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MEMPHIS APPEAL.

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MASONIC DIRECTORY.

HEBREW AND MASONIC CALENDAR.

	A.: M.: 5627.	
1 Tisri, 16th September,	1866.	
1 Kheswan, 16th October,	"	
1 Chislen, 5th November,	"	
1 Tebeth, 5th December,	"	
1 Shebat, 7th January,	1867.	
1 Adar, 6th February,	"	
1 Veadar, 6th March,	"	
1 Nisan, 8th April,	"	
1 Ijar, 8th May,	"	
1 Sivan, 6th June,	"	
1 Thamuz, 6th July,	"	
1 Ab, 5th August,	"	
1 Elul, 1st September,	"	
Ash Wednesday, 6th March,	1867.	
Maundy Thursday, 18th April,	"	
Good Friday, 19th April,	"	
Easter Sunday, 21st April,	"	
Ascension, 30th May,	"	
Pentecost, 9th June,	"	
Saint Andrew's Day, 30th November in each year.		jal2 mh11 tf

MASONIC DIRECTORY.

1867.

LODGES.

ANGERONA, No. 168. Meets 1st Monday in every month, at Odd-Fellows' Hall, cor. Court and Main. D. C. Frazier, W. M.; H. Tomlinson, Sec.

SOLIMAR METRIFF, No. 118. Meets 2d Friday of each month—Hall, cor. Madison and Second. J. T. Sellars, W. M.; Benj. K. Pullen, Sec.

LEILA SCOTT, No. 289. Meets 1st Friday of each month—Hall, cor. Madison and Second. John Ainslie, W. M.; H. P. Woodward, Sec.

HAMILTON, No. 381. Meets 3d Friday of each month—Odd-Fellows' Hall. P. M. Stanley, W. M.; W. H. Butts, Sec.

ELDRIDGE, No. 441 (D. D.) Meets 4th Friday of each month—201 Front street. John J. Worsham, 32d, W. M.; B. K. Pullen, 32d, Sec.

ROYAL ARCH.

PEN Chapter, No. 5. Meets 1st Monday of each month, Odd-Fellows' Hall. A. J. Wheeler, H. P.; H. H. Paynter, Sec.

R. AND S. M.

EUREKA Council, No. 2. Meets 3d Monday of each month—Odd-Fellows' Hall. John Zent, Th. Ill.; N. J. Wiggin, Rec.

TEMPLARS.

CYRENE Commandery, No. 1. Meets 8th Monday of each month. John Zent, Com.; N. J. Wiggin, Rec.

A.·. AND A.·. SCOTTISH RITE.

204 Front Street.

HERMES Lodge of Perfection, 14th; No. 1. Stated Communications 3d Wednesday night of each month. Henry F. Wood, 32d, G.·. M.·.; Charles M. Carroll, 30th, Sec.·.

MITHRAS Lodge of Perfection, 14th; No. 2. Meets 4th Wednesday of each month. George Mellen, 32d, G.·. M.·.; A. E. Frankland, 32d, Sec.·.

CLEOPHA Council of Princes of Jerusalem, 16th; No. 1. Benj. K. Pullen, 32d, Tresh.·.; —, Sec.·.

CALVARY CHAPTER of Rose Croix, 18th; No. 1. Charles W. Adams, 32d, M.·. W.·.; H. F. Tomlinson, 32d, Sec.·.

PILLAPH EL DEMASHQUI Council of K.·. H.·., 30th; No. 1. Henry P. Woodard, 32d, Comm.·.; William Y. Creede, 32d, Rec.·.

GETHSEMANE Temple, No. 1, 32d, John Ainslie, 32d, Comm.·. in Chief; Dodge C. Trader, 32d, Rec.·.

MASONIC INTELLIGENCE.

MASONIC STATISTICS.

LODGES IN ENGLAND.—An estimate of the number of Freemasons in various parts of the world has recently been made by an English writer. There are nearly eleven hundred lodges under the control of the Grand Lodge of England; of this number some one hundred and seventy are in London, or within ten miles of the great Freemasons' Hall in that metropolis; over five hundred and sixty are scattered over other parts of England and Wales. Rutlandshire has none; Bedfordshire but three; while Lancashire has nearly one hundred. There are others in the Channel islands, India—there are ten in Calcutta, Cape of Good Hope, West Indies, North and South America, Australia, New Zealand. The 1st, 6th, 12th, 14th, 21st, and 80th regiments of foot, in the British army, have lodges attached to their respective corps. In addition to these, there are nearly one thousand Royal Arch Chapters under the same jurisdiction. In the above numbers are not included those subsidiary lodges in Scotland and Ireland, each of which countries has its own Grand Lodge.—*Freemasons' Monthly Magazine.*

FRANCE.—At the meeting of Grand Orient, in 1866, 240 Lodges were represented by 218 delegates.

OHIO.—From the proceedings of the Grand Lodge, held in October last, we find that Ohio has 323 Lodges, and 19,290 members, with 2000 new members for 1866.

The Grand Lodge of New Jersey met on the 6th of February, at Trenton. M. W. Bro. Wm. Cox Ward, was elected G. M.; R. W. Bro. Robert Rusling, D. G. M., and R. W. Bro. Joseph H. Hough, G. Sec. Four charters were issued.

DISTRICT OF COLUMBIA.—We have the proceedings of this Grand Lodge for the meeting held November 6, 1866. Much labor was consumed in trying to get straight with the Grand Lodge of Rhode Island, one of whose citizens they had made a Mason upon a mere temporary residence; and we presume that should the Grand Lodge of the District of Columbia confine to do this sort of work, as threatened by both Grand Master, Bro. Whiting, that the remonstrances will come in so fast from all the sister jurisdictions as shall cause her to regret so unwise a course of initiations.

Bro. G. C. Whiting was re-elected M. W. Grand Master, and Brother Noble D. Larner, of Washington city, Grand Secretary.

There are seventeen Lodges returned, which report 485 initiations, 468 passed, and 505 raised; total membership, 2225.

KENTUCKY.—From the proceedings of the Grand Lodge of Kentucky, held last October, we find they have 15,157 members, and initiated 2,294 during the year. We notice that Entered Apprentices wait for initiation, Fellow Crafts for passing, etc., and find many Entered Apprentices suspended for non-payment of dues.

MASSACHUSETTS.—In this State, the initiates of the last Masonic year number 2211, and the rejections amount to 1061, which latter, the G. M. thinks, is out of proportion, and charges it, in some instances, in a malicious spirit of revenge, which he characterized in the proper language which such cowardly actions deserve. The largest Lodge (Hampden, at Springfield), numbers 564 members. M. W. Charles C. Dame elected G. M., and R. W. Charles W. Moore, of the *Magazine*, re-elected Grand Secretary.

THE DUTIES OF A MASON.

Come and let us seek the Saviour—
Lead him to the shepherd fold;
Come, the traveller's feet betraying,
Ensnare him from the dangerous track.
Come, a solemn voice reminds us—
Come, a mystic letter binds us—
Masons, love your duties fulfil—
Hark the poor and needy cry.

Come, and help the needy poor—
Break to him the needed bread—
Longer he can not endure—
Adieu, ere famine mark him dead;
Bounties rich to us supplying,
To the poor are still denying;
Masons, love your duties fulfil—
Hark the poor and needy cry.

Come, where sorrow has its dwelling,
Comfort bring to souls distressed;
To the friendless mourner telling,
Of the rock that gives rest.
What would life be but for heaven?
Come to us this message given—
Masons, love your duties fulfil—
Hark the poor and needy cry.

Bind of brothers every nation
Hails your bright and orient light!
Fervent, warm, the poor man's prayer,
Calls for deeds of nobler might!
Seek—the world is full of sorrow—
Act—your life will end to-morrow—
Masons, love your duties fulfil—
Hark the poor and needy cry.

(*The Mystic Star.*)

FREEMASONS IN THE UNITED STATES SENATE.

Mr. Guthrie, past Grand Master, Kentucky, is the oldest member, aged 72; Bro. Sprague, of Rhode Island, is the youngest—34; Bro. Garret Davis, of Kentucky, is the shortest—5 feet 3½ inches in hight.

JAVA.

The Regent of Kesroes Radin Mas. Ario, Toeria, Tjondra Negren, was the first person ever made a Mason in Java, who was initiated in the ☐ La Constante at Fidele in Tamarang, on the 17th October last. All questions were promptly answered by him. The initiation, which made a deep impression on the mind of such a man, promises a great good as to the native. Thus does Freemasonry move in the advance of the true religion and prepare the way for its reception.

NETHERLANDS.

In the late revision of the ritual ordered by the Grand Lodge of the Netherlands, it appears that the Grand Lodge retained the formula forbidding the making of Masons of *Atheists* and *Libertines*. One of the Lodges sympathizing with the Atheistic Masonic movement protested against it, and refused to lay the Bible on the altar. They propose to obligate their candidates on the Constitution and By-Laws of Freemasonry. We trust that the Grand Lodge of the Netherlands will not hesitate to cut off this Lodge from its communion.

The modern Masonic interpretation of the symbolists of the "lily work" is that signified purity, but like many other modern interpretations it is of no value. The true symbolism is far more abstruse and more interesting. It is thus given by Dudley in his "Naology," and it is a great pity that it could not be incorporated in our modern Masonic lectures:

"The pillars represented the sustaining power of the great God. The flower of the lotus or water lily rises from a root growing at the bottom of the water, and maintains its position on the surface by its columnar stalk, which becomes more or less straight as occasion requires; it is therefore aptly symbolical of the power of the Almighty constantly employed to secure the safety of the world. The chapiter is the body or mass of the earth; the pomegranates, fruits remarkable for the number of their seeds, are symbols of fertility; the wreaths, drawn variously over the surface of the chapiter of globe, indicate the courses of the heavenly bodies in the heavens around the earth, and the variety of the seasons. Such was the symbolical import of the pillars *Jois* and *Boaz*. They were properly placed in the porch or vice of the temple, for they suggested just ideas of the power of the Almighty, of the entire dependence of man upon him, the Creator, and doing this they exhorted all to fear, to love, and obey him. The pillars *Jois* and *Boaz* were symbols worthy of their place in the porch, the entrance into the temple. To the corresponding templative they could not be without effect."

A GOOD MOVE.

The Grand Lodge of Nebraska, held June 21, 1866, adopted the following resolution:

Resolved, That a standing committee of one from each subordinate lodge be appointed, of which the Grand Master shall be chairman, to take measures to found an institution for the education of orphans of deceased Masons. And to this end they are authorized to correspond with the subordinate lodges to receive proposals from different points, as to the location of the same; to provide some method of raising funds, and to report, in detail, at the next annual communication of this Grand Lodge. And the Grand Treasurer is hereby authorized to receive such donations as may be made to subsidize for this purpose, and to report the same in detail at the next meeting of the Grand Lodge.

The Grand Master was appointed chairman of the committee, and has gone to work in good earnest for the object intended.

FREEMASONS AMONG THE CATHOLICS.

A correspondent, under the title, "A Catholic," communicates some interesting thoughts concerning the Papal edicts issued since 1738 against the society of Freemasons. In the conclusion of his letter he urges the propriety of all the Masonic Catholics in this country uniting in an appeal to the pope in repudiation of the charges so repeatedly repeated in. He says, "Will any man tell me that, if he were besieged by a petition with 100,000 signatures, containing a solemn assurance that Ancient York Masonry has no undue concern either with religion or politics, and that our morality is that which is inculcated by Christianity, the authorities at Rome would not heed it? I am sure they would."

In regard to the great number of Catholic Freemasons, he says, "I became a Mason at Amsterdam, Holland, in 1815. When I went to Portugal and Spain I met with hundreds of ecclesiastics who were Freemasons, and who understood the Papal decrees to be simply *local*. Hundreds of Catholics, from conscientious scruples, are deterred from joining the society, and vast numbers among the many thousand Catholics who have belonged or do belong to secret societies feel greatly annoyed, and often disturbed in their peace of mind, at the species of uncertainty created by these sweeping and cruel condemnations and unjust prohibitions of what we know to be innocent and moral, almost coeval with the birth of mankind, second only to Christianity."

MASONIC HYMN,

written by Bro. Clapp, of Trenton, for the M. W. Grand Lodge of New Jersey, and sung at the opening of its late annual communication:

Welcome, ye brothers dear,
Once more assembled here
In concord, peace and love
Pleasant it is to meet
In this retreat sweet,
Holding communion sweet,
Joined heart and hand.

Brothers, an anthem raise,
Join in a song of praise
With one accord.
Come, let our voices blend,
Let earliest prayers ascend
To Him, our great friend,
Great God, our lord!

Hear Thou our humble prayer,
Extend Thy saving care
To Craftsmen here.
And, Gracious God, to chain
That in Thy sacred fane
Fixed peace and concord reign,
Our tools to rheer.

Father! to Thee we owe
All we enjoy below
In mercy given.
By Thee, our first and best,
Are we supremely blest,
On Thee we humbly rest
Our hopes of Heaven!

THE MASON'S GRAVE.

In all ages the bodies of the Masonic dead have been laid in graves due due east and west, with their faces toward the east. This practice has been borrowed from us, and adopted by others, until it has become nearly universal. It implies that when the great day shall come, and He who is death's conqueror shall give the signal, *His ineffable light shall first be seen in the east*; that from *the east* He will make His glorious approach; will stand at the eastern gate of these vaults, and with his mighty power—that grasp irresistibly strong which shall prevail—will raise the bodies which are slumbering therein. We shall have been long buried, long decayed. Friends, relatives, yes, our nearest and dearest, will cease to remember where they have had us. The hand of earth will have undergone wondrous changes, mountains leveled, valleys filled. The seasons will have chased each other in many a fruitful round. Oceans lashed into fury by the gales of to-day, will to-morrow have sunk like a spoiled child to their slumber. Broad trees, with broader roots, will have interlocked them, hard and knobbed as they are, above our ashes, as if to conceal the very fact of our having lived, and then after centuries of life, they too will have followed our example of mortality, and long struggling with decay, at last will have toppled down to join their remains beneath them, thus obliterated the last poor testimony that man has ever lain here. So shall we be lost to human sight. But the eye of God, nevertheless, will mark the spot, green with the everlasting verdure of faith, and when the trumpet's blast shall shake the hills to their very bases, our astonished bodies will rise, impelled upward by an irresistable impulse, and we shall stand face to face with our Redeemer!

COWANS—EXPOSURE OF AN ABSURD THEORY.

Our intelligent brother, D. Murray Lyons, A. M., of Ayr, Scotland, exposing the absurdity of the theories of those anti-Masonic writers of the last century, who proposed to derive the word *cowan* from the French *chaumeau*, gives a quotation from the mother Kilwinning Lodge records, of December 27, 1705, as follows:

"The same day by consent of the meeting, it was agreed that no Mason shall employ no Cowan, which is to say without the word, to work. If there be one Mason to be found within fifteen myles he is to send to fetch him, forwanguender the pain of forfie shillings Scots."

He adds another, half a century older, as follows:

"The Court of the Masoun Tred of the Lodge of Kilwynning, holding in the upper chamber of Hew Maxwell's house in Kilwynning the 24 day of June, 1646. Item they here ordainit that Hew Maxwell not work with any Wrichtis in tymes coming, on forfeit of x lb money. Item John Smythe is becum cautioner for Hew Maxwell for x lb money, and last year, and the said Hew Mure obeyeschim to relief him under the double thairof."

"At Irvin, 1652. The qlk day Hew Mure in Kilmarnock was decerrit to pay to the box ten lb. monis of unlaw for working with Cowans, contrair to the Acts and Ordinances of the said Lodge; and for the whairof of the said Hew Mure as principall, and Johne Allexsonne, masoun, as cautioner for him, bind and obledgeithaim to pay the forrisaid unlaw betwixt Pentecost and Lammas in Ayr, under pain of x lb. money. Item John Smythe is becum cautioner for Hew Mure for x lb. money, and last year, and the said Hew Mure obeyeschim to relief him under the double thairof."

"At Irvin, 1655. The qlk day Hew Mure in Kilmarnock was decerrit to pay to the box ten lb. monis of unlaw for working with Cowans, contrair to the Acts and Ordinances of the said Lodge; and for the whairof of the said Hew Mure as principall, and Johne Allexsonne, masoun, as cautioner for him, bind and obledgeithaim to pay the forrisaid unlaw betwixt Pentecost and Lammas in Ayr, under pain of forfie pund, conforme to the Act."

MASSACHUSETTS.

Grand Master at the late session of the Grand Lodge thus opened his address:

Brethren of the Grand Lodge: In the original charter or "Commission," as it was then called, granted by Lord Montacute, Grand Master of the Grand Lodge of England, in 1733, authorizing the R. W. Henry Price to open and hold a Provincial Grand Lodge for New England, it being the first establishment of the kind on the American Continent, I find the following words: "And lastly, we will and require that our said Provincial Grand Master of New England, do annually cause the brethren to keep the feast of St. John the Evangelist, and dine together on that day, or in case any accident should happen to prevent their dining together on that day) on any other day near that time."

I find also in the first book of Masonic constitutions ever printed, and which was originally published by authority of the Grand Lodge of England, in 1722, the following regulation, it being the twenty-second of the well known "Thirty-nine Articles" adopted in 1720, to-wit: "The brethren of all the Lodges in and about London and Westminster, shall meet at the Annual Communication and Feast, in some convenient place, on St. John Baptist's day, or else on St. John Evangelist's day, as the Grand Lodge shall think fit, by a new regulation, having of late years met on St. John Baptist's day. The record also shows that the Grand Lodge frequently, subsequent to this, assembled and held the "Grand Feast" on both the St. Johns' days in the same year; and if we turn over the pages of the previous history of the Order in England, we shall find that this custom of assembling on one or the other of these days to celebrate the feast, is of much older date than that of the origin of our venerable mother Grand Lodge; and, indeed, that the circumstance that the custom of holding the "Annual Feast" on St. John's day had fallen into abeyance, was one of the primary causes which led to the establishment of the Grand Lodge in London in 1717.

I am not able to say at what precise time, or under what circumstances, the custom of holding these annual St. John feasts originated; but we learn from the history of the Order in England, that on St. John's day, December 27, 1561, the Grand Lodge being assembled at the old city of York, Queen Elizabeth, "jealous of all secret assemblies," "sent an armed force" to break up the meeting. The meeting, however, was not broken up, nor was its business otherwise interfered with than by the initiation of the officers of the "armed force" referred to! The Grand Lodge continued thereafter to hold its Annual Assemblies and Feasts on St. John's day without interruption, and we find it, one hundred years afterward, namely, 1663, in session on St. John the Evangelist's day, under the Grand Mastership of the Earl of St. Albans, where the following among other regulations was adopted: "That for the future the said fraternity of Freemasons shall be regulated and governed by one Grand Master and as many Wardens as the said society shall think fit to appoint at every Annual General Assembly."

These evidences, that until a very recent period it was the practice of our English brethren to hold their Annual Assembly and Feast, for more than three centuries at least, on one or the other of the St. Johns' days, in honor of the virtues and exemplary character of those two eminent patrons of our Order, might be easily multiplied; but it is not necessary to do so. My object is accomplished when I have demonstrated the antiquity of the practice, and indicated our own obligations to follow it, as a duty imposed on the fathers of our beloved Grand Lodge, by the charter that gave them existence, and which their successors, with a fidelity worthy of the highest commendation, have faithfully observed and performed to the present time. And, brethren, we are now and here assembled, in the light of the Past, to continue this good old landmark of our fathers, and by thus honoring, to make manifest the love and veneration in which we hold their memories and their examples.

JEWISH ADDRESS TO PRESIDENT WASHINGTON, AND HIS REPLY.

We copy from the *Jewish Messenger*, of New York, which a friend has handed to us, the annexed patriotic address of the Jews of Newport to President Washington, on his visit to that city in 1790, with the beautiful reply of the Patriot Patrise:

[From the original, in the possession of Mr. Joshua Phillips, of New York.]

TO THE PRESIDENT OF THE UNITED STATES.

Sir: Permit the children of the stock of Abraham to approach you with the most cordial affection and esteem for your person and merit, and to join with our fellow-citizens in welcoming you to Newport.

With pleasure we reflect on those days—those days of difficulty and danger—when the God of Israel, who delivered David from the peril of the sword, shielded your head in the day of battle; and we rejoice to think that the same Spirit who rested in the bosom of the greatly beloved Daniel, enabling him to preside over the provinces of the Babylonish empire, rests and ever will rest upon you, enabling you to discharge the arduous duties of chief magistrate of these states.

Deprived, as we heretofore have been, of the invaluable rights of free citizens, we now (with a deep sense of gratitude to the Almighty Disposer of all events) behold a government erected by the majesty of the people—a government which to bigotry gives no sanction, to persecution no assistance, but generally affording to all liberty of conscience and immunities of citizenship, deeming every one, of whatever nation, tongue or language, equal parts of the great governmental machine. This so ample and extensive federal union, whose base is philanthropy, mutual confidence and public virtue, we cannot but acknowledge to be the work of the great God, who ruleth in the armies of heaven and among the inhabitants of the earth, doing whatever seemeth to Him good.

For all the blessings of civil and religious liberty, which we enjoy under an equal and benign administration, we desire to send up our thanks to the Ancient of Days, the great Preserver of men, beseeching Him that the angel who conducted our forefathers through the wilderness into the promised land may graciously conduct you through all the difficulties and dangers of this mortal life; and when, like a good shock of corn fully of honors, you are gathered to your fathers, may you be admitted into the Heavenly Paradise, to partake of the waters of life and the tree of immortality!

Done and Signed by order of the Hebrew congregation in Newport, Rhode Island.

MOSES SEIXAS, Warden.

NEWPORT, AUGUST 17, 1790.

WASHINGTON'S REPLY

To the Hebrew Congregation in Newport, (R. I.)

Gentlemen: While I receive with much satisfaction your address, replete with expressions of affection and esteem, I rejoice in the opportunity of assuring you that I shall always retain a grateful remembrance of the cordial welcome I experienced in my visit to Newport from all classes of citizens.

The reflection on the days of difficulty and danger which are past is rendered the more sweet from a consciousness that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government, to become a great and a happy people.

The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy—a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for, happily, the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving to all on occasions their effectual support.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration and fervent wishes for my felicity. May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid.

May the Father of all mercies scatter light and not darkness in our paths, and make us all, in our respective vocations, useful here, and, in his own due time and way, everlastingly happy!

GEORGE WASHINGTON.

MISSISSIPPI ITEMS.

The Roncari opera troupe are performing in Vicksburg, and perfectly entranging the good people of the heroic city.

Hon. Wiley P. Harris, and Col. Dan. R. Russel—distinguished adherents of the lost cause—were in Vicksburg on the 20th inst.

The "Crusaders" is the name of a new base ball club organized at Vicksburg. They are to play a match game with the twenty-fourth United States infantry B. B. C., on Thursday next at one o'clock.

Corn has been pretty generally planted in the southern counties of the state, but the cotton planting has been seriously interrupted by the heavy and continued rains.

In politics the Aberdeen *Examiner* advises the people to keep cool and calm. To preserve their dignity and self-respect. To think as little about politics as possible. To remember that the "greatest benefit to be derived from our present condition" lies in the teaching that no people can feel secure, or safe, or happy, unless there is corn in the crib and corn in the field. That hunger and patriotism are antipodal. That plenty and patriotism go hand in hand. Unless the people of the south devote their greatest energies, their first thought, and their prime exertions to agriculture, "they will experience the greatest evils."

ALABAMA ITEMS.

A large meeting at Selma, Ala., on Monday, adopted strong union resolutions, and recommended the people of that state to accept the situation and organize at once under the terms prescribed by congress. The papers in the state, however, are averse to present action, under the standing menace of the infamous bill creating the military lord-lieutenants.

Milton's great tableaux, "Paradise Lost," is attracting brilliant audiences at Selma.

The Selma *Messenger* of the 15th says: The storeroom of Abram Larkin & Co., at Cooteboa station on the Selma and Meridian railroad, was fired by an incendiary on Thursday night and destroyed. Loss three or four thousand dollars. The object is supposed to have been robbery. A metallic box, containing some three hundred dollars, was abstracted by the incendiary, and a box of powder removed. The railroad depot was saved with difficulty, by tearing away the front of the building.

SOUTH AMERICA.

From the N. Y. Tribune (5th inst.)

LECTURE BY PROF. AGASSIZ ON THE MONKEYS AND NATIVE INHABITANTS OF SOUTH AMERICA.—CONTINUED FROM LAST SUNDAY.

Now, I hold that the idea of the community of origin of man and the monkeys and the other quadrupeds is a fallacy, the foundation of which I shall try to explain presently. But if it is an error to consider man as derived from monkeys, we must admit that men are not derived from a common stock, because the differences which exist among man are of the same kind and quite as striking as the differences which exist between monkeys, and between the lower animals. [Sensation.] Let me say in what all men agree, and in what all differ from monkeys. All men agree in having four limbs, one pair of which terminates with feet, and the other pair terminates with hands—all men are endowed with the ability of standing erect; and their constitution is such that the erect position is not one resulting from education, is not the result of successive change, but is one of the constitutive peculiarities of the human frame. The whole backbone is so organized that man can carry with ease his heavy head; head only in a vertical position. He has not, as animals have, a ligament with which he may rest the head in a horizontal position with ease; but the head must be balanced on the top of the vertical column, in order that it may be moved with facility in every direction. Then man has limbs on the side of the chest so organized that he can move them in every direction and touch every part of his body with them. And that pair of limbs terminates with the most perfect hand known in nature; and that hand is so constituted as rapidly to carry out the mandate of the mind. It is brought into the service of the intellect, and is no longer an organ of locomotion, as is the case with the monkey. All these peculiarities are characteristic of all men, and between monkeys and men there is no structural transition, there is no gradation. From the highest monkey to the lowest race of men, all these attempts at bringing man closer to the monkey by lower types of humanity, overlook these fundamental differences which make man, however low and inferior, a man, and which separate him from the monkey, however high as a monkey he may stand. [Applause.] But while we recognize certain structural attributes as particularly human, let us not overlook the great differences which exist among men both in structure and attainments. In the first place color—these differences are obvious, but they are comparatively of slight importance. Next to hair—there is marked difference—the flowing, straight hair of the white race is very different already from the stiff and curly hair of the Indian and when we come to compare that hair with that of the Australian, or with that of the Malay, or with that of the Polynesian Islander, or still more strikingly, with that of the negro, we find differences which are most marked. The hair of the white man is oval-circular; the hair of the negro is flat, it is wooly, it is curly. And these peculiarities are not peculiarities brought about by climate, for white men have existed in close proximity with negroes ever since the two races have been known to exist side by side on earth, and the white man has not assumed the woolly hair of the negro, nor has the negro assumed the straight hair of the white race. [Applause.] Then there is a difference in the dentition, and a very marked one. All the white race have teeth vertical, the jaw short; and the manner in which the teeth fit upon the other is perpendicularly, so that when we close the mouth, we bring the lower teeth against the upper teeth in such a juxtaposition that the two sets stand vertical one above the other. And the races of men which have that kind of dentition are called orthognac, that is, straight-jawed races; while there are other races—and, among others, all the inhabitants of the South Sea islands, and all the inhabitants of Africa south of the Atlas—that have their front teeth inclined, so that the upper teeth and the lower teeth, when brought against one another, form an angle and the mouth is more prominent, and these men are called prognate. And that difference is a constant one, and all the races of men with prognate jaws have also thicker and more prominent lips. And they have also flat noses, which I have already described, with broad partitions between the nostrils, and the nostrils opening sideways; and these differences have been known among them ever since man have been observed by man. On the ancient monuments of Egypt there are figures of negroes; there are figures of Egyptians, there are figures of Jews, there are figures of white men as characteristic in all these particulars as we see them now; so that for at least as long a time as these monuments have been in existence these features of humanity have remained what they were then, and have retained their peculiarities. Now, then, the question is, how were these peculiarities brought about? Are they innate? That is, are they primal, or are they the result of change? If these differences are the result of change, then why should not the differences which we observe among monkeys be the result of change also; and if changes so great as these take place why should not changes as little greater occur; and, therefore, why should not all the differences which exist among living beings be the result of successive changes? It is upon this line of argument that a scientific argument has been based, which is known as the transmutation doctrine, and which has been dismissed for centuries, but which has been revived in a large, popular form, and with more recent argument, by Darwin, and is now the question prominently agitated among naturalists. Now, I propose to show you on what fallacies this view rests, and I will repeat my statement in another form. The question is whether we are the result of a natural revolution, or whether we are the expression of a specific act of creation. In establishing the affirmative, I do not mean to charge those who entertain the idea of a transformation with denying the intervention of a creative power in the acts of the world. I do not charge them with denying the interference of God in nature. I charge them with denying the immediate direct intervention in the production of these differences. Neither they nor right or wrong depend upon the interpretation of the facts which we have before us, and it is to the examination of these facts to which I would call your attention. [Applause.] I must ask your indulgence, for the hour is already over time. I must begin at the beginning, and in the first place I would say that man is rated in the animal kingdom in a manner which makes it impossible to separate the conclusions which relate to his existence from those which relate to the animal kingdom. When we examine the order of succession of animals, through all geological times, we find from the beginning to the end a definite relation to something higher and higher, and we find that in the first geological epoch only fish have been introduced. So that, in the order of succession of the living races which have at different times peopled the surface of our globe, we see man announced from the beginning; and we can say, as one of the scientific men said of the comparison of all these races, that from the beginning man was meant to be as he is now, and that since man has lived upon which animals living upon our earth are constructed there is no possibility of a higher type than man himself. And this generalization can be sustained by an examination of the structure of the brain alone. With our microscopic lights and our apparatus, I will show you how such a structure of the highest systems is unique in the whole series of animals, that from the fish to man there is a continuous path which shows that he is the highest possible form of the series which begins with the fish. [The professor here used the blackboard to illustrate his subject.] Suppose this to be the brain of a fish. We have here, as in all beings, a front swelling from which arise the nerves which go to the nostril, here a middle swelling from which arise the nerves which go to the eyes, and a third swelling from which arise the nerves which goes to the ear, and other nerves which go to different parts, all to which I need not now trouble you. These three swellings are so constituted that the first formation is the smallest, the middle formation occupies the middle position, and the hindmost is the largest. In reptiles we find that these three swellings have about the same dimensions; that the front swelling begins to rise so as to stand on a level with the middle swelling, which latter is about as large as the hind swelling, which is receding in dimensions from the others. This is properly the cerebrum, or the commencement of the brain, this the optic portion of the brain, and this the cerebellum. Now, in birds, we find that the front part is so far developed as already to cover, in a measure, the middle swelling, and leaves the hind swelling uncovered, and when from the bird we rise to the animal, we find that the front swelling covers the middle swelling completely, though it does not cover the hind swelling at all; and then we come to man, who has not only the middle swelling, but the hind swelling, also covered in such a manner that the position is so changed that, instead of extending on the same plane or rising slowly, as is the case in the reptile or bird, it rises, as is the case in the bird, to a certain extent, and this brain is brought to stand at right-angles with the spinal marrow, which extends through the series of backbones along the vertebral column. Beyond this you see at once there is no progress possible. Here we have reached the ultimate complete development of the inferior part of the brain. It extends from the middle and posterior region of the middle and hind parts of the brain in a perfect harmonious manner, and the whole commands the whole system in a manner which, if it attempted to go beyond, would lead to a retrograde movement, and not to an onward progress. [Applause.] Take the different parts of the brain in the human among men and you will find the variety a little more or less developed; pass from them to the monkeys and you will find this peculiarity developing, you will and that the cerebellum will be uncovered very slowly, and then gradually, as you come to man, you have a complete series, which shows that between man and monkeys, and monkeys and quadrupeds, and quadrupeds and birds, and birds and reptiles, and reptiles and fishes, there is an uninterrupted gradation of more or less complete structures, but with this remarkable peculiarity, that the distances from one to the other are so slight, that it is not that every gradation or that even one vision, but from one state to the other the distance or the difference should be perfectly uniform. There is always more or less distance from one to the other, and not equal in gradation. Man stands any lower to the next higher type. And now, in the order of succession of animals, we find something similar. Suppose I represent the forms of animals which any animal has existed upon the surface of the earth, and here mark the name of the geological formations as they have existed one another [illustrating on the blackboard.] From the ionic period, through the Saurian age, through the Jurassic, the Jurassic, the cretaceous, the eocene, the miocene, the pliocene, and the present period, and here I represent by this line the present surface of our earth, with all the variations of animals living upon it, and here we have a compartment for the radiates, which, you may remember, constitute one of the great types of the animal kingdom, and are divided into three classes, the polyps and jelly fishes, the star fishes, sea urchins and the like. Here we have another compartment for the mollusks, and among these mollusks we have also three classes, the bivalve shells, for we have here another compartment for the articulates, and we divide these into three classes, the worms, the crustacea, and the insects; and here we have the last compartment for the vertebrates, which also comprise three classes, the fishes and they are subdivided into several classes, which I need not notice now; the reptiles with their subdivisions, the birds, and the mammalia. Now we will inquire when were these animals called to existence. Mark that the transmutation doctrine assumes that animals are derived from one another, and that there is a primitive cell formed from which all animals may have been evolved. The doctrine is that all vertebrates are descended from one primitive vertebrate, and that they have been descended from one primitive articulate, that all mollusks are derived from one primitive mollusk, that all radiates are derived from one primitive radiate, and that those four primitive types are derived themselves from the primitive cell formed by the combination of those fortuitous elements which are acting wherever slight, moisture and matter are brought into contact, with one another. In the doctrine professed by Moleschott, by Carl Vogt, by Buchner, by Cotte, and by all those who have advocated the transmutation doctrine, on the ground that everything which exists has started spontaneously from the formation of a primitive cell under the influence of light acting upon matter. Moleschott's paper on the action of light upon matter in organizing beings is one of the most striking productions of that school. Darwin and the English defenders of the transmutation doctrine present it in a somewhat different light. They assume that the first impulse was given by an intelligent power, and that this impulse has resulted in an unfolding, in an evolution out of the first germs created, of all the lines of life followed. The doctrine which I support is that it is not only the few which were started in the beginning by a creative act, but the rest, if not all, and that it was not at one time only that creation was limited, but that the creative hand has gone on through all ages, and that under the direct influence of creative power most of the differences which exist have been brought about. [Applause.] These are generalizations. Now let us see what the facts are, whether the German transmutation doctrine comes nearer to the fact, whether the English transmutation doctrine comes nearer, or whether the doctrine of special creation comes nearer to the fact, and if the latter is the case, then I shall have proved my statement that we are not the lineal descendants of monkeys, but that we are children of God. [Applause.] We are the chosen productions of our maker; we are made in His resemblance. I say there are two questions which I will ask you to consider and ascertain how close they come to the transmutation I have presented. Polyps have existed from the beginning. They are found in the geological formations, they are found through all geological formations, and they exist now; and echinoderms have been found in the oldest and through all geological formations, and they exist now. So we have three classes of radiates represented from the beginning. Lately a fossil has been discovered in Canada and described, which purports to be the first animal on earth. Whether it be an animal is not even fully ascertained; there are considerable doubts on that point, and within the last few months echinoderms have arisen in Europe so entire whether this Acadian Canadensis was or was not the remains of a living being. I say let us in such instances, when there have been observations which are so far out of the path of all information obtained before, reject these observations until they are so clearly sustained that there can be no doubt about the fact. So I say, let the Acadian Canadensis be set aside, and until it is known that it was a living being, and until its structure is so far disclosed that some theory can be predicated concerning its affinities. Among mollusks we have bivalve shells existing from the oldest time to the present day, and univalve shells and chambered cells existing from the oldest time to the present day. Among worms we have forms from the Silurian up to the present day; and among crustacea we have them from the oldest time. Among insects the first we find belong to the carboniferous period, and not before. Then among the vertebrates we have, as I have shown you, fishes from the beginning, notwithstanding the objection to the statement I made before. Then we have reptiles from the carboniferous period. The fact that the lowest begin early in that age is another indication of the working of mind in this process. For during the earliest periods of the earth's history the whole of its surface was covered with water. There was no land, no terrestrial animals. But when vegetation began to be extensive, and especially terrestrial vegetation, we have the first indication of land animals in the production of insects. Here I use the call attention to another fact. Is it because nature has undergone excessive changes that animals and plants have made their appearance? or is it the physical change which has called into existence these living beings? or have the physical changes as they have taken place been directed in such a manner as to prepare the home upon which living beings could be distributed in a manner suited to the conditions prevailing on the earth? The question is simply this: Has the physical world in its changes been productive of the organic world, or has there been an intellectual power superintending the whole in such a manner that the physical condition should be brought about by which the living beings should find an appropriate home for their growth? [Applause.] In other words, has man sprung upon earth because our earth had become what it is, or has the earth been prepared for man, that he might develop in that way his capacities in the most appropriate manner upon its surface? I have briefly sketched the order of succession of vertebrates, we find an answer to that question. We find, first, that fishes have existed as long as the surface of this earth was in the condition during which all these aquat