

The North Carolinian.

"CHARACTER IS AS IMPORTANT TO STATES AS IT IS TO INDIVIDUALS; AND THE GLORY OF THE STATE IS THE COMMON PROPERTY OF ITS CITIZENS."

HOLMES & BAYNE, Proprietors.

FAYETTEVILLE, SATURDAY, SEPTEMBER 4, 1841.

Volume 3.—Number 132.

TERMS

THE NORTH CAROLINIAN.

Per annum, if paid in advance, \$2 50
Do if paid at the end of 6 months, 3 00
Do if paid at the end of the year, 5 00

Rates of Advertising:

Sixty cents per square, for the first, and thirty cents for each subsequent insertion.

A liberal deduction will be made to advertisers by the year.

Court advertisements and Sheriff's sales, will be charged 25 per cent. higher than the usual rates.

All advertisements sent for publication should have the number of insertions intended, marked upon them, otherwise they will be inserted until forbid, and charged accordingly.

No paper discontinued until arrangements are paid, except at the option of the Editor.

No subscription received for less than twelve months.

Letters on business connected with this establishment, must be addressed—HOLMES & BAYNE, Editors of the North-Carolinian, and in all cases post-paid.

Subscribers wishing to make remittances by mail, will remember that they can do so free of postage, as Postmasters are authorized by law to frank letters enclosing remittances, if written by themselves, or the contents known to them.

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And for every additional pack, 1 25
Smaller sizes in proportion.

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And for every additional quire, under 5, 1 00
Exceeding 5 quires, 75

CIRCULARS, INVITATION TICKETS, and all kinds of BOOK & JOB PRINTING, executed cheap for CASH.

THE FOLLOWING

BLANKS!

Kept constantly on hand

AND FOR SALE AT THE

CAROLINIAN OFFICE:
CHECKS, on Bank of the State, and Cape Fear Bank.
PROSECUTION BONDS, Supr. Ct.
MARRIAGE LICENSES
VENDI EXPO, constables levy
COMMISSIONS to take depositions in equity, and Supr. Court
APPEARANCE BONDS
WRITS, Superior and Co. Ct.
CA. SA. Supr. Ct.
INDICTMENTS for Affray, and Assault and Battery, Co. and Supr. Ct.
CERTIFICATES, CIR. Co. Ct.
JURY TICKETS
ORDERS to surveyors of Roads
BASTARDY BONDS
TAX RECEIPTS
WITNESS TICKETS
EJECTMENT IS.
PATROL NOTICES
LETTERS of ADMINISTRATION Bonds
Deeds, common,
Sheriff's Deeds,
Constables Ca. Sa. Bonds,
Do Delivery do
Appeal Bonds,
Equity Subpoenas,
Superior Court Fil. Fa.
County Court Nel. Fa. to receive judgment.
County Court Subpoenas,
Superior Court Warrants,
Bonds for Col'd. Apprentices.

A NEW SCHOOL!

ON Monday the 5th of October, the subscriber will open in this town, a school for boys, where the various branches of English and Classical studies will be taught. The charge for tuition will be \$10 25, per term, for all engaged in Classical studies and the higher branches of English, or \$11 per annum. For the ordinary branches of English studies the charge will be \$8 25 per term, tuition in all cases to be paid in advance, and no student received for less than a term. The year will commence on the 5th of October, and close early in August, with no intervening vacation except an occasional recess of a few days. No deduction will be made for absence unless by special agreement. Having taken a commodious house, the subscriber will accommodate a number of boarders at \$140 per annum, including lodging, room, fuel and lights. SIMEON COLTON.
Fayetteville, August 13, 1840. 76-1f
* * * Fayetteville Observer and Wilmington Advertiser will please copy four weeks.

MILL STONES.

THE Subscriber having recently opened a new quarry of superior grit, is prepared to furnish any number of Stones, either at the quarry or at the store of C. J. Orrell, Fayetteville. The quality of the Moore county Stones is so well known as not to need description, and the Subscriber will warrant all stones sold by him. If they should not prove to be good, another pair will be furnished without charge. The price is lower than heretofore.

Persons wishing to purchase, can apply in person, or by letter addressed to Carthage, Moore county, N. C. with description of the size wanted. JESSE SOWELL.
Moore County, April 20, 1839. 8-1f

Loco Foco

FRICITION MATCHES.
50 GROSS, HOLMES' Improved Friction Matches, just received, and for sale by the Gross or Dozen, a superior article, and warranted. Apply to JAMES MARTINE.
A constant supply of the above kept on hand, and will be sold low, to sell again.
Fayetteville, September 3, 1840 80-1f

MOUNTAIN BUTTER.

50 Firkins (assorted.) Some very superior, at prices from 5 to 16 cents per pound!
For sale by GEO. McNEILL.
Nov. 24, 1840.

POTATOES.

20 BUSHELS POTATOES.
GEO. McNEILL. 103-1f
Feb. 12, 1841.

JOB PRINTING
EXECUTED WITH DESPATCH
At this Office.

COTTON GINS.

I HAVE a few COTTON GINS unsold at Hall & Johnson's, Fayetteville. They will be sold at reduced prices, at six months credit. A liberal discount will be made for cash.
JOHN W. FOWELL.
August 18, 1841. 131-3m.

BRIGADE ORDERS.

HEAD-QUARTERS,
CARTHAGE, Aug. 15, 1841
To the Officers commanding the Regiments comprising the 4th Brigade, 2d Division of the North Carolina Militia.
YOU are hereby commanded to attend at the times and places hereinafter specified, with the regiments under your respective commands, armed and equipped as the law directs, for Review and inspection viz:
The 85th Regiment at Whiteville, Columbus co., on Friday, 15th October, next.
The 41st Regiment at Elizabethtown, Bladen co., on Saturday, 16th of October, next.
The 32d Regiment at Clinton, on Monday, 18th Oct.
The 33d do Fayetteville, Wednesday 20th do
The 34th do at Barksdale's, Cumberland do
The 44th do Carthage, Saturday, 23d do
The Review will take place precisely at 12 o'clock noon, and the inspection immediately after.
By order of the Brigadier General,
COVINGTON J. ORELL,
Brigade Inspector.
August 21, 1841. 130-7L

We invite the attention of all who desire a chance for a FORTUNE to the following.

MAGNIFICENT SCHEMES.

4 prizes of \$25,000 amounting to \$100,000, for 25th September; and \$50,000, \$30,000, \$25,000, for 23d OCTOBER.

J. G. GREGORY & CO., Managers.
VIRGINIA LEESBURG LOTTERY,
Extra Class No. 23, for 1841.
To be determined by the drawing of the UNION LOTTERY, Class No. 8, 1841, to be drawn at Alexandria, D. C. on Saturday, 25th September, 1841.

BRILLIANT SCHEME.		
1 Prize of	-	\$25,000
"	"	25,000
"	"	25,000
"	"	25,000
"	"	10,000
"	"	8,000
"	"	6,000
"	"	5,153
"	"	4,000
2	"	2,000
4	"	1,000
50	"	500
80	"	250
50	"	250
100	"	200

14 Drawn Numbers out of 78.
Tickets \$15—Halves 7 50—Quarters 3 75—Eighths 1 87.
Certificates of packages of 26 whole tickets \$200
Do do 26 Half do 100
Do do 26 Quart' do 50
Do do 26 Eighths do 25

\$50,000,
\$30,000—\$25,000.

VIRGINIA MONGALIA LOTTERY,
Extra Class No. 25, for 1841.
To be determined by the drawing of the UNION LOTTERY, Class No. 9 for 1841, to be drawn at Alexandria, D. C. on Saturday, October 23d, 1841.

16 Drawn Numbers out of 78.
ONE GRAND CAPITAL
PRIZE of \$50,000

1	"	30,000
"	"	25,000
"	"	10,000
"	"	8,000
"	"	7,000
"	"	6,000
"	"	5,000
"	"	4,000
"	"	2,500
"	"	2,311
"	"	2,000
4	"	1,750
10	"	1,500
10	"	1,250
50	"	1,000
50	"	500
50	"	400
100	"	300
100	"	250
170	"	200

16 Drawn Numbers out of 78.
Tickets \$20—Halves \$10—Quar's \$5—Eighths \$2 50.
Certificates of packages of 26 whole tickets \$200
Do do 26 Half do 100
Do do 26 Quart' do 50
Do do 26 Eighths do 25

Orders for tickets and shares and certificates of packages in the above splendid schemes will receive the most prompt attention, and the drawing of each lottery will be sent immediately after it is over, to all who order from us. Address
J. G. GREGORY & CO. Managers,
Richmond, Va.

LEMONS!

10 BOXES Fresh Sicily Lemons!
Expected by the Henrietta Line.
For sale by GEO. McNEILL.
Fayetteville May 25, 1841. 118-1f

LAMP OIL.

First quality WINTER pressed.
For sale by GEO. McNEILL.
December, 18th.

LIME.

60 Casks Thomastown Lime, for sale,
GEO. McNEILL.
Feb. 12, 1841. 103-1f

FISH!

15 BARRELS CUT HERRING.
15 Barrels Whole Herring
10 Half Barrels Shad. Being expected by the Henrietta Line. For sale by
GEO. McNEILL.
May 28, 1841. 118-1f

From "American Antiquities."
Supposed identity and real name of Melchisedec, of the Scriptures.

This is indeed an interesting problem, the solution of which has perplexed its thousands; most of whom suppose him to have been the Son of God; some angelic or mysterious supernatural personage, rather than a mere man. This general opinion proceeds on the ground of the Scripture account of him, as commonly understood, being expressed as follows:—"Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a priest continually."—(Hebrews vii. 3.) But, without further circumlocution, we will at once disclose our opinion, by stating that we believe him to have been SHEM, the eldest son of Noah, the progenitor of Abraham, Isaac, Jacob and the Jews, and none other than SHEM.

We derive this conclusion from the research, and critical commentary of the learned and pious Adam Clarke, who gives us this information from the tradition of the Jewish Rabbins, which, without hesitation, gives this honor to Shem.

The particular part of that commentary to which we allude, as being the origin of our belief on this subject, is the preface of that author to the book of Job, on page 716, as follows: "HEM lived five hundred and two years after the deluge; being still alive, and in the three hundred and ninety-third year of his life, when Abraham was born; therefore, the Jewish tradition, that Shem was the Melchisedec, or my righteous king of Salem," which word Melchisedec was "an epithet, or title of honor and respect, not a proper name; and, therefore, as the head and father of his race, Abraham paid tithes to him. This seems to be well founded, and the idea is confirmed by this remarkable language: (Psalm c. c.) Jehovah hath sworn, and will not repent or change, at tah cohenetohal dibarite Melchisedec. As if he had said: Thou, my only begotten son, first born of many brethren, not according to the substituted priesthood of the sons of Levi, who after the sin of the golden calf, stood up in lieu of all the first born of Israel, invested with their forfeited rights of primogeniture of king and priest: the Lord hath sworn and will not repent, (change) Thou art a priest forever, after the (my order) of Melchisedec, my own original primitive) order of primogeniture: even as Shem, the man of name the Shem that stands the first and foremost of the sons of Noah. The righteous Prince, and Priest of the Most High God, meets his descendant, Abraham, after the slaughter of the kings, with refreshments, and blessed him as the head and father of his race, the Jews in particular; and, as such, he received from Abraham, the tithes of all the soil.

How beautifully does Paul of Tarsus, writing to the Hebrews, point to Melchisedec, (or Shem, the head and father of their race) invested in all the original rights of primogeniture, Priest of the Most High God, blessing Abraham as such, before Levi had existence, and as such, receiving tithes from Abraham, and in him from Levi, yet in the loins of his forefathers; Moses, on this great and solemn occasion, records simply this: Melchisedec, king of Salem, Priest of the Most High God, sine genealogie; his pedigree not mentioned, but standing as Adam, in St. Luke's genealogy, without father and without mother, Adam of God.—(Luke iii. 38.) How beautifully, I say, doth St. Paul point, through Melchisedec, to Jehoshaphat, our great High Priest and King, Jesus Christ, whose eternal generation who shall declare! Ha Mashinch, the Lord's anointed High Priest and King, after the order of Melchisedec; only begotten, first born son.

Thus far for the preface on the subject of Melchisedec, showing that he was none other than Shem, the son of Noah. We shall now give the same author's views of the same supposed mysterious character, Melchisedec, as found in his notes on the 7th Hebrews, commencing at the 3d verse.

Without father, without mother, without descent, having neither beginning of days, nor end of life.—"The object of the Apostle, in thus producing the example of Melchisedec, was to show, 1st. That Jesus Christ was the person prophesied of in the 110th Psalm, which Psalm the Jews uniformly understood as predicting the Messiah. 2d. To answer the objections of the Jews against the legitimacy of the priesthood of Christ, arising from the stock from which he proceeded. The objection is this: if the Messiah is a true priest he must come from a legitimate stock, as all the priests under the law have regularly done; otherwise we cannot acknowledge him to be a priest.

"But Jesus of Nazareth has not proceeded from such a stock; therefore we cannot acknowledge him for a priest, the antetype of Aaron." To this objection the Apostle answers, that it was not necessary for the priest to come from a particular stock; for Melchisedec was a priest of the Most High God, and yet was not of the stock either of Abraham (for Melchisedec was before Abraham,) or Aaron, but was a Gentile.

"It is well known that the ancient Jews, or Hebrews, were exceedingly scrupulous in choosing their high priests; partly by divine command, and partly from the tradition of their common ancestors, who always considered this office to be of the highest dignity.—1st. God commanded, (Leviticus xi. 10.) that the high priest should be chosen from among their brethren; that is, from the family of Aaron. 2d. That he should marry a virgin. 3d. He must not marry a widow. 4th. Nor a divorced person. 5th. Nor a harlot.

6th. Nor one of another nation. He who was found to have acted contrary to these requisitions, was, *jure divino*, excluded from the pontificate, or eligibility to hold that office.

"On the contrary, it was necessary that he who desired this honor should be able to prove his descent from the family of Aaron; and if he could not, though even in the priesthood, he was cast out, as we find from Ezra ii. 62, and Nehemiah vii. 63. To these divine ordinances the Jews have added, 1st. That no proselyte could be a priest. 2d. Nor a slave. 3d. Nor a bastard. 4th. Nor the son of a Nithinim; these were a class of men who were servants to the priests and Levites, (not of their tribe,) to draw water, and to hew wood. 5th. Nor one whose father exercised any base trade.

"And that they might be well assured of all this, they took the utmost care to preserve their genealogies, which were regularly kept in the archives of the temple. When, if any person aspired to the sacerdotal function, his genealogy was carefully inspected, and if any of the above blemishes were found in him, he was rejected."

But here the matter comes to a point as it respects our inquiry respecting Melchisedec's having no father or mother.

"He who could not support his pretensions by just genealogical evidences, was said to be without father. Thus in Bereshith Rabba, sec. xviii. fol. 18, are these words: For this cause shall a man leave father and mother.—It is said, if a proselyte to the Jewish religion have married his own sister, whether by the same father or by the same mother, they cast her out, according to Rabbi Meir. But the wise men say, it she be of the same mother, they cast her out; but if of the same father they retain her, *shein abta gai*, for a gentile has no father; that is, his father is not reckoned in the Jewish genealogies."

In this way, both Christ and Melchisedec were without father and without mother, had neither beginning of days, descent of lineage, nor end of life in their books of genealogies, which gave a man a right to the priesthood, as derived from Aaron; that is, were not descended from the original Jewish sacerdotal stock; yet Melchisedec, who was a Gentile, was a priest of the Most High God.

That he was a man, a mere man, born of a woman, and came into the world after the ordinary manner, is attested by St. Paul's own extraordinary expression, (Hebrews vii. 4.)—"Now consider how great this man was, unto whom Abraham gave the tenth of the spoils." However wonderfully elevated among men, and in the sight of God; however powerful and rich, wise, holy, and happy; he was, nevertheless, a mere man, or the tenth of the spoils he would not have received.

But the question is, what man was he, and what was his name? "Now consider how great this man was," are words which may possibly lead us to the same conclusion, which we have quoted from the preface of the book of Job.

We shall recount some of the circumstances; and first, at the time he met Abraham, when he returned from the slaughter of the kings who had carried away Lot, the half-brother of Abraham, with all his goods, his wife and children, and blessed him; he was the oldest man then on the earth. This circumstance alone was of no small amount, and highly calculated to elevate Shem in the eyes of mankind; for he was then more than five hundred and fifty years old.

Second: He was then the only man on the earth who had lived before the flood; and had been conversant with the nations, the institutions, the state of agriculture, arts and sciences, as understood and practised by the antediluvians.

Third: He was the only man who could tell them about the location of the garden of Eden; a question, no doubt, of great curiosity and moment to those early nations, so near the flood; the manner in which the fall of Adam and Eve took place. He could tell them what sort of fruit it was, and how the tree looked on which it grew; and from Shem, it is more than probable, the Jews received the idea that the forbidden fruit was that of the grape vine, as found in their traditions.

Shem could tell them what sort of serpent it was, whether an orange-outang, as believed by some, that the evil spirit made use of to deceive the woman; he could tell them about the former beauty of the earth, before it had become ruined by the commotion of the waters of the flood; the form and situation of countries, and of the extent and amount of human population. He could tell them how the nations who filled the earth with their violence and rapine, used to go about the situation of the happy garden to which no man was allowed to approach nor enter, on account of the dreadful Cherubim and the flaming sword; and how they blasphemed against the judgments of the Most High on that account.

Fourth: Shem could inform them about the progress of the ark, where it was built, and what opposition and ridicule his father Noah met with while it was building; he could speak respecting the violent manners of the antediluvians, and what their peculiar aggravated sins chiefly consisted in—what God meant when he said, that "all flesh had corrupted its way before Him," except the single family of Noah. There are those who imagine, from that peculiar phraseology, "all flesh had corrupted its way on the earth," that the human form had become mingled with that of animals. If so, it was high time they were drowned, both man and beast, for reasons too obvious to need illustration here; it was high time that the soil was purged with water, and torn

to fragments and buried beneath the earthy matter thrown up from depths not so polluted.

By examining a map on an artificial globe, it will be seen, the region of country situated between the eastern end of the Mediterranean sea, the Black and Caspian seas, and the Persian gulf, the country now called Turkey, there are many rivers running into these several waters, all heading toward each other; among which is the Euphrates, one of the rivers mentioned by Moses, as deriving its origin in the garden, or country of Eden. Mountainous countries are the natural sources of rivers. From which we argue that Eden must have been a high region of country, as intimated in Genesis, entirely inaccessible on all sides, but the east; at which point the sword of the Cherubim was placed to guard the way of the free of life. Some have imagined the Persian gulf to be the spot where the garden was situated. But this is impossible, as that the river Euphrates runs into that gulf, toward Jerusalem, or from north of Jerusalem. And as the region of Eden was the source of four large rivers, running in different directions, so also, now the region round about the present head waters of the Euphrates, is the source of many rivers, as said above; on which account, there can be but little doubt, but here the Paradise of Adam was situated, before the deluge. If the Euphrates is one of the rivers having its source in the garden or country of Eden, as Moses has recorded, it is then proved, to a demonstration, that the region as above described, is the ancient and primeval site of the literal Paradise of Adam.

The latitude of this region is between 20 and 30 degrees north, and running through near the middle of this country, from east to west, is the range of mountains known by that of Mount Taurus and Mount Ararat.—So that we perceive this part of the globe is not only the ancient Eden, from whence the human race sprang forth at first, but that also, it was renewed probably near the same spot, in the family of Noah, after the flood.

Thus far we have treated on the subject of Melchisedec, showing reasons why he is supposed to have been Shem, the son of Noah, and reasons why St. Paul should say, "Now consider how great this man was." We will only add, that the word Melchisedec is not the name of that man so called, but is only a term, or appellation, used in relation to him, by God himself, which is the same as to say, my righteous king. So that Melchisedec was not the name he received at his birth, but was Shem, as the Jews inform us in their traditions.

Political.

From the Index.

National Omens.

The American people are a peculiar people. Their fathers laid the deep foundation of their mighty republic in the winter snows and on the tempest-beaten shore of the dreary ocean. The wilderness and the solitary places gave them a shelter, and the cold blast from the iceberg of Labrador lulled them to sleep. They came from merry England. They had left behind them the smiling village and the crowded mart, the lazy lord and the persecuting bigot, the gothic tower and the long drawn aisle, the King in his tapestried chamber, and the laborer dying with hunger upon the soil which his own hand had tilled, and from which a plentiful harvest had been reaped, to find a last and an abiding resting place in a land of savages—in a country covered with the forests of centuries, and teeming with perils. The sword, the rack, and fire, were behind them, and an ocean roared in solemn majesty before. Like the Israelites, they crossed the deep and journeyed in the wilderness; and like them, the fathers saw not the promised land which the children now behold in that Canaan which stretches itself in beauty and fertility from the rocky shores of the Bay of Fundy to the banks of the vine-clad Sabine. And had they no pillar of fire by night—no cloud by day to guide them amid the desert, and to hover above their resting places? Was there no special Providence manifested in the Pilgrims' march to glory? The finger of God marked their path, and the most sceptical among the nations of the earth pronounces them to be a peculiar people.

Here rest the last hopes of liberty. Here burn the altar-fires of freedom, lighted up by the torch of religion, and fanned by the breath of persecution. The blood of martyrs sprinkled the table of sacrifice, and the tears of the oppressed watered the roots of the tree of shelter. Our very existence is a miracle—our nation is an anomaly on the page of history. Let no one, then, carelessly mock the pregnant signs of the times. Before Jerusalem was battered down by the cohorts of Titus, the son of Judah, as he sat upon the porch of the holy temple, and looked towards the gate called "Beautiful," had less to cause him to fear destruction than have the sons of liberty in this year of wonders—this day of death to the mighty—of a destruction to the high hopes of the proud. The evening before the battle of Lexington a knight in sable armor, with a white plume streaming from his crest, mounted upon a coal-black charger, galloped through the streets of Boston, shouting in a voice whose sepulchral tones sent a chill of fear to the breasts of the startled citizens, "To arms! to arms!" Soon the tramp of hoofs died away, and the horse and his rider were gone, but with the blush of dawn came pealing upon the ears of the puritanic sleepers the morning gun of the Revolution.

When we hear the death-watch ticking in our chambers at midnight, who among us is not startled? When our business leads us to journey on Friday, who does not endeavor

to put it off until the next day? When the strange dog howls at midnight beneath our windows, or the village bell tolls in the night breeze, or the corpse lights dance amid the tombs of the church-yard, who can hear or see them without feeling a little ashamed of the forebodings that shadow the future? Man is a superstitious animal by nature. There is a fearful mystery about him. He fears to penetrate the arcana of the future, and as he walks abroad in the sunshine, he hears the rustling of the wings of the angel of death in the sound of the falling leaf, and mourns a friend by the side of the dying flower.

We are not superstitious, but there are sometimes circumstances in the life of an individual as well as of a nation that lead us to think of the days when omens were regarded as indexes of the future, and to excuse the men of olden time for their credulity.

This year has been an epoch of wonders. The political strifes of a mighty people have stirred up society from its dregs, and shown us what elements are within us to make a second revolution, when the foot of the money god shall stamp in dust the neck of the poor and the ignorant, and the merchant princes shall measure justice with a pedlar's yardstick in the high places of the land. Had the hot blood of party been split in any portion of our country prior to the 5th of March last, how would the meles have ended? Who would sleep quietly now in his bed nor see armed men upon the night watch, nor hear the cry of the sentinels by the Capitol.

Since the commencement of this year the head of our nation—the idol of a party-colored party—has been removed by death in such a manner as to cause the whole people at the command of a successor to fast and pray, and the Senate Chamber and the cloister, the pulpit and the halls of learning to echo to the strains of eulogy and the dirges of sorrow.

We noticed some time since a few of the most prominent omens which marked the advent, but since then others equally interesting and equally marvellous have occurred, and demand a passing notice at our hands.

Prior to the election of general Harrison last fall, he was invited to address a mass meeting at Zanesville, Ohio, and while waiting for the hour to arrive when he was to commence speaking, a terrible thunder storm settled upon the village. Upon a liberty pole of immense height before the log cabin the American flag was floating gallantly, bearing upon its surface the superfluous motto of "Tippecanoe," when a vivid stream of lightning descended upon the symbol of party, tore it into a thousand pieces, and shivered the flag-staff from mast-head to step. General Harrison and his friends started from their festive board as the terrible crash shook the logs around them, and approached the door. At this moment an express dashed into the entry and handed the General a letter informing him of the sudden death of his son. Soon after this a man in Philadelphia by the name of Hague published a horoscope, in which he stated that neither General Harrison or Mr. Van Buren would be President of the United States for the ensuing term, but that the office would be filled by one who had not been named for it, and whose acts would disappoint both parties. This was considered as an idle prediction by many at the time, and scarcely any one gave heed to it; but what was the result? The fulfillment of the prediction to the letter. Mr. Van Buren went into retirement, covered with honor, General Harrison found a quiet chamber in the congregation of the dead by the side of the murmuring river, and John Tyler, of Virginia, who had never been looked upon as any thing but a make weight in the contest, stepped into the house of the people, and took the oath of President of the United States.

In our former chapter elsewhere we alluded to the supposed loss of the steamer President. What was conjecture then, is history now. Sae left New York a few days after the inauguration, having on board, among many others the eloquent and lamented Cookman, former chaplain to the Senate, whose last sermon had been preached before the President in Washington—bearing the inauguration to England. Weeks and months have passed away since she left the mouth of the Hudson. The eyes of the widow and the orphan have looked for her upon the misty deep in vain, and the star of hope has set in the wild billows. She perished amid the music of the storm. Her death cry long echoed amid the hollows of the waves and the bearer of the message of the new President went down to the cold caverns of the ocean in the wreck of the President about the moment (and who can say that it was not at the very moment) when the cold-hearted and selfish Cabinet were closing the dying eyes of him, whose breath had made them, in the noisy chamber of death.

If there are Elysian fields below where the dead wander until the trump of the Archangel sounds to judgement and to glory, may we not suppose that the messenger and the mighty one met at the portals and crossed the threshold of eternity together?

The Extra Session of Congress was called by the late Chief Magistrate, and it commenced on the 31st of May last. When it had completed its organization, the first official business was the announcement of the death of the honorable Charles Ogle, the man to whom more than to any other Gen. Harrison was indebted for his elevation to the high place of the republic. The next act was to shroud the arms of the House in mourning, and the next to pension the widow of the dead.

A short time after this, before the weeds of mourning had fallen from the arms of the