extremely fatigued, refreshed himself at a spring which he found in the cave, and slept until he was awakened by the other 8, who arrived shortly after. J.·. then severed the head from the body, and taking it in one hand, and the poniard in the other, in this manner returned with his companions to Jerusalem. When they appeared before Solomon, who reproved J.·. for having put it out of his power to punish the villain in a public manner, as a warning to the rest of the workmen to be faithful to their trust; but by proper intercession, he was again reconciled.

J.·. became highly favoured of Solomon, who conferred on him and his 8 companions, the title of "Elected Knights."

EMBLEMS, &C.

A dog, an emblem of sagacity; a lamp; a poniard; a spring, and a head just severed from the body.

Closed as opened.

VII. MASTER ELECT OF FIFTEEN.

This lodge represents Solomon's apartment, and is to be decorated in the same manner as that of the nine elect.

There are two wardens, and the senior is called inspector.

This lodge should consist of only fifteen members. Should there be more at the time of reception, they must attend in the anti-chamber.

The apron peculiar to this degree, is white, bordered with black: on the flap may be painted 8 heads, or spikes in the form of a triangle. The jewel is the same as that of the nine elect, only on that part of the black ribbon which crosses the breast, there should be the same device as on the flap of the apron.

Opened by 3 times 5.

The following is part of the history appertaining to this degree:

Not long after the execution of the traitor spoken of in the preceding degree of E. K., a friend of Solomon's, in the province of king Maacah, which was tributary to him, caused diligent enquiry to be made, if any person had lately taken shelter in those parts, who might be supposed to have fled from Jerusalem; and published, at the same time, a particular description of the traitors who had made their escape Shortly after he received information that several persons answering his description had lately arrived there, and believing themselves perfectly secure, had begun to work in a quarry.

As soon as Solomon was made acquainted with this circumstance, he wrote to king Maacah to assist him in apprehending them, and to cause them to be delivered to persons that he should appoint to secure them, and have them brought to Jerusalem, to receive the punishment due to their crimes.

Solomon then elected fifteen masters, in whom he could place the highest confidence, and among whom were those who had been in the cavern, sent them in quest of the villains, and gave them an escort of troops. After some time spent in the search, they were discovered cutting stone in the quarry. They were immediately seized, carried to Jerusalem and imprisoned, and the next morning punished in an exemplary manner. * * * * * * * *.

Three spikes placed in the form of a triangle, is the only emblem peculiar to this degree.

Closed as opened.

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VIII. Illustrious Knight Elected.

This lodge is called a grand chapter, and must be illuminated by 12 lights.

Solomon presides, and is, of course, to be decorated with a sceptre. The other officers are a grand inspector, and a grand master of ceremonies.

The jewel of this degree is a sword. intended to represent a sword of justice, hung to a large black ribbon. On the part crossing the breast, there must be painted an enflamed heart; this should also be painted on the flap of the apron.

Opened by 12.

This degree is shorter than any of the preceding. It was instituted as a reward for the zeal and integrity of the masters elect of fifteen Solomon choose by ballot twelve of the fifteen to constitute a grand chapter of illustrious knights, and gave them command over the twelve tribes. He expressed a peculiar regard for this order, and showed them the precious things of the tabernacle.

The only emblem of this degree is an enflamed heart.

Closed as opened.

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IX. Grand Master Architect.

This chapter should be painted white, with red flames, by which is signified that purity of heart, and that zeal which should characterize every grand master architect. It should also contain a delineation of the different orders of architecture, and a representation of the north star, with seven small stars around it; which signify, that as the north star is a guide to mariners, so ought virtue to be a guide to every grand master architect. The jewel of this degree is a gold medal, with 5 orders of architecture engraved on both sides. It is suspended by a broad dark stone-coloured ribbon, worn from the left shoulder to the right hip.

Every grand master architect should be furnished with a case of mathematical instruments.

Opened by 1 and 2.

The candidate, after his introduction, is thus addressed:

"Brother,

"I have elevated you to this degree from an expectation that you will so apply yourself to geometry, to which you are now devoted, as will procure you knowledge sufficient to take away the veil from before your eyes, which yet remains there, and enable you to arrive at the perfect and sublime degree."

This degree was established with a view of forming a school of architecture, for the instruction of the brethren employed in the temple, and animating them to arrive at *perfection* in the royal art. Solomon was a prince equally famed for his justice, as for his wisdom and foresight; he was, therefore, desirous of rewarding the talents and virtues of the faithful, in order to make them perfect, and fit to approach the throne of the Grand Architect of the universe. He accordingly cast his eyes upon the chiefs of the 12 tribes, as persons extremely proper to fulfil the promise made to some of the ancient patriarchs, that with great zeal, in fulness of time, the bowels of the earth should be penetrated.

A large star, encircled by 7 small stars, and the several mathematical instruments, are emblems peculiar to this degree.

Closed as opened.

From the Masonic Casket.

Enter the door of masonry, and you will there find an order, whose object it is to curb intemperate passions, to restrain the spirit of ambition, and to teach charity and forbearance to individuals, justice and integrity to governments, humanity

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and benevolence to nations. To banish from the world every source of enmity and hostility, and to introduce those social feelings on which depend, in a high degree, the peace and order of society. If these objects are of importance to the world, then is masonry also important.

On the 27th of December last, being the anniversary of St. John the Evangelist, the following brothers were installed as officers of American Union Lodge, No. 1, at Marietta, Ohio, for the present year:

John Cotton, worshipful master.

William A. Whittlesey, senior warden.

James Dunn, junior warden.

Robert Crawford, secretary.

James M. Booth, treasurer.

John Cunningham, senior deacon.

Nathaniel Bishop, junior deacon.

Robert M'Cabe, steward and tiler.

At the annual communication of American Union Chapter, No. 1, held at Marietta, Ohio, in November last, the following companions were elected to office:

John Cotton, M. E. high priest.

Rev. James M'Aboy, E. king.

Billy Todd, E. scribe.

Simeon De Witt Drown, captain of the host.

James Dunn, principal sojourner.

William A. Whittlesey, royal arch captain.

Robert Crawford, secretary.

Weston Thomas, treasurer.

Andrew Cunningham, third grand master.

Robert Crawford, second grand master.

John Cunpingham, first grand master.

Thomas P. Fogg, steward and tiler.

S. D. W. Drown, J. Dunn, J. Cotton, Billy Todd, and W. A. Whittlesey, standing committee.

Companions Jonas Livermore, and James M'Cullough, and brothers Jacob Ulmer, and Phillip Cunningham, died last summer during the then prevailing epidemic in the vicinity of Marietta, Ohio. Due respect was paid to their memory, and an able discourse delivered on the occasion, by the reverend companion James M'Aboy.

MISCELLANEOUS.

A FRAGMENT.

* * * * * * * *

We were at Milan, where my father happened to have an Italian friend, to whom he had been of some service in England. The count, for he was of quality, was solicitous to return the obligation, by a particular attention to his son; we lived in his palace, visited with his family, were caressed by his friends, and I began to be so well pleased with my entertainment, that I thought of England as of some foreign country.

The count had a son not much older than myself. At that age a friend is an easy acquisition: we were friends the first night of our acquaintance.

He introduced me into the company of a set of young gentlemen, whose fortunes gave them the command of pleasure, and whose inclination incited them to the purchase. After having spent some joyous evenings in their society, it became a sort of habit which I could not [illegible]

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without uneasiness; and our meetings, which before were frequent, were now stated and regular.

Sometimes in the pauses of our mirth, gaming was introduced as an amusement: it was an art in which I was a novice: I received instructions, as other novices do, by losing pretty largely to my teachers. Nor was this the only evil which Mountford foresaw would arise from the connection I had formed; but a lecture of sour injunctions was not his method of reclaiming. He sometimes asked me questions about the company; but they were such as the curiosity of any indifferent man might have prompted: I told him of their wit, their eloquence, their warmth of friendship, and their sensibility of heart: And their honour, said I, laying my hand on my breast, is unquestionable. Mountford seemed to rejoice at my good fortune, and begged that I would introduce him to their acquaintance. At the next meeting I introduced him accordingly.

The conversation was as animated as usual: they displayed all that sprightliness and good humour which my praise had led Mountford to expect; subjects too of sentiment occurred, and their speeches, particularly those of our friend, the son of count Respino, glowed with the warmth of honour, and softened into the tenderness of feeling. Mountford was charmed with his companions; when we parted, he made the highest eulogiums upon them: when shall we see them again? said he. I was delighted with the demand, and promised to re-conduct him on the morrow.

In going to their place of rendezvous, he took me a little out of the road, to see, as he told me, the performances of a young statuary. When we were near the house in which Mountford said he lived, a boy of about seven years old crossed us in the street. At sight of Mountford he stopped, and grasping his hand, "My dearest sir," said he, "my father is likely to do well; he will live to pray for you, and to bless you: yes, he will bless you, though you are an Englishman, and some other hard word that the monk talked of this morning, which I have forgot, but it meant you should not go to Heaven; but he shall go to Heaven, said I, for he has saved my father; come and see him, sir, that we may be happy." "My dear, I am engaged at present with this gentleman." "But he shall come along with you: he is an Englishman too, I fancy: he shall come and learn how an Englishman may go to Heaven." Mountford smiled, and we followed the boy together.

After crossing the next street, we arrived at the gate of a prison. I seemed surprised at the sight; our little conductor observed it. "Are you afraid, sir," said he; "I was afraid once too, but my father and mother are here, and I am never afraid when I am with them. He took my hand, and led me through a dark passage that fronted the gate. When we came to a little door at the end, he tapped: a boy still younger than himself, opened it to receive us. Mountford entered with a look in which was pictured the benign assurance of a superior being. I followed in silence and amazement.

On something like a bed, lay a man, with a face seemingly emaciated with sickness, and a look of patient dejection; a bundle of dirty shreds served him for a pillow, but he had better support—the arm of a female who kneeled beside him, beautiful as an angel, but with a fading languor in her countenance, the still life of melancholy, that seemed to borrow its shade from the object on which he gazed. There was a tear in her eye!—the sick man kissed it off in its bud, smiling through the dimness of his own

When she saw Mountford she crawled forward on the ground, and clasped his knees; he raised her from the floor; she threw her arms round his neck, and sobbed out a speech of thankfulness, eloquent beyond the power of language.

Compose yourself, my love, said the man on the bed; but he, whose goodness has caused that emotion, will pardon its effects. How is this, Mountford? said I; what do I see? what must I do? You see, replied the stranger, a wretch, sunk in poverty, starving in prison, stretched on a sick bed! but that is little: there are his wife and children, wanting the bread which he has not to give them! Yet you cannot easily imagine the conscious serenity of his mind; in the gripe of affliction, his heart swells with the pride of virtue! it can even look down with pity on the man whose cruelty has wrung it almost to bursting. You are, I fancy, a friend of Mr. Mountford's; come nearer and I'll tell you; for, short as my story is, I can hardly command breath enough for a recital. The son of count Respino (I started as if I had trod on a viper) has long had a criminal passion for my wife; this her prudence had concealed from me; but he had lately the boldness to declare it to myself. He promised me affluence in exchange for honour; and threatened misery, as its attendant, if I kept it. I treated him with the contempt he deserved: the consequence was, that he hired a couple of bravoes, (for I am persuaded they acted under his direction) who attempted to assassinate me in the street; but I made such a defence as obliged them to fly, after giving me two or three stabs, none of which however were mortal. But his revenge was not thus to be disappointed: in the little dealings of my trade I had contracted some debts, of which he had made himself master for my ruin; I was confined here at his suit, when not yet recovered from the wounds I had received; the dear woman and these two little boys followed me, that we might starve together; but Providence interposed, and sent Mr. Mountford to our support: he has relieved my family from the gnawings of hunger, and rescued me from death, to which a fever, consequent on my wounds, and increased by the want of every necessary, had almost reduced me.

Inhuman villain! I exclaimed, lifting up my eyes to Heaven. Inhuman indeed! said the lovely woman who stood at my side: Alas! sir, what had we done to offend him? what had these little ones done, that they should perish in the toils of his vengeance? I reached a pen which stood in the ink-standdish at the bed-side. May I ask the amount of the sum for which you are imprisoned? I was able, he replied, to pay all but 500 crowns. I wrote a draught on the banker with whom I had a credit from my father for 2500, and presenting it to the stranger's wife, you will receive, madam, on presenting this note, a sum more than sufficient for your husband's discharge: the remainder I leave for his industry to improve. I would have left the room: each of them laid hold of one of my hands; the children clung to my coat.—Oh! Mr. Harley, methinks I feel their gentle violence at this moment; it beats here with delight inexpressible! Stay, sir, said he, I do not mean attempting to thank you; (he took a pocket-book from under his pillow) let me but know what name I shall place here next to Mr. Mountford? Sedley—he wrote it down; an Englishman too, I presume. He shall go to Heaven notwithstanding, said the boy, who had been our guide. It began to be too much for me; I squeezed his hand that was clasped in mine; his wife's I pressed to my lips, and burst from the place to give vent to

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the feelings that laboured within me.

Oh! Mountford, said I, when he had overtaken me at the door: it is time, replied he, that we should think of our appointment; young Respino and his friends are waiting us. Damn him, damn him! said I, let us leave Milan instantly; but soft; I will be calm; Mountford, your pencil. I wrote on a slip of paper—

To Signor Respino,

When you receive this I am at a distance from Milan. Accept of my thanks for the civilities I have received from you and your family. As to the friendship with which you were pleased to honour me, the prison, which I have just left, has exhibited a scene to cancel it forever. You may possibly be merry with your companions at my weakness, as I suppose you will term it. I give you leave for derision; you may effect a triumph; I shall feel it.

EDWARD SEDLEY.

You may send this if you will, said Mountford, coolly; but still Respino is A MAN OF HONOUR; the world will continue to call him so. It is probable, I answered, they may; I envy not the appellation. If this is the world's honour; if these men are the guides of its manners—Tut! said Mountford, do you eat macaroni?—— * * * * * * *

LIFE OF ARISTOTLE.

(Concluded from page 149.)

This same philosopher insists, that for the formation of any natural body, it is absolutely necessary it should have another principle, besides that first matter, which he calls form. Some, indeed, imagine, that thereby he means nothing more than the disposition of its various parts; others, however, are of opinion, that he means a substantial entity, really and in all respects distinct from that matter; and that when any corn, for instance, is ground at the mill, it assumes a new substantial form, whereby the corn is converted into flour; and that afterwards, when water is mingled with the flour, the whole is metamorphosed, as it were, and assumes directly another substantial form, and is then no longer flour, but paste; and again, when that paste is thrown into the oven, and duly baked, it becomes at once a new substantial form; and such baked paste, in a word, is metamorphosed into bread.

These various sorts of substantial forms are admitted, indeed, by some, in all other natural bodies; thus, for instance, in a horse, besides his bones, his flesh, his nerves, his brains, his blood, which, by the circulation thereof through his veins and arteries, nourishes and supports each individual part of him; and besides all these, the animal spirits, which are the principles and springs of all motions; there are some philosophers, I say, maintain, with him, that there is a substantial form, exclusive of all the before-mentioned articles, which they admit to be the soul of the horse; they strenuously maintain, that this imaginary form is not drawn or extracted from the matter itself, but the energy or power of that matter: in a word, they peremptorily insist, that it is an entity, really and truly distinct from the matter, whereof it is not any individual part, or, even in the least, any modification of it whatsoever.

Aristotle still further maintains, that all terrestrial bodies are composed of the four elements: that is to say, of earth, water, air, and fire; that the two first, being ponderous, naturally incline to the centre of the world; and, on the other hand, the two last, being light, keep at as great a distance from it as they possibly can.

Besides these four elements, however, he admits of a fifth, of which all celestial bodies were composed, and

the motion whereof was always circular. He conceived, that above the air, though under the concavity of the moon, there was a globe of fire, from whence all flames had their source, and into which they were resolved, as brooks and rivers naturally discharge their waters into the sea.

Aristotle farther maintained, that matter was divisible *ad infinitum;* that the universe was perfectly full, and that there was no such thing as a vacuum in all nature; that the world was eternal; that the sun had rolled round its axis from eternity, as it does at present, and that such rotation will never cease; that the human species likewise were subsisting before the commencement of time; that had there been such a thing in fact as a first parent, he must have been born without either father or mother, which is a direct contradiction, and perfectly absurd. In the same manner he argues in regard to the birds of the air. It is downright ridiculous, says he, to imagine that there was ever one particular egg, from whence the whole species of birds received their being; or that there ever was one particular bird that laid the first egg, because the bird proceeds from an egg; but that egg came from a bird, and that from another preceding, and so backwards *ad infinitum.* The same argument is farther made use of by him in regard to all the other various species of animals throughout the universe.

He maintains, moreover, that the heavens are incorruptible; and that notwithstanding all sublunary beings are liable to corruption, yet the parts whereof they are composed will never decay, that they only change their position; that from the destruction of one, another springs up to supply its place, and by that means the whole mass of the world will continue forever complete. To this he adds, that the earth is at the world's centre; and that the first and supreme Being causes the heavens to roll round that earth by such certain beings or intelligences as are forever employed in superintending those particular rotations.

Aristotle insists, that all that vast expanse, which at this day is covered over with the waters of the ocean, was formerly dry land; and farther, that what now appears to be dry land, shall, in the process of time, be covered with the waters last mentioned. The reason that he gives for the support of this assertion is this: That the rivers and impetuous torrents are continually carrying sand and earth along with their respective currents; by virtue whereof their banks are gradually increasing, and the sea, though imperceptibly retreating; insomuch that, since time never ceases, those vicissitudes of earth into sea, and sea into earth again, are continually happening from one age successively to another without end. He adds, moreover, that in divers places, remote from the sea, and on divers mountains, the sea, having withdrawn its waters from them, has left behind a vast variety of shells; and that by digging into the bowels of the earth, the workmen have frequently found anchors, and broken pieces of ships. And according to Ovid, Pythagoras was of the same opinion.

Now Aristotle insists, that these alterations from sea to land, and land to sea, which are thus imperceptibly made, during a long process of time, are, in a great measure, the reason why the memory of things past are so frequently erased. He adds, moreover, that other accidents sometimes intervene, which occasion the loss of the arts themselves: such, for instance, as pestilences, wars, famines, earthquakes, fires, or, in a word, such total desolations, as at once extirpate and destroy a whole city or country, except some few that escape by flight into the adjacent deserts, where they lead a savage life, and beget, in the

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course of time, a new generation of people, who gradually cultivate those lands in which they reside, or others, which they casually discover, or revive those arts, which are above mentioned to be lost; and that the very selfsame notions are recollected and renewed from one time to another without end. This is his way of arguing; and by such propositions as these, he maintains, that notwithstanding those various vicissitudes and revolutions above allowed, yet the machine of the world subsists without corruption.

Aristotle, indeed, is very curious in his researches after those things which are most capable of rendering mankind happy in this life. He refutes, in the first place, all such libertines as imagine that happiness solely consists in sensual enjoyments. He insists, that they are not only of short duration, but soon create a disgust, enervate the body, and stupify the brain. In the next place, he discards the notion of such as are ambitious, and think that happiness wholly consists in pomp and grandeur, and never scruple the practice of the vilest and most indirect means in the attainment of any post of honour and advantage.

He insists, that honour and esteem subsist in the person who pays that homage; and adds, that the ambitious man is fond of being respected for some particular virtue, which he willingly would have the world believe to be implanted in him; and, by consequence, that true happiness consists rather in virtue, than in honours and preferments, which are perfectly extraneous.

He confutes, in the last place, the notion of such as are avaricious, and imagine that true happiness solely consists in riches. He insists, that riches are not to be coveted for their own sake; since they only render such as possess them and dread the thought of making use of them, the most miserable wretches under the sun: that the only way to make them become blessings, is to make a generous use of them, and by bounty and benevolence, to relieve those who are in necessity and distress: whereas real happiness ought to consist in something truly substantial, and of intrinsic value, which ought carefully to be hoarded up, and never to be parted with.

In short, Aristotle was of opinion, that true happiness wholly consisted in the most disinterested and impartial action of the mind, and in the constant practice of all social duties. He insists, moreover, that the noblest employment of the mind is the study of nature: that is to say, that no time can be spent more advantageously than in making deep researches into all celestial and terrestrial bodies, but more particularly into the existence of the supreme Being. He observes, however, that no person can be said to be perfectly happy, without having some competent portion of the good things of this life; for unless we are so possessed, we cannot employ our time on any sublime speculations, nor in the practice of any social duties. As for instance, in case we are poor and indigent, we can have no opportunity of obliging our friends; and it is doubtless one of the highest pleasures that this life affords, to be in a capacity of doing good to those whom we sincerely love: And thus, says he, true felicity consists in three things: first, in the faculties of the mind; such, for instance, as wisdom and prudence; secondly, in natural perfection; such, for instance, as beauty, strength, health, and the like; and lastly, in the blessings of fortune; such, for instance, as riches and honours. It is his opinion, that virtue alone is not sufficient to make a man happy; that there is an absolute necessity for mankind to be possessed in some degree of the blessings of life; and

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that a wise man must be inevitably unhappy, if he be either in pain, or in distress. On the other hand, he assures us, that vice is sufficient of itself to make mankind thoroughly unhappy; that notwithstanding we roll in riches, and are possessed of all the blessings of life besides, yet still, in case we are vicious, we can never be happy; that though the wisest man in the world was not totally exempt from affliction, yet those misfortunes were such only as were light and trivial; that virtues and vices were not inconsistent things; that the same man might possibly be very just and honest, and yet be a downright libertine in his heart.

He admitted of three several degrees of friendship: the first was that of consanguinity; the next that of inclination; and the last that of universal benevolence.

He was of opinion, that the study of the belles lettres contributed, in a great measure, towards the practice of virtue, and assures us, moreover, that it was the greatest consolation imaginable to all such as were highly advanced in years.

He acknowledges (as Plato did before him) a supreme Being, and an overruling Providence.

He insists, that all our ideas proceed originally from the senses; that a person born blind could never have any adequate notion of colours; nor, on the other hand, could one that had been deaf from his birth, have the least conception of articulate sounds.

In regard to politics, his notion was, that a monarchical state was preferable to all others, because in all others there were more persons than one to sit at the helm of government; as an army is more likely to prove victorious when headed by one general, than if there were twenty commanding officers invested with equal power; so it is in the regulation of a kingdom. Whilst the deputies or leading men in a republic are wasting their time in assemblies and debates, the monarch has got possession of the place he aimed at, and carried his plan into actual execution. The administrators, or heads of a republic, are under little or no concern for its real benefit and welfare, in case they can but promote their private interest by its downfall. They soon grow jealous of each other, from whence arise animosities and divisions, and so, in process of time, the republic very seldom fails of being ruined and undone; whereas in a monarchical state, the prince has no other interest in view but that of his kingdom; and, in consequence, his subjects must be a flourishing people.

Aristotle was once asked, what benefit and advantage could possibly arise from the practice of lying. Why this, replied he, He that is addicted to that mean-spirited vice may be assured, that no one will believe him whenever he speaks the truth.

Aristotle being once blamed by a friend for bestowing his benevolence on an unworthy object; It is not, said he, because he is that wicked worthless person as you observe, that I have pity and compassion on him, but because he is my fellow creature.

It was a common saying of Aristotle, both to his friends and pupils, that knowledge, in regard to the soul, was much the same as light is to the eye; and that, notwithstanding its roots might possibly prove somewhat bitter, yet its delicious fruits made an ample compensation.

Sometimes when Aristotle was disgusted at the misconduct of the Athenians, he would tell them, with an air of derision, that notwithstanding they had a profusion of wholesome laws, as well as of the best corn; yet they would be lavish of the latter, without paying the least veneration or respect to the former,

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Being once asked, What thing was soonest blotted out of a man's remembrance; he made answer, A grateful acknowledgment for favours received.

Another time, being asked what hope was: It is the dream, said he, of a man that is awake.

Diogenes made Aristotle a present of a fig; the latter plainly perceived, that in case he refused to accept of his favour, the former had some piece of raillery ready to throw out upon the occasion: he took the fig, therefore, and said, with a smile, Now Diogenes has not only lost his fig, but the use he intended to make of it.

He used to say, That there were three articles absolutely requisite for all young children: namely, a natural genius, exercise, and discipline.

When any one asked him what difference there was between a wise man and a blockhead, he would say, That there was no more than between the living and the dead.

He would frequently say, That knowledge was an ornament in prosperity, and a great support and relief under the frowns of fortune; that those who bestowed a liberal education upon children, were in reality much more their parents than those who begot them; since the latter only brought them into life, but the former enabled them to pass away that life in a happy and reputable manner.

That a handsome face and a graceful deportment were recommendations infinitely more strong, than any epistolary encomiums whatsoever.

Being asked what measures a pupil had best take for his most speedy improvement, he replied, He ought always to have his eye on those who were his superiors in knowledge, and not on those who knew less than himself.

Aristotle hearing a talkative gentleman vainly boast of his being a freeman of a very populous and trading city, Don't lay (said Aristotle) such a stress on that article, but reflect within yourself whether you are worthy or not of being a member of any illustrious country.

When Aristotle reflected on the life which some certain peopled led, he would frequently say, That there were some men who heaped up bags upon bags, with as much avarice and concern, as if they thought they should live forever; and others again, who were as profuse and extravagant, as if they were well assured they should die the next day.

Aristotle being asked what it was to have a sincere friend, he replied, To have one and the same soul in two bodies.

A person asked him, how we ought to deport ourselves towards our friends: to which he readily replied, Just the same as we would willingly have them behave towards us.

He would frequently cry out, Ah! my friends, there is no such thing in the world as sincere friendship.

He was asked, why we had more affection for persons who were handsome, than such as were ugly or deformed, Friend, says Aristotle, you ask me a very blind question.

When he was once asked what benefit and advantage he had reaped from his philosophy: Why, replied he, a power to do that of myself, without any direction, which some others would never practise, was it not for fear of being subject to some penal laws.

Some historians assure us, that during his residence at Athens, he had an uninterrupted and familiar converse with a native of Judea, who instructed him thoroughly in all the intricate knowledge of the Egyptian hieroglyphics, whilst all others, who were his contemporaries, were obliged to travel to Egypt itself, for

their improvement in those religious studies.

Aristotle, after he had instructed his pupils for thirteen years successively in the Lyceum, with unblemished reputation, was charged by Eurimedon, one of the priests of the goddess Ceres, as guilty of blasphemous expressions. The recollection of what treatment Socrates had before met with, terrified him to that degree, that he determined to leave Athens at once, and to seek an asylum at Chaleis, in Eubœa. Some say he died with vexation, because he found himself incapable of giving a rational account of the ebbing and flowing of the sea. Other historians assure us, that he threw himself headlong into the sea, and said, while he was falling, O sea! bury me in thy waves, since I can never comprehend thy motions. Others again insist, that he died a natural death, in the sixty-third year of his age, and two years after the death of his once royal pupil, Alexander the Great.

The natives of Stagira erected altars to his memory, and paid him the tribute of divine adoration.

Aristotle made his will, and thereby constituted and appointed his friend Antipater sole executor.

He left one son, named Nicomachus, and one daughter, who had been married for some time to the grandson of Demaratus, the king of Lacedemon.

From the Miscellaneous Register.

EULOGY ON THE FEMALE CHARACTER.

The female character has often been eulogized by men the most celebrated for extensive acquirements, and exquisite taste; but seldom, perhaps, in modern times, in terms more correctly eloquent, than in the following passage, which is extracted from a speech of Sir James Mackintosh on the reformation of the criminal code of England:

"The examples which have hitherto been afforded of reformation, have chiefly occurred in the case of female offenders. The attempt to produce that reformation is, perhaps, the only public service which females in this country can render to the state. They are enabled to render it, not by the slightest departure from the delicacy and modesty of their sex, but by a more pertinacious adherence to that kind and persevering benevolence which is one of the most graceful and endearing qualities of the female character. Sir, we have all heard a great deal of the benevolence of a community of females in certain Catholic countries, called by the affecting name of "Sisters of Charity."—It is their task to visit hospitals, to attend the sick, and to perform other offices of a charitable and benevolent nature. But those Catholic sisters of charity are bound by certain vows: they are under the controul of peculiar religious observations; they have previously relinquished all duties of social life. Our Protestant sisters of charity are bound by no vows, they are not under the controul of any peculiar religious engagements; and in discharging the various duties of social life, they afford examples of all the domestic virtues, and yet they go a step further than their illustrious Catholic models. Not content with visiting hospitals; not content with administering to bodily disease and infirmity, we behold the purest and the most virtuous of their sex voluntarily engaged in the daily contemplation of depravity and wickedness, in their most hideous form; that of a profligate and abondoned woman. We observe them coming in contact

with the lowest and vilest of their sex. We see them exerting themselves with as much earnestness and ardour to rescue and amend, as the villains by whom, probably, the objects of their generous compassion, have been betrayed, have manifested in depraving and destroying. Their exultation in saving is as great as that of the man of the world in alluring to perdition. I am entitled to say all this of the incomparable persons to whom I allude, for I have seen much of them, when engaged in their benevolent occupation. I have visited them in company with females of distinguished ability, of keen observation, and of a strong sense of the ridiculous. By those females all their actions have been closely watched and remarked, and the result has been, that although prepared to witness benevolence and humanity, they have been utterly astonished at the calm good sense, at the repugnance to any exaggeration, as their steady prudence and caution invariably manifested. Never could my friends sufficiently express their admiration at seeing those who were engaged in a work that might naturally tempt display, conduct themselves with a modesty that at once evinced unwillingness to receive even the reward of approbation. The energetic benevolence of their character was easily excited by the exhibition of distress, but their equanimity was incapable of being disturbed by vanity. Sir, it was impossible to quit such a scene without a strong feeling of self-congratulation at the consciousness of belonging to the same species as the inestimable individuals engaged in it. And what were their occupations? To teach religion, to teach morality, to teach obedience to the laws."

ANTIQUITIES.

The following article is copied from the Miscellaneous Register, an excellent periodical work, published in Geneva, in the state of New-York; and edited by William Ray, esq. It will be highly interesting to the readers of the Masonic Register in general, and we think particularly so to our masonic brethren. We much regret that Mr. Ray had it not in his power to procure an engraving of "a *fac simile* of the inscription" on the stone; but we hope, hereafter, to be enabled to procure a copy of the original drawing, and present it to our readers, with further particulars, relative to ancient curiosities in the western parts of this state.

MR. RAY,

I send you some particulars relative to the curious inscription recently found upon a stone, in the town of Pompey.

It was accidentally discovered by esquire Cleaveland, upon his farm, but newly cleared, about four miles south of Manlius Village.

Almost the whole extent of the south part of the town of Pompey is a land of wonders: pass through the fields and woods, and you discover every indication of a once populous and civilized country.

The sites of forts and redoubts, which are known from the evidence of military skill which they exhibit, to be the production, not of our Aborigines, but of some civilized people, meet you in every direction. Almost all the implements of war, and of the arts of life, such as gun-barrels and locks, brass and iron kettles, axes, hoes, blacksmith's tools, beads, knives, fishhooks, &c. &c., are found in great plenty, both in the cultivated fields and woods. Under the roots of large trees, which have been blown down, skulls, and other human bones, are frequently discovered.

I have frequently visited that part of Pompey where the inscription

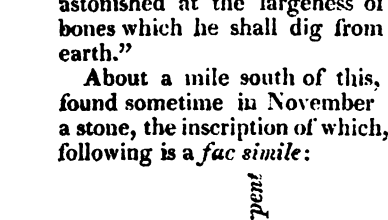
was found. The land is extremely rich and productive, and beautifully variegated with hill and dale. On a prominent hill are yet plainly to be seen the foundations of some ancient town: of this, the appearance of coal, an evidence of the conflagration which buried the metropolis, perhaps, of this fairy land, in ruins and oblivion; the exact form of several blocks of buildings, which is clearly to be seen; the articles of merchandize which are frequently dug up, &c., are evident proofs.

About a mile west of the above mentioned hill, is the appearance of another town: between the site of which, and the hill, is a deep ravine gradually descending into a rivulet, which flows beneath the brow of the hill. Over this ravine, it is more than probable, two powerful armies once fought; for it is itself a vast sepulchre, as well as the adjacent woods. Here, for the ravine runs through a cultivated field, are found various implements of war.

How exactly do these discoveries verify Virgil's prophetic lines, Geor. i, line 493, of which the following paragraph is a translation:

"The time will come when the husbandman, tilling his land in this country, will discover weapons of war, almost consumed by rust; or, his heavy harrows will beat against the empty helmets, and he will be astonished at the largeness of the bones which he shall dig from the earth."

About a mile south of this, was found sometime in November last, a stone, the inscription of which, the following is a *fac simile*:



This is an exact transcript of the inscription on the stone, which I examined very carefully, as it respects every thing material; but it varies, as you will observe, essentially from the description given of it in the Albany Register, of last week; and that the public may have a true fac simile, I wish, sir, you would cause it to be engraved.* The stone itself appeared to be a primitive granite, of an irregular shape, about a foot and a half long, and a little more than a foot in width and thickness. I suggest the following as the interpretation of the inscription.—It was designed to perpetuate the memory of some distinguished character, whose name was De Lan, a Frenchman, who was killed in battle, or died in the reign of Pope Leo X, as the little cross may signify at the end of Leo; in the sixth year of his Pontificate, in the year of our Lord, 1520.

The emblematical figures, the tree of Paradise with the serpent entwined around it, and the sign of the cross, are Christian emblems, and common with the Roman Catholics. The figures at the end of the two parallel lines, whether mathematical or masonic, is not known. This is an affair of great curiosity, and the discovery of the date, as it is the first that has ever appeared among the antiquities of the western world, is very important. Perhaps in the course of our inquiries it may give a clue by which we can unravel the settlement of this country, by whom, from whence, the causes, progress, and final dissolution, all of which have hitherto been wrapt in the mantle of oblivion.

ANTIQUITAS.

* The impossibility of procuring an engraver to do the work, has prevented our giving a *fac simile* of the inscription. We have given as correct a likeness as possible with type. A more correct draft, however, made with a pen, may be seen at this office.—*Editor.*

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From Zion's Herald.

CHURCH-YARD.

I have often experienced a melancholy kind of pleasure, in wandering among the tombs of a neighbouring church-yard, in the mild twilight of a summer evening; thither I could repair from the tumults of the city, and indulge in contemplations which the busy duties of the day forbade me to enjoy. In that lonely spot, there is a peace and quietness: the vanities and frivolities of the world are there no longer seen; the loud voice of authority, and pride, is unheard, and ambition, and crime, find there no field for oppression.

To the contemplative mind how many lessons of wisdom may be derived, by setting apart an hour each day, to spend in such reflections as must needs arise at the sight of that lonely spot whither we all continually tend, and at which, in a few short years, every one must arrive.—There is no truth more certain than that death must happen to all; and yet how few are there on whom this conviction has an influence sufficient to awaken their minds to reflection, and induce them to attempt the cultivation of those virtues God has given them, or eradicate the vices of long and habitual indulgence.

Familiarity with scenes of death, has served to render the mind callous to its admonitions, or if they be ever moved by a sight of such daily occurrence, the impression is erased by the next object which attracts their attention, and futurity is shut out from their thoughts; they cease to look on death with terror, while they imagine themselves secure from its power; it neither awakens them to reflection, nor stops them in the career of folly and pleasure; each one flatters himself that the day appointed for *his* departure, is at a remote distance, and though he may feel the necessity of some improvement in his conduct, and be sensible that his conscience would be ill at ease, were his last hour to approach *now*, he constantly defers the hour of amendment to some distant period, and doubts not but he shall still have time enough to repent of all defection from duty, and make suitable atonement for past transgressions.

Why should men thus put off to a future day, reflections which would so operate to the enhancement of their present enjoyments? What can be the satisfaction, the peace and happiness of him, who spends his days in riotous pleasures, and in the pursuit merely of sensual enjoyments, compared with the security, the dignity of soul, the refined, elevated sentiments of that man whose vision, uncircumscribed by the narrow limits of fleeting life, looks into the regions of futurity, and endeavours to prepare for that solemn hour which he knows must one day come: that hour when the voice of adulation shall no longer pour its incense on his mind; when the gayeties of this vain world shall sink before him into their original nothingness, and his soul find consolation only in the hopes of a blessed immortality.

What a blow to the pride and vanity of man, is the reflection, that death must put a period to all the dignities and honours of life; all its wealth and pleasures: that in a few short years he will be summoned by a voice no earthly power can withstand, to quit his darling treasures, his fondest schemes of ambition, his honours, titles, friends, and yield himself up to the cold embraces of the tomb? Who can gaze without emotion on the dungeons of the dead, contemplate the ruins of pride and ambition, the mouldering relics of youth, beauty, and genius? Who can pass unmoved the lowly bed where lie the ashes of the great and good; the spot where rests all that

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is mortal of those whom the world has honoured with its loudest plaudits as the benefactors of their race, or execrated as the destroyers and enemies of mankind? Where is the roseate hue that bloomed upon the cheek of youthful loveliness? Where the bright flashes of that eye whose glance diffused happiness and light on all around? Where the stern features of relentless tyranny exulting in savage barbarity over the ruins of its innocent victim? Alas! the proud distinctions of the world are unknown in those gloomy cells, and the poor, despised outcasts of society are on a level there with the lordliest of their race.

It is not possible that reflections such as these, rendered habitual by frequent meditation, should be without a salutary influence on the mind and heart; and he who will but discipline his thoughts to such an observance of the nature of his being, will not fail to derive a heartfelt satisfaction from the contemplation which will amply compensate for the abandonment of pleasures, which every year he is losing the capacity to enjoy.

There are times when the mind seems ready to expire beneath the weight of sorrows which oppress it; when the gay visions of hope, and the buoyant, elastic cheerfulness of the heart, are forced to give way to the gloomy shades of melancholy, and the dull, heavy, deadening sense of wretchedness and despair; there are times when even the soul moving accents of friendship and sympathy lose their accustomed charm; every avenue to joy seems closed, and while the eyes wander vainly over the expanse of life, and not a star of hope seems twinkling in the gloomy void; at such a time, where can the mind look for one ray of comfort, where can the desponding spirit turn with a hope for relief? The tinsel joy of a vain world can charm no more, and the soul finds rest only in the arms of that religion whose precepts are divine, whose promises never can deceive.

PHILEMON.

From the Miscellaneous Register.

SOPHIA,

Or the Girl of the Pine Woods.

CHAPTER I.

"Hollo the house!" said a well dressed gentleman, on horseback, as he approached a log hut in the centre of a large pine forest. "What do you want, sir," said a beautiful girl about sixteen, as she came to the door, with a countenance smiling and sweet as an angel. "Can you direct me the way to the red mills, madam, on Fish-creek?" "Yes, sir; but the road is very intricate, and much farther to go round than it is to go through the fields. By letting down the bars yonder, and keeping the foot-path, until you come to a swing gate, you can shorten the distance two miles. As it would require you to dismount, permit me, sir, to open the bars for you." So saying, she laid by a book which she held in her hand, put on a neat little sun-bonnet, and tripped along the weedy path before the horse and his rider, writhing her elegant form, and showing her white stockings, as she kept her clothes above the wet grass, until she laid her snowy hands and arms upon the rails: letting them gently fall one upon another, she turned to the stranger, who was just spurring his horse to pass, when he screamed out, "a rattle-snake! a snake, miss, in the grass; spring and save yourself!" She sprung with the agility of a frightened fawn, at the very instant the huge serpent uncoiled himself and made a dart at his fair prey, who cleared herself from his fangs, and let fall her sun-bonnet upon the snake, as she leaped from his reach. The gentleman, dismounting, soon despatched the

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wily foe with his loaded whip, while Sophia was so much frightened, that she seemed unable to return to her hut without help. He fastened his horse at the bars, and offered her his arm, which she did not refuse, and he led her back to the cottage, pale and trembling.

Coming to the door, she let go his arm, dropped a courtesy, and said, "I am much obliged to you, sir, and were I not alone, I would ask you to walk in and eat some of my strawberries." "Alone! miss, so much the better; with your permission, I will walk in a moment, for you appear too feeble, from your fright, to be left alone in this dreary place."—"My father and mother have gone to the village about two miles off, and my mother will soon be back"—"and your father too, will he not?" said the stranger as he stepped in at the door, and took his seat on a bench. "My father, sir, has been unfortunate, and I know not that he will ever have his liberty again. He was once a merchant in Broadway, New-York, where I was brought up, until about four years ago, when my father removed into the village about two miles from this, as I said before, which I suppose you passed in coming here. He has done every thing in his power to satisfy his creditors; turned out all his property, not reserving even his furniture; but there is one creditor who will not be appeased, do all he can, and as his demand amounts to more than one-fourth of all the rest, he has it in his power to keep my father confined, they tell me, forever."

"Where does this creditor live?" "In William-street, New-York."—"What is his name?" "Jackson." "What is your father's name?"—"Thompson." The stranger blushed, and looked confused. "Did your father ever apply to Mr. Jackson himself, and make known his situation?" "No, sir, I believe not; but he has an attorney who lives about fifteen miles from here, to whom he sent his notes against my father, ordering him, as he says, to show no lenity; to him my father has applied repeatedly, and left letters in his charge, to Mr. Jackson; but all to no purpose. Mr. Jackson says he can show no mercy; he has lost enough by such scoundrels already. Here, sir, take a few of these strawberries. We used to get them of the market-women in New-York; but here I gather them myself, and am sometimes obliged to carry them to market myself, too, to get a few cents in order to keep my poor father from starving."—Here she turned away her head, put her neat white apron up to her eyes, and he saw her frame convulsed as if weeping.

"Did you ever have any acquaintance with this lawyer, madam?"—"Yes, sir, he has been here frequently, on purpose to distress us with terms insulting and cruel."—"Is he a married man?" "No, sir; and so much the worse. A man who had a family of his own would not be so unfeeling as he is to the man who has one." "May I ask what his terms are?" Sophia blushed—hesitated—"Nay, miss, do not be ashamed to tell; perhaps I can do your father some service in this business." "Why, sir, there is a little property willed to me when I come of age, or am married, and this hint, sir, I presume will be sufficient for you to form a conjecture. He is old, ugly, and disgusting in person; and we removed into this dreary place as much to avoid him as to curtail our expenses of living. His age might be dispensed with, for the mind never grows old, and the person who possesses all that is estimable, should never be neglected, but rather more highly esteemed for the maturity of years. But when insolence and vanity appear with a gray head, they become doubly offensive.

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"How old is your lawyer, madam?" "He is not *my* lawyer, nor *my* lover, sir; but I should take him to be about forty, and still is a *dandy;* vain, illiterate, excepting in the technicals of his profession." At this moment, the little dog that lay on the chips before the door, rose up and gave a faint bark, and then wriggled his tail. Sophia flew to the window without glass, and cried, "My mother is coming, sir, make yourself easy for a few moments;" for the stranger was about departing. The mother shortly entered the door, quite abashed to see a gentleman there alone with her daughter. She was a woman of about forty, elegant in her manners, though clad in faded attire, yet neat and tasty. She passed the compliments due to a stranger in genteel habiliments, took off her black bonnet, seated herself in an old shattered armed chair, gave a deep sigh, and asked her daughter for a little cool water. Her countenance was pale and sad, and her eyes swollen with weeping.

"How is father?" said Sophia, as she handed her mother some water in a white earthen bowl, trembling as she spoke. "Your father, my dear, is some better; his fever is turned, and the doctor thinks him out of danger." "O Heavens!" said Sophia, and sunk on a rush chair; "has he then been sick, and we did not know it?" "Your father has been very sick, child, but thank Heaven, he is better—much better. Mr. Tivingham, the lawyer, has been to see him again, and keeps urging his suit. I am somewhat fearful that he has discovered the way to our retreat; for they told me that he was in town, and I thought I saw him looking after me as I ascended the hill and entered the woods You may think strange, sir, said she; addressing the stranger—"but we have been so harrassed; so completely undone, by a wretch who calls himself a gentleman, that we fear him as much as we should a highwayman." "Your daughter, madam, has been telling me something of your situation," said the gentleman, rising to go.

As he stood by the door, the old lady eyed him quite closely, and thought she had seen him before. There was something in his look, in his manner, and in all about him, that bespoke the man of benevolence, and inspired confidence.—He was about thirty; neither tall nor slender; but he was handsome-faced, and when he smiled, showed a beautiful set of white even teeth, and two large dimples in his cheeks, which were full, and tinged a little with the flush of health. His large black beard, and dark eyes, gave him a look of solidity, and manly strength of intellect.

(To be continued.)

MASONIC.

ANECDOTES.

FOR THE MASONIC REGISTER.

BROTHER PRATT,

I am pleased at seeing the brief notice of colonel M'Kinstry in your last number. One such fact outweighs an hundred speculative arguments. And the anecdote was worth relating, independent of its relation to the masonic craft. I have heard the colonel repeat it, showing his honourable scars, with circumstances of additional interest when coming from the party himself. The prisoner was confined in a hut or house, where he had been carried on a gate or barn door, on account of his wounds. The preparations for his torture and sacrifice he was ignorant of, knowing only that a brother officer had suffered, and that another victim to the savage vengeance was to be immolated. Somewhat suspicious, however, from their mysterious air and

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manner of the sentinel who guarded him, that the dreadful lot might possibly be his own, he "threw out signals of distress" until a British subaltern officer who was accidentally present, happened to recognize them. This officer, who was a true mason, instantly assumed the duty enjoined upon him by his profession, and proceeded to take measures for the relief of his distressed brother. After considerable exertion, the only way to save him was through Brandt,* the Indian chief, who had been initiated into the secrets of masonry, and whose devotion to its principles was stronger than his savage habits, or his thirst for revenge: he interposed, and the captain (as he was at that time) was saved from the lingering torments of a protracted burning. This was transacted without his knowledge. But what was his horror on leaving his prison, to perceive only a few yards from its door, a hickory sapling, stript of its bark and branches, to the height of ten or twelve feet, and a circular space cleared around it, for the scene of the infernal sacrifice, and to be told that the preparations were for him, and that he was to have been taken out the very morning the terrible catastrophe was prevented by the interference of the so far civilized chief!"

Thus did free masonry effect more than any other human considerations would have obtained. All ransom was refused; the rules of the savage warfare were inexorable; the temper of the enemy was vindictive, and sharpened by revenge for the losses they had met with; and the very deities of the nation seemed to thirst for the blood usually required in similar occasions; the war feast was prepared, and the victim almost at the stake—when the genius of Masonry interposed its benign influence, and triumphed over national custom, savage fury, and the horrors of Indian war!

C. H.

* *The same Brandt, after suffering the riots and excesses of a son for many years, at the frequent risk of life in his drunken fits, at length, when in a paroxysm of intoxication, the young man threatened and pursued his mother with a gun, struck his tomahawk into his heart, exclaiming that it was a pity he had not done it six years before. I have seen him in Columbia county, where he frequently came, and never without visiting colonel M'Kinstry.*

FOR THE MASONIC REGISTER.

That MASONRY is an universal religion, known to all nations by the same symbols or language, is a common remark which many of us have seen exemplified. I have seen the Turk or Algerine known, protected, and escorted through our country as *brethren*. I have seen the African captive released from prison and maintained at liberty, on his masonic parole, because he was an *entered apprentice* only! I know a sea captain who was impressed from his vessel, and compelled to defend a fort expected hourly to be attacked by storm, in which case he was sure of double vengeance for fighting against a people with whom the United States were at peace. Aware of his peril, he tried the effect of masonry, until his language was understood by an officer of the garrison, who framed a pretext for taking him from his post, and led him at the dusk of evening to the shore, and left him to escape to his vessel, where he was successfully concealed from daily search till the danger was over.

I remember, too, the story of two brothers, related by their father. The eldest was a mason, and master of a vessel. The youngest being about to sail with him, he advised him to be initiated into the arcana of free masonry, as useful to him in

cases that might occur while abroad and among strangers: the young man, however, declined the matter, as of no consequence. On their passage to the West Indies, they were taken by a French privateer, and their vessel sent into Guadaloupe. Being brought on board the privateer, the eldest endeavoured to make himself known as a mason to the captain, who affected to consider his attempts as intended to excite the crew to mutiny; and put him in irons for his pains, and carried him into port in that condition. On arriving at Guadaloupe, he was thrust into the common filthy prison, among a crowd of felons of all colours and descriptions. "So much (said the younger) for being a free mason! Do you now think I was a fool for not joining your lodge?" The next day, however, the elder, by narrowly watching at a little window of the prison, and inquiring by the silent aid of masonry of the passers-by and spectators, was perceived by a brother; and in less than an hour taken out of the jail, by order of Victor Hughes, and placed at a hotel on a liberal allowance; while his young companion remained in confinement upon the scanty and damaged rations of common prisoners, until released in a short time at the solicitation of his initiated brother. It is hardly necessary to add, that the young man, on his return to Connecticut, took care to be made a mason before he went to sea again.

I saw two men in a quarrel—reason, religion, and every other motive was urged in vain: one of the parties, a naval officer, from the south, who had challenged his eastern adversary and been refused, was perfectly intoxicated with rage, and struck about him like a fury, until a *masonic finger* from the little object of his vengeance, like the talismanic wand of a magician, or a shock of electricity, hushed him to peace, and soon restored him to friendship. Not then being one of the fraternity myself, I believed masonry, from its effects, to be a good thing; and I have since been enabled by experience to say

PROBATUM EST.

FROM THE ATHENEUM.

WRECK OF THE MEDUSA.

Among the peculiar circumstances attending the dreadful wreck of the French vessel, the Medusa, on the coast of Africa, the following is not among the least worthy of being recorded. After passing thirteen days on a raft, subject to every privation, and exposed to a parching heat, which produced madness in all its hideous forms, they at length were relieved from this perilous situation, having lost 135 out of 150 men. On the shore they were crowded into an hospital, where mendicaments, and even the common necessaries of life, were wanting. An English merchant, who does good by stealth, and would blush to find it fame, went to see them. One of the poor, unhappy wretches made the signal of a freemason in distress; it was understood, and the Englishman instantly said, "My brother, you must come to my house, and make it your home." The Frenchman nobly replied, "My brother, I thank you, but I cannot leave my companions in misfortune." "Bring them with you," was the answer; and the hospitable Englishman maintained them all until he could place them beyond the reach of misfortune. M. Correard, bookseller, of Paris, was one of the objects of this gentleman's noble hospitality.

MASONIC MAXIMS.

That *innocence* should be the professed principle of a mason, occasions no astonishment, when we consider that the discovery of the Deity whom we serve, leads us to the knowledge of those maxims

wherewith he may be well pleased: the very idea of a God, is succeeded with the belief, that he can approve of nothing that is evil; and when first our predecessors professed themselves servants of the Great Architect of the world, as an indispensable duty they professed innocency, and put on white raiment, as a type and characteristic of their conviction, and of their being devoted to his will.

To shroud the imperfections of our friend, and cloak his infirmities, is Christian and charitable, and consequently befitting a MASON; even the truth should not be told at all times; for where we cannot approve, we should pity in silence. What pleasure or profit can there arise by exposing the errors of a brother? To exhort him is virtuous, to revile him is inhuman, to set him out as an object of ridicule, is infernal.

BY-LAWS

OF JERUSALEM CHAPTER, No. 8.

ARTICLE I.

The regular nights of meeting of this chapter shall be the second and fourth Wednesdays in every month; and at such other times as the M. E. H. P. shall, for the benefit of the chapter, think proper; that from the first of October until the first of March, the hour of meeting shall be at six o'clock, and the remaining months at seven o'clock.

ARTICLE II.

Every companion shall observe the strictest decorum while the chapter is at labour; and if in default of this observance, he conduct himself in a reprehensible and anti-masonic manner, it shall be the duty of the presiding officer to call him to order, or reprove him: if he persists in his improper conduct, he shall be expelled for the evening, and be at the mercy of the chapter for his re-admission.

ARTICLE III.

No member shall be permitted to rise and speak more than twice on one subject, without permission from the presiding officer.

ARTICLE IV.

No brother shall be permitted to visit more than once, excepting he be a sojourner, or member of some regular chapter in the United States.

ARTICLE V.

Any brother applying for advancement, or as an adjoining member, shall be regularly proposed, and seconded, on the one night of meeting, and his name shall be by the secretary handed to the standing committee, who having reported favourably, he shall be balloted for at the next meeting, and two black balls shall exclude him; it shall, however, be discretionary with the presiding officer to send the ballots round again, to ascertain if the black balls were put in through mistake. Should he be admitted, he shall pay at the time of his advancement, or admission, the necessary fees.

ARTICLE VI.

All committees, not exceeding three, shall be appointed by the presiding officer.

ARTICLE VII.

The standing committee shall be appointed at the annual election of officers, and shall consist of five persons, whose duty it shall be scrupulously to inquire into the character, abilities, and profession, of all candidates for exaltation, or admission, into the chapter, and to make a faithful report of the same, in writing. Such candidate, or candidates, shall not be balloted for, until the report of the committee shall have been read to, and considered by, the chapter. It shall be

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their further duty to inspect the books of the treasurer, and secretary, to supervise the finances, to report the state of the funds half yearly, to superintend the necessary preparations for the meeting of the chapter, and to observe that the tyler keeps the room clean, and in good order. A report signed by three of said committee, shall be considered sufficient.

ARTICLE VIII.

No companion shall be elected to the office of high priest two successive years.

ARTICLE IX.

The tyler shall be paid one dollar per night for tyling the chapter, and serving its summonses; and also one dollar for every companion that shall be exalted in the chapter; and fifty cents for every adjoining member.

ARTICLE X.

Each companion shall pay twelve and a half cents per quarter as grand chapter dues.

ARTICLE XI.

No companion shall be permitted to withdraw from membership until his dues are paid, or remitted by the chapter; and if he desires a certificate, he shall pay for the same, three dollars to the secretary.

ARTICLE XII.

The fees for advancement in this chapter shall be for the four degrees twenty dollars; for three degrees sixteen dollars; for two degrees twelve dollars and fifty cents; and for adjoining members, the fee of admission shall be five dollars.

ARTICLE XIII.

These by-laws, when adopted by the chapter, shall be subscribed to by the members, and shall not be annulled but by a vote of a majority of the members present at a regular meeting of this chapter, on a proposition in writing, which shall have been previously laid before the chapter at least two weeks. Any officer of this chapter absenting himself from the duties of his office three months, may be superseded by a new election, at the discretion of the chapter.

GRAND CHAPTER OF NEW-YORK.

The following companions were elected to office for the present year, at the grand convocation in Albany, held the beginning of the present month:

M. E. Ezra Ames, grand high priest.

M. E. Richard Hatfield, deputy grand high priest.

M. E. Joseph Enos, grand king.

M. E. John Brush, grand scribe.

Companion William A. Clark, grand chaplain.

Companion Ebenezer Wadsworth, grand secretary.

Companion Garret L. Dox, grand treasurer.

Companion John Bull, jun. grand marshal.

Companion ——— Hewitt, grand sentinel.

GRAND CHAPTER OF KENTUCKY.

The following companions were elected to office for the present year, at the grand convocation held in Frankfort, in December last:

M. E. William Gibbes Hunt, of Lexington, grand high priest.

M. E. John M'Kinney, jun. of Versailles, deputy grand high priest.

M. E. William Bell, of Shelbyville, grand king.

M. E. James Mason Pike, of Lexington, grand scribe.

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Companion Philip Swigert, of Versailles, grand secretary.

Companion Oliver G. Waggener, of Frankfort, grand treasurer.

Companion Rev. John Ward, of Lexington, grand chaplain.

Companion Henry Wingate, of Frankfort, grand master.

Companion Charles Scott Bibb, of Frankfort, G. C. G.

Companion Edward S. Coleman, of Frankfort, grand steward and tyler.

*** Subordinate chapters may be expected in our next.

SELECT SENTENCES.

Charity, in the works of moralists, is defined to be the love of our brethren, or a kind of brotherly affection one towards another. The rule and standard that this habit is to be examined and regulated by among Christians, is the love we bear to ourselves, or that the Mediator bore towards us; that is, it must be unfeigned, constant, and out of no other design than man's happiness.

—

He whose bosom is locked up against compassion is a barbarian; his manners are brutal; his mind gloomy and morose; and his passions as savage as the beasts of the forest.

—

Calumny and slander are detestable crimes against society. Nothing can be viler than to traduce a man behind his back; it is like the villany of an assassin, who has not virtue enough to give his adversary the means of self-defence: but lurking in darkness, stabs him whilst he is unarmed, and unsuspicious of an enemy.

—

It is not only expected of masons, that they should, with a conscientious soul, refrain from evil-speaking; but also, that they should speak well of each other. It is a degree of common justice which honesty itself prompts one to. It is not enough that we refrain from slander; but it is required of masons that they should speak graciously, and with affection, withholding nothing that can be uttered to a brother's praise or good name with truth.

—

It is a degree of justice which every man has a right to, from his brother, that his virtues be not concealed.

—

It is of no consequence of what parents any man is born, provided he be a man of merit; or your honours, they are the objects of envy and intemperance, and must ere long be laid in the dust; or your riches, they cannot gratify the wants they create; but be meek and lowly of heart: Masonry reduces *all* conditions to a pleasing and rational *equality; pride* was not made for man, and he that humbleth shall be exalted.

—

True pleasure disclaims all connection with indecency and excess; and declines the society of *riot roaring* in the jollity of heart. A sense of the dignity of *human nature* always accompanies it, and it admits not of any thing that is degrading.

—

Contempt is perfectly inconsistent with good-breeding, and is entirely averse to it. And if this want of respect be discovered, either in a man's looks, words, or gestures, come it from whom it will, it always brings uneasiness and pain along with it: for nobody can contentedly bear to be slighted.

—

There cannot be a *greater* rudeness than to interrupt another in the current of his discourse: for if it be not *impertinence* and *folly* to answer

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a man before we know what he has to say, yet it is a plain declaration that we are weary of his discourse; that we disregard what he says, as judging it not fit to entertain the society with; and is in fact little less than a downright desiring that *ourselves* may have audience, who have something to produce better worth the attention of the company. As this is no ordinary degree of disrespect, it cannot but give always very great offence.

—

To think and speak ill of others, is not only a *bad* thing, but a sign of a *bad* man. When men are bad themselves, they are glad of any opportunity to censure others, and endeavour to bring things to a level; hoping it will be some justification of their own faults, if they can but make others appear equally guilty.

—

Some men look with an evil eye upon the *good* that is in others, and do what they can to discredit their *commendable* qualities; thinking their own character lessened by them, they greedily entertain, and industriously publish, what may raise themselves upon the ruins of other men's reputations.

—

A mason is a lover of quiet; is always subject to the civil powers; provided they do not infringe upon the limited bounds of religion and reason; and it was never yet known that a real craftsman was concerned in any dark plot, designs, or contrivances against the state, because the welfare of the nation is his peculiar care; so that from the highest to the lowest step of magistracy, due regard and deference is paid by him.

—

In benevolence is comprehended the whole law of society, and whilst we weigh our obligations towards mankind by the divine essay, "love thy neighbour as thyself," we must deduce this second rule, which includes all the moral law, "do unto all men as thou wouldest they should do unto thee."

—

A mason is to treat inferiors as he would have his superiors deal with him, wisely considering that the original of mankind is the same; and though masonry divests no man of his honour, yet does the craft admit that strictly to pursue the paths of virtue, whereby a clear conscience may be preserved, is the only method to make any man noble.

TO PREVENT SLANDER.

By Archbishop Tillotson.

Never say any *evil* of another, but what you certainly know.

Whenever you positively accuse a man of any crime, though it be in private, and among friends, speak as if you were upon your *oath*, because God sees and hears you. This, not only charity, but justice demands of us. He that easily credits a false report is almost as culpable as the first inventor of it. Therefore, never speak evil of any upon common fame, which, for the most part, is false, but almost always uncertain.

Before you speak evil of another, consider whether he hath not obliged you by some real kindness, and then it is a bad return to speak ill of him that hath done you good. Consider also whether you may not come hereafter to be acquainted with him, related to him, or in want of his favour, whom you have thus injured; and whether it may not be in his power to revenge a spiteful and needless word, by a shrewd turn. So that if a man made no conscience of hurting others, yet he should in prudence have some consideration of himself.

Let us accustom ourselves to be truly sorry for the faults of men, and then we shall take no pleasure

in publishing them. Common humanity requires this of us, considering the great infirmities of our nature, and that we also are liable to be tempted; considering likewise how severe a punishment every crime is to itself, how terribly it exposeth a man to the wrath of God, both here and hereafter.

Whenever we hear any man evil spoken of, if we have heard any good of him, let us say that. It is always more humane and more honourable to vindicate others than to accuse them. Were it necessary that man should be evil spoken of, his good and bad qualities should be represented together, otherwise he may be strangely misrepresented, and an indifferent man may be made a monster.

They that will observe nothing in a wise man but his oversights and follies; nothing in a good but his failings and infirmities, may render both despicable. Should we heap together all the passionate speeches, all the imprudent actions of the best man, and present them all at one view, concealing his virtues, he, in this disguise, would look like a madman or fury; and yet, if his life were *fairly* represented in the manner it was led, he would appear to all the world to be an amiable and excellent person. But how numerous soever any man's ill qualities are, it is but just that he should have due praise of his few real virtues.

That you may not *speak* ill, do not delight in *hearing* it of any. Give no countenance to busy bodies: if you cannot decently reprove them because of their quality, divert the discourse some other way; or by seeming not to mind it, signify that you do not like it.

Let every man mind his own duty and concern. Do but endeavour, in good earnest, to mend yourself, and it will be work enough, and leave you little time to talk of others.

BENEFITS.

The misplacing of a benefit is worse than the not receiving of it; for the one is another man's fault, but the other is mine. The errour of the giver does oft times excuse the ingratitude of the receiver; for a favour ill placed is rather a profusion than a benefit. It is the most shameful of losses, an inconsiderate bounty. I will choose a man of integrity, sincere, considerate, grateful, temperate, well-natured, neither covetous nor sordid; and when I have obliged such a man, though not worth a groat in the world, I have gained my end. If we give only to receive, we lose the fairest objects for our charity, the absent, the sick, the captive, and the needy.

The rule is, we are to give as we would receive, cheerfully, quickly, and without hesitation; for there is no grace in a benefit that sticks to the fingers. A benefit should be made acceptable by all possible means, even to the end, that the receiver, who is never to forget it, may bear it in his mind with satisfaction.—SENECA.

A mason, in regard to himself, is carefully to avoid all manner of intemperance or excess, which might obstruct him in the performance of the necessary duties of his laudable profession, or lead him into any crimes which would reflect dishonour upon the ancient fraternity.

A mason is to be so far benevolent, as never to shut his ear unkindly to the complaints of wretched poverty; but when a brother is oppressed by want, he is in a peculiar manner to listen to his sufferings with attention; in consequence of which, pity must flow from his breast, and relieve without prejudice, according to his capacity.

AGRICULTURAL.

GREAT FARMING.

The following article from the American Farmer, was communicated to the editor of that valuable paper by a gentleman of the first respectability, and the memoranda is undoubtedly perfectly correct. It deserves the peculiar attention of the cultivators of the soil, and will be highly satisfactory to *all* our readers, who feel an interest in improvements in the highly important art of agriculture.

I visited and spent a day at Mr. Stimson's farm in the township of Galway, Saratoga county, New-York. His tract of land or farm contains about 350 acres, of which he cultivates, as yet, only between 80 and 100 acres, which are laid off into 8 acre lots.

He has certificates of premiums from the agricultural society of that county, for having the best managed farm in the county;

For having raised 62 bushels of barley from one acre;

For having raised 4 1-2 tons timothy hay per acre from a lot of 8 acres, and he took the pains to weigh the hay from one of these acres four days after it was cut, and found it to weigh 5 tons and 324 lbs;

For having raised 104 bushels of corn to the acre;

For having raised 357 1-2 bushels potatoes from half an acre.

His method for raising potatoes is thus stated:

He opens a furrow of 2 feet 9 inches apart, plants 10 inches apart; hoes or hills them one way only; plants them shallow, namely about 2 inches; as soon as they show themselves about 3 inches above the ground, he covers about 2 inches of them, in 8 or 10 days, or when the tops are about 6 inches high, he spreads the tops open, and hoes and covers them again to about 2 inches, and when grown up again to about 6 inches, he hoes and covers them as before. By this process, he thinks it possible that one thousand bushels may be raised from one acre of ground.

His method of raising corn:

He has a machine that crosses the ridges, he plants three to a hill; the ridges or hills are about 2 feet 6 inches apart. He suckers after the second ploughing. He cuts the stalk and blades together, close to the ground. The average product is 4 1-2 ears to the hill; the corn weighs 60 to 62 lbs. to the bushel.

His general method of farming is to lay off his land into lots of 6 to 10 acres; each lot is manured once in four or five years; his usual quantity is eight wagon loads, with four horses, to each acre: first year is in grass; second in corn; third in barley; fourth in wheat, spring or winter wheat, with clover and timothy, 5 lbs. clover and 2 quarts timothy per acre, the northern or late clover he prefers; he mows his timothy for two years, pastures it one year, in the fourth year he turns down the sod, puts it in wheat on the sod; 1st and 2d corn, 3d barley or spring or winter wheat, and stocks it down as before.

Mr. Stimson remarked, he has a field used as pasture, and what he intends is turning down the sod, roll it well, give it a top dressing of manure, plough it the second time on the sod, manure it again, put it into wheat, harrow it in, and expects to make 35 to 40 bushels per acre.

The following is his product from 100 acres as reported from actual survey and examination:

Ten acres having 400 apple trees

on them, produced 25 tons hay: 8 acres corn, 560 bushels; 8 acres do. 720; 10 do. do. 300 & 16 tons of hay; 4 do. wheat, 140 bushels; 1 do. flax, 600 lbs.; 8 do. oats, 560 bushels; 8 do. hay, 32 tons; 8 do. do. 36 do.; 1 do. barley, 60 bushels; 3 do. hay, 10 1-2 tons; 4 do. do. 12 do.; 8 do. do. 24 do.; 2 acres, 1000 bushels potatoes; 2 acres in vegetables, which also raised 400 chickens.

His wheat cost him 30 cents per bushel; corn 15 do. do.

POETICAL.

FROM THE BALTIMORE MORNING CHRONICLE.

MASONIC ODE.

Empires and kings have pass'd away,
Into oblivion's mine;
And tow'ring domes have felt decay,
Since auld lang syne.

But Masonry, the glorious art,
With wisdom's ray divine;
'Twas ever so, the Hebrew cries,
In auld lang syne.

Behold the occidental chair,
Proclaims the day's decline—
Hiram of Tyre was seated there
In auld lang syne.

The *South* proclaims refreshment nigh,
High twelve's the time to dine;
And *beauty* deck'd the southern sky
In auld lang syne.

Yes, Masonry, whose temple here
Was built by hands divine,
Shall ever shine as bright and clear,
As in auld lang syne.

Then brethren for the worthy *three*,
Let us a wreath entwine,
The three great heads of Masonry
In auld lang syne.

Remembering oft that worthy one,
With gratitude divine;
The Tyrian youth—the widows' son,
Of auld lang syne.

A WORKMAN OF THE TEMPLE.

THE SEA-BOY.

The winds are whistling thro' the shrouds,
The waves are heaving high;
And o'er yon dreary drifting clouds
There's tempest in the sky;
Whilst, since the sails are snugly furl'd,
Coil'd, shivering in the lee,
A little sea-boy says—"the world
Is but the sea for me.

I never knew a father's care;
And scarce a mother's love;
They died a poor and broken pair,
And left their child to rove—
To rove where now the billows hurld,
Are bursting from the lee;
And yet this warning wat'ry world
Has been a home to me.

The cot, which shelter'd once my head,
Is mouldering on the plain;
The tree, whose branches o'er it spread,
I ne'er shall see again—
Save, where yon billows high are curl'd,
No home have I to see;
Yet still this warning wat'ry world
Has been a home to me."

My mother said—"there's One above,
The orphan to protect!"
"And I will ne'er forget her love,
Or dying words neglect;
For though the winds in wildness whirl'd,
Are raging o'er the sea,
Yet will that One, this warring world
Forbid to injure me.

Yes, let the tempest roaring, dread,
Rave round us, and above;
Our ship has not a timber-head
But I have learn'd to love;
And she will dash the billows curl'd,
Far from her on the lee;
And prove, amid a wrecking world
A friend, in need, to me.

I still must count e'er yet I'm ten,
Three fourth parts of a year;
But she shall know me, like the men,
When I have strength to steer—
E'en now with all but try-sail furl'd,
I'd set her penant free;
For mid this warring wat'ry world
There's not a fear in me.

And I will buy me trowsers white,
When heaves our port in view;
And have three rows of buttons bright,
Upon my jacket blue;
For though by storm and fortune whirl'd,
Our captain and the sea,
Amid this warring wat'ry world,
Have been but friends to me."

THE RICH AND THE POOR MAN.

So goes the world—if wealthy, you may call
This friend, *that* brother: friend and brothers all:
Though you are worthless—witless—never mind it;
You may have been a stable-boy—what then?
'Tis wealth, good sir, makes *honorable men*,
You seek respect, no doubt, and you will find it.

But if you are poor, heaven help you! though your sire
Had royal blood within him, and though you
Possess the intellect of angels too,
'Tis all in vain—the world will ne'er inquire
On such a score—Why should it take the pains?
'Tis easier to weigh purses, sure, than brains.

I once saw a poor devil, keen and clever,
Witty and wise; paid a man a visit,
And no one noticed him, and no one ever
Gave him a welcome. "Strange," cried I, "whence is it?"
He walk'd on this side, then on that,
He tried to introduce a social chat;
Now here, now there—in vain he tried;
Some formally and freezingly replied, and some
Said by their silence—"Better stay at home."

A rich man burst the door,
As Crœsus rich I'm sure,
He could not pride himself upon his wit
Nor wisdom—for he had not got a bit:
He had what's better, he had wealth.
What a confusion! all stand up erect—
These crowd around to ask him of his health;
These bow in honest duty and respect;
And these arrange a sofa or a chair,
And these conduct him there.
"Allow me, Sir, the honor," then a bow
Down to the earth—Is't possible to show
Meet gratitude for such kind condescension?

The poor man hung his head,
And to himself he said,
"This is indeed beyond my comprehension,"
Then looking round,
One friendly face he found,
And said—"Pray tell me why is wealth preferred
To wisdom?"—"That's a silly question, friend!"
Replied the other—"have you never heard,
A man may lend his store,
Of gold and silver ore,
But wisdom none can borrow, none can lend!"

Extract from the Carrier's Address to the Patrons of the Albany Plough Boy.

Good luck to you, sweet ladies,
And parties oft and gay,
And dresses fine, and carriages,
And horses black and bay;

And pleasant rides, to take the air;
And fashionable shows;
And may each belle lead every ball,
And conquer all the beaux.

But O! 'tis for my country lass,
The dearest wish I feel,
Who treads the dew with milking pail,
And turns the spinning wheel;

And helps to tend her mother's house,
And dress her father's fare,
And combs the little chubby boys,
That bright to school repair.

Heigh ho! Love rules us all they say;
O love! thou welcome guest!
Forlorn is he that never felt
Thy flame within his breast!

But this I'd say, though city belles
Should cut me into quarters,
That such as she throughout the land
Are Uncle Sam's best daughters.

TO CORRESPONDENTS.

ADONIRAM cannot be admitted into the Masonic Register, for two reasons; first, that his observations, with respect to the grand lodge of the state of New-York, are unjust, as far as our knowledge extends; second, a man who writes under that signature, has nothing to do with BLUE LODGES.

Our worshipful brother, and excellent companion PHILIP SWIGERT, grand secretary to the grand chapter of Kentucky, has favoured us with the proceedings of the grand chapter of that state, at their last convocation, for which we return him our sincere thanks.

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THE

AMERICAN

Masonic Register,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

If it be possible, as much as lieth in you, live peaceably with all men. ROM. xii, 18.

Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. JAMES i, 27.

[No. VI.] FOR MARCH, A. D. 1823. A. L. 5823. [VOL. II.]

MASONIC.

INEFFABLE DEGREES, CONTINUED.

BY COMPANION GILES F. YATES

X. KNIGHT OF THE NINTH ARCH.

To form a chapter of knights of the ninth arch, there should be at least five persons present. The most proper place for holding the same, would be in a vault under ground, which should be properly furnished.

OFFICERS.

1. The most potent grand master, represents Solomon in the E., seated in a chair of state, under a rich canopy, with a crown on his head, and a sceptre in his hand. He is dressed in royal robes of yellow, and an ermined vestment of blue satin, reaching to the elbows; a broad purple ribbon from the right shoulder to the left hip, to which is hung a triangle of gold.

2. The grand warden, representing the king of Tyre, on his left hand, seated as a stranger, clothed in a purple robe, and a yellow vestment.

3. The grand inspector, representing ———, with a drawn sword in his hand.

4. The grand treasurer, representing J.·. in the N, with a golden key to his fifth button hole, and upon it the letters J. V. I. L.

5. The grand secretary, representing St.·. in the S.

The four last mentioned officers should be ornamented with the same ribbon and jewel, as the M. P., and sit covered. The three last should have robes of blue, without vestments.

No person ought to be admitted to this degree unless he has previously taken all the preceding degrees, and manifests a charitable, and zealous disposition towards the fraternity.

Opened by the powerful and mysterious number.

HISTORY AND CHARGE OF THIS DEGREE.

My worthy Brother,

It is my intention, at this time, to

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give you a clearer account of certain historical traditions of our order, than you have yet received.

In doing this, it will be necessary to explain to you some circumstances of very remote antiquity.

Enoch was the seventh from Adam. The Arabian* history ascribes much knowledge to this excellent man; and among other things, that he was instructed by Heaven in a MYSTERIOUS SCIENCE. In sacred writ we are told, that he "walked with God," that "he pleased God," and was translated that he should not see death. Masonic traditions inform us, that he was favoured with a mystical vision. * * * * * * *.

Enoch being inspired by the Most High, and in commemoration of this vision, built a temple under ground, and dedicated the same to God. * * * * * * *.

This happened in that part of the world, which was afterwards called the land of Canaan, and since known by the name of the Holy Land.

Enoch caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and incrusted the plate upon a stone of agate, of the same form. He then engraved upon it the ineffable characters, and placed it on a triangular pedestal of white marble, which he deposited in the deepest arch of his temple.

When his temple was completed, he made a door of stone, and put a ring of iron therein, by which it might be occasionally raised; and placed it over the opening of the first arch, that the sacred matters enclosed therein, might be preserved from the universal destruction then impending. And none but Enoch knew of the treasure which the arches contained.

Adam had predicted, that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water. Enoch perceiving that the knowledge of the arts, was likely to be lost in the general destruction, and desirous of having the same transmitted to future generations, caused two great pillars* to be erected, and engraved thereon some general knowledge of the heavenly bodies, and more especially of geometry or masonry. * * * * * * *.

Methuselah was the son of Enoch, who was the father of Lamech, who was the father of Noah. Now "the wickedness of man became great in the earth; and the earth was corrupt before God, and filled with violence." "And the Lord said, I will destroy man whom I have created: behold I will destroy them with the earth." But "Noah found grace in the eyes of the Lord;" and the Losd commanded him to construct an ark according to a plan which he gave him; "and "Noah did as the Lord had commanded him." And the Lord said unto Noah "thou shalt come into the ark, thou and thy wife, and thy sons' wives, with thee, and of every living thing of all flesh, two of every sort, shalt thou bring into the ark to keep them alive with thee;" and Noah did according unto all that the Lord had commanded him. He was 600 years old when the flood of waters was upon the earth. There was not at this time any of the ancient patriarchs living, save Methuselah, who was about 969 years old; and it is supposed by some, that he perished in the general ruin.

The flood took place in the year of the world 1656, and destroyed most of the superb monuments of antiquity. One of the pillars of

* *See S. Town's Speculative Masonry.*

* *Some writers have ascribed these pillars to Seth; but immemorial masonic tradition affirms, that they were erected by Enoch.*

Enoch fell in the general destruction; but by divine permission, the* other withstood the water, by which means the ancient state of the liberal arts, particularly masonry, has been handed down to us.

We learn from holy writ, the history of succeeding times, till the Israelites became slaves to the Egyptians; from which bondage they were freed under the conduct of Moses. The same sacred book informs us, that Moses was beloved of God, and that the Most High talked with him on Mount Sinai. Here God delivered to him the tables of stone, containing the decalogue; with many promises of a renewed alliance. He also† revealed his name to Moses, and gave him a strict command not to pronounce it, so that, in process of time, the true pronunciation was lost. From the corruption of this sacred name, sprang the JUHA of the Moors, the JUPITER of the Romans, and others of a like nature.

The same divine history particularly informs us, of the different movements of the Israelites until they became possessed of the land of promise, and of the succeeding events, until the Divine Providence was pleased to give the sceptre to David, who though fully determined to build a temple to the Most High, could never begin it; that honour being reserved for his son.

Solomon, being the wisest of princes, had fully in remembrance the promise of God to Moses, that in fulness of time his holy name should be discovered. And his wisdom inspired him to believe, that this could not be accomplished until he had erected and consecrated a temple to the living God, in which he might deposit the precious treasures. The Almighty had of old declared, that it was his will to dwell in a fixed temple at Jerusalem,* and promised that his name would be there.

Accordingly, Solomon began to build in the fourth year of his reign, agreeably to a plan given him by David, his father, upon the ark of alliance. He chose a spot for this purpose the most beautiful and healthy in all Jerusalem.

You have been already informed that the temple of Solomon was constructed by the craft; but there are some particulars respecting it, with which you are not yet acquainted. Information respecting certain discoveries that were made in digging for a foundation, the construction of the secret vault, and pillar of beauty, and several interesting particulars relative *to nine arches* of a temple, you, as "knight of the *ninth arch*," are entitled to receive. * * * * * * * * * * * * * *.

The secret vault was afterwards called the "sacred vault;" a place known only to the grand elect and sublime masters, which degree was in due time conferred on the knights of the ninth arch, as a reward for their zeal, constancy, and fidelity.

The number of the grand elect and sublime masters was at first three, and was afterwards increased to five, and so continued until the temple was completed and dedicated. King Solomon then, as a reward for their faithful services, admitted to this degree the twelve grand masters, who had faithfully presided over the twelve tribes; also one other grand master architect. Nine ancient grand masters, eminent for their virtue, were chosen knights of the ninth arch (afterwards called royal arch) and shortly after were admitted to the sublime degree of perfection. In this manner the number of the grand elect was augmented to twenty-seven, which is the cube of three. * * * * * * * * * * * * * *.

* *Josephus says, that one of these pillars was standing in his time.* Lib. 1 ch. 2.

† *Exod. iii*, 14.

* *Deut. xii*, 11—1 *Kings viii*, 29.

The emblems of this degree are, a representation of nine arches under ground, and a golden delta on a triangular pedestal.

Closed as opened.

"It is no secret, that the appropriate name of God, has been preserved in this masonic institution, in every country where masonry existed, while the rest of the world was literally sunk in heathenism."—S. Town.

XI. Perfection, or perfect grand and sublime elect (or select) masons.

The lodge of perfection, should represent a subterraneous vault, painted red, and adorned with many colours, and columns of a flame colour. Behind the master must be a light to shine through a triangular sun; and before him there must be a pedestal appearing to be broken. There ought to be several other lights, arranged numerically, according to the different stages of masonry.

The most perfect, grand elect and sublime master, in this degree, is to represent Solomon, seated in the east, dressed in royal robes, and having a crown and sceptre placed on a pedestal before him. The two grand wardens are seated in the west. On the right hand of the most perfect sits the grand treasurer, having a table before him, upon which must be placed some perfumes, with a small silver hod, and a trowel of gold. On his left hand sits the grand secretary, with a table also before him, on which must be seven loaves of shew bread, with a cup of red wine for libation, and also jewels for the candidates at their reception.

The jewels appertaining to this degree are a crowned compass, extended to ninety degrees; or, a quadrant, a sun in the centre; and on the reverse, a blazing star, enclosing a triangle, hung to a broad flame coloured ribbon, of a triangular form, round the neck; and also, a gold ring with this motto, "Virtue unites what death cannot part."

The apron must be flamed with red, a dark blue ribbon round the edge, and the jewel painted on the flap. The brethren must be dressed in black, with swords in their hands.

Opened by four mystic numbers.

The following passages from the Psalms, may be read at opening:

"Sing unto the Lord, sing praises unto his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him."—Ps. lxviii, 4.

"The Lord reigneth, let the people tremble: he sitteth between the cherubims, let the earth be moved. The Lord is great in Zion, and he is high above all people. Let them praise thy great and terrible name, for it is holy."—Ps. xcix, 1—3.

"I will sing of mercy and judgment: unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way. O! when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes; I hate the work of them that turn aside, it shall not cleave to me. A froward heart shall depart from me; I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land,

that I may cut off all wicked doers from the city of the Lord."—Psalm ci.

PRAYER to be used after the introduction of the candidate:

"Almighty and sovereign architect of heaven and earth, who, by thy divine power, dost ultimately search the most secret recesses of thought, purify our hearts by the sacred fire of thy love; guide us by thine unerring hand in the path of virtue, and cast out of thine adorable sanctuary all impiety and perverseness. May the "mysterious inscription" settle in our minds a true notion of thine unspeakable essence and power; and as we preserve the memorials of the revelation of thy holy name, so may we preserve the memorials of thy fear, and the indelible characters of thine unutterable essence upon our hearts. We beseech thee, that our thoughts may be engaged in the grand work of our perfection, which, when attained, will be an ample reward for our labour; let peace and charity link us together in a pleasing union, and may this lodge exhibit a faint resemblance of that happiness which the elect will enjoy in thy kingdom. Give us a spirit of holy discrimination, by which we may be able to refuse the evil and choose the good; and also that we may not be led astray by those who unworthily assume the character of the grand elect. Finally, be pleased to grant, that all our proceedings may tend to thy glory, and our advancement in righteousness. Bless us and prosper our works, O Lord! Amen."

The passages of scripture which follow, are appropriate to this degree, and may be introduced during the ceremony of initiation.

"Behold how good and pleasant it is, for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment."—Ps. cxxxiii, 1, 2.

"Ointment and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel." Prov. xxvii, 9.

"Let him reprove me, it shall be an excellent oil, which shall not break my head."—Ps. cxli, 5.

After certain solemn forms, the master of ceremonies says,

"I impress you, my brother, with an ardent zeal for the honour of the Grand Architect of the Universe; to the end that you may live always in his adorable presence, with a heart disposed to every thing that is pleasing to him."

The most perfect then presents the candidate with the bread and wine, saying, "Eat of this bread with me, and drink of the same cup, that we may learn thereby to succour each other in time of need by a mutual love, and participation of what we possess." He then presents to him a gold ring, saying, "Receive this ring, and let it be remembered by you as a symbol of the alliance you have now contracted with virtue, and the virtuous. You are never, my dear brother, to part with it whilst you live; nor to bequeath it at your death, except to your wife, your eldest son, or your nearest friend."

When this part of the ceremony is ended, the brethren make a libation, according to ancient usage.

The most perfect then decorates the candidate according to the ornaments of the order, saying, "I now with the greatest pleasure salute you, my brother, as a grand elect, perfect, and sublime mason, which title I now confer on you, and grace you with the symbols thereof. Receive this ribbon, the triangular figure of which is emblematical of the divine triangle. The crown upon your jewel is a symbol of the royal origin of this degree. The compass, extended to ninety degrees, denotes the extensive

knowledge of the grand elect. These jewels, suspended on your breast, should make you attentive to your duty and station."

Charge.

Thus, my venerable brother, by your unblamable conduct, assiduity, constancy, and integrity, you have at last attained the title of grand elect, perfect, and sublime mason, which is the summit of ancient masonry, and upon your arrival to which, I most sincerely congratulate you.

I must earnestly recommend to you the strictest care and circumspection in all your conduct, that the sublime mysteries of this degree be not profaned or disgraced.

As to what remains of completing your knowledge in the ancient state of masonry, you will find it by attending to the following

History.

When the temple of Jerusalem was finished, the masons who were employed in constructing that stately edifice, acquired immortal honour. Their order became more uniformly established and regulated than it had been before. Their delicacy in admitting new members of their order, brought it to a degree of respect; as the merit of the candidate was the only thing they then paid attention to. With these principles instilled into their minds, many of the grand elect left the temple after its dedication, and dispersed themselves among the neighbouring kingdoms, instructing all who applied, and were found worthy, in the sublime degrees of ancient craft masonry.

The temple was finished in the year of the world 3000.

Thus far the wise king of Israel behaved worthy of himself, and gained universal admiration; but, in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his Maker, and much intoxicated with his great power, he plunged into all manner of licentiousness and debauchery, and profaned the temple, by offering that incense to the idol Moloch, which only should have been offered to the living God.

The grand elect and perfect masons saw this, and were sorely grieved; being fearful that his apostacy would end in some dreadful consequences, and perhaps bring upon them their enemies, whom Solomon had vainly and wantonly defied. The people, copying the follies and vices of their king, became proud and idolatrous, neglecting the true worship of God, for that of idols.

As an adequate punishment for this defection, God inspired the heart of Nebuchadnezzar, king of Babylon, to take vengeance on the kingdom of Israel. This prince sent an army, with Nebuzaradan, captain of the guards, who entered Judah with fire and sword, took and sacked the city of Jerusalem, razed its walls, and destroyed that superb model of excellence, the temple. The people were carried captive to Babylon, and the conquerors carried with them all the vessels of gold and silver, &c. This happened 470 years, 6 months and 10 days after its dedication.

When the time arrived that the Christian princes entered into a league to free the holy land from the oppression of the infidels, the good and virtuous masons, anxious for so pious an undertaking, voluntarily offered their services to the confederates, on condition that they should have a chief of their own election, which was granted; accordingly they accepted their standard, and departed.

The valour and fortitude of those elected knights was such, that they

were admired by, and took the lead of, all the princes of Jerusalem, who, believing that their mysteries inspired them with courage and fidelity to the cause of virtue and religion, became desirous of being initiated; upon being found worthy, their desires were complied with, and thus the royal art, meeting the approbation of great and good men, became popular and honourable, and was diffused to the worthy, throughout their various dominions, and has continued to spread, far and wide, through a succession of ages, to the present day.

ODE,

For a P. G. E. and S. Mason.

TUNE—FEW HAPPY MATCHES.

No solar beam, nor lunar ray,
Illum'd the dark and narrow way
That led me to the *door;*

I prov'd myself a Knight,* and then
The *sacred vault* I enter'd in
By mystic *numbers four.*

'Twas there impress'd with holy awe,
A gold engraven plate I saw
With dazzling splendour shine.
To us "the grand elect" alone
Its secret characters are known,
Ineffable divine.

This precious treasure long conceal'd,
Was by three worthy knights reveal'd
Where erst a temple stood:
Its ancient ruins they explor'd,
And found the grand mysterious *word*
Made known before the flood.

Fulfill'd was then the *promise* made;
And *beauty's pillar* soon display'd
The treasure they had found:
Their ardent zeal, fidelity,
Their dang'rous toils and constancy,
Were with due honours crown'd.

Honours like those, we all shall prove
Who join'd in peace and social love,
Perfection's work pursue:
May the sublime Grand Architect,
By his unerring hand, direct
The honour'd *chosen* few.

May all who *friendship's feast* partake,
The good pursue, the bad forsake;
And may each *rite* and *sign*,
A happy, lasting influence shed;
The quadrant crown'd, the oil, the bread,
The golden ring, the wine.

Long as I live this ring I'll wear,
Symbol of an *alliance* dear
To every brother's heart;
And bless the sacred tie that binds
In virtue's chain, for "virtue joins
What death can never part."

Closed as opened.

* Knight of the Ninth-Arch.

THIRD. Detached degrees having a connection with the ineffable degrees.

1. GRAND PATRIARCH.

The following passages of scripture are illustrative of this degree:

"And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob.

And these words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

Now, therefore, my son, obey my voice; and arise, flee thou to Laban my brother, to Haran;

And tarry with him a few days, until thy brother's fury turn away."
Gen. xxvii. 41—44.

"And Jacob went out from Beersheba, and went toward Haran.

And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

And he dreamed, and, behold, a ladder set upon the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it.

And, behold, the Lord stood above it, and said, I am the Lord

God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed.

And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not.

And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

And he called the name of that place Bethel; but the name of that city was called Luz at the first."—Gen. xxviii. 10—20.

For the Masonic Register.

THE CHRISTIAN MASON.

NO. X.

BY COMPANION SAMUEL WOODWORTH.

The *fourth degree* of masonry, called the *Mark Degree*, throws a new and wonderful light on the three former degrees. The enlightened mason, now perceives, for the first time, the true nature and character of the Being, whom it is his highest duty to love and worship. The two great luminaries, mentioned in the Mosaical account of the *fourth day of creation*, are now lighted up in his *will* and *understanding*, by the light of which he sees clearly that Jesus Christ is *anointed king over Israel;* that he is "God over all, blessed for ever;" and that "a sceptre of righteousness is the sceptre of his kingdom." The candidate is now made to *feel* and *confess*, that "this is the *stone* which the Jewish *builders rejected*, but which has now become the head of the corner." Filled with reverence and humility, he falls prostrate at the altar, and renews his covenant of *obedience* and *fidelity*.

"And Hiram, king of Tyre, sent his servants unto Solomon, for he had heard that *they had anointed* HIM *king, in the room of his* FATHER, and Hiram was ever a lover of David." And the servants of Hiram co-operated with the servants of Solomon, in preparing timber and stones to build the temple at Jerusalem. "And *Solomon's builders* and *Hiram's builders* did hew them, and the *stone-squarers*; so they prepared *timber* and *stones* to build the house."

By this instructive lesson, the delighted mason is taught that the human mind consists of two parts, the *will* and the *understanding;* the former being the seat of the *affections*, and the latter of the *thoughts*. He is informed, farther, that the *affections of the will* form a kingdom by themselves, termed, in masonic language, *Israel* and *Jerusalem;* while the thoughts, truths, and knowledges of the *understanding*, form another kingdom, called *Tyre*. When the understanding is stored and enriched with spiritual truths from the word of God, such truths are called "the merchandise of Tyre, which shall be *Holiness to the Lord*." The great end of masonry is to produce regeneration; that is, to purify the *will*, and make it a fit "temple for the living God." To effect this end, the *understanding* must co-operate with all its powers and faculties. *The builders of Hiram must labour with the builders of Solomon; and the stone and the tim-*

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ber must be sent up to Jerusalem. In other words, the spiritual truths of the *understanding*, must be elevated into the *will.*

When Hiram hears that the *Son of David* is anointed *king at Jerusalem*, he rejoices, and prepares to co-operate with him in the great work he has projected. Or, as the enlightened mason understands these words, when the affections of the *will* are directed to the Lord JESUS CHRIST, as their king and their God, then the *understanding* voluntarily yields all its spiritual treasures as an appropriate offering for the temple about to be erected. The powers and faculties of the *understanding* co-operate with those of the *will*, while they, in return, receive spiritual nourishment from the Lord, through the medium of his word. Thus the servants of Hiram labour with the servants of Solomon, while Solomon supplies with food the household of Hiram.

But this is not all. The enlightened mason, on entering this degree, is taught, further, that "*the kingdom of Heaven*, (which is established in the mind of every true penitent) *is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.*" He is also made sensible that the householder is no other than the *Son of David;* the *king of Israel;* the great *Architect* of the spiritual temple; "the only wise God our Saviour;" the Lord JESUS CHRIST, "whose yoke is easy, and whose burden is light." The candidate rejoices to perceive that he has been hired as a labourer in this spiritual vineyard, and that his reward will be proportioned (not to the *length of time* he has laboured) but to the *fidelity* with which he has performed his allotted duties. Under this assurance, he learns to be content with that measure of the divine grace and mercy which is imparted to him by his Heavenly Father; because, in all such grace and mercy, to whomsoever it is given, there is contained an *infinity of blessing;* and, therefore, he has no reason either to repine at his own lot, or to envy that of another. He knows that it is impossible for any one to receive *more than an infinite good*, and, consequently, that every receiver has reason to be fully contented with the promised recompense. "They received every man a penny."

The young recipient of the spiritual *mark* is further taught, in this degree, that those who cherish humble and lowly opinions of themselves, are exalted in the divine favour and mercy, in exact proportion to their humility; and that they who cherish high ideas of their own merits, and think to gain the highest place in Heaven, in the way of *recompense* for their good works, are last and lowest in the divine estimation. In short, he is made *sensibly to feel*, that "the first shall be last, and the last first."

Finally, the Christian Mason is instructed by appropriate symbols, emblems, and correspondences, that the great householder calls on *every man* to turn from the evil of his ways, and do that which is just and right; to "cease to do evil, and learn to do well." For *all* who possess the scriptures, and thereby receive the knowledge of God in their understandings, are said to be *called*, and are very *many;* but, alas! *few*, comparatively, very *few*, so far obey the precepts of divine truth contained in that sacred volume, as to become regenerated in heart and life; and *none but the regenerate* will be, or can be, *chosen*, as worthy and *accepted* members of the *grand lodge above.* The *chosen*, therefore, are those who receive the *love* of God in their *wills*, together with the *truth* of God in their *understandings;* for these are they whom God always *chooses* as being in most

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agreement with the purities of his own love and mercy. But since this *love* of God, is a plant of rarer growth than the *knowledge* of God, therefore it is truly said, that "*many are called, but few chosen.*"

Original Extracts.

We have been permitted by the author, to make the following extracts from an address, prepared to be delivered, on the sudden death of a companion, of this city, by a companion appointed for the purpose; which was omitted on account of the suspension of the regular communications of the chapters during the fever last summer.

* * * * * * * * *.

"There frequently is a richness and excellence in the lives of famous and eminent men; they shine as great lights, as stars of the first magnitude; but when they are placed so far beyond our own sphere, they rather dazzle than improve, and are more easily admired than imitated. The brightest pattern of of every thing great, and good, amongst men, and who is acknowledged such by the whole Christian world, was poor; so poor, that he had not where to lay his head.

"There are men, surrounded with wealth, and covered with honours, who yet have little of the love of their neighbour in their hearts; but rather look down with contempt on those whom fortune has placed in the humble walks of life. There are men in whose hands Providence has placed the means of doing much to benefit mankind; yet, although they know it and love to tell it to the world; although they *talk* much, *do* little, and that little merely to gratify their vanity; if they give a liberal gift, they first consider where it will be most *admired*, not where most *needed*. Than such proud boasters, far better is the man who walks in the integrity of his heart, and with industry and cheerfulness, labours for his daily bread."

* * * * * * * * *.

"How amiable is charity! like the rose of summer, though the stem that bore it may decay; though the ice-cold hand of death may stop the fountain of life; its sweetness never fails. Blessed is the man in whose bosom are the springs of this divine virtue. A virtue which not only secures to the possessor, that inward satisfaction which always follows goodness, but which has the promise of a more glorious reward in reversion. Few, alas! how few, of our best works afford us pleasure in retrospection; but charity can sooth a dying pillow. Charity is a spark of Heavenly light, that, amidst the destruction of all earthly hopes, and all earthly comforts, can still shed a cheering ray upon the weary traveller ready to perish in despair. Charity is the certificate by which a mortal may claim a kindred with the skies, and a title to an inheritance incorruptible, and which fadeth not away. Charity is every man's concern; for there are few too poor to be charitable, and none so rich, but they may stand in need of help."

* * * * * * * * *.

"What need we any other recommendation to our esteem, than that the true principles of our order are well understood, and faithfully practised. It is these alone that give a title to the approbation of masons, for although other "distinctions must exist amongst men," to preserve good order in society; and in making those distinctions, men may be, and are influenced by many motives, yet amongst us, there ought to be but one; that is, to estimate justly those excellences which

are current amongst us, and to give virtue its reward."

* * * * * * * *.

"Eternal Hope! can it be possible, that all thy promises are delusive; the anticipated joys of futurity, the reward of virtue, an endless being, the communion of congenial spirits; are all these delusions; are these no more than the baseless visions of a fervid mind? No? no! we are not thus deceived. Go, search the scriptures; there is a pledge to secure us; there life and immortality are brought to light; there is the evidence of God and men, to assure and encourage us; there is a beacon, shining with a pure and steady fire, to guide and direct us, and give a warning of the dangers of the way. In these things we are all concerned, though we not always feel as much so as becomes the expectants of immortality.

"My brethren, let the sceptic doubt the truth of revelation; all other evidence within the compass of his finite faculties, must terminate in doubt; death will set him right; but let us not neglect the invitations Heaven gives to all, nor shut our hearts against the truth, nor yet delay the preparation.

'Procrastination is the thief of *souls*.'

"The occasion of this, our solemn assembly, is another warning to prepare for our final change. When that will be, we know not; it may be to-morrow; perhaps to-night the messenger may be sent to us with the final summons; and the great question with each of us should be, What, my soul! would become of my place? At the farthest, we cannot escape long; no, we cannot escape; the emissaries of death are placed at every avenue; they lie concealed in our path; they follow us every step. There the billows close around their victims; there death makes his approach amidst the horrors of the tempest; there the pale lightning darts upon its prey, blasting, at once, the shepherd and his flock, with the noble oak which offered them protection; there the pestilence stalks abroad, defying resistance; there intemperance prepares the treacherous poison in the cup of pleasure, alluring her silly victims to untimely graves."

* * * * * * * *.

"Brethren, let us remember to work in this life with a reference to that which is to come; and whilst we are seeking after words, and pass-words, with which to obtain a knowledge of the mysteries of antiquity, let us not neglect to seek diligently after that word, that inestimable name, which deprives death and the grave of their power, and which secures to its possessor the greater mysteries of futurity, life and bliss, uninterrupted and eternal."

GRAND CHAPTER OF KENTUCKY.

For the officers of the grand chapter, see our last number, page 194.

Subordinate Chapters.

At the last elections in Kentucky, the following companions were elected to office for the present year:

Lexington Chapter, No. 1.

James Mason Pike, of Lexington, most excellent high priest.

John Ward, excellent king.

Caleb Wesley Cloud, excellent scribe.

William G. Hunt, captain of the host.

William H. Rainey, principal sojourner.

David A. Sayre, royal arch captain.

Robert M'Nitt, third grand master.

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John F. Jenkins, second grand master.
Joseph L. Maxwell, first grand master.
Bennet Pemberton Sanders, of Lexington, secretary.
James Graves, treasurer.
Mathurion Giron, and Benjamin Ayres, stewards.
John Brennan, C. G.
Francis Walker, sentinel.
Past High Priests.—John Tilford, William G. Hunt, and Caleb W. Cloud.

Shelbyville Chapter, No. 2.

William Bell, of Shelbyville, most excellent high priest.
Joseph W. Knight, excellent king.
James Moore, excellent scribe.
George B. Knight, captain of the host.
James Bradshaw, principal sojourner.
John Scott, royal arch captain.
John Scoggan, third grand master.
John Willett, second grand master.
John W. Taylor, first grand master.
William Cardwell, of Shelbyville, secretary.
John Bradshaw, treasurer.
Aaron Waters, steward and sentinel.
Past High Priests.—James Moore, Benjamin F. Dupey, William Bell, James Bradshaw, and John Willett.

Frankfort Chapter, No. 3.

Robert Johnson, of Frankfort, most excellent high priest.
Allen F. Macurdy, excellent king.
Lyddall Wilkinson, excellent scribe.
John Woods, captain of the host.
Benjamin Ely, principal sojourner.
Oliver G. Waggener, royal arch captain.
Samuel B. Crockett, third grand master.
Thomas V. Loofborrow, second grand master.
John M'Intosh, first grand master.
Jacob Swigert, of Frankfort, secretary.
Russel Lewis, treasurer.
Daniel Epperson, C. G.
Littleberry Batchelor, steward and sentinel.
Past High Priests.—George M. Bibb, and Oliver G. Waggener.

Danville Chapter, No. 4.

David G. Cowan, of Danville, most excellent high priest.
P. Yeiser, jun. excellent king.
M. G. Youse, excellent scribe.
D. A. Russell, captain of the host.
Frederick Yeiser, principal sojourner.
John Fleece, jun. royal arch captain.
A. J. Caldwell, third grand master.
Thomas Collins, second grand master.
David Jones, first grand master.
John Yeiser, secretary.
B. H. Perkins, treasurer.
Samuel Parish, C. G.
Robert Russell, steward and sentinel.

Louisville Chapter, No. 5.

Edward Tyler, jun. of Louisville, most excellent high priest.
Thomas M'Clanahan, excellent king.
John Sutton, excellent scribe.
Isaac H. Tyler, captain of the host.
Edmund F. Bainbridge, principal sojourner.
Horace B. Hill, royal arch captain.
Samuel S. Drury, third grand master.
George Sampson, second grand master.
Philip R. Thompson, first grand master.

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Samuel Dickinson, of Louisville, secretary.
George S. Butler, treasurer.
Arad Simons, steward and sentinel.
Past High Priests.——Richard Ferguson, and Francis Taylor.

Webb Chapter, No. 6.

John M'Kinney, jun. of Versailles, most excellent high priest.
John H. Smith, excellent king.
Robert Crockett, excellent scribe.
Philip Swigert, captain of the host.
Innes T. Harris, principal sojourner.
Thomas W. Sellers, royal arch captain.
Lotte Tillery, third grand master.
John T. Parker, second grand master.
John Y. Hiter, first grand master.
Andrew B. Hamilton, of Versailles, secretary.
John Buford, treasurer.
William Steele, jun. C. G.
Samuel Wingfield, steward and sentinel.
Past High Priest.—Thomas P. Hart.

Columbia Chapter, No. 7.

William Owens, of Columbia, most excellent high priest.
Nathan Gaither, excellent king.
Benjamin Bell, excellent scribe.
John Montgomery, captain of the host.
Thomas Butler, principal sojourner.
James M'Crosky, royal arch captain.
Charles Hayes, third grand master.
William Minter, second grand master.
George Yeiser, first grand master.
Benjamin Selby, secretary and treasurer.
E. M. Waggener, sentinel.

Russellville Chapter, No. 8.

Anthony Butler, most excellent high priest.
Samuel H. Curd, excellent king.
William L. Sands, excellent scribe.
Samuel A. Rowen, captain of the host.
Daniel Comfort, principal sojourner.
Hendley W. Moore, royal arch captain.
John Roberts, third grand master.
William C. Donley, second grand master.
John Breathitt, first grand master.
Augustine Byrne, secretary.
Charles Lofland, treasurer.
Allen Campbell, steward and sentinel.

Maysville Chapter, U. D.

William B. Phillips, most excellent high priest.
Samuel Treat, excellent king.
Samuel January, excellent scribe.
John Fisher, captain of the host.
Thornley L. White, principal sojourner.
Joseph M'Clain, royal arch captain.
L. A. M'Ghee, third grand master.
William Tinker, second grand master.
Chauncey B. Shepherd, first grand master.
Thomas J. Barrien, secretary.
Benjamin Bayless, treasurer.
John Chambers, steward and sentinel.

New Castle Chapter, U. D.

David White, jun. most excellent high priest.
Robert P. Gist, excellent king.
William N. Merewether, excellent scribe.
Edward Branham, captain of the host.
John W. Brite, principal sojourner.
Samuel Todd, royal arch captain.

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Peter G. [illegible] master.

Edward C. Dran[illegible], second grand master.

William Smith, first grand master.

Sinclair Kirtley, of Newcastle, secretary.

Daniel Branmin, treasurer.

John Rodman, C. G.

Nicholas L. Oliver, steward and sentinel.

Washington Chapter, U. D.

Dabney Carr Cosby, of Springfield, most excellent high priest.

Edward Briscoe Gaither, excellent king.

Martin Hardin, of Washington county, excellent scribe.

Martin W. Ewing, captain of the host.

Joseph G. M'Clelland, principal sojourner.

Jack Jouitt, royal arch captain.

William Morrison, third grand master.

William F. Young, second grand master.

Arthur E. Gibbons, first grand master.

Mathew W. Nantz, of Springfield, secretary.

Jack Jouitt, treasurer.

Lloyd Ray, C. G.

David H. Spears, steward and sentinel.

Winchester Chapter, U. D.

William M'Millan, of Clarke county, most excellent high priest.

Asa Kentucky Lewis, excellent king.

John D. Thomas, excellent scribe.

Michael Reynolds, captain of the host.

Asahel A. Hawks, principal sojourner.

William C. Keas, royal arch captain.

Lewis Duncan, third grand master.

Anthony Frame, second grand master.

William C. Sympson, first grand master.

J. R. Duncan, of Winchester, secretary.

Willis Collins, treasurer.

Alfred Barnes, steward and sentinel.

MARK LODGES.

Maysville Mark Lodge, No. 2.

William B. Phillips, worshipful master.

William Sutherland, senior warden.

John M. Morton, junior warden.

Alvin Railes, secretary.

John W. Lilliston, treasurer.

A. M January, master overseer.

William Corwine, senior overseer.

W. W. Cutler, junior overseer.

Lewis Bridges, steward and sentinel.

Warren Mark Lodge, No. 3.

John Williams, worshipful master.

Daniel P. Mosley, senior warden.

William Bell, junior warden.

Ashton Garrett, secretary.

Fielding A. Combs, treasurer.

John B. Porter, master overseer.

Moses Grooms, senior overseer.

Jeremiah Spurgen, junior overseer.

James Gatewood, senior deacon.

Kenaz Farrow, junior deacon.

Alexander Connelly, steward and sentinel.

Clark Mark Lodge, No. 4.

William Tompkins, worshipful master.

John Trott, senior warden.

William F. Pratt, junior warden.

Joseph Danforth, secretary.

George Sampson, treasurer.

W. D. Payne, master overseer.

Isaac Stewart, junior overseer.

David C. Pinkham, junior deacon.

Elias H. Compton, steward and sentinel.

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Cynthiana Mark Lodge, No. 5.

James Pomeroy, worshipful master.
Thomas B. Woodyard, senior warden.
Jonathan H. Dearborn, junior warden.
Wesley Broadwell, secretary.
Thomas Ware, treasurer.
Joseph Taylor, master overseer.
John Stewart, senior overseer.
Benjamin Philbrick, junior overseer.
Samuel Kimbrough, senior deacon.
Napoleon B. Coleman, junior deacon.
Uriah H. Woodyard, steward and sentinel.

Rural Mark Lodge, U. D.

Robert J. Breckenridge, worshipful master.
Thomas M. Allen, senior warden.
Thomas A. Russell, junior warden, pro. tem.
John M. Taylor, secretary.
Samuel M. Grant, treasurer.
Thomas A. Russell, master overseer.
Henry E. Innes, senior overseer.
James Taylor, junior overseer.
James Whitcomb, senior deacon, pro. tem.
James Innes, junior deacon.
Samuel Henderson, sentinel.

Richmond Mark Lodge, U. D.

Daniel Breck, worshipful master.
John Tribble, senior warden.
John R. Patrick, junior warden.
John L. Price, secretary.
Richard G. Williams, treasurer.
Oliver Anderson, master overseer.
David Irwin, senior overseer.
William Jones, junior overseer.
Joseph Turner, senior deacon.
Thomas M. Sinclair, junior deacon.
Cornelius Homan, steward and sentinel.

BEAUTIES OF YATES.

The following extracts are from an oration delivered at Schenectady, by our worthy brother, and excellent companion GILES F. YATES. The whole production is excellent; but our limits confine us to a few of the most prominent passages:

"Although the aspersions cast upon freemasons, as it regards the tendency, design, and principles of their institution, are ungenerous, and unfounded; yet it must be confessed, that they have, in some instances, justly incurred censure for admitting into the penetralia of their temple, unworthy members,* and permitting such to continue their unhallowed and unprofitable labours. Lodges have, in too many instances, countenanced the admission of those, who, to use a masonic phrase, being "neither *oblong* nor *square*," were unfit materials for the masonic edifice, and deserved a place only *among the rubbish* of the world. But it should be remembered, that whenever they are guilty of such conduct, they act in direct violation of their most solemn trust. They do not "*mark well*† the entering in of the house, with every going forth of the sanctuary."

"It is not denied, that objections may be brought against the character of some of the members of our institution; for, considering the vast numbers which compose it, and the few who rightly understand its prin-

* *I am credibly informed, that this evil prevails to a greater extent in this country, than on the eastern continent. Some of the lodges there, do not admit candidates until after five or six months probation; and not even then, unless a committee appointed for the purpose, report favourably on oath.*

† *Ezek. xliv*, 5.

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ciples,* it would be extraordinary indeed if there were none among them whose characters were exceptionable: but these objections, as a matter of consequence, apply not to the institution itself. Is a deviation from the principles of the Christian religion on the part of its professors, an argument against that religion? Tell me, ought *all* the apostles to be stigmatized, because a denying Peter, and a traitorous Judas, ranked among them? or yonder domestic circle, because one of its inmates has forsaken the path of rectitude? The ready answer, dictated by reason and candour, is *no*. And let the same candour and reason dictate an answer to the question, ought the whole masonic brotherhood to be criminated, because some of them have deviated from the rules of the craft? *Perfection* dwells not on earth; she inhales the atmosphere of a purer region! A *perfect* society then, here below, is as mere a chimera as perfect virtue, or "perpetual motion;" and the society of freemasons claims no exemption from that imperfection and frailty, which the great *Architect* of the Universe has stamped upon all things beneath the sun.

"I confidently assert, and truth bears me out in the assertion, that the objections urged against our fraternity, where they do not arise from malice or blind prejudice, originate from ignorance of our principles. Should an illiterate man assert that all learning was unnecessary, you surely would not regard him; let not, then, the assertions of those unlearned in the masonic art, receive your implicit credit. How preposterous, that it should be said there are no valuable facts, no hidden mysteries, in the chambers of the masonic temple, by those who have never entered its door, nor wrought within its walls!

"The dignity and welfare of the female sex, are inseparably interwoven with our principles; and that brother who prizes not their worth, who withholds from them their just tribute of respect and affection, and refuses protection and relief when they most need it, violates his obligations, and forfeits the name of *mason!*

"The *silent tongue* and *faithful breast*, are regarded by the mason, as jewels of inestimable value. The alluring charms of wealth, and punishments the most severe, have failed to make him prove a recreant to his trust. Eternal silence seals the lips even of the abandoned miscreant, against whom has been pronounced the just sentence of expulsion!

"The formidable opposition of hot-brained potentates; the thundering anathemas of fanatic Popes, and the imbecile efforts of ecclesiastical synods, have alike failed to subvert the glorious fabric of masonry; because the *pillars of wisdom* and *strength* support it; its foundation-stone is *virtue;* its cement *charity*. Like a rock in the midst of the ocean, it rises above every storm, and bids proud defiance to the raging waves which dash against its base. Other fabrics, however fair and towering, have, sooner or later, been swept away by the torrent of destruction; but this has survived the horrid convulsions and revolutions of the moral and political world, and still remains a monu-

* *The prejudices against the craft, may be attributed, in no small degree, to the assertions of some of its unenlightened members, who denounce what they cannot comprehend. As the most beautiful colours are not seen by the blind man, when presented to him, and as the most melodious sounds are lost upon the ear of him who is deaf; so are they unable to comprehend the beauty of our allegories, and the harmony of our principles.*

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ment of wisdom and virtue, daily increasing in strength, beauty, and magnificence.

"Masonry has been a *patron*, and a *preserver* of the arts. In those ages of the world, when the dismal cloud of barbarism, pregnant with ignorance and superstition, overshadowed the earth, then a knowledge of the most valuable arts, was with danger and difficulty preserved by our ancient brethren, which having been transmitted to posterity, has contributed, in no small degree, to refine and civilize the world.

"During the dark ages, masonry was the only institution, which had for its object the alleviation of human misery. Since the advent of the prince of peace, Christianity and masonry, like twin sisters, have gone hand in hand in the blessed work of charity and love. Before that happy epoch, as a writer has observed, almshouses, and eleemosynary institutions were unknown. Poverty (except among masons) was without a friend, and the humble supplications of distress, were lost amid the proud pursuits of ambition, the wild and terrible clangour of arms, and the sweeping desolations and cruelties of persecution, anarchy, and despotism.

"The Holy Bible is one of the *three great lights* in masonry; and all our principles, so far from militating against, perfectly harmonize with, the truths and maxims contained in its inspired pages. Hence no *atheist*, or *base libertine*, dare contaminate with his unhallowed tread the *sanctum sanctorum* of our temple; such can never gain admittance there, without the most glaring perversion of our principles, and the grossest violation of vows the most sacred and solemn. And while the mason is taught to acknowledge the existence of the *Grand Master* of the Universe, and to reverence his great and sacred name, he is also bound in an especial manner, and by the strongest sanctions, to act upon the *square* with his fellow brethren; forewarn and succour those who are beset with dangers, while travelling the *rugged path* of life; to be true to his government; "keep a tongue of good report;" and circumscribe his hopes and desires with the *compasses* of rectitude and honour: in a word, to practise every virtue which adorns and ennobles the human character, and fly every vice which sullies and degrades it."

ANECDOTES.

Between the years 1740 and 1750, the freemasons were subject to great persecutions in Portugal. A jeweller, of the name of Moutou, was seized and confined in the prison of the Inquisition; and a friend of his, John Coustos, a native of Switzerland, was also arrested. The fact was, that these two persons were the leading freemasons in Lisbon, which constituted their crime. Coustos was confined in a lonely dungeon, whose horrours were heightened by the complaints, the dismal cries, and hollow groans, of several other prisoners in the adjoining cells. He was frequently brought before the inquisitors, who were anxious to extort from him the secrets of masonry; but refusing to give any information, he was confined in a still deeper and more horrible dungeon. Finding threats, entreaties, and remonstrances in vain, Coustos was condemned to the tortures of the holy office.

He was, thereupon, conveyed to the torture room, where no light appeared but what two candles gave. First they put round his neck an iron collar, which was fastened to the scaffold; they then fixed a ring to each foot; and this being done, they stretched his limbs with all their might. They next tied two ropes round each arm, and two round each thigh; which ropes passed under

the scaffold, through holes made for that purpose. These ropes, which were of the size of one's little finger, pierced through his flesh quite to the bone, making the blood gush out at eight different places that were so bound.

Finding that the tortures above described could not extort any discovery from him, they were so inhuman, six weeks after, as to expose him to another kind of torture, more grievous, if possible, than the former. They made him stretch his arms in such a manner, that the palms of his hands were turned outward; when by the help of a rope that fastened them together at the wrist, and which they turned by an engine, they drew them nearer to one another behind in such a manner, that the back of each hand touched, and stood exactly parallel one on the other; whereby both his shoulders were dislocated, and a quantity of blood issued from his mouth. This torture was repeated thrice; after which he was again sent to his dungeon, and put into the hands of physicians and surgeons, who in setting his bones, put him to exquisite pain.

In the year 1748, Monsieur Preverot, a gentleman in the navy, was shipwrecked on an island, whose viceroy was a freemason. In his destitute condition, he presented himself to the viceroy, and related his misfortunes in a manner which completely proved that he was no imposter. The viceroy made the masonic signs, which being instantly returned by the Frenchman, they recognised and embraced each other as brethren of the same order. The viceroy loaded him with presents, and gave him as much money as was necessary for carrying him into his native country.

In the battle of Dettingen, in 1743, one of the king's guards having his horse killed under him, was so entangled among its limbs that he was unable to extricate himself. While he was in this situation, an English dragoon galloped up to him, and, with his uplifted sabre, was about to deprive him of life. The French soldier having, with much difficulty, made the signs of masonry, the dragoon recognized him as a brother, and not only saved his life, but freed him from his dangerous situation.

A Scottish gentleman, in the Prussian service, was taken prisoner at the battle of Lutzen, and was conveyed to Prague, along with four hundred of his companions in arms; as soon as it was known that he was a mason, he was released from confinement; he was invited to the tables of the most distinguished citizens; and requested to consider himself as a freemason, and not as a prisoner of war.

During the American revolution, a citizen on board a privateer, was captured by the British, and the whole crew imprisoned at Edinburgh. The following night, after their imprisonment, a lodge held its communication near the prison. During the time of refreshment, some of the brethren visited the prisoners. This American manifested himself to be a mason, and was recognized as such. During the same evening, he was permitted to visit the lodge, and associate with the craft. By the friendly aid of the brethren, he was liberated from confinement, had the freedom of the city, and shortly after was sent back to his country and family.

A masonic brother, who escaped from Ireland, during their last national difficulties, protected the whole crew from a pirate, by his knowledge of masonry.

An American was on board a British vessel on a passage to Europe. The vessel was captured, and taken to Brest. This was at the time when Bonaparte was in

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possession of Egypt. The crew, therefore, was sent to Alexandria, and put into close confinement. A man was seen to pass the street by the prison, wearing a sash of many colours. The American believing it to be a masonic badge, wanted nothing but an opportunity to make himself known as a mason. Soon, however, it happened the same person, wearing the same sash, came to the prison. This person proved to be the principal officer of the city, and recognizing the American as a mason; took him to his own house, paid his passage in the first vessel, gave him sixty crowns, and dismissed him. Who would not wish, for humanity's sake, principles which produce such an effect, might be more generally understood.

Officers of the New-York Masonic Benevolent Society, No. 1.

John Coates, president.

F. L. V. Vultee, first vice president.

L. Chapman, second vice president.

Harry Padleton, secretary.

James Thorburn, treasurer.

James Thorburn, Joseph Hoxie, and Hosea Dodge, trustees.

Thomas Bussing, Samuel Hayward, L. Chapman, Edward S. Bellamy, and Hosea Dodge, standing committee.

Meet at St. John's Hall, 2d Thursdays, in each month.

The following excellent toasts were given, among others, at a late masonic celebration in Boston :

Masonry and Christianity—twin sisters—while we embrace the one, may we never neglect the other.

Masonry—As it has escaped unscorched the fires of Spain, may it escape unhurt the frosts of Russia.

Masonry—While all its deeds are the dictates of benevolence, its enemies can never conquer, even with an Alexander at their head.

The Fair—If by our by-laws we are obliged to refuse them admittance to our lodges, may they never think that one turn deserves another, and refuse us admittance to theirs.

So mote it be.

MISCELLANEOUS.

Indian Courage and Magnanimity.

That magnanimity, as well as the most undaunted courage, can exist in the breast of a savage, is plainly demonstrated by the conduct of the young Indian chief, Petalesharoo, in conjunction with his father, delineated in the following extract from the "Expedition to the Rocky Mountains,"* a work lately published in Philadelphia. It seems (says the Democratic Press) a dispensation of Providence, that the Indian race must, every where, fall before the scythe of civilization.

"The Pawnee Loups heretofore exhibited the anomaly, amongst the American natives, of a people addicted to the inhuman, superstitious rite of making propitiatory offerings of human victims to Venus, the Great Star. The origin of this sanguinary sacrifice is unknown; probably it existed previous to their intercourse with the white traders. This solemn ceremony was performed annually, and immediately preceded their horticultural operations, for the success of which it appears to

* *This is one of the most valuable, and best written books, touching the immediate interests of the United States, which has issued from our press. It is in two volumes, of upwards of* 500 *pages each, published by Messrs. Carey & Lee.*—Dem. Press.

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have been instituted. A breach of this duty, the performance of which they believed to be required by the Great Star, it was supposed would be succeeded by the total failure of their crops of maize, beans, and pumpkins, and the consequent total privation of their vegetable food.

"To obviate a national calamity, so formidable, any person was at liberty to offer up a prisoner of either sex, that by his powers in war he had become possessed of.

"The devoted individual was clothed in the gayest and most costly attire; profusely supplied with the choicest food, and constantly attended by the magi, who anticipated all his wants, cautiously concealed from him the real object of their sedulous attentions, and endeavoured to preserve his mind in a state of cheerfulness, with the view of promoting obesity, and thereby rendering the sacrifice more acceptable to their Ceres.

"When the victim was thus sufficiently fattened for their purpose, a suitable day was appointed for the performance of the rite, that the whole nation might attend.

"The victim was bound to a cross, in presence of the assembled multitude, when a solemn dance was performed, and after some ceremonies, the warriour whose prisoner he had been, cleaved his head with the tomahawk, and his speedy death was insured by numerous archers, who penetrated his body with their arrows.

"A trader informed us that the squaws cut pieces of flesh from the deceased, with which they greased their hoes; but this was denied by another who had been present at one of these sacrifices. However this may be, the ceremony was believed to have called down a blessing upon the labours of the field, and they proceeded to planting without delay.

"The present mild and humane chief of the nation, Latelesha, or Knife-chief, had long regarded this sacrifice as an unnecessary and cruel exhibition of power, exercised upon unfortunate and defenceless individuals, whom they were bound to protect, and he vainly endeavoured to abolish it by philanthropic admonitions.

"A Jetan woman, who was brought captive into the village, was doomed to the Great Star, by the warriour, whose property she had become by the fate of war. She underwent the usual preparation, and on the appointed day, was led to the cross, amidst a great concourse of people, as eager, perhaps, as their civilized fellow men, to witness the horrours of an execution. The victim was bound to the cross with thongs of skin, and the ceremonies being performed, her dread of a most terrible death was about to be terminated by the tomahawk and the arrow. At this critical juncture, Petalesharoo (son of the Knife-chief) stepped forward into the area, and in a hurried but firm manner, declared that it was his father's wish to abolish this sacrifice; that for himself, he had presented himself before them for the purpose of laying down his life upon the spot, or for the purpose of releasing the victim. He then cut the cords which bound her to the cross, carried her swiftly through the crowd to a horse, which he presented to her, and having mounted another himself, he conveyed her beyond the reach of immediate pursuit; when, after having supplied her with food, admonishing her to make the best of her way to her own nation, which was at the distance of at least four hundred miles, he was constrained to return to his village. The emancipated Jetan had, however, the good fortune, on her journey of the subsequent day, to meet with a war party of her own people, by whom she was conveyed to her family in safety.

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"This daring deed would almost to a certainty have terminated in an unsuccessful attempt, under the arm of any other warriour, and Petalesharoo was, no doubt, indebted for this successful and noble achievement to the distinguished renown which his feats of chivalry had already gained for him, and which commanded the high respect of all his rival warriours.

"Notwithstanding the signal success of this enterprise, another display of the firmness and determination of the young warriour was required to abolish this sacrifice, it is to be hoped forever. The succeeding spring, a warriour, who had captured a fine Spanish boy, vowed to sacrifice him to the Great Star, and accordingly, placed him under the care of the magi, for that purpose.

"The Knife-chief learning the determination of the warriour, consulted with his son, respecting the best means of preventing a repetition of the horrible ceremony. "I will rescue the boy," said Petalesharoo, "as a warriour should, by force;" but the Knife-chief, unwilling that his son should again expose himself to a danger so imminent, as that which he had once encountered in this cause, hoped to compel the warriour to exchange his victim for a large quantity of merchandise, which he would endeavour to obtain with that view. For this purpose he repaired to Mr. Pappon, who happened to be in the village for the purpose of trade, and communicated to him his intentions. Mr. Pappon generously contributed a considerable quantity of merchandise, and much was added by himself, Petalesharoo, and other Indians.

"All this treasure was laid up in a heap together, in the lodge of the Knife-chief, who thereupon summoned the warriour before him. The chief armed himself with his war-club, and explained the object of his call, commanding the warriour to accept the merchandise, and yield up the boy, or prepare for instant death. The warriour refused, and the chief waved his club in the air towards the warriour.—"Strike," said Petalesharoo, who stood near to support his father, "I will meet the vengeance of his friends." But the more prudent and politic chief, added a few more articles to the mass of merchandise, in order to give the warriour another opportunity of acquiescing without breaking his word.

"This expedient succeeded:—the goods were reluctantly accepted, and the boy was liberated, and was, subsequently, conducted to St. Louis by the traders. The merchandise was sacrificed in place of the boy; the cloth was cut in shreds, and suspended by poles at the place of sacrifice, and many of the valuables were consumed by fire. It is not expected that another attempt will be made to immolate a human victim, during the life of Petalesharoo, or of his benign father."

FILIAL LOVE.

Gilbert de Montpensier, of the royal line, and of that house of Bourbon, which has since ascended the throne of France, was intrusted by Charles, when he returned into his own kingdom, with the government of Naples. Worsted by the superior force of his enemy, and taken prisoner and detained by the hard law of the conqueror, amidst the marshes of Campania, the brave Montpensier died on that unhealthy shore. Not long after, the son of Montpensier, a youth, repairing to visit the place where his father was buried, was taken with so violent a passion of sorrow, that he instantly expired on his father's grave.

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is daily liable to the cells of imprisonment, in companionship "with the very cankers of a calm world, and a long peace," amidst the perpetrators of promiscuous and distinguished villany. Let any man balancing between credulity and scepticism, visit our county prison, and at this moment will be presented before him, virtue in disgrace, honesty in rags, poverty made criminal, industry rewarded, and glaring turpitude triumphing over every dignified sentiment of the soul, by an actual parallel of conditions; if this picture is not shameful enough to suffuse with shame, the brow of "constituted authority," it is because familiared with such scenes, he has become seared and callous to the convictions of feeling and humanity; the assertion is broad and avowed; there needs no props to support the predication; it is based upon the adamant of truth over which the good man might justly weep, and the philanthropist drop a tear of heart felt conviction.

"*The inhumanity of man to man,*
"*Makes countless thousands mourn.*"

"It is not in the busy haunts of intercourse, nor in the crowded avenues of social life, we can well discern the depravity of our fellow men, the exercise of bad laws, or the oppressions of unfeeling executions; there the voice of the oppressed, can never reach you, while the lullaby of friendship and gratulation beguiles you to quiet and repose; the clanking of chains, the grating of prison doors, and the riviting of manacles, awake the sleeping debtor to the reality of his sufferings; here alone we can see in those criminal abodes, "foul kennels of excess and stream through faces of dull debauch," the misery of down trodden humanity, where our fellow creatures, but yesterday, flushed with hope and fortune, smiling with a visage unwrinkled with a frown, is doomed to linger in confinement, and "waste the morn and liquid dew of youth," as a propitiation, for a mishap or chance medly in commercial intercourse. CODORUS."

From the Miscellaneous Register.

NAMES OF PLACES.

The names of places, in the western part of the state of New-York, are, so many of them, borrowed from the Eastern Continent, that a traveller may well fancy himself on oriental ground.

A gentleman having made a tour in the west, remarks:—"We came to *Geneva*, which is beautifully situated on the bank of the lake. After tarrying there a few days, we went through *Italy*, to *Naples;* from whence, after seeing all the curiosities of the place, and neighbourhood, we went over to *Jerusalem*, where there lately lived a priestess, who gave out that she was divinely inspired, and should never die; but, when her time came, death brought her down, at the first shot.

On our return, we made an excursion to *Ithaca*, where we tarried but one night, and returned. We found a boat, used exclusively for carrying passengers. We went aboard, and soon got under way.—Among the passengers there was a Dutch gentleman, from *Batavia*, and a lady from *Hamburgh*. We sailed along very pleasantly, and soon came to *Jordan*, not the river, but a village of that name. At *Syracuse*, we took in a few passengers, but made no tarry. We did not see *Rome*, as we passed it in the night, leaving it on our left, and the next day we landed at *Utica*.

I forgot to mention, that, while at *Carthage*, we saw a celebrated ruin: It appeared to have been a bridge, and must have been at least 200 feet high. About 2 miles from that place, we saw a most famous Aqueduct. It was built on ten stupendous arches of stone, and might have been one of the seven wonders of the world."

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NAPOLEON.

The following effusion of one of the most intimate friends of this very extraordinary character, is copied into the Masonic Register by particular request. Although, to many, it may appear "extravagant," it certainly alludes to numerous historical facts, is couched in elegant language, and we think worthy of preservation.

[*Translated for the Salem Register*]

Funeral Eulogy,

Pronounced at St. Helena, over the tomb of Napoleon, May 9, 1821, by Marshal Bertrand.

The most extraordinary man, the most exalted genius, that ever appeared on the theatre of the world, is no more! The mortal remains of the Conqueror of Europe, for fifteen years the dictator of its laws, humbly repose at the door of a cottage. On the most terrific rock of the shores of Africa, far from the beautiful country to which he owed his prosperity, and glory, Napoleon, the greatest captain of ancient or modern times, and recently the most powerful monarch of the earth, has breathed his last. The parched earth that covers his ashes cannot be watered by the tears of his son. His friends are unable to strew flowers upon the tomb of him to whom they owed all their greatness, and *our* tears alone [*taking the hands of Montholon and Marchond*] are perhaps the only ones which Frenchmen will shed over his grave. Who is this outlaw, who thus expires in the prime of life, in barbarous exile? Who? It is the Saviour and Legislator of France; the restorer of monarchies shaken, of religion desolate, of the social compact dissolved. It is the Hero of Lodi, of Arcola, of the Pyramids, of Marengo, of Austerlitz, of Jena, of Wagram. It is the generous conqueror of the Austrians, of the Prussians, of the Russians, and of a hundred other nations, who have never ceased to admire him. It is, in fine, the same Napoleon to whom all the sovereigns of Europe have sued for friendship and alliance.

Let us take a rapid glance at his immortal career. We see every where the intrepid soldier, the consummate general, the firm and enlightened statesman. Whether his fortune be good or bad, we find him always above it. Hardly emerged from youth, Napoleon, yet a simple officer of artillery, commenced his career in arms, under the walls of Toulon. He astonished his superiors by the rectitude of his judgment, and by the able dispositions he gave to his batteries. He routed from that important place, those enemies, masters of the sea, who had held it by treachery. Napoleon powerfully contributed to the success of the siege, and gave a presage of what he would one day be. Soon afterwards, at the head of the army of Italy, he made his debut, by beating the Austrians at Montenetto, and by putting them to flight, wherever he met them. It was in vain that they entrenched themselves at the bridge of Lodi. The young hero, surrounded by the standards of liberty, which even the Austrian thunders seemed to respect, forced that terrible passage at the head of the grenadiers of the republic, and for the fifth time, in less than one month, put to route the imperial troops. Ten other battles gained immediately after, by the young Napoleon, rendered France completely mistress of Italy, and that fine country received a new organization, under the protection of her deliverers.

The genius of Napoleon developed itself in this glorious campaign. He is already more than a disciplined and fortunate general; at the age of twenty-six, he is the first captain of the age, the regenerator of Italy, and reverenced by her people as the greatest of men.

A foreign shore immediately after received him, and his brave com-

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panions in arms. He became conqueror of Egypt, wrested that fertile country from the dominion of the Mamelukes, destroyed the English East-India commerce, and opened a new road to the industry of France. Europe and Asia were leagued against him. The Turks became the allies of England, to prostrate that portentous expedition. Less than one month, nevertheless, was sufficient for the genius of Napoleon to subdue Egypt and Syria. A handful of French soldiers reseized the Pyramids, and the banks of astonished Aboukir witnessed their valour, and that of their leader. But while Napoleon and his immortal demi-brigades beat the Turks and English, the Mamelukes and Arabs, France was distracted by internal factions. Austria took advantage of the favourable moment to recommence the war. Italy was again invaded by the Imperial troops, and even the frontiers of France were menaced. No sooner did Napoleon hear of the misfortunes of his country, than he quitted Egypt, penetrated the fleets of England, and arrived in France, where he was received as her deliverer. A few days only were necessary to dethrone anarchy, and to establish a firmer government, of which the people declared him the head. Honoured with the title of First Consul of the French Republic, Napoleon collected in haste some divisions of young conscripts, traversed the Alps amid snows and precipices, and darted with the rapidity of an eagle upon a victorious army, intoxicated with success. He attacked them, and gave them battle in the fields of Marengo. It was at Marengo that the First Consul displayed all the tactics of a great captain, repairing thereby, ten times the losses which the superiour numbers of his enemy cost his army; and it was only by preserving the greatest sangfroid, and the most profound unconcern, that he wrested victory from the Austrians, and changed their success into a complete defeat. Italy a second time delivered, and a most glorious peace for France, were the exalted trophies of that memorable battle. Having no more wars to sustain upon the continent, Napoleon occupied himself incessantly with the interior organization of France, established order in the finances, abolished all the abuses which existed in the administration, and digested those immortal codes of law on which he founded the happiness of the people. France, grateful for such signal blessings, decreed him the title of Emperor. It was then that the French eagles, incessantly pressing the British lion, would have reduced him to the last extremity, if the corrupting gold of England had not averted the mortal stroke, by instigating, in the north, a new war against France.

It was here that commenced those glorious campaigns of Germany, of Prussia, and of Poland, that shed such lustre on the soldiers of France. A few months were sufficient for the Emperor to annihilate armies which his enemies had formed with the utmost difficulty, and to invade their states and capitals. The fields of Austerlitz, of Jena, of Eylau, of Friedland, of Ratisbon, of Essling, of Wagram, will be eternally celebrated in the destinies of France In less than three years, the French armies, always conducted by Napoleon, twice conquered Austria, invaded Prussia, and halted only on the confines of Poland. Never was the military glory of France at a higher pitch. Never had any people more confidence in their sovereign. He seemed to be the man destined for them by Heaven. He held in chains, for fifteen years, the fickleness of fortune. He had learnt how to command her. Under his reign, each year was more and more prolific in great and glorious events, which in other times, ages would hardly have accomplished. He always knew how to excite admiration anew, when exhausted by a long series of prodigies.

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The great destroyer, war, seemed to give new life to France. The genius of Napoleon was not confined to the field of battle. At Vienna, at Berlin, at Tilsit, he established those immense works which alone would have been the glory of any other monarch.

The perfect tranquillity which France enjoyed, caused her interior commerce to flourish; the banks of the Seine became the country of the sciences, and the fine arts; agriculture doubled its products. On all sides, new ports, new roads, new canals, rendered communication more easy, and exchanges more active. Industry reached such a degree of perfection, that in no branch did there remain a rival nation. The finances were in the most prosperous condition, for the subjugated people showered upon us subsidies. Misery no longer weighed down the people. All breathed happiness and content. A hundred monuments attest the glory of France, and the grandeur of the hero who governed her.

Such was the state of this vast empire during nearly fifteen years. It is in vain that some seek to represent her as having always been plunged in misfortunes and troubles. Never was France greater, richer, happier, than during this memorable period.

But Napoleon, great as he was, was but a man. He was not perfect. He committed serious faults, and fortune became untrue to him. The elements leagued with his enemies, and the plains of Moscow became the tomb of the finest and most intrepid army that ever existed. Napoleon, astonished, measured the extent of his losses, and, without stopping to deplore, he hastened to repair them. In a short time, he again appeared, and formidable. The fields of Lutzen and of Bautzen saw him again a conqueror, and full of confidence. Fatal confidence, which permitted him not to foresee that his allies would abandon him, when abandoned by fortune! And how could he imagine that princes, to whom he had given kingdoms, forgetting his favours, would have turned traitors?

The fatal battles of Leipsick were the result of that disastrous desertion * * * He found only enemies, where he had stationed friends!

Forced to become the defender of the French territory, with the wreck of his army, he astonished twenty times, his innumerable enemies. It was in that grand but unfortunate campaign, that Napoleon displayed all his science, and his inexhaustible activity. Each day victorious in combat, he devoted each night in preparations to engage, the following day, upon some other point. Quadrupling his forces, by his masterly manœuvres, he presented on all sides his old soldiers, and amongst them all, he shewed himself. Harrassing incessantly armies always complete, defeating them at Champ Aubert, at Montmirail, at Montereau, the result of that admirable campaign would have been fatal to the allies, if Paris had not been so precipitately surrendered.

The enemies of Napoleon, masters of a part of France, and encamped in his capital, yet dreaded him. The French, whom they thought they well knew, appeared to them too formidable under such a head. Henceforth they saw no security. They exacted the abdication of the Emperor. Napoleon believing that the happiness of France demanded this great sacrifice on his part, signed his abdication, and his exile, with less repugnance than he would have signed a dishonourable peace.

A few tried friends, and some old generals, followed him to the rocks of the Island of Elba. There they admired the composure and resignation of him whose name alone was yet of immense weight in the politics of Europe. Napoleon watched over that Europe, to which his abdication should have secured tranquillity. He

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judged, by the operations of the Congress of Vienna, that that tranquillity was illusory. He saw France divided, and about to become a prey to her own children. He trembled for her. He believed that his return would prevent the miseries which he foresaw, and, without calculating dangers, he landed at the very place which had received him on his return from Egypt. There can be no doubt that the opinion of the French was still favourable towards him; for he encountered no obstacle in the execution of the most gigantic project ever conceived by man. In twenty days, the exile of the island of Elba completely traversed France, followed by a single battalion; and the 20th of March witnessed his elevation to a throne erected by himself. Never did a dethroned sovereign re-possess himself of the reins of government in a manner so astonishing.

But Napoleon had accomplished all this, without the permission of the Congress of Vienna. The powerful monarchs and able diplomatists assembled in that city, could not witness such an outrage, without indignation against him who was guilty of it. They set up the outcry of usurpation, and their innumerable bayonets were directed anew against Napoleon.

Elated with his new success, and recalling those who had served him in leading the French, Napoleon believed that he could force his enemies to attend to themselves, and not interfere with the internal affairs of France. He believed himself able to sustain a contest thus unequal. He made the most admirable dispositions, and in two months the French army was trebled. Impatient to engage those who rejected every proposition for peace, he put his forces in motion to attack two united armies, one of which alone outnumbered his own. He obtained in the onset brilliant advantages. One successful battle more would have changed the face of Europe. But Waterloo came to destroy his projects and his hopes. Napoleon, unable to meet death in that fatal battle, bid adieu forever to that France, which to him was so dear, and terminated his political life by confiding himself to the generosity of his enemies. [*Here Sir Hudson Lowe covered his face with his handkerchief.*]

Such has been the short but astonishing career of Napoleon! What military name, what statesman's glory, ancient or modern, has resounded with an eclat so resplendent? Transport ourselves into futurity, view this hero as posterity will one day view him, and his greatness appears scarcely less than fabulous; they will hardly be made to believe that a single man could, in so short a time, gain two hundred battles, conquer a hundred nations, change the form of thirty states, unite Italy into a single kingdom, give to his subjects the wisest laws, open a hundred new roads, and as many ports, build a hundred admirable monuments. Fortunately these codes, these roads, these ports, and these monuments remain.

Having thus hastily sketched the life of the warrior and the statesman, permit me to notice the private man.

Napoleon, forever engaged, and applying himself incessantly, was not therefore the less affable or agreeable in private life. An excellent son, and good brother, a tender husband, and affectionate father; he divided his good fortune with his family. He never forgot those he considered his true friends, and rarely those who had devoted themselves to France. He was great and magnificent in his rewards. Nevertheless, he never permitted the treasures of the state to be lavished by courtiers.

Long habituated to command fortune, his great soul was yet disciplined to reverses. Treated as the greatest of criminals, and the worst of men, by those to whom he voluntarily delivered himself; deprived of the wife of his bosom, and his only

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child; he saw torn from him, from time to time, the small number of his friends who had been permitted to accompany him to St. Helena. [*Here Sir Hudson Lowe showed some signs of remorse, and again concealed his face.*] Having no communication whatever with Europe, seeing himself almost blotted from creation, Napoleon had courage to sustain all his miseries; his soul seemed to be always firmer, always greater. Attacked at last with the malady which was to carry him to the tomb, he saw the approach of death, with a resignation and stoicism of which he only was capable. His sufferings drew from him not one complaint—not a single sigh. France and his son filled his whole soul. He talked of them incessantly, until destiny severed the thread of life. He lived a hero; he died a martyr.

Ancient Rome would have erected a pantheon expressly to contain his ashes; and we, we are obliged to deposit them at the threshold of a cabin!

Would that the tears and tender remembrance of his friends could assuage, at least, the injustice and hatred of his enemies.

Napoleon's great work.

The first two volumes of Napoleon's Memoirs, and Las Casas' Journal, have just been published. It is Las Casas, we understand, who observes of Napoleon's work, that "on these sheets, indeed, are traced events that never will be forgotten, portraits that will decide the judgment of posterity. It is the book of life or death to many whose names are recorded in it;" and of Napoleon's conversations he remarks, that "he invariably speaks with perfect coolness, without passion, without prejudice, and without resentment, of the events and the persons connected with his life. He seems as though he could be equally capable of becoming the ally of his most cruel enemy, and of living with the man who had done him the greatest wrong. He speaks of his past history, as if it had occurred three centuries ago; in his recitals and his observations, he speaks the language of past ages; he is like a spirit discoursing in the Elisian fields; his conversations are true dialogues of the dead. He speaks of himself as of a third person; noticing the Emperor's actions, pointing out the faults with which history may reproach him, and analyzing the reasons and the motives which might be alleged in his justification."—*Lond. Cour.*

THE LAST MOMENTS OF THE MOTHER OF BONAPARTE.

The evening preceding her death, she called together all her household. She was supported on white velvet pillows; her bed was crimson damask, and in the centre hung a crown decorated with flowers; the whole of the apartment was lighted in grand style. She called her servants, one after another, to her bedside, who knelt and kissed her extended hand, which was skinny, and covered with a profusion of rings. To her chief director of finances, Juan Berosa, she said, "Juan, my blessing go with thee and thine!" To Maria Belgrade, her waiting maid, she said, "Go to Jerome, he will take care of thee. When my grandson is Emperor of France, he will make thee a great woman." She then called colonel Darley to her bedside; he had attended her in all her fortunes, and Napoleon in his will had assigned him a donation of £14,000. "You," said she, "have been a good friend to me and my family; I have left you what will make you happy. Never forget my grandson; and what you and he may arrive at is beyond my discerning; but you will both be great!" She then called in all junior servants, and with a pencil, as their names were called, marked down a sum of money to be given to each. They

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were then dismissed, and she declared that she had done with the world, and requested water. She washed her hands, and laid down upon her pillow. Her attendants found her dead, with her hand under her head, and a prayer-book upon her breast. Thus perished the mother of one who has been a meteor on earth, and a blazing star to direct others!

From the Miscellaneous Register.

THOUGHTS ON THE SILK WORM.

The life of the silk worm, though of almost ephemeral continuance, may be made an apt representation of human life. But in a particular manner, it is found to delineate the acquirements and subsequent practice of the scholar and professional man.

When the silk worm first appears, although no larger than a mite, she begins to lay in that store of materials from which afterwards is to be drawn her treasure. She devours with unremitted eagerness the leaves of the mulberry, which furnish that viscous store from which at a future period her valuable thread is spun. After being full grown, she applies herself to the task, and relying upon the accumulation already made, she works from her own, and not another's acquirements.

So the student, whatever may be his probable pursuit in maturer years, should commence at a very early period to lay up that stock of sound learning which he is to use in the course of a literary life. It should grow up with him, that he may at any time call it to his aid; so that when he shall enter upon the busy scenes of life, he may be prepared with his own armour, not only complete, but graceful and easy upon him But gracefulness and ease can be acquired only by long and diligent use. If he begins late to acquire a classical education, as the case often is, and then prematurely enters upon the duties of a learned profession, he will resemble the youthful David in the armour of the veteran Saul, without knowing as David did, what befits him, and what does not. He will degenerate into an index scholar.

Such a store of useful and elementary knowledge should be previously acquired, that the student may depend on his own strength. To be obliged to look for authorities every time an opinion is to be given, or a question discussed, consumes much time, and generally ends in confusion of ideas. But when the mind is previously replenished with a general stock of ideas, it easily compares, combines, and compounds them for the purpose wanted

As the silk worm ceases to accumulate stock when she begins to draw upon it by spinning, and turns her whole attention to the new task; so there is a similarity in the situation of the student, when he commences professional business. He ought to have such a stock of *first principles* laid up ready for use, that he may not be obliged in any ordinary business to lose time by searching for general rules. He must, it is true, make constant advancement in collateral reading, and must often refresh his memory by a review of past elementary studies; but all this supposes, what ought never to be wanting, a good foundation already laid. In such a situation, he can and will become respectable: and otherwise, he cannot rise above mediocrity. But my meaning will best be shown by examples.

Suppose a young gentleman, in the pursuit of the knowledge of law, should confine himself to the details of mere office business, and should read no more than what may be found in reported cases, totally neglecting the study of the principles of universal law, what will be his situation in life as a professional man? He will be what Dugald Stewart denominates a *detail* scholar; flippant enough, but destitute of depth. Caus-

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es of mighty moment cannot be trusted to him, for he possesses no foundation for legal defence on general principles. Having no integral store of general rules, he soon spins his thread of useless particulars, and dies in character as a man of legal science.

Again; a person once remarked that an extensive assortment of printed sermons was the best library that a young clergyman could possess. If the young man's diffidence should be so great that he could never trust his own opinion; if he should not possess the power of drawing particular conclusions from general premises: if he should wish to be informed of all the detailed elucidations that are essential to be submitted to a mixed congregation; in a word, if such an one should trust solely to memory, and not the strength of his intellect, then let him seek for professional learning in the prolix works of a parochial preacher. But such a person would entirely mistake his object. Full-length sermons in divinity, and reported cases in law, are not first principles: they are only comments upon first principles. They should be the every day *reading* of their respective advocates, but not their first and principal *study*. If they are made the only study, the mind soon has no employment, the man travels far for what he might have obtained in a short distance, he dives twenty times in twenty fathom of water, for one small pearl, and makes his way through heaps of rubbish for what will not perhaps repay him at the last.

Compendiums and first principles are indispensably necessary to the professional man, and the general student. Without these we are either upon wings or upon sails, and every body knows that it is safer to be upon *terra firma* than in the air or upon the water. Every student should make his own style: one man's form and manner may be another one's trammel and shackles. If a man wishes to have his literary or professional performances clear and satisfactory, he must, like the silk worm, draw upon his own bank. To discount at another man's bank is embarrassing and often ruinous. Y.

SUDDEN CALCULATION.

In the reign of queen Anne, a gentleman was driving post to London, over Hounslow heath, when his chaise was stopped by two highwaymen, who, with dreadful imprecations called out to him to deliver his money. The gentleman happened to have in the chaise at the time, cash, &c. to a very great amount, the loss of which would have been his utter ruin. He had not a minute to reflect, and yet with astonishing composure and presence of mind, he instantly hit upon an expedient which extricated him from his danger: he told the robbers that his life was doubly in their hands, as they might take it themselves, or deliver him into the hands of justice, out of which he could not be released but by death, as he was the unfortunate general Macartney, for the apprehension of whom, on account of the death of the duke of Hamilton, the queen had by proclamation, offered so great a reward; he implored, therefore, their compassion, and entreated them not to take his money, as by depriving him of the means of escape, he must unavoidably be apprehended. The robbers consulted for a few moments, and then informed him that they had agreed to grant a part of his request, namely, not to take his money from him; but as money was absolutely necessary to them, and as they could get more by apprehending than by robbing him, they said he must submit to be carried before some magistrate, as they were determined to deserve and claim the reward offered for his apprehension. The gentleman rejoiced at hearing the intelligence, and having been carried before a justice of the peace, who happened to know

the person of general Macartney, he was discharged, not being the person; but the highwaymen were committed.

MATERNITY.

Woman's charms are certainly many, and powerful. The expanding rose just bursting into beauty, has an irresistible bewitchingness; the blooming bride led triumphantly to the hymenial altar, awakens admiration and interest, and the blush of her cheek fills with delight; but the charm of maternity is more sublime than these. Heaven has imprinted on the mother's face something beyond this world, something which claims kindred with the skies; the angelic smile, the tender look, the waking watchful eye, which keeps its fond vigil over her slumbering babe.

These are objects which neither the pencil nor the chisel can touch, which poetry fails to exalt, which the most eloquent tongue in vain would eulogize, and to portray which all description becomes ineffective. In the heart of man lies the lovely picture; it lives in his sympathies; it reigns in his affections; his eyes look round in vain for such another object on the earth.

Maternity! ecstatic sound; so twined round our heart, that it must cease to throb ere we forget it! 'tis our first love; 'tis part of our religion. Nature has set the mother upon such a pinnacle, that our infant eye and arms are first uplifted to it; we cling to it in manhood, we almost worship it in old age. He who can enter an apartment, and behold the tender babe feeding on its mother's beauty, nourished by the tide of life which flows through her generous veins, without a panting bosom, and a grateful eye, is no man, but a monster. He who can approach the cradle of sleeping innocence without thinking, that "Of such is the kingdom of Heaven!" or view the fond parent hang over its beauties, and half retain her breath lest she should break its slumbers, without a veneration beyond all common feeling, is to be avoided in every intercourse in life, and is fit only for the shadow of darkness and the solitude of the desert. Though a lone being, far be such feelings from

The Hermit in London.

ANECDOTE.

Among the vices which fashion has too great a share in encouraging, none is of worse example, or less excusable, than that of profane swearing, or the practice of interlarding one's conversation, on all occasions, even the most trifling, with appeals to the Deity. A general officer, who is a living and illustrious example of the perfect compatibility of the most gentlemanly manners, with the strictest purity of language, but who was in early life much addicted to this fashionable sin, dates his reformation from a memorable reproof which he accidentally received when a young man, from an eccentric Scottish clergyman, settled in the north of England. While stationed with his regiment at Newcastle, he had the misfortune one evening to get involved in a street brawl with some persons of the lower order: and the dispute, as is too usual in such cases, was carried on with abundance of audacious oaths on both sides. The clergyman alluded to, passing by at the moment, and much shocked at the imprecations which assailed his ears, stepped into the midst of the crowd, and with his cane uplifted, thus gravely addressed one of the principal leaders of the rabble: "Oh, John, John, what's this now I hear? You only a poor collier body, and swearing like any lord in a' the land! O, John, have ye nae fear o' what will become o' you! It may do very well for this braw gentleman here," pointing to the lieutenant ——, "to bang and swear as he pleases, but,

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John, it's no for you, or the like o' you, to take in vain the name o' him by whom you live and have your being." Then turning to the lieutenant, he continued, "Ye'll excuse the poor man, sir, for swearing; he's an ignorant body, and kens nae better." Lieutenant —— slunk away, covered with confusion, and unable to make any answer; but next day he made it his business to find out the worthy parson, and thanked him in the sincerest manner for his well-timed admonition, which had, as he assured him, and as the result has shown, cured him forever of a most hateful vice.

THE SLAVE TRADE.

The unanimity of the recent vote of the House of Representatives, requesting the President to enter into negotiations with such foreign nations as he might deem proper, for the effectual abolition of the slave trade, and its ultimate denunciation as piracy, must forever put to rest all doubt of the sincere desire of the slave-holding states to abolish this iniquitous traffic, and free themselves from a burden that threatens their welfare and happiness. The impression which the discussion of the "Missouri question" made on the minds of the citizens of those states where slavery is not permitted, tended very much to prejudice them against those of the slave-holding states, if not to create a feeling unfavourable to the harmony and perpetuity of the Union. The opinions advanced on that occasion by the advocates of slavery, as they were called, were thought to indicate a desire to extend and perpetuate the evil; those opposed to it, beheld with no little feeling of indignation the propagation of sentiments so repugnant to the genius of our government; to republicanism; to the just and equal rights of man: in fine, to every feeling of humanity and benevolence. But whatever were the views of our fellow-citizens of the south on that occasion, we rejoice to perceive now so strong and decisive a disposition to abolish a traffic, that has too long continued a blot upon our national character, and the termination of which is sincerely desired by a very large portion of the American people. Let us no longer entertain illiberal feelings towards our brethren of the south, because slavery has been unfortunately entailed upon them by the avarice and cupidity of other times; but rather let us sympathise with them for being involved with a slave population, and assist in relieving them of a burden, which they seem unwilling to support, and ready to cast off.

[*Haverhill Gazette.*

ABOLITION OF THE SLAVE TRADE.

The following important resolution was brought in by colonel Charles F. Mercer, of Virginia, and passed the House of Representatives of the United States, by the almost unanimous vote of *one hundred and thirty-one yeas*, to nine nays.

Resolved, That the President of the United States be requested to enter upon and to prosecute, from time to time, such negotiations with the several maritime powers of Europe and America, as he may deem expedient for the effectual abolition of the African Slave Trade, and its ultimate denunciation, as piracy, under the law of nations, by the consent of the civilized world.

On the adoption with so much unanimity, of this important measure, by the popular branch of our government, we would mingle our congratulations with those of the friends of universal emancipation throughout the world. It is highly honourable to the distinguished and eloquent friend of liberty who originated the resolution, and is worthy the government of a free people. If this resolution shall meet with a similar reception in the Senate, and the negotiations be commenced,

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we may consider the day of its adoption as the commencement of a new era, in which the principles of humanity and justice, in reference to the African race, shall be acknowledged and respected throughout the civilized world. [*Statesman.*

OUR PARENTS.

It is the common rule of nature, that our parents should precede us to the grave, and it is also her rule, that our grief for them should not be of such power as to prevent us from entering, after they are gone, into a zealous participation both of the business and pleasure of life. Yet in all well regulated spirits, the influence of that necessary and irremediable deprivation, however time may sooth and soften it, has a deep and enduring resting place. In the midst of the noisiest, busiest hours of after-life, the memory of that buried tenderness rises up ever and anon to remind us of the instability of all human things, and wins rather than warns us to a deliberate contemplation of futurity.

From the Miscellaneous Register.

SOPHIA,

Or the Girl of the Pine Woods.

[*Continued from page* 190.]

CHAPTER II.

In order to give the reader some idea of the place where this family had retired, we shall sketch a short description of it.

There was not an inhabited dwelling for two miles in any direction, and the village before mentioned was the nighest. A few scattered huts, thatched with straw, and now entirely deserted by a ragged set of families, were interspersed among the black logs and shrub-oak bushes, on patches partially cleared, made the country around more dreary by far, than if the whole were in a state of natural wildness; and the tinkling of distant cowbells, where half-starved cattle were seeking a relief from pinching hunger, come chiming in mournful sounds, echoed from a thick dark grove not more than ten rods from the opposite side of the dwelling. A field in front was inclosed, which belonged to a man at the red mills, six miles off. Excepting this fold, the place was surrounded by a dark forest, almost inaccessible. Fish creek ran to the south, a few rods east of the cottage, which had been occupied by a family from the red mills. All was dismal and lonely. A road from the village north, passed about twenty rods to the west, ran about twenty rods, and then took a short turn to the east, crossed the creek near the bars, and made a very crooked way to the red mills.

Here dwelt the lady and her daughter, with no other but her son about twelve years old, who went almost every day to the village to school, and to see his father.

It was in the month of June; it was now about six in the afternoon, and the stranger was just bidding them good bye, when the little dog again gave the signal of alarm, and a stranger appeared under full gallop, making down the path from the highway. He rode up to the door, dismounted, and rushed into the hut before the other had scarcely left the threshhold, with "how are you, madam, by G—d I've found you at last—tracked you to your den—and you, miss, how are you—what, catched a beau in your trap already! pretty crafty, egad! Well ladies, I've come about the old business—I've brought my suit, made my declaration, and want you to plead to it, or suffer judgment to go against you by default." "You have had one judgment and execution, sir, and what do you want of another?" said the old woman, with a look of indignation that would have silenced any but a coxcomb. "I want judgment from you, not against you, in favour of myself, not my client—so that I can have an execution against

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you, to take the body, madam: we lawyers call it a *ca. sa.*" "Is the lady a judge then, and is her daughter a debtor to you, sir?" said the first gentleman to Mr. Tivingham, who yet halted at the door. "How, sir," said the lawyer, "are they then your clients, and you retained to defend their cause. If so, perhaps a little courage would be the best argument that I could use." "You cane me sir!" said the gentleman, his black eyes flashing fury, and at the same moment seized the lawyer by the collar, dragged him sprawling out of the door, and shook him till he cried murder, which called two gentlemen just riding by towards the village, to his assistance. The stranger let him up, however, before they arrived.

"You have committed an assault and battery," said the lawyer, "and I will have you arrested immediately, and put to jail. Here are two men who will be witnesses." The old lady and her daughter had by this time come out, and told their story, that the lawyer was the aggressor. "You will swear him clear then, will you? but remember I have the old man in my clutches, and will be revenged on him, for your conduct." "Villain," said the stranger, "set that man at liberty instantly, and I will pay the debt. How much is it?" "It was originally a thousand dollars only, but the interest and costs have swelled the demand to twenty-four hundred, which is more money than you can pay, I fancy, Mr. ——, and besides this, you have got to pay me heavy damages for this assault, or suffer the penalty of the law immediately." "How much do you demand for your personal damages?" "One hundred dollars." "And will you pledge yourself (honour you have none) that you will not prosecute in behalf of the people, if I pay you this sum?" "That I cannot promise, as I am not state's attorney, but I will promise that I will not complain." "But will you promise to indemnify me against any complaint that may be made?" "As far as I can." "Well, sir, I shall not pay you one dollar, and you may prosecute as soon as you please. As to Mr. Thompson's debt, it is so much larger by your account, than I had anticipated, that I shall not pay you the money, at present." "A very good come off indeed, and one of the best reasons in the world, you cannot pay the money, as I thought at first; but I'll plague you for your insolence—remember that you said you would pay Thompson's debt, and now I have you in for it—I'll prosecute you on the promise." "Really, sir, you are quite full of prosecutions; but remember that the promises of a third person, to pay the debt of another, are void, under the statute of frauds, unless in writing, and for a valuable consideration." "Why, sir, are you a lawyer then? but I shall let you know that you are mistaken." Looks rather confounded.

"Good evening," says the stranger to the ladies, and walks towards his horse. "I command assistance," says the lawyer to the two men before mentioned, "seize that man in the name of the people." They sprung to seize him, and he laid them both sprawling in an instant, leaped on his horse, and was out of sight in a second.

"We'll have him yet," says the lawyer to his half stunned coadjutors, "here is five dollars a piece for you; he is only going to the red mills, and will be back this way to the village sometime after dark; go with me and lay in wait for him in the woods, between this and the village." "We will," answered they, "and we'll have him yet, but he is terrible strong"—"a keen arch fellow, too," says the lawyer, "a robber no doubt, a highwayman; I wonder if he has pistols?" "I dare say he has," says one. "We'll go to the village first," say they, "and get some muskets,

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and some more help, and go in search of him, or way-lay him, for he's a robber no doubt—the people here know nothing about him." "As likely as not there is a reward for him now in the papers," says our lawyer, "it appeas to me that I saw an advertisement describing very much such a man; but, at any rate, we'll make him fast for the present." They mount their horses and go off towards the village. It now began to grow dark.

CHAPTER III.

Sophia had told her mother concerning the rattle-snake, and although Mrs. Thompson was very far from being a superstitious woman, yet she could not but draw some favourable conclusions in her own mind, from the circumstance that had taken place.

A serpent was the similitude of deception, of seduction, of enmity; in fact, the enemy of mankind was called that old serpent, the devil. A serpent had been destroyed by a stranger, which probably, would have destroyed her daughter; but her daughter would not have been exposed had it not been for this stranger. It was in assisting him that she became jeopardized; still she might have been strolling that way, and might have been bitten by the snake, if the stranger had never appeared. At any rate, the facts were the same; the snake was killed by him, and who could say that it was not a favourable omen.

"Who knows, my daughter," said she, "but that this stranger is at least, the harbinger of some good news for us? I think I have seen him before; and his offering in the first place to pay the debt and release your father, is a strong proof that he feels more than common sympathy for our misfortunes." "I hope," said the girl, "that it may prove as you predict; he is the finest looking man I ever saw; he appears so sensible; so modest; and how glad was I to see him drag that ugly fellow out of doors." "Yes, my dear, and it was in our defence, for which I fear he will meet with trouble." "I heard them talking together at the corner of the house," says Sophia, "and I thought they were contriving how to way-lay him, and I am afraid they will take his life."

"Let us pray for his safety, and for a termination of our domestic troubles," said the mother, and kneeling down with her son and daughter by her side, the girl read the Evening Prayers for a Family, from the Church Common Prayer Book, and at the end, her mother made a short extemporaneous prayer in behalf of the stranger, and as she closed her petitions, Sophia pronounced *Amen*, with such an unusual emphasis, that she was somewhat frightened at the echo of her own voice in so loud a sound.

They arose from their humble posture, and at the same moment a rap was heard at the door, at which they all started, and in comes, at the boy's opening the door, the person for whom they had been addressing the Father of Mercies—the stranger, who had returned from the red mills.

"We have just been conversing about you," says Mrs. Thompson. "Yes, and praying for me too," returned the stranger, "which I overheard as I came up to the door." The ladies both blushed; for blushes will sometimes crimson the cheeks of the purest devotional being; they may spring from the warmth of devotion itself, as the beams of the heavenly sun open and expand the buds of the morning rose. "Yes, sir," rejoined the old lady, "we were alarmed for your safety, and feeling grateful for the interest you seemed to take in our forlorn situation, we put up our feeble prayers for your success in whatever laudable enterprise you are engaged." "I thank you, madam," replied he—"I can stay but a moment—where are those ruffians that I saw here?"

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"They went towards the village, sir, and we fear they are determined to injure you; perhaps they will attack you from an ambuscade." "Never fear that," says he, "I am well prepared for such fellows. In the mean time, comfort yourselves with the hope of better times." So saying, he bid them good night, and was off in a moment.

They looked from the window, but saw nothing except the sparks of fire which his horse's shoes struck from the flinty rocks, over which he bounded with a full gallop, as they judged from the sound of his feet. "Heaven preserve him," cried the mother. The daughter looked pale, and faintly uttered, "I HOPE SO."

During this time, the lawyer had been to the village, and hired two more men, armed with muskets, and all five had planted themselves in the pine woods, at proper distances, to seize the robber, as they called him, dead or alive; for they understood from another man in the village, who came with the stranger, and who they supposed was his accomplice in robbery, as he would give no direct answers to their inquiries, that the stranger would positively be there that night.

It was about ten o'clock when our stranger left the log hut, and as he entered the pine woods, an awful black cloud hovered over the tops of the gloomy pines, rendered visible by now and then a flash of lightning, and beginning to wave briskly to and fro by the gusts of wind that began to roar among the branches, with claps of heavy bellowing thunder.

He had proceeded a little more than half way through the woods, when he found his horse suddenly stopped by two men seizing him by the bridle, one on each side. He drew a pistol from his pocket, shot one, who fell, and knocked down the other with the butt of his whip, as he put spurs to his horse; but had not gone but a few rods, when two muskets were discharged at him, the ball from one went through the top of his hat crown, and the other cut a button from his vest, but did not injure him. At the same instant, all three sprang in the path before him, and with the butts of their muskets, laid his horse over the head, and so staggered him, that, with the others behind, who had now come up, being recovered from their wounds, they succeeded after a violent struggle, in tearing the stranger from his horse, who had discharged another pistol among them without much effect, and had fought most desperately with his heavy loaded whip, and given several of them severe contusions. They made him their prisoner, pinioned his arms behind him, and led him in triumph to the village, where they secured him under keepers until the morning.

[*To be continued.*]

From a Foreign Publication.

HAIR POWDER.

To powder the hair, and to give the colour one desires, is a very old fashion. Josephus relates, that the horse grenadiers of king Solomon, used every day gold powder, that their hair might glitter in the sun. The ancient beauties of Italy powdered themselves even with gold. Grecian princesses ordered their body guards to throw gold powder in their hair. Among the fashionable persons of both sexes in Rome, fair hair was regarded the most beautiful; but, after being painted and perfumed, according to the customs of Asia, it was powdered with gold. The emperors Verus and Commodus favoured particularly this fashion. The head of Commodus, when in the sun, glittered as if it had been in flames.

The powder of our days was, however, unknown to the ancients. The idea, that it dates only from the period that wigs were invented, is not right. It was used long before, and was invented in France. Though

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it was not common in the beginning of the reign of Louis XIV, this prince certainly used it, without approving it. It was to please one of his mistresses, that he first ordered his large long black wig to be powdered. Brantome mentions, that Margaretta of Valois, did every thing in her power to make her dark hair lighter; but in vain. Had, in her time, 1752, our hair powder been invented, she would have easily obtained her wishes.

In the beginning, it was regarded as a sin to powder one's hair; and, as such, the priests excommunicated it. In an old French Gazette, of 1593, it is related as a terrible reproach, that nuns were seen walking in the streets of Paris with their hair in curls, with powder. In the end of the seventeenth century, the comedians were the only persons who powdered themselves, and that only when upon the stage: when the plays were over, they combed out the powder. One of the causes why their corpses were not permitted to be buried in the christian church yards in France and Italy, was the sacrilegious use of hair powder, according to the pastoral letters of the prelates of those times. In a printed regulation concerning the police of Paris, 1602, all prostitutes are ordered to powder their hair on the right side, and to paint with *rouge* the left part of their faces, under pain of being sent to houses of correction, or to convents of repentance. In the same regulations, all gamesters, bankrupts, and quacks, were ordered to paint their noses with *rouge*, and to powder the back part of their hair, under pain of being sent to the gallies. Sorcerers and witches, under pain of being burnt with hot irons, were ordered to powder the fore part of their hair, and to paint the under part of their faces with *rouge couleur de feu*.

Three sorts of powder were only known formerly; white, gray, and black. Yellow powder became fashionable fifty years ago, particularly when persons were dressed in black. At Paris every possible shade of hair powder, even green and blue, has since been made and used. In the time of Robespierre, the fashionable *sans culottes* of both sexes used powder and red wigs, to evince their patriotism and approbation of this revolutionary tyrant's reign of blood. Under the Directory, no powder was worn; and under Bonaparte, gray and white powders were most fashionable.

REMARKABLE INSTANCE OF TEMERITY.

George Hastewood, an English soldier, having been taken in company with twenty-three Spaniards by prince Maurice, it was determined that eight of them should be hanged in requital for a like sentence that had been made by Albert the archduke upon some Hollanders, and that it should be decided by lot on whom the punishment should fall. The Englishman happily drew his deliverance; but one Spaniard expressed great reluctance, and terrour of mind, when he put his hand into the helmet to try his fate, not so much in fear of death, as an antipathy to such an unnatural decision, in which he might make his own hand destroy himself, and be executed for the guilt of others, or acquitted for no innocence of his own. The Englishman consented to take what money he had, and stand the chance for him. The judges consented also to this request, as that of a fool or a madman, who deserved not the life he had providentially obtained. Yet such his fortune was that he drew himself safe; when he was asked why he would put his life in such danger again for the safety of another, and after such a signal escape so presumptuously to hazard it a second time? Because, said he, I thought I had a bargain of it; for considering that I daily expose myself for sixpence, I thought I might with more reason venture it for twelve crowns.

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POETICAL.

From the Masonic Miscellany.

MASONIC ODE.

By John Pattison, Esq.

When darkness brooded o'er the deep,
When Nature lay enchained—asleep,
Or in sad silence roll'd;
'Twas by the *Word* the day-star glowed,
And light and life together flowed,
Upon the blushing world.

CHORUS.

All living struck their untuned lays,
And echo first awoke in praise.

Ere the great *Architect* on high,
Had fix'd, in radiant Masonry,
The Iris Arch so bright;
Our *Craft* by wise mysterious laws,
Had passed the word—had sealed the cause,
Which *Masons* still unite.

CHORUS.

While the broad Earth shall eastward turn,
Our Lamp of *Truth* shall lambent burn.

As that bright *Arch* still glads our eyes,
And decorates the scowling skies;
The pledge of heaven to earth;
So may our *Temple* rise to bless,
The Widow and the Fatherless,
And shelter wand'ring worth.

CHORUS.

As Hagar's prayer was heard on high
The exile here shall cease to sigh.

Wine, Corn, and Oil, we've pour'd upon
The Mason's hope—the Corner-Stone;
Let Brethren breathe—*Amen!*
Meek *Charity* attends with *Love;*
While *Wisdom*, *Strength*, and *Beauty*, prove,
The Pillars of our Fane.

CHORUS.

Bless thou the work, our *Master* dread,
Who hath the Earth's foundations laid.

From the Miscellaneous Register.

TO SPRING.

Hail! lovely season, type of youth,
Parent of leaves and flowers;
Monitor of that solemn truth,
Which springs in sober hours.

We hail thee as we greet a friend
Long absent been—and when
We fear it is the last we spend,
In "three score years and ten."

Thou welcome messenger to earth,
Sent by a gracious hand,
To add to innocence and mirth,
And fertilize the land.

Without thy visitings and smiles,
Would there be left to man,
Aught that in trouble now beguiles,
In life's brief, little span?—

Would not creation chaos turn,
Existence run to waste?
The sister seasons each would spurn,
The other, then misplaced.

Hail! lovely season, what to thee,
In recompense to pay,
Have human beings, but to be,
Right, for "the perfect day."
Geneva, March, 1823.

RELIGION.

By William Ray.

Ask but the man who has a head
Susceptible of thought;
A heart not all to virtue dead,
But feeling as it ought—

Whether he candidly believes
Religion all a jest;
A farce which purposely deceives,
To make the soul unblest?

Would God, all-merciful and just,
A weapon thus employ—
Our hopes to prostrate in the dust,
And stab our only joy?

Ah, no—what millions answer no,
Who feel its vital pow'r,
A balm for ev'ry poignant wo,
In trouble's painful hour—

A lamp which casts beyond the grave
Its ever cheering ray—
A ransom for the hell-bound slave—
And endless, joyous day.

What can the atheist, in exchange,
Give for so great a prize?
Annihilation's lot (how strange,)
For kingdom's in the skies—

A few base sordid pleasures here,
Scarce worth a fool's pursuit;
And for *eternity*—a *year!*
A *seraph* for a *brute!*

Blot from the universe the sun,
And ev'ry paler light:
See all creation's works undone,
And sunk in endless night—

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Take, ruthless infidel, away,
Whatever else you can,
But leave, O leave us *mental day*,
The *light* of GOD to *man*.

TO A FRIEND,

ABOUT TO MARRY A SECOND TIME.

Ne profectura precando.—OVID.

Oh, keep the ring, one little year;
Keep poor Eliza's ring,
And shed on it the silent tear,
In secret sorrowing.

Thy lips, on which her last, last kiss,
Yet lingers moist and warm,
Oh wipe them not for newer bliss,
Oh, keep them as a charm.

These haunts are sacred to her love,
Here still her presence dwells;
Of her the grot, of her the grove,
Of her the garden tells.

Beneath these elms you sate and talk'd;
Beside that river's brink,
At evening arm and arm you walk'd,
Here stopt to gaze and think.

Thou'lt meet her when thy blood beats high,
In converse with thy bride,
Meet the mild meaning of an eye
That never learnt to chide.

Oh, no, by heaven, another here
Thou canst not, must not bring;
So keep it—but one little year,
Keep poor Eliza's ring.

BY A YOUNG LADY BORN BLIND.

If this delicious, graceful flower,
Which blows but for a single hour,
Should to the sight as lovely be,
As from its fragrance seems to me;
A sigh must then its color show,
For that's the softest joy I know.
And sure the rose is like a sigh,
Born just to sooth, and then—to die.

My father, when our fortune smiled,
With jewels deck'd his eyeless child:
Their glittering worth the world might see,
But, ah! they had no charms for me.
Still as the present fail'd to charm,
A trickling tear bedew'd my arm;
And sure the gem to me most dear,
Was a kind father's pitying tear.

LITERARY NOTICE.

A new work, published by Messrs. Bliss & White, No. 128 Broadway, has recently made its appearance, entitled,

"Analytical Spelling-Book: designed for Schools and Families in the United States of America, and for Foreigners learning English. By John Franklin Jones. *To exalt a free people, teach their children.*"

We have not sufficiently examined this work to venture a judgment on its merits or demerits. The following are extracts from the author's preface.

"This little work is an essay; the result of twenty years' study, reflection, and practical experience in various branches of instruction. If it should be well received, it will be rigidly revised in a second edition, amended by every useful hint suggested, and will be followed by another volume, giving a more enlarged and scientific view of the nature, modifications, and analogies of our language. It will also continue the reading lessons, particularly the "Story of Jack Halyard," carried into a larger sphere of action, and connected with a higher range of human knowledge.

"The writer of this has seen, with regret, and with mortification as an American, the facility with which high sounding names are obtained to sanction a worthless or stolen book. Deeply impressed with the great evil to which this abuse has grown, he neither asks nor wishes any letter of credit for the present work; but will choose to have it stand or fall by a fair trial of its merits. Too many of the numerous teachers in our country are indeed ignorant enough; but, as a body, they are not so stupid as to need a titled dunce to tell them, whether a spelling-book, which he has never read, is, in his opinion, good or bad.".

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THE

AMERICAN

Masonic Register,

AND

Ladies' and Gentlemen's Magazine.

BY LUTHER PRATT.

Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies:—and all the things thou canst desire are not to be compared unto her.

SOLOMON.

[No. VII.] SEPTEMBER, A. L. 5823. [VOL. II.]

MASONIC.

FOR THE MASONIC REGISTER.

CHRISTIAN MASON,

NO. XI.

BY COMPANION SAMUEL WOODWORTH.

On reviewing our speculations thus far, we discover that several important particulars have been overlooked, with which it is necessary for the *Christian Mason* to be made acquainted. Among these, the *mysterious ladder*, exhibited to the patriarch *Jacob* in a dream, holds a conspicuous place. To the elucidation of this most extraordinary and edifying dream, the present number shall therefore be devoted.

In the 28th chapter of Genesis, it is written, that Jacob saw, in his dream, *a ladder set up on the earth, and the top of it reached to Heaven; and behold the angels of* GOD *ascending and descending on it; and behold the* LORD *stood above it;* and then in the verses, which presently follow, it is added, that *Jacob awaked out of his sleep, and he said, "Surely the Lord is in this place, and I knew it not." And he was afraid, and said, "How dreadful is this place! This is none other but the house of God; and this is the gate of Heaven."*

By this instructive dream, the enlightened *Christian Mason* is taught that the heavenly truths derived from the WORD OF GOD, form the steps of a *spiritual ladder*, by which we can *ascend from earth to Heaven*, and by which GOD and his holy *angels* can *descend to us*. For who cannot see, that as often as we think of God and his angels, *from a pure affection*, we are present with them, and they with us? The human mind is nothing else but its *supreme affection* and *thought*; and, therefore, wheresoever our supreme *affection* and *thought* is, there our *mind* is; and, consequently, there we are ourselves; since our *real place* will always be determined by that of our *minds*, and not by that of our *bodies*. If, then, a man's *mind* be in Heaven, *he is there himself*, although his body be still sojourning here on

earth. Here, therefore, we can see at once, how our minds, or spirits, can *ascend* and *descend*, independent of our bodies. Whenever we think of GOD, and his kingdom, from a *pure affection*, we then *ascend* on the *mysterious ladder;* and whenever we think of other things with more affection than we think of them, we then *descend* from GOD and his kingdom.

What, then, is this *spiritual ladder*, by which the human mind can thus *ascend to God*, or, as is too often the case, *descend to earth?* What else can it be but that which is instrumental in raising the mind up towards GOD, and in bringing down GOD into the mind? And what else can this be but the heavenly truths derived from the WORD OF GOD? For have we not already seen, that the mind or spirit of man *ascends* as it moves towards GOD and his kingdom, with its supreme thought and affection? But how can it either think rightly of GOD and his kingdom, or be rightly affected towards them, but from and by his eternal WORD? If GOD had never revealed to man his HOLY WORD, man would have been utterly incapable of exercising either his thought or his affection aright upon GOD, consequently of *ascending* towards GOD. Every time, therefore, that he so exercises his thought and affection, and *ascends*, he has a full proof and demonstration, that his mind or spirit is indebted to the instrumentality of the eternal WORD of the MOST HIGH.

The WORD OF GOD, then, is the *spiritual ladder* of the soul; the same ladder which the patriarch Jacob saw in his dream, *set on the earth, and its top reaching unto Heaven, and the* LORD standing above *it*. This is an exact and true description of GOD'S HOLY WORD, which as to its *letter*, or *literal sense*, is amongst men here below *on earth*, but as to its *spirit*, is *in Heaven*, and with the LORD, as it is written by the Evangelist, "*The* WORD *was with* GOD, and the WORD *was* GOD, and the WORD *was made flesh*, and dwelt *amongst* us."

Jacob's ladder, as presented in his extraordinary dream, was composed of *many steps*, corresponding to the several *steps* or *degrees* of heavenly truth or knowledge, contained in the WORD OF GOD, and derived from it, whereby the human mind or spirit may *ascend* up to GOD, and GOD may *descend* down to *us*. But to discern clearly and distinctly *all* the several *steps* or *degrees* of that holy wisdom by which man, as the psalmist expresses it, *climbs up into Heaven*, and by which Heaven and its King (as he expresses it in another place) *bow themselves and come down* to man, is a perfection of mind, and of life, to which few perhaps have attained. There are *three general steps*, however, with which every enlightened mason is familiar.

The *first general step* in the spiritual ladder, is the mere *science of holy things*, which is attained by *reading* the sacred scriptures. The *second general step*, is the rightly *understanding of holy things*, which is attained by *meditating upon, and digesting* what we read in the intellectual mind. The *third general step*, is the *love of holy things*, which is attained by reducing our knowledge to *practise*, and suffering it to *influence the life and conversation*, until we love GOD and his kingdom above all things, and our neighbour as ourselves, for then the kingdom of Heaven is *within* us.

The *first step* of the *mysterious ladder*, or the mere *science* of holy things, is the first external notice of heavenly truth derived from reading the WORD OF GOD, which enters no further than the *memory*, and is there stored up for future use, but as yet does not influence either the *understanding*, or the *will*. And in

this case, it is totally useless, because truth, or knowledge, which enters no further than the memory, does not enter into the man, and of consequence cannot help him to ascend to his Maker. Take heed, therefore, how you rest in this *first step* of the heavenly ladder, as too many, alas! are content to do; for, in such case, you must needs remain in that lowest step, and can never get up higher towards the heavenly kingdom. Be not satisfied with small attainments in spiritual things, but *press forward towards the* MARK.

The *second step* of Jacob's ladder, or the *understanding* of holy things, implies that we consider well, so as to apprehend the truths of GOD's holy word, with the intellectual mind, by which means we shal *see* them to be truths, and begin to be affected by them as things of the first importance for us to become acquainted with. In this case, the heavenly truths are *raised* out of the *memory* into a *higher*, or more inward principle or faculty of the mind, and thus they take a faster hold of us, and *exalt* us also to a *higher state* of thought and reflection respecting the great things of GOD, and of his kingdom. But let the *candidate* again take heed, lest he should stop, like too many others, at this *second step* in the heavenly ladder; because the highest and clearest *understanding* of holy things cannot profit him, only so far as it is a means of *conducting him* to heavenly love and life, which is the *third, and highest step*. Pause not till you attain it; for a *crown of life* awaits you.

The *third and highest step of the heavenly ladder*, or the *love* of holy things, implies, that we begin to form our life or love according to the understanding which we have acquired from the WORD OF GOD; especially by noting, and renouncing all those corrupt affections and tempers, in ourselves, which are contrary to the love of God and our neighbour, such as self-love, the love of the world, and the lusts of the flesh. It implies, in short, that we enter upon the great work of repentance, separation, purification, and regeneration of life; in which case, our *knowledge* of heavenly things is *exalted* into a still *higher* or more interior principle of our life, nearer to God; and we ourselves are of course *exalted* with it, to a closer communion with Heaven and our Creator.

But take heed, (ye who expect a reward for *a stone you never fashioned)* lest you should fancy that you can attain to this *highest step* in the mysterious ladder, without ascending by the *lower steps* of the science and intelligence of the word of God. For as JESUS CHRIST speaks of those who would *climb up some other way* into the sheepfold, rather than *enter in by the door*, (which is a thing impossible) so it is alike impossible for you, to *climb up* to the top of the heavenly ladder, without the aid of the *inferior steps*. With the same earnestness let me give you a further caution; never to rest on the spiritual *ladder*, until you attain unto the *third* and *highest step*, lest you should finally be found among those unhappy ones, who are satisfied with *knowing* their Lord's will, without *loving* and *doing* it; of whom it is written, "*he shall be beaten with many stripes.*"

Want of room will compel me to defer a further consideration of this subject to another number, when the reader shall be introduced to the "*Angels who were ascending and descending,*" *on the mysterious ladder.*

ORATION.

The following oration was pronounced in Owingsville, Kentucky, on a late celebration of the annniversary of St. John the Baptist, by

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brother HENRY CHILES, jr. senior warden of Webb Lodge, No. 55.

BRETHREN AND FRIENDS,

There is hardly any situation more embarrassing to a public speaker, than that in which the craftsman is placed, when called upon to address a mixed auditory on the subject of masonry.

On the one hand, he feels himself impelled to vindicate the character of his order, in the face of the world, to refute its calumniators, and to remove from the minds of many, the disgraceful prejudices, and ungenerous impressions, which a more intimate knowledge of its end and design, could not fail to effect. In the prosecution of this laudable purpose, he is often led by his zeal in the cause of truth, to expose to the scrutiny of a jealous world, every thing connected with the order, short of its absolute mysteries. The sacred recesses of the temple are unfolded, even to the portal of the *sanctum sanctorum*. He treads indeed the brink of a precipice, where one untoward step would hurl him, in the estimation of masons, to the lowest abyss of dishonour.

On the other hand, he is reminded at every step of his progress, by his high and solemn engagements as a craftsman, to watch with *masonic vigilance*, that he be not led in an unguarded moment, to overleap the *ne plus ultra* of his limit, and that the eye of impertinent curiosity be not suffered to penetrate the veil, which covers every thing that masons hold sacred and inviolable.

In the contemplation of masonry, nothing strikes the mind with greater astonishment, than its high antiquity. Millions of beings have closed their eyes in death, since the establishment of the institution, which was founded to promote the happiness of mankind, and is destined to immortality.

Other societies have been raised under the auspices of kings, princes, and potentates; but their ephemeral existence only demonstrated the sandy and unstable foundations on which they were erected. Unable to withstand the corrosive influence of time, tossed to and fro by the angry passions of man, they were elevated to the skies, but to be precipitated to the lowest depths of oblivion.

"Sic transit gloria mundi."

But such has not been the fate of masonry. Treading on the heels of time, regardless of the shafts of ridicule, or the attacks of calumny; regardless alike of the convulsions of the physical or moral world, it has marched on to the consummation of the glorious purposes of its institution, illuminating the world at every step of its progress, with the rays of science and learning, dispelling the clouds of superstition and barbarism, in which the intellect of uncultivated man is enveloped, and bursting asunder the shackles of mental slavery. By its fostering hand, the science of architecture was redeemed from chaos and confusion. In imagination the masonic eye, from the contemplation of the utensils and implements, that are now exhibited, only as the emblems of the order, is led back to that remote period when science and architecture were blended, and may there survey, in solemn admiration, the antique monuments of infant masonry. Fancy may be indulged, till sated with sights of grandeur, it rests in silent astonishment on the masonic columns of the sacred temple. Moriah's mount, consecrated to the purposes of the Deity, was destined to be the foundation of the noblest edifice that human wisdom could devise, or human ingenuity execute.

But why need I attempt a description? Its fame will survive the ruins of time, and its grandeur and

magnificence astonish the remotest ages.

When the cape stone of this stupendous edifice was laid, and joy and hilarity filled the temple, an event transpired, the recollection of which, even at this remote period, is calculated to excite the liveliest anxiety in the bosom of every enlightened craftsman. Mid the din of festive mirth, the voice of mourning is heard to resound through its magnificent halls, and porticoes; the diabolical machinations of a few, had convulsed the sublime serenity of the whole; the murky clouds of an eternal night lowered thick upon the horizon of the masonic day, and threatened to veil in darkness forever, the brightest luminary that ever adorned and enlightened the intellectual world. The dying taper glimmered in the socket, and the hour had arrived, that was about to close forever the lights of masonry. But when the fair prospect of human felicity, appeared to be closed forever, no longer beaming with delight, but overspread with clouds and darkness, on a sudden the genius of masonry, burst through the sombre gloom that encircled her, and gladdened with her smiles the desponding craftsman.

Like the fable of the phœnix, she arose renewed, from the ashes of her own conflagration.

In scanning the merits of masonry, I am compelled, reluctantly, though necessarily, to pause by the way, in order to answer objections which have been charged upon the craft; charges as futile as they are unfounded, as illiberal as they are unjust; but happily for the institution, purity is not contaminated, though in contact with pollution; virtue is not confounded with vice, nor truth subverted by the flippancy of falsehood.

In countries where despotism has usurped the seat of law, and the sword of justice given place to the tyrant's sceptre, the lodge is stigmatized as the midnight-conclave, whose spirit of disaffection and rebellion may assume its wonted tone of audacity, and plots of murder and revolution be matured in safety; and in all countries, (the land of liberty and toleration not excepted) her enemies ever fertile in invention, and vindictive in persecution, have depicted her in the most hideous colours; as the very sink of corruption, vice, and profligacy; as the secret centre, around which the sattellites of darkness revolve, scattering the seeds of sedition, faction, and treason. But how foolish and inconsistent are these charges! How wicked and contemptible the being who presumptuously undertakes to publish to the world the end and design, the vices, and virtues, of an institution of which he is as ignorant as of the events of futurity.

Did the occasion require it, I could summon myriads of living witnesses, patrons of religion, and ornaments of our society, who could testify to its purity.

Were it necessary, I would point the attention of this respectable auditory to men of other times, the memory of whose virtues, philanthropy, and patriotism, will be registered on the minds of the latest generation, and whose fame, monuments of brass or marble are not sufficiently durable to commemorate; suffice it to say, that a Franklin, a Webb, a Warren, and a Washington, were masons.

But we are told that the institution is fraught with vice; but how is this foul charge established? Not by investigating its merits, by observing the influence it has upon civilization, and moral improvement; but by the indulgence of a low, unmanly prejudice, by attaching to the whole fraternity, the foibles and weaknesses of an unfortunate member. Against this mode of testing the purity of the order,

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we enter our solemn protest; we make no pretensions to perfection; we pretend not to be the creatures of infallibility, for it is "human to err," and we have only to regret that our enemies have not thought it "divine to forgive."

Why need I invoke the shades of departed worth, or call to my aid the host of luminaries, whose transcendant virtues, and resplendent talents, are at this day the pillars of the state, and the highest encomium on the character of masonry.—Would you know her true character, follow her footsteps; whereso-ever she has gone, ignorance has given place to reason; superstition to vital religion, and night-bound barbarism to the sunshine of moral improvement. Every climate is congenial to her growth; every nation conversant with her language. Under her mild influence, the savage forgets his wonted ferocity, and brutal vengeance no longer clouds his brow. The angry passions are lulled to sleep by the melody of her voice, and rude, uncultivated man, awed by the majesty of her presence, participates in the benefits of union, peace, and social intercourse.

Whilst discord is rending in twain religious societies of every denomination; whilst ambition is erecting an altar, for the indiscriminate slaughter of the human family; and fanaticism is wading through seas of fratracidal blood, masonry is pointing with the finger of Minerva to scenes where the "weary shall find rest, and the wicked cease from troubling." In her peaceful train of followers, no vindictive priest is seen, hurling the shafts of his anathemas and maledictions; no disappointed demagogue denouncing vengeance on his more successful rival; no fiend of darkness meditating the murder of kings, or the ruin of empires. It is here that we are admonished by ties at once the most sacred and inviolable, to exert every faculty in lessening the sum of human affliction. It is here that we are taught to be incessant in the practice of true and genuine friendship, which may be justly esteemed one of the sublimest attributes of the human soul; its duration is not measured by the incidents of birth or fortune; its sweets are not embittered by adversity, nor its ties strengthened by prosperity. Whether in the bustle of the world, or the retirement of the cloister; in power, or in subjection; or in what situation soever an adventitious fortune may place you, it is the transcendant boon of Heaven.

Charity has ever been considered a prominent and characteristic virtue of masons. To relieve distress is a duty incumbent on all, but particularly on the members of our order. And where we see that the proudest effort of the human understanding, that the utmost ken of mortal divination, is totally inadequate to guard us against the vicissitudes, which befal us at every step of our journey through life; that the head of virtue, is often made to wear a crown of thorns, and the heir of immortality, to suffer the agonies of crucifixion; when we reflect that the world is a thorny and pathless wilderness, where the traveller steps with caution, and looks around at every pause with conscious dread, and that the world's friendship is a shadow which follows wealth and fame, we are compelled to admit, that the practice of charity, is the noblest office of mankind; than which, the whole catalogue of virtue, religious or moral, sacred or profane, presents not one more generous, and Godlike.

From the practice of these exalted virtues, are derived the choicest benefits of masonry. Perhaps I may be asked, what are these boasted benefits? As well might I be asked the advantages of the sun.

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As the one is to the natural world, so is the other to the moral; as the one enlightens and invigorates the external parts of creation, so does the other reach the recesses of the heart. The dew of heaven is not more grateful to the fading cassia, than are the healing consolations, which the genius of masonry pours into the bosom of affliction.

It is the peculiar consolation of the mason, when extended on the bed of death, when every earthly tie is dissolving, and the domestic affections press upon the heart, to reflect that when his hand is cold, there shall be one whose valour shall protect the weakness, and whose munificence supply the wants of his widow, and his orphan; that when his lifeless corse shall sleep in silence, in the narrow vault, that there shall be for his bereaved partner, a thousand protectors, and for his children a thousand fathers.

But its benefits are not confined to the widow, and the orphan, nor to those who are writhing under the cold grasp of penury.

The objects of its bounty are as varied as the miseries of human life.

Mid the clash of swords, on the hard-fought field, where the iron clangour of arms resounds, and murder stalks up and down the ensanguined plain with the mangled trophies of victory; where,

With streaming blood the slippery fields are dy'd,
And slaughter'd heroes swell the dreadful tide.

In this hour of death, the masonic sign is a passport to life.

BRETHREN,

We have seen an institution which boasts the most venerable antiquity; for its birth was the birth of creation, we have seen it distinguished for the practice of every generous virtue, and which, like the glorious luminary of day, is ever dispensing light, and life and strength, and vigour, to the world; and yet this institution has enemies. It is a circumstance that reflects the deepest disgrace upon human nature, and presents the foulest blot on the historian's page. If there be any such present, let them offer up their prejudices, a meritorious sacrifice on the altar of truth, for they little know the ills they aim at.

Could the enemy of this institution accomplish his fell purpose, he would close the door that is ever inviting the benighted traveller to refreshment and repose; he would palsy the hand that is extended to feed the famished mendicant, and snatch from its grasp the crutch of decrepitude, he would dash from its hold, the cup that is to pour oil into the wounds of a war-worn soldier, and rend the bandage that is to bind them.

In imitation of him whose sayings are worthy of all manner of acceptation, I can only offer up *his* ardent ejaculation, "Father, forgive them, for they know not what they do."

BRETHREN,

In conclusion, suffer me to approach you in the character of a monitor. Let me exhort you to preserve inviolate the mysteries of the order; for they are the pillars on which rest the basis of the whole temple. Remove them, and the structure, whose high antiquity and inimitable grandeur, has astonished the world, for near six thousand years, tumbles at once in promiscuous ruin to the ground. To obtain from masons a knowledge of their mysteries, has ever been the favourite object of despots, and tyrants; the invention of human ingenuity has been exhausted to accomplish this unholy purpose; even the tortures of the infernal Inquisition have been applied. The miserable victim of brutal curiosity is extended on the rack, the eye balls start from their sockets; every nerve and fibre is rent in twain; but the lips of the

expiring man, are sealed in holy silence! the secret is locked in his faithful bosom, and descends with him to the grave—

"*Manet alta mente repostum.*"

If there be an object in creation, that should merit the admiration of mankind, and the smiles of Heaven, it must be the man whose life is devoted to the cause of suffering humanity. His youth is the dawning of every virtue, and when he has passed the acme of manhood, and begins to tread the down-hill of life, he retraces in perspective the actions of his youth, and throughout the chequered page that records his history, sees no blot, no stain. His departure is the close of a tranquil evening; no cloud obscures his rising sun; no storm deforms his closing day.

BRETHREN,

Go thou and do likewise; let your end be like his, and when the last hour draws near, and human institutions begin to fade from the sight, your eyes as with an immortal glance, shall penetrate the veil that bounds the ken of mortal vision, and rest with exstacy on scenes beyond, where the brightest hopes shall be realized.

FROM THE MASONIC CASKET.

Mr. Editor,

The following was spoken by a virtuous young mason, when called on for a *sentiment*, while at *refreshment*. He first spake of the happiness he enjoyed in meeting with his brethren in the lodge, and the pleasing instruction contained in the lectures, then proceded as follows:

"When I see around me, multitudes of human beings; inhabitants of the same planet; some rising to wealth, opulence, and power, while others, apparently more deserving by them are slighted, sunk into poverty, disgrace, and despair; when I see the pampered monarch on his throne, heedless of the conditions of all but himself, while his faithful and industrious subjects are fighting his battles, by sea, and by land, at the hazard of life, and every thing that is dear to them—I pause—and ask—Hath God THUS ordained that men should live?

"When I see around this altar, all classes and denominations made equal; the king on a level with his subjects, the subjects equal to the prince, I smile delighted; for So, hath God ordained that men should live.

"When I see one nation arrayed in arms against another; see them rush to the field of battle, with vengeance in their hearts, and weapons of death in their hands; see them kill and destroy each other as they would beasts of prey, though all of the same kindred, and descendants from the same heavenly parent; I am astonished—hath God THUS ordained that men should live?

"But when I see aroud the shrine of our order, the bloody warriors of each party, united in one cause, healing each others wounds, and guiding each other to safety and happiness, my heart throbs with joy, So hath God ordained that men should live.

"When I see among my own friends and kindred, brother differing from brother, both striving to injure each other, in property, character, or feelings, and when I look into my own heart, and find myself implicated in this violation of that true faith, which all should hold sacred, I shudder at the thought hath God THUS ordained that men should live?

"But when I meet within these walls, the oppressor and the oppressed, the accuser and the accused, the offender cheerfully asking pardon, and the offended as cheerfully granting it, when I see enemies becoming friends, no longer warring with

each other, but forgetting each other's faults, and applauding each other's virtues, then my whole soul is animated with joy and gladness, if I weep it is to contribute a tear of gratitude to the God of virtue, who first instigated me to become a member of this holy order; where all is peace and harmony, all forgiveness; all kindness, and brotherly love. So, hath God ordained that men should live.

"Now, my brethren, let us all, when abroad in the world, unite in this noble calling, of quelling discords, stilling the tongue of slander, and promoting peace and harmony, among all our fellow travellers on the high road to that heavenly mansion to which our lectures allude. Let us endeavour to heal the wounded hearts of those whose misfortunes have made them melancholy, by contributing our mite to their good names, and offering excuses for their faults. Let us endeavour to promote such a confidence in each other that no one will be afraid to open his whole soul to his brother, and disclose his afflictions and their causes, then it will be found, to the end, that So, hath God ordained that free and accepted masons should live."

THE SCOTTISH KIRK.*

As a wild rake that courts a virgin fair,
And tries in vain her virtue to ensnare,
Though what he calls his heav'n he may obtain,
By putting on the matrimonial chain:
At length enrag'd to find she still is chaste,
Her modest fame maliciously would blast;
So some at our fraternity do rail,
Because our secrets we so well conceal,
And curse the sentry with the flaming sword,
That keeps eve-droppers from the masons' word;
Though, rightly introduc'd, all true men may
Obtain our secrets in a lawful way.
They'd have us counter to our honour run;
Do what they'll blame us for when done;
And when they find their teazing will not do,
Blinded with anger, height of folly show,
By railing at the thing they do not know.
Not so the assembly of the Scottish kirk,
Their wisdoms went a wiser way to work:
When they were told that masons practis'd charms,
Invok'd the de'il, and rais'd tempestuous storms,
Two of their body prudently they sent,
To learn what could by masonry be meant.
Admitted to the lodge and treated well,
At their return the assembly hop'd they'd tell.
"We say nea mere than this," they both reply'd,
"Do what we've done, and ye'll be satisfy'd."

* *Church.*

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Extract of a letter from brother John Mann, junior, master of Union Lodge, Oxford, Newhampshire, to the editor of the Masonic Casket.

DEAR SIR,

Last week I was presented with your first number of the Masonic Casket, which I perused, and was pleased with. Should the future numbers be filled with *useful* and *interesting* matter, I think it may be profitable to yourself, and promote the honour and utility of the society of which your are a member.

Permit me, dear brother, to suggest the *necessity* of a *moral* and *religious* reform among our brethren, and in all our lodges. Our *Great High Priest* will not meet with and bless us, until we seek him more *earnestly, constantly, and fervently.* Will you let your Casket *aid* in this happy work? It is time that masons should *view* and *believe*, as anciently, that our institution *is*, and *ought* to be, *religious*, as well as *moral.*

GERMAN PRECEPT.

God suffers men to partake of unlimited and eternal happiness. Strive to resemble this divine original, by making all mankind as happy as thou canst; nothing good can be imagined, which ought not to be an object of thy activity. Let effectual and universal benevolence be the *plumbline* of thy actions.—Anticipate the cries of the miserable, or, at least, do not reman insensible to them.

FOR THE MASONIC REGISTER.

My Dear Brother Pratt,

I send you this short defence of masonry, which was from the pen of a worthy brother, and request, if it meet your approbation, you would give it a place in your Masonic Magazine.

I am, dear sir, your brother
in the bonds of masonry,
W. K. T.

Princeton, N. J. April, 1823.

DEFENCE OF MASONRY.

The ark of freemasonry has often been assailed with the utmost violence. Calumniators have employed their pens dipped in the venom of malice, to pollute its purity. Their satanic shafts have been levelled against its very vitals: but amidst all these attacks, it has remained unshaken; and standing on the pillars of peace and benevolence, defies the feeble assaults of its enemies. Here, friendship, order, harmony, truth, and purity, are blended together like the colours of the rainbow, forming an arch of unrivalled beauty. But the objector coming forward, says it is a secret, and therefore a violation of the command, "let your light shine before men," &c. But let us weigh this objection; and discover its fallacy. How are we to "let our light shine before men?" By *living* a *life correspondent* to our *profession.* Let us scrutinize the life of the genuine mason. We behold him actuated by principles that dignify and exalt human nature; moved by these feelings, which only could arise in a heart imbued with the most refined benevolence, and possessed with the greatest purity of intention. Therefore the mason does "let his light shine before men." Can any one doubt this assertion? I would ask him, what have masons done in Hartford and Newhaven, Connecticut, and in Louisville, Kentucky? They have formed Missionary Societies, whose operations will undoubtedly be coextensive with the globe; and whose influence will be felt, in the most remote corners of the earth.

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Does not this display benevolence of soul, and a flame of love enkindled by "Heaven's own fire?" This spark has long glowed in their bosoms, till at length it bursts forth in a resistless flame, which like the electric fluid, will communicate from bosom to bosom, and from lodge to lodge, until every freemason, from Maine to New-Orleans, shall listen to the cry of distress, wafted to America, from the shores of Western Asia. Will any object, because it has not manifested itself before? I would ask, why has the fire of benevolence been so long concealed in the Christian's heart? This interrogatory is equally applicable to both, and the same reasons may be assigned. The darkness, which has so long brooded over the world, is now retiring before the full blaze of sacred truth, and the morning star of masonry begins to shine forth in its native beauty. But the objector continues, "this is not the character of every member of that fraternity." I would ask is there any association of men in this polluted world, whose purity remains unsullied. Where shall we look? not among any society of fallen man, not even the church. Therefore this objection can have no greater weight, than it would if brought against the truth of the Christian religion. How dare any one inveigh against Christ, and his disciples, because a vile traitor was found in their number? Why then is this uncharitable disposition manifested towards the members of the masonic fraternity? The fact, that it is a secret, does no more militate against masonry, than it does against the councils of the cabinet, because every subject is not acquainted with them. What would be said of a commanding officer in the army or navy, who should disclose all his important plans to every private and servant? All would at once say, that the disclosure would have the most direct tendency to defeat his own plans, and ruin his country. The same would be said of our national councils, should their members blazon abroad every secret purpose and design. Then why is the mason calumniated, because he does not develope the secret mysteries of his fraternity? Should we tear the vail from its sanctuary, how soon would it be polluted by the unhallowed touch? Imposters would entrench themselves in its purity, and avail themselves of the true masonic rites. Is the exclusion of females brought forward as an objection? It is nugatory. For this is necessary to silence the venemous tongue of slander, and to ward off the darts of calumny. The argument of Gamaliel, clothed in all its force, stands up in defence of masonry, "for if this counsel, or this work, be of men, it will come to nought." But how far otherwise has it been? Masonry, and the doctrines of the bible have remained unsullied, and unmoved, while empires, and all the ensigns of royalty, and the splendid associations of men, have been corrupted, and buried in oblivion. The protecting wing of Providence, has long brooded over this fraternity, and sheltered it from impending ruin. This proves that it has been designed by the Supreme Arbiter of events, as a mighty engine, to demolish the kingdom of satan. The morn of masonic exertions, has already begun to dawn, and soon the arrows of light will pierce the kingdom of the prince of darkness. No longer, I trust, can it be said to that fraternity, in the language of contempt, shew us your fruit, that we may judge. No; that tree planted in a soil like America, can no longer cease to produce the richest fruit. That vine will soon send forth its branches to the ends of the earth, loaded with the choicest clusters. *Is it* asked what are the advantages of masonry? I answer, the true principles of

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masonry have a tendency to make men wiser, better, and happier; to war against that fiend-like spirit which reigns in the depraved heart of man; and they even stay the hand, lifted in vengeance against his neighbour. How many consigned for perpetual imprisonment have been released by discovering their claims to fraternal protection! How many doomed to roast around the stake, to writhe upon the rack, and to agonize under the torturing hand of savage cruelty, have regained their freedom, by exhibiting the ties which hold freemasonry inviolate! The burnished steel levelled at the heart of a brother, has often been withdrawn, upon the discovery of true masonic signs. From whence results such mighty advantages? can a corrupt fountain send forth pure streams? can an association adapted to foster the corrupt propensities of our nature, as has been said of this, overflow with such pure benevolence? the conclusion in favour of masonry, indeed seems almost irresistibly to force itself upon the mind of every reflecting person. But it will operate more gloriously in spreading the gospel among heathen nations. The masonic missionary may go into Arabia, that strong hold of Mahomedanism, and preach Jesus Christ crucified, even around the great impostor's tomb, and gain the attention of his brethren, where other persons, from Christian nations, would be instantly massacred. But another objection is brought forward, it is said that this benevolence is from selfish principles, because their charity is confined to the members of their own institution. But this assertion may pe proved incorrect. But should we even allow it to be true, the principle must be commendable. For the apostle says, "as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." This proves that a pious brother is to be preferred in Christian charity. Why have not the fraternity of masons, the same right as had the followers of the disciples of Christ. Therefore this objection would have as great bearing against the Christian religion as masonry. Hence let all the opposers to the institution of freemasonry, listen to the advice of Gamaliel the Jewish rabbi, "if this work be of God ye cannot overthrow it; lest haply ye be found even to fight against God."

AMICUS VERITATIS.

Princeton, March, 1823.

THE HOLY SCRIPTURES.

The propagation of the gospel of the Redeemer, in its purity, unconnected with the sinister views of any party, or sect, is an object worthy the attention of all societies, and particularly that of Free and Accepted Masons; inasmuch as the fundamental principles of our order, are founded on those contained in the scriptures of the Old and New Testaments, which we take for the rule of our conduct, and publicly acknowledge their Author, as our Great Grand Master, and Supreme High Priest. But as freemasonry acknowledges no distinction of sect or party in religion, but admits worthy men of all denominations to its priviledges, it would certainly be deemed a derogation from the true principles of the institution, and totally destroy that harmony, and brotherly love, which for ages have existed among all genuine masons, for a *body* of the fraternity, *as such*, to appropriate any part of the funds belonging to *that body* collectively, to the exclusive support of the doc-

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prise of any particular sect or party. Hence it follows, that freemasons, as a *body*, cannot, consistent with the *ancient landmarks* of the order, become the patrons of any *particular* foreign or domestic mission, however much their benevolent hearts may feel for the heathen of our own, or foreign countries.—But there would be no impropriety in forming a general Masonic Bible Society throughout the United States, or the civilized world, to circulate the Holy Scriptures, unaccompanied by sectarian tracts, among such of our fellow beings as are unable to purchase for themselves; and among the children or servants of such parents and masters as are unwilling to purchase for them; and let the grand, and subordinate chapters and lodges, make such voluntary contributions towards its support, as their funds would allow, or as they should deem expedient.

All the Christian denominations agree, that the bible contains the words of eternal life, that it is given by the inspiration of God, and that there is no other name given under Heaven whereby men can be saved, than the name of the Lord Jesus Christ. In this freemasons fully coincide, by having the bible continually before their eyes, both in their lodges and chapters, and by carrying it in all their public processions, thus exhibiting to the world, that this sacred volume is the GREAT LIGHT OF MASONRY; and that every freemason is most solemnly bound to observe the precepts therein contained; too many examples to the contrary notwithstanding. Of course, nothing would conduce more to the honour or vital interest of the fraternity, than a dissemination of the word of God among the destitute, and an inculcation of its sacred truths. Perhaps there is no association of men on the face of the earth, who have been more highly favoured by the Supreme Being, and none owe a greater debt of gratitude to our divine Master, both in a collective, and individual capacity, than that of freemasons; inasmuch as its chain, which reaches from one end of the known world to the other, has remained unbroken, through a long series of revolving ages, notwithstanding the united exertions of superstition and despotism, to break it in pieces. How great then is our accountability? We profess to be "SONS OF LIGHT," and to have received more light than the rest of mankind. Are we not then more accountable? Will not our Grand Master hold us responsible for the manner in which we have used the light he has given us, how we have "let our light shine before men" and how we have improved the singular advantages he has given us above others? Let every freemason put these questions to himself, and consider the subject candidly, and he will surely answer in the affirmative, and if he is wise, govern himself accordingly.

We were drawn to the above remarks by reading the foregoing communication relative to the establishment of misionary societies. We had no information of any preceeding of the kind, either in Lou-

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isville or Hartford, till received from our correspondent at Princeton; but we have documents before us showing the establishment of a society in Newhaven, called the "*Newhaven Masonic Palestine Missionary Society*," the sole object of which appears to be "to raise funds to be paid to the American Board of Commissioners for Foreign Missions, to be by them exclusively appropriated to the diffusion of the Holy Scriptures among benighted heathen people, and our Jewish brethren, and others in Palestine." This institution appears to be patronized by many worthy brethren and companions, but not under the sanction of any corporate body of masons; and Hiram lodge of Newhaven, have published resolutions disclaiming all connection with said society, and their disapprobation of said society's assuming the masonic character; "inasmuch," they say, "as the objects of said society have a sectarian tendency," &c. The following brethren are the officers:

Hezekiah Hotchkiss, president.

Reverend B. M. Hill, vice-president.

Philip Saunders, treasurer.

M. A. Durrand, corresponding secretary.

Sebastian M. Dutton, recording secretary.

Jeremy L. Cross, Zebul Bradley, Joel Atwater, and W. Boardman, directors.

Brother Cross's Charts.

With a high degree of pleasure, we copy the following article from the Connecticut Herald, published in Newhaven; perfectly coinciding with the writer, respecting the first mentioned book, having perused it with great satisfaction. The Templar's Chart, we have not yet seen, but from the well known character of the author, both in high masonic acquirements, and in the diffusion of moral and religious precepts, we cannot entertain an idea, that the merits of the work are over-rated. The work is for sale by the author's agent, Mr. John P. Haven, No. 182 Broadway, New-York.

MASONIC.

Of the means which have been used within the last five years, to elevate the character of the masonic institution in this country, few have been more effectual than the publication of the Masonic Chart, by the right worshipful Jeremy L. Cross, grand lecturer. The book has been sanctioned, and recommended, by the general grand chapter of the United States; and, it is believed, has been generally adopted by the several subordinate chapters and lodges in this country. It has had the happy tendency of producing an uniformity in the lectures, and mode of working. Its extensive circulation among the craft, cannot fail to be desired, by every brother acquainted with its merits. Those who have received the higher degrees of masonry, will be gratified to learn, that a book, called the Templar's Chart, has lately been published by the same author.—This is a work of merit, and promises great benefit to the fraternity. The emblems are judiciously arranged, and the mode of working much simplified. The importance of this work cannot fail to be acknowleged by every well informed knight. Its tendency will be, to induce a uniform mode of working in their degrees, throughout the country. It is much

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to be hoped, that the attention of the fraternity may be directed to a work, from which we have reason to expect much benefit. The ability of Mr. Cross to prepare a work of this kind, cannot be doubted by any one, acquainted with his masonic acquirements.

MISCELLANEOUS.

FOR THE MASONIC REGISTER.

MR. PRATT,

I have lately met with a voluminous work, published in London, during the present year, 1823, and entitled "*Public Characters of all Nations.*" As it is the only copy that has reached this country, I have concluded to transcribe, for your Regiser, a number of the sketches. The present war against the liberty of Spain, being particularly interesting to the people of this country, I have transmitted, for prior insertion, all the distinguished officers that are in command, both in the Spanish and French armies. Among the first, your readers will be pleased to see, Mina, Milans, The Empecinado, Abisbal, and others. In the latter description, they will find every name of note, from Moncey, to Castex, and Donnadieu. In addition to the persons there employed, I have sent you a full series of all the French heroes, now living, that were in the battle of Waterloo. I have been the rather induced to furnish you with the last mentioned sketches, in consequence of the singular and ungenerous neglect that has attended the gigantic, though unsuccessful efforts of those "champions of freedom." There is scarcely a centurion of the British army, that exerted himself on that day, that has not obtained a niche in some periodical repository. Sinclair, the sergeant, and Shaw, the desperate life-guardsman, have been the theme of every gazette, or panorama, in Great Britain; while on the other hand, several lieutenant-generals, of the unsuccessful army, commanders indeed of twenty thousand men, from the peculiar situation of their own country, and the natural prejudice of their national enemies, have not even been named as participators in that sanguinary and eventful struggle. Some of the individuals, comprised in this last classification, have now become the more interesting, from subsequent circumstances: such is the case of Bertrand, the faithful follower of Napoleon; general Foy, the intrepid leader of the liberal party, in the chamber of delegates; and count Flahaut, the progenitor of the future heirs of an English peerage.

All these biographical notices have been revised, and a number of them have received material additions, in order to render them as interesting as possible; yet it will be obvious to the reader, that they owe nothing to the blandishments of composition, and are to be received (according to the intention of the English publisher) as a plain unassuming record of the deeds of men, who hereafter may occupy the pages of a more durable work, than a periodical magazine.

A CONSTANT READER.

New-York, June, 1823.

SKETCHES OF LIVING CHARACTERS.

GENERAL MINA.

DON FRANCISCO ESPOZ Y MINA, one of the most distinguished of the Spanish patriots, is a native of Navarre, and was born in 1782, at the village of Ydocin, about two miles from Pampeluna. By some he has been represented as the son of a mere peasant, a circumstance which, if true, would only enhance his merit; but he is, in fact, of a family of consequence. During the war against the French, his nephew, Don Xavier Mina, then a student at the Uni-

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versity of Saragossa, raised a guerilla corps, with which he performed several spirited exploits. Xavier being taken prisoner in 1810, the command of the corps was transferred to Francisco, who soon rendered his name the terror of the French. Brave, active, indefatigable, full of resources, and possessed of an admirable presence of mind, he incessantly harassed, and wore down the strength of the enemy, not only in Navarre, but in the neighbouring provinces of Alava and Aragon. Such was the rapidity of his movements that nothing could escape him; not a convoy, not a detachment could move from one place to another, that he did not rush upon it, and in almost every instance he was successful. The loss which the French sustained, in this kind of warfare was, incalculable; while his was trifling, as the accuracy of the intelligence which he received prevented him from ever being surprised, and when he was far outnumbered, his troops disbanded by signal, and reunited again in a few hours, and resumed offensive operations. It was in vain, that to exterminate his division, the enemy poured 25,000 men into Navarre. He not only stood his ground, but eventually remained master of the province. He was, in fact, often denominated, the king of Navarre. In 1811, the regency gave him the rank of colonel; in 1812, that of brigadier-general; and soon after, that of general. His force, in 1813, consisted of 11,000 infantry, and 2500 cavalry, and with this he co-operated in the siege of Pampeluna, and recovered Saragossa, Mongon, Tafalla, Jaca, and various other places. When peace was concluded, he was besieging St. Jean Pied de Port. After having put his division into quarters, he went to Madrid, and had the mortification to find, that he had been labouring only for the re-establishment of despotism. Disgusted with the conduct of Ferdinand, and having fruitlessly remonstrated with him, he endeavoured to persuade the other Spanish generals, in the capital, to join with him, and make an effort in the cause of freedom; but his intentions were rendered abortive, by the baneful influence of the priesthood. Mina then hastened to Navarre, with the determination of putting himself at the head of his division; but he found that the new captain general had dismissed the troops which composed it. He, however, gained over the garrison of Pampeluna, and was on the point of proclaiming the constitution, when his plan was frustrated by the pusillanimity of some of the officers. He had now no resource, but to seek an asylum in France, and he reached Paris in safety. While he was residing in the French capital, he was arrested by the commissary of police, whom the Spanish ambassador had persuaded, or rather bribed, to commit this act of insolence and injustice. On this occasion Louis behaved in a manner which was highly honourable to him. He turned the commissary out of his place, insisted on the ambassador being recalled, and not only released Mina, but granted him a pension of 6000 francs. The Spanish general was not ungrateful: he refused to have any intercourse whatever with Napoleon, quitted France, joined the king at Ghent, and returned with him to Paris. Till the army at Cadiz raised the standard of freedom, he continued to live very privately in France; but as soon as that event took place, he hurried back to Navarre, collected a few hundreds of his followers, issued a proclamation, calling on the rest to join him, and was advancing against Pampeluna, when a deputation was sent to him by the inhabitants, to inform, him that the city had accepted the new constitution. After the king had submitted to the new or-

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der of things, Mina was appointed captain general of Navarre. His talents, however, were soon required in the field. A few fanatics and lovers of despotism having succeeded in exciting a formidable insurrection in Catalonia, Mina was entrusted with the command of the army destined to act against them. The rugged nature of the country in which he was placed, the weakness of his own army, and the strength of the rebels, rendered his operations seemingly tardy at the outset, and the ultra-royalists began to manifest the utmost confidence and exultation. But they soon discovered that they had wofully miscalculated. Mina was too prudent to commit any thing to chance, when a repulse might have been productive of disastrous consequences; but as soon as he had fully prepared every thing for the conflict, he attacked the bands of the traitors with his wonted impetuosity, routed them in several encounters, and drove them before him, in the utmost confusion, over the Pyrrenean frontier, into the French territory. These victories have increased his fame throughout Europe, and he is regarded as the most experienced general in Spain, and as the sheet anchor of the constitutional cause. In the present contest, Mina continues to hold the same command, and is opposed to the left invading corps of the French army under marshal Moncey, in the mountains of Catalonia.

BALLASTEROS.

Francis Ballasteros was born at Saragossa in 1770. In 1793, being first lieutenant in the volunteers of Arragon, he so greatly distinguished himself, that he was raised to the rank of captain, during the campaign in Catalonia. He was accused, in 1804, of having fraudulently received 3000 rations, and was deprived of his command; but through the interest of the Prince of Peace, he obtained employ in the command of the custom house officers of Asturias. He filled the same situation in 1808, when the French invaded Spain. The Junta of Asturias confided to him the command of a regiment, and he became a brigadier, and afterwards marshal de camp. At that time the army of Castile was commanded by Blake and Castanos. Ballasteros gave repeated proofs of his bravery in different battles, and eventually was one of the Spanish generals, who, when the duke of Wellington appeared in the Peninsula, at the head of the British, contested with him the command in chief of the Spanish armies. On the cortes deciding in favour of the duke, Ballasteros retired from the service, and he published a memorial, to justify himself from the charge of having, through jealousy, caused the failure of several important military operations. When Ferdinand VII, returned to Spain, he conferred his protection on Ballasteros, and appointed him minister of war in 1815; but subsequently he was dismissed, and placed on half pay. On this he retired to Valladolid. In the present war, Ballasteros commands an army of about 15,000 men, covering the province of Navarre.

ABISBAL.

General O'Donnel, Count Abisbal, was born in Andalusia, about 1770, of Irish parents, entered into the royal guards at the age of fifteen, served against the French in the war from 1793 to 1795, and was remarked for his talents and bravery. When the French invaded Spain in 1808, O'Donnel was a major, and during the course of the war, he rose to be a marshal de camp. In the campaign of 1813, he displayed so much activity against the French, that he was recompensed with the title of count de l'Abisbal. In 1814, however, he was first imprisoned, and then banished, by the cortes, for a writing

which he had published against them. But when Ferdinand overthrew the constitution, he particularly distinguished O'Donnel by his favour. The count was made captain general of the kingdom of Seville, and in 1815 was appointed commander of the Spanish army, which was destined to act against Napoleon, after his return from Elba. In 1819 he was placed at the head of the troops which were collected at Cadiz, for the purpose of subjugating the Americans; but in July, a conspiracy broke out in the camp, the object of which was, to compel the king to grant a constitution to his subjects. The expedition was thus rendered abortive, though the conspiracy was crushed for a time. After the revolution, which restored freedom to Spain, he was, on account of his equivocal conduct, for a long time in disgrace; but has since been restored to his rank, and now commands the forces stationed in Madrid.*

* Since the receipt of the foregoing, from our respectable correspondent, intelligence has been received of the defection of this commander, to the cause of his country, he having joined himself to the interests of the invading foe. From the former ambiguous conduct of this modern Arnold, we think nothing better could have been expected; and it is really surprising, that the friends of liberty in Spain, should ever have suffered a man of his character to remain, for a single moment, in command of any portion of their forces. *Edit. Mas. Register.*

MILANS.

This patriotic Spanish officer was, during several campaigns, the companion and friend of the brave and unfortunate Lacy. In the disastrous enterprise of that patriotic chief, he was one of his most active coadjutors. The attempt having failed, Milans, to avoid a similar fate, left his wife and daughter, and taking with him two infant sons, succeeded in reaching the small fishing town of Badalona, whence he embarked for Gibralter. From that place he sailed to Buenos Ayres, and was eminently useful to the cause of freedom in the new world. As soon as he heard of the revolution in Spain, in 1820, he returned home, and on landing at Barcelona, where he found his wife and daughter waiting to meet him, he was received by the authorities with great rejoicings and congratulation. He was soon appointed to a command in Catalonia, where he distinguished himself against the army of the faith; and is, by the recent accounts, now contending with a corps of Moncey's division.

EMPECINADO.

Don Juan Martin. This patriotic Spaniard, who during the war between France and Spain, was better known by the name of "The Empecinado," is said to be of a humble family in the province of Leon. The appellation he has so generally received of Empecinado, or the *pitched*, (from *pez*, pitch), is by some, said to have been given him in consequence of his native village being chiefly inhabited by shoemakers, or from the natural muddiness of the soil; others, however, and with more probability, derive it from the circumstance of his having, in the first paroxysm of grief, after the murder of his whole family, by the French, smeared himself with pitch, while he vowed unceasing vengeance, as long as one of them remained alive in his native country. At first he was the leader of a small guerilla band, but he soon gathered round him a formidable force, with which he harrassed the enemy, particularly in the vicinity of Madrid, and the province of Guadalaxara. He repeatedly routed the French troops, and Jo-

seph Bonaparte himself was more than once in danger of falling into his hands. Ferdinand, on his return, gave him the rank of major general. But though the Empecinado had fought to deliver his country, and restore his sovereign, he had not intended to establish despotism, and he therefore witnessed with disgust, the measures which were adopted by Ferdinand. Early in 1815, he put into the king's hands, a strong remonstrance against those tyrannical acts, and refused to leave Madrid until he was assured that the monarch, as well as his ministers, had seen the memorial. Having retired to Leon, no immediate punishment was directed against him; but in the following year, he was abruptly torn from his home, and sent to the castle of Mongon, in Arragon, where he was confined for some time. After the re-establishment of the cortes, he was employed in suppressing the insurrectionary movements of the royalists, in which service he displayed his usual decision and enterprise.

Since the present invasion he is again in arms, and the French army has already experienced the effects of his determined hostility to the enemies of liberal principles, and of his country.

MORILLO.

Don Pablo Morillo. This officer, a man of courage and talent, but who has stained his character, by his conduct in the new world, is said to have been originally a sergeant of artillery in the marines. During the war carried on by the Spaniards against Napoleon, he raised a guerilla corps, at the head of which he soon acquired reputation. His first exploit was his obstinate defence of the bridge of Puente del Conde, in Estremadura, and this was soon succeeded by the capture of Vigo in Galicia, where he co-operated with the British. On the latter occasion he acted as commander in chief of the Spaniards, and was desired, by his men, to assume the title of colonel, the French governor having hesitated to capitulate to any officer of inferior rank. His colonelcy was confirmed to him by the central junta. He was promoted to be a general in the course of the war, and he distinguished himself greatly on several occasions, particularly at the battles of Vittoria, and the Nivelle. His activity was such, that he gained the appellation of Wellington's Cossac. In 1815, when the Spanish government resolved to make a strenuous effort to recover its authority over the South American colonies, Morillo was placed at the head of the expedition, consisting of 12,000 men. While Morillo was preparing to embark his troops, measures were adopted by the patriots, to bring them and their leader over to the popular cause. Morillo is said to have at first undertaken to play the part, which was afterwards so gloriously assumed by Riego and Quiroga, but to have soon repented of his acquiescence, and betrayed the plan to the government. He then set sail for the new world. As was to be expected, this veteran force was at first successful against the inexperienced levies of the Americans. Morillo began by the siege of Carthagena, and he entered that city in December 1815, after having experienced a glorious resistance from the inadequate and exhausted garrison, which, at last, succeeded in opening a passage through the blockading squadron. While the siege was carrying on, he rendered himself hateful to the Venezuelans by the confiscation of property, and the cruelties which he committed. After the fall of Carthagena, he marched into New Granada, and reduced the province; and here again he had recourse to the system of bloodshed and pillage. For a while the spirit of the Americans seemed to be ex-

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tinct, but in 1817, it was again roused by Bolivar, Paez, Arismendi, and other generals, and Morillo was defeated in several engagements. In the campaign of 1818, the two parties experienced alternate success, though, on the whole, the advantage was in favour of the independent cause, and in the following year the balance turned decidedly against the Spanish general. He was routed in several actions, and was entirely driven from New Granada, and a great part of Caraccas. On the intelligence of the Spanish revolution in 1820, an armistice was concluded between the contending forces, and towards the close of the year, Morillo returned to Spain. His past conduct had given the court reason to hope that he would favour the cause of despotism; yet either from prudence, or conviction, he joined the patriots, and for a while he held the situation of political chief of Madrid; but being viewed with some suspicion, by the liberal party, he was afterwards removed. In the present contest between Spain and France, general Morillo commands the army of reserve, stationed in Galicia.

ALAVA.

Michael Alava was born at Vittoria, in 1771, entered into the naval service as a midshipman, and distinguished himself so much that he was speedily raised to the rank of captain of a frigate. After the abdication of Ferdinand, Alava espoused the cause of Joseph, sat in the assembly of notables at Bayonne, and signed the constitution which was drawn up for his country, at that place. He was even active in preparing for the reception of Joseph, at Vittoria, and attended that monarch to Madrid. For some unknown cause, however, he went over to the English, and acquired the friendship, and confidence, of lord Wellington. He was wounded at the battle of Albuera, and the attack of Burgos, but was recompensed by a rapid advance in the army. He was present at the battles of Vittoria and Toulouse, in both of which he distinguished himself.

On his return to Spain, after the restoration of Ferdinand, he was imprisoned for a few days, by order of that monarch, but was afterwards named a commander of one of the Spanish military orders, and lieutenant general, and was chosen to fill the post of ambassador to the king of the Netherlands. While he held this latter station, he is said to have secretly performed many acts of kindness to his expatriated fellow countrymen; a conduct which was the more meritorious, it being the wish of his court that they should be persecuted as much as possible. The friendship of Alava for the Duke of Wellington, led him to volunteer his assistance in the brief campaign of 1815, and accordingly he was with him as an aid de camp in the battle of Waterloo; of which action, he afterwards published an account. He was recalled from the Netherlands in 1819, and is now a member of the cortes, at Seville.

AUTICHAMP.

Charles Beaumont, Count D' Autichamp. All the members of this family have been remarkable for their attachment to the Bourbons, but the most active of them all is the subject of this memoir, who is the youngest son of John Louis de Beaumont, recently created duke D' Autichamp. He was born in the year 1770, and entered into the army at the age of twelve years. He served in the constitutional guard of the king, during the early part of the French revolution, and when the throne was overturned, he took shelter in Anjou, with the count de la Roche Jacqueline. They soon signalized themselves as two of the most active chiefs in the Vendean war. Bonchamp, one of the bravest and noblest minded of the royalist leaders, was his cousin

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and brother-in-law, and he gave D' Autichamp the command of one of the columns of his army, at the siege of Nantes. In the course of this war, D' Autichamp encountered innumerable dangers, and on one occasion, saved himself amidst the general rout of his troops, by clinging to the tail of a horse, which fortunately carried him off, unhurt from the field. After the destruction of the Vendean armies, in 1794, he found a refuge at Mans, in the house of madame Bellamore, where he contracted a friendship with a wounded colonel of the republican hussars, who at the risk of his own life, admitted him into his troop as instructor, under a feigned name. He was included in the pacification which was afterwards agreed to by Charette, and the rest of the Vendean chiefs; but he nevertheless, endeavoured in 1796, but without effect, to renew the war. Subsequently to his last attempt, in 1799, which was terminated by the signing of a treaty with general Hedouville, he went to Paris, and was favourably received by the first consul. While Napoleon remained lord of the ascendant, D' Autichamp preserved his allegiance to him; but as soon as the sovereign seemed shaken on his throne, D' Autichamp again put himself at the head of the Bourbonists in Vendee. Louis, on his ascending the throne, rewarded him by promoting him to a lieutenant generalship, making him a commander of the order of St. Louis, and putting him at the head of the 14th military division. During the hundred days of Napoleon's second reign, D' Autichamp once more raised, in the western departments, the standard of the Bourbons. The royalists were, however, defeated with considerable loss, by general Lamarque, and their leaders, with the exception of D' Autichamp, signed a treaty of peace. The battle of Waterloo having restored Louis XVIII, M. D' Auticamp returned to Paris, and of course, was received with open arms. He was named president of the electoral college of Beaupreau, and soon after was raised to the peerage. Count D' Autichamp is at present, commander of the first division, of the first corps under the duke of Reggio, now marching on Madrid.

BOURMONT.

Louis Augustus Victor Count De Gaisne De Bourmont, born in Anjou, in 1773, was an officer in the French guards, previous to the revolution. He emigrated with the Prince de Conde. In 1790 he was charged by that prince with a secret mission to Nantz. After the capture of Weissemberg in 1793, he was sent to England, to press the British government to transmit the promised succours to the emigrants. In 1799 he relanded on the northern coasts of France, joined Georges, and took an active part in the contest, till its termination. In 1800 he went to Paris, where he married, and was suspected, by the then government, of being concerned in the explosion of the infernal machine in the Rue St. Nicaise. He was accordingly arrested, sent to the Temple, and closely confined. In 1803, he was removed to the citadel of Dijon, and from thence to Besancon. In 1805 he obtained permission to retire into Portugal, and the sequestration placed on his property was removed. He was residing in Lisbon, with his family, when Junot, in 1808, seized that city; this general comprehended him in the capitulation, and he returned to France. Napoleon offered him the rank of colonel, which M. Bourmont accepted; he was afterwards made a general of brigade. He was mentioned in the campaigns of 1813 and 1814, in the official bulletins, with honour, particularly in the affair of Dresden. The emperor left him in Nogent with 1200 men; he fortified the walls and houses of the city, barricadoed the streets, and defended the place for

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two days. On this occasion he was wounded in the knee. He, on the reverses experienced by the French arms, was one of the first officers who submitted to Louis XVIII's authority, and was named by that monarch, on the 20th May 1814, commandant of the 6th military division, which rank he held at Besancon, when Napoleon landed on the shores of Provence in 1815. He made every disposition to arrest Napoleon, and when Marshal Ney advanced on Lyons, M. Bourmont was entrusted with the command of a division, but was obliged himself to read, in the public places, the celebrated proclamation against the house of Bourbon. He repaired to Paris, where he had the address to procure from Napoleon the command of a division of the army, destined to oppose the allies on the northern frontier. M. de Bourmont profited by this command; and on the 14th June, 1815, two days previous to the battle of Ligny, he quitted his division, and went over to the king at Ghent. Appointed by Louis XVIII, to command the northern frontier, he penetrated into France by Armentieres, and established his head quarters at Estans. He afterwards succeeded in the capture of Lisle, and some other posts in Flanders. He was afterwards appointed one of the commandants of the divisions of infantry, of the royal guard in France. He at present retains the same situation in the corps of Count Borde Soult, which composes the reserve of the army invading Spain.

CANUEL.

Simon Canuel was born in 1767, and is now lieutenant general. In the beginning of the revolution he rose rapidly, and was created general of division in 1793. He commanded at Lyons, in 1796, and had orders from the directory, to declare that city in a state of siege. He had previously commanded in Vendee, under generals Westerman and Rossignol, who, in their reports to the convention, often mentioned him, as a very brave officer. Napoleon seldom gave him any active service, and soon placed him on half pay. He then retired to Anjou, where he purchased an estate, and where he remained till the return of the emperor from Elba, when he joined the Vendeans, and commanded a corps of royalists under general La Roche Jaqueline, when that commander fell. Canuel then became chief of the staff, and served with great distinction. In September, the same year, he was chosen a member for the department of Vienne. When in the chamber he proposed, in 1816, a law for rewarding the Vendean officers who had distinguished themselves, and for providing for the wives and children of those who had fallen; on which occasion he made a long speech, lamenting that he had not learned to handle the pen as well as the sword. He was, by an ordonance of March 16, 1816, named president of the council of war, assembled to try general T[redacted]. Since that he has command[redacted] various places, but in 1818, he was implicated in a very mysterious plot, the reality of which was never ascertained. Though a tried friend of the king, he was put in prison as having conspired, with a number of others, to dethrone Louis XVIII, and place the government in the hands of Monsieur; but after remaining several weeks confined in secret, he was set at liberty, the judges having declared, that there was no cause for accusation, though he had been arrested in consequence of what transpired on private interrogatories, by a competent tribunal. As all the examinations were private, the real cause of the acquittal cannot be known; but public report attributed it to Monsieur himself being implicated in the mysterious affair. Baron Canuel has since been restored to

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favour, and is at this time commander of the seventh division of the third corps, under prince Hohenlohe, now invading the Spanish territory.

CASTEX.

Baron Peter Bertrand Castex was born in Languedoc, embraced a military life at an early period, and from being a private soldier at the beginning of the revolution, he rose by degrees to be major of the horse chasseurs. His subsequent rise was rapid. His conduct at the battles of Jena, Eylau, and Friedland, procured for him a colonelcy, and the rank of commander of the legion of honour. In 1808 he was made brigadier general. In 1812 he distinguished himself at Ostrowno, and Polotsk, and in 1813 at Dresden. After the battle of Leipsic, he effected his retreat on Dutch Brabant, and defended Antwerp. He was made general of division in November, 1813, and the following year he obtained from the king, the cross of St. Louis. When Napoleon returned, Caste[illegible]mployed in the Ju-ra, unde[illegible]rders of Lecourbe. Since the second restoration of the Bourbons he has not been in active service. In the contest now waging with Spain, viscount Castex commands the division of dragoons, in the corps of the duke of Reggio.

CURIAL.

Count Curial is a native of Savoy, being born at St. Pierre d'Albigny, in that country, in 1774. He served under Bonaparte in Egypt, and in 1799 was made chef-de-battaillon. As colonel of the forty eighth regiment, he so greatly distinguished himself at the battle of Austerlitz, that Napoleon gave him the cross of the legion of honour. After the battle of Eylau, he was made colonel of the foot chasseurs of the guards; and after the battle of Friedland, brigadier general of the same corps, and also received the order of St. Henry of Saxony. In 1809 he added to his reputation, by his conduct at the battles of Gross Aspern, and Essling. In 1812 he bore a part in the Russian compaign, and in 1813, at the battle of Wachau, he carried a post, took 1200 prisoners, and contributed greatly to the victory of Hanau. For his latter services he obtained the grand cross of the order of reunion. In 1814 he commanded at Metz. On the restoration of Louis XVIII, Curial was made knight of St. Louis, a peer, grand officer of the legion of honour, and member of the military commission. Napoleon, on his return from Elba, took from him the command of the chasseurs of the guards, and placed him at the head of a division of the army of the Alps. Since his return Louis has given him the grand cordon of the legion of honour. Count Curial is the commander of the eighth division, now invading Catalonia, under marshal Moncey.

DONNADIEU.

Viscount Donnadieu, an officer of considerable merit, but a violent royalist, was born in the south of France, in 1772, and was a captain of dragoons in 1793, in the February of which year, he presented to the convention, a standard captured by him from the Prussians. It appears, therefore, that at that period he had no objection to serve, or be praised, by regicides. In the campaign of 1796 he distinguished himself under Moreau. He was a lieutenant colonel under the consular government, but for some unknown cause, was kept prisoner, for several years, in the castle of Lourde. He was at length released, served four or five years with reputation, and was made a brigadier general. At the end of that time he was again imprisoned,

and was at last permitted to live at Tours, under the inspection of the police. What were his crimes is not known, but from his present devotedness for the Bourbons, it is probable, that he had intrigued in favour of them. When Louis was restored, he made general Donnadieu a knight of St. Louis, and gave him the command of one of the departments. Donnadieu remained faithful to him. He joined the dutchess of Angouleme at Bourdeaux, and when nothing could be done there, he proceeded to Ghent, at which place he received the rank of lieutenant general. On the second reenthronement of the king, general Donnadieu was sent to command at Grenoble, and there he defeated a conspiracy, which had been organized by a person of the name of Didier. For this he was rewarded with the title of viscount, and the dignity of a commander of St. Louis. He is commander of the tenth division of Moncey's corps, and by recent advices is stated to have been circumvented by general Mina, in Catalonia.

GUILLEMINOT.

General Guilleminot is a Belgian, born in 1774, and first served in the army of his countrymen, in 1790, when they endeavoured to throw off the yoke of Austria. Like many of his companions, he took refuge in France, where he entered into the military service, and became an officer in the staff. After the flight of Dumourier, Guilleminot was put under arrest; but he contrived to escape, and joined the army of Moreau, by whom he was attached to the staff, and with whom he made several campaigns. His zeal for that commander threw him into temporary disgrace with Napoleon, who, however, called him into service in the Austrian campaign of 1805, Guilleminot being exceedingly well acquainted with the country, which was the scene of action. He was employed in Spain, in 1808; and for his conduct at the battle of Rio Seco, obtained the cross of the legion of honour, and the rank of brigadier general. In 1812 he distinguished himself in Russia, particularly at the battle of Moskwa; and in 1813, he defeated the Swedes at Dessau, for which he was raised to be general of division. From Louis XVIII he received several honours and employments, and he remained faithful to him. He has been actively employed since the second return of the Bourbons. General Guilleminot is said to be one of the best informed officers of the French army, and is now engaged in writing a general history of the wars of our times. In the organization of the forces destined for the present invasion of Spain, count Guilleminot fills the post of major general, or chief of the staff under the duke d'Angouleme.

HOHENLOHE.

Princes Louis [redacted]rles Hohenlohe are of an [redacted] and illustrious Franconian family. The elder brother was born in 1765. In the commencement of the French revolution, they not only granted the emigrant Bourbons an asylum in their domains, but raised, for their service, two regiments of troops, that were severally commanded by themselves, and at the head of which they served under the prince of Conde, and distinguished themselves on a variety of occasions. By diminution the two corps became, eventually, consolidated, and remained in the cause of the Bourbons, till the disbandment of that army in 1801. In the mean time prince Louis, having left this detachment to the command of his brother Charles, himself entered into the Austrian service. He first was under Clairfayt in the north, and afterwards in Italy, with the arch-

duke Charles; and rose, at length, to the rank of lieutenant general, and became, in 1807, governor of the two Galicias. Napoleon was so struck with his fidelity to the cause of the French princes, that he offered to reinstate him in all his rights, if he would become one of his adherents; but he declined, and his territory was then incorproated with that of Wirtemberg. On the restoration of Louis XVIII, both brothers were created lieutenant generals in the French army, and in the present invasion of Spain, one of them has been appointed commander of the third corps.

MOLITOR.

Lieutenant General Molitor was born at Hayange in Lorraine, in 1772, entered into the military service at the breaking out of the revolution, and was rapidly promoted. He obtained the rank of adjutant general in 1793, and in that capacity he served in the campaigns of the army of the Rhine and Moselle, and received several severe wounds. In 1799 he was made a brigadier general, and was employed in Switzerland, under Massena, in which country he established his reputation. Being charged with the defence of the valley of Glaris, through which Suwarrow wished to penetrate, Molitor, though attacked on all sides by superior Austrian and Russian forces, maintained his ground for six days; six times recovered the bridge of Naefels, and at length compelled the Russian general to seek for a passage in another direction. He pursued him, and twice defeated his rear guard. For this exploit he was thanked by Massena, in a highly complimentary letter. He rejoined the army of the Rhine, contributed greatly to the victory of Moeskirch, and forced the Austrian lines at Goetziz, Rankwill, and Altenstat, by which means a direct communication was secured between the French armies of Germany and Italy. For these services he was rewarded with the rank of general of division, the functions of which he had long performed. In 1804 he was employed in Dalmatia, and made himself master of the mouths of the Cattaro. In the campaign of 1809 he bore a conspicuous part, particularly at the battle of Gross Aspern. He was at the head of the French troops in Holland, when the revolution broke out in 1813, and with his small force he made strenuous, but unsuccessful efforts to stop the progress of the allies. By the king he was honoured with various orders, and appointed inspector general of infantry; yet Molitor nevertheless accepted, during the hundred days, a peerage, the command of the fifth division of the national guards, and the governorship of the imperial palace of Strasburgh. On the restoration of Louis, Molitor remained a long while unemployed, but on the commencement of the present war against Spain, he was appointed commander of the second corps of the army invading that country.

MONCEY.

Marshal Moncey, Duke of Conegliano, was born at Besancon on the thirty first of July, 1754. His father was an advocate of the parliment of that city. His studies were not yet finished when he enrolled himself a private in the regiment of Conti. His family obtained his release, but he speedily enlisted in the regiment of Champagne, in which he served in the grenadier company till 1773, when he bought his discharge, returned to Besancon, and applied himself to the study of the law. In 1774 he entered the corps of gendarmerie, and in 1778 took his first rank as second lieutenant of dragoons, in the volunteers of Nassau Liegen. In 1793 he command-

ed that corps in the army of the Pyrrenees. In April 1794, he was raised to the rank of general of brigade, and in the May following, to that of general of division. He served with distinction the whole of that war with Spain; was appointed, in 1795, commander in chief of the army of the Eastern Pyrrenees, and signed the subsequent peace between France and Spain. After the overthrow of the directory, general Moncey was appointed, by the first consul, to the command of a military division at Lyons, where his conduct was worthy of praise for its moderation and wisdom. In the campaign of Italy he commanded 20,000 men, and greatly distinguished himself. After the peace of Luneville, general Moncey was appointed to the command of the departments of the Oglio, and of the Adda; and in 1801 was named inspector general of the gendarmerie. He was made marshal of France in 1804, and grand officer of the legion of honour. In Napoleon's war with Spain, he maintained his reputation. He served in the campaigns of 1812 and 1813, and in 1814 was appointed second in command of the Parisian national guard; and when Napoleon took his departure for the army, pledged himself to watch, with new zeal, over the interests of the empire, and the safety of Paris. This brave officer was faithful to his word. At the attack of the allies on Paris, he displayed a presence of mind, and firmness, which added new honours to his name. He finally assembled, in the Champs Elysees, the wrecks of the troops of the line, who were left without commanders, and the next day marched at their head out of Paris. On the tenth of April he received, at Fontainbleau, the adhesion of the gendarmerie to the new government, and repaired the following day to Paris, and gave his own adhesion to all the acts of the same government. After the arrival of the king, marshal Moncey was named minister of state, knight of St. Louis, and peer of France, and continued to exercise the functions of inspector general of the gendarmerie. On the approach of Napoleon from Elba, he addressed to this corps an order of the day, in which he invited them to remain faithful to their engagements to the king. But on the arrival of the emperor at Paris, he was made a peer of France, and in consequence of that nomination, he lost the title on the return of Louis to the throne. Having afterwards declined presiding at the council of war appointed to try marshal Ney, he was deprived of his military rank, and sent prisoner, for three months, to the castle of Ham. On this occasion, he addressed his celebrated memorial to the king, justifying his political conduct, and declaring, that let him be deprived of what titles he might, he should never surrender his honour. He was afterwards, however, restored to his former rank, and has recently been appointed commander of the left wing, or fourth corps, of the army [redacted]d for the invasion of Spain. [redacted]singular fact, that marshal Moncey is now engaged in combatting for the cause of despotism, on the same spot, where, precisely thirty years ago, he so gloriously fought for the liberties of France, against the mercenaries of Spain!.

OUDINOT.

Marshal Oudinot, Duke of Reggio, was born at Bar-sur-Ornain, the twenty fifth of April, 1767, and was originally intended for a mercantile occupation, but scarcely had attained his sixteenth year, when an irresistible inclination prompted him to embrace the profession of arms. In 1784, he entered into the regiment of Medoc, but quitted the service in 1787, in compliance with the entreaties of an aged father. Returning to Bar, he remained there

till the commencement of the revolution, when he early gave specimens of that cool intrepidity, and love of order, which have ever been his distinguishing qualities. In 1789, tumultuous assemblages in this, as well as other parts of the kingdom, excited apprehensions as to the security of persons and property; whereupon young Oudinot collected a company of his friends, put himself at their head, attacked the disorderly, and delivered them into the hands of justice. On the declaration of war against Austria, he was made chief of one of the batalions of the volunteers of La Meuse, and in that capacity, distinguished himself in defending the castle of Bitche, in 1792. In the pursuit of the Prussians for three leagues, he took 700 prisoners, whence he was surnamed *The brave*, and advanced to the colonelcy of the regiment of Picardy. On joining his regiment, he found most of the officers inclined to emigrate. Having notice of this, he invited them to a conference, and there frankly avowing his own sentiments, he prevailed on them to remain with him, excepting two or three near relations of his predecessor in the command. In 1794, he was attacked near Morlauter, by a body of 10,000 men, which separated him from the rest of the army. With his own regiment alone, he contended against six regiments of horse; and when surrounded, and summoned to surrender, he formed a square, and with the bayonet, made good his retreat. On their return to camp, "Oudinot," was given as the rallying word, and the conduct of the regiment of Picardy was particularly mentioned in the general orders. In consequence of this action, he was promoted to the rank of general of brigade. In the same campaign, he got possession of the city of Treves, by a bold manoevre, and remained in the command of that place for some time. He then joined the army of the Rhine and Moselle, and at Neckerau was attacked in the night, when the darkness was such that he could not distinguish his own men. Here, disabled by five sabre wounds, he was taken prisoner, and detained for a few months in Germany. On rejoining the army, he was engaged in a number of actions, and at Ingoldstadt, received several severe wounds. He retired to Ulm for a few days only, and soon after, with his arm in a scarf, at the head of a regiment of hussars and two of dragoons, he took a whole battalion prisoners. In the army of the Danube, among other splendid exploits, he made himself master of Constance, defended by the Austrians and the corps of Conde. As a general of division, he contributed materially to the victory of Zurich, where he was wounded by a ball in the breast. He served in Italy, as head of the staff, under Massena. During the siege of Genoa, he passed twice through the whole British fleet, in a slight skiff, as the bearer of a communication from his commander to general Suchet, and succeeded in the enterprise to the great astonishment of all the spectators. Under the consular government, he distinguished himself on the banks of the Mincio, and received a sabre of honour. On the elevation of Napoleon to the sovereignty, Oudinot was placed at the head of a division of grenadiers, and signalized himself at Austerlitz, and all the preceding battles. At Friedland, he withstood for many hours the attack of 80,000 Russians, against his single division; and at Wagram, his merit was so conspicuous that he was made a marshal of the empire, and created duke of Reggio. He afterwards commanded at Amsterdam, and then as governor of Berlin. In the disastrous Russian campaign, he was at the head of the second corps; and, on one occasion, saved himself from

capture by the most desperate bravery. He continued to support the falling fortunes of the emperor up to the period of his abdication; but declined serving him after his return from Elba. He accordingly retained the confidence of the king on his restoration, and was then declared commander in chief of the national guard of Paris, a peer of France, and a minister of state.

In the present unhallowed war upon the liberties of the Spanish nation, marshal Oudinot has consented to tarnish the lustre of his military services by the acceptance of an important command; and is at the head of the first corps, now marching on Madrid.

Masonic.

GENERAL GRAND LODGE OF THE UNITED STATES.

We are highly gratified to see the subject of a general grand lodge again in agitation; and we confidently hope, for the honour of our ancient order, and for the general good of community, that each grand lodge in the United States will deliberately weigh the great importance of the subject, and appoint suitable delegates to meet in convention, agreeably to the request of the most worshipful and highly respectable grand lodge of the District of Columbia, and that measures may be concerted, whereby the great body of masons in this country may no longer be left, like a "trunk without a head," and destitute of any place of appeal, on necessary occasions.

Subordination is indispensably necessary, for the harmony, and good government of all societies, either religious, political, or moral; and recent experience has proved to a demonstration, to all candid masons who have duly examined the subject, that notwithstanding it is out of the power of men and devils united, even with the great Alexander at their head, to *destroy* our institution; yet, even the purity of the principles of *freemasonry* is not so invulnerable as to prevent the introduction of local prejudices, which have for a while, almost, if not entirely, suspended the usefulness of the order, in a large portion of our country.

Masons, at all times, and in all countries, should have such regulations among themselves, as to be enabled to adjust any misunderstanding, or matter of difference, that might unhappily take place, without resorting to the civil law, or allowing in the least degree, any of their affairs to become subjects of public discussion. To this end, a general grand lodge in the United States, or if it included the whole territory of North America, perhaps it would be better, is absolutely necessary. All good masons, who wish to preserve inviolable the *ancient landmarks*, will readily acknowledge, that such a body is as requisite for the good order and usefulness of the fraternity, as is the congress of the United States, for the preservation of the political institutions of our country, and the rights of its citizens; or as superior courts of justice are to the equitable administration of the laws of any country. Almost innumerable arguments might be offered in its favour; but we consider those contained in the following

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brief, and well written report of the committee appointed by the grand lodge of the District of Columbia, abundantly sufficient to convince every reflecting brother of the utility of the measure proposed; and we not only recommend it to the attentive consideration of the members of the several grand lodges of our country, but to the serious attention of the different subordinate lodges, and of every individual belonging to the fraternity, into whose hands the Masonic Register may fall.

FROM THE MASONIC CASKET.

GRAND LODGE OF THE DISTRICT OF COLUMBIA.

At a semi-annual communication of the grand lodge of the District of Columbia, held at their room, in the City of Washington, on Tuesday, the 6th of May, A. L. 5823, A. D. 1823.

On the report of the committee of Correspondence,

Resolved, That a Committee be appointed to draft and transmit an address to the respective grand lodges of the United States, inviting their renewed attention to the subject of a general grand lodge of the United States, and requesting them to appoint delegates to meet in convention at the city of Washington, on the third Wednesday of February next, with authority to adopt such measures as may be deemed most expedient for the accomplishment of this object.

Resolved, That such grand lodges as shall approve of this object, and take measures for the accomplishment thereof, be respectfully requested to transmit a copy of such proceedings to the secretary of this grand lodge.

Ordered, That brothers SAMUEL BURCH, AMOS ALEXANDER, GEORGE H. RICHARDS, DANIEL KURTZ, and JOHN DAVIDSON, be appointed a committee, pursuant to the first resolution.

Attest, WILLIAM LAMBERT,
Grand Secretary.

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REPORT.

IN execution of the preceding resolutions, the committee, appointed for that purpose, would respectfully solicit the renewed attention of the grand lodges in the United States to the expediency of a general grand lodge. In presenting this request, we will not forbear the expression of our hope, that it will be received by the grand lodges in the spirit by which it is prompted, and with their accustomed liberality and candour.

It is not the intention of the committee to enter into an eulogium on masonry. Its principles are too well understood, and too highly respected by those enlightened bodies whom we have the honour to address, to render such a task either necessary or proper. With a common love of the institution, with a common ambition for its character, and a common interest in its prosperity, we proceed, therefore, to the discharge of our appropriate duty.

From the antiquity of our order, its universality, the character and number of its members, its purity and beneficence of principle, and the extent of its influence, the mason justly prides himself in its existence; and the philanthropist contemplates, with joy, its capabilities of good. If such be its attributes; if its prescribed duty and peculiar province be to relieve distress, to reform vice, to enlighten ignorance, strengthen the ties of friendship, and bind the family of mankind together in bonds of love; in a word, to extend the dominion of virtue, and the sphere of happiness; why, the sceptic and the cavilist will inquire, are not these effects produced? We answer, that they are; that the progress of ma-

sonry, like that of time, though unseen and unheard, is steady and invincible; that our charities, like our rites, are administered in secret; and that our offices of counsel, admonition, and reformation, are performed also in privacy, from the same motive of delicacy, unambitious of applause, and satisfied with deserving it. To the imputations of our enemies, however, we further answer, that, if the effects which might be expected as the natural results of our principles, have not ripened into that full fruition, which every good man would delight to witness, the defect is chiefly assignable to the want of more general, uniform, and harmonious organization of our society.

The advantages of such an organization, are, we believe, incontrovertible. They are conceded by the tacit acknowledgement, or express assent of many respectable branches of our institution. The grand lodges of New-Hampshire, Connecticut, South Carolina, Georgia, and probably of other states, have, at different periods, officially expressed their conviction of the utility, not to say the necessity, of a general grand lodge. A general masonic jurisdiction will give us *unity*, and a correspondent strength and respectability. It will facilitate our correspondence with the fraternity in foreign countries; and produce a more regular correspondence among ourselves. It will thus concentrate and diffuse a valuable mass of information, and cause a more cordial union and constant co-operation. It will act, as an umpire, in reconciling any collisions which may arise among co-ordinate jurisdictions. It will promote an uniform and correct mode of working throughout our lodges. It may impose new, or enforce the old restraints upon the admission of improper candidates. It may correct the flagitious abuses of unwarranted, and unwarrantable publications. It may abolish the degrading and ruinous practice of unlicensed lecturers. It may interdict, under its highest penalties, the mercenary introduction of false degrees. In short, the evils, whether of a more minute or aggravated degree, are almost innumerable, which, for want of a supervisory power, have crept, and in the absence of such a power, will continue to creep into our institution; insensibly, and often insidiously tarnishing its lustre, poisoning its purity, and impairing its efficacy. On the contrary, the advantages resulting from such a power, not only negatively, by the prevention of these evils, but positively, by the establishment of wholesome regulations, by infusing new health into our system, and informing it with new energy, are also immense, and almost incalculable.

An organization, therefore, which would invest such a power in a suitable tribunal, could not fail to impart dignity and elevation to our character, both at home and abroad; inspire wisdom into our councils, and activity into our measures; and operate as a means to spread the influence, secure the triumph, and perpetuate the ascendancy of our principles. It would awaken a salutary emulation among the various branches of our fraternity throughout this extensive confederacy, and stimulate individual exertion for general advancement. It would be as a balance wheel to regulate the movements of the whole; and, like the political union of these states, would increase the strength, concert, and respectability of all the parts, without encroachment on the just prerogatives of any. It would raise the benefits of our order into an object of sedulous pursuit, and proud attainment to all those, whose membership would reflect, with added lustre, the honour they received. It would thus strengthen the pillars, and widen the foundations, of our

edifice; whilst it crowned it with an arch, both beautiful, and majestic. And who does not long to see the day, when the solidity of its structure, as well as the beauty of its decorations, and the harmony of its proportions, shall not only confirm our own attachment, but excite the admiration of our opponents; when the virtuous, and the intelligent, the honourable, and the powerful, with a laudable ambition, shall throng the avenues of our temple, and compete for the privilege of initiation into our mysteries?

These advantages, it is alledged by some, will be countervailed by superior evils. From the sincere respect which we cherish for those who entertain this distrust of an attempt at improvement, we deem it our duty to notice their objections. The grand lodge of Pennsylvania, highly respectable for the intelligence of its members, and justly proud of their numbers, sources, and reputation, in the report of their committee on this subject, have urged, in substance, that the formation of a general grand lodge, would be creating a supreme or sovereign tribunal invested with dictatorial and arbitrary powers; that such a body would embrace, in its cognizance, as well the most minute as most important interests of the fraternity; that it would usurp the prerogatives of the grand lodges, receive appeals from them, reverse their sentences, cancel their proceedings, procrastinate business, limit their authority, and, in effect, render them subordinate. It will plainly be perceived, that most of those objections are predicated on the *presumed abuse* of the tribunal. It will also be recollected, that the nature and extent of its powers and privileges, of its rights and duties, must be the subject of deliberation in the convention called to adopt it; which convention will undoubtedly be composed of honourable and intelligent masons, feeling a deep solicitude for the general welfare of the institution, and bound by the most solemn ties to promote it. This convention will, of course, determine, as well on the extent and limitation of the authority to be reposed in a general grand lodge, and on the time and place of its meetings, as on every other provision of its constitution. The objections, therefore, founded on these considerations, appear to us to be necessarily hypothetical and gratuitous. Besides, if any inconvenience should be experienced from the operation of the proposed council with its limited powers, an obvious remedy will be found in the liability of the constitution to any amendment which experience may suggest. It will also be conceded, that it would be much more practicable to correct any defect of such a constitution, than it is to remedy those other evils, which do not exist merely in a fertile apprehension of contingent danger, but have, at this time, an actual and baneful operation. If a grand lodge be found, by experience, to be salutary in the exercise of its jurisdiction over subordinate lodges, why would a general grand lodge interfere with the rights, or infringe the privileges of the grand lodges? Do not the same arguments urge its formation; and would not the same benefits, only in a higher degree, be derived from it? In every other nation, where our institution is not proscribed, a national lodge, with its superintending rights and duties, is established; in England, France, &c. &c. Have not we the same motives of interest and honour for the adoption of a similar policy? If this policy be beneficial to the craft in other countries, can it be injurious in ours? A sufficient answer would also be afforded, as we conceive, to the objections urged on this point, that the evils, thus sanguinely anticipated, and vividly portrayed, are not realized in the expe-

rience of the general grand chapter. That body has now been long established, and has exercised its powers with pure and unmixed advantage to that higher department of masonry, receiving the approbation and support of the grand and subordinate chapters, conferring the benefits, and restraining the evils which we have enumerated.

The grand lodge of Pennsylvania also urge, as an objection to the location of the proposed council at Washington, its distance from many of the grand lodges; at the same time, they represent that the delegates to such a body would, probably, be often selected from persons assembled here by public or private business, and that consequently, the selection of delegates, it was to be feared, would be determined by a regard, rather to their rank and dignity in life, than to their masonic qualifications. With respect to the distance, we hardly think that any true mason would suffer himself to put his personal convenience in competition with the honour and interest of the institution; and if any should be governed by such a motive, we are willing to persuade ourselves, that the distinction and importance of the appointment would induce its acceptance, by those members most competent to discharge its duties with credit and advantage. It will also not be denied, that a general grand lodge, centrally located, can be attended by its members with more convenience and economy than at any other position; because, the more central the position, the nearer to the whole circle of our society, and the more particularly convenient to its extreme branches; and because, as stated in the objection, brethren are often assembled here on private or public business, who, (if required,) could discharge the duties of a delegate, without inconvenience to themselves, or expense to the society, and yet, perhaps, with zeal and fidelity, with prudence and ability. As to the other objection, if the delegates should occasionally be selected from among those, who may be called hither by their official functions, from among men honoured with the confidence, and entrusted with the authority of their country, who are the repositories of our laws and liberties, and often of our lives and fortunes; we can perceive no ground of danger from such selection. Indeed, their cooperation in our councils, and participation of our rites, must reflect on masonry the lustre of their talents and station; at the same time, that from their character and responsibility, as well masonic as political, they would afford every possible pledge and guarantee of the wisdom and purity with which our deliberations would be conducted.

The grand lodge of Pennsylvania, notwithstanding these objections to a general masonic jurisdiction, appear to be aware of the advantages derivable from it; as they have themselves invited a convention, to meet at Philadelphia, for the purpose of consulting on the interests of the fraternity; and thereby acknowledge the necessity of remedying the abuses delineated, and the utility of a more intimate connection, if not of a federal authority among the grand lodges. What they propose by temporary expedients, we would effect by permanentr egulations. This appears to us to be the amount of the difference between us.

One other objection against the formation of a general grand lodge, but more particularly, against its location at the seat of the general government, we have heard urged with much emphasis in conversation; but which we are happy to perceive, has not been adduced by the highly respectable body already referred to. We cannot but deem the allegation a reflection on the institution itself: as, however, we have reason to believe that it has its weight on the minds of some worthy members whose delica-

cy of motive we highly appreciate, it becomes our duty to notice it. They consider, that by its location at the national capital, a lodge, invested with the proposed powers of advice and supervision, would be dangerous to its own character of masonic purity and independence; that it would be liable to political biasses, and be warped to personal views, that it would, in fact, be rendered subservient to objects of ambition, and be converted into an instrument of party, or the tool of faction. In refutation of what we are compelled, by our honest convictions, to deprecate as a calumny on masonry, we proudly appeal to its history, to its very nature and principles, to its constitution, the materials of which it is composed, and its actual operation. In all past ages we challenge our calumniators to designate the period, when it has lent its support to the oppressions of the despot, or the intrigues of the demagogue; when it has, on one hand, exerted itself for the establishment of arbitrary power, or, on the other, fomented the dissentions of party, and the feuds of faction; when it has delighted in sedition and anarchy, or contended against liberty and law: in a word, show us the period when it has not approved itself the friend of good order, and good government; and when it has not cherished the love, as it has cultivated the arts, of peace. It could never have pursued a different policy without infringement of its constitution, a violation of its most sacred precepts, and the abandonment of its genius. In our country, where it enrols on its records the *Father of his Country*, and many of those sages who devised, and heroes who executed the work of our independence, the testimony of experience is not less illustrious and decisive of the unassailable purity, and inflexible integrity of our institution, than is the uniform tenour of its conduct in all other countries. Its principles are not more at variance with any perversion of its influence to political purposes, than its interest; for such perversion would instantly destroy that influence, which it now justly enjoys, and which is powerful for all moral objects, but inert and negative for all objects of an opposite cast. It would be annihilated the moment it was illegitimately applied. Such an application of it would, also, be impracticable; because our society is composed of every class of the community, of every variety of interest. It embraces alike *all* parties, as well as all sects, and would be as liable to the imputation of fostering bigotry, superstition, or sectarianism, as of inflaming the animosities of political contention; it might be as justly suspected of being the propagator of a sect, as the ally of a party.

Why, then, permit ourselves to harbour these unjust and ungenerous imputations against our society, though prompted, we acknowledge, by a venial excess of a jealousy for its honour, and a keen susceptibility to the bare possibility of suspicion in the minds of the uninitiated. Let us rather, with the boldness of conscious rectitude and zeal for our cause, repel the intimation, and declare, that if our society produce any political effects, they cannot but be of a salutary nature, by conciliating prejudices, subduing the passions, and mollifying opposition; that as it is intimately connected with, and happily calculated to promote philanthropy and patriotism, it must tend, as far as it has influence, to preserve peace; or allay the ferocities of war, mitigating, where it cannot avert its calamities; to soften, if it cannot eradicate the rivalships of party, and the hostilities of faction; to guard against the predominance of local feelings, by the cultivation of more liberal sentiments; to multiply the good offices of personal intercourse; to extend the connections of friendship; and kindle the sympathies of individual attachment into the enlarged fellowship of country.

Thus, our's will be the happiness, and the glory of creating new and strong ties of interest and affection between the remotest members of the community; of harmonizing discordant opinions; reconciling rival pretensions; encircling our common country within the arms of fraternal protection; advancing the cause of knowledge and virtue, of friendship, patriotism, and philanthropy; and brightening, whilst we strengthen, the chain of our union.* In such an event we should offer a petition; that the silver chords might never be loosed, nor the golden bowl be broken.

In conclusion, we will only add, that in our opinion, the progress of time and improvements, with the necessity of a supervisory power, increasing in a geometrical ratio, to the extension of our numbers and distance from each other, will be sure to realise the plan of a general organization for the masonic fraternity; and that the only question for us to decide, is, whether the credit and advantage of such a work shall be achieved by us, or be reserved for our children. We are further induced confidently to believe, from official communications hitherto transmitted by several of the grand lodges, that a sufficient number will be represented here the next winter to authorise the institution of a general grand lodge, with a central location; and our chief solicitude is, that the convention may embrace an unanimous representation of the masonic fraternity of our country. We would also request, that this address may be considered as an invitation to those grand lodges, who may not receive this communication in season so act upon it this year, at their stated meetings, to appoint delegates to attend a general convention which may be assembled here on the first Monday of March, 1825, or to represent them, at the same time and place, in a general grand lodge, in the event of its formation.

All which is respectfully submitted, by your affectionate brethren:

In the name, and by order, of the committee.

GEO. H. RICHARDS.

*Nothing perhaps, would have a greater tendency to "strengthen the chain of our union," and add to the usefulness of masonry, than the establishment of schools in various parts of our country, for the education of the orphans of deceased brothers, and the children of those whose circumstances would not admit of the usual means of instruction. Through the means of a general grand lodge, such an institution might be established, and easily supported; and its branches extended to all parts of our country.—*Ed. Mas. Reg.*

To the Editor of the Masonic Register.

Sir,

In the second number of the second volume of your "Masonic Register" I noticed a communication signed "New-York," which goes to disprove entirely, the propriety of the practice of publishing expulsions from the masonic society. In the publication to which I allude, it is deemed "libellous, and disgraceful." High terms these, Sir, and I hesitate not to say, absolutely unwarrantable. Neither reason nor propriety will justify that conclusion. I am a mason, and shall I be deemed guilty of libel, scandal, and the like high misdemeanours, because I publicly announce the name of a villain? I call upon those who are willing to screen such characters from the punishment due to their crimes, for answer. As a proof of the correctness of his views, the writer enquires if "religious, or any other social bodies, thus expose the defects, or failings of their order, by trumpeting their backsliding members to the world?" Admit that they do not, and what then? does it follow, as a matter of course, that the masonic society have not the just right to do so? We *all* know, that a member of our body may offend in

such a manner as not to be discovered by those who are unacquainted with the mysteries of freemasonry. Nay, we may find a man to be totally destitute of moral principle, when at the same time, the *world at large*, may consider him as possessing a tolerably fair character. Self interest may prompt him to act apparently upright and just in his dealings with his fellow men; but a time *may* come, when the same self interest will discover him to be of "the baser sort." In such cases, they who first make the discovery, should lose no time in giving it publicity, and if at any time, it should fall to the lot of a portion of the masonic body, to expel one of its number, for base conduct, a due regard for the welfare of community, would require that it should be made public. If *masons* are entitled to a knowledge of his character, in order that they may be truly guarded, the same necessity requires, that every individual in society, who may hereafter stand exposed to his wicked designs, should also be acquainted with it. I must confess, sir, that the objections raised against publishing the names of expelled members, appear to me to be weak, and frivolous, and founded chiefly in motives of false delicacy. Should we throw a veil over the name or character of a felon, because peradventure the publishing it might injure the feelings of his friends? If this were a sufficient objection, why do courts of justice allow their proceedings to be given to the world? Simply for this reason, *because justice requires* it. It is a common thing to see the names of culprits *posted*, with the information annexed, that they were "of respectable families." The practice is no doubt a good one, as it serves in a most striking manner, to show the difference between what they *are*, and what they *might have been*.

I cannot admit with the "New-York" writer, that it "operates injuriously to the order, by holding out to the uninitiated, the terrors of an inquisitorial ordeal, and excommunication, &c." Who that ever had serious thoughts of becoming a member of the masonic body, has reasoned thus with himself against it? I will not associate myself with this society, however respectable it may be, because I might, perchance, commit some *disgraceful, wicked act*, and as a natural consequence, be expelled. In addition to this, they might *publish* my expulsion, and *then* every one would know that I was a bad man. It is a fact, generally known, that the masonic family are remarkable for the exercise of *charity*, and consequently, that expulsion is only resorted to, when every means of reclaiming a brother have proved ineffectual. When a mason is found to be absolutely depraved, and deaf to the voice of admonition and reproof, it is a duty that we owe to ourselves, as well as to society, to let the world know that we hold no more communion or fellowship with him; and in no way can this be done so effectually as by publishing it. I affirm further, and as a truth with which I am well acquainted, that unless expulsions are made public, the reputation of the craft will be in great danger of being debased by having its character mixed with those which are notoriously bad. I am for pursuing a straight forward course, and however desirable it may be to spare the feelings of individuals, I by no means think that a nice point of delicacy should, or can weigh successfully against the general good which would result from "*publishing the names* of expelled brethren."

UPPER CANADA.

From the Masonic Miscellany.

Lexington, (Ky.) June, 1823.

VALEDICTORY.

We have thus completed the second, and we regret to add, the LAST volume of the *Masonic Miscellany*.

We have struggled hard to keep alive this little repository of masonic intelligence, masonic principles, and general literature, but we are compelled at length, to surrender it to its inevitable fate. The list of punctual *paying* subscribers is far too small to sustain the expenses of the work; and those who have been disposed to patronise us with their names without the addition of any pecuniary support, have been much more numerous than we either expected or desired. Had our pages been exclusively occupied by our own productions, we should have attributed our failure to our own inefficiency; but having so extensive a field for selection, and having laid under contribution, wit, eloquence, and learning, we are confident of the merit and interest of our miscellany, and regret the necessity of discontinuing its publication. The opinion expressed at the commencement of our career, that such a work is calculated to be eminently useful to the fraternity, has been strengthened and confirmed by experience; and we have had the satisfaction of learning from several quarters that the value of this publication has been highly appreciated, and generally acknowledged. Those, however, who have been most strongly convinced of its importance, have not always been the most zealous in its support, and many have found it much easier to commend our exertions, and wish us success, than to give us their substantial patronage, or to use any efforts for the increase of our subscription. Fortunately for our sublime and glorious institution, it is destined to flourish and increase, notwithstanding the lukewarmness of its professed friends, and the unmasonic deportment of many of its votaries. Fortunately too, it requires not our feeble exertions to give it stability, or to gain for it the respect and esteem which it deserves. Masonry will continue, not only to stand firm, but to acquire additional *strength*, and to display increased *wisdom* and *beauty*, until "time shall be no more."

To such of our friends as may still be disposed to patronise a work of this kind, we cheerfully and confidently recommend the "*Masonic Register and Ladies' and Gentlemen's Magazine*," published at New-York, by companion Luther Pratt, and the "*Masonic Casket*,"* published at Enfield, New-Hampshire, by companion Ebenezer Chase, the former at three, and the latter at two dollars a year, eastern currency, for either of which we will receive and forward subscriptions.

* Each volume of this valuable work contains 192 pages. A volume of the Masonic Register contains 480 pages.

Literary.

Picket's Juvenile Spelling Book.—An improved edition of this work has lately made its appearance; and notwithstanding it has *heretofore* been acknowledged, by competent judges, as the best elementary book ever published in America; and has been generally introduced into our most respectable schools, as a book better calculated to elicit improvement than any other extant, yet we hesitate not to give it as our humble opinion, which we are happy to find is in coincidence with many of our most judicious instructors, that in this edition, the author has added much to its worth, particularly in his classification of synonymous words, by which the pupil will learn their corresponding definitions at first sight, and be taught their various uses, without the laborious task of turning over the pages of a dictionary. The appendix annexed to this edition, also greatly enhances its value, and renders it in

every respect, a most suitable book for the use of Sunday schools, as well as others; it containing a plain and brief summary of the Christian religion, drawn from the Holy Scriptures, calculated to impress the youthful mind with the importance of the truths therein contained, and induce to a deeper research. The reading lessons throughout, are arranged in the most judicious manner, appropriately interspersed among the spelling lessons, in language suited to the capacities of those for whom they are designed, and calculated to inspire the pupil with a love of all the social virtues, and a reverence for the religion of the Redeemer.

Much more might be said in favour of this little manual, but we conceive it unnecessary. The author is well known for his unwearied attention to the instruction of youth, which he has practised in the city of New-York, with unrivalled success, for the space of about twenty years.

Clark's Guide to Penmanship.—This work is the result of the author's experience in teaching, for upwards of twelve years; and we consider it richly deserves the approbation so liberally bestowed on it by various teachers in the city of New-York. He has happily combined his rules in a small compass, and rendered them plain, and easy to be comprehended; so that the learner, with due attention, can, in a short time, become master of the important art. We more cheerfully recommend it to the notice of the public, having been for many years intimately acquainted with Mr. Clark, and having derived much benefit to our own children, under his tuition. He claims not the power of magic in his system, nor does he pretend that a good penman can be made out of a complete blockhead, in the course of a few lessons; but his system is such, that all who are capable of appreciating the importance of writing, can acquire it in much less time, and at smaller expense, than by pursuing the old "beaten track." The following certificate, precludes the use of our saying more on the subject.

New-York, Sept. 9, 1823.

In the opinion of the subscribers, teachers in the city of New-York, Mr. William Clark, Jun's "Guide to Penmanship," recently published, with the addition of his lectures, is the best system extant, from which to acquire a correct, free, easy, and elegant hand writing; and his method of instruction preferable to any other that has come within our observation, to facilitate the improvement of persons of all ages, in that useful art.

Edward James,	M. Hale,
Joseph Mc Keen,	L. S. Lownsbury,
M. Mead,	L. Kidder,
James B. Quick,	S. Fliut,
A. Newton,	Law. Anderson.
U. E. Wheeler,	Daniel French,
Elijah Ashley,	James B. Requa,
John M. Kinley,	James Shea,
David Field,	Horace Covell,
Thomas Wilson,	Jonathan Taft,
C. M. Gahagan,	B. Mc Gowan,
R. Lockwood,	Sanford R. Knapp,
Seabury Ely,	John Gould, Jun.
Joseph Carter,	S. Williams,
J. Ward,	Rev. J. Dick,
J. M. Smith,	John Patterson, Jun.

The New Jerusalem Missionary, and Intellectual Repository.—This is a monthly Magazine, recently established in this city. Its design appears to be exclusively to explain, propagate, and support, the theological doctrines

of *Emanuel Swedenborg*. Each number contains forty octavo pages, neatly printed, on good paper, handsomely done up in a printed coloured cover, at three dollars a year. As it is not our province to advocate, or condemn any Christian sect exclusively, but to have charity for all whose lives correspond with the precepts contained in the Holy Scriptures, we shall not pretend to give an opinion as to the merits, or demerits of its principles. That the work will be ably and ingeniously conducted, the public will be satisfied, when they are informed that it is edited by SAMUEL WOODWORTH, Esq. author of the numbers which appear in the Masonic Register, entitled the "Christian Mason."

The New-York Mirror, and Ladies' Literary Gazette.—This is a weekly paper, published every Saturday, by Mr. GEORGE P. MORRIS, No. 214, Broadway, and edited by SAMUEL WOODWORTH, Esq. Each number contains eight royal quarto pages, and will make a handsome volume of four hundred and sixteen pages at the end of the year, at the very low price of four dollars, printed in a superior style, by Mr. *J. Seymour*. Its contents are, original moral tales, American biography, poetry, literary intelligence, &c. &c. The editor of the Mirror most assuredly deserves well of the literary world, and we heartily wish him that success to which he is justly entitled.

We are authorised to state, that those ladies or gentlemen who have advanced money for the "Ladies' Literary Casket," and have not received that work to the full amount, shall receive the Mirror, till such advances are liquidated.

Poetry.

MASONIC ODE.

Unto thee, great God, belong
Mystic rites, and sacred song!
Slowly banding at thy throne,
We adore thee, Holy One!
Glorious Architect above,
Source of light, and source of love,
Here thy light and love prevail,
Hail, Almighty Master, hail.

Whilst in yonder regions bright,
Sun and moon diffuse their light,
Twinkling stars spread o'er the sky,
Blazon forth thy praise on high!
Join, O earth, and as you roll
Round th' expanse, from pole to pole,
Send to Heaven your grateful lays,
Join the universal praise!

Warm'd by thy benignant grace,
Friendship link'd the human race;
Pity lodg'd within her breast,
Charity became her guest;
Here, the naked, raiment found;
Sickness, balsam for her wound;
Sorrow, comfort; hunger, bread;
Strangers too, a welcome shed!

Still to us, O God, dispense
Thy divine benevolence!
Teach the tender tear to flow,
Melting at another's wo!
Like Sumaria's son, that we
Bless'd with boundless charity,
To th' admiring world may prove,
Happy they who dwell in love.

CASH.

BY WILLIAM RAY, ESQ.

Wise moralists in vain have told
How sordid is the love of gold,
Which they call filthy trash;
Thou stranger to these eyes of mine,
Ten thousand virtues still are thine,
Thou all sufficient *Cash*.

Though thy intrinsic worth is small,
Yet MONEY, thou art all in all—
Though transient as a flash,
In passing just from hand to hand,
The earth is at thy sole command—
It gravitates to *Cash*.

Possessed of thee, we may defy,
Not death itself, but very nigh;
For when the tyrant's lash

It felt, and ah! 'twas felt by me,
It *did*—it *will* the vassal free—
Then who despises *Cash*.

By nature void of every grace,
If thou hast, (reader! view thy face)
But this cosmetic wash,
'Twill whiten and improve the skin—
Thy monstrous nose—thy cheeks and chin,
Are beautified by *Cash*.

And though your mental powers be weak,
To you who money have, I speak,
Go on—shave—cut and slash;
For men of genius and of sense,
If *poor*, will make a *poor* defence,
Against the man of *Cash*.

Or should you, for the basest crimes,
Become indicted fifty times,
This settles all the hash;
For bills which leave the poor no hope,
T' escape the dungeon, or the rope,
Are cancelled by *Cash*.

Nay, 'twill be found that MONEY can
The grov'ling beast transform to man,
Though different natures clash:
For 'tis a fact beyond dispute,
The miser's far beneath the brute—
A lump of living *Cash*.

And yet what crowds around him wait—
Behold him cloth'd in power and state—
The garter, star and sash;
Fools fly before the potent nod
Of him whose flesh, whose soul, whose god,
Whose heaven itself is—*Cash*.

But sons of Plutus! lest ye go
To those infernal *mines* below,
Where teeth are said to gnash—
Give to the needy—bribe the grave—
Oh, if you wish your souls to save,
BE GENEROUS OF YOUR CASH.

WOMAN'S LOVE.

A woman's love, deep in the heart,
Is like the violet flower,
That lifts its modest head apart
In some sequester'd bower;
And blest is he who finds that bloom,
Who sips its gentle sweets:
He heeds not life's oppressive gloom,
Nor all the care he meets!

A woman's love is like the spring
Amid the wild alone,
A burning wild, o'er which the wing
Of cloud, is seldom thrown;
And blest is he who meets that fount,
Beneath the sultry day;
How gladly should his spirits mount!
How pleasant be his way!

A woman's love is like the rock,
That every tempest braves,
And stands secure amid the shock,
Of ocean's wildest waves;
And blest is he to whom repose
Within its shade is given;
The world with all its cares and woes,
Seems less like earth than heaven.

WOMAN.

BY T. MOORE, ESQ.

Away, away—you're all the same,
A fluttering, smiling, jilting throng!
Oh! by my soul, I burn with shame,
To think I've been your slave so long!

Slow to be warm'd, and quick to rove,
From folly kind, from cunning loath,
Too cold for bliss, too weak for love,
Yet feigning all that's best in both,

Still panting o'er a crowd to reign,
More joy it gives to woman's breast
To make ten frigid coxcombs vain,
Than one true, manly, lover blest.

Away, away—your smile's a curse—
Oh! blot me from the race of men,
Kind pitying Heaven! by death or worse,
Before I love such things again!

WOMAN.

BY WILLIAM RAY, ESQ.

When man had doom'd himself to woes—
Woes that for ever had undone him,
And God in wrathful vengeance rose
To execute his sentence on him,
The burning ire of opening hell
Burst forth, and flames were kindling round him,
But angels' tears in torrents fell,
And quench'd those flames where justice bound him.

For their own likeness, by his side,
In all the loveliness of beauty,
They saw—his new created bride,
Still chaste, though wander'd from her duty;
They saw that mercy, too, was mov'd—
Prostrate in earnest intercession;
Of all heaven's host the well belov'd,
Self-offer'd up for man's transgression.

And though man's woes and mis'ries, all,
Are charg'd on woman, who ador'd him;
If *woman* tempted man to fall,
'Twas woman's promis'd seed restor'd him.

O! Woman! were it not for thee,
With all thy frailties still about thee,
This world the veriest hell would be,
And heaven itself no heaven without thee.

THE CHURCH.

BY WILLIAM RAY, ESQ.

Pure and holy is the source,
Whence thy stream, O Zion, rose;
See majestic in its course,
Regions vast it overflows,
Fertilizing, like the Nile,
Barren continent and isle.

Angel-ministers attend—
On its flow'ry margins meet—
Heavenly-choral anthems blend,
(Music ravishing'ly sweet)
With a Saviour's voice divine,
Turning all its floods to wine.

Ho, ye thirsty, gather round,
Drink your everlasting fill!
Hear the gospel tidings sound—
"*Peace on earth, to men good will!*"
Yet unbroken is the strain,
Heard upon the shepherd's plain.

Christ, the Bishop of our souls,
Open will the channel keep;
Free the tide of mercy rolls,
As the billows of the deep;
Broad and copious as the wave,
In the mission that he gave:

"Ev'ry creature go and teach,
You I send as I am sent,
Wide ordained my word to preach,
Calling millions to repent—
This uninterrupted line
Shall be *endless*—is divine."

Lo the Church of Christ appears
Fair in lustre as the moon!
Brighter, from the night of years,
Than the cloudless sun at noon—
Terribly she moves along,
As an army-banner'd throng!

Life dispensing as she goes,
Glory beaming from her face,
Conquering her rebellious foes,
By the power of boundless grace—
By the Spirit's two-edg'd sword—
Through the might of Christ our Lord.

MAXIM.—It is a painful, but well known fact, that the envy and rivalship of near relations, is the most bitter and inveterate.

TO THE MEMORY
OF
Mary Yates Hatch Pratt,

whose immortal spirit took its flight, on the thirteenth day of May, A. D. 1823, in the fourth year of her age.

She was the youngest child of Luther Pratt, editor of the Masonic Register.

Alas! dear child, thy spirit's fled,
"Too good wert thou in this vile world to stay,
"Where nought but sin and sorrow reign triumphant"

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

TO READERS AND CORRESPONDENTS.

To make room for the interesting Biographical Sketches of all the principal commanders engaged in the existing war between Spain and France, we are obliged to omit the continuation in this number, of "Sophia, or the Girl of the Pine Woods," together with several other miscellaneous articles of interest, which shall appear in our next.

J****m is premature. It is not our intention to interfere, at present, with the affairs of the grand lodge of the state of New-York; and far be it from us to "fan the embers" of discord, or to blow its coals into a flame.

"A Royal Arch Mason," will please to excuse us in the rejection of his communication, inasmuch as it infringes upon several of the LANDMARKS of the chapter.

"Thespian," on the Park Theatre, is entirely without interest to any but a few lovers of the drama, in the city of New-York. We wish, as far as possible, to avoid troubling our distant readers with local concerns.

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Titles and degrees to subscribers' names are omitted, as we found it impossible to arrange them correctly, and of course have placed all upon a LEVEL.

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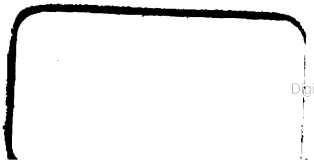

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