THE

CHRISTIAN'S, SCHOLAR'S, *and* FARMER'S

MAGAZINE,

For OCTOBER *and* NOVEMBER, 1790.

THEOLOGY.

For the *Chriſtian's*, *Scholar's*, and *Farmer's Magazine*.

The PATRIARCHAL RELIGION.

THIS may be divided into two parts; firſt, reſpecting its ſtate before the deluge; ſecondly, with regard to its ſituation from Noah till the calling of Abraham. With reſpect to the firſt, we muſt be directed by what we find in the ſacred hiſtory; for we have no other authorities, beſides ſome traditions of the heathens, which are ſo much blended with fables, that no confidence can be placed in them. To love God without conſciouſneſs of ſin, was the buſineſs of our firſt parents in a ſtate of innocence, when there was not a crime to deplore; but no ſooner did ſin take place in the world, in conſequence of their diſobedience, than every thing was changed, and the earth was curſed for their guilt. Dreadful, however, as that curſe was, God did not forget the works of his hands; he looked with an eye of compaſſion on thoſe who had offended, and he pointed out a remedy, in promiſing, that in due time, a moſt glorious perſon, who, according to the fleſh, was to deſcend from Adam, ſhould make an atonement for the ſins of a guilty world. Altho' the ſacred ſcriptures do not point out all the particulars of the promiſe, there can be no doubt but God had informed our firſt parents that the ſeed of the woman, the promiſed Chriſt, or Meſſiah, was to offer himſelf up a ſacrifice for the ſins of his people. It is, therefore, from the fall of man that we muſt date the origin of ſacrifices, which were typical of that great offering, which was to be made on Mount Calvary.

That ſuch was the practice during the life of Adam, will appear evident to any one who peruſes the account of Cain and Abel; Gen. iv. for ſacrifices are there mentioned as the principal part of religion. Indeed, the manner in which they were offered up is not mentioned; nor does it appear that any thing of a particular nature was required.—Cain, who cultivated the ground, brought, as an offering, the fruits of the earth; but Abel, who was a ſhepherd, preſented to the Lord ſome of the beſt lambs of his flock: they came, however, with different diſpoſitions; the one was therefore accepted, and the other rejected.—The temples for ſacrifices, in thoſe early ages, were the world at large, and the canopy of heaven was the roof which covered them. The altars were no more than clods of

earth, or turf laid up in heaps; for architecture was then little known. When the ſacrifice was laid upon the altar, if it was approved of by the divine Being, he ſent down a miraculous fire to conſume it; and this was conſidered as a mark of approbation, and acceptance. Fire pointed out the ſufferings of the divine Redeemer, who was to endure in his own perſon, all the wrath of God for ſin; and the conſuming of the ſacrifice, that he was to make a complete and final atonement. That this was the practice during the remainder of the antediluvian world, cannot be doubted; for we are told that Noah, after the deluge had ſubſided, built an altar to the Lord; which was no more than what he had learned before God deſtroyed men for their wickedneſs. At that time, every man, the father of a family, was a legiſlator and a prieſt; and it is probable, that till the confuſion of tongues at Babel, all the deſcendants of Noah were of one religion.

The ſentiments of thoſe men who lived ſoon after the deluge, ſeem to be plain, artleſs and ſimple: they looked upon God as their maker, they truſted in his providence, and their views were directed forwards to that perſon, who was to bear their ſins in his own body on the tree.—It appears evident, that ſoon after the diſperſion of the children of Noah, by the confuſion of tongues, many human inventions took place in religion, which occaſioned the calling of Abraham, that, in his family, he might preſerve the worſhip of the true God.

ABRAHAM lived in the land of the Chaldeans, ſince called Perſia, and like moſt of the people in that age, being a ſhepherd, it was no difficult matter for him to remove from the place of his nativity; for landed property was not then known. During the whole of his hiſtory, we find him, at different times, and in different places, erecting altars to the true God, and offering ſacrifices upon them. Theſe altars were what we have already mentioned, and the perſon who offered the ſacrifice, walked round the pile till the holy fire came down from heaven to conſume it, taking care to drive away all ſorts of beaſts and birds, becauſe it was ſacred to the Lord of creation, providence and grace. Of this we have a ſtriking inſtance in Gen. xv. where we are told, that when the birds came down upon the ſacrifice Abraham drove them away.

It ſeems plain, that before the deluge nothing was more common than to offer in ſacrifice the fruits of the earth; but after that period, living creatures were only to be ſacrificed: and this is what the apoſtle Paul alludes to, in his epiſtle to the Hebrews, (chap. x.) when he ſays, without ſhedding of blood, there was no remiſſion.

ISAAC, as the ſon of promiſe from whom the Meſſiah was to ſpring, was given to Abraham in a miraculous manner, beyond the power of man to conceive, and contrary to the ordinary courſe of generation. This will account, in the cleareſt manner, why his father ſo chearfully complied with the divine command, in ſubmitting to offer him up as a burnt-offering. The circumſtances of the narration are affecting, but they are inſtructive. Abraham himſelf was a prieſt: he was to cut the throat of that ſon who had been given him on the ſacred word of promiſe from the divine Being, not doubting but he would raiſe him up to him again. Abraham was the prieſt, and his only ſon was the victim; which may ſerve to ſhew, that there was, at that time, a ſacerdotal as well as civil power, lodged in the maſter of every family. During the life of the patriarch Iſaac, as well as that of his father Abraham, there ſeems to have been but little difference between the religious ceremonies of the heathens and thoſe of the patriarchs; only the one worſhipped the true God, whereas the others were idolaters. The perſon who ſwore to perform any commanded duty, put his right hand under

the thigh of his maſter, and then invoked the great Jehovah to be a witneſs to his fidelity. Altars were ſtill made of ſtones and turf; for as the people wandered from place to place, they could not have temples erected where they might attend regularly divine worſhip.

It was much the ſame during the life of the patriarch JACOB, who ſupported his family by keeping his flocks in the wilderneſs; and ſo it continued till Joſeph was ſold as a ſlave to the Iſhmaelites, who carried him into Egypt. There is no doubt, but that during the time the children of Iſrael were in Egypt, they were little better than idolaters; and it appears that they were there at leaſt two hundred and thirty years. All thoſe who went into Egypt were dead before Moſes was called upon to lead their ſucceſſors to the land of promiſe; and it ſeems probable, that when he led them acroſs the Red Sea, they had little knowledge of the true God; or rather, that they were idolaters, who worſhipped the gods of the heathens.

A Summary of the HISTORY *of the* CHRISTIAN CHURCH, *from its Commencement to the preſent Period.*

(Continued from page 266.)

CENTURY IV.

AMONG the greateſt diſturbers of the peace of the church, next to Arius, we may place Photinus, biſhop of Smyrna, who following the ſteps of Sabellius, and Paul of Samoſatum, preſumed openly to avow and ſupport, that there was but one perſon in the divinity; and that Jeſus, the ſon of Mary, is a ſimple man, in whom the godhead dwelt in the ſame manner as it had done in the prophets. Upon this account, the name of Homuncionites was given to his followers.—Photinus* himſelf was condemned by the catholics in many ſucceſſive councils: and in 351, was deprived of his biſhoprick,† by the ſynod held at Smyrna. Another biſhop, Apollinarius of Laodicea, propagated a very conſiderable error reſpecting Chriſt's perſon; teaching, that it was compoſed of a union of the true divinity and a human body, endowed with a ſenſitive ſoul, but deprived of the reaſonable one, the divinity ſupplying its place. He added, that the human body, united to the divine ſpirit, formed in Jeſus Chriſt one entire divine nature; ſo we may juſtly look upon him as the father of thoſe heretics, who, under the name of Monophyſites, cauſed much trouble to the church. They make Apollinarius the author of many other particular notions;‡ but they are not ſufficiently proved or explained.

Afterwards Macedonius, who was for ſome time biſhop of Conſtantinople, denied the divinity of the ſpirit; whom he regarded as a created ſpirit only appointed to wait upon the ſon. To condemn this hereſy, a ſecond general council was aſſembled at Conſtantinople in 381; and the fathers took occaſion to add a ſentence to the Nicene creed, con-

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found in the collection which this divine has entitled, Heptas diſſertation. n. 6. There are ſome difficulties reſpecting Photinus, which Mr. Larroque undertakes to reſolve in a diſſertation printed at Geneva, in 1670; de Photino, Hæritico, ejuſque multiplici condemnatione. See alſo P. Pagi, in his Critique on Baronius, to the year 344.

† We have a hiſtory of Apollinarius, and his hereſy, by Mr. James Baſnage, printed at Utrecht, in 1687; and may be found in Mr. Vogt, Biblioth. Hiſt. Hæreſ. vol. i. taſc. 1. who mentions other authors who have treated on this ſubject.

‡ Conſult this work likewiſe for an account of Macedonius, and the authors who have taken notice of his hiſtory.

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* The hiſtory of Photinus was written by Mr. Ittigius, and may be

firming the true and eternal divinity of the holy ſpirit; they likewiſe paſſed many laws for the government and diſcipline of the church. The ſixth council, which gave to the biſhop of Conſtantinople the ſecond rank, and granted to the biſhop of Rome the firſt, furniſhed ample matter for diſpute.

We muſt not forget to mention Marcellus, biſhop of Ancyra, whilſt we are ſpeaking of thoſe who altered the true ſcripture doctrine concerning the perſon of Jeſus Chriſt; but we have not a very clear and exact account what his opinion was.* It is certain that, in the council of Nice, he ſtrongly and ſucceſsfully proved the divinity of Jeſus Chriſt againſt the Arians. He ſupported the ſame cauſe with the like zeal in many other councils, and alſo in his writings. He took the part of Athanaſius againſt his implacable enemies the Arians, to whom, for that reaſon, he became as odious as he was dear to the Catholics. The former held at Conſtantinople, in 336, an aſſembly of their faction, and condemned and depoſed him. After that time, the whole life of Marcellus was full of troubles and perplexities. He continued to attack the Arians, and in particular the ſophiſt Aſterius, who was among the moſt zealous defenders of their doctrine; and againſt whom Marcellus wrote a particular treatiſe. By theſe things greatly increaſed the hatred and violence of the Arians, and rendered himſelf ſuſpected by the orthodox; who thought that in ſhunning one error, he had fallen into another; and reproached him with the doctrine of Sabellius, or that of Photinus. But on this ſubject we cannot procure ſufficient light to ſpeak with certainty.

Priſcillian, biſhop of Avila, in Spain, was the introducer of a new hereſy called after his own name.* He, if we may credit the teſtimony of the ancients, revived the reveries of the Gnoſtics; ſpread them in Spain, in the ſecond century; and added to them ſome particular notions of his own. As ſoon as Priſcillian began to propagate his heretical tenets, the clergy and biſhops of Spain, condemned him; and he was baniſhed the kingdom. His cauſe was, however, carried before different tribunals, the judges of which were ſometimes favorable, and often otherwiſe. At laſt the tyrant Maximinus, excited by ſome biſhops upon account of his hereſy, condemned him to death, an example unknown before; and which was univerſally condemned by all the wiſe and judicious perſons of that time. This hereſy ſpread on all ſides, and for many ages cauſed much trouble in the church.

We muſt not forget to mention in the catalogue of heretics the Meſſalians,† who appeared in Meſopo-

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* We have a good account of Marcellus, in the life of Athanaſius; and the memoirs of Mr. Tillemont. Dom. Bernard Montfaucon, has a diſſertation De Cauſa Marcelli Ancyrani, which he has inſerted in the ſecond volume of the Nova Collectio Patrum Græcorum, and which Mr. Vogt has reprinted in his Bibliotheca, vol. i. faſc. 2.

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* Among the ancients, Sulpicius Severus has wrote the longeſt account of the hiſtory of Priſcillian. A learned Hollander, named Simon de Uries, printed at Utrecht, in 1745, in 4to, a work, entitled, Diſſertatio critica de Priſcillianiſtis, eorumque fatis, doctrinis, & moribus. The letter of Leo the Great, to Turibius; which makes the n. 15 of the edit. of P. Queſnel, gives us a very good account of Priſcillianiſm.

† See the Panoplion of Euthymius Zigabenus, Tit. 26, and the ſame author's treatiſe, entitled, Victoria & Triumphus de ſecta Ameſſalianorum: which Tollius has inſerted in his Inſignes Itinerarii Italaci, p. 106, &c. Conſult alſo Harmenopulus, n. 18, p. 527, in his treatiſe De Sectis, and the Memoirs of Tillemont, and

tamia, about the year 361. [illegible] Greeks called them Euchites, or Priani; and the name of Meſſalians, in Syriac, has the ſame ſignification. They aimed at a [illegible] high degree of perfection, which they made to conſiſt in the contemplation of God, at which they were to arrive by continually repeating prayers, and eſpecially the Lord's Prayer.—Hereupon, they ſhunned not only the ſociety of other men, but renounced all the exterior part of religion, the uſage of the ſacraments, and the faſts; dwelt with their wives and children in the woods, and foreſts; that they might wait ſolely and continually on prayer.† They boaſted likewiſe of having perpetual revelations and viſions, and theſe they expected particularly in the night.—Theſe people were very troubleſome to the church; and to their firſt errors, they ſoon added many others, which were much of the ſame nature with the extravagances of the Manichees. There was no great difference between the hereſy of the Meſſalians, and that of Audius, or‡ Andacus, a Syrian; who, affecting a moſt eminent ſanctity and a ſuperior degree of perfection, imitated the cuſtoms of the Encratites; and ſeparated himſelf entirely from the communion of the church, becauſe ſhe preſerved in her boſom known ſinners. As he was a vulgar and illiterate man, he advanced, that God had a real body, made as ours, which gave his diſciples the name of Anthropomorphites. They penetrated from Syria, into Egypt; and gave much uneaſineſs to the biſhop of Alexandria, about the end of this century. They make Andacus, the author of many other errors; which we ſhall forbear to mention. They add, that he took great pains in the converſion of the Goths, or Scythians; in which he was very ſucceſsful.

If we paſs on from the hereſies to the diviſions, we ſhall find the ſchiſm of the Donatiſts* the moſt prejudicial to the peace of the church.—They took their name from Donatus, biſhop of Caſæ Nigræ, a city of Numidia. The beginning of this diſpute did not ſeem to threaten any fatal conſequences; tho' the church of Africa ſuffered from it very great hurt, and more than a century elapſed before the wound was healed. This was the cauſe. Menſurius,† biſhop of Carthage, died in the year 311. Cecilian was lawfully elected his ſucceſſor. Donatus to whom this election was diſagreeable, aſſociated himſelf with others of the ſame character with himſelf; and this action advanced that Cecilian had been ordained by the Traditors, for ſo they called all thoſe who, during the violence of Dioclesian's perſecution, had delivered the ſacred ſcriptures to the judges to be burnt. The adverſaries of this new biſhop concluded from hence, that he himſelf was upon that account guilty of the ſame fault with them; that his ordination was unlawful, and that he had no right to exerciſe the duties of his charge. Thereupon they aſſembled a council, in which Cecilian was condemned. Felix, biſhop

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Aſſeman, in his Biblioth. Orient. vol. i. p. 128.

† This at leaſt is what Harmenopulus attributes to the moſt perfect, p. 572.

‡ The ancient writers who have mentioned Andacus, are enumerated by Mr. Tillemont, vol. vi. p. 691. See alſo Lardner, part 2, vol. iv. l. i. ch. 80.

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* Many writers have given us a hiſtory of the Donatiſts. The principal are Witſius, J. Higius, Hiſticus, Leydeckher, Cardinal Norris, Thomas Long, &c. Conſult Tillemont, who, in the beginning of the ſixth volume of his memoirs, ſpeaks of him with his uſual exactneſs.

† There had been, indeed, in the life-time of Menſurius, ſome preludes to a ſchiſm; which immediately broke out upon his death, as we ſee in Tillemont.

of Aptunges, who had ordained him, and all their adherents, were alſo condemned; after which, Cecilian was deprived of his biſhoprick, and Majorinus put in his place; upon that account, the church of Carthage ſeparated herſelf from all the other Catholic churches in Africa. But neither Felix, nor any of his party, could be convicted of the crime the Donatiſts accuſed them of, nay, on the contrary, it was notoriouſly evident that many of their accuſers were themſelves culpable in that reſpect; yet, notwithſtanding the party of Menſurinus and Donatus conſiderably increaſed in Africa: and hence it was that in many cities there were two congregations, and two biſhops, the one Catholic, the other Donatiſt; and conſequently an oppoſition that might almoſt be called a war. The emperor Conſtantine, being informed of the proceedings of the Donatiſts, aſſembled many councils againſt them at Rome, Arles, and Milan, in which theſe ſchiſmatics were always condemned. But they were not ſhaken by theſe condemnations; but continued equally inflexible and unmoved either by mild treatment, or by the ſevere edicts which they publiſhed againſt them. This obſtinacy at length changed into fury, and it became difficult, even at the end of the century, to apply a remedy to theſe evils.

There were many other diviſions, which in many places deſtroyed the peace of the church; but they were not near ſo conſiderable as thoſe we have mentioned. The ſchiſm of the Meletians in Egypt was one. Meletius, biſhop of Lycopolis, in Thebais, was depoſed upon account of ſome diſpute he had with Peter, biſhop of Alexandria; upon which he freed himſelf from all church juriſdiction, and claimed a right of ordaining prieſts contrary to the tenor of the eccleſiaſtical laws prevailing in Egypt. He formed a party, which was joined after the council of Nice by the Arians, and became very troubleſome. They got the ſurname of Euſtathians, from one of their chiefs, Euſtathius, and not Sebaſtus, as ſome pretend. He was a man otherwiſe unknown, a kind of fanatic, who had been in Paphlagonia, Pontus, and the neighboring countries about the year 370. He founded a particular ſect, forbidding his followers to marry, and to eat fleſh; from hence many have believed that he came from the ancient Encratites, to the precepts of whom the Euſtathians added many others of their own. All theſe opinions were condemned in a council ſummoned for that purpoſe at Gangres.

Lucifer, biſhop of Cagliari in Sardinia, an indefatigable defender of orthodoxy, but of a very untractable and furious temper, cauſed, from his great warmth, many particular and unneceſſary diviſions on the affair of the Arians. Equally averſe to Arians and Semi-arians, he excluded without mercy from church communion, all thoſe who had the leaſt connexion with Arian biſhops. Upon this he became the chief of a ſect, and thoſe who came into his opinion were after his death called Luciferians. There were then alſo Ærians, who, with their maſter Ærius, denied all ſuperiority of biſhops over prieſts; and who diſapproved divers other real abuſes, which had by ſtealth crept into the church.—Jovinian, againſt whom St. Jerom wrote with much bitterneſs, appears to have been in the ſame ſentiments, for which Pope Siricius iſſued out againſt him divers anathemas; and the emperor Honorius, inflicted on him many civil, and even corporeal puniſhments: we do not know whether his ſect ſurvived him.

This century was witneſs to ſome very warm diſputes reſpecting the doctrine of Origen, which many endeavored to render odious; and likewiſe to ſeveral upon account of St. John Chryſoſtom, who poſſeſſed, about the end of this century, the ſee of Conſtantinople, and whoſe exemplary life and great fame drew upon him the jealouſy of the envious; who took every method to hurt him and diſ-

poſſeſs him of his biſhoprick. All theſe quarrels cauſed many grievous troubles, which laſted for the two following centuries.

Though we are now come to the end of the hiſtory of the century which was witneſs to the triumph of Chriſtianity over Paganiſm, yet however in this century ſhe underwent a laſt aſſault, more violent than all, under Diocletian, who at the beginning of this age poſſeſſed the imperial throne. This was called the tenth perſecution, the emperor was principally induced to begin it by the ſuggeſtions of his colleague Galerius Maximianus. The edicts that commanded this perſecution were dated the 23d of February, from a city of Nicomedia in Bithynia, where Diocletian then was; upon this account the church of that city experienced the firſt trial. They granted no indulgences to any, but to thoſe who caſt the ſacred ſcriptures into the flames; and to whom they gave the name of Traditors, as we before obſerved.——This perſecution was greatly heightened by a cruel charge of Galerius; who accuſed the innocent Chriſtians of a fire, which had reduced to aſhes a part of the imperial palace. They then came to the laſt extremities; there was no ſpecies of cruelty, or kind of torment, which they did not invent and put in practice, to exterminate Chriſtianity. This calamity ſpread itſelf through all the provinces of the Roman empire, in which an incredible number of Chriſtians loſt their lives; it was only in Great Britain, and in Gaul, that they eſcaped, at leaſt in great part, this diſaſter; they having the happineſs to be under the government of Conſtantius Chlorus. The perſecution ended at the death of Galerius Maximinus, which happened in the year 311. His death was brought on by a diſorder which was extremely painful, and obliged the tyrant to enter a little into himſelf, to acknowledge the juſtice of God's judgments, and to recommended himſelf to the prayers of the Chriſtians. After this ſevere trial from the unſhaken conſtancy of her members, the church found her numbers increaſe, and her glory greatly augment.

The Chriſtians now enjoyed the peace Conſtantine procured for them, when Licinius cauſed her to ſuffer another perſecution contrary to the faith of the edicts, he had before publiſhed in their favor. He gave much trouble to the churches of Bithynia, who were under his authority; and he might properly be numbered among the greateſt enemies of the church. But Conſtantine ſoon after deprived him of a power to hurt the Chriſtians, by taking away his government, and at laſt his life, in the year 325.

All that Conſtantine, and his ſons had done, for the extending and confirming the reign of Chriſt, was in danger of being totally deſtroyed by Julian; who ſucceeded to the empire. He was ſurnamed the Apoſtate, for his deſerting Chriſtianity, and returning to Paganiſm.—— This prince, endowed in other reſpects with great qualities, was more capable than any of the former emperors had been, of ruining the church, if any human force could have accompliſhed ſuch an undertaking. The artifices he uſed inſtead of violence, the inutility of which the former perſecutions had fully proved, appeared likely to affect his purpoſe. He pretended to be a great enemy to all rigorous methods, and particularly to the ſhedding of blood; but he took every means he poſſibly could, to turn the Chriſtians from their faith; depriving them of all the conſiderable advantages of ſociety, and the neceſſary means to live in an honeſt and comfortable manner. And it alſo happened more than once in his reign, that innocent Chriſtians were put to death. One of his ſtratagems againſt Chriſtianity was the rebuilding the city and temple of Jeruſalem,* and

NOTE.

* The writer who has moſt ably and ſucceſsfully defended the truth

re-eſtabliſhing the Jews in their ancient ſplendor; but he could not ſucceed, God himſelf intervening, and rendering all his attempts ineffectual. The Chriſtians could not help being greatly alarmed at the ardor with which Julian carried on the execution of his projects; when, in the moment they leaſt expected it, Providence put a period to this trial, by permitting Julian to periſh, in the war he waged againſt the Parthians.

The Perſian church, which had as yet been extremely flouriſhing, and enjoyed the moſt profound peace, was greatly afflicted under the reigns of Sapor, Iſdigerdes, and Varanus, remarkable perſecutors, whoſe edicts condemned numbers of Chriſtians to death; all of whom ſignalized their faith, by ſuffering with the greateſt conſtancy a glorious martyrdom.—The motive that appears to have influenced the kings of Perſia to have purſued this conduct, was the fear leaſt the numbers of Chriſtians diſperſed throughout their vaſt kingdom, and who are very powerful in the neighbouring provinces of the Roman empire, ſhould take part with the Romans, againſt whom they were then at war, as the emperors themſelves had embraced Chriſtianity.—They endeavored to force them to return to the ancient religion of the Perſians, as that was the only one profeſſed in the whole kingdom.—Theſe perſecutions laſted a long time, and put a period to the lives of many thouſands of the faithful.*

Such was the fourth century.—The church now certainly enjoyed more happineſs, than ſhe had ever yet done, if we regard the exterior part only, the ſplendor and pomp; but her purity daily decreaſed; the heat of the diſputes, and the attachment to Pagan ceremonies, cauſed great evils, or at leaſt prepared the way for them. Images began to be introduced into the churches, tho' this cuſtom was condemned by all truly pious perſons, as the decrees of the council of Elvira, and the known action of St. Epiphanius fully prove to us. They multiplied the honors paid to the memory of the ſaints; they buſied themſelves in ſearching for and preſerving their relicks; and ſoon after, from the declamations of their orators and the licences of their prieſts, they were perſuaded to invoke them. The celibacy of the clergy began to be in great eſteem, as we have already had occaſion to remark. In a word, the riches and honors which the church obtained from the liberality of the emperors, brought in their train pride, ambition, avarice, and the moſt ſhameful intrigues.

(Concluſion of the fourth century.)

NOTES.

of this miracle, which prevented Julian from building the temple of Jeruſalem, is Dr. Warburton, biſhop of Glouceſter, in a work, entitled, Julian, or a diſcourſe concerning the earthquake and fiery eruption which defeated that emperor's attempt to rebuild the temple at Jeruſalem.

* Many Greek authors have left us hiſtories of theſe perſecutions; an exact liſt of which may be found in the life of Athanaſius, lib. v. c. 26. The eaſtern, and particularly the Syrian writers have ſince furniſhed us with new accounts, which may be found in Mr. Aſſeman's Biblioth. Orientale, vol. iii. part 2. fol. 53. &c.

EVIDENCES IN FAVOR OF CHRISTIANITY.

The divine AUTHORITY, CREDIBILITY, *and* EXCELLENCE *of the* NEW TESTAMENT.

(Continued from page 267.)

The age in which Chriſtianity made its appearance was learned and inquiſitive.

IT was a providential circumſtance for the honor and credit of the Chriſtian religion, that the age, in which it was promulgated, was not

barbarous and uncivilized.——Had Chriſtianity been nurſed in times when the god of dulneſs and darkneſs held univerſal empire—when Gothic and Vandalian ignorance reigned triumphant—when eruditi-on and learning, and a taſte for knowledge and inquiry were held in univerſal diſrepute and contempt—in *future more enlightened* ages, it might have been decryed as a cunningly deviſed fable and fiction, that owed its origin and eſtabliſhment to nothing but the fabulous times in which it firſt made its appearance, and to the credulity of an ignorant group of kings, and prieſts, and people. But the Auguſtan, was the moſt learned and polite age the world ever ſaw. The love of arts and ſciences, and literature, was the univerſal paſſion. The many celebrated poets, hiſtorians, and philoſophers, who then flouriſhed, had diffuſed an ambition for mental improvement, and circulated a taſte for literature among all orders and claſſes of men in all the provinces of that vaſt empire. They vied with each other, who could produce the moſt perfect piece, who could carry philoſophy and morals to their higheſt perfection, and cultivate the powers of the human mind with moſt ſucceſs. Another happy circumſtance was, that peace had now extended her olive over the world—on which account, in the long reign of Auguſtus, a literary intercommunity was eſtabliſhed through all the provinces of his immenſe dominions, and the moſt favorable opportunity afforded for the ſucceſsful ſtudy of philoſophy and the inveſtigation of truth. This happy diſtinguiſhed æra of univerſal concord and peace, ſo favorable to the muſes, ſaw genius produce all its ſtores, the human mind diſplay all her ample power, and the nobleſt monuments of fame begun and finiſhed, that ever adorned the republic of letters.——And it is to the everlaſting honor of Chriſtianity that it roſe, flouriſhed, and eſtabliſhed itſelf in this learned, inquiſitive, and diſcerning age, amidſt that univerſal paſſion, which then prevailed, for philoſophy and knowledge, and made a moſt rapid and amazing progreſs through that immenſe empire to its remoteſt limits at a time when the world was in its moſt civilized ſtate; and in an age that was more univerſally diſtinguiſhed for ſcience and eruditi-on than any one prior or ſubſequent period the world ever ſaw,*

ORIGINAL SERMONS.

SERMON V.

The following is the Subſtance *of a Sermon from*

MATTHEW xxii. 12.

AND HE WAS SPEECHLESS.

HOW extremely unwiſe and unhappy will be thoſe, who ſhall content themſelves with the profeſſi-on only of Chriſtianity; or 'the form, without the power of Godlineſs!'

What apology will they make for ſuch conduct of folly and impiety, as they are beings of reaſon, and as the moſt ample proviſion, by divine goodneſs, is made for their ſalvation? Will they not, indeed, be 'ſpeechleſs;' be pierced with remorſe; covered with ſhame, and overwhelmed with miſery?

To preſerve us from ſuch unhappineſs, the parable from which our text is taken, among other things, was ſpoken by our compaſſionate Saviour.

In our diſcourſe on this parable, which contains ſeveral important particulars, we beg leave,

Firſt, to make ſome general obſervations reſpecting it.

NOTE.

* See ſome excellent remarks in the very learned Dr. Law's Theory of Religion, p. 126. fourth edition, 1759.

Secondly, to notice the expreſſion of it, 'all things are ready.'

Thirdly, its invitation; 'come to the marriage.'

Next, the manner that this invitation is generally regarded by mankind.

Laſtly, the unhappineſs that will attend ſuch, as ſhall approach this marriage, devoid of the 'wedding garment.'

Not any thing was more common than for the eaſtern ſages, to convey inſtruction, and inculcate virtue, in language of metaphor; or by way of parable: And our Lord deigned to honor this practice ſo happily calculated to gain the attention; enlighten the underſtanding; enforce conviction on the mind, and to inſtamp on it permanent impreſſions.

To give us an idea of the dignity and excellence of the diſpenſation of the goſpel, he compares it in the parable we have mentioned to 'a marriage which a certain king made for his ſon.'

How great is the honor to be invited to ſuch an entertainment? and what great variety of proviſion—— what profuſion of delicacies, muſt grace the royal banquet?

This ſimilitude, therefore, is expreſſive of the great honor, and exalted pleaſure, which are attendant on the Chriſtian character. So far is Chriſtianity from degrading our nature, and rendering us unhappy, that nothing, indeed, but the religion of the goſpel, can confer on us real dignity, and cauſe us to be truly bleſt; for not any thing but Chriſtianity can exalt our nature, by reſtoring it to purity and innocence; to the love, favor and enjoyment of God, the ſource of all real felicity.

But how many are there, who conceive religion to be unfriendly to their happineſs, and, therefore, decline its practice?—As all men naturally aſpire after happineſs, how important, therefore, is it, for them to believe, to be perfectly convinced, that the 'ways of virtue alone, are ways of pleaſantneſs; and its paths only thoſe of peace?'

This parable was deſigned, to convince us alſo of the truth, that we are indebted to the courteſy of heaven for the diſpenſation of the goſpel; and to exhibit the great obſtinacy and guilt of the Jews, in rejecting and crucifying the merciful Saviour. They, truly, 'made light' of the invitation; ſpitefully intreated and ſlew him who firſt proffered it to them, and, therefore, juſtly incurred the diſpleaſure of the king, 'who ſent forth his armies; deſtroyed thoſe murderers, and burnt up their city.'

By the expreſſion 'all things are ready,' which preceded this invitation, our Lord evidently alludes to thoſe ſeveral diſpenſations of grace, which were preparatory to the goſpel, and alſo to the promulgation of the goſpel itſelf. 'God,' ſaith St. Paul, 'at ſundry times, and in divers manners, ſpake, in times paſt, to the fathers, by the prophets; but in theſe laſt days, he hath ſpoken to us by his ſon; whom he hath appointed heir of all things, and by whom he made the worlds.'

We are, therefore, to expect no other diſpenſation of mercy; and the divine Being for wiſe and important purpoſes, (particularly, to convince the world of the authenticity of Chriſtianity, by the completion of divers prophecies, reſpecting it) ſuffered a tract of time, not leſs than four thouſand years, to elapſe, before he made to us an entire revelation of his will.

The phraſe, 'all things are ready,' intimates to us alſo, the ſufficiency of the goſpel, for every purpoſe of our redemption; that thro' faith in the merits of Chriſt, we can obtain abſolution for our tranſgreſſions; and, through the aid of the holy ſpirit, poſſeſs purity of heart, and ſurmount, every impediment in the way of ſalvation: And, therefore, that we ſhall be inexcuſable, if we ſhall not properly honor the invitation of goodneſs, 'Come to the marriage.'

Theſe words are expreſſive of the moral agency of mankind; that they

are not to be paſſive, but active in their redemption; upon this truth, is founded every offer of clemency in the ſacred writings; and alſo each denunciation therein of divine vengeance, to thoſe who ſhall continue incorrigible, and die in a ſtate of impenitence.

But how far is this invitation from countenancing the practice of compelling men to embrace the Chriſtian faith, or any particular doctrines which are conceived to pertain to Chriſtianity?

It is true, the perſons ſent to invite thoſe by the highways to this marriage, were empowered to 'compel them to come in.'

If, however, we attend to the general tenor of the goſpel; to the nature of religion; to the practice of Chriſt and his apoſtles, and to the declaration of St. Paul, that 'the weapons of our warfare are not carnal, but ſpiritual,' we can only juſtly conclude, from the injunction, that ſuch is the divine goodneſs, and ſo important is this invitation, that the Almighty is moſt deſirous we ſhould regard it; and that it is required of thoſe who preach the goſpel, ſo to enforce it, by arguments of perſuaſion, as to compel men, if poſſible, by an holy violence duly to embrace it.

Through a miſtaken idea of the genius of the goſpel, and of the power delegated by our Lord to his apoſtles; and alſo, perhaps, through pride, ambition, and worldly motives, how have the banners of perſecution been erected, to the reproach of Chriſtianity; the injury of virtue, and the deſtruction of vaſt numbers of the human ſpecies?

Happy are we to reflect, that, ſince mankind have been delivered from the power of barbariſm and ignorance, the ſpirit of the goſpel, and the rights of conſcience, are generally underſtood and regarded; and that perſecution, on account of religious principles, is eſteemed as deteſtable, as it is iniquitous!

But how was this invitation of grace regarded by mankind?

Such was the depravity of the Jewiſh nation, when the goſpel was firſt publiſhed; ſuch miſapprehenſions had the people of Iſrael of the kingdom of the Meſſiah; ſo intoxicated were they with the idea of earthly grandeur, which they hoped to enjoy through their promiſed and long-expected Redeemer, that when they beheld the humble appearance of the divine Author of Chriſtianity; were informed of its ſpiritual nature, and that 'his kingdom was not of this world,'—they deſpiſed his perſon; accuſed him with being an impoſtor; rejected his doctrines, and embrued their hands in his blood; and thus, many of them, 'made light' of this invitation of condeſcenſion and mercy; though attended with various and ſtriking evidences of its divinity.

Some there are, at preſent, who, in this manner, diſeſteem the goſpel; but not altogether from the ſame principles and motives which influenced the unbelieving Jews.—The fraternity of deiſts, generally 'make light' of the Chriſtian ſyſtem, either through ignorance of its nature and excellence; a ſuperficial acquaintance with the numerous and forcible evidences in its favor; an oſtentatious ſpirit of ſingularity, the prevalence of vice, or ſome evil principle. How unworthy, indeed, muſt ſuch perſons be to partake of the bleſſings of the goſpel, who enjoy every neceſſary teſtimony, rationally to convince them of its truth, and who not only decline embracing it themſelves, but exerciſe their wit to render it contemptible to others! The intereſts of Chriſtianity, indeed, cannot be eſſentially injured by the feeble oppoſition of ſuch opponents; though it probably would ſuffer reproach, ſhould they profeſs to revere it!

Others there are, who do not thus treat the goſpel with contempt, but who, notwithſtanding either thro' an undue attachment to worldly objects; or a miſtaken apprehenſion of the nature of Chriſtianity, are debarred the enjoyment of its happi-

neſs; theſe devote themſelves to 'their farms or their merchandiſe.' But how injudicious is it, to prefer earthly wealth, to heavenly treaſures; and erroneous to imagine that religion forbids our attention to earthly concernments? What examples of induſtry were the holy patriarchs? They certainly paid attention to their flocks and their herds; we are aſſured, that 'he who provideth not for his houſe, hath denied the faith,' or acts counter to it, 'and is worſe than infidels;' and the preſent ſituation and conſtitution of man, require that he ſhould exerciſe induſtry, for his ſupport and well being. It is the will of heaven, that he ſhould now 'obtain his bread by the ſweat of his brow;' and virtuous induſtry muſt be conſidered as that which inſeparably pertains to religion.

There are others, who profeſs to regard this invitation; who repair to the marriage, in the character of 'gueſts,' but are not habited 'with the wedding garment.' Theſe are perſons of diſſimulation; or thoſe in whom vice ſtill prevails; or ſuch as entertain unjuſt conceptions of the nature of the goſpel; who conceit it was deſigned only to effect an external reformation of their manners, but not to change the heart, and to qualify them for celeſtial joys; and therefore, in the language of a prophet, they are ſaying, 'peace, peace, to themſelves when there is no peace;' or, in the words of our Saviour, they are raiſing the ſuperſtructure of their hopes of ſalvation, upon an unſtable, a 'ſandy foundation.'

But, happily, there are ſome, who do not indulge falſe hopes of ſalvation; who properly attend to the nature and intention of Chriſtianity; who content not themſelves with an obſervance of the externals of religion; who approach this marriage, not in the garb of their own righteouſneſs, but with that of Chriſt; and whoſe ſouls are beautified with the graces and virtues of the goſpel; and therefore, who will receive the approbation of the 'king, when he ſhall come in to ſee the gueſts;' and who will be capacitated to enjoy thoſe exquiſite delights he hath prepared for them; thoſe ſublime pleaſures which will never ſatiate; which will never ceaſe!—Happy will be thoſe, indeed, who thus regard this invitation!

But what infelicity will attend ſuch as ſhall diſeſteem it, or not duly honor it; who ſhall be 'ſpeechleſs;' be ſmitten with ſuch aſtoniſhment, as ſhall deprive them of the power of utterance; and alſo, be devoid of any excuſe, when they ſhall hear the awful ſentence pronounced againſt them! 'Bind them hand and foot; take them away; and caſt them into utter darkneſs, where ſhall be weeping, and gnaſhing of teeth!'—How wretched muſt be ſuch perſons? Never to be bleſt with celeſtial joys; but publicly to be thus diſgraced! How mortifying the circumſtance!—Ever to be inveloped in more than Egyptian darkneſs; to be bound by the fetters of divine juſtice; to weep without comfort, and to be filled with ſelf-revenge; how inconceivable the ſorrow!

Who of us can wiſh to endure ſuch miſery? Who incline to embrace Chriſtianicy in vain; to ſuffer themſelves to be deprived of its benefits for any earthly conſiderations?

How grateful ſhould we be, that we are invited to participate of the honors and pleaſures of Chriſtianity?

Are there not multitudes who now deplore, but deplore in vain, the indifference, or improper manner, with which they regarded this offer of mercy? Should not their folly teach us wiſdom? Shall not we be anxious to avoid ſuch examples of impiety?

If any of us, to ourſelves are conſcious, we have been treading their ſteps, happy is it, that yet we may avoid their end!——But ſhould not ſuch inſtantly forſake the path of vice?—How unwiſe is it to ſuffer ourſelves, each moment, to be liable to endure the unhappineſs we have

mentioned? What diligence and activity are required to render our preſence acceptible to the divine majeſty? Wiſdom, therefore, dictates, that from the preſent hour, we ſhould duly regard that meſſage of benevolence which now ſolicits our attention, that we may avoid the fate of ſuch as ſhall be 'ſpeechleſs,' in the great day of public juſtice; or, 'when the king ſhall come in to ſee the gueſts!'——May God grant, we may then be favored with his ſmiles, and be ever bleſſed with the joys of his preſence!

EXTRACTS *from a* SERMON, *on* TEMPORAL *and* SPIRITUAL SALVATION; *delivered in* Chriſt's Church, Philadelphia, *July* 5, 1790, *before the* Pennſylvania SOCIETY *of the* CINCINNATI, *by* WILLIAM SMITH, D. D. PROVOST *of the* COLLEGE *and* ACADEMY *of* PHILADELPHIA.

THE *text* of this Sermon, is Iſa. lii. 12. *The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth ſhall ſee the ſalvation of our God.*

In the *firſt part* of the diſcourſe, in which the reverend author (ſo juſtly diſtinguiſhed in the republic of letters for his learning and eloquent pen) dwells on *temporal ſalvation*, and, at page 5, thus expreſſes himſelf.

Although to commemorate a temporal deliverance and ſalvation, on each annual return of this day, be the principal deſign of the illuſtrious band of Citizens, Soldiers, and Patriots, by whoſe appointment I ſtand here; yet I have their authority to ſay, that they join with every ſincere Chriſtian, in this great and reſpectable aſſembly, in conſidering it as their indiſpenſible duty, never to ſeparate the commemoration of temporal, from that of ſpiritual, bleſſings and deliverances. They are indeed inſeparable in their nature; and theſe Patriots and Soldiers appear in this ſacred place to manifeſt to the world, that in their conſideration, the Joy of this day, as often as it ſhall return, ought not to be a noiſy and tumultuous joy, ſhouts of triumph, a diſplay of the ſpoils of enemies, trophies of victory, the mere glare and parade of external ſhew, illuminations, feaſtings, and the like, (which, as emblems and remembrancers, may, on proper occaſions, be allowable and fit); but it ſhould be a religious *joy*, the joy of the heart before the Lord, mixed with a holy and reverential fear; rejoicing indeed, but our rejoicing ſhould be with 'trembling;' leſt we follow the example of Iſrael, who, when they ſaw the great work which the Lord did for them upon the Egyptians, feared the Lord and Moſes, and commemorated their deliverance with ſongs of Joy, ſaying, 'Who is like unto thee, O Lord, amongſt the Gods; glorious in majeſty, doing wonders?' Yet ſoon did they forget their deliverer; and, for the puniſhment of their ingratitude, were ſcattered among the nations which knew not GOD.

That theſe United States might never fall into the like forgetfulneſs of the *great work* which the Lord hath done for them, in their eſtabliſhment as a Free and Independent Nation, nor incur the puniſhment due to ſuch ingratitude; to perpetuate thoſe Friendſhips, which, as the ſtrong arm of a Giant, had contributed ſo much to the mighty Atchievment; and to unite more cloſely in offices of Love and Charity to diſtreſſed brethren—were the great objects for which the Society of Cincinnati was eſtabliſhed. But the account of their Inſtitution can be given, in no language ſuperior to their own.

'Having lived, ſay they, in the 'ſtricteſt habits of amity through 'the various ſtages of a war, unpa-'ralleled in many of its circumſtan-'ces—in the moment of triumph 'and ſeparation, when we are about 'to act the laſt pleaſing, melancho-'ly ſcene in our Military Drama—

'pleasing, because we were to leave 'our country possessed of Independ-'ence and Peace; melancholy, be-'cause we were to part, perhaps, 'never to meet again; it was im-'possible not to wish such friend-'ships to be continued—it was im-'possible to forget the dangers by 'which they were cemented—' it was impossible not to indulge a desire to convey to their posterity, a perpetual memorial of the blessings procured by their happy labors, and to make provision for alleviating the distresses of such of their brethren as had suffered more immediately and eminently in the general cause.

Under those impressions, 'when it pleased the Supreme Governor of the universe to give success to their arms, and finally to establish the United States, free and independent, the Society of Cincinnati was instituted; gratefully to commemorate the important event; to inculcate, to the latest ages, the duty of laying down, in Peace, the arms assumed for public defence, by forming an institution which recognizes that most important principle; to continue the mutual friendships which commenced under the pressure of common danger; and to effectuate the acts of beneficence, dictated by the spirit of brotherly kindness, towards those officers and their families who might be under the necessity of receiving them.'

With these principles, retiring into the shade of private life, holding up the character of that illustrious Roman, Lucius Quintius Cincinnatus for their example and model, they assumed his Name, having 'Patriotism, Friendship and Charity,' as the basis of their Institution and Order; a foundation more honorable, than could be derived from all the wealth and grandeur of the proudest monarchs.

Against an Institution, founded on such pure and patriotic principles, why should even a suspicion have ever arisen, as if it had been intended to 'destroy that equality of rank in society, to attain which its founders have suffered every hardship of War and Want; freely relinquishing the Arms which were in their hands, and retiring into private life unrewarded, and wholly dependent on the justice and liberality of their country?'

With a noble spirit, gentlemen, you have ascribed those suspicions, although wholly unjust, to that holy jealousy which freemen ever ought to maintain for the preservation of their rights; and you condescend to reform the constitution of your society by a removal or amendment of every article which could continue the least ground of such jealousy; thereby gaining a victory over yourselves, (if possible) more heroic and magnanimous, than all the former examples of your heroism and magnanimity.

In the institution of your Order, as well as in all your conduct during the war, you have so far adorned the character which I have long since conceived of the good Soldier and Patriot, that I am almost tempted (you will forgive the vanity) of assuming to myself some part of the merit—at least of hinting the foundation of the Order of the Cincinnati.

From a sermon delivered in this place, in the midst of the late war, (viz. on the Feast of St. John the Evangelist 1778,) before your illustrious General and President, now the President of the United States, you will give me leave to quote a passage, viz.

'No government is to be consi-'dered of divine original, but as it 'resembles GOD's own government; 'round whose throne, justice and 'mercy wait. And all governments 'must be so far divine, as the Laws 'rule, and every thing is ordered, 'under God, by free and common 'consent.'

'To contend for such govern-'ments, with a holy, enlightened 'and unquenchable zeal, is the high-'est temporal glory. Wherefore, 'we dwell with rapture upon the 'records of former renown, and

'contemplate with veneration thoſe 'tranſcendant ſcenes of heroiſm; 'in which we behold the Brave and 'the Free wearing upon their ſwords 'the fate of millions; while the di-'vine Genius of Victory, eſpouſing 'their cauſe, hovers o'er their heads 'with expanded wing; reaching 'forth the immortal wreath that is to 'ſurround their triumphant brow; 'and ſmiling upon the deciſive mo-'ment that is to fix the happineſs 'of unborn generations!

'They who (from a ſenſe of du-'ty to God and their country, ſeek-'ing that Liberty and Peace which 'heaven approves), have thus acted 'their part, whether in more ele-'vated or inferior ſtations, form the 'firſt claſs in the roll of worthies. 'And when they deſcend again in-'to private life, caſting behind them 'vain pomp and faſtidious pride, 'to mingle with their fellow citi-'zens in all the tender charities and 'endearing offices of ſociety and 'humanity, their characters, if poſ-'ſible, become ſtill more illuſtrious. 'Their very maims and ſcars are 'nobly honorable.——The reſpect, 'which they command, grows with 'their growing years; and as they 'deſcend to the horizon of life, it 'is like the ſun in ſerene and ſetting 'glory——with orb more enlarged 'and mitigated, though leſs dazzl-'ing and ſplendid. Even their gar-'rulous old age, while it can only 'recount the feats of former days, 'will be liſtened to with attention; 'or ſhould they ſurvive all the ac-'tive powers both of body and 'mind, yet ſtill, like ſome grand 'ſtructure, tottering and crumbling 'beneath the hand of time, they 'will appear majeſtic even in ruins, 'and venerable in decay!

'And, when at laſt the meſſen-'ger, Death, who comes to all, 'ſhall come to them, undaunted 'they will obey his ſummons; in 'conſcious hope of being ſpeedily 'united and beautified with their 'com-patriots and fore-runners, in 'the manſions of endleſs bliſs.'

'*Such, to name no more, was the* 'character *of* Cincinnatus *in anci-'ent times, riſing* "*awful from the* 'Plough" *to* ſave *his* country, *and*, 'his country ſaved, *returning to the* 'Plough *again, with encreaſed dig-'nity and luſtre. Such too, if we di-'vine aright, will future ages pro-'nounce the character of a* WASH-'INGTON *to have been.* But his pre-'ſence on this occaſion, as a † bro-'ther, forbids me to add more—— 'Seek to derive virtue from his ex-'ample; let your principles animate 'you with intrepidity in the hour 'of danger, and humanity in the 'moments of triumph.'

Thus far on that occaſion—And now gentlemen, having ſaid all that ſeems neceſſary to you as a diſtinct body, and reſpecting your honora-ble claim to the title of *Cincinnati*, I truſt that I ſhall obtain an equal at-tention from you to my *ſecond head* of diſcourſe; in which you and every member of the community here aſſembled are alike intereſted. Nay, as examples, to lead the attention of others to that Spiritual Salvation, which remains to be more fully treated of, perhaps you are more in-tereſted than others; and more may be expected from you, as you have nobly avowed the principle—*That the* Soldier's *glory cannot be com-pleted, without acting well the part of the* good Citizen *and* good Chriſ-tian!

I proceed now (ſays the Doctor, in the *ſecond part* of the ſermon) to conſider more fully that Spiritual ſalvation, which Almighty God, af-ter 'having made bare his holy arm,' to reſcue us from temporal calamity, hath promiſed to extend '*to all the ends of the earth.*'

NOTES.

* In a note annexed to this ſer-mon, which was dedicated to Gen. *Waſhington*, a ſhort account was given of the life and character of *Cincinnatus*.

† He was preſent as a *Maſon*.

By this Salvation, as mentioned in our text, I need ſcarcely obſerve to a Chriſtian audience, that we are to underſtand the knowledge and practice of the bleſſed Goſpel of Jeſus Chriſt; to which is annexed not only the promiſes of temporal happineſs in this life, but the rich reward of eternal happineſs in the life to come. To be convinced of the ſufficiency of the bleſſed Goſpel, for the great purpoſes of this mighty ſalvation, is the chief wiſdom of man. For therein is contained that wiſdom, which is of God; that true knowledge, without which all elſe, that is called knowledge, is nugatory and vain! The further we carry our enquiries into the works of Nature and Providence, the more we are convinced of their greatneſs, and our own inſufficiency to comprehend them:——the length, the breadth, and the depth, far out meaſure our ſcanty line, without deriving help from on high. We find many things of the utmoſt importance for us to know, which yet baffle all our efforts, and elude our moſt eager reſearches.

The creation and various revolutions of the world which we inhabit, the fall and redemption of man, the laſt judgment, and an eternal world to come—theſe are grand and intereſting concerns, in which no wiſdom of our own could inſtruct us, unleſs the Lord had been pleaſed to reveal himſelf concerning them.

Can we, then, neglect or deſpiſe that heavenly ſyſtem of truth, by which he hath made himſelf known to us in thoſe great points? Shall we not rather take it to our boſoms, ſearch into its depths, and reverence it as containing the words of eternal life; as being the richeſt legacy which heaven could give or man receive?

In all the majeſty of truth, and beauties of holineſs, the bleſſed Goſpel delivers to us thoſe laws, by which we are to live here, and be judged hereafter. Containing doctrines the moſt rational and ſublime, precepts the moſt benevolent and ſalutary, a ſtile the moſt rich and powerful, in all the variety of language and colouring, and ſharper than a two-edged ſword—this heavenly book was given to purify the heart and affections; to enlighten and exalt the underſtanding; to awaken and guide the conſcience; to confirm our hopes or remove our fears; to baniſh ignorance and ſuperſtition; to caſt down the idols of the nations; to mitigate and deſtroy lawleſs power; to check the rage of barbariſm; to humanize the hearts of men, and call them off from a vain dependence upon external worſhip and ceremonies, to a truſt in the living God; obedience to his moral laws and the voice of conſcience within; repentance from paſt offences; an acceptable, rational and elevated devotion of heart, a longing after immortality; an exaltation to the life of angels, the joy of God, and happineſs unſpeakable and full of glory!

All our other knowledge, all that is called Philoſophy, will avail us but little, without the divine finiſhing of this wiſdom of the Spirit of God, which teacheth all things.—'For whether there be tongues they ſhall ceaſe, or whether there be [human] knowledge it ſhall vaniſh away.' But the ſublime knowledge of the goſpel will be for ever new. It will lead us to that Salvation of God, promiſed in our text. It will be the endleſs ſubject of our enquiries and of our praiſes, and will conſtitute a Philoſophy, the Marvellous of which Eternity cannot exhauſt, nor the longeſt periods of duration bring to decay.

Such, then, being the nature and end of the Goſpel of Chriſt, how triumphant is the aſſurance given in our text, that 'the Lord hath made bare his holy arm in the eyes of all the nations' of this immenſe continent, and that his promiſe hath gone forth 'to theſe ends of the earth,' that they 'ſhall ſee the Salvation of

God,' and exult in the full blaze of Goſpel-day!

The proſpect opens, it extends itſelf upon us; and the whole analogy of things aids the interpretation of prophecy. Turning our thoughts to the ways of Providence, as recorded in ſacred as well as profane hiſtory, and pondering upon the fate of Chriſtian ſtates and empires—— how they have, in their turns, enjoyed the pure light of the goſpel and all its bleſſed concomitants—— true liberty, equal laws, ſecurity of property, wiſdom, magnanimity, arts and ſciences, and whatever can adorn or exalt human nature—how they have flouriſhed or decayed, according to the due uſe or corrupt abuſe of thoſe mighty bleſſings, marking the progreſs of religion and civilization through the old world; and impartially examining the prophecies which relate to the coming in of 'the fulneſs of the Gentiles,' and extending 'their glory, like a flowing ſtream,' to the ends of the earth, compared with the circumſtances in which we now ſtand—— ſurely, on ſuch a review, we are juſtified in cheriſhing a ſtrong hope, a well-grounded perſuaſion, that the day hath already dawned, (nay, that its meridian is near at hand) when 'all the ends of the earth' ſhall, with us, behold the ſalvation of our God.

With the ſun, thoſe mighty bleſſings ſtill purſued a weſtern courſe, till they reached the utmoſt verge of the old world——that Ultima Thule, from whence many of us and our fathers ſprang. Long did they illumine that favored land, and while they ſhone in noon-tide glory there —(O memory, why ſtarts the involuntary tear!) while they ſhone in noon-tide glory there—at the time ordained by God, our fathers croſſed the vaſt ocean. They brought the Bible, the bleſſed charter of their ſalvation, in their hands, and therewith the rudiments of learning and ſcience, diſpelling the long, long, night of darkneſs in which theſe American regions, were involved; and laying the foundation of a new and glorious æra in the goſpel progreſs, onwards towards the ſetting ſun. A radiant morn of light and happineſs then dawned upon this benighted land, yielding the joyous earneſt of a future reſplendent day. That dawn was, however, overcaſt; the morning loured and our ſun was hid in clouds for a while; but, bleſſed be God, he was not commanded, for our unworthineſs, to revert from his deſtined courſe, and meaſure back his former way. The clouds were diſperſed, our ſun broke forth with renewed vigor, ſending forward his bright beams to the fartheſt weſt, and calling all the 'ends of the earth' to behold the ſalvation of our God.

To ſpeak without further metaphor, the goodneſs of the Almighty, ſupporting the inhabitants of theſe United States, not only through former trials and perils, but now bleſſing us with peace, liberty, and ſafety in all our borders—appears to call upon us, and to have preſerved us, as choſen inſtruments for planting and diſſeminating a 'new empire of ſound religion and liberty, wiſdom, virtue, arts and ſciences, to the outmoſt ends of the new world; at a time when they are drooping or dead in moſt countries of the old world, which once enjoyed their brighteſt ſplendor.

The proſecution of this great deſign——the diffuſing of heavenly knowledge, and liberty, and arts and ſciences, unto the extremeſts bounds of America, I have ever conſidered as the firſt and greateſt work for which we were ſent into it, and for which the Almighty hath hitherto proſpered us; making the 'wilderneſs and the ſolitary places glad through us, and the deſert to rejoice and bloſſom as the roſe.'—To look forward to that glorious æra, when heavenly wiſdom and virtue, and all that can civilize, adorn, and bleſs mankind, ſhall cover this whole continent, as the waters cover the ſea—to attend to the times

and the ſeaſons, and to dwell upon the many prophecies which predict its near approach—to contribute my ſhare towards the advancement of it, and to poſſeſs the minds of the riſing generations of youth, who are to be principal actors in the work, with the great the animating idea, that heaven hath yet many bleſſings in ſtore for the inhabitants of this land, of every clime and every colour—this hath been my joy, and this my labor from my earlieſt years. —The contemplation of the ſubject hath often filled my ſoul with raptures, approaching almoſt to enthuſiaſm, ſome ſparks of which I feel even yet working in my boſom; and oh! that I could now ſtrike them forth into an enlivening flame upon this auſpicious occaſion, perhaps the laſt of the kind which I can ever embrace, to declare once more, my full perſuaſion, that unleſs we are zealouſly inſtrumental in this great work of civilization all our other works and bleſſings—the happineſs of climate and fruitfulneſs of ſoil, our zeal and ſtruggles for liberty, our beſt plans of civil government, our moſt abſolute national Independence, all will be of little effect—for ſtill we depend on the living God, who hath ſet eternal bounds between right and wrong, and whoſe Almighty arm holds the fate of empires and nations, ſuſpended in the balance.

Should we, as a people, neglect the call which is given us, for contributing our utmoſt endeavors to render this land, a land of knowledge and virtue as well as of freedom; ſhould we imagine that we were ſent into it only to eat the fruits thereof, to wreſt from the former lords of the ſoil, by us called ſavages, the poſſeſſions which they held from age to age, without ſeeking to improve their condition as well as our own; ſhould we refuſe to 'undo the heavy burden, to break every yoke, and let the oppreſſed go free'—juſtly might we fear that the good providence of God would puniſh us for our unworthineſs, and raiſe up other inſtruments for the accompliſhment of his own eternal purpoſes of love, for civilizing as well as chriſtianizing this immenſe continent.

You call this day a jubilee, in every year, to rejoice before the Lord, and return thanks for the bleſſings of freedom. Remember the command given by him to the Jews, in the like caſe. When they cauſed the trumpet of the jubilee to ſound, 'they were to looſe the bands of wickedneſs——to proclaim liberty throughout the land to all the inhabitants thereof; not to oppreſs one another, but to fear the Lord and do his ſtatutes, and keep his judgments;' and then they had the gracious promiſe, 'that the land ſhould yield her fruit, and they ſhould eat their fill, and dwell therein in ſafety.'

Certain it is, that the neglect of God's mercies, and counteracting the gracious purpoſes of his providence, are offences grievous in his ſight. Certain it is, that national ſins are the cauſes of national miſery, and that the corruption of the members leads to a diſſolution of the whole body.

Where are now the nations and empires of ancient renown? Where is the Jewiſh nation, which is more immediately addreſſed in our text? Where the Aſſyrian, the Macedonian, the Grecian, the Roman, once ſo celebrated among mankind, at whoſe voice the ſurrounding nations trembled? Alas! are they not fallen—fallen—fallen;—ſunk into that abyſs of ſhame and miſery, where the ghoſts of departed empires ſtalk about in ſad lamentation of their former glory!—Their deſolation and ruin followed their departure from the path of virtue and honor; and, of what they once were, only the imperfect memorial remains!

Be wiſe, then, be inſtructed, ye riſing *American States!* Let it be your glorious contention which of you ſhall ſtand foremoſt in making liberal proviſions for the advancement and ſupport of freedom and

virtue; without which, neither the ordinances of religion, nor the laws can be duly adminiſtered; nor the civil duties of life fulfilled; nor the manners of a people improved; nor their happineſs for any length of time ſecured. But by wiſe eſtabliſhments for the inſtruction of youth, the advancement of the arts and ſciences, the encouragement of induſtry, and the maintenance of religion and morality—this ſhall become a great and happy land!

Tranſported at the thought, I am borne forward to days of diſtant renown! In my expanded view, theſe *United States* riſe, in all their ripened glory, before me. I look thro' and beyond every yet peopled region of the new world, and behold period ſtill brightening upon period. —Where one continuous depth of gloomy wilderneſs now ſhuts out even the beams of day, I ſee new States and empires, new ſeats of wiſdom and knowledge, new religious domes, ſpreading around.*— In places now untrod by any but ſavage beaſts, or men as ſavage as they, I hear the voice of happy labor, and behold towery cities growing in the ſkies!

Lo! in this happy picture I behold the native Indian, exulting in the works of peace and civilization! His bloody hatchet he buries deep under ground, and his murderous knife, he turns into a pruning hook, to lop the tender vine and teach the luxuriant ſhoot to grow. No more does he form to himſelf a heaven after death, (according to the poet) in company with his faithful dog, behind the cloud-topt hill, to enjoy ſolitary quiet, far from the haunts of faithleſs men; but, better inſtructed by Chriſtianity, he views his everlaſting inheritance, a houſe not made with hands, eternal in the heavens.

Inſtead of recounting to his offſpring, round the blazing fire, the bloody exploits of their anceſtors, and wars of ſavage death, ſhewing barbarous exultation over every deed of woe, methinks, I hear him pouring forth his eulogies of praiſe to the memory of thoſe who were the inſtruments of heaven, in raiſing his tribes from darkneſs to light; in giving them freedom and civilization, and converting them from violence and blood, to meekneſs and love!

Amongſt thoſe who ſhall be celebrated as the inſtruments of this great work, I hear the names of every good Citizen and Chriſtian, who is a friend to mankind, and to the Goſpel of Jeſus Chriſt; and eſpecially, methinks, I hear your names, ye illuſtrious Patriots, who, having aſſerted your own and your country's rights, cheerfully join in every laudable endeavor for conveying thoſe rights to poſterity, and bringing 'the utmoſt ends of the earth to ſee the Salvation of our GOD.'

NOTE.

* The general ſentiments in this concluding addreſs were publiſhed in a poem by the author near forty years ago, and have been occaſionally introduced into former public addreſſes by him, but have not before been publiſhed at large, or in the preſent form.

CHRISTIAN BIOGRAPHY.

The LIFE *of* FRANCIS DE LA MOTTE FENELON, *Archbiſhop, and Duke of Cambray, &c.*

THIS great man, equally famous in the Chriſtian and in the literary world, was of an ancient and illuſtrious family in France. His father was Pons de Salignac, Marquis of Fenelon, and his mother Louiſa de la Cropte, ſiſter to the Marquis de l'Abre. He was born at the Caſtle of Fenelon, in the province of Perigord, Auguſt the 16th, 1651. He was educated at home under the eye of his parents, till he was twelve years of age; at which time he was ſent to the univerſity of Chaors. But the moſt happy circumſtance in his education, was the care of his uncle, Anthony Marquis of Fenelon; a man of great ge-

nius, and distinguished no less for his virtue than his valor; he was so kind as to take his nephew into his own house, at Paris, and to treat him, in all respects, as his son; and under his instructions the young man made a great progress, sufficiently discovering the rays of that genius, which afterwards shone forth with so much splendor. At the age of nineteen, he preached publicly, and with great reputation at Paris; but the Marquis his uncle, fearing lest the young Abbé, (for so the French call those young men, who designed to take, or are in orders, though they have no preferment) should appear too early in the world, and not have sufficient ballast to weather the blast of vanity, which too much applause would rise, persuaded him to imitate for several years the silence of Jesus Christ.

The young man readily embraced his uncle's proposal; and dedicated himself with unwearied assiduity to such studies, and improvements, as were suited at once to his rank, and profession. At the age of twenty-four he was admitted into orders: preferred by the Archbishop of Paris; and gained so good an esteem in the office wherein he was employed, that in 1686, the king named him to be the head of those missionaries, who were sent along the coast of Saintonge and the Pais de Aunix to convert the Protestants. Military force had been used, to this end, and much inhuman barbarity committed. But Fenelon, abhorred these persecuting maxims, and would not undertake the mission, without an assurance, that no soldiers should be employed.

When he had finished his mission, he returned to Paris, and was presented to the king. But so little solicitous was he after preferments, that he neither attended the court for two years, nor endeavored to insinuate himself into their favor, who had the disposal of the highest posts. Though his talents were equal to the greatest offices, he was contented to exert them, with all diligence, in the duties of that station, in which he was fixed, by instructing the new converts. His fame however daily increased; his sermons and discourses were universally applauded; and the strength, eloquence, and piety of his performances gained general attention. Since his death, these works have been selected and published. He himself also, about this time, published a piece, concerning "The functions of the pastors of the church;" which was well received by the members of his communion, and contains many excellent and useful remarks, though founded in some measure, some upon a mistake respecting the choice of pastors amongst the Protestants. A treatise of his on the education of maids appeared too a little time before; and these works, joined to his exemplary life, laborious exertion of himself in the duties of his function, and very eloquent preaching, procured him the honor of an appointment to the care of the young princes education, the dukes of Burgundy and Anjou; their governor, the Duke de Beauvilliers, having recommended Fenelon to the king, without any application of his own, or any interest on his part to procure so respectable and advantageous a post.

He entered upon it, in 1689, and discharged it with all probity and assiduity, as the excellent pieces he wrote for the instruction and the benefit of his charge, the young princes, sufficiently prove. During the time of his residence at court, he shewed the greatness of his mind, the moderation of his desires, and his freedom from that worst and most unbecoming vice of churchmen, covetousness. For he was six years there without any particular mark of favor, and without once asking any thing either for himself or his friends. He had learnt early to moderate his desires, and having an ardent love for the poverty of Christ, was satisfied with a little priory, which his uncle had resigned to him: convinced, as he

was, that no ſlavery is greater than that which attends the love of riches.

The French academy however gave him an high inſtance of their good opinion of him; for they choſe him, unſoliciting, a member of their ſociety in the year 1693; and that with particular reſpect; for he was admitted in the room of the celebrated Mr. Peliſſon, and of the diſcourſe delivered on the occaſion, it is ſaid, that the greateſt honor the academy could do M. Peliſſon, was to chuſe him for his ſucceſſor; and that in making the choice, they had conſidered nothing but his own merit.

At length, in the year 1695, the king gave him the abbey of St. Vallery, and ſome months after the archbiſhopric of Cambray. The great favor he was in with the king, ſeemed to promiſe him ſtill more conſiderable preferments; but there aroſe a ſtorm, which blew too roughly for him to preſerve his veſſel at court, and which drove it thence for ever. Before we ſpeak of the imagined and generally pretended cauſe of this trouble, it may be proper to remark ſome things in his conduct, which raiſed, and were indeed ſufficient to raiſe him, enemies, with the corrupt clergy.

When the king promoted him to the archbiſhoprick, M. Fenelon, whoſe conſcience was very ſcrupulous and tender, refuſed to accept it; fearing, he ſhould not be able to reconcile the care of a dioceſe, with the duties of his preceptorſhip to the princes. The king told him, that the education of the princes being nearly compleated, he might acquit himſelf, by turns, of his functions as a preceptor and a prelate: while the worthy men he had under him in theſe poſts would fill his place in his abſence. He at laſt ſubmitted to the king's pleaſure; but on condition, that he might paſs nine months at Cambray, and three only with the princes. Soon as he accepted the archbiſhoprick, he reſigned the abbey of St. Vallery, without aſking it for any of his friends or relations; the king was ſurprized, and preſſed him to keep it: but he repreſented to his majeſty, that as the revenue of the archbiſhoprick was ſufficient for him, he thought himſelf in the caſe, where a plurality of livings is againſt the canon. At the ſame time he reſigned the priory alſo, which his uncle gave him. He had no idea of uniting in the ſame perſon the archbiſhop, the abbot, and the prior; or of holding preferments, the duties of which were wholly incompatible. This uncommon generoſity gained him great applauſe; but it exaſperated againſt him ſeveral perſons, whom he condemned by his example; who were ſo far from intending to imitate it that they were anxiouſly graſping after every appointment; and were therefore deſirous to remove, if poſſible, ſo diſagreeable an opprobrium to them, as the archbiſhop of Cambray. Among theſe was Boſſuet biſhop of Meaux; a man of great learning and abilities; much indebted to the archbiſhop on many accounts; but, eclipſed by his ſuperior ſplendor, jealouſy and envy, it is to be feared, had too ſtrong a prevalence over his mind: and he failed not to ſeize that occaſion, and to uſe it with all diligence, which the archbiſhop himſelf adminiſtered to the hatred of his enemies.

Madam Guyon was at this time, much talked of in France; ſhe pretended to a very high and exalted devotion; to a pure, but ideal, love of God, merely for his own ſake; ſhe wrote ſeveral pieces, and amongſt the reſt a myſtical expoſition of Solomon's Song; and in ſhort was a perfect Quietiſt. The archbiſhop was ſuſpected of favoring her. And upon the publication of his book, entitled, An Explication of the Maxims of the Saints concerning the Interior Life, he was charged with maintaining in it the fanatical and dangerous opinions of the Quietiſts.

In this book, it is certain, he becomes a champion for the doctrine of the contemplative life, "the pure and diſintereſted love of God." He has divided his work into forty-five articles. In thoſe which he calls the True Articles, he ſets down the ſound doctrine of pure love; he collects the expreſſions of the ſaints, gives their true meaning, and determines the ſenſe of every word. In the articles which he ſtyles Falſe, he ſhews, where the danger of error lies, and how far the erroneous principles may be carried under a ſhew of perfection.

The idea doubtleſs is noble, and worthy the greatneſs of God, who ought to be ſerved for his own ſake, without any view of intereſt. And it is to be lamented, that the nature of man is ſo weak, as to be unable to arrive at ſuch a degree of excellence. Several divines, however, in the church of Rome, have taught the very ſame doctrine, nay, and carried it higher than the archbiſhop of Cambray; yet they were left unmoleſted, while he was perſecuted on this account, with the greateſt bitterneſs. The author's good intention would not excuſe him; his integrity, his humility and ſubmiſſion, and all his other virtues, were not ſufficient to ſtem the torrent breaking in upon him. The people were exaſperated againſt him: the ideas of perfection which he endeavored to raiſe in the minds of mankind, were, according to his enemies, nothing but hereſies and chimeras; his name, in the writings of the Biſhop of Meaux, never went without the moſt odious epithets; and as his conduct had nothing in it, that could be taken hold of, he was put upon the ſame foot with Madam Guyon: and a man of the archbiſhop's wiſdom was charged with being in the intereſts of an extravagant mad woman. He was become the Montanus of the new Priſcilla! In ſhort no means were left untried to ruin him; while he continued calm and ſerene, amidſt the obloquy and inſults thrown upon him; and at length received with the utmoſt meekneſs and the moſt perfect ſubmiſſion, the ſentence of the Pope, by which his book was condemned and himſelf baniſhed from court, into his dioceſe. The archbiſhop received the ſentence, with an uncomplaining deference to the author of it; and immediately publiſhed a mandate, to the dioceſe, in which he declared, that as he himſelf ſincerely ſubmitted to the Pope's judgment and condemnation, ſo he hoped that his flock would do the ſame. A more ſtriking inſtance of undiſſembled humility cannot eaſily be produced.

The biſhop of Meaux, in the judgment of all mankind, ought to have reſted here. And indeed if all which that prelate labored for, was the advantage and intereſt of the church, he had gained his point. Rome had decided: all things gave way; his antagoniſt acquieſced. Charity then obliged him to forget what was paſt, and to give the higheſt commendation to the conduct of ſo prudent an enemy, if he deſerves the name of an enemy, who only ſearches after truth. But notwithſtanding this, the biſhop of Meaux again attacked him, and revived the affair in the aſſembly of the French clergy. But the public interpoſed: and it would have been for the credit of that biſhop, to have joined with the reſt of the world, in admiring the wiſdom of ſo ſubmiſſive a prelate, who acquired more reputation by his misfortunes, than his antagoniſt did by his victory.

The archbiſhop, according to his ſentence, retired to Cambray, where he led an exemplary and holy life: and diſcharged, with the moſt religious punctuality, all the duties of his high ſtation. He himſelf examined, as the chevalier Ramſay informs us, all thoſe who were to be admitted into holy orders, and would have them propoſe to him the difficulties and objections they had to offer againſt the doctrines of religion: he uſed to hear them with the utmoſt patience, and to anſwer

them with a fatherly kindneſs. He viſited his dioceſe very diligently, and preached in all the churches of it. In his public inſtructions he ſuited his diſcourſes to every capacity; ſpeaking to the weak in an eaſy and familiar manner: whilſt he raiſed his ſtyle for thoſe, who had a more elevated genius. His ſermons flowed from his heart, he hardly meditated them before hand, and never wrote them. His only view was to ſpeak like a good father, to comfort, to relieve, and inſtruct his flock. He was of a diſpoſition remarkably meek and modeſt; humane and charitable, and ever deſirous to ſhew his benevolence, and to do acts of kindneſs to all men. He was particularly tender to the French Proteſtant miniſters: and in all reſpects ſhewed his candor and humanity. A proof of which is the following letter to one of his friends, on account of the misfortunes of cardinal Noailles, whom he had been obliged to oppoſe;—"Moſt people, ſays he, may be apt to imagine, that I ſecretly and wickedly rejoice at what happens; but I ſhould think myſelf a devil, if I were capable of ſuch an abominable joy, and if I did not really grieve for what is ſo detrimental to the church. I muſt even tell you ſincerely, what others beſide yourſelf will hardly believe,—that I am heartlily ſorry for cardinal Noailles' misfortunes. I eaſily imagine all the vexations he ſuffers: I feel them for him; I do not call to mind what is paſt, but in order to remember the favor he has honored me with, for ſo many years. All the reſt, God be praiſed, is worn out of my heart. Nothing is changed in it. I only conſider the hand of God, who was pleaſed to humble me out of his infinite mercy. God himſelf is a witneſs of the ſenſe of duty and zeal, with which he fills me for this cardinal. The piety, which I have obſerved in him, makes me hope, he will vanquiſh himſelf, in order to reſtore the tranquillity of the church, and to pleaſe all the enemies of religion. His example would immediately reclaim the moſt obſtinate and paſſionate men; which would be an uncommon glory to him in all ages. I pray for him daily at the altar, with the ſame zeal, I had twenty years ago."—One private letter, written to a friend, unreſerved and free, diſcovers often the true picture of a man's mind, more than many actions. We have therefore inſerted this, which we think, gives us ſo good a proſpect of the archbiſhop's mind.

He continued till the year 1715, in the happy exertion of his faculties for the good of mankind, without any material interruption; and, dedicated to the divine good pleaſure, with great reſignation and chearfulneſs, put off the robes of mortality, in the month of January, of that year, to enter on a ſtate, where there is neither envy, perſecution, nor exile. His works abundantly demonſtrate his extenſive learning, great genius, exquiſite taſte, and unfeigned love of virtue and piety. The Adventures of Telemachus, which he compoſed for the benefit of the young princes, under his care, are too well known, and eſteemed, to need either mention or encomium here. The excellent ſentiments, and enlarged notions, (ſome ſo contrary to the French mode of thinking,) which are every where conſpicuous in this excellent work, where the chief occaſion, as ſome have ſuggeſted, of the diſgrace of the archbiſhop; juſtice however is done the archbiſhop, by that univerſal applauſe which is now given to this work, and that univerſal ſatisfaction which the peruſal of it affords.

He compoſed in his youth, tho' it was not publiſhed till after his death, in the year 1718, "Dialogues upon eloquence in general, and particularly that which is intended for the pulpit;" which have been always held in much eſtimation, and will always be red with ſingular profit by thoſe, who are deſirous to ſpeak with propriety and energy.

His Fables and Dialogues of the Dead, written alſo for the inſtruc-

tions of his royal pupils, have appeared ſince his death, and have met with high approbation; they breathe the pure ſpirit of virtue, of unaffected good ſenſe, of juſt criticiſm, of fine taſte. They are as much ſuperior to Fontenells', as reaſon is to falſe wit, or truth to affectation. The greateſt fault of them is that ſome of them are too ſhort.

There is alſo a work entitled the Characters of Charity, which is aſcribed to him. It is a practical comment upon the 13th chapter of St. Paul's firſt epiſtle to the Corinthians; has appeared in an Engliſh tranſlation, and contains many important obſervations, which will well repay the ſerious reader's moſt attentive peruſal. All his ſpiritual works were collected and printed in 2 vols. folio, and in 4to. by a bookſeller of Rotterdam. Amongſt theſe we muſt not omit one work, which he publiſhed himſelf in the year 1713, called, "A Demonſtration of the Being of God, grounded on the knowledge of nature, and ſuited to the meaneſt capacity." It is one of the beſt books upon that ſubject, in the French tongue. And for the advantage of thoſe who do not underſtand that language, may be read in Engliſh: an elegant writer, ſpeaking of this work and its author, obſerves, "that this great author, in his writings, has manifeſted an heart full of virtuous ſentiments, great benevolence to mankind, as well a ſincere and fervent piety to his creator. His talents and parts are a very great good to the world, and it is a pleaſing thing to behold the polite arts ſubſervient to religion, and recommending it from its natural beauty." And again, "A man of his talents viewed all things in a light different from that in which ordinary men ſee them; and the devout diſpoſition of his ſoul, turned all theſe talents to the improvement of the pleaſures of a good life. His devotion has a ſublimity in it benefiting his character, and the emotions of his heart flow from wiſdom and knowledge."

An ACCOUNT *of the* EPICURIANS *mentioned in the* NEW TESTAMENT.

THE Epicurians, mentioned Acts xvii. 18. were the followers of Epicurus, who flouriſhed about 300 years before Chriſt. They maintained, that ſenſual pleaſure was man's ſupreme felicity.—That the beautiful fabric of the world was formed by a fortuitous concourſe of atoms.——That the government of the world was a buſineſs very unworthy the majeſty of the Gods—and that the immortal powers were perpetually reclining on the clouds, in ſoft inactive eaſe and indolence, regaling on nectar and ambroſia, and gratifying every wandering libidinous deſire. They derided the doctrine of a providence—aſſerted, that future rewards and puniſhments were all a ridiculous and romantic chimera—that the preſent life was the whole of human exiſtence, and that the ſoul, at death, ſuffered one common extinction with the body.

A view of various DENOMINATIONS *of* CHRISTIANS.

(Continued from page 279.)

IX. WICLIFITES.

THIS ſect ſprang up in England in the fourteenth century. They took their name from John Wicliff, Doctor and Profeſſor of Divinity in the Univerſity of Oxford, a man of an enterpriſing genius, and extraordinary learning.

He began with attacking the juriſdiction of the Pope and the Biſhops; and declared, that penance had no ſort of merit in the ſight of God, unleſs followed with a reformed life. He was a warm oppoſer of abſolution; for he alledged, that it belonged to God alone to forgive ſins; but inſtead of acting as God's miniſters, the Romiſh clergy took upon them to forgive ſins in their own names. He alſo taught, that external confeſſion was not neceſſary to ſalvation; exclaimed againſt indulgences, prayers to the ſaints,

the celibacy of the clergy, the doctrine of tranſubſtantiation, monaſtic vows; and other practices in the Romiſh Church.

He not only exhorted the laity to ſtudy the ſcriptures, but alſo tranſlated into Engliſh theſe divine books, in order to render the peruſal of them more univerſal.

The followers of Wicliff were alſo called Lollards.

Moſheim's Eccleſiaſtical Hiſt. vol. iii. *p.* 166. *Gilpin's Life of Wicliff, p.* 67, 68—73. *Bailey's Dictionary, vol.* ii. [*See Wickliffites.*]

THE CHRISTIAN MINISTER,

NUMBER X.

The COMPOSITION *of a* SERMON.

(The ſubject continued from No. IX)

DIVISION *of* TEXTS.

WHEN in any text the natural order of things differs from that, which regards our knowledge of them, we may take that way, which we like beſt; however, we believe it would be beſt to follow that of our knowledge, becauſe it is eaſieſt, and cleareſt for the common people.

There are texts, which contain the end and the means; the cauſe and the effect; the principle and the conſequence deduced from the principle; the action and the principle of the action; the occaſion and the motive of the occaſion: in theſe caſes it is arbitrary either to begin with the means, and afterwards treat of the end; with the effect, and proceed to the cauſe, and ſo on; or to follow the contrary order.

But though in general, you may follow which of the two orders you pleaſe, there are ſome texts, that determine the diviſion; as Phil. ii. 13. *It is God who worketh effectually in you, both to will, and to do, of his own good pleaſure.* There are, it is plain, three things to be diſcuſſed, the action of God's grace upon men, God worketh effectually in you; the effect of this grace, to will and to do; and the ſpring or ſource of the action, according to his good pleaſure. We think the diviſion would not be proper if we were to treat, 1. Of God's good pleaſure. 2. Of his grace. And, 3. Of the will and works of men. We ſhould rather begin with volition and action, which are the effects of grace; then we ſhould ſpeak of the grace itſelf, which produces willing and doing in us effectually; and laſtly, of the ſource of this grace, which is the good pleaſure of God. In ſhort, it is always neceſſary to conſult good ſenſe, and never to be ſo conducted by general rules as not to attend to particular circumſtances.

Above all things in diviſions, take care of putting any thing in the firſt part, which ſuppoſes the underſtanding of the ſecond, or which obliges you to treat of the ſecond, to make the firſt underſtood; for by thoſe means you will throw yourſelf into a great confuſion, and be obliged to make many tedious repetitions. You muſt endeavor to diſengage the one from the other as well as you can, and when your parts are too cloſely connected with each other, place the moſt detached firſt, and endeavor to make that ſerve for a foundation to the explication of the ſecond, and the ſecond to the third; ſo that at the end of your explication the hearer may with a glance perceive, as it were, a perfect body, or a finiſhed building; for one of the greateſt excellencies of a ſermon is the harmony of its component parts, that the firſt leads to the ſecond, the ſecond ſerves to introduce the third; that, they which go before, excite a deſire for thoſe, which are to follow: and, in a word that the laſt has a ſpecial relation to all the others, in order to form in the hearers minds, a complete idea of the whole.

This cannot be done with all ſorts of texts, but with thoſe only, which are proper to form ſuch a deſign upon. Remember too, it is

not enough to form such a plan, it must also be happily executed.

You will often find it necessary in texts, which you reduce to categorical propositions, to treat of the subject, as well as of the attribute; then you must make of the subject one part. This will always happen, when the subject of the proposition is expressed in terms, that want explaining, or which furnish many considerations: For example; *He that, abideth in me, and I in him, the same bringeth forth much fruit.* This is a categorical proposition, and you must needs treat of the subject, *he who abides in Jesus Christ, and in whom Jesus Christ abides.* So again, *He, that believeth in me, hath everlasting life. He, that eateth my flesh, and drinketh my blood, abideth in me, and I in him. There is therefore now no condemnation to them, that are in Christ Jesus, who walk not after the flesh, but after the spirit. If any man be in Christ he is a new creature.* The two last ought to be reduced to categorical propositions, the subjects of which are, *they who are in Christ.* In these, and in all others of the same kind, the subject must make one part, and must also be considered first, for it is more natural, as well as most agreeable to the rules of logic, to begin with the subject of a proposition. Sometimes it is necessary not only to make one part of the subject, and another of the attribute; but also to make a third of the connection of the subject with the attribute. In this case, you may say, after you have observed in the first place the subject, and in the second the attribute, that you will consider in the third the entire sense of the whole proposition; this must be done in these texts; *If any man be in Christ, he is a new creature. He, that believeth in me, hath eternal life,* &c.

Sometimes there are, in texts reduced to categorical propositions, terms, which in the schools are called syncategorematica, and they relate sometimes to the subject and sometimes to the attribute.

When in a text there are several terms, which need a particular explanation, and which cannot be explained without confusion, or without dividing the text into too many parts, then we would not divide the text; but we divide the discourse into two or three parts; and we would propose, first to explain the terms, and then the subject itself. This would be necessary on Acts ii. 27. *Thou wilt not leave my soul in the grave, neither wilt thou suffer thy holy one to see corruption.* To discuss this text properly, the discourse should be divided into three parts, the first consisting of some general considerations, to prove that the text relates to Jesus Christ, and that Peter alledged it properly: The second, of some particular considerations on the terms, soul, which signifies life; grave, which also signifies hell; on which the church of Rome grounds her opinion of Christ's descent into what her divines call, *limbus patrum;* holy, which in this place signifies immortal, unalterable, indestructible; corruption, which means not the moral corruption of sin, but the natural corruption, of the body. Finally, we must examine the subject itself, the resurrection of Jesus Christ.

There are many texts, in discussing which it is not necessary to treat of either subject or attribute: but all the discussion depends on the terms *syncategorematica.* For example, John iii. 16. *God so loved the world, that he gave his only-begotten son, that whosoever believeth in him should not perish, but have eternal life.* The categorical proposition is, God loved the world; yet it is neither necessary to insist much on the term God, nor to speak in a common-place way of the love of God: but divide the text into two parts; first, the gift which God in his love hath made of his son; secondly, the end for which he gave him, *that whosoever believeth in him should not perish, but have everlasting life.* In the first, you must shew how Jesus Christ is the gift of God; 1. In that

he did not come by principles of nature. 2. Inasmuch as there was nothing among men to merit it. 3. In that there was nothing among men to excite even the least regard of any kind. 4. There was not the least proportion between us and so great a gift. But, 5. There was, on the contrary, an infinite disproportion, and not only a disproportion, but an opposition and a contrariety. Then pass to the cause of this gift, which is love; and after having observed, that it was a love of complacence, for which, on the creature's part, no reason can be rendered, particularly press the term so, and display the greatness of this love by many considerations. Then go on to the second point, and examine. 1. The fruit of Christ's mission, the salvation of man, expressed negatively, that *he should not perish*, and positively, that *he should have eternal life*. Speak of these one after another. After this observe, 2. For whom the benefit of Christ's mission is ordained, believers. And lastly, enlarge on the word whosoever, which signifies two things, 1. That no believer is excluded from the benefits of Jesus Christ. And 2. That no man, as such is excluded from faith, for all are indifferently called.

In texts of reasoning the propositions, which compose the syllogism, must be examined one after another, and each apart.

Sometimes it will be even necessary to consider the force of the reasoning, and to make one part of that also.

Sometimes we shall find a proposition concealed, which it will be proper to supply. You must in such a case consider, whether the hidden proposition be important enough to make a part, which it will sometimes be, as in Rom iv. 1. *What shall we say then, that Abraham our father as pertaining to the flesh hath found? for if Abraham were justified by works, he hath whereof to glory, but not before God.* Divide this text into two parts. 1. Consider the question, *What shall we say then, that Abraham our father as pertaining to the flesh hath found?* And 2. The solution. As to the question, first establish the sense, which depends on the meaning of the words after the flesh, that is to say, according to natural principles; either in regard to the birth of Isaac, who came into the world not in an ordinary way, and according to the force of nature, for Sarah was barren and beyond the age of child-bearing: or as Abraham's natural state in marriage was a figure of the state of his soul in regard to God. According to the flesh, also signifies, according to works in regard to his justification before God. The sense of the question is, then, *What shall we say of Abraham our father?* was he justified before God by his works? Nor must you fail to remark, that in St. Paul's sense, according to the flesh, is opposed to, according to the promise; that is, the way of nature opposed to a supernatural way.

Secondly, Observe the importance of the question with the Jews, who looked upon Abraham as their father, the root, of which they esteemed themselves the branches, deriving all their claims from him; so that it was extremely important to clear up the state of Abraham, and in what manner he was justified; for thereon depended the ruin of that pretended justification, which the Jews endeavored to establish by the law, that is, by works.

Pass now to the solution and observe, that it is a reason, and that the particle which we translate but, should be translated because; thus, *If Abraham were justified by works, he hath whereof to glory before God. Because, he hath nothing to glory of before God.* By which we see, there is a third proposition, which the apostle concealed, but which must necessarily be supplied, which is this conclusion, because Abraham was not justified by his works. As the solution of the question depends on this proposition, and on the proofs,

which eſtabliſh it, the three propoſitions muſt be treated ſeparately, 1. Every man, who is juſtified by works, hath whereof to glory before God. 2. Abraham, what advantages ſoever he had otherwiſe, had nothing to glory of before God. 3. The concluſion ſuppreſſed, becauſe Abraham was not juſtified by his works.

There are texts of reaſoning, which are compoſed of an objection and the anſwer, and the diviſion of ſuch is plain; for they naturally divide into the objection and the ſolution. As Rom. vi. 1, 2. *What ſhall we ſay then, ſhall we continue in ſin, that grace may abound? God forbid: how ſhall we, that are dead to ſin, live any longer therein?* Divide this into two parts the objection, and the anſwer. The objection is, firſt, propoſed in general terms, what, ſhall we ſay then? 2. In more particular terms, ſhall we continue in ſin? And 3. The reaſon and ground of the objection, becauſe grace abounds. The ſolution of the queſtion is the ſame. In general, God forbid. In particular, how ſhall we live in ſin? And the reaſon, we are dead to ſin.

There are ſome texts of reaſoning, which are extremely difficult to divide, becauſe they cannot be reduced into many propoſitions without confuſion, or ſavoring too much of the ſchools, or having a defect in the diviſion; in ſhort, without being unſatisfactory. In ſuch a caſe, let ingenuity and good ſenſe contrive ſome extraordinary way, which if proper and agreeable, cannot fail of producing a good effect. For example, John iv. 10. *If thou kneweſt the gift of God, and who it is that ſaith to thee, Give me to drink, thou wouldeſt have aſked of him, and he would have given thee living water:* We think it would not be improper to divide into two parts, the firſt including the general propoſitions contained in the words, and the ſecond, the particular application of theſe to the Samaritan woman. In the firſt, obſerve theſe propoſitions: That Jeſus Chriſt is the gift of God. That though he aſked for drink, he is the fountain of living water himſelf.——That he is the object of our knowledge, both as the gift of God, and as the fount of living water.—That an application to him for this living water, flows from our knowledge of him.—That he gives the water of life to all, who aſk it. In the ſecond part you may obſerve, that Jeſus Chriſt did not diſdain to converſe with a woman, a Samaritan woman, a ſchiſmatic, out of the communion of the viſible church, a very wicked woman, a woman, who in her ſchiſm and ſin diſputed againſt the truth.—That Jeſus Chriſt improved this opportunity to teach her his grace, without amuſing himſelf with directly anſwering what ſhe ſaid.—You may remark the ignorance of this woman in regard to the Lord Jeſus; ſhe ſaw him, ſhe heard him: but ſhe did not know him; from which you may obſerve, that this is the general condition of ſinners, who have God always before their eyes, yet never perceive him. That from the woman's ignorance aroſe her negligence and loſs of ſuch a fair opportunity of being inſtructed. Obſerve alſo, the mercy of Jeſus Chriſt towards her; for he even promiſed to ſave her. When he ſaid, *If thou wouldeſt have aſked of him he would have given thee living water;* it was as much as if he had offered to inſtruct her.—Remark too, that Jeſus Chriſt went even ſo far as to command her to aſk him for living water; for when he ſaid, If thou wouldeſt have aſked him, he did as much as ſay, aſk him now.—Obſerve, finally, that he excited her to ſeek, and to know him, and removed her ignorance, the cauſe of all her miſtakes and miſeries.

There are ſometimes texts which imply many important truths without expreſſing them, and yet it will be neceſſary to mention and enlarge upon them, either becauſe they are uſeful on ſome important occaſion, or becauſe they are important of themſelves. Then the text muſt be

divided into two parts, one implied, and the other expreſſed. We own, this way of diviſion is bold, and muſt neither be abuſed, nor too often uſed: but there are occaſions, it is certain, on which it may be very juſtly and agreeably taken. A certain preacher on a faſt-day, having taken for his ſubject theſe words of Iſaiah, *Seek the Lord while he may be found*, divided this text into two parts, one implied, the other expreſſed. In the firſt he ſaid, that there were three important truths, of which he was obliged to ſpeak: 1. That God was far from us. 2. That we were far from him. And 3. That there was a time, in which God would not be found, although we ſought him. He ſpoke of theſe one after another. In the firſt he enumerated the afflictions of the church, in a moſt affecting manner; obſerving that all theſe ſad events did but too plainly prove the abſence of the favour of God. 2. He enumerated the ſins of the church, and ſhewed how diſtant we were from God. And in the third place he repreſented that ſad time, when God's patience was, as it were, wearied out, out, and added, that then he diſplayed his heavieſt judgments without ſpeaking any more the language of mercy. At length, coming to the part expreſſed, he explained what it was to ſeek the Lord, and, by a pathetic exhortation, excited his hearers to make that ſearch. Finally, he explained what was the time, in which God would be found, and renewed his exhortations to repentance, mixing therewith hopes of pardon, and of the bleſſing of God. His ſermon was very much admired, particularly for its order.

In texts of hiſtory, diviſions are eaſy: ſometimes an action is related in all its circumſtances, and then you may conſider the action in itſelf firſt, and afterward the circumſtances of the action.

Sometimes it is neceſſary to remark the occaſion of an action, and to make one part of it.

Sometimes there are actions and words, which muſt be conſidered ſeparately.

Sometimes it is not neceſſary to make any diviſion: but the order of the hiſtory muſt be followed.

To render a diviſion agreeable, and eaſy to be remembered by the hearer, endeavor to reduce it as often as poſſible to ſimple terms. By a ſimple term we mean a ſingle word, in the ſame ſenſe as in logic what they call *terminus ſimplex*, is diſtinguiſhed from what they call *terminus complex*. Indeed, when the parts of a diſcourſe are expreſſed in abundance of words, they are not only embarraſſing, but alſo uſeleſs to the hearers, for, they cannot retain them. Reduce them then as often as you can to a ſingle term.

Obſerve alſo, as often as poſſible, to connect the parts of your diviſion together; either by way of oppoſition, or of cauſe and effect, or of action and end, or action and motive, or in ſome way or other; for to make a diviſion of many parts, which have no connexion, is exceedingly offenſive to the hearers, who will be apt to think, that all you ſay, after ſuch a diviſion, is nonſenſe; beſide, the human mind naturally loving order, it will much more eaſily retain a diviſion, in which there appears a connection.

As to ſubdiviſions, it is always neceſſary to make them; for they very much aſſiſt compoſition, and diffuſe perſpicuity into a diſcourſe: but it is not always needful to mention them; on the contrary, they muſt be very ſeldom mentioned; becauſe it would load the hearer's mind with a multitude of particulars. Nevertheleſs, when ſubdiviſions can be made agreeably, either on account of the excellence of the matter, or when it will raiſe the hearer's attention, or when the juſtneſs of parts harmonize agreeably one with another, you may formally mention them: but this muſt be done very ſeldom, for the hearers would be preſently tired of ſuch a method, and by that means cloyed of the whole.

For the *Christian's*, *Scholar's*, and *Farmer's Magazine*.

An ADDRESS *to the* PROFESSORS *of* CHRISTIANITY, *of every* DENOMINATION, *in these* STATES.

"*Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doth the will of my Father, which is in heaven.*—MAT. vii. 21.

PAINFUL is it to reflect, that of the vast numbers professing Christianity, there are, apparently, so few who are Christians, indeed; who duly revere the divine commands; who participate of the blessings of grace, or have rational hopes of the enjoyment of salvation.

It is not, however, difficult to account for this perfidy, folly, and impiety of men. The benign Author of our existence, being desirous of our felicity, hath, in goodness, endued us with ardent and incessant aspirations after happiness; and as reasonable beings and professors of virtue, were we to suffer reason and religion to predominate, happiness and not misery; honor and not reproach; salvation and not perdition, would be our portion: But allowing our affections to be placed on earthly objects; permitting 'the God of this world to blind our eyes,' in our pursuit after bliss, of all creatures, we become, perhaps, the most contemptible, and, probably, shall be the most wretched and miserable.

If, reader, thou to thyself art conscious that such hath been thine unhappiness; that to this period, thou hast been governed by vice; that thou art an enemy to thy creator, preserver and munificent benefactor, let it be asked,——How long wilt thou be insensible of duty; be regardless of thine honor, and of thy temporal and everlasting felicity?—Shall not the declarations, even of truth itself, and thine own experience, and that of numerous others, be sufficient to convince thee, that vice to man is his greatest foe; that 'to the wicked there is no peace—no tranquillity nor enjoyment?—Still art thou determined farther to experiment the disappointments of unrighteousness; to endure the tortures of guilt, and to wear its garb of infamy?——Yet wilt thou add to the number of thy provocations against the Omnipotent, and be alike regardless of his anger and his love?

Behold thy portrait, the absurdity of thy character!—A professor of goodness; but a practiser of evil!—Devoted to pleasure; but embracing misery!—A candidate for heaven; but giving the preference to the infernal regions!

Where is the dignity of thy nature? Where thy wisdom? Where thy powers of reason?

Cease, O! cease, thus to degrade humanity! Forbear farther to be disgraceful to the Christian name! No longer be inattentive to thine interest!

Say thou art sinful; that thy crimes are numberless and aggravated; that they are 'as scarlet and as crimson,' yet possessing unfeigned penitence for thine offences, and faith in the most merciful Jesus for the pardon of thy sins, 'they shall be as white as snow, as white as wool; for ever be obliterated, and not appear in judgment against thee.

Say thine heart is polluted, and unprepared for the delights of heaven: Through the aid of the divine spirit, purity shall dwell with thee; thine affections shall be sanctified; thou shalt be 'born of God,' be qualified for celestial joys.

Say too thou art impotence itself; that the enemies to thy redemption are many and formidable: Through the assistance of the mighty Saviour, they shall be vanquished; to thee, in the attainment of Salvation, nothing shall be insuperable; 'thro' Christ strengthening thee, thou shalt be enabled to do all things.'

Say also that in thyself thou art most unworthy; that thou hast not any thing to merit heaven: It is offered, freely offered to thee as a gift, 'without money, and without price;' 'Christ Jesus, of God,

being made unto us wiſdom, and righteouſneſs, and ſanctification and redemption.'

Why, therefore, heſitate to be influenced by wiſdom; to relinquiſh the pains of guilt for the pleaſures of innocence; to chooſe a death-bed of peace and joy before that of horror and deſpair; never-ending and extatic enjoyments, before unceaſing and inconceivable anguiſh? Wherefore wilt thou ſtill be wedded to deluſion; enſlaved by vice, and reſolve on thy eternal deſtruction? Why ſuch ſtupidity of conduct; ſuch an offence againſt God, and ſuch barbarity to thine own ſoul?

Ye who adorn your high and holy calling by lives of piety; who are the objects of the Almighty's affections; heirs of ſalvation! How felicitous is your ſtate; how dignified your character?

Are you bowed down by the hand of adverſity? In due ſeaſon it ſhall terminate for your advantage:—— 'Bleſſed are they that mourn for they ſhall be comforted.'—— 'All things ſhall work together for good to thoſe who love God.'

Doth calumny attend you?—Let not this give you diſquietude nor anxiety.—— 'Bleſſed are ye,' ſays Chriſt, 'when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake. Rejoice and be exceeding glad; for great is your reward in heaven.' And the period will arrive when, to your immortal praiſe, your integrity ſhall be proclaimed before the aſſembled world of angels and of men.

Is poverty yours? Soon ſhall you poſſeſs the treaſures of the kingdom of heaven. 'He that overcometh ſhall inherit all things, and I will be his God and he ſhall be my ſon.'

What happineſs do you enjoy, even in the preſent world? A peaceful mind; the love of God, and joy in the holy ghoſt! And 'when faith ſhall be ſucceeded by viſion, and hope by fruition, what language can expreſs, or heart conceive, your honor, and glory, and bleſſedneſs!—The manſions of heaven!—The converſe of ſaints and of angels!—The preſence, the everlaſting preſence and ſmiles of the eternal!—Theſe! how delightful!—Theſe! how tranſporting!

But with patience you will wait for the conſummation of your joys!—Still it will be your ambition to promote the divine glory and the good of mankind!—And being unmindful of your former acquiſitions of virtue, you will be ſolicitous to attain perfection in holineſs, being conſcious ſuch deportment will not be more pleaſing to the Lord of purity, than honorary and beneficial to yourſelves!

May you ever enjoy 'the light of God's countenance!'——By your 'good works,' may 'your heavenly father be glorified!'—And thro' your enſamples of righteouſneſs, 'labors of love,' and ſupplications to the divine majeſty, may you in an eminent degree, be bleſſings to your country!—May you happily contribute to the advancement of private felicity and public proſperity!

To the EDITORS *of the* Chriſtian's, Scholar's, *and* Farmer's Magazine.

GENTLEMEN,

BE pleaſed to inſert the following Remarks in your Magazine, and oblige

Your moſt obedient,
humble ſervant.

AN ESSAY ON HAPPINESS.

HAPPINESS, appears to be the object by which human nature is influenced and directed; and how to obtain it, is the enquiry of every human being. They are ſwayed by thoſe principles which appear to them beſt calculated to ſubſerve each purpoſe and deſign in their ſearch after it. Objects, innumerable, preſent themſelves to the imagination, as the ſure and certain conductors to the temple of happineſs; thoſe which

appear moſt probable to enſure ſucceſs are embraced with the utmoſt avidity; but without reflection, we become captivated merely by external appearance; float upon the ocean of fancy, without knowing whether we are conducted, and thereby avoid that neceſſary degree of care and attention, ſo abſolutely requiſite to the attainment of our wiſhes.

Actions are more frequently influenced by the imagination, than by reaſon and ſound judgment. From hence ariſe thoſe innumerable evils which daily experience brings to our obſervation, and which are ſo many barriers or obſtacles in our purſuit after happineſs. The cleareſt judgment is neceſſary in the choice of proper objects to produce happineſs and tranquillity in the mind: For human nature guided by principles inimical to virtue and moral rectitude, become ſpeedily enveloped in the gulph of miſery. A purſuit of vicious pleaſure, generally ends in miſery and diſgrace, and tends more and more, as the purſuit is continued, to alienate the affections from virtue, and to attach them more firmly to vice and immorality.

Reflection, that faithful monitor, ſhould always precede the execution of any plan; however obvious the advantages may appear to reſult from it, upon a ſlight and impartial view of it. If directed in the execution of it by reaſon and judgment, and influenced by thoſe objects which appear moſt conſiſtent with theſe principles, it ſeldom fails to produce the advantages for which it was deſigned, or intended. But on the contrary, if guided merely by the effuſions of the imagination, without previouſly conſidering what may probably reſult from it, the foundation for ſecurity cannot be ſo firmly eſtabliſhed, nor the ill conſequences which may attend it, be ſo ſecurely guarded againſt. Should we then relinquiſh our reaſon and judgment in the choice of proper objects to procure happineſs, and be influenced by the dictates of fancy and conjecture, we may naturally expect to be unſucceſsful in our attempt, and to experience the unavoidable conſequences of imprudence.

A variety of methods have been purſued to obtain happineſs; but they have only ſerved more forcibly to convince mankind, that it is not to be procured, in reality, on this ſide the grave, however near we may approach it by the practice of virtue; yet, ſuch is the nature of man—ſo inſtinctive is the deſire of happineſs in his diſpoſition, that he is ever in purſuit of it, and always elated with the hope of obtaining it. By this link, human ſociety is united, and inſeparably connected. The author of nature, when he created man, implanted a principle of hope within him, to encourage his purſuit after an object he foreſaw would be inconſiſtent with that ſyſtem of Providence he had eſtabliſhed for the government of the world; but yet was abſolutely neceſſary to connect ſociety and to ſubſerve beneficial purpoſes and deſigns among men.

Like an aerial phantom it glides from our longing graſp, or vaniſhes in our embrace. The preſent moment preſents to the deluded mind, the gilded proſpect of ſucceſs. The moſt brilliant and delightful appearances ſtrike the imagination, and diſcover, as it were, the moſt inconteſtible certainty of obtaining the deſired object; but, alas! juſt as we are about to ſeize it, it diſappears, and flees from the deluded mortal, leaving him in a ſtate of diſconſolation and deſpair.

Some, tired of life, and diſguſted with the folly and vanity of it, have preferred the ſilent retreats of contemplation and retirement to ſociety. But even here, in thoſe peaceful cells, diveſted from all thoſe cares which tend to make life miſerable or uncomfortable, happineſs hath not been found. Although ſolitude, in all ages of the world, hath been the reſort of many, it is but too probable, that the hermit, to appearance perfectly ſatisfied and contented, is as miſerable as other men.—

How can he be more happy then others, poſſeſſing the ſame feelings, the ſame paſſions, and a ſimilarity of nature, but without having the means to gratify the wants of it; and, living alſo in a ſtate for which he never was deſigned nor intended by his creation? He, no doubt, feels a natural propenſity to live in ſociety, although he may be diſguſted with it; and to indulge the ſocial diſpoſition, which he cannot diveſt himſelf of.

Religious monaſtries, or convents, have in all ages of the church, been the reſort of the human ſpecies of both ſexes. They have entered thoſe gloomy walls, ſhutting behind them gates which they were never to repaſs, and, in the fervor of devotion, bidding adieu to the world, with an intention of ſacrificing their time at the holy ſhrine of religion, in order to procure that happineſs and peace of mind which they were never to poſſeſs. Even in thoſe melancholy manſions, where religion, that beſt enſurer of happineſs reſides, the deluſive phantom, felicity, flies from thoſe peaceful retreats, and is far from being poſſeſſed. Here the auſterities of a religious life, burthened by the groſſeſt ſuperſtition and idolatry, tend to make it miſerable, even in the gate of heaven.

In youth, the gaieties and vanities of life ſolicit our attention, and even drag us to the ſhrine of pleaſure. Here we frequently fall a ſacrifice to the worſt of propenſities. Pleaſure becomes our divinity, to which we pay a degree of adoration that ſpeedily plunges us into the abyſs of miſery and ruin. The ordinary ills and calamities incident to life, cannot befall us, but we fly for protection to our idol, and ſacrifice thoſe more noble and exalted principles of the heart, at the ſhrine of intemperance and unlawful appetite.

In manhood, cares innumerable, croud upon our minds, and even deprive us frequently of thoſe neceſſary recreations and lawful pleaſures, requiſite to the comfort and enjoyment of life. At this ſeaſon, particularly, we become the ſport of fortune, and experience the various changes and viciſſitudes of life; and to ſteer our courſe free from thoſe rocks which are ever projecting themſelves in the ocean of life, demands our greateſt attention and ſtudy. Old age ſpeedily follows manhood, when life becomes burthenſome by the natural weakneſs of our conſtitution; at this ſeaſon the tree of life is ſoon to fall to the ground; and now the follies of old age preſent themſelves to the imagination as the beſt comforters and ſupporters of languid nature near her diſſolution. We ſeize them with avidity; but the enjoyment of them is far from being ſatisfactory. The human paſſions have not ſo good a reliſh for enjoyment. The nerves are now relaxed, and the whole human ſyſtem is in a ſtate of decay, and, frequently little different from abſolute diſſolution.

We fly from clime to clime; dive into the ſecrets of the cabinets of kingdoms, and are continually agitated upon the ocean of enterprize, either in the purſuit of riches, or ſome object wherewith we may inſure to ourſelves happineſs. But however the activity peculiar to an enterprizing life, may ſuit the natural bent of our genius and diſpoſition, we cannot enjoy that peace and tranquillity of mind, ſo neceſſary to happineſs, while we are ſuſpended between the glimmerings of hope and fear.

Alexander of Macedon, having ambitiouſly purſued the conqueſt of the world, with expectations of promoting thereby his own happineſs, found how incapable were all the glorious battles he had fought, together with all the conqueſts he had made of producing what he ſo ardently ſought after. Still tortured with that ſpirit of ambition which was inſeparable with his nature, he lamented that there were not ſtill a thouſand worlds yet to conquer.—

Certainly, if there is any thing in nature ſufficient to make a man happy, it is the having the liberty, united with the power, of doing what he pleaſes. Alexander's power enſured him liberty of action, but his liberty was totally inſufficient to enſure him happineſs. From being in the poſſeſſion of theſe two requiſites, he, of all men, had it moſt in his power of enjoying what he wiſhed for; yet, of all men, he was the furtheſt from poſſeſſing it. He lived like a madman, and died as ſuch. A melancholy monument of the inſufficiency of human nature to procure happineſs!

Numbers again, have purſued the paths of literature, and devoted the whole of their time and attention to the muſes and to ſtudy. They have retired from the buſtling ſcenes of life, and ſought for happineſs in the ſilent field of ſpeculation. Here, ſequeſtered, as it were, from human concerns, they have opened treaſures for the enjoyment of poſterity, and given lectures of wiſdom for its advantage, without receiving the reward of their own labors. Men of genius, in every age of the world, have too often been doomed to the utmoſt ſeverity of fate. Poverty and want have been their moſt intimate companions; and diſtreſs, on every ſide, has encompaſſed them. Literary merit hath not generally been treated with that attention and reſpect it merited. It has frequently been ſuffered to languiſh in obſcurity, and to expire in the caverns of poverty and diſtreſs, even in enlightened and civilized countries; where the human mind, conſcious of the dignity and importance of learning, ſhould have exerciſed itſelf in the protection and encouragement of meritorious literary characters, and have ſhielded them from thoſe melancholy ills which they have unworthily ſuffered, through that natural ſupineneſs and indifference to reward and protect merit, which, to its diſgrace, hath diſtinguiſhed human nature. Hence it appears that even literary purſuits, though moſt honorary in themſelves, and moſt agreeable to the true nobility and nature of the ſoul, are inadequate to produce that degree of tranquillity in the mind neceſſary to its happineſs; eſpecially, while genius is ſuffered to languiſh in obſcurity, without meeting with that encouragement it ſo juſtly deſerves.

The author of nature, for the wiſeſt purpoſes, hath permitted a diverſity in the ideas and opinions of mankind; each idea and opinion leading to different purſuits, and each purſuit, guided by the imagination, tending to enſure its object.—We are directed in each of theſe by the proſpect of ſucceſs; and how to obtain what we ſeek for, is the conſtant effort of our nature. We are courted by the deluſive phantom of human happineſs, in a variety of ſhapes, as hath been noticed. The ſtateſman and the politician, tell us, that we are to look for it in the theatre of public life. We are informed by the philoſopher, that we are to find it in the ſhade of ſpeculation; by the divine, in the practice of religion; and, by the moraliſt, in the purſuit of virtue and morality.

From all that hath been advanced on the ſubject, it appears that perfect happineſs is to be poſſeſſed by no human being on this ſide of eternity. God only is able to beſtow it on us; and we have every reaſon to believe, that we ſhall there be crowned with complete felicity, if we now duly revere the holy religion we profeſs.

SENECA.

State of Maryland,
Sept. 1, 1790.

THE CENSOR.

NUMBER X.

Wo unto him that giveth his Neighbor drink; that putteſt thy Bottle to him, and makeſt him drunken alſo!

SACRED WRIT.

IT is an obſervation not leſs juſt than common, that the greateſt

events moſt frequently owe their origin to very trifling incidents; or are terminated by as immaterial circumſtances.

A prince, for inſtance, ſhall loſe a kingdom through a little caprice, ambition, or avarice.

The navigator, by a ſmall defect of conduct, ſhall ſuffer ſhip wreck.

An hour's delay, in taking the field, ſhall occaſion a defeat; or the ſuperior conduct, or valor, of a ſingle individual, ſhall procure a victory.

In like manner, a little inattention to time, place, or circumſtances, ſhall precipitate us into guilt; or a moment's vigilance, or prudence, ſhall preſerve our innocence.

As when virtue is aſſailed by vice, to parley with the foe, is to give up the conteſt; while inſtant flight would be to repel the aſſault.

Or, as not to ſuppreſs the firſt emotions of evil, is to give it a countenance next to a compliance; ſo to be regardleſs of its ſuggeſtions, is to eſcape its power.

A diſregard, therefore of watchfulneſs, or wiſdom, in many actions of life, which, in themſelves, may be deemed unimportant, ſhall diſappoint our hopes; rob us of virtue, or occaſion our deſtruction.

So convinced of the juſtneſs of this remark was an inſpired teacher, that, for the preſervation of our virtue, he counſels us to avoid even "the appearance of evil."

The ſalutary effects of ſuch conduct, would be evident in numberleſs particulars; but in no one, perhaps, more conſpicuous, than in our preſervation from the ſin of intemperance.

For our propenſity to intoxication is rather acquired, than natural. It is a paſſion unknown to thoſe who are not acquainted with ſpirituous liquors, or drugs which have not a ſimilar effect.

Such people have no perceptions of the nature of inebriation, until they have been taught it by art, and generally they become devoted to it only by practice.

In avoiding, therefore, ſuch occaſions as lead to intoxication, we avoid becoming ſlaves to a vice ſo diſgraceful to humanity; ſo attended by miſery!

Unfortunately it happens that many of thoſe inns, inſtituted for the reception of ſtrangers, become ſeminaries, not only to initiate perſons into this evil, but alſo to perfect them in its practice.

It is within ſuch buildings, that men often diſſipate their wealth; diſcard their honor; reſign their innocence; deſpiſe each law, human and divine; conſume their health; relinquiſh their powers of reaſon, and even pierce themſelves with the arrow of death;—there being no phyſical truth leſs to be controverted, than that the immoderate uſe of intoxicating liquor, is the primary cauſe of ſeveral maladies which become fatal to our lives.

Every one, therefore, muſt confeſs that too great an attention cannot be paid in the licencing ſuch houſes, in reſpect of their number, and the character alſo of their proprietors: And eſpecially, when it is conſidered, that to prevent vice is to practiſe virtue; and that, when practicable, not to attempt a ſuppreſſion of evil, is to give it our approbation and ſupport.

To the praiſe, however, of ſome perſons of this profeſſion, it muſt be acknowledged, that by their conduct, they ſeem to regard the inattention of their vocation; and teſtify, that they revere the dictates of conſcience, or, at leaſt are governed by principles of humanity.

With reſpect to thoſe of an oppoſite character, who can ſuffer themſelves to attain wealth, or a ſubſiſtence, at the expence of their own integrity, and reputation, and of every thing eſtimable to others, their infamy is ſuch as cannot be expreſſed; and their offence greater, perhaps, than they may be willing to admit of.

But it is an inconteſtible truth, that the tempters to vice, and its abettors, are equally culpable with

the principal; And that, not to prevent the perpetration of iniquity, when in our power, is to become an accomplice in the crime.

Should a phrenetic, to deprive himself of life, make application for a potion to effect his design; and, privy to his intention, should the vender of the poison for the lucre of gain, comply with the request, what opinion would be entertained of his humanity, virtue or merit?

And if, for the death of the murdered son of Adam, the arch apostate spirit of darkness is esteemed guilty of murder, what epithet less than that of a murtherer, can be appropriated to the man, who, with deliberation, for pecuniary considerations, shall minister to a fellow-citizen the inebriating draught, when conscious it will put a period to his life, and be productive of wretchedness to others?

And what punishment must await these companions in guilt? What miseries, indeed, can exceed their demerits?

For the Christian's Scholar's *and* Farmer's Magazine.

REFLECTIONS *on* BEAUTY.

THE ideas entertained of beauty, are various, and often to each other, most opposite.

But whatever diversity there may be, in this respect, among the inhabitants of any one kingdom, it is observable that, nationally, mankind more sensibly disagree in this particular.

The extreme small foot for instance, which, at Pekin, is esteemed the principal ornament of female beauty; or the height, grossness, broad forehead, small flat eyes, short nose, large ears, and long beard of a man, there also regarded as most handsome, would be far from being esteemed beautiful, or even comely in London.

In like manner, that medium of stature and corpulence, elegant proportion, sprightly aspect, delicacy and symmetry of features, so much admired with us, would be disesteemed in China.

Beauty, therefore, depends on the conceptions we have of it; it hath no fixed standard whereby to ascertain its perfection; its attractions are local; it is extremely precarious, and in itself, hath not any intrinsic excellence.

It may, perhaps, with some degree of propriety, be compared to the finely shaded, beauteous transient colours of the rainbow, which so enchant the eye, and amuse the mind; but which, by an accidental interposition of a cloud, or on the decline of the luminary, which is the source of their brilliancy, disappear and leave us in possession of no permanent good; except happily, the contemplation of the works of Omnipotence.

Happy would it be, were the charms of beauty always as innocent or useful, as are these inimitable colours of light.

Though in themselves indeed, equally innocent, through the intervention of evil, how often have they been the source of public calamity and private woe?

The beauties of Helena, for example, gave destruction to Troy; and the graces of Rosamond, jealousy and rage to a British Queen.

There cannot be any testimony more evident of a defect of wisdom, than to suffer beauty to occasion pride.

This robs it of its charms, and exposes its possessor to contempt; while modesty and virtue, shall add to its lustre, and render its power almost irresistable.

However beauty may be desired, it is possessed only by few; and where it hath been withheld by nature, it cannot be acquired by art.

But not so is it with the beauties of the mind; fortunately, they are more or less at the command of every one; and when obtained, exceed the perfections of the person, as much in excellence, as doth the soul the body, or virtue, vice.

It is mentioned, that Confucious was aſſured by a certain prince, were it in his power to change the appearance of this ſage, he would confer on him all the ſurpaſſing beauty of a youthful favorite, then in his preſence.

The philoſopher replied, 'he did not wiſh the change.' 'The exterior part of a man,' he added, 'is but of little conſequence to the public good.'—'What would you requeſt then? replied the monarch.' —'I would deſire,' anſwered he, 'in all the members of the empire that juſt ſymmetry which conſtitutes the beauty of government, and preſerves the body politic from a ſtate of deformity.'

A man of wiſdom will not diſquiet himſelf, becauſe his perſon is not beauteous; but be anxious by rectitude of heart, and acts of benevolence, to render his conduct amiable to men; and by deeds of piety, acceptable to God. The enjoyment of whoſe favors he conſiders will remain, when the body ſhall have mingled with the duſt; and even nature itſelf, ſhall be enfeebled by years, and decay through the pow- of time.

For the Chriſtian's, Scholar's, *and* Farmer's Magazine.

AN ESSAY ON FAME.

OF the ſeveral propenſities of the mind, that for honor, or fame, is not the leaſt influential on our conduct, and, when governed by wiſdom, is attended with the moſt happy conſequences; but impelled by folly, is often productive of evil to others, and anxiety, ſorrow and diſappointment to ourſelves.

Thoſe who are in queſt of that honor only which is limited by time, though it is ardently purſued frequently perceive it eludes the embrace, and that their toil is compenſated by diſgrace, chagrin, or ingratitude.

But few perſons poſſeſs abilities, either natural or acquired which qualify them, in an eminent degree to riſe ſuperior to their cotemporaries in laudable attainments; and ſuch is their unhappineſs, that their own inattention or weakneſs, ſhall, in one fatal moment, diveſt them of the acquiſition of years; or malevolence and envy detract from their merit, and withhold the applauſe to which they are entitled.

Illiberal and indolent minds take pleaſure in beholding the retrograde ſteps of thoſe who are aſcending the ſummit of fame, and, with a diſpoſition of malice, wiſh to deprive others of the enjoyment of that, of which they are themſelves incapable, or deſpair of attaining.

The perſon however, who prompted by falſe ambition, becomes a candidate for glory, and is diſappointed of his hopes, provided his actions are not inimical to the felicity of mankind, merits a character infinitely more reſpectable than thoſe who ſuffer themſelves to be rendered uſeleſs by ſloth, or pernicious by vice.

Oſtentatious charity may relieve the diſtreſſed; the ſcience of the vain direct the ignorant, and, intereſted deeds of heroiſm ſhall be the ſalvation of an empire; while inactivity is advantageous to no one; impiety ſhall ſeduce our virtue and tyranny rob us of liberty, property, and life itſelf.

But ſhould earthly ambition aſcend the pinnacle of fame,—how fleeting will be its enjoyment!

How ſoon ſhall it be relinquiſhed!

And how futile will be the hiſtoric page to perpetuate the deed of valor, and feeble the power of marble to preſerve the hero's portrait or inſcription!

By the obliterating hand of time they will be defaced, and by its ſtrength will even nature itſelf be diſſolved.

Not ſo ſhall it be with that honor which is derived from above. More refulgent ſhall it be by age, and, like the human ſoul, uninjured will it ſubſiſt amidſt the diſſolution of elements,—"the wreck of matter, and cruſh of worlds."

And how ſublime muſt be the enjoyment of that honor, which ſhall

be conferred by unerring wiſdom, and whoſe duration will be immortal! That glory which will give an acceſſion of joy to the angels of light; be the envy of the ſpirits of darkneſs, and fill with aſtoniſhment the ſouls of perdition!

What thankfulneſs ſhould poſſeſs the heart when it is conſidered that ſuch is the divine beneficence, that celeſtial fame is equally attainable by the noble and ignoble; the learned and illiterate; the wealthy and the indigent!

That, without diſtinction of characters, it is condeſcenſively declared, that "thoſe who honor God he will honor!"

And, as it is alſo expreſſed, "that ſuch as deſpiſe him ſhall be lightly eſteemed," be covered with everlaſting infamy; with what ardor of affection, humility and ſincerity, ſhould we offer up, on the divine altar, our incenſe of praiſe and adoration;—perform to the heavenly majeſty our obligations of love, duty and gratitude!

Happy the beings whoſe honor with their ſervice is thus conjoined!

Highly favored is the man, who, however infamous have been his deeds, may yet be enrolled, even in the ſacred annals of fame!

Permiting wiſdom to direct his counſels, zeal to animate his breaſt, and care to attend his ſteps, he will honor his Creator, revere himſelf, and become an heir of happineſs inconceivable and uncreaſing, and of glory inexpreſſible and unfading!

For the Chriſtian's, Scholar's, *and* Farmer's Magazine.

The CHRISTIAN PHILOSOPHER.

NUMBER III.

"*This day be bread and peace my lot,*
"*All elſe beneath the ſun,*
"*Thou know'ſt if beſt beſtow'd or not;*
"*And may thy will be done.*"

IT is a common complaint with mankind that they are perpetually tormented with vexation and diſappointment, how cautious ſoever they may be to prevent them. They ſeem well inclined to remove all blame from themſelves, and are not unwilling ſometimes to accuſe Providence in the government of the world, which they think might be managed to much better advantage. They would have the order of things inverted, and even the very elements ſubſervient to their pleaſure, which, perhaps, is placed only in ſome vain imagination, or irregular caprice.

The truth is, we are very apt to deceive ourſelves, by purſuing every looſe deſire and wandering appetite, and while we think we are laying a ſure foundation of happineſs, for want of ſufficient knowledge, we ſpend our whole labor in vain, and build all our hope upon the uncertain objects of fancy. Thus we reject the natural and proper ſatisfactions of our kind, temperance, faith, honeſty, generoſity; and embrace luxury, treachery, ambition, covetouſneſs; yet ſometimes even in the purſuit of theſe falſe images of happineſs, our better genius prevails, and we are led by an unſeen power to the enjoyment of our trueſt good.

While in this train of thinking, the moon began to ſhine into my window, which was open, accompanied with a numberleſs variety of twinkling ſtars, which diffuſed their beams all over the firmament. The ſilent majeſty of the night, the fulneſs of the moon, together with thoſe innumerable drops of light, which ſeemed to be ſcattered through the infinite ſpaces of the ſkies, in a kind of beautiful confuſion, filled my mind with an agreeable admiration of the Deity; and as I contemplated the ſilence and repoſe which were diffuſed over all the wide proſpect, I was ſenſibly ſeized with a gentle ſlumber, in which I had the following viſion.

I found myſelf upon a hill, around which was the moſt beautiful proſpect I had ever ſeen: At a diſtance was the ocean, upwards from which

my eye followed a large navigable river; and upon its banks an imperial city adorned with towers, temples, and lofty palaces. I had immediately a great inclination to go forward to that beautiful city, which ſeemed to be the queen of many nations. Before me, at the bottom of the hill, were three ways, one on the right hand, which led down through rows of gay flouriſhing lime-trees into a flowery meadow, which ſeemed to be extended as far as I could ſee. On the left hand, exactly oppoſite to the former, was another path, which ſeemed pretty much uſed, and yet was horrid and rough with thorns and briars, which were laid over the way. Rocks and precipices, and dark caves and frightful paſſages, ſeemed to make a journey that way very uncomfortable. Strait before me was the third road, not ſo wide as the two former, nor ſo much uſed, which yet ſeemed to lead directly to the city, whether I was deſirous to go. As I was very anxious which of the three ways to take, I ſaw at a diſtance, in the ſtraight road, a perſon of a good appearance, whom I knew to be Virtue, by her dreſs and modeſt behavior: perceiving the ſtate of uncertainty I was in, gracefully advancing, ſhe ſpoke after this manner:

I know, ſays ſhe, you are going to the temple of Contentment, though your curioſity leads you to that city, which you ſee before you at a diſtance. I ſaw you coming down the hill, and made haſte to you, leaſt you ſhould take either of the other ways, which would have diſappointed you. That way, continued ſhe, pointing to the left-hand, leads to danger, through gloomy vales and rugged paſſages. Thither the malicious, wrathful, and thoſe who are hurried by violent paſſions are carried; and that way too, melancholy brings her votaries to the regions of deſpair. This way, pointing to the right, pleaſure with gaity, luxury and laſciviouſneſs, leads through ſmiling groves, and walks ſtrewed with flowers. The beginning is pleaſant, but the end deſtructive. It leads through mazes and labyrinths, and at length comes into thoſe diſmal places, whither the left hand way goes by a ſhorter journey. Pleaſure herſelf, uſually ſits at the entrance, and entices the imprudent and unweary by fair promiſes and alluring ſpeeches. Be not ſurpriſed, ſaid ſhe, nor fear any thing from me; I am the ſiſter of that religion, which came down from heaven about two thouſand years ago, to teach manking the way thither. It is for her I am here, to ſhew you the way to happineſs; follow me, and though you will meet ſome difficulties, be aſſured you ſhall overcome them all, and find your journey eaſy and delightful: 'Her ways are ways of pleaſantneſs, and all her paths are peace.'

As we proceeded, I began to ſhew ſome inclination of going towards the right-hand, farther into the grove, when my guide, looking ſeriouſly upon me with ſome concern, bid me beware going too far that way alone, for it would lead me down to the paths of pleaſure. But if I had a great deſire of ſeeing a little farther into the grove, ſhe would attend me willingly. As ſhe ſaid this, ſhe led me down a long walk, at the end of which was a marble ſtatue with two faces, one looking each way. This, ſhe told me, was Indifference; and here, ſays ſhe, we muſt ſtop. Then, pointing with her hand, ſhe ſhewed me at a diſtance, a riſing ground ſet out in gravel walks and parterres, with fountains between, and rows of trees all around. In the middle was a young man, dreſſed fantaſtically with ſilk and ribbons; his head was crowned with a chaplet of flowers, and he was followed by a company of beautiful nymphs, dancing diſorderly to ſoft airs and wanton muſic. I would fain have followed them, but my guide ſnatching me by the arm, led me back again; and croſſing the mid-

dle way, we deſcended into a cloſe valley, ſurrounded with black woods, at the farther end of which was a dark cave, which nature had formed out of the hanging rocks, which ſeemed to have their tops broken and ready to fall; at the end of this diſmal cavern, where we came again into open air, was a vaſt lake, whoſe waters were black and immoveable. And now, I thought, the face of nature was changed on a ſudden. The hollow winds whiſtled among the broken rocks, and inſtead of that pleaſing brightneſs and ſunſhine which I obſerved before; the moon now was ſeated high in her meridian, and gave an obſcure light, which was partly ſtopped, and partly admitted, through the cloiſters of an old ruined monaſtery. Under the cloiſters I ſaw a woman in the dreſs and habit of a nun, ſitting upon a grave-ſtone; ſhe had her eyes fixed upon a little ſtream, which murmured at her feet, and ſeemed as if ſhe liſtened to the tolling of a bell, which was heard from a diſtance over the long lake. I could not obſerve that ſhe moved, but ſat in the ſame poſture all the while we walked by, without taking any notice of us; I was much concerned, and had not my guide reproved me, I ſhould have ſat down, and ſtayed with her; who, taking me by the hand, led me back again into the ſame place in the middle way, from whence we firſt declined. She ſaw I was ſolicitous to know what could be the meaning of ſuch exceſſive joy in one place, and ſo much ſadneſs in the other; and after ſhe had given me ſuch marks of favor, as might encourage me to hear her with attention, ſhe thus began.

That perſon, ſays ſhe, whom we ſaw firſt, attended with nymphs, with ſo much jollity and wanton mirth, was Gaiety; the ſorrowful perſon was Melancholy. They are neither of them, you ſee, far removed from the way that leads to contentment: but the former is apt to run too far in the paths of pleaſure, and when once he gets beyond the temple, that had this inſcription over the entrance, "To the unknown God," he forgets religion, without which it is impoſſible ever to arrive at contentment, and deviates into atheiſm. Melancholy, on the other hand, is full of ſuperſtition, and by the force of a certain gloomineſs of temper, is ſometimes ſeen to wander farther into the horrors of the wood, towards the manſions of enthuſiaſm: and contrary to atheiſm (who believes nothing is to be attributed to God and Providence) continually fills her imagination with ghaſtly ſpectres and hedious forms of the Deity, and will ſometimes torture herſelf, as if ſhe thought the Supreme Being was delighted with the unhappineſs of his creatures. But do you (ſays ſhe, looking ſtedfaſtly upon me) remember, that though theſe two different ways ſeem not much ſeparated from the middle path of virtue, yet they lead to places far diſtant, and both at laſt end in miſery. "Search your own heart diligently, and think often upon theſe things. I ſee you have that ſocial principal ſtrongly impreſſed upon your mind, of being pleaſed with accommodating yourſelf to the genius and inclinations of others, and being moved with correſpondent diſpoſitions. But even this, however good in itſelf, and though it be the ſource of much ſatisfaction, muſt yet be carefully tempered and well-regulated, leſt by encreaſing your pleaſures it confounds your reaſon. Have courage, ſays ſhe, raiſing her voice, and take care of your own ſteps, while you follow me up this hill."

After a ſhort labor at the beginning, and as ſoon as I had reſigned myſelf to my guide, with a willing reſolution to climb up the hill, I perceived myſelf more eaſy than before, and trod, as it were, upon a plain; when lifting up my eyes, I found the mountain was removed. Not far before us the temple of Contentment roſe upon a row of marble pillars of the Dorick order.

It was ſituated on a riſing ground, and every thing about it was filled with the moſt agreeable delight. The trees were intermixed in the plains, without any order, but that, in which nature had planted them; while the little birds ſung in their branches, and clear rivulets watered their roots. The ſun ſhone with an unuſual brightneſs, and variegated the trees with a chearful verdure. There was a ſquare court before the temple, and on each ſide a walk, which faced the front of a ſtatue of white marble; on the left was Exerciſe, with a bow in her hand, and a quiver full of arrows at her ſhoulder. On the right was the ſtatue of Contemplation; her looks were erected towards heaven, and in her hand was a large book, and upon the back of it was written in letters of gold, "The Bible." Over the door of the temple was this inſcription, "Worſhip God." Through the veſtibule we came into a large round hall; the walls were white and clean, but unadorned. At a convenient diſtance, were placed here alſo, two other ſtatues of white marble; one of Wiſdom, the other of Good-Nature. A marble arch divided this room from the next, which formed another front to the temple; over the arch was written in golden letters, "Know thyſelf." Over the door of the front I alſo read, "Dare ſtranger to deſpiſe riches." As I was ſtanding before this front, which lay open as the other to a large ſquare court, I ſpied an old man with a great number of bags under his arm; ſome were faſtened to his girdle, with the weight of which ſhe could ſcarcely walk. His countenance was much diſtorted with care and anxiety. He came ſlowly forward, and as he drew nearer, I perceived him to be Covetouſneſs. As he ſtood at a ſmall diſtance from the door, he looked up with pain and read the inſcription, which he had no ſooner done, than I obſerved his viſage was diſtorted into a thouſand horrid forms; and after having carefully counted all his bags, and tied them faſter, he went away with great uneaſineſs. As the old man was going off, he was met by a pale man, and almoſt naked except only a few tattered rags, which were tied about his waiſt. His name was Poverty. He caſt an envious look upon the old man with his bags, and without coming any nearer to the temple, went back into the gloomy vale of deſpair. The next that appeared was a very beautiful lady, in a gilt coach with ſix fine horſes; ſhe was dreſſed in a rich brocade, with diamonds and jewels, her name was Pride. She offered herſelf very gracefully to a venerable old man, who ſtood on that ſide the temple to admit ſtrangers. He deſired her to diſmiſs her attendants, and further explained to her the uſeful inſcription written over the arch within the temple. Upon this, caſting a ſcornful ſmile, ſhe ordered her coachman to drive away. To this ſucceeded three female companions. They advanced with equal ſteps, and ſeemed to have the ſimilitude of ſiſters. Their geſture was decent and compoſed, their countenances open and eaſy, and their whole behavior graceful and amiable; one of them had a cornucopia in her hand and was called Benevolence; the other two were Temperance and Chearfulneſs. They deſired admittance with peculiar modeſty, and a certain air of ſatisfaction, which ſhewed they could not be refuſed: accordingly they went into the temple, and were placed among the few who had been before admitted. Here I felt an unſpeakable ſatisfaction, which ariſing from the ſenſe of my own happineſs, and of thoſe who were with me in the temple, broke forth into the following rhapſody.

Hail, happy fields! delightful plains! ſit manſions of the good and wiſe! And you, ye ſacred groves, all hail! Gladly I now approach your peaceful ſhades, and

tread your bliſsful walks with ſecret joy, while in deep contemplation, calm and compoſed, yet with ſoft raptures filled, in thought ſerene, I view an unmixed beauty diffuſed over all your regions; and reflecting on the gladneſs you inſpire, adore the genius of the place. Hail, ſovereign good! ſupreme cauſe! Sole author and creator of whatever is amiable! Thyſelf all love! who deigneſt to unveil thyſelf here in thy works, and with communicated grace makeſt every thing ſeem lovely! From thee the clear tranſparent ſtreams flow down the hills, watering the fruitful plains: The trees from thee receive their various green, ſmiling with chearful verdure, whilſt innumerable birds ſing joyous in their branches! The groves reſound with harmony! the heavens ſhed their pureſt influence! and vernal airs awakening all the ſecret powers of nature, unfold the ſwelling buds, and fill the heart of man with gladneſs! Great light of heaven! thou image of original brightneſs! how gladly I behold they beams! with what amazing progreſs doſt thou ſpread invigorating heat and genial life, widely diffuſed through all thy ſpacious ſyſtem! and like the all bounteous mind that formed thee, poureſt thy ſoft light, and kindly warmth on all! The juſt and the unjuſt alike partake thy beams, yet with different effects; by theſe thy beauties are unſeen, thy charms unfelt: while thoſe, exalted by thy all-enlivening rays, aſcend to heaven their proper ſeat, and viewing the eternal ſpring of light, confeſs their beams derived from thence, and own with joy thine and their great Creator! Hail, ſovereign good! ſupreme cauſe! with thee my thoughts begin, with thee ſhall end: for they too are derived from thee; thy workmanſhip, almighty artiſt! Thou author and diſpoſer of mankind! thee they acknowledge and invoke, owning thy power as univerſal as thy goodneſs; who through the dark and intricate ways of this frail ſtate leadeſt us to life immortal! Thy Providence is conſpicuous in the order of the world, where each thing, well proportioned, agrees in the ſame deſign, conſpiring to promote the beauty and perfection of the whole, Thou, unconfined to place, giveſt grace and harmony to all things; this univerſal frame, this ſpacious world thy temple! In a ſmall part of which, beauteous though ſmall, thou haſt placed man, thy inferior prieſt, to offer up his joyful praiſe, and moved with gratitude to adore thy goodneſs; till raiſed by thy all-forming care, and cheriſhed by thy bounteous favor, he, by degrees, advances to an higher place, ſtill riſing nearer to perfection; whilſt fitly with juſt order and unerring laws thou diſtributeſt to him here the various ſorts of pain and pleaſure; till chaſtened and ſubdued to purer joys, he may, at laſt, be attracted to thyſelf, and ſatisfied with thy perfections.

For the Chriſtian's, Scholar's, *and* Farmer's Magazine.

A LETTER *from a* FATHER *to his* SON.

DEAR SON,

OF all queſtions from a tender parent, none can be more properly propoſed to you, who are juſt upon the verge of manhood, than theſe: Whither are you going? What good have you in view? To what end do you propoſe to live? What is your chief conſolation? Which is the only way to true felicity? What thoughts have you about religion? It is an important ſubject. It has God for its author, whom the wiſeſt men would in vain attempt to find out, but from the revelation he has made of himſelf.

Nor has this ſacred ſcience God for its author only, but alſo for its ſubject and ultimate end, becauſe the knowledge of him, and his worſhip, comprehends the whole of religion; the beatific viſion of him includes in it the whole of our happineſs, and that happineſs is at laſt

reſolved into the divine grace and bounty. And this is that day-ſpring from on high, which hath viſited us, to give light to them which ſit in darkneſs, and in the ſhadow of death, to guide our feet in the way of peace. That peace is true happineſs, and the way of peace is true religion: concerning which I ſhall offer you a few thoughts. Firſt, you are to obſerve, that man is not a lawleſs creature, but capable of a law, and actually ſubject to one. This expreſſion conveys no harſh, nor diſhonorable idea; nay, this ſubjection is ſo far from being a burden, that it is the greateſt honor to you. To be capable of a law, is the mark and ornament of an intelligent rational ſoul, and that which diſtinguiſhes it from brutes; it evidently ſuppoſes an intercourſe with heaven; and to live actually under the direction of religion and the law, is the great ornament of human life, and what diſtinguiſhes it from the irregular conduct of the brute creation.

Brute creatures devour one another without blame, becauſe they have no law; but, as Juvenal obſerves, "Men alone, of all other earthly creatures, as they derive their reaſon from the higheſt heaven, are venerable for their underſtanding, which renders them capable of enquiring into divine things, and qualifies them for learning arts, and reducing them to practice." Hence it appears, that you were born ſubject to religion, and an eternal law of nature. For ſince our bleſſed Creator has thought proper to endue us with a mind and underſtanding, and powers ſufficient for that purpoſe, we are bound by an indiſpenſible law, to acknowledge the primary and eternal fountain of our own being, and of all created things; to love him above all other objects, and obey his commands without reſerve or exception. So that in this very law of nature is founded a ſtrong obligation upon us to give due obedience to every divine poſitive inſtitution, which he ſhall think proper to add for ſecuring the purpoſes of religion and equity.

It is not my intention to ſpeak here of our redemption by Chriſt, the only begotten Son of God; it is ſufficient to obſerve, that our great Redeemer has delivered us from the chains of ſin and death, but has, by no means, diſſolved the bonds of religion, and the everlaſting law of nature: theſe, indeed, are, in many reſpects, ſtrengthened and confirmed by this redemption.

On the truth and excellency of our religion you may conſult a great many learned writers, both ancient and modern. It is exceeding plain, from its own internal evidence, that, of all the forms of religion which have appeared, there is none ſo excellent as that of Chriſtianity which we profeſs, wherein we glory, and in which we think ourſelves happy, amidſt all the troubles of the world: there is none ſo certain and infallible with regard to its hiſtory; ſo ſublime with regard to its myſteries; ſo pure and perfect in its precepts; or ſo venerable for the grave ſimplicity of its rights and worſhip: nay, it appears evident, that this religion alone is, in every reſpect, incomparably preferable to every other. It remains then, my dear ſon, that you become a true Chriſtian! If you will be happy, be a real Chriſtian!

Your's, &c.

MENTOR.

SUPERSTITION.

The BAPTISM *of a* BELL.

BEING come to Veletre (ſays *G. d'Emilliam*, at page 71, in in his ſecond volume of *The Frauds of the Romiſh Monks*) the Abbot took up his lodging with one of his friends, and I repaired to an inn, near the Piazza. My hoſt aſked me if I had not a mind to ſee the ceremony, which was to be celebrated the next day at the Dome; (ſo they call the cathedral churches in Italy) he told me, there was a great bell

to be baptized, whereof a great lord was to be the god-father, and a lady of quality the god-mother, and that there would be a great appearance of the nobility, who had been invited to the ſolemnity from all parts. I had before this ſeen bells baptized in France, but becauſe I knew that the Italians ſurpaſs all other nations in the magnificence of their ceremonies, and that they commonly ſeaſon them with a double proportion of ſuperſtition, I reſolved to ſee it baptized, and with that deſign I ſtaid the next day at Veletre. I went to the church in the morning, to take a view of the preparatives, that had taken up a whole week, which I found to be great and ſumptuous indeed. The bell was placed at the lower end of the body of the church, hanging upon two gudgeons, covered with rich hangings of velvet, of a violet colour, and the bell itſelf, was accoutred with a kind of robe of the ſame ſtuff. There were two theatres built on each ſide of it, for the muſicians, and an amphitheatre for the ladies, who were to be preſent at the ceremony. The pillars and walls of the church were richly adorned, with curious ſheets of ſilk, and pictures. Near the bell, was erected an altar, and upon it lay a white ſatin robe, which was to be put upon the bell, as ſoon as it ſhould be baptized, with a great and fair garland of flowers: There were alſo upon the altar a Roman ritual, a cenſer, and a veſſel with holy water; and round about the altar rich velvet elbow chairs for the prieſts, who were to perform the ceremony. Juſt over againſt it, a throne was ſeen moſt magnificently hung, for the god-father and god-mother of the bell. About ten o'clock the company came, and having taken their ſeveral places, the prieſts began their function. He who officiated was a biſhop *in partibus*, whom the biſhop of Veletre, being at that time very ſick, had deputed for this purpoſe, and his chair was placed upon the ſteps of the high altar. He began the firſt pſalm, which was continued by the muſic. Theſe pſalms, which may be ſeen in the Roman ritual, have as much reference to the baptizing of a bell, as to the baptizing of the moon; the prophet David, very probably having never had the leaſt notion of the baptiſm of bells. After the pſalms were ended, the biſhop began the bleſſing of holy water, to ſanctify it in the firſt place, to the end that afterwards it might ſanctify the bell alſo. This benediction is very long, and no leſs ridiculous; which being finiſhed, the biſhop and prieſts dipt ſpunges in it, with which they rubbed over the bell, from the top to the bottom, within and without. They repeated in the mean time many prayers, which ſpeak of nothing elſe but heavenly bleſſings, that are to purify, ſanctify, and conſecrate the bell;—*Ut hoc tintinnabulum*, ſay they, *cœleſti benedictione perfundere, purificare, ſanctificare & conſecrare digneris. That thou wouldeſt be pleaſed to rinſe, purify, ſanctify, and conſecrate this bell, with thy heavenly benediction.* The bell being thus well waſhed, they dried it with clean napkins; and the biſhop having taken the viol of holy oils, which are thoſe they bleſs on Holy Thurſday, for the whole year following, he therewith anointed the croſs of metal, which is on the top of the bell, in order to make the devils flee at the ſound or ringing of it: *Ut hoc audientes tintinnabulum tremiſcant & fugiant, ante crucis in eo depictum vexillum: That hearing this bell they may tremble and flee, before the banner of the croſs deſigned upon it.*—He afterwards made ſeven other croſſes with the ſaid oil, upon the outſide of the bell, and four on the inſide. This done he made the god-father and god-mother draw near, and demanded of them in Italian—Whether they were the perſons that preſented this bell to be conſecrated? Who having anſwered that they did; he then aſked them, Whether the metal of the bell, and the workmanſhip of it, had been paid for to the artificers? To which they anſwered,

Yea. They make this demand becauſe it hath ſometimes happened, that for want of payment, the workmen have ſeized and fetched away their bells, the very ſame day, or the day after they were baptized, and have melted them down, to be employed to profane uſes. The third queſtion he aſked of them, was—— Whether they believed all that the catholic, apoſtolic, Roman church believes concerning the holineſs and virtue of bells? The anſwer to which was affirmative alſo. In the laſt place, he demanded of them, what name they deſired ſhould be put upon the bell? To which the lady anſwered, *Mary*. Then the biſhop took two great ſilk ribbands, which had been faſtened to the gudgeons of the bell, and gave each of them one in their hands, and pronounced with a loud and intelligible voice, the words of conſecration, which are theſe: *Conſecretur & ſanctificetur ſignum iſtud, in nomine Patris, & Filii, & Spiritus Sancti*, Amen. *Let this ſign be conſecrated and ſanctified in the name of the Father, Son, and Holy Ghoſt, Amen.* Then turning himſelf to the people, he ſaid, The name of this bell is *Mary*.—— Afterwards he takes the cenſer, and cenſeth it on the outſide round about, and afterwards put the cenſer under the bell, filling it with ſacred fumes, and repeating all the while prayers and invocations, that it might be filled with the dew of the holy ſpirit. *Tu hoc tintinnabulum ſpiritus ſancti rore perfunde, ut ante ſonitum illius ſemper fugiat honorum inimicus. Do thou all beſprinkle this bell with the dew of thy holy ſpirit, that at the ſound of it, the enemy of all good may always take his flight.* —The office was carried on with a great number of pſalms, which they repeated; the muſic all the while playing; and then the biſhop, to ſhut up the whole ceremony, arrayed the bell with the white robe of a proſelyte or convert, and with a loud voice read the goſpel of Mary and Martha; I ſuppoſed at that time, the reaſon of their reading this goſpel, was, becauſe the bell was called Mary; but I have ſeen ſince in the Roman ritual, that the ſame goſpel is read at the conſecration of all bells, whatſoever their names be.— This is what I am aſtoniſhed at, becauſe that goſpel hath no reference to the ceremony. The whole ſolemnity being thus ended, the biſhop gave his benediction, and the prieſts received great preſents from the god-father and god-mother.

The doctrine of the church of Rome concerning bells, may be reduced to the following points. The firſt is, that they have merit, and pray God for the living and the dead. Secondly, That they produce, by a divine virtue conferred upon them, devotion in the hearts of believers. Thirdly, That they drive away ſtorms and tempeſts; and in the fourth place, drive away devils.

Conduct of St. Auguſtin's Mother, Monica.

ST. AUGUSTIN, when he wrote of his mother, mentioned her genteel education, and pious diſpoſition; her ſubmiſſive behavior towards her huſband; and aſſiduous care to bring him over to Chriſtianity, as well as by the purity of her manners, as by other arguments. She bore with his failings, with ſo much gentleneſs and patience, as never to reproach him, expecting that Chriſtianity would effectually reform him. As he was naturally well diſpoſed, and very affectionate, ſo he was extremely paſſionate; yet ſhe never oppoſed him while he was inconſiderately angry; but when he came to himſelf, and ſhe judged it proper, ſhe would give him reaſons for her conduct. Thus ſhe became a pattern to many ladies, whoſe huſbands were much more gentle than her's: and yet theſe, by their imprudence, brought upon themſelves evils which ſhe avoided, to their admiration, for Patricius was never known to have been at variance with his wife. By this means ſhe alſo gained the favor of her mother-

in-law, whom ſome of the ſervants had endeavored to exaſperate againſt her. When occaſion offered, ſhe labored with much care to make peace between perſons at variance, concealing what ſhe heard from each as a friend, and devulging nothing but what tended to reconciliation. The contrary of this is but too frequently practiſed, for it is too common for indifferent perſons to report more than was ſaid: But the humane mind will not be content to forbear increaſing animoſities by ſuch reports, but will endeavor to put an end to them by putting the beſt conſtruction upon what has been related. "This, ſays St. Auſtin, was my mother's practice, becauſe, thou, O God, didſt inſtruct her, as her interior and heavenly maſter, in the centre of her heart. At laſt her wiſe conduct gained her huſband, and he becoming chaſte, by becoming a Chriſtian, ſhe had no more cauſe to lament thoſe diſorders which ſhe had ſo patiently borne, when he was yet an unbeliever.

"She was alſo a ſervant of thy ſervants; and all who knew her, praiſed, honored, and loved thee in her, becauſe the holineſs of her life, gave them to underſtand, that thou waſt preſent in her heart: for, according to St. Paul's deſire from the more holy widows, ſhe had but one huſband. She gave no leſs aſſiſtance to her father and mother, than ſhe had received from them: She governed her family with great piety: She gave proof of her good works by an exemplary virtue: She brought up her children with great care, bearing them again as often as ſhe ſaw them ſtraying from thee: And in fine, for ſome time before her death, when we, who are thy ſervants, (for thou alloweſt us to take that name) dwelt together, after baptiſm, in an unity, of which thy divine love was the bond, ſhe was as careful of us all, as if we had all been her children, and yet was as ſubmiſſive towards us all, as if each of us had been her father."

For the *Chriſtian's, Scholar's, and Farmer's Magazine.*

CHRISTIAN PESEVERANCE.

THE NECESSITY OF IT.

"*Strive to enter in at the ſtrait gate; for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*"

IF we enquire into the reaſons our Saviour had for delivering himſelf ſo earneſtly in the preceding words, we ſhall find them all comprized in this, viz. his affectionate deſire for the ſalvation and happineſs of mankind. Regardleſs of ſatisfying the deſire of a curious enquirer, whether few ſhould be ſaved, he wiſhes to engage his attention to a thing of more immediate concern; which was to uſe his utmoſt endeavors to be one of that number. As if he had ſaid, be not over anxious to pry into the ſecret decrees of infinite wiſdom, but reſt aſſured, that if you are truly deſirous of a glorious immortality, and uſe the means afforded you by God for that purpoſe; it is ſufficient for you to know that this, and this only, beſpeaks you one of thoſe happy few, whom God hath promiſed eternally to bleſs. To improve this exhortation, let us conſider it as expreſsly alluding to the feſtivals of the Jews; who, when they invited their friends, admitted them to their reſpective company or apartment by entering by a narrow or ſtrait gate; and the gueſts being once entered, admittance for any others was poſitively refuſed. Chriſt makes uſe of this as a metaphor, to ſet forth the difficulty every one muſt expect that wiſhes to be a candidate for heaven and eternal happineſs. Be not content barely to ſeek, or fondly to wiſh for a reſidence with me, in my Father's kingdom, but ſtrive earneſtly to obtain it.—The entrance, though acceſſible, to all that ſeek it in ſincerity and truth, is nevertheleſs ſought in vain by the greater part of mankind; becauſe they deem acceſs to it ſo eaſy to be obtained; and upon this preſume,

either by indifference, or late repentance, to ingratiate themſelves into the divine favor, and ſo delude themſelves with the falſe hope of a future and heavenly reward. But how very different from this is the experience of thoſe who have but lately entered upon the Chriſtian warfare, or have ſet themſelves earneſtly to ſeek after God, and the things of another world? Often can they bear teſtimony to the truth of our Saviour's aſſertion, that ſtrait is the gate, and narrow is the road that leads to life eternal. They find it not ſo eaſy a thing, as is generally repreſented, to be a true diſciple of Chriſt, or to be worthy of the Chriſtian name. Many difficulties there are attendant upon this holy name by which they are called, which the careleſs unchriſtian part of the world are utter ſtrangers to. No ſooner, indeed, are they enliſted under Chriſt's banner, and promiſe, thro' divine aſſiſtance, to adhere ſtedfaſtly to his ſervice, than they begin to receive ſome aſſault from one or other of their ſpiritual enemies. Very different is the appearance of things now from what it was before.

Perhaps for no other reaſon than becauſe you have eſpouſed the Chriſtian cauſe, enemies will ariſe from your neareſt relations, and your foes will become thoſe of your own houſe! Thoſe who have hitherto profeſſed the greateſt friendſhip, will now begin to mention your very name with contempt! Eſteem will gradually decay, and like the bleſſed Saviour of the world, your very perſon become odious! But do the enemies of Chriſt and his followers ſtop here; or is this all that renders an entrance into the New Jeruſalem ſtrait and difficult? No, behold them add to this ſcornful behavior ſome intrigue to obſtruct the Chriſtian in his road to glory! Employed by the enemy of righteouſneſs, they are continually forming ſome ſtratagem againſt the new-born Chriſtian, and leave no means uneſſayed that may tend to reduce him again into the gall of bitterneſs, or entangle him in the bonds of iniquity!

And what tends to encreaſe the troubles of Chriſt's faithful ſervants, is that conflict with their earthly members, mentioned by the apoſtle, the 'fleſh ſtriving againſt the ſpirit, and the ſpirit againſt the fleſh.'—This is that ſtrait gate, by which all that wiſh to enter muſt have more than human ſtrength and aſſiſtance. Here dangers preſent themſelves on every ſide, and however vigilant or circumſpect the Chriſtian may be, he will find it difficult to eſcape them. Nay, to prove victorious over any one enemy of our ſalvation, either the world, the fleſh or the devil, is a work of too arduous an undertaking for human ſtrength alone to effect: and when any one has happily ſucceeded in this attempt, he ought to ſay, not unto me, O Lord, not unto me, but unto thy name be the praiſe!' For certainly we muſt acknowledge it was God's grace that was ſufficient for us herein, and that we endured the trial of our faith, by being comforted with his ſpiritual preſence, and ſupported by his almighty hand. It is true, to ſtrive and watch againſt ſin is the part man is expected to perform, but victory muſt be aſcribed to God. Created we were by the hand of heaven, and breathed into life by the ſpirit of the living God; and our ſalvation will only be effected by the help of the ſame ſpirit co-operating with our own endeavors.

The ſpirit of God at firſt quickened, or animated the lifeleſs clay, but man being thus formed, has it in his own power to chooſe whether this heavenly inhabitant ſhall continue with him or not. To this purpoſe are all the promiſes and exhortations of ſcripture, to ſhew that man is not a mere inſtrument to be acted upon, but a creature ſuſceptible of different paſſions, and that may be influenced by hopes and fears; and agreeable to this is the admonition before us, to awaken our attention to the great buſineſs of our ſalvati-

on; becauſe many, who now eſteem it a matter of little moment, will hereafter be convinced of their error at the irreparable loſs of their immortal ſouls. Hence then every reaſonable unprejudiced perſon may diſcern, how vain it is for any to expect a reſidence with God, and the bleſſed above, and yet never do any thing in order to obtain it. How every perſon diſcovers his imbecility, or rather manifeſts his preſumption, that conſides in a bare belief of Chriſt's perfect atonement and ſacrifice for ſin, for pardon and acceptance with God. This, though the nobleſt inſtance of divine goodneſs ever manifeſted to the world, and without which we had been moſt miſerable, requires practice on our part to anſwer the purpoſe for which it was intended; viz. the ſalvation of all the ſons and daughters of Adam.

Let us adore the riches of God's grace to us in the perſon of his Son, and walk as thoſe that are redeemed by his blood! Let us, with the heavenly hoſts, be aſtoniſhed at this ineffable contrivance of divine wiſdom; whereby man has an opportunity of becoming an heir of God, and a joint heir with Chriſt! Let us evidence our faith in this loving Saviour, by a ſteady adherence to his ſacred precepts, and a conſtant practice of what he enjoins: knowing aſſuredly that we are then the true ſervants of Chriſt, and a right only to that name, as long as we continue to do whatſoever he hath commanded us! Let not any content themſelves then with the name of Chriſtianity, and be utter ſtrangers to the power of it! Neither let any riſque their ſalvation upon this ſuppoſition, that a ſmall portion of time is ſufficient to prepare ourſelves for another world, and that if we ſeek at laſt for admittance into the kingdom of heaven, God is ſo merciful, that we ſhall not be denied! Devote the preſent moment, then, O unthinking ſinner, to immortal concerns, and refuſe no longer the means God uſes for thy converſion; leſt, if thou neglecteſt the preſent ſeaſon of grace, thou ſhalt be one of thoſe many that will hereafter 'ſeek to enter in at the ſtrait gate, but ſhall not be able!' Reflect upon thy dying hour, as though it was at hand, and think how incapable thou mayeſt then be to ſecure the happineſs of thy departing ſoul, and how improbable it is that God will be intreated by thee!

How can the lamentation of a perſon deſerted by his God be deſcribed? What compunction of mind?—What ſelf-condemnation, muſt he experience, when he ſhall ſee the gates of heaven open to his view, but not for his reception! Let ſuch as are ſtriving to get the maſtery over ſome particular evils they find themſelves moſt addicted to by nature, be perſuaded not to grow remiſs in their Chriſtian conflict; nor to be at eaſe in Zion, becauſe they find it difficult to conquer them; but be preſſing forwards towards the mark of the prize of their high calling of God in Jeſus Chriſt. And for their encouragement, God has promiſed to perfect his ſtrength in their weakneſs, and to enable them, by his power, to perform all things!

ANECDOTE.

DURING the rebellion in the year 1745, the clan of Glenco, were quartered near the houſe of Lord Stair. The Pretender being afraid they would remember, that the warrant for the maſſacre of their clan had been ſigned by the earl's father, ſent a guard to protect the houſe. The clan quitted the rebel army, and were returning home: the Pretender ſent to know their reaſon. Their anſwer was, that they had been affronted; and when aſked what the affront was, they ſaid, '*the greateſt of any; for they had been ſuſpected of being capable of viſiting the injuries of the father upon the innocent and brave ſon.*

LITERATURE.

A CONCISE HISTORY *of the* ORIGIN *and* PROGRESS, *among the most ancient Nations, of* LAWS *and* GOVERNMENT;—*of* ARTS *and* MANUFACTURES:—*of the* SCIENCES;—*of* COMMERCE *and* NAVIGATION;—*of the* ART MILITARY;—*and of* MANNERS *and* CUSTOMS.

The ORIGIN *and* PROGRESS *of* LAWS *and* GOVERNMENT.

The Laws *and* Government *of* GREECE.

THE glory of a nation is not always to be measured by the number of its people, nor extent of its provinces. The whole territories of ancient Greece were not so large as two of the best provinces of France; and yet the history of no nation of antiquity has excited such eager and universal curiosity. The Greeks acted the same glorious part in Europe the Egyptians did in Africa. This nation presents to an inquisitive mind, the most precious monuments of antiquity, the most surprizing events in history. By whom are these things presented? By writers of the most uncommon merit, by historians who had the happy talent of making events, inconsiderable in themselves, appear important and interesting.—The subject is noble and extensive; but so much has already been wrote upon it, that it will not be necessary to treat it at full length. We shall chuse only the most striking and most authentic events.

We cannot depend upon the first part of the Greek history. Though the antiquities of this country have been transmitted to us by its natives, who ought to have been most acquainted with its history, it must be owned, they gave us but a very confused idea of the primitive state of that part of Europe. The facts are so much disguised by fables, that it is very difficult to discern the truth. Yet as these fables had a foundation in history, we must make use of them for these remote ages.

The Greeks had the same vanity with other nations. If we believe their popular traditions, their antiquity was immemorial; they not only boasted of being the first inhabitants of that country, but that they had from all ages, if we may so speak, inhabited it. The Athenians boasted that they were as ancient as the sun. The Arcadians pretended they were older than the moon: the Lacedæmonians called themselves the sons of the earth, &c. Such in general was the madness of the ancients on this subject of the origin of their respective nations! They loved to lose themselves in an abyss of ages, which seemed to approach eternity. We can say nothing certain concerning the origin of the Greeks, but what we learn from scripture. Moses is the only faithful guide in the history of the first peopling of countries. The tenth and eleventh chapters of Genesis diffuse more light on that subject, than all the writings of profane historians, which, on this head, are nothing but a heap of confusion, conjectures, and contradictions.

It is evident to a demonstration, that the west was peopled from the east. Javan the son of Japhet, and grandson of Noah, is undoubtedly the stem of all those people which were called Greeks. The scriptures inform us, that the posterity of this patriarch settled near the western shores of the Lesser Asia. It is probable, they would not be long in passing from thence to the continent of Europe.

We find several nations anciently settled in Greece, of whose origin and history we have not the least knowledge. Such were the Pelas-

gi, the Aones, the Hyantes, the Lelegi, the Carians, the firſt inhabitants of Arcadia, Attica, &c. Of all theſe ancient colonies, the Pelaſgi were the moſt conſiderable. In the remoteſt antiquity we meet with the Pelaſgi, not only in ſeveral parts of Greece, but in the iſland of Crete, in Italy, and even on the coaſts of the Leſſer Aſia.

The ancients have left us nothing ſatisfactory concerning the origin of the Pelaſgi. Some tell us, that this people were originally from Arcadia, and that they derived their name from one Pelaſgus, who had taken poſſeſſion of ſo great a part of Peloponneſus, that the whole country was called from him *Pelaſgia*, and the people *Pelaſgi*. But the variety of the ſtories given us by writers concerning this prince, is a proof of their ignorance of his origin and country. Others, without pretending to diſcover the origin of the Pelaſgi, ſay, that they derive their name from their unſettled wandering manner of life; which ſeems the moſt probable opinion.

Next to the Pelaſgi, the Carians appear to have made the greateſt figure in theſe firſt ages in Greece.—We ſee them ſpread over the iſlands of the Archipelago, and the coaſts of the Leſſer Aſia in earlieſt times. It remains to examine, whether the Pelaſgi and Carians were originally one colony, or whether the Pelaſgi were deſcended from Javan, and the Carians from the Phœnicians, that is, Canaanites, who very early ſailed thoſe ſeas which ſeparate Europe from Aſia. The little hopes of ſucceeding in this enquiry, diſſuades us from engaging in it.

All that we know is, that the inhabitants of Greece lived originally without intercourſe or connection with each other. There were no laws, no ſuperior power to unite them; every thing was determined by mere ſtrength and violence. It would be difficult to believe the extreme barbarity of the firſt Grecians, if we had not the teſtimony of their own writers. Who could imagine, that that ingenious people, to whom Europe is indebted for all its knowledge, were deſcended from ſavages, who wandered in the woods and fields, without laws or leaders, having no other retreat but dens and caverns, without the uſe of fire, or of food proper for men; nay, ſo ferocious as ſometimes to eat each other! A journey ſo long and difficult as that between Aſia and Europe muſt originally have been, together with the tumult and confuſion attending new ſettlements, made the greateſt part of the deſcendants of Javan loſe all the remains of knowledge which had been preſerved after the deluge.

A country ſo fair and pleaſant as Greece is, muſt very ſoon have invited ſeveral of theſe numerous adventurers to take poſſeſſion of it.—Accordingly, this part of Europe, in theſe firſt ages, was the ſcene of many changes and revolutions. We are ignorant, no doubt, of the greateſt part of theſe very diſtant events. We know only, that, about the time of Abraham, near 2000 years before the Chriſtian æra, a colony came from the eaſt, and took poſſeſſion of Greece. Europe at that time was but thinly peopled. A few men would be ſufficient to ſubject large countries. The leaders of this new colony were thoſe princes, ſo famous in ancient hiſtory, under the name of Titans, Saturn, Jupiter, &c. Theſe ſtrangers, having ſeized upon Greece, fixed there the ſeat of a very extenſive empire.

It is difficult to diſcover, from what part of the eaſt theſe conquerors came, who were ſo famous in the ancient times of Greece. Did they come from Scythia, Phrygia, Phœnicia, or Africa? Theſe queſtions are by no means determined. We are of opinion, they came from Egypt; and here are our reaſons for that opinion.

Herodotus aſſures us, that the worſhip of the greateſt part of the firſt gods that were adored in Greece, came from Egypt. He excepts only Neptune, and ſays farther, that

this worſhip was derived from Libya. Saturn, Jupiter, Ceres, &c. were the firſt gods of Greece. It is very probable, that the Titans introduced theſe gods into Greece, and conſequently, that theſe princes came from Egypt; for the worſhip of Saturn, Jupiter, and Ceres, &c. was eſtabliſhed in Egypt, time immemorial. The leaders of colonies do not change their religion with their country; but when they have made good their ſettlement, they endeavored to eſtabliſh their religion. This happened in Greece. All the different leaders of colonies which ſettled there from time to time, introduced the religion of the countries from whence they came. —Some of theſe leaders themſelves had divine honors paid them. We imagine the Titans were the firſt who enjoyed this diſtinction. The Greeks conceived ſo high a veneration for the memory of theſe conquerors, that at laſt they confounded and identified them with the divinities they had introduced from Egypt into Europe. Mankind, in thoſe days of darkneſs, voluntarily deified thoſe who had communicated to them any neceſſary and uſeful knowledge, and it was the Titans who taught the Greeks the firſt elements of the arts and ſciences. This is another proof, that thoſe princes came from Egypt, where human learning ſeems to have ariſen, and been brought to perfection ſooner than in any other country.

It appears further, that theſe firſt colonies did not contribute very much to civilize Greece. The Titans, it is true, brought ſome ſeeds of uſeful knowledge into that part of Europe; but theſe firſt ſeeds did not flouriſh in that ſoil. The monarchy founded by theſe foreign princes was but of ſhort duration. After the death of Jupiter, Neptune, and Pluto, the family of Saturn had no heirs in the right line, and the vaſt empire which they had conquered and formed fell to pieces, and Greece ſunk again into anarchy, ignorance, and barbariſm.

The government of the Titans in Greece produced but few good effects. This was owing partly to its ſhort duration, and partly to their manner of life. Theſe conquerors neither built nor inhabited towns. We do not hear ſo much as of one city founded by them. They lived in tents, which they uſually pitched on mountains and other places fortified by nature. It was not at all ſurpriſing, that, after the extinction of theſe monarchs, the Greeks ſo eaſily returned to their former habits.

The honor of civilizing Greece was reſerved for thoſe colonies, who, ſome time after the extinction of the Titans, went from Egypt and Phœnicia into that part of Europe. In the term of two ages at moſt, ſeveral ſtrangers at the head of different colonies arrived ſucceſſively in Greece, and poſſeſſed themſelves of different diſtricts, of which they became the ſovereigns. Theſe new chiefs at that time practiſed in Greece what has been ſometime or other practiſed in all nations. They collected ſome vagabond and wandering families, prevailed upon them to unite and live in ſociety, taught them the moſt uſeful and neceſſary arts of life, built them houſes, gave them laws, and brought them to ſubmit to government. Theſe ſettlements were attended with happier and more laſting conſequences than the ſhort-lived empire of the Titans.

The chief circumſtances of moſt of theſe events are pretty well known to us. We can tell nearly in what age the ſeveral leaders of theſe new colonies lived; particularly Ogyges, Inachus, Cecrops, Cadmus, Lelex, and Danaus. By theſe chiefs the kingdoms of Athens, Argos, Sparta, and Thebes, were founded one after another.

The ORIGIN *and* PROGRESS *of* WRITING *to the year* 1690 *before Chriſt.*

MANKIND in all ages and in all countries, have endeavored to find out methods to preſerve the

memory of ſuch events and diſcoveries as they imagined would be intereſting to poſterity. But it was a long time before the art of writing, that is, of painting words, and ſpeaking to the eyes, was found out.—Many different expedients were ſucceſſively employed, to preſerve the remembrance of important facts. It was the practice of the primitive times, to plant a grove, to raiſe an altar, or heap of ſtones, to inſtitute games, and feſtivals, and to compoſe ſongs on occaſion of memorable events, The place alſo where any remarkable ſcene had been acted, commonly received a name commemorative of that event and its circumſtances.

The hiſtories of all nations furniſh a number of proofs and examples of theſe primitive practices.—We ſee the patriarchs raiſing altars in the places where the Lord had appeared to them, planting groves, ſetting up monuments in memory of the principle events of their lives, and giving ſuch names to the places where they happened, as might recal the remembrance of them. Profane authors mention cuſtoms of the ſame kind. From the fragment of Sanchoniatho, we learn, that rough ſtones and poſts were the firſt memorials of the Phœnicians. Great heaps of ſtones were formerly to be ſeen near Cadiz, which were ſaid to be the monuments of Hercules' expedition into Spain. The ancient inhabitants of the north preſerved the remembrance of great events, by ſetting up ſtones of a prodigious bigneſs in particular places. The negroes, who are ignorant of this art, have invented certain ſymbolical marks, which ſupply the place of inſcriptions. For example, they place arrows over the graves of men, mortars and peſtles over the graves of women. The cuſtom of giving names to places relative to the events which have happened in them, is found amongſt the nations of this continent.

The inſtitution of feſtivals in ancient times had two objects, the honor of the gods, and the perpetuating the memory of important events. If we peruſe the calendars of ancient nations, we ſhall find, that all their feſtivals had been inſtituted with a reference to ſome paſſages in their hiſtories. The ſacred books furniſh many examples of this, to ſay nothing of profane hiſtorians.

Some other practices which prevailed in certain countries, muſt be reckoned amongſt the means which were anciently employed, to preſerve the memory of events and diſcoveries. The Chineſe before the reign of Fo-hi, that is, in the moſt ancient ages, made uſe of ſmall cords with a certain number of knots, which, by their different diſtances and combinations, not only enabled that people to recal the remembrance of their own ideas, but alſo to communicate their thoughts to others.

The Peruvians knew no other way of writing but this. Cords of various colours, with a certain number of knots upon them, ſmaller or greater, and differently combined, formed regiſters which contained the annals of their empire, the ſtate of their public revenues, the rolls of their taxes, and their aſtronomical obſervations, &c. The negroes of Juida make uſe of this method at preſent. We may add to theſe practices, that of thoſe people who ſupplied their want of writing, by ſmall pieces of wood differently notched, which ſerve them for authenticating their legal deeds and contracts.

But the compoſing of little poems or ſongs, was the method moſt univerſally uſed in the firſt ages, for preſerving the memory of paſt events. Theſe poems contained the principal circumſtances of the events they deſigned to tranſmit to poſterity. We ſee this practice eſtabliſhed in the remoteſt ages, and amongſt all nations of both continents as the Egyptians, Phœnicians, Arabians, Chineſe, Gauls, Greeks, Mexicans, and the people of Peru.

We find ſuch hiſtorical ſongs amongſt the moſt barbarous and ſavage nations. The ancient inhabi-

tants of the north, of Brazil, Iceland, Greenland, Virginia, St. Domingo, and Canada, had preſerved, in poems of this kind, ſuch events as they thought worthy of the knowledge of poſterity. They ſung them at their public feſtivals and ſolemnities.

All theſe different practices were employed in primitive times, to perpetuate the memory of great events, and the knowledge of important diſcoveries. Tradition then ſupplied the place of writing, fathers explained to their children the motives of ſuch practices and inſtitutions, and informed them of the events which had occaſioned them.

Theſe practices were ſufficient for the firſt ages. Nations were not then populous; they had but few neceſſities, few arts, and little commerce; conſequently their ideas and languages could not be very copious. As mankind grew more numerous, their knowledge and their buſineſs increaſed; and it became neceſſary to invent more preciſe and commodious methods of atteſting facts, than thoſe which we have mentioned. Different ſigns have ſucceſſively been contrived to paint thoughts and repreſent diſcourſe.—It was by the continued reſearches and repeated eſſays of the civilized part of mankind in different ages, that the art of writing, properly ſo called, was at laſt found out. But it is impoſſible to fix the preciſe epocha, or point out with certainty the origin of this art. Theſe queſtions have been agitated by an infinite number of critics, both ancient and modern. To examine their different ſentiments, would lead us into endleſs diſquiſitions. We ſhall only repreſent in a few words, the opinion which ſeems the moſt probable.

Man enjoys the ſingular advantage of being able to communicate his ideas by articulate ſounds. But theſe ſounds do not reach beyond the time and place where they are pronounced. It was neceſſary then to find out ſome method of giving extent and duration to ſounds, in order to diffuſe and perpetuate our ideas. The only way of doing this was by inventing ſigns and figures to repreſent and preſerve words.—It is impoſſible to form a juſt and clear conception of the manner by which mankind arrived at the art of writing, otherwiſe than by carefully tracing the ſucceſſive gradations of this art. In this progreſs we may plainly perceive ſeveral different epochas and diſtinct ſteps of improvement.

The firſt attempt towards writing, taking that term in its utmoſt extent, was the repreſentation of material objects. The origin of deſigning is almoſt as ancient as that of mankind. The idea of it, if we may ſo ſpeak, ſeems to be innate.—It was natural for the firſt men to think of employing this art, to make their thoughts viſible; they began by drawing a repreſentation of the objects of them. To write, for example, that one man had killed another, they drew the figure of one man ſtretched upon the ground, and of another ſtanding by him upright, with ſome inſtrument of death in his hand. To let you know that ſomebody had arrived in a country by ſea, they drew the repreſentation of a man ſitting in a ſhip; and ſo of other things.

We may be aſſured from ſeveral monuments of antiquity ſtill ſubſiſting, that the art of writing originally conſiſted in a clumſy repreſentation of corporeal objects. This kind of writing, improperly ſo called, was the firſt the Egyptians uſed.—They began by deſigning. We have reaſon to think the Phœnicians at firſt knew no other method. Thoſe who have wrote beſt on the hiſtory and arts of the Chineſe, have ſhewn clearly that the modern Chineſe characters were derived from this primitive practice of drawing ſuch objects as were capable of it. We ſuſpect that it was the ſame originally among the Greeks, becauſe in their language the ſame word ſignifies to *paint* and to *write*.

The hiſtory of the Mexicans furniſhes us with a more direct example of theſe firſt eſſays towards the art of writing. When the Spaniards arrived in Mexico, the inhabitants of the ſea coaſts gave advice of it to their emperor Montezuma, by ſending him a large cloth on which they had carefully drawn and painted every thing which they had ſeen. This was the only method theſe people had of writing their laws and their hiſtory.

There is ſtill exiſting a very curious fragment of this hiſtorical painting, which a Mexican explained to the Spaniards, after their conqueſt of that empire. The ſavages preſent us daily with models of this primitive manner of writing, and communicating their thoughts.

It would be ſuperfluous to inſiſt on the difficulty and inconvenience of this practice. How much time and pains were neceſſary to write the leaſt fact, or the ſhorteſt diſcourſe? Men contrived to abridge theſe ſigns, and inſtead of drawing a man, a horſe, a tree, &c. at full length, they only drew ſome of their diſtinguiſhing parts. By this means they ſhortened the time, and diminiſhed the enormous bulk of their volumes. We have ſtill left ſome traces of this ſhorter way of painting in the writings of Hor-Apollo. That author ſays, that anciently the Egyptians repreſented a fuller of cloths, by painting a man's two feet in water; and that, to write fire, they painted ſmoke riſing in the air.

This abridged painting was the ſecond ſtep towards a more commodious method of repreſenting tho'ts and words. But it ſtill betrays the great ignorance of theſe ancient times, and proves the original cuſtom of painting the object of their diſcourſe.

The neceſſity of writing much, and upon various ſubjects, ſoon diſcovered, that the painting of objects was not ſufficient alone to expreſs a great many of the ideas which we might incline to communicate. There are in fact a great many things which cannot be expreſſed by this means, ſuch as words, the changes of relations and qualities, and eſpecially the paſſions and ſentiments of living creatures. It became neceſſary, therefore, to make ſome improvements and additions to their former practices of painting objects. They began by adding to theſe paintings certain marks and ſtrokes, which, by common conſent and agreement, ſerved to ſignify actions, paſſions, &c. Theſe marks, though they had no relation to the ſounds which men uttered in expreſſing their ideas, yet, by their various diſpoſitions and combinations, anſwered much the ſame purpoſes with our letters. Such were probably the ſucceſſive ſteps and improvements in the art of writing.

After this, ſome acute and ingenious nations invented more artificial methods, though ſtill very imperfect and inconvenient. The moſt celebrated of theſe was that of hieroglyphics, of which the Egyptians are eſteemed the inventors. In this method of writing, one figure repreſented many things. A ſcaling-ladder, for example repreſented a ſiege. Two hands, the one holding a buckler, the other a bow, ſignified a battle. By this means the art of writing, which originally was only painting, became a mixture of paintings and ſymbols; the marks which they uſed ſignifying ſomething more than the ſimple repreſentation of objects could do.

This new manner of writing made great progreſs, and received many improvements. There were various ways of uſing it. We perceive plainly by the different methods which we know were uſed, ſome more, ſome leſs artificial, that theſe methods were invented by degrees, and at different times. This manner of writing was very univerſal. We find it amongſt the Egyptians, Phœnicians, Chineſe and Mexicans, and wherever we can trace the firſt progreſs of arts. The manner of practiſing it, indeed, in all theſe different nations was not perfectly the

ſame, and yet all their various methods evidently flowed from one ſource, viz. the primitive practice of painting the objects of thought. It is highly worthy of our attentive obſervation, that not only the Chineſe in the eaſt, the Mexicans in the weſt, the Egyptians in the ſouth, but alſo the Scythians in the north, the Indians, Phœnicians, Ethiopians, Etruſcans, the ſavages in Africa and this country, have all uſed the ſame manner of writing, by drawings and hieroglyphics. Such an univerſal concurrence cannot be conſidered as the effect of accident or imitation; we muſt diſcern in it the voice of nature ſpeaking in an uniform tone to the groſs capacity of the firſt generations of men.

But, after hieroglyphic writing was carried to the higheſt perfection it was capable of, their ſtill remained one great and laſt effort to be made, to find out characters proper for repreſenting words independent of objects. There have been in all ages ſome happy and inventive ſpirits, raiſed up by Providence for the improvement and increaſe of human knowledge.—— Some of theſe took notice of the great imperfection of all the methods which had been uſed to render our thoughts viſible and permanent. They perceived the inconvenience of that way of writing, which conſtantly excited double ideas in the mind, by a confuſed mixture of words and objects.—— They took notice further, that the articulate ſounds, formed by the voice in ſpeaking, were not very numerous. They endeavored, therefore, to repreſent theſe articulate ſounds by an equal number of ſigns. —By this means they propoſed to paint words by ſigns, which, having a direct relation to the ſounds which men pronounced, might preſent no other idea to the mind. For this purpoſe they invented certain ſigns, whoſe property it was to repreſent words, not things; ſigns which, taken ſeparately, ſignified nothing, but, when joined together, formed a preciſe determinate number of words.

The inventors of this new way of writing had obſerved, as we have ſaid, that words were compoſed of a certain number of ſounds. They attempted to repreſent each of theſe ſounds by a particular ſign. In this way of writing, which we ſhall call the *ſyllabic*, they uſed only one character to expreſs each ſyllable of which a word was compoſed. As yet they had no ideas of vowels and conſonants. We uſe, for example, ten letters to write the word *proſtrated;* they uſed but three characters. This, in our opinion, was the firſt ſtep men made to expreſs and repreſent words, otherwiſe than by painting objects. We ſuſpect, that originally all thoſe nations of Aſia, known to the ancients under the names of Syrians and Aſſyrians, uſed the ſyllabic way of writing.— We may diſcern the veſtiges of this in an ancient tradition, which aſcribes the invention of writing to the Syrians, but acknowledges that the Phœnicians improved, made it more ſimple, and brought the characters to perfection. Whatever truth there may be in this conjecture, but few nations have uſed the ſyllabic way of writing. We know of none at preſent but the Ethiopians, and ſome people of India, amongſt whom it is ſtill preſerved.

This way of writing is very imperfect. The great multitude of characters, of which ſuch alphabets are neceſſarily compoſed, muſt have occaſioned much confuſion. It muſt have greatly fatigued the memory, and the different ſymbols of that kind of writing muſt have often been confounded. Men ſought therefore ſome method more ſimple, and liable to fewer errors. At laſt they found out that way of writing, in which the vowels and conſonants are expreſſed ſeparately by ſo many diſtinct characters. The great excellence of this invention conſiſts in its ſimplicity. By a ſmall number of characters repeated and differently combined, we can expreſs all our

ideas, and all our words, with equal precision and facility. This way of writing is used by almost all nations at present.——A sublime invention, which must have cost much labor and infinite reflections!

But how did mankind arrive at this discovery? How did they pass from hieroglyphics, and even syllabic writing, to alphabetic characters? This is hard to be conceived; for hieroglyphics, and even syllabic writing, have no relation to the letters of the alphabet. They must then have entirely changed the nature of the signs which they made use of. It is in vain to consult ancient authors for clearing up this question; they give us no light into the manner in which this difficult transition was made.

(This article will be concluded in our next.)

An ANALYTICAL ABRIDGEMENT *of the* principal *of the* POLITE ARTS; BELLES LETTRES, *and the* SCIENCES.

ARCHITECTURE.

ARCHITECTURE is the art of designing a building; of so disposing the plan and elevation, that the edifice may answer the intention of the builder. The building of a cottage or barn, a stable, or granary, merely simple and substantial, is the mechanical business of a mason or carpenter. The art of Vitruvius, Michael Angelo, Palladio, Vignola and Scamozzi, of Inigo Jones, Schluter and Bott, is exercised on objects far different, and such as may justly be called sublime: on edifices, where invention, a creative genius, and a refined taste, are happily displayed; and it is for this reason, that architecture has been justly ranged among the polite arts. But as the rules of practice, the proportions of the parts of a building and its ornaments, its forms and dimensions, are all *given* by the ancient masters of the art, and as the moderns have not been able to invent any more perfect; and all these matters being subservient to a strict calculation, a great part of civil architecture (as well as military) comes under the jurisdiction of mathematicians, who have, in consequence, laid claim to it, and have reduced it into a regular system. We shall therefore consider this art from two different points of view: sometimes we shall examine it as a liberal art, and sometimes as a mathematical science, and consequently subservient to inviolable rules.

That an edifice may answer the intention of the builder, it is necessary that it be, solid and durable; adapted to the use for which it is intended; of a pleasing appearance; that its aspect declare its destination, or, in other words, that it bear the character of the use for which it is designed. We shall here examine what rules architecture gives with regard to these four principal objects; and, if we clearly explain them, we think we shall give a sufficient idea of the principles of this art.

That an edifice may be durable, it is necessary that it be built on firm ground, and a solid foundation. The choice of the ground is an essential article; and it is quite necessary, that it be properly adapted to the weight that it is intended to bear. A slimy, marshy, or sandy soil, or a situation near the borders of a river, and that is exposed to inundations, are very improper for large edifices. In these cases the only security is, by driving piles deep into the earth; and even that does not always answer the intention.

By the term *materials* is meant every article that is used in constructing any building whatever, as stones, bricks, lime, sand, wood, iron, &c. The first precept of architecture is, that all such materials be of a durable nature, that is, that they be capable of resisting the force of the elements, and particularly of fire, or at least in as great a degree as possible; and that time be given to wood, and stone from the quarry, to become dry and hard before they

are uſed; and in general, that preference be given to ſuch materials as are of a ſolid utility, rather than ſuch as are more elegant but leſs durable.

The ſolidity of the foundation demands the architect's utmoſt attention, as without that the ſuperſtructure can have no ſecurity. This ſolidity, however, ſhould hold a juſt proportion to the weight that it is intended to ſuſtain, for an exceſs on this article is not only ſuperfluous, but may diſenable the builder from giving a proper finiſhing to the other parts.

Every thing which ſerves to ſuſtain a weight that would otherwiſe fall to the ground, is called a prop or ſupport; and, when ſuch ſupport is of a round figure, it is called *a column*, or, if only half of it appear without the wall, it is called a *demi-column*. When theſe props are of a ſquare figure, they are called *pillars*; and thoſe, which are placed againſt, or partly within the wall, are called *pilaſters*. A ſtone that reſembles the head of a beam, and that ſtands out from a wall, or crowns an arch, is called a *conſole* or *key*.

No part ſhould appear to be ſtuck on, or to be ſuperfluous in a building; nor ſhould the whole have the air of a number of detached parts brought together. The great art conſiſts in turning that which is neceſſary, or convenient in a building, into ornament. Every part ſhould have a natural foundation; the walls of ſeparation, for example, which form the different apartments, ſhould not be ſuſpended on the flooring, but reſt, in the different ſtories, on each other. A building ſhould not be ornamented with a pillar where there is nothing to ſupport; nor ſhould a pillar, for want of a proper foundation, be in danger of ſinking by its own weight: every ſtory ſhould have a ſtrength proportionate to the weight it is intended to ſuſtain; and conſequently pillars, pilaſters, columns, or conſoles, ſhould be employed according to the ſtrength that is required: the contrary practice is highly abſurd in architecture, though very frequent in modern building. For the ſame reaſon each column ſhould be thicker, and have a look of greater ſtrength near the baſe, than the capital.

If we add to theſe precautions, that the architect ſhould take care to give a due degree of ſtrength to his walls, and to ſeparate the ſtories either by arches or ſubſtantial beams, and not to place thoſe beams too far aſunder, and that he ſhould have a proper regard to the conſtruction of the chimneys, and the roof of his building, we think we have ſaid all that concerns the ſolidity of architecture in general.

But all that utility and neceſſity rendered indiſpenſable in this firſt ſimple and natural method of building, has been turned, in the courſe of time, into ornament. The wants of mankind have augmented, and luxury has increaſed with their wants: from whence it follows, that more convenience, and more pleaſing ornaments muſt naturally be required in a building. Stone, marble, coſtly wood, and bronze, the art of the ſculptor, the founder, the painter, and gilder, have been employed in decorating the neceſſary parts of a building, and eſpecially thoſe which are moſt expoſed to view; grace and elegance have likewiſe been ſought after in its ſeveral proportion; and to the arrangement and ſymmetry of all theſe objects, has been given the name of *order*. Of this order, divers ſyſtems, or determinate manners in the conſtruction of an edifice, have been invented; the proportions of the different parts of each order have been fixed, and reduced to a regular calculation: and to the orders themſelves have been aſſigned different denominations; ſo that by an *order in architecture*, is now underſtood a regular column with its correſpondent cornice.

Each order has three parts, 1, the *baſe*, or pedeſtal, which ſerves to ſuſtain and to raiſe it from the ground; 2, the *fuſt*, or ſhaft of the column; 3, the *entablature*, which crowns this grand piece of architecture, and repreſents, by an ornamentative projection, that which the column ſuſtains. As the pedeſtal ſerves only to elevate the column, it may be omitted where that is of itſelf ſufficiently raiſed, and its place may be ſupplied by a ſimple baſe, which may ſerve as a foundation. The entablature, on the contrary, is indiſpenſable, for there can be no occaſion for a column where there is nothing to be ſupported.

We ſhall enumerate the ſeveral ſorts of columns, or pillars, which have been invented for the decoration of edifices; referring thoſe who are deſirous of a more particular acquaintance with theſe matters, to the ſtudy of treatiſes and dictionaries of architecture, where they will find them explained in full detail. Beſides the columns of the five orders, of which we ſhall preſently ſpeak, there are,

1. Gothic columns, which are ſuch as we ſee in thoſe buildings which ſtill remain of that people.

2. Fluted columns, or ſuch as have their ſhafts ornamented with channels, or flutes.

3. Wreathed columns, whoſe ſhafts are twiſted in the form of a ſpiral.

4. Florean columns, the fuſts of which are ornamented with leaves, or flowers, which run round them in a ſpiral line.

5. Ruſtic columns, whoſe ſhafts are decorated with ſhells, petrifac ons, &c.

6. Diaphanous, or tranſparent columns.

7. Caryatid columns, which are thoſe that are made in the form of women.

8. Perſian columns, or ſuch as are in the form of men.

9. Inſulated columns, which are thoſe that are unconnected with any edifice, ſuch as Trajan's column at Rome, &c. Theſe inſulated columns bear different names, according to their different forms and uſes, as

Triumphal columns.
Funeral, or ſepulchral columns.
Hiſtoric columns.
Heraldic, or blazoned columns.
Aſtronomic, or gnomic columns.
Itinerary columns.
Coloſſean columns.
Piramidal columns.
Obeliſks.

10. Grouped columns, which are large Gothic pillars, ſurrounded by ſeveral ſmall ones, which are inſulated, and which receive the returns of the arches.

11. Diminiſhed columns are ſuch as are very ſlender for their height, or thoſe which are in the extreme proportion, or more properly out of proportion.

LOGIC.

BY the word *Logic* is to be underſtood that ſcience which teaches to reaſon juſtly and methodically; whoſe end is the improvement of the underſtanding; which ſhows the right exerciſe of the judgment in the knowledge of things, and in the enquiry after truth, as well with regard to our own information, as for the inſtruction of others; and which gives, for that purpoſe, judicious rules to enable us to define, divide, infer, and conclude. It is eaſy to perceive, that all theſe rules muſt be deduced from nature, and from good ſenſe; and conſequently, that logic only reſtores to human reaſon what it has drawn from human reaſon: that the precepts of this ſcience are merely thoſe of reaſon reduced into a ſyſtem, and that its ſole buſineſs is to preſent us with a clue to guide us in the labyrinth of argumentation.

It is on this account alſo that logic is diſtinguiſhed into *natural* and *artificial*. The firſt is that operation which the mind of itſelf performs, without the aſſiſtance of art in all its reaſonings; and of which we

find traces even among animals, whoſe actions evidently prove that they are continually forming ſyllogiſms, though we are unable to determine how far in this matter we are capable of excelling them. The ſecond is, the ſame operation of the mind or underſtanding ranged into a ſyſtem, which is directed by certain rules, and elucidated and improved to the greateſt degree; in ſhort, reduced into a regular art.

Among the ancients, logic was the intellectual art of tilting: the logicians were ever ready for the combat, and conſtantly armed at all points; but theſe arms were nothing more than barbarous and empty terms, which, however, drove away reaſon, and conſtantly uſurped her place in every diſpute. The logic of Ariſtotle, afterwards adopted and followed by the ſchools, abounds every where with jargon, and conſiſts of a mere jumble of unintelligible expreſſions and abſurd terms, which tend much more to obſcure than elucidate the truth. Modern philoſophers have indeed cleared it of many of theſe ſcholaſtic pedantries, and have reduced it to a method more explicit and intelligible. Logic, however, ſtill remains a ſchool of arms, where youth are taught to attack, and to parry the thruſts of their antagoniſts. It frequently happens, that the moſt able maſters of theſe ſchools are attacked by the weapon of ſtrong ſenſe; and while they amuſe themſelves with thruſting in a ſcientific manner, are vanquiſhed by the ſtrength of their adverſary's arm; that is, by ſimple reaſon. Theſe coloſſes of common ſenſe are ſometimes met with in life, who without mercy cruſh the proficients in this art: and artificial logic has ſometimes, though rarely, the unlucky fate to daſh againſt and deſtroy itſelf by natural logic. Notwithſtanding theſe inconveniences, every man of letters ought to underſtand this art, not only as an ignorance of its terms is juſtly thought diſgraceful, and a ſign of great want of learning, but becauſe there is no better method to improve our reaſon, than conſtantly to obſerve a cloſe methodical manner in the exerciſe of that faculty. But, on the other hand, they who ſhall expect to find any marvellous diſcoveries in artificial logic will be much deceived.

The object of enquiry, in the exerciſe of logic, is the *truth*; and the mean that it employs to find it, is the *human underſtanding*; and that term is to be taken here in its greateſt extent. As it is quite natural that each ſcience ſhould explain, 1. The object of its enquiry, 2. The inſtruments it makes uſe of in that enquiry, and, 3. The manner in which it employs thoſe inſtruments. Logic is therefore divided into three parts; of which the firſt makes the anatomy of the *human mind*, and the analyſis of its operations: the ſecond that of *truth*: and the third explains in what manner this knowledge of the truth may be attained, and what are the character and qualities of this knowledge.

This ſcience begins, therefore, by explaining what is meant by the human *mind*, and the human *reaſon*; two objects not always ſufficiently diſtinguiſhed in common diſcourſe. It then examines what are the faculties of the human mind, which it reſtricts to thoſe of *perception* and *thought*. In the next place, it deſcribes thoſe mental faculties that are called *invention*, *judgment* and *memory*; which it explains and derives from their true principle, and deduces certain conſequences from the three modes of thinking which reſult from invention, judgment and memory. From thence it paſſes to the examination of *ideas*, and of the *judgment*: it then ſhows what is a *propoſition*, and what are its properties. In the laſt place, it arrives at the grand operation of the underſtanding, which is that of drawing *concluſions*, and of forming *complete ſyllogiſms*. And it then finally conſiders the human mind in its *natural ſtate*, and in its greateſt *improved ſtate*.

The second part of logic determines what is to be understood by the word *truth*; and investigates the sources from whence it is derived. It distinguishes those truths which arise from simple *ideas*, from such as result from *judgment*: it likewise distinguishes *absolute truths* from *probable truths*; such as relate to the *essence* of an object, from such as relate to its *qualities*. It then passes to the examination of *probability*; which is either historic, hermeneutic, physical, politic, practic, or moral. It moreover distinguishes those truths which relate to the *existence* itself of an object, from those of its different *modes*, or properties of existing.

The third part of logic teaches the method the human understanding employs in the discovery of truth. According to logic, the knowledge of truth is obtained either by *invention* or by *judgment*, which is the result of combinations: and the one and the other are applied not only to the different classes of truths, but also to the different degrees of probability. It distinguishes likewise between *perception*, *appearance*, *probability* and *certainty*; and explains their several gradations. It then shows in what manner, in the search of truth, thoughts proceed one from the other, in what order they arise, and what ought to be the concatination of thoughts in order to form a *demonstration*. Lastly, logic describes the artificial *methods* made use of to arrive at the knowledge of the truth, and which are either *theoretic* or *practic*. The former consist in the *rules* to be observed in the art of reasoning, and in useful *cautions* whereby to distinguish the true from the false: and the latter consist in the *application* and the *practice*. On this occasion, certain precepts are laid down relative to *meditation*; which is either *synthetic* or *analytic*. In synthetic meditation they endeavor to discover some new truths and to combine them with others already established. In the analytic meditation they compare the conclusions with the principles, the principles with the definitions, and these with the simple ideas.

Such are the outlines of the three essential parts of logic. In order to render this part of philosophy more interesting, they have added other arts and sciences, and which in fact seem naturally to belong to it; such as, First, The art of communicating and demonstrating to others, in a manner clear and succinct, such truths as we have discovered or confirmed; and which is done either by *instruction* or *controversy*: and for the conduct of which logic furnishes the rules.

Secondly, The *heuristic*, or *art of invention*, receives also assistance from logic, which furnishes it with precepts, rules and directions, to guard with caution against the rocks which are to be avoided: although the principle, the origin of invention lies in the natural disposition of the mind itself, or in an aptitude of the genius.

Thirdly, *Methodology*, which teaches the manner of arranging ideas and matters in an order proper to make them perspicuous, determinate and agreeable. It is here that they examine and explain the method of reasoning used by mathematicians; which the late M. Wolff has so happily applied to philosophy in general, and without which appears very problematic, not to say impossible, to ascertain the truth in any subject whatever. Although we ought to be sensible of the utility, to approve and admire this method, we must not imagine, however, that thereby the human understanding acquires a degree of infallible certainty; or that a methodical demonstration constantly implies an indubitable proof; and that, after having established majors, minors, drawn conclusions, and added corollaries, &c.&c. we have clearly demonstrated the truth, and that our proposition must appear to all the world equally evident and irrefragable.

Fourthly, The philoſophic *hermeneutic*, or the art of diſcovering the truth in the writings or diſcourſes of others, by a juſt diſcernment, and a judicious interpretation of their words.

Fifthly, *Mnemonics*, or the art of cultivating and extending the memory; which furniſhes many ſalutary rules for the exerciſe and improvement of this faculty of the mind, without which all the ſciences would be uſeleſs to mankind.

All theſe matters are to be learned by the ſtudy of logic itſelf; and for that reaſon we eſteem it as highly worthy of recommendation. For, it is the ſcience that points out the road that leads to veracity; that enables us to diſtinguiſh between the true and the falſe; the apparent and the real; the ſpecious and ambiguous reaſonings of ſophiſtry from the ſolid arguments of true philoſophy; to diſcern ſuch propoſitions as are falſe and equivocal, and ſuch concluſions as are drawn from ſophiſms, from thoſe true and clear deductions which characteriſe ſtrict demonſtration.

Let us add to all this, that good and ſound logic ſerves to defend us againſt thoſe ſnares which are laid for human reaſon by *paradoxes*, antitheſes, and other ſeductive figures of rhetoric, which this age ſo much admires, that every work is eſteemed only in proportion to the quantity of theſe it contains. Truth alone, however, ought to conſtitute the principal merit of every book. A paradox is, in general, a propoſition that is ſurpriſing and difficult to believe, and which contradicts common and received opinions, although it is, notwithſtanding ſometimes true. He who firſt declared to the inhabitants of our hemiſphere, that there were antipodes, publiſhed a great paradox, which, nevertheleſs, was ſtrictly true. A geometrician, who aſſerts *that the contained is greater than the container*, pronounces a ſeeming paradox, but, at the ſame time a certain truth: but the man of letters, who ſhall ſeriouſly aſſert that the introduction of arts and ſciences has cauſed the unhappineſs of mankind, advances a falſe paradox; and what is more, a dangerous abſurdity.

HISTORY.

A SKETCH *of the* HISTORY *of* PHILOSOPHY, *from the* REVIVAL *of* LETTERS *to the preſent period.*

(Continued from page 318.)

The PYTHAGOREO-PLATONICO-CABALISTIC SECT.

THERE were many men of great erudition and excellent talents who profeſſed this philoſophy; but it only ſerved to lead them into error and perplexity. The cauſe of their deception lay in imagining that an admirable analogy ſubſiſted between the Hebrew doctrines and thoſe of Pythagoras, probably ariſing from their unſkilfulneſs in the Greek and Hebrew. Thus, altho' they delivered their doctrine with great boldneſs, it was not for that reaſon better founded; for it ſcarcely differed from the Alexandrine philoſophy, except in being rather more abſurd. What contributed to confirm them in their errors was the deſire of unfolding the pretended myſteries of the cabala, in which they were greatly deceived by impoſters, to whom, for this purpoſe, they had recourſe. This threw them into an inconſiſtency of thinking, from which they could never get free, and which prevented their ſect from making an extenſive ſpread among the followers of philoſophic novelties.

We may derive the origin of this ſect from the hatred which many learned men had conceived for the Peripatetic philoſophy, which they ſaw conduced only to impiety and atheiſm. They, therefore, caſt themſelves into the arms of an oppoſite Platonic ſect, which the fugitive Greeks endeavored to place in the moſt favorable point of view. Unfortunately, however, they not

only embraced the opinions of Plato, but endeavored to graft upon them ſeveral falſe and abſurd traditions, invented by the Jews, and dignified with the appellation of the cabala. As this philoſophy ſeemed well accommodated to encreaſe a reſpect for religion, the princes of the houſe of Medicis granted it their protection; and there was an academy opened at Florence for teaching it. The profeſſor's chair was chiefly filled by the diſciples of Ficinus: among whom Franciſcus Cataneus holds the principal rank. Some of theſe profeſſors did not depart much from the purity of the real Platonic doctrine; others adulterated it with a mixture of abſurdities from the cabala.—— During the courſe of the ſeventeenth century, Platoniſm was in vogue in England, and anſwered very good purpoſes by refuting the doctrines of Hobbes and other materialiſts, who were the partizans of atheiſm.

The patriarch of this celebrated ſect was the famous Keuchlin, who, in ſome meaſure, became the reſtorer of literature in Germany. He was a native of Suabia, and ſtudied at Paris. The fugitive Greeks firſt pointed out his method of ſtudy; and inſtructed by them in the erudition of the times, he went to complete himſelf in juriſprudence, at the univerſities of Baſil, Orleans, Poitiers, and Tubingen. Being at this laſt introduced to the prince of that diſtrict, he accompanied him in a journey to Rome. Here he learnt Hebrew, and having contracted an intimacy with Ficinus, and the prince of Mirandula, he embraced the ſame philoſophy with them. Upon his return to the Palatinate, many perſons of diſtinction declared themſelves his diſciples. Being ſent a ſecond time to Rome upon an embaſſy, he employed a part of his time in perfecting himſelf in Greek under Argyropule, and at the ſame time learning Hebrew from a Jew who was maſter of that language. Upon his return again to Germany, he gave himſelf up entirely to the ſtudy of the Pythagoreo-Platonico-Cabaliſtic philoſophy, and compoſed ſome obſcure treatiſes on what was called in their dialect, the *wonderful name*. His warm attachment to Hebrew, expoſed him to very ſevere perſecutions from the profeſſors of Cologne. He held a conſiderable employment in Suabia; and while this country was ravaged by war, he reſided at Ingoldſtadt; but the plague beginning to rage at that city, he was again driven back to Tubingen; where he died in the year 1512, aged 67. He was a man of great talents, and poſſeſſed all the erudition that was poſſible to be acquired in thoſe times; but he particularly excelled in a knowledge of the Greek and Hebrew languages: this, notwithſtanding all his errors, rendered him not a little famous, and contributed to give him weight in promoting the reformation of religion, which was then begun in Germany.

Venetus, a Franciſcan, was, in his time, conſidered a prodigy of parts; but his deſire of uniting the Cabaliſtic philoſophy with the doctrines of holy writ; and thus forming of both a ſingle ſyſtem, plunged him in the moſt abſurd extravagance. He was ſeverely repremanded for it by Merſennus.

Cornelius Agrippa, a native of Cologne, was a man whoſe errors were great, and his misfortunes not inferior. After having travelled into various countries, and exerciſed various profeſſions; after having filled ſeveral employments, in which he often gave proofs of his wiſdom and his integrity; after having fought battles, negociated in a public character, and filled the profeſſor's chair; he at laſt attached himſelf to the ſect of Cabaliſtic philoſophy. He readily became verſed in the moſt myſterious part of the Alexandrine doctrines, and would have acquired unrivalled reputation, had he not excited the indignation of the monks by the ſatires and invectives he was daily publiſhing a-

gainſt them. He was by this imprudence reduced to poverty, and ſuſtained incredible hardſhips. His adverſaries had even credit enough with the princes and rulers of the age to get him arreſted and thrown into priſon; in which he died, at Grenoble, in the year 1535. Agrippa was one of thoſe early geniuſes, which was afterwards improved by the moſt extenſive erudition. He was courageous, patient, and an enemy to hypocriſy; but theſe great qualities were tinctured with ſtill greater faults. He was of an ill-natured diſpoſition, puffed up with vanity, and a deſire of vengeance. he loved to impoſe upon ignorance; and ſuch was the inconſtancy of his temper, that it was ever bandied between doubts and enthuſiaſm, ſo that inſtead of acquiring fortune or friends, he only haſtened on a miſerable death by a life as miſerable. He is, however, wrongfully accuſed of magic. He pretended indeed to explain this art in his occult philoſophy; but it is plain that he only intended to ridicule ſuch an undertaking, as we may ſee by his treatiſe which is moſt read at preſent, namely, *The vanity of human ſciences.*

Patricious rejected the reveries of the Jews, and held only to the Alexandrine philoſophy of the Greeks. He was born at Clyſſa in Illyria, and for a long time led a wandering and unſettled life, till granted the profeſſor's chair at the college of Ferrara; where he taught the Platonic and Alexandrine ſyſtems, both by his lectures and writings. He acquired reputation, and was particularly diſtinguiſhed for his oppoſition to thoſe, who undertook to form the doctrines of Ariſtotle and Plato into one ſyſtem. He was the profeſſed enemy of the former, and wrote a criticiſm upon his life. He had intentions of forming a ſyſtem of his own, but was interrupted by death, which happened in the year 1598.

Thomas Gale became a Platoniſt from his diſlike to the philoſophy of Deſcartes. He publiſhed a general body of philoſophy, in which he added ingenuouſly to the opinions of Plato what he ſuppoſed wanting to make a complete ſyſtem. He was a man of great reading; but his judgment was not equal to his erudition.

Cudworth, profeſſor at Cambridge, chiefly ſet himſelf to oppoſe the atheiſts and infidels of his age. For this purpoſe, he principally drew his arguments from Plato, and ſtudied his philoſophy thoroughly, as we may ſee by that important work which he has left us, intitled, *The intellectual ſyſtem.*

Henry More, a doctor in divinity of Cambridge, after having examined ſeveral ſects, at laſt became particularly attached to Plato; to which he added alſo ſome of the Pythagorico-Cabaliſtic doctrines, being fully purſuaded that they contained the true wiſdom of the ancient Hebrews. Upon theſe principles he drew up a new body of metaphyſics.

A COMPENDIUM *of the* HISTORY *of* GREECE.

ATHENS.

(This article concluded from page 323.)

Q. HOW did Xerxes proceed after he had gained this paſſage into Greece?

A. He marched into Attica, took the city of Athens, plundered and burnt the greateſt part of it; thence marching to Salamis, in order to act in conjunction with his fleet, he had the mortification to ſee more than two hundred of his gallies ſunk, and the reſt of that numerous fleet, which in a manner covered the face of the ocean, entirely diſperſed and defeated by the Greeks, without the loſs of more than forty of their own ſhips.

Q. What enſued?

A. Diſpirited with this loſs, and fearing the valor of the Greeks, which he had ſodearly experienced, this haughty monarch left the command of his army to Mardonius,

and in the moſt private manner poſſible, in a ſmall fiſhing-boat, got over to Aſia.

Q. What became of Mardonius and his army?

A. He was defeated by the Greeks under the command of Pauſanius, the Spartan general, and ſlain in the battle of Platea. And of this numerous hoſt, which one would have thought ſufficient to have conquered almoſt the whole world, ſcarce five thouſand returned into their own country.

Q. Did the Perſians after this ever venture to invade the territories of Greece?

A. Yes: They prepared a fleet of 350 ſail, which was defeated by Cimon the ſon of Miltiades, near the mouth of the river Eurymedon, and all the ſhips either taken or ſunk. At the ſame time their land army coming down towards the ſhore, Cimon landed firſt ſome of the beſt of his men in Perſian habits; and by this ſtratagem getting all the reſt on ſhore, with a great ſhout they ſet upon the enemy, and entirely defeated them; thus gaining two complete victories, one by ſea and one by land, with the ſame men, on the ſame day. This great man was afterwards baniſhed by the Athenians, but being recalled, he was again employed in their affairs, and lived to conclude a glorious and advantageous peace with the Perſians, very much to the honor of his country.

Q. What was the next remarkable event in the Grecian hiſtory?

A. The Peloponneſian war.

Q. What was the cauſe of that war?

A. The principal cauſe was the emulation of the two ſtates of Athens and Lacedæmon, each of them contending for a ſuperiority over the reſt of Greece. It is alſo ſaid, that Pericles was very inſtrumental in promoting this war; for being greatly indebted to the ſtate, which had often threatened to bring him to account, he contrived to divert this private ſtorm by raiſing a public one; and to make his aſſiſtance neceſſary to the ſtate, he involved them in this war. About this time lived Meton the aſtronomer, born at Athens, who firſt found out the period of 19 years, in which time all the different mutations of the ſun and moon are completed, and they begin again to move from the ſame point of the zodiac. The Athenians were ſo pleaſed with this diſcovery, that they wrote it in letters of gold in the moſt public places of the city, from whence it is called the *golden number*. Pindar, the lyric poet, who was born at Thebes, flouriſhed about this time; together with Æſchylus the father of tragedy, and Thucydides the hiſtorian.

Q. Relate ſome of the moſt remarkable particulars of the Peloponneſian war.

A. The Lacedæmonians, under the command of Archidamus, invaded Attica, and poſted themſelves at Acharnæ, a large town ſeven miles from Athens. But finding they could not bring Pericles to a battle, and their proviſions growing ſcarce, they thought proper to break up their camp and return home. Mean while the Athenian fleet landed in Laconia, ravaged part of the country, took the iſland of Cephallenia, and got into their poſſeſſion the ſtrong haven of Niſea. Theſe were the principal actions of the firſt campaign. The following year Athens was viſited with a terrible plague, which deſtroyed the flower of their army, and among the reſt Pericles himſelf, which was to Athens a very great loſs.

Q. How long did this war continue?

A. It continued between the Spartans and Athenians ten years, with various ſucceſs; at the end of which time, a peace was concluded for fifty years. Notwithſtanding which, the war was carried on between ſeveral of the other ſtates of Greece, ſeventeen years longer.

Q. Did not the war ſoon break out again between the Athenians and Spartans?

A. Yes; and would have been profecuted with great vigor by Alcibiades, had he not been recalled from the army, to anſwer a charge that was brought againſt him at Athens, for breaking and defacing the ſtatues of Mercury in a drunken frolic. But Alcibiades underſtanding that the Athenians were ſo highly exaſperated againſt him, that they would certainly put him to death, fled privately to Sparta, and became a very dangerous enemy to the Athenians; till being ſuſpected by the Spartans, he retired into Perſia, where, by his addreſs, he gained ſuch an aſcendant over Tiſſaphernes, the Perſian governor, that he became equally formidable, both to the Spartans and Athenians; and at laſt ſo managed his affairs, that he was re-called to Athens, received with great honors and acclamations, and inveſted with the ſole command of the fleet and army. But an enterprize miſcarrying, in which he ought to have commanded, and was accidentally abſent, he was again degraded, and compelled to fly into Perſia, where he lived privately with his miſtreſs Timandra, till the Spartans, in dread of his enterprizing genius, deſired Pharnabazus, the Perſian governor, to rid them, at any rate, of this dangerous enemy; which being complied with, the perſons that were ſent to murder him, after they had ſurrounded his houſe, none of them daring to enter, they ſet fire to it, and deſtroyed him in the flames.

Q. But how ended the Peloponneſian war?

A. Very much to the honor of the Spartans, who under the conduct of Lyſander, defeated the Athenians both by ſea and land; nay even beſieged the city of Athens itſelf, which was compelled to ſurrender at diſcretion. About this time lived Sophocles and Euripides the tragic poets, and Ariſtophanes the comic. Socrates, Plato, Ariſtotle, and Xenophon, flouriſhed alſo about this time. In ſhort, learning, taſte, eloquence, and politeneſs ſhone, at this period, in their meridian luſtre, illuminating all Greece.

Q. Was not there a remarkable change made in the government of Athens at this time?

A. Lyſander immediately eſtabliſhed thirty archons, commonly called the Thirty Tyrants, into whoſe hands he put the executive power of the government; and by whom were committed the moſt horrid and unheard-of cruelties; inſomuch, that Xenophon ſays, they put more people to death in eight months of peace, than their enemies had done in a thirty years war. Even Theramenes, one of their own colleagues, for venturing to oppoſe their bloody proceedings, was condemned to death; no one but Socrates preſuming to ſpeak in his behalf, and for which he ſoon after ſhared the ſame fate.

Q. How long did this tyranny continue?

A. Between two and three years, during which time, there were 1400 citizens put to death without trial, moſt of them men of note and condition; and above five thouſand more were forced to fly into the Piræus.

Q. As this ſeems to be the period in which Greece arrived at the higheſt pitch of her glory, it may not only be entertaining, but inſtructive, to take a view of the actions, and characters of ſome of the greateſt men who lived at this time.—And firſt, relate what is moſt remarkable of Sophocles.

A. Sophocles was born in the ſeventy-firſt Olympiad, fourteen or fifteen years before the invaſion of Greece by Xerxes. From the ſweetneſs of his verſes, he was by ſome called the Bee, and by others, the Mermaid, or Syren of Athens. He was not only a perſon of great wit, but alſo of extraordinary courage, having ſignalized himſelf on ſeveral occaſions in the Athenian army, under the command of Pericles. He wrote one hundred and twenty

tragedies, with ſome elegies, and hymns, to Apollo. But of all his works we have only now remaining ſeven tragedies, viz. Ajax, Electra, Oedipus Tyrannus, Antigone, Oedipus Coloneus, the Trachiniæ, and Philoctetes. He greatly improved the Greek ſtage, being more exact and judicious than all who went before him. He lived to the age of eighty-five, when one of his ſons, impatient for his death, ſummoned him to appear before the judges, that they might appoint him a guardian, as being one that was come to dotage, and no longer able to take care of his domeſtic affairs. He appeared before the Arcopagites, without the leaſt concern, began to read a part of his Oedipus, which he was then compoſing, and aſked them, Whether they perceived in that work, any ſigns of ſuch a weakneſs of mind as he was accuſed of? Whereupon, his ungrateful ſon was ſent back with ſhame and reproach. He died in the ninety-ſecond Olympiad; and, it is ſaid, for joy of having gained the prize by one of his tragedies, made in his old age, which honor he had received no leſs than twenty three times before.

Q. Was there not another of this name?

A. Yes: He was called Sophocles the younger, and was alſo a Greek poet, the author of ſeveral tragedies, and grandſon or nephew of the former.

Q. Relate ſome particulars of the life of Euripides.

A. He was born at Salamine, the ſame day that the numerous hoſt of Xerxes was overthrown by the Athenians. He wrote ſeventy-five tragedies, of which there only now remain nineteen. He was a ſcholar of Anaxagoras and Socrates. Prodicus taught him rhetoric, and he travelled with Plato into Egypt. Aulus Gellius affirms, that he ſaw a cave in Salamine, where it is ſaid, Euripides wrote many of his tragedies. He was by ſome called the Woman-hater, perhaps from his unhappineſs in marriage, his wife being a common proſtitute. He died in the ſeventy-fifth year of his age, being torn in pieces, as ſome ſay, by dogs, or, as others ſay, by the hands of ſome women, to whom he had given bnt an indifferent character.

Q. What have you read concerning Ariſtophanes?

A. That he was accounted the prince of the Greek comic poets, and wrote above fifty comedies, tho' but ſeven of them are preſented to our times. His comedy, called *The Clouds*, which is one of thoſe that are come down to us, was written at the inſtigation of Anytus, on purpoſe to abuſe and ridicule Socrates. The Athenians had ſuch a regard for his wit, that by a public decree, they honored him with a wreath of the conſecrated olive tree, which grow in the citadel.

Q. Do you remember any thing relating to Plato?

A. Plato was born at Athens; he applied himſelf firſt to painting, afterwards to poetry, and laſtly to philoſophy. He was the ſcholar of Socrates: all his philoſophy is compriſed in ten dialogues, where he expreſſes his own ſentiments in the perſons of Socrates, and Timeus; and thoſe of others, in the perſons of Gorgias and Protagoras. His chief opinions are thus contraſted with thoſe of Ariſtotle. Plato believed there was but one God; Ariſtotle allowed a Firſt Mover, but acknowledged alſo other gods.—Plato calls God the Sovereign Wiſdom, who knows all things: Ariſtotle ſays, he is ignorant of ſome things. According to Plato, God created the world; according to Ariſtotle, the world is eternal. Plato affirms, that God governs the world; Ariſtotle, that it is governed by nature and chance. Plato ſays, the ſoul is from God; Ariſtotle, that it depends on the body. Plato ſays, men live after death, which Ariſtotle thinks impoſſible.

Q. What can you relate concerning the life of Ariſtotle?

A. He was born at Stagyra, a ſmall town of Macedon, from whence he is called the Stagyrite. He loſt his parents in his infancy, ſo that not being brought up with much care, he fell into a diſſolute courſe of living, and by the time he was eighteen, had ſpent the greateſt part of his patrimony, and turned ſoldier. Not liking this, he ſtudied philoſophy under Plato, till he was thirty-ſeven years old, by which time, having ſpent his whole fortune, he maintained himſelf by ſelling ſweet powders, and vending ſome receipts which he had learned. He eat little, and ſlept leſs; and that he might not over-ſleep himſelf, he lay with one hand always out of the bed, having a braſs bowl in it, which by its fall into a baſon of the ſame metal, awaked him. He was employed eight years by Philip of Macedon, as tutor to his ſon, Alexander the Great. He was afterwards engaged by Alexander in the ſtudy of animals, who ſent him fiſhers and huntſmen, to bring him all ſorts of living creatures; and gave him alſo 800 talents as a reward for his trouble. Being accuſed of ſome impiety, by a prieſt of Ceres, and terrified with the hard uſage which Socrates had met with on that account, he fled to Chalcis, a city of Eubœa, where, as ſome ſay, he threw himſelf into the river Euripus, becauſe he could not comprehend the reaſon of its ebbing and flowing: Others ſay, he poiſoned himſelf to avoid falling into the hands of his enemies; and others again aſſert, that he died of the colic in the ſixty-third year of his age, two years after Alexander the Great.

Q. Pray give ſome account of Socrates.

A. Socrates was the ſon of Sophroniſcus a ſtone-cutter, and born at Athens, of the tribe of the Alopecidæ. He ſtudied under Anaxagoras and Archelaus; and though greatly addicted to ſtudy, yet was not wanting upon divers occaſions, to give ſignal marks of his valor, in fighting for the ſafety of his country; but he afterwards wholly betook himſelf to the ſtudy of *philoſophy*, eſpecially the *moral* part of it. It is reported of him, that he was ſo eloquent, and had ſuch an art to convince his hearers, that he could perſuade whatſoever he would; wherefore alſo the *Thirty Tyrants*, who then governed Athens, forbade him to inſtruct youth. He was moderate, ſober, chaſte, compoſed in his actions and behavior, very patient, and in a word, poſſeſt of all virtues; which he had ſo habituated himſelf to, as to make them natural. He valued reſt and tranquillity as the choiceſt of all poſſeſſions; and aſſerted knowledge only to be a true good, and ignorance an evil. According to his philoſophy, riches and honor have nothing in them of true worth; but that on the contrary, they are the ſource of various evils and miſchiefs. His common ſaying was, *That he only knew this, that he knew nothing*; with reference to which perſuaſion of his, the oracle pronounced him the wiſeſt of all men. He ſaid of a prince who had been at vaſt charges to build for himſelf a ſtately palace, but had taken no pains at all to make himſelf virtuous, that *the people run from all parts to ſee his houſe, but that none were preſſing to ſee him.* He recommended three things eſpecially to his diſciples, *wiſdom, modeſty*, and *ſilence*. Seeing the maſſacre cauſed by the *Thirty Tyrants*, he ſaid to a philoſopher, *What a comfort it is for us, that we are not like theſe great ones, the ſubject of tragedies!* He uſed to ſay, that *there was no better inheritance than that of a good friend.* A man who pretended to ſkill in phyſiognomy, having judged of him according to his art, that he was bruiſh, luſtful, and a drunkard; he owned himſelf to be naturally inclined to all thoſe vices, but that reaſon had corrected thoſe corrupt inclinations. It was a common ſaying of his, *that men were ſo much concerned to have a portraiture reſemble the original, and yet took no care to be like God, whoſe*

image they were; and that they dreſſed themſelves by a looking glaſs, but did not take the ſame care to adorn their minds by virtue. He ſaid alſo, that *it is with a bad wife, as with a bad horſe, to which, after that a man is once accuſtomed, all others ſeem good.* The thoughts he had of God were moſt awful and rational. He derided the plurality of the heathen gods, and upon that account was indicted of impiety by Anytus and Melitus, and condemned to drink the juice of hemlock. When they brought him the news, that he was condemned to death by the Athenians, *and ſo are they*, ſaid he, *by nature*; but, replied his wife, alas! they have condemned you unjuſtly: *What*, ſaid he, *would you then have had me juſtly condemned?* The day that he was to drink the fatal draught, one of his friends ſent him a fine new gown. *Why*, ſaid he, *will not this which hath ſerved me alive, ſerve me to die in?* He died at the age of ſeventy, in the 95th Olympiad, Læches being prætor of Athens.

Q. What were the religious principles of Socrates?

A. That God was one, perfect in himſelf, giving the being, and the well-being to every creature: Yet what he is, (ſays he) I know not; but what he is not, I know. That God, and not chance, made the world; and that it, and all things in it, are preſerved and conducted by his all-powerful and unerring providence. That the ſoul of man was immortal; and that the body, a compound ſubſtance, was diſſolved by death; but the ſoul being ſimple, paſſed into another ſtate, incapable of corruption or annihilation. That the ſouls of good men after death are united to God, in a bleſſed, inacceſſible place. And that to ſome other place of horror, where there is no emanation of divine favor, the ſouls of wicked men are carried away to ſuffer puniſhment: But to define what, and where theſe places are, was far above the ſphere of human knowledge. That God has imprinted into the ſoul of man, a principal of reaſon, which he calls, a ray of the divine nature. That that principle did of itſelf direct a man to the exerciſe of virtue: But that he became wicked, whenever he abandoned the dictates of that reaſon, to follow the impreſſions of ſenſe. That temperance, juſtice, fortitude, patience, and all other virtues, entitled a man to the favor of God, as their contraries to his wrath. That ſuch was the divine goodneſs in itſelf, and God's beneficence to man, that he had implanted in his ſoul a power to be virtuous and good; and if he proved otherwiſe, he could not juſtly blame God for puniſhing him, either here, or in another world.

Q. Is not ſomething recorded of a dæmon or genius that attended Socrates?

A. That Socrates had a dæmon or genius, that directed him in the whole courſe of his life, is not only affirmed poſitively by all his cotemporaries, and agreed to by the learneſt of the Greek and Roman writers afterwards; but is likewiſe acknowledged by ſeveral of the Primitive Fathers of the Chriſtian Church, who ſcruple not to give it the name of his Guardian Angel: But after what manner it expreſſed itſelf to him, whither by an audible voice, or ſome other intelligible ſign, they have not ventured to determine. In whatever manner it was that this inviſible attendant made its counſels known to him, we have many inſtances in Xenophon and Plato, of the good effects they had when obeyed, and of the bad ones when diſobeyed, not only in the conduct of his own life, but with relation to others who happened to be in his company. Of the latter we have a remarkable ſtory in Plato, which is this: One Timareus a noble Athenian, being at dinner, in company with Socrates, he roſe up to go away, which Socrates obſerving, bad him ſet down again; for, ſaid he, *the dæmon has now given me the accuſtomed ſign.* Some little time af-

ter, Timarcus offered again to be gone, and Socrates once more ſtopped him, ſaying, he had the ſame ſign repeated to him: At length when Socrates was earneſt in diſcourſe, and did not mind him, Timarcus ſtole away, and in a few minutes after, committed a murder; for which being carried to execution, his laſt words were, that *he had come to that untimely end for not obeying the demon of Socrates.*

Q. What is the next remarkable occurrence in the hiſtory of Greece?

A. The retreat of Xenophon out of Perſia with 10,000 Greeks, which is looked upon as one of the moſt maſterly pieces of conduct in ancient hiſtory. Theſe brave ſoldiers, under the command of Xenophon, notwithſtanding the many impediments they met with, performed a retreat of between four or five thouſand Engliſh miles, in the ſpace of about nineteen months It is true indeed, that upon a review of the forces of Ceraſus, there appeared to be but 8600 men, but that even ſuch a number ſhould eſcape, ſeems almoſt incredible. That, after the death of Cyrus, which ſtruck ſuch a damp into the reſt of his forces, they alone ſhould have courage enough to continue the war, to oblige the Perſians to ſue to them for peace, and furniſh them with proviſions: That after the treacherous murder of their officers, they ſhould be ſtill hardy enough to make their way in defiance of a numberleſs army, that could neither take them by force, nor circumvent them by ſtratagem: That they ſhould traverſe the body of that vaſt empire, with ſo many barbarous nations on all ſides, to diſpute their paſſage over rocks and mountains, almoſt inacceſſible, and ſuch rivers as the Tigris and Euphrates; and all this with the countenance rather of conquerors, than of diſpairing ſucceſsleſs adventurers, expoſed to the fury of a powerful incenſed monarch, with a victorious army. Theſe are circumſtances, which would not eaſily gain credit, if they had not been deſcribed and atteſted by Xenophon, who has done it with ſuch exactneſs and fidelity, and at the ſame time with ſuch modeſty, in regard to himſelf, that the only doubt remaining, is, whether he gained more honor by the ſhare he had in the expedition, or by the account he has given of it.

A conciſe HISTORY *of* ROME.

(Continued from page 327.)

From the Creation of the Decemviri, *to the Extinction of that Office.*

THE commonwealth of Rome had for near ſixty years been fluctuating between the contending orders that compoſed it, till at length, each ſide, as if weary, were willing to reſpire a while from the mutual exertions of their claims. The citizens, now, therefore, of every rank, began to complain of the arbitrary deciſions of their magiſtrates, and wiſhed to be guided by a written body of laws, which being known, might prevent wrongs as well as puniſh them. In this both the ſenate and the people concurred, as hoping that ſuch laws would put an end to the commotions that ſo long had harraſſed the ſtate. It was thereupon agreed that ambaſſadors ſhould be ſent to the Greek cities in Italy, and to Athens, to bring home ſuch laws from thence as by experience had been found moſt equitable and uſeful. For this purpoſe three ſenators, Poſthumius, Sulpicius, and Manlius, were fixed upon, and gallies aſſigned to convoy them, agreeable to the majeſty of the Roman people. While they were upon this commiſſion abroad, a dreadful plague depopulated the city at home, and ſupplied the interval of their abſence with other anxiety than that of wiſhes for their return. In about a year the plague ceaſed, and the ambaſſadors returned, bringing home a body of laws, collected from the moſt civilized ſtates of Greece and Italy, which being afterwards formed into ten tables, and two more being added, made that celebrated code, called

the laws of the Twelve Tables, many fragments of which remain to this day.

The ambaſſadors were no ſooner returned, than the tribunes required that a body of men ſhould be choſen to digeſt their new laws into proper form, and to give weight to the execution of them. After long debates whether this choice ſhould not be partly made from the people as well as the patricians, it was at laſt agreed that ten of the principal ſenators ſhould be elected, whoſe power continuing for a year ſhould be equal to that of kings and conſuls, and that without any appeal. The perſons choſen were, Appius and Genutius, who had been elected conſuls for the enſuing year; Poſthumius, Sulpicius, and Manlius, the three ambaſſadors; Sextus and Romulus, formerly conſuls; with Julius, Veturius, and Horatius, ſenators of the firſt conſideration. Thus the whole conſtitution of the ſtate at once took a new form, and a dreadful experiment was going to be tried, of governing one nation by laws formed from the manners and cuſtoms of another.

The decemviri, being now inveſted with abſolute power, agreed to take the reins of government by turns, and that each ſhould diſpenſe juſtice for a day.

Theſe magiſtrates for the firſt year wrought with extreme application; and their work being finiſhed, it was expected that they would be contented to give up their offices; but having known the charms of power, they were now unwilling to reſign it: they therefore pretended that ſome laws were yet wanting to complete their deſign, and entreated the ſenate for a continuance of their offices; to which that body aſſented.

But they ſoon threw off the maſk of moderation, and regardleſs either of the approbation of the ſenate or the people, reſolved to continue themſelves, againſt all order, in the decemvirate. A conduct ſo notorious produced diſcontents, and theſe were as ſure to produce freſh acts of tyranny. The city was become almoſt a deſert with reſpect to all who had any thing to loſe, and the decemvirs rapacity was then only diſcontinued, when they wanted freſh objects to exerciſe it upon. In this ſtate of ſlavery, proſcription, and mutual diſtruſt, not one citizen was found to ſtrike for his country's freedom: theſe tyrants continued to rule without controul, being conſtantly guarded, not with their lictors alone, but a numerous crowd of dependents, clients, and even patricians, whom their vices had confederated round them.

In this gloomy ſituation of the ſtate, the Æqui and Volſci, thoſe conſtant enemies of the Romans, undertook their incurſions, reſolved to profit by the inteſtine diviſions of the people, and advanced within about ten miles of Rome.

But the decemviri being put in poſſeſſion of all the military, as well as of the civil power, divided their army into three parts; whereof one continued with Appius in the city, to keep it in awe; the other two were commanded by his colleagues, and were led, one againſt the Æqui, and the other againſt the Sabines. The Roman ſoldiers had now got into a method of puniſhing the generals whom they diſliked, by ſuffering themſelves to be vanquiſhed in the field. They put it in practice upon this occaſion, and ſhamefully abandoned their camp upon the approach of the enemy. Never was the news of a victory more joyfully received at Rome than the tidings of this defeat: the generals, as is always the caſe, were blamed for the treachery of their men; ſome demanded that they ſhould be depoſed, others cried out for a dictator to lead the troops to conqueſt; but among the reſt, old Siccius Dentatus, the tribune, ſpoke his ſentiments with his uſual openneſs, and treating the generals with contempt, ſhewed all the faults of their diſcipline in the camp, and their conduct in the field. Appius, in the

mean time, was not remiſs in obſerving the diſpoſition of the people. Dentatus, in particular, was marked out for vengeance, and, under pretence of doing him particular honor, he was appointed legate, and put at the head of the ſupplies which were ſent from Rome to reinforce the army. The office of legate was held ſacred among the Romans, as in it were united the authority of a general with the reverence due to the prieſthood. Dentatus, no way ſuſpecting his deſign, went to the camp with alacrity, where he was received with all the external marks of reſpect. But the generals ſoon found means of indulging their deſire of revenge. He was appointed at the head of an hundred men to go and examine a more commodious place for encampment, as he had very candidly aſſured the commanders that their preſent ſituation was wrong. The ſoldiers, however, who were given as his attendants, were aſſaſſins; wretches who had long been miniſters of the vengeance of the decemviri, and who now engaged to murder him, though with all thoſe apprehenſions, which his reputation, as he was called the Roman Achilles, might be ſuppoſed to inſpire. With theſe deſigns they led him from the way into the hollow boſom of a retired mountain, where they began to ſet upon him from behind. Dentatus, now too late, perceived the treachery of the decemviri, and was reſolved to ſell his life as dearly as he could; he therefore put his back to a rock, and defended himſelf againſt thoſe who preſſed moſt cloſely. Though, now grown old, he had ſtill the remains of his former valor, and killed no leſs than fifteen of the aſſailants, and wounded thirty, with his own hand. The aſſaſſins now therefore, terrified at his amazing bravery, ſhowered in their javelins upon him at a diſtance, all which he received in his ſhield with undauntedreſolution. The combat, though ſo unequal in numbers, was managed for ſome time with doubtful ſucceſs, till at length his aſſailants bethought themſelves of aſcending the rock againſt which he ſtood, and thus poured down ſtones upon him from above. This ſucceeded, the old ſoldier fell beneath their united efforts, after having ſhewn, by his death, that he owed it to his fortitude, and not his fortune, that he had come off ſo many times victorious. The decemviri pretended to join in the general ſorrow for ſo brave a man, and decreed him a funeral with the firſt military honors; but the greatneſs of their apparent diſtreſs, compared with their known hatred, only rendered them ſtill more deteſtible to the people.

But a tranſaction ſtill more attrocious than the former ſerved to inſpire the citizens with a reſolution to break all meaſures of obedience, and at laſt to reſtore freedom. Appius, who ſtill remained at Rome, ſitting one day on his tribunal to diſpenſe juſtice, ſaw a maiden of exquiſite beauty, and aged about fifteen, paſſing to one of the public ſchools, attended by a matron, her nurſe. The charms of this damſel, heightened by all the innocence of virgin modeſty, caught his attention, and fired his heart. The day following, as ſhe paſt, he found her ſtill more beautiful than before, and his breaſt ſtill more inflamed. He now therefore reſolved to obtain the gratification of his paſſion whatever ſhould be the conſequence, and found means to inform himſelf of the virgin's name and family. Her name was Virginia. She was the daughter of Virginius, a centurion, then with the army in the field, and had been contracted to Icilius, formerly a tribune of the people, who had agreed to marry her at the end of the preſent campaign. Appius at firſt reſolved to break this match, and to eſpouſe her himſelf; the laws of the Twelve Tables had forbidden the patricians to intermarry with the plebeians; and he could not infringe theſe, as he was the enactor of them. Nothing therefore remained but a criminal enjoyment,

which, as he was long uſed to the indulgence of his paſſions, he reſolved to obtain. After having vainly tried to corrupt the fidelity of her nurſe, he had recourſe to another expedient ſtill more guilty. He pitched upon one Claudius, who had long been the miniſter of his pleaſures, to aſſert the beautiful maid was his ſlave, and to refer the cauſe to his tribunal for deciſion. Claudius behaved exactly according to his inſtructions, for entering into the ſchool, where Virginia was playing among her female companions, he ſeized upon her as his property, and was going to drag her away by force, but was prevented by the people drawn together by her cries.—At length, after the firſt heat of oppoſition was over, he led the weeping virgin to the tribunal of Appius, and there plauſibly expoſed his pretenſions. He aſſerted, that ſhe was born in his houſe of a female ſlave, who ſold her to the wife of Virginius, who had been barren: that he had ſeveral credible witneſſes to prove the truth of what he ſaid; but that, until they could come together, it was but reaſonable the ſlave ſhould be delivered into his cuſtody, being her proper maſter. Appius ſeemed to be ſtruck with the juſtice of his claims: he obſerved, that if the reputed father himſelf were preſent, he might indeed be willing to delay the delivery of the maiden for ſome time, but that it was not lawful for him in the preſent caſe to detain her from her lawful maſter. He therefore adjudged her to Claudius, as his ſlave, to be kept by him till Virginius ſhould be able to prove his paternity. This ſentence was received with loud clamours and reproaches by the multitude; the women in particular came round the innocent Virginia, as if willing to protect her from the judge's fury, while Icilius, her lover, boldly oppoſed the decree, and obliged Claudius to take refuge under the tribunal of the decemviri.—All things now threatened an open inſurrection; when Appius, fearing the event, thought proper to ſuſpend his judgment till the arrival of Virginius, who was then about eleven miles from Rome with the army. The day following was fixed for the trial; and in the mean time Appius ſent letters to the generals to confine Virginius, as his arrival in town might only ſerve to kindle ſedition among the people. Theſe letters, however, were intercepted by the centurian's friends, who ſent him down a full relation of the deſign laid againſt the liberty and the honor of his only daughter. Virginius upon this, pretending the death of a near relation, got permiſſion to leave the camp, and flew to Rome, inſpired with indignation and revenge. Accordingly the next day he appeared before the tribunal, to the aſtoniſhment of Appius, leading his weeping daughter by the hand, both habited in the deepeſt mourning.—Claudius, the accuſer, was alſo there, and began by making his demand. Virginius next ſpoke in turn; he repreſented that his wife had many children; that ſhe had been ſeen pregnant by numbers; that if he had intentions of adopting a ſuppoſititious child, he would have fixed upon a boy rather than a girl; that it was notorious to all that his wife had herſelf ſuckled her own child; and that it was ſurpriſing ſuch a claim ſhould be now revived after a fifteen years diſcontinuance. While the father ſpoke this with a ſtern air, Virginia ſtood trembling by, and, with looks of perſuaſive innocence, added weight to all his remonſtrances. The people ſeemed entirely ſatisfied of the hardſhip of his caſe, till Appius, fearing what he ſaid might have dangerous effects upon the multitude, interrupted him, under a pretence of being ſufficiently inſtructed in the merits of the cauſe. 'Yes,' ſays he, 'my conſcience o-'bliges me to declare, that I my-'ſelf am a witneſs to the truth of 'the depoſition of Claudius. Moſt 'of this aſſembly know that I was 'left guardian to this youth, and I 'was very early apprized that he 'had a right to this young woman';

'but the affairs of the public, and 'the diſſenſions of the people, then 'prevented me doing him juſtice. 'However, it is not now too late; 'and, by the power veſted in me 'for the public good, I adjudge 'Virginia to be the property of 'Claudius, the plaintiff. Go there-'fore lictors, diſperſe the multitude, 'and make room for a maſter to re-'poſſeſs himſelf of his ſlave.' The lictors, in obedience to his command, ſoon drove off the throng that preſſed round the tribunal; and now they ſeized upon Virginia, and were delivering her up into the hands of Claudius, when Virginius, who found that all was over, ſeemed to acquieſce in the ſentence. He therefore mildly entreated Appius to be permitted to take a laſt farewell of one whom he had long conſidered as his child, and, ſo ſatisfied, he would return to his duty with freſh alacrity. With this the decemvir complied, but upon condition that their endearments ſhould paſs in his preſence.——Virginius, with the moſt poignant anguiſh, took his almoſt expiring daughter in his arms, for a while ſupported her head upon his breaſt, and wiped away the tears that rolled down her lovely viſage; and happening to be near the ſhops that ſurrounded the Forum, he ſnatched up a knife that lay on the ſhambles, and addreſſing his daughter, 'My deareſt, loſt child,' cried he, 'this, this alone can preſerve 'your honor and your freedom.'—So ſaying, he buried the weapon in her breaſt, and then holding it up, reeking with the blood of his daughter, 'Appius,' he cried, 'by this 'blood of innocence I devote thy 'head to the infernal gods.' Thus ſaying, with the bloody knife in his hand, and threatening deſtruction to whomſoever ſhould oppoſe him, he ran through the city, wildly calling upon the people to ſtrike for freedom, and from thence went to the camp in order to ſpread a like flame through the army.

He no ſooner arrived at the camp, followed by a number of his friends, but he informed the army of all that was done, ſtill holding the bloody knife in his hand. He aſked their pardon, and the pardon of the gods, for having committed ſo raſh an action, but aſcribed it all to the dreadful neceſſity of the times. The army, already prediſpoſed, immediately with ſhouts echoed their approbation, and decamping, left their generals behind to take their ſtation once more upon mount Aventine, whither they had retired about forty years before. The other army, which had been to oppoſe the Sabines, ſeemed to feel a like reſentment, and came over in large parties to join them.

Appius, in the mean time, did all he could to quell the diſturbances in the city; but finding the tumult incapable of controul, and perceiving that his mortal enemies, Valerius and Horatius, were the moſt active in oppoſition, at firſt attempted to find ſafety by flight; nevertheleſs, being encouraged by Oppius, who was one of his colleagues, he ventured to aſſemble the ſenate, and urged the puniſhment of all deſerters. The ſenate however were far from giving him the relief he ſought for; they foreſaw the dangers and miſeries that threatened the ſtate in caſe of oppoſing the incenſed army; they therefore diſpatched meſſengers to them, offering to reſtore their former mode of government. To this propoſal all the people joyfully aſſented, and the army gladly obeyed, now returning to the city, if not with the enſigns, at leaſt with the pleaſure, of a triumphant entry. Appius and Oppius, one of his colleagues, both died by their own hands in priſon. The other eight decemvirs went into voluntary exile; and Claudius, the pretended maſter of Virginia, was driven out after them.

In the mean time theſe inteſtine tumults produced weakneſs within

the ſtate, and confidence in the enemy abroad. The wars with the Æqui and Volſci ſtill continued, and as each year ſome trifling advantages were obtained over the Romans, they at laſt advanced ſo far as to make their incurſions to the very walls of Rome. But not the courage only of the Romans ſeemed diminiſhed by theſe conqueſts, but their other virtues alſo, particularly their juſtice. About this time the inhabitants of two neighboring cities, Ardea and Aricia, had a conteſt between themſelves about ſome lands that had long been claimed by both. At length, being unable to agree, they referred it to the ſenate and the people of Rome. The ſenate had yet ſome of the principles of primitive juſtice remaining, and refuſed to determine the diſpute. But the people readily undertook the deciſion; and one Scaptius, an old man, declaring that theſe very lands of right belonged to Rome, they immediately voted themſelves to be the legal poſſeſſors, and ſent home the former litigants, thoroughly convinced of their own folly, and of the Roman injuſtice.

The tribunes now grew more turbulent; they propoſed two laws, one to permit the plebeians to intermarry with patricians, and the other to permit them to be admitted to the conſulſhip alſo. The ſenators received theſe propoſals with indignation, and ſeemed reſolved to undergo the utmoſt extremities rather than ſubmit to enact them. However, finding their reſiſtance only encreaſe the commotions of the ſtate, they at laſt conſented to paſs the law concerning marriages, hoping that this conceſſion would ſatisfy the people. But they were to be appeaſed but for a very ſhort time; for returning to their old cuſtom of refuſing to enliſt upon the approach of an enemy, the conſuls were forced to hold a private conference with the chief of the ſenate, where, after many debates, Claudius propoſed an expedient, as the moſt probable means of ſatisfying the people in the preſent conjuncture. This was to create ſix or eight governors in the room of conſuls, whereof one half at leaſt ſhould be patricians. This project, which was in fact granting what the people demanded, pleaſed the whole meeting; and it was agreed, that at the next public meeting of the ſenate, the conſuls ſhould, contrary to their uſual cuſtom, begin by aſking the opinion of the youngeſt ſenator.—Upon aſſembling the ſenate, one of the tribunes accuſed them of holding ſecret meetings, and managing dangerous deſigns againſt the people. The conſuls, on the other hand, averred their innocence; and, to demonſtrate their ſincerity, gave any of the younger members of the houſe leave to propound their opinions.—Theſe remaining ſilent, ſuch of the older ſenators as were known to be popular, began by obſerving that the people ought to be indulged in their requeſt, that none ſo well deſerved power as thoſe who were moſt inſtrumental in gaining it, and that the city could not be free until all were reduced to perfect equality. Claudius ſpoke next, and broke out into bitter invectives againſt the people, aſſerting that it was his opinion that the law ſhould not paſs. This produced ſome diſturbance among the plebeians; at length Genutius propoſed, as had been pre-concerted, that ſix governors ſhould be annually choſen, with conſular authority, three from the ſenate, and three from the people, and that when the time of their magiſtracy ſhould be expired, then it would be ſeen whether they ſhould have the ſame office continued, or whether the conſulſhip ſhould be eſtabliſhed upon its former footing. This project was eagerly embraced by the people; yet ſo fickle were the multitude, that though many of the plebeians ſtood firm, the choice wholly fell upon the patricians, who offered themſelves as candidates. Theſe new magiſtrates were called Military Tribunes; they were at firſt but three, afterwards they were increaſed to four, and at length to ſix. They had the pow-

er and enſigns of conſuls; yet that power being divided among a number, each ſingly was of leſs authority. The firſt that were choſen only continued in office about three months, the augurs having found ſomething amiſs in the ceremonies of their election.

(This part of the Roman hiſtory will be concluded in our next.)

HISTORY *of the* DISCOVERY *of* AMERICA, *by* CHRISTOPHER COLUMBUS.

(Continued from page 99.)

AS they proceeded, the indications of approaching land ſeemed to be more certain, and excited hope in proportion. The birds began to appear in flocks, making towards the ſouth-weſt. Columbus, in imitation of the Portugueſe navigators, who had been guided, in ſeveral of their diſcoveries, by the motion of birds, altered his courſe from due weſt towards that quarter whither they pointed their flight. But after holding on for ſeveral days in this new direction, without any better ſucceſs than formerly, having ſeen no object, during thirty days, but the ſea and the ſky, their hopes ſubſided faſter than they had riſen; their fears revived with additional force; impatience, rage and deſpair, appeared in every countenance. All ſenſe of ſubordination was loſt: the officers who had hitherto concurred with Columbus in opinion, and ſupported his authority, now took part with the men; they aſſembled tumultuouſly on the deck, expoſtulated with their commander, mingled threats with their expoſtulations, and required him inſtantly to tack about and return to Europe. Columbus perceived that it would be of no avail to have recourſe to any of his former arts, which having been tried ſo often had loſt their effects; and that it was impoſſible to rekindle any zeal for the ſucceſs of the enterpriſe among men, in whoſe breaſts fear had extinguiſhed every generous ſentiment. He ſaw that it was no leſs vain to think of employing either gentle or ſevere meaſures, to quell a mutiny ſo general and ſo violent. It was neceſſary, on all theſe accounts, to ſoothe paſſions which he could no longer command, and to give way to a torrent too impetuous to be checked. He promiſed ſolemnly to his men that he would comply with their requeſt, provided they would accompany him, and obey his commands for three days longer, and if, during that time, land were not diſcovered, he would then abandon the enterpriſe, and direct his courſe towards Spain.

Enraged as the ſailors were, and impatient to turn their faces again towards their native country, this propoſition did not appear to them unreaſonable. Nor did Columbus hazard much in confining himſelf to a term ſo ſhort. The preſages of diſcovering land were now ſo numerous and promiſing, that he deemed them infallible. For ſome days the ſounding line reached the bottom, and the ſoil which it bro't up indicated land to be at no great diſtance. The flocks of birds increaſed, and were compoſed not only of ſea fowl, but of ſuch land birds as could not be ſuppoſed to fly far from the ſhore. The crew of the Pinta obſerved a cane floating, which ſeemed to have been newly cut, and likewiſe a piece of timber artificially carved. The ſailors aboard the Nigna took up the branch of a tree with red berries, perfectly freſh. The clouds around the ſetting ſun aſſumed a new appearance; the air was more mild and warm, and, during night, the wind became unequal and variable. From all theſe ſymptoms, Columbus was ſo confident of being near land, that on the evening of the eleventh of October, after public prayers for ſucceſs, he ordered the ſails to be furled, and the ſhips to lie by, keeping ſtrict watch, leſt they ſhould be driven aſhore in the night. During this interval of ſuſpence and expec-

tation, no man ſhut his eyes, all kept upon deck, gazing intently towards that quarter where they expected to diſcover the land, which had been ſo long the object of their wiſhes.

About two hours before midnight, Columbus, ſtanding on the forecaſtle, obſerved a light at a diſtance, and privately pointed it out to Pedro Guttierez, a page of the queen's wardrobe. Guttierez perceived it, and called to Salcedo, comptroller of the fleet, all three ſaw it in motion as if it were carried from place to place. A little after midnight, the joyful ſound of *land, land*, was heard from the Pinta, which kept always a head of the other ſhips. But, having been ſo often deceived by fallacious appearances, they were now become ſlow of belief, and waited, in all the anguiſh of uncertainty and impatience, for the return of day. As ſoon as morning dawned, their doubts and fears were diſpelled, they beheld an iſland about two leagues to the north, whoſe flat and verdant fields, well ſtored with wood, and watered with many rivulets, preſented to them the aſpect of a delightful country. The crew of the Pinta inſtantly began the *Te Deum*, as a hymn of thankſgiving to God, and were joined by thoſe of the other ſhips, with tears of joy and tranſports of congratulation. This office of gratitude to Heaven was followed by an act of juſtice to their commander. They threw themſelves at the feet of Columbus, with feelings of ſelf-condemnation mingled with reverence. They implored him to pardon their ignorance, incredulity, and inſolence, which had created him ſo much unneceſſary diſquiet, and had ſo often obſtructed the proſecution of his well-concerted plan; and paſſing, in the warmth of their admiration, from one extreme to another, they now pronounced the man, whom they had ſo lately reviled and threatened, to be a perſon inſpired by Heaven with ſagacity and fortitude more than human, in order to accompliſh a deſign, ſo far beyond the ideas and conception of all former ages.

As ſoon as the ſun aroſe, all the boats were manned and armed. They rowed towards the iſland with their colours diſplayed, warlike muſic, and other martial pomp; and as they approached the coaſt, they ſaw it covered with a multitude of people, whom the novelty of the ſpectacle had drawn together, and whoſe attitudes and geſtures expreſſed wonder and aſtoniſhment at the ſtrange objects which preſented themſelves to their view. Columbus was the firſt European who ſet foot in the New World which he had diſcovered. He landed in a rich dreſs, and with a naked ſword in his hand. His men followed, and kneeling down, they all kiſſed the ground which they had ſo long deſired to ſee. They next erected a crucifix, and proſtrating themſelves before it, returned thanks to God for conducting their voyage to ſuch an happy iſſue. They then took ſolemn poſſeſſion of the country for the crown of Caſtile and Leon, with all the formalities which the Portugueſe were accuſtomed to obſerve in acts of this kind, in their new diſcoveries.

The Spaniards, while thus employed, were ſurrounded by many of the natives, who gazed, in ſilent admiration, upon actions which they could not comprehend, and of which they did not foreſee the conſequences. The dreſs of the Spaniards, the whiteneſs of their ſkins, their beards, their arms, appeared ſtrange and ſurpriſing. The vaſt machines in which they had traverſed the ocean, that ſeemed to move upon the waters with wings, and uttered a dreadful ſound reſembling thunder, accompanied with lightning and ſmoak, ſtruck them with ſuch terror, that they began to reſpect their new gueſts as a ſuperior order of beings, and concluded that they were children of the Sun, who had deſcended to viſit the earth.

The Europeans were hardly leſs amazed at the ſcene now before them. Every herb, and ſhrub, and tree, was different from thoſe which flouriſhed in Europe. The ſoil ſeemed to be rich, but bore few marks of cultivation. The climate, even to Spaniards, felt warm, tho' extemely delightful. The inhabitants appeared in the ſimple innocence of nature. Their black hair, long and uncurled, floated upon their ſhoulders, or was bound in treſſes around their heads. They had no beards, and every part of their bodies was perfectly ſmooth. Their complexion was of a duſky copper colour, their features ſingular, rather than diſagreeable, their aſpect gentle and timid. Though not tall, they were well ſhaped, and active. Their faces and other parts of their body, were fantaſtically painted with glaring colours. They were ſhy at firſt through fear, but ſoon became familiar with the Spaniards, and with tranſports of joy received from them hawks-bells, glaſs beads, and other baubles, in return for which they gave ſuch proviſions as they had, and ſome cotton yarn, the only commodity of value that they could produce. Towards evening, Columbus returned to his ſhips, accompanied by many of the iſlanders in their boats, which they called *canoes*, and though rudely formed out of the trunk of a ſingle tree, they rowed them with ſurpriſing dexterity. Thus, in the firſt interview between the inhabitants of the old and the new worlds, every thing was conducted amicably, and to their mutual ſatisfaction.—The former, enlightened and ambitious, formed already vaſt ideas with reſpect to the advantages which they might derive from thoſe regions that began to open to their view. The latter, ſimple and undiſcerning, had no foreſight of the calamities and deſolation which were now approaching their country.

(To be continued.)

EXTRACTS *from* OBSERVATIONS *on a late* JOURNEY *from* LONDON *to* PARIS, *by an* Engliſh Clergyman.

(Continued from page 328.)

RELIGION OF THE FRENCH.

A CANDID Proteſtant, who obſerves the French in matters of religion, will diſcover two very different ſorts of Chriſtianity among them. In the converſation of men of learning and liberality, tenderneſs of mind, and purity of character, he will ſee that ſpecies of religion which was found in the devout and humble Paſchal.—For groſſer minds, he will find a religion abounding with pomp, grandeur, and feſtivity, to captivate the ſenſes, and ſecure the admiration of the vulgar. When he is witneſs to the celebration of the maſs, he will be ſtruck with the ſight of embroidered prieſts, the ſplendor of wax lights, the tinkling of bells, the waving of incenſe, the noiſe of leather ſerpents. He will ſee a large company of prieſts, ſometimes marching up the ſteps of the altar in a rank, then marching down again with the like form, without any apparent meaning; then, placing themſelves in file with as little meaning as before; then walking round in proceſſion, with the lighted candles; then going off to a ſide iſle, then coming back again: and all this while he knows not how to account for any of their evolutions. While he admires the beauty of their ſacred buildings, and the rich ornaments with which they abound, he will be diſguſted with the honor which is paid to the Virgin Mary: he will ſee her in large and in ſmall, in painting, in ſculpture, in wood, and in marble, in braſs, and in ſilver, and ſometimes dreſſed up with petticoats and jewels, and garlands of flowers like a child's doll. Her character will be obtruded upon him every where, and appear, with ſuch ſuperior dignity, as if our Saviour were ſtill in his infancy.

He will ſee pieces of painting in the churches, hung up, as monu-

ments, to commemorate certain miracles that were wrought, at the inſtance of prayers offered to ſome of the Romiſh ſaints.* The diſpoſition, in the common people, to believe and propagate the report of miraculous cures, &c. has ſometimes ariſen to ſuch a height, as to provoke much cenſure of ſerious and ſenſible perſons of their own communion. The ſhrine of St. Denys was once reſorted to with ſo much ſuperſtition, that the royal authority interpoſed to put a ſtop to it by walling up the ſhrine: which gave ſuch offence to ſome, that the procedure was libelled in the following epigram written on the wall:

De par le roy defenſe au Dieu,
De faire miracles dans ce lieu.

Yet, with all this propenſity to ſuperſtition, he will ſee, on the part of the people, great attention to their public worſhip, and the moſt affectionate reverence toward the perſons of their clergy: this is inculcated ſo early, that, I have ſeen in their churches, boys of ten or a dozen years of age, kneeling by the ſide of the chair, & confeſſing themſelves to their prieſt. For the uſe of their congregations, the ſame ſort of chairs, that are diſperſed in the public walks, are diſtributed all over the pavement of their churches; none of which have either pews or galleries; and when the public ſervice is over, they are piled together out of the way. By means of this regulation, the interior view of their churches is always grand and open; and the people, in their worſhip, being expoſed to general obſervation, can neither miſbehave themſelves nor go to ſleep.

NOTE.

* This cuſtom ſpoils the beauty of ſeveral Roman Catholic churches, and often covers the walls with wretched daubings, impertinent inſcriptions, hands, legs, and arms of wax, with a thouſand idle offerings of the ſame nature. *Addiſon's Travels.* p. 22.

The common people have ſuch a regard to public worſhip in their churches, that carmen will frequently leave their carriages in the ſtreet, while they ſtep in to join ſome congregation who are hearing maſs.—If a laboring perſon has an interval of leiſure, he will rather ſpend his time in a church than ſtand idle in the ſtreet: whereas it is well known, that beggars, in London, will ſit freezing on the ſteps at a church-door, in the time of divine ſervice, rather than take ſhelter within it.—In ſome characters, this habit of devotion is retained even where there is a degree of profligacy mixt with it. A poor woman, who got her living by hawking about printed papers, called for a ſheet at the printer's, which was not finiſhed. She called again, and was again diſappointed. At laſt, after ſeveral fruitleſs enquiries, being wearied out with dancing backwards and forwards, 'Here, ſays ſhe, have I been, and heard five maſſes, and this d—l is not done yet!'

BIOGRAPHY.

CHARACTER *of* CONSTANTINE *the* GREAT.

THE whole empire lamented this great prince. His conqueſts, his laws, the ſuperb edifices with which he had adorned all the provinces, Conſtantinople itſelf, the whole of which was one magnificent monument erected to his glory, had gained him the general admiration; his liberality and love for his people had acquired him their affection. He was fond of the city of Rheims, and it is undoubtedly to him, and not to his ſon, that we ought to attribute the building of hot baths there, at his own expence; the pompous eulogium, which the inſcription of theſe baths bears, can only be applicable to the father; he had diſcharged Tripoli in Africa, and Nice in Bithynia, from certain troubleſome contributions, to which the preceding emperors had ſub-

jected theſe cities for more than a century. He had accepted the title of ſtrategus, or prætor of Athens, a dignity which, ſince Gallicanus, was become ſuperior to that of archon: he cauſed a large quantity of corn to be diſtributed there annually; and this donation was eſtabliſhed for ever.—Rome ſignalized herſelf beyond the other cities, by the exceſs of her grief. She reproached herſelf with having occaſioned this prince many bitter afflictions, and with having forced him to prefer Byzantium: Penetrated with regret, ſhe accuſed herſelf as the guilty cauſe of the elevation of her modern rival. The baths and markets were ſhut up; the ſpectacles, and all other public amuſements were forbidden; the general converſation was upon the loſs which they had ſuſtained. The people declared aloud that they would have no other emperors than the children of Conſtantine. They demanded, with importunity, that the corpſe of their emperor ſhould be ſent to them; their grief increaſed when they heard that it remained at Conſtantinople. They paid honors to the picture of him, in which he was repreſented as ſeated in heaven. Idolatry, ever extravagant, placed him among the number of thoſe gods which he had overthrown, and by a ridiculous confuſion, ſeveral of his medals bear the title of God, with the monogram of Chriſt. In the cabinets of antiquarians are preſerved others, ſuch as Euſebius deſcribes: Conſtantine is there ſeen ſeated in a car drawn by four horſes; he appears to be drawn up to heaven by a hand which comes out of the clouds.

The church has paid him more real honors. Whilſt the Pagans were making him a god, the Chriſtians made him a ſaint. His feſtivals were celebrated in the eaſt with that of Helena, and the ſervice for him, which is very ancient among the Greeks, attributes to him miracles and cures. At Conſtantinople, a monaſtery was built under the name of St. Conſtantine. Extraordinary honors were paid to his tomb, and to his ſtatue, which was placed upon a column of porphyry. The fathers of the council of Chalcedon thought they did honor to Marcian, the moſt religious of princes, by ſaluting him with the name of the new Conſtantine. In the ninth century, at Rome, they ſtill recited his name at maſs with that of Theodoſius the firſt, and of the reſt of the moſt reſpected princes. In England there were ſeveral churches and altars dedicated to him. In Calabria there is the town of St. Conſtantine, four miles from Mount St. Leo.——At Prague, in Bohemia, his memory was for a long time honored, and ſome of his relics were preſerved there. The invocations of Conſtantine, and of Helena have extended even to Muſcovy; and the modern Greeks commonly gave him the title of Equal to the Apoſtles.

Conſtantine's failings will not ſuffer us to ſubſcribe to ſo hyperbolical an eulogium. The frightful ſpectacles of ſo many captives devoured by wild beaſts, the death of his ſon, who was innocent, that of his wife, whoſe too precipitate puniſhment bore the appearance of injuſtice, ſufficiently evince, that the blood of barbarians ſtill flowed in his veins; and that if he was good and merciful in his character, he became cruel and unmerciful through paſſion. Perhaps he had ſufficient cauſe to put to death the two Licinii, but poſterity has a right to condemn princes who have not taken the trouble to juſtify themſelves at their tribunal. He loved the church; it owes its liberty and ſplendor to him; but, eaſily ſeduced, he tormented it when he thought to ſerve it, relying too much on his own underſtanding, and, repoſing, with too much credulity, upon the good faith of wicked men who ſurrounded him; he delivered up to perſecution prelates, who, with great reaſon, deſerved to be compared to the apoſtles. The exile and depoſition of the defenders of the faith of Nice,

balance at leaſt, the glory of having aſſembled that famous council. Incapable himſelf, of diſſimulation, he, too eaſily, became the dupe of heretics and courtiers. Imitator of Titus and Antoninus, he loved his people, and wiſhed to be beloved by them: but this very fund of goodneſs, which made him cheriſh them, rendered them miſerable: he ſpared even thoſe who pillaged them; quick and hardened in prohibiting abuſes, ſlow and backward in puniſhing them: covetous of glory, and perhaps rather too much ſo in trifles. He is reproached with having been more addicted to raillery than becomes a great prince. As for the reſt, he was chaſte, pious, laborious, and indefatigable; a great general, ſucceſsful in war, and deſerving his ſucceſs by his ſhining valor, and by the brightneſs of his genius; a protector of arts, and an encourager of them by his beneficence. If we compare him with Auguſtus, we ſhall find, that he ruined idolatry by the ſame precautions, and the ſame addreſs which the other employed to deſtroy liberty.—Like Auguſtus, he laid the foundation of a new empire; but leſs ſkilful, and leſs politic, he could not give it the ſame ſtability; he weakened the body of the ſtate by adding to it, in ſome meaſure, a ſecond head in the foundation of Conſtantinople; and transferring the centre of motion and ſtrength too near the eaſtern extremity, he left without heat, and almoſt without life, the weſtern parts, which ſoon became a prey to the barbarians,

The Pagans were too much his enemies to do him juſtice: Eutropius ſays, that in the former part of his reign, he was equal to the moſt accompliſhed princes, and, in the latter, to the meaneſt. The younger Victor, who makes him to have reigned more than one and thirty years, pretends, that in the firſt ten years he was a hero; in the twelve ſucceeding ones, a robber; and in the ten laſt, a ſpendthrift. It is eaſy to perceive with reſpect to theſe two reproaches of Victor, that the one relates to the riches which Conſtantine took from idolatry, and the other to thoſe with which he loaded the church.

MISCELLANEOUS.

A MASONIC SERMON.

By the Reverend Mr. OGDEN.

(Concluded from page 341.)

HAVING ſhewn what it is to "honor the king," I proceed to conſider the command, to "honor all men."

The whole world of mankind, may be regarded as one extenſive ſociety. And as the God of beneficence wiſheth the felicity of all his creatures, why ſhould not we rejoice in each other's welfare?

As we were formed by the ſame almighty Power; as we proceeded from the ſame common Parent—"God having made of one blood all nations of men*"; as we are ſupported by the ſame hand of bounty, and preſerved by the ſame kind Providence: wherefore ſhould we not regard each human being as a fellow-citizen; be affectionately diſpoſed towards him; deſirous to advance his happineſs; duly to 'honor him as a man?

A being created, even 'after the image of God;'† and, though degraded by ſin, poſſeſſed of properties vaſtly ſuperior to any other creature on earth?

A being, deemed not unworthy the attention and miniſtration of angels of holineſs!

A being, whom even the Son of God himſelf hath deigned to notice, and to whom he hath given the higheſt teſtimony of his affection!

And a being, when delivered from the effects of evil, capable of ſerving, worſhiping and enjoying God for ever!

Shall the brutal creation generally live in harmony and peace a-

NOTE.

* Acts, xvii. 26.

† Geneſis i. 26.

mong themſelves, and rational creatures be preying upon each other, and withhold that tribute of honor, ſo forcibly enjoined by juſtice, reaſon, and divine authority?

Shall a diverſity only of ſituation, language, cuſtoms, manners, be deemed a ſufficient cauſe to deprive one another of the bleſſings of life, and even life itſelf?

Is not ſuch conduct moſt reproachful; moſt ſinful?

And is it not to be deplored, that neither the advancement of ſcience, nor politeneſs of manners, nor the principles of religion, have yet cauſed ſuch practice to be extinct, even in the Chriſtian world?

O maſonry! How congenial are its precepts of univerſal benevolence with thoſe of the goſpel?

And how do the principles of this fraternity, with thoſe of Chriſtianity, require that mankind ſhould not only, 'fear God;' 'honor the king,' and 'honor all men,' but alſo,

'Love the brotherhood.'

To the performance of this duty, how forcible are our obligations?

Each conſideration that obligeth us to honor all men, enjoins us alſo to love the brotherhood.

Though mankind, as men, are nearly connected with each other, as Chriſtians——how intimate, indeed, is their union?

Do they not profeſs to revere the ſame volume of divine truths?

Do they not poſſeſs ſimilar pleaſures of virtue, and promiſes of future felicity?

Are they not illumed, ſanctified, and conſoled by the ſame divine ſpirit?

Do they not combat the ſame foes? And, in their conflicts with evil, are they not ſuſtained by the ſame power? Have they not the ſame objects of purſuit, the ſame hopes and fears?

Have they not the ſame incentives to excel in virtue; the ſame cauſe for gratitude and love?

May they not be regarded as branches of the ſame vine, which bring forth the ſame fruit? (*a*) And as paſſengers on the ſame ocean of time, ſolicitous to enter into the ſame haven of everlaſting reſt?

How frequently are they called on, by the voice of heavenly authority, to exerciſe towards each other fraternal affection?

'A new commandment,' ſays Chriſt, 'I give unto you, that ye love one another?' (*b*)

This commandment is ſaid to be new, by reaſon it was inforced on Chriſtians from a new motive to obedience, the conſideration of Chriſt's love towards them; 'love one another,' ſaid he, 'as I have loved you.' (*c*)

'Be kindly affectionated one to another,' ſaith Saint Paul, 'with brotherly love, in honor preferring one another; and let love be without diſſimulation.' (*d*)

'If ye fulfil,' ſaith Saint James, 'the royal law, according to the ſcripture, thou ſhalt love thy neighbour as thyſelf, ye do well.' (*e*)

'See,' ſaith another apoſtle 'that ye love one another with a pure heart fervently.' (*f*) Have 'compaſſion one of another; be pitiful; be courteous.' (*g*)

'Let us love,' ſaith Saint John, 'not in word; neither in tongue; but in deed and in truth.' (*h*)

Is not every temper of mind and practice oppoſite to love, forbidden?

'He that hateth his brother,' we read, 'is a murtherer.' (*i*)

We are exhorted to 'lay aſide all malice, and guile, and envy, and evil ſpeaking:' (*k*) to diveſt ourſelves of 'wrath, anger, and clamor:' (*l*) and neither to deſpiſe, (*m*) nor unjuſtly to judge (*n*) our brother: not,

NOTES.

(*a*) John xv. 1. (*b*) Ibid. xiii. 34. (*c*) Ibid. xv. 12. (*d*) Rom. xii. 9, 10. (*e*) James ii. 8. (*f*) 1 Pet. i. 22. (*g*) Ibid. iii. 8. (*h*) 1 John iii. 18. (*i*) Ibid. v. 18. (*k*) 1 Pet. ii. 1. (*l*) Eph. iv. 31. (*m*) Rom. xiv. 10. (*n*) Matt. vii. 1.

in any sort, to 'render evil for evil; railing for railing; but, contrariwise, blessing;' (*a*) to love even our enemies, (*b*) and to bless our persecutors. (*c*)

Will not the being devoid of love to the brotherhood, be an undubitable testimony, that such professors of Christianity are destitute of its spirit?

'By this,' says our Lord, 'shall all men know that ye are my disciples, if ye love one another.' (*d*)

It is said, that 'he that who loveth not his brother, is not of God:' (*e*) And that the love of God dwelleth not in him, who is possessed of this world's goods, and seeth his brother in distress, and doth not minister to his wants. (*f*)

How did our Saviour and his holy apostles, exemplify their precepts of charity, in their lives and in their death?

How careful were the primitive Christians, in general, to 'maintain good works,' (*g*) and particularly, to 'love as brethren?' (*h*)

So distinguished were they for the practice of this duty, that their very persecutors, on beholding their deeds of benevolence, were smitten with astonishment, and with admiration exclaimed, 'See how these Christians love one another!'

But whither hath this virtue fled? How few are duly observant of the sacred injunction before us?—How many suffer a difference in religious sentiment only, to seclude this godlike virtue from their breasts?

Nay, for this trivial cause, how have many of those, who have professed to 'name the name of Christ,' been filled with anger, hatred and malice, and every evil principle, against each other?—And, what credulity itself can scarcely believe, how have they embrued their hands in one another's blood?

Weep, O virtue, weep! that the spirit of the gospel should have been so little understood or regarded!—That the malice of satan hath thus triumphed over the love of Jesus!—That Christianity hath thus become, to many, an unhappiness and not a blessing.

But Masons know not any contention on account of a diversity of religious opinions. They appear, with wisdom, to have adopted the sentiments of an eminent philosopher of virtue; (*a*)—'That those are the real heretics, who live lives of impiety.'

And, without derogating from the praise due to sincere Christians; and it is hoped and believed there are many of this character among us; may it not be said, with truth, that Masons, in general, are justly distinguished for their love to the brotherhood?

When they behold a brother in affliction, in whatever nation he received his birth, or in what religion soever he was educated——how do they hasten to his relief, if he only 'fears God and works righteousness.'

How elevated is such virtue?—How deserving praise is such philanthropy?

But I will not pass those encomiums on Masonry, which, in this respect, I conceive it justly entitled to, least I should incur invidious reflections from some who may be prejudiced against this society; unacquainted with its institution, or uninformed of the conduct of the brotherhood, in this particular;—but beg leave to put a period to this discourse, by addressing those two descriptions of persons who compose this audience.

And first, permit me to solicit the attention of you,

Gentlemen of the Masonic Order.

After an attentive perusal of the principles of your constitution which

NOTES.

(*a*) 1 Pet. iii. 9. (*b*) Matt. v. 44. (*c*) Rom. xii. 14. (*d*) John xiii. 35. (*e*) 1 John iii. 10. (*f*) Ibid. v. 17. (*g*) Tit. iii. 8. (*h*) 1 Peter iii. 8.

NOTE.

(*a*) Sir Isaac Newton. Vide his life.

have been publiſhed, ſuffer me to congratulate you on account of their excellence!

Suffer me alſo to aſk, whether, frequently, and in all reſpects you recur to theſe principles, and reduce them to practice?

Doth not ſuch conduct become you?

Upon your duly revering the laws of your inſtitution, doth not your own honor depend; and, in ſome degree, with thoſe acquainted with you, the honor alſo of the whole fraternity?

Are you deſirous to preſerve the reputation of the truly ancient and honorable Society of which you are Members?

Should you not therefore, be extremely attentive to the characters of thoſe whom you ſhall admit into your infant Lodge;—that they are perſons, who, among other qualifications required for the enjoyment of this privilege, are poſſeſſed of 'honor and honeſty; induſtry, economy and temperence; patience, meekneſs and ſelf-denial; humanity and benevolence; that they are good citizens, of ſufficient age; capable of making proficiency in the royal art; free from malice, and that cannot be charged with profane nor evil language, and that they believe in God; worſhip him, and make the precepts of the moral law the rule of their lives and converſations?' (*a*)

And ſhould you not alſo maintain a proper ſpirit of diſcipline in your Lodge?—Particularly ſhould a member of it be guilty of the practice of any impiety, and, notwithſtanding your good council, continue unreclaimed,—ſhould he not be ſuſpended the privilege of your brotherhood, until he ſhall return to a ſenſe of duty? (*b*)

For will not mankind in general, whether juſt or not ſo, ever form an eſtimate of the nature of Maſonry, from the conduct of thoſe who are Members of the Society?

Are you calumniated by any who, through ignorance, or unjuſt information, entertain unfavorable ideas of your Order?—

Revile not ſuch perſons; but convince them by the propriety of your actions, that Free Maſonry is not an inſtitution of vice, but of virtue!

And remember, Sirs, you are Chriſtian Maſons! That you are under obligations numerous and moſt ſacred, to make conſcience of all your deeds, and ſo to live, that, in truth, you may—fear God;—honor the government;—honor all men, and love your Chriſtian and Maſonic brotherhoods!

How many have their been who have done honor to Chriſtianity and Maſonry;—who have been Chriſtian Maſons indeed?

With what pleaſure do you reflect on their righteous examples!—How ſhould you be excited to tread in their ſteps of virtue!

And whether have theſe ſteps conducted them?

Are they lodged in that temple reared by the Almighty Architect himſelf?

Do they now enjoy virtue, knowledge and ſociety in perfection?

Is every tear wiped from the eye? (*a*)—And will they thus be for ever bleſt?

Do you not contemplate their extatic joys with rapture?—Do you not wiſh to join this grand ſociety?

But how mortifying—how unhappy would it be, ſhould you be deemed unworthy of admittance into this place of honor, glory and felicity; and be doomed to ſpend eternal

NOTES.

(*a*) Vide the Conſtitution of Maſonry before referred to.

(*b*) When a perſon is admitted into the order of Maſonry, he is ever conſidered as a Maſon, his character as ſuch being indefeaſible; he may, however, be ſuſpended from the enjoyment of the privileges of the Fraternity. Vide Conſtitution of Maſonry.

(*b*) Rev. xxi. 4.

ages in that habitation which is perfect deformity and wretchedneſs; and with ſociety depraved, infamous and miſerable beyond conception!

Let 'pure and undefiled religion' therefore, be yours!

Act up to the dignity of your character, as Maſons, and Chriſtians! ——And be animated with a noble ambition to be of the number of thoſe, of theſe profeſſions, who ſhall be the moſt diſtinguiſhed for virtue and knowledge; glory and felicity!

May the God of wiſdom and goodneſs proſper you in the purſuit of every thing wiſe and good!

May your Lodge be as a ſeminary for the promotion of knowledge, virtue and benevolence!

May you be bleſſings to each other and to mankind in general!

And may your ſacred union of religion, wiſdom and love, be greatly conſolidated here, and perfected hereafter!

Should not thoſe of us, who are not of this Fraternity, felicitate ourſelves on the divinity of our religion?—That the foundation of our moſt holy 'brotherhood,' was fixed when the world was formed, (*a*) and by infinite wiſdom, power and love? (*b*) That 'Jeſus Chriſt himſelf being its chief corner ſtone,' (*c*) it ſhould not, on earth, be diſſolved, but with time itſelf? (*d*) and that the worthy members of it, in a future ſtate, 'being fitly framed together,' ſhall be regarded, indeed, as an 'holy' and everlaſting temple, for the habitation of God thro' the ſpirit? (*e*)

But are we, 'as lively ſtones,' proper to be incorporated into this 'ſpiritual houſe? (*f*)

Or, to diſcontinue the ſimile, are we Chriſtians, indeed?

Do we ſo fear God, as, with ſtedfaſtneſs, to believe his doctrine; and, with ſincerity, from principle, from affection to revere his precepts?

With firmneſs do we truſt in his veracity?—Do we worſhip him in 'ſpirit and in truth;' love him ſupremely, and offer him the oblation of our hearts?

Senſible of the defilement of ſin; that not any thing but the blood of Chriſt can cleanſe us from its pollution, have we repaired to this 'fountain, opened for ſin and uncleanneſs;' (*a*) and, by the hand of faith, are we cleanſed from ſinful impurity?

Are our hearts renovated through the energy of the divine ſpirit?—— Have 'old things;' evil diſpoſitions and practices, 'paſt from us?' And have 'all things;' our tempers and affections; hopes and fears; purſuits, deſires and enjoyments, 'become new?' (*b*)

Are we ſo 'in Chriſt Jeſus,' that we are 'new creatures;' (*c*) 'born of God?' (*d*)—Do our actions teſtify our heavenly extract?—Are we duly attendant on the performance of each relative duty?

'Do we honor our government?' With freedom do we contribute to its ſupport, and regard its juſt laws?—Are we citizens of induſtry and economy; virtue and patriotiſm?

'Do we honor all men; exerciſe juſtice and humanity towards them, and properly reſpect their perſons; not ſuffering any adventitious circumſtance to occaſion ourſelves, unjuſtly, to become their foes?

And, in a particular manner, are we, in affection, attached to the brotherhood?

Is our Chriſtian charity moſt diffuſive?—Does our 'love extend to all the ſaints,' (*e*) by whatever tenets or appellations diſtinguiſhed; or in what mode ſoever they perform religious worſhip?

Are we free from a ſpirit of bigotry, prejudice and hatred to our Chriſtian brethren?—And, in our

NOTES.

(*a*) Rev. xiii. 8. (*b*) 1 Cor. iii. 9. (*c*) Eph. ii. 20. (*d*) Matt. xvi. 18. (*e*) Eph. ii. 21, 22. (*f*) 1. Pet. ii. 5.

NOTES.

(*a*) Zech. xiii. 1. (*b*) 2 Cor. v. 4. (*c*) Ibid. (*d*) 1 John iii. 9. (*e*) Col. i. 4.

affection towards them, do we riſe ſuperior to the diſtinction of names; —of ſect and party?

Happy are thoſe who can anſwer theſe interrogatories in the affirmative!

Shall not ſuch perſons perſevere in 'well doing;' (*a*) 'covet' the higheſt attainments in grace, (*b*) and be emulous to ſurpaſs each other in Chriſtian perfection?

How ſoon will their graces and pleaſures of virtue be perfected?

How ſpeedily will their conflict with ſin and ſatan ceaſe

And how brilliant and 'unfading' will be the 'crown of glory' with which they ſhall be inveſted? (*c*)

Hail happy day! that ſhall uſher them into the manſions of celeſtial bliſs; that ſhall perfectly and for ever unite them in love and happineſs with each other, and with the bleſt Society above!

O religion! the friend of man!—the greateſt, beſt gift of heaven!

What gratitude ſhould poſſeſs our hearts for this divine favor?—And if we regard our felicity, how ſhould we honor its precepts?

Are there any by whom theſe precepts have been diſregarded; who are nominal Chriſtians only; whoſe whole lives have been a ſolemn mockery of God?

Can ſuch ſtill chuſe to be a reproach to Chriſtianity and themſelves; to endure the pangs of guilt, and be deprived of the joys of virtue?

Wherefore can they wiſh ſtill to provoke the Almighty to wrath?

Is it not owing to his great mercy they have not received the juſt puniſhment of their deeds of vice?

For what momentary, ſinful enjoyments, can they incline to relinquiſh immortal happineſs, and endure everlaſting and inconceivable woe?

An eternity of miſery!—Never ending excruciating pains!

How inſupportable the idea? How inexpreſſible the folly of vice? How great the wiſdom of virtue?

O ye of irreligion!—if there are any ſuch preſent; gratefully adore the Father of Mercies, that you are ſtill in the world of time?

Haſte, O haſte! to deplore your ſins, and to avail yourſelves of the divine clemency, through faith in the divine atonement for human guilt!

Yet, in this way, for your conſolation it is mentioned, 'with God there is mercy and plenteouſneſs of redemption;' (*a*)—'the blood of Chriſt' being ſufficient to 'cleanſe' the believing penitent, however criminal he hath been, 'from all ſin.' (*b*)

And, that you may obtain conqueſt over your ſpiritual adverſaries, and purity of heart, cheriſh the motions of the holy ſpirit; devote ſome part of each day to pious meditation; read diligently the divine word, and attend to it, with ſeriouſneſs, when you ſhall hear it preached; be frequent and fervent in devotion, and avoid the very 'appearance of evil' in thought, word, and deed!

That by divine goodneſs, you may obtain, through Chriſt 'wiſdom and righteouſneſs, ſanctification and redemption;' be delivered from the effects of vice, and enjoy the rewards of virtue: will God Almighty of his infinite mercy be graciouſly pleaſed to grant it, for the ſake of the merits of the divine, compaſſionate Jeſus; to whom with the Father and Holy Ghoſt, three perſons, but one God, be the aſcription of all honor and glory, adoration and praiſe, now, henceforth and for ever!

NOTES.

(*a*) Gal. vi. 9. (*b*) 1 Cor. xii. 31. (*c*) 1 Peter v. 4.

NOTES.

(*a*) Pſal. cxxx. 7. (*b*) 1 John i. 7.

A SYSTEM *of* POLITE MANNERS.

(Continued from page 342.)

ADDRESS *and* PHRASEOLOGY.

IN all good company, we meet with a certain manner, phraseology, and general converſation, which diſtinguiſh the man of faſhion. Theſe can only be acquired by frequenting good company, and being particularly attentive to all that paſſes there.

When invited to dine or ſup at the houſe of any well bred man, obſerve how he does the honors of his table, and mark his manner of treating his company.

Attend to the compliments of congratulation or condolence that he pays; and take notice of his addreſs to his ſuperiors, his equals, and his inferiors; nay, his very looks and tone of voice, are worth your attention, for we cannot pleaſe without a union of them all.

There is a certain diſtinguiſhing diction that marks the man of faſhion, a certain language of converſation that every gentleman ſhould be maſter of. Saying to a man juſt married, 'I wiſh you joy,' or to one who has loſt his wife, 'I am ſorry for your loſs,' and both perhaps with an unmeaning countenance, may be civil, but it is nevertheleſs vulgar. A man of faſhion will expreſs the ſame thing more elegantly, and with a look of ſincerity, that ſhall attract the eſteem of the perſon he ſpeaks to. He will advance to the one, with warmth and cheerfulneſs, and perhaps ſqueezing him by the hand, will ſay, 'Believe me, 'my dear ſir, I have ſcarce words 'to expreſs the joy I feel, upon 'your happy alliance with ſuch or 'ſuch a family,' &c. To the other in affliction, he will advance ſlower, and with a peculiar compoſure of voice and countenance, begin his compliments of condolence with, 'I hope, ſir, you will do me the 'juſtice to be perſuaded, that I am 'not inſenſible of your unhappineſs, 'that I take part in your diſtreſs, 'and ſhall ever be affected where 'you are ſo.'

Your firſt addreſs to, and indeed all your converſation with, your ſuperiors, ſhould be open, cheerful, and reſpectful; with your equals, warm and animated; with your inferiors, hearty, free and unreſerved.

An HISTORICAL DISSERTATION *on* COURTSHIP.

(Continued from page 347.)

FROM this account of the courtſhip of the ancient northerns, it plainly appears, that they were, in ſome reſpects, far advanced beyond the ſavage barbarity of many nations now exiſting; among whom marriages are commonly contracted with little previous attachment, and as little regard to the mutual inclination of the parties for each other. Savages, in general, not being determined to marry from any attachment to a particular woman; but becauſe they find that ſtate neceſſary to their comfortable ſubſiſtence, and conformable to the faſhion of their country, are not ſolicitous who ſhall be their wives; and, therefore, commonly leave the choice of them to their parents and relations; a method which excludes from their ſyſtem, all the joys, and all the pains of courtſhip. But as there are ſome ſavages who deviate from this cuſtom, we ſhall give a ſhort account of the manner in which they addreſs the females, whom they have ſelected as the objects of their love.

The method of aſking in courtſhip, as well as that of refuſing, among ſome of the tribes of American Indians, is the moſt ſimple than can poſſibly be deviſed. When the lover goes to viſit his miſtreſs, he only begs leave, by ſigns, to enter her hut; having obtained it, he goes in, and ſits down by her in the moſt reſpectful ſilence; if ſhe ſuffers him to remain there without interruption, her doing ſo is conſenting to his ſuit; and they go to bed together without further ceremony: but if the lover has any thing given him to eat and drink, it is a refuſal; though the woman is o-

bliged to ſit by him till he has finiſhed his repaſt; after which he retires in ſilence. In Canada, courtſhip is not carried on with that coy reſerve, and ſeeming ſecrecy, which politeneſs has introduced among the inhabitants of civilized nations.—— When a man and woman meet, tho' they never ſaw each other before, if he is captivated with her charms, he declares his paſſion in the plaineſt manner; and ſhe, with the ſame honeſt ſimplicity, anſwers, Yes, or No, without further deliberation. That female reſerve, that ſeeming reluctance to enter into the married ſtate, obſervable in polite countries, is the work of art, and not of nature; the hiſtory of every uncultivated people amply proves this: it tells us, that their women not only ſpeak with freedom the ſentiments of their hearts, but even bluſh not to have theſe ſentiments made as public as poſſible. The contract between Mahomet and his wife begins thus, "Whereas, Cadhiga is "in love with Mahomet, and Ma"homet with Cadhiga." It was formerly a cuſtom among the Brazilians, that as ſoon as a man had ſlain an enemy, he had a right to court a bride; but that cuſtom is now aboliſhed, and the ſuitor is obliged to aſk the conſent of the girl's parents; which he no ſooner obtains, than he haſtens to the bride, and forces her to his embrace. In Formoſa, they differ ſo much from the ſimplicity of the Canadians, that it would be reckoned the greateſt indecency in the man to declare, or in the woman to hear, a declaration of the paſſion of love. The lover is, therefore, obliged to depute his mother, ſiſter, or ſome female relation; and from any of theſe the ſoft tale may be heard, without the leaſt offence to delicacy.

Such are the cuſtoms which, among ſome ſavage nations, regulate the affairs of courtſhip; cuſtoms which ſhew, that, even in the moſt rude and uncultivated ſtate, men are hardly more uniform in their ideas and actions, than when poliſhed by civilization and ſociety.

It has long been a common obſervation among mankind, that love is the moſt fruitful ſource of invention; and that the imagination of a woman in love, is ſtill more fruitful of invention and expedient than that of a man. Agreeably to this, we are told, that the women of the iſland of Amboyna, being cloſely watched on all occaſions, and deſtitute of the art of writing, by which, in other places, the ſentiments are conveyed at any diſtance, have methods of making known their inclinations to their lovers, and of fixing aſſignations with them, by means of noſegays, and plates of fruit ſo diſpoſed, as to convey their ſentiments in the moſt explicit manner: by theſe means their courtſhip is generally carried on, and by altering the diſpoſition of the ſymbols made uſe of, they contrive to ſignify their refuſal, with the ſame explicitneſs as their approbation; but this is not a practice peculiar to Amboyna, it is alſo uſed by the young women of Tripoli and Algiers. In the gardens, at theſe places, are conſtantly employed a number of Chriſtian ſlaves; when the ladies, who have a liberty of walking in theſe gardens, take a fancy for any of them, they explain themſelves by arranging the flower-pots in a certain order; by wearing noſegays particularly conſtructed; the ſlaves return their anſwer in the ſame manner; and thus a correſpondence is carried on ſcarcely leſs explicit than if it were done by writing. Nor is their art confined to this ſingle method, they have certain flowers that denote hope, deſpair, opportunity, &c. and by means of theſe they make their inclinations known to each other; but they carry it ſtill farther; and by placing flowers in ſuch a manner, as the initial letters of their names ſhall form, ſuch words and ſentences as they want to make uſe of, they can give and return to each other the compleateſt information.

In ſome places, the ceremony of marriage conſiſts in tying the garments of the young couple toge-

ther, as an emblem of that union which ought to bind their affections and intereſts. This ceremony has afforded a hint for lovers to explain their paſſion to their miſtreſſes, in the moſt intelligible manner, without the help of ſpeech, or the poſſibility of offending the niceſt delicacy. A lover in thoſe countries, who is too modeſt to declare himſelf, ſeizes the firſt opportunity he can find, of ſitting down by his miſtreſs, and tying his garment to her's, in the manner that is practiſed in the ceremony of marriage. If ſhe permits him to finiſh the knot, without interruption, and does not ſoon after cut or looſe it, ſhe thereby gives her conſent. If ſhe looſes it, he may tye it again on ſome other occaſion, when ſhe may prove more propitious, but if ſhe cut it, his hopes are blaſted forever.

Both theſe laſt-mentioned cuſtoms are peculiar to the Eaſt; and they are almoſt the only ones we can find in theſe extenſive regions, concerning courtſhip, that are worth relating; for where the two ſexes are denied all communication with each other, it is impoſſible there ſhould be any courtſhip; and where the venal bride is brought from her ſtill more venal parents, to be the ſlave, and not the companion, of her huſband; neither are poſſeſſed of the feelings neceſſary for that delicately ſentimental prelude of the ſocial ſtate of wedlock.

The delicacy of a Lapland lady, which is not in the leaſt hurt by being drunk as often as ſhe can procure liquor, would be wounded in the moſt ſenſible manner, ſhould ſhe deign at firſt to liſten to the declaration of a lover. He is therefore obliged to employ a match-maker to ſpeak for him. This match maker muſt never go empty handed; and of all other preſents, that which moſt infalliably ſecures him a favorable reception, is brandy. Having, by the eloquence of this favorable liquor, gained leave to bring the lover along with him, who, together with his father or other neareſt male relation, being arrived at the houſe where the lady reſides, the father and match-maker are invited to go in, but the lover muſt wait patiently at the door till further ſolicited. The parties, in the mean time, open their ſuit to the other ladies of the family, not forgetting to employ their irreſiſtable advocate, brandy; a liberal diſtribution of which is reckoned the ſtrongeſt proof of the lover's affections.—When they are all tolerably warmed, and caution begins to give place to intoxication, the lover is brought into the houſe, pays his compliments to the family, and is deſired to partake of their cheer, though at this interview ſeldom indulged with a ſight of his miſtreſs; but if he is, he ſalutes her, and offers her preſents of rein-deer ſkins, tongues, &c. all which, while ſurrounded with her friends, ſhe pretends to refuſe; but, at the ſame time giving her ſwain a ſignal to go out, ſhe ſoon ſteals after him, and is no more that baſhful creature ſhe affected to appear in company. He now ſolicits for the completion of his wiſhes. If ſhe is ſilent, it is conſtrued into conſent. But if ſhe throws his preſents on the ground with diſdain, the match is broken off forever.

It is generally obſerved, that women enter into matrimony with more willingneſs, and leſs anxious ſolicitude, than men, for which many reaſons naturally ſuggeſt themſelves to the intelligent reader. The women of Greenland are, however, in many caſes, an exception to this general rule. A Greenlander, having fixed his affection, acquaints his parents with it; they acquaint the parents of the girl; upon which two female negociators are ſent to her, who, leſt they ſhould ſhock her delicacy, do not enter directly on the ſubject of their embaſſy, but launch out in praiſes of the lover they mean to recommend, of his hut, of his furniture, and whatever elſe belongs to him, dwelling moſt particularly on his dexterity in

catching of ſeals. She, really affronted, or pretending to be ſo, runs away, tearing the ringlets of her hair as ſhe retires; after which the two females, having obtained a tacit conſent from her parents, ſearch for her, and on diſcovering her lurking-place, drag her by force to the hut of her lover, and there leave her. For ſome days ſhe ſits with diſhevelled hair, ſilent and dejected, refuſing every kind of ſuſtenance, and at laſt, if kind entreaties cannot prevail upon her, is compelled by force, and even by blows, to complete the marriage. It ſometimes happens, that when the female match-makers arrive to propoſe a lover to a Greenland young woman, ſhe either faints, or eſcapes to the uninhabited mountains, where ſhe remains till ſhe is diſcovered and carried back by her relations, or is forced to return by hunger and cold. In both which caſes, ſhe previouſly cuts off her hair. A moſt unalterable declaration that ſhe is determined never to marry.

This peculiar diſpoſition of the Greenland women is not nature. Her dictates are every where nearly the ſame. It is the horror which ariſes at the ſlaviſh and dependent ſtate of the wives of that country, and the ſtill more abject and deſerted ſtate of its widows. For the wives, beſides being obliged to do every ſervile office, are frequently ſubjected to the mercileſs correction of their huſbands. The widows, when they have no longer a huſband to hunt and fiſh for them, are deſtitute of every reſource, and frequently periſh of hunger. Hence matrimony, which in moſt places makes the condition of women more independent and comfortable, among them renders it truly wretched; and hence they enter into it with ſo much reluctance and regret.

In Spain, the women had formerly no voice in diſpoſing of themſelves in matrimony. But as the empire of common ſenſe began to extend itſelf, they began to claim a privilege, at leaſt of being conſulted in the choice of the partner of their lives. Many fathers and guardians, hurt by this female innovation, and puffed up with Spaniſh pride, ſtill inſiſted on forcing their daughters to marry according to their pleaſure, by means of duennas, locks, hunger, and even ſometimes of poiſon and daggers. But as nature will revolt againſt every ſpecies of oppreſſion and injuſtice, the ladies have for ſome time begun to aſſert their own rights. The authority of fathers and guardians begins to decline, and lovers find themſelves obliged to apply to the affections of the fair, as well as to the pride and avarice of their relations. As women of faſhion are, however, ſeldom allowed to go abroad, and never to receive male viſitors at home, unleſs with the conſent of parents, or by the contrivance of a duenna; this application is commonly made in a manner almoſt peculiar to the Spaniards themſelves. The gallant compoſes ſome love ſonnets, as expreſſive as he can, not only of the ſituation of his heart, but of every particular circumſtance between him and the lady, not forgetting to lard them every here and there with the moſt extravagant encomiums on her beauty and merit. Theſe he ſings in the night below her window, accompanied with his lute, or ſometimes with a whole band of muſic. The more piercingly cold the air, the more the lady's heart is ſuppoſed to be thawed with the patient ſufferance of her lover, who, from night to night, frequently continues this exerciſe for many hours, heaving the deepeſt ſighs, and caſting the moſt piteous looks toward the window; at which, if his goddeſs at laſt deigns to appear, and drop him a curtſey, he is ſuperlatively paid for all his watching; but if ſhe bleſſes him with a ſmile, he is ready to run diſtracted.

(To be continued.)

ANCIENT *and* MODERN ASTRONOMY, *compared.*

Written *by the incomparable Dr.* Edmund Hally, *A. D.* 1705.

AS for the Aſtronomy of the ancients, this is uſually reckoned for one of thoſe ſciences, wherein conſiſted the learning of the Egyptians; and Strabo expreſsly declares, that there were in Babylonia ſeveral univerſities wherein aſtronomy was chiefly profeſſed; and Pliny tells us much the ſame thing: So that it might well be expected, that where ſuch a ſcience was ſo much ſtudied, it ought to have been proportionably cultivated. Notwithſtanding all which it appears; that there was nothing done by the Chaldeans, older than about four hundred years before Alexander's conqueſt, that could be ſerviceable either to Hipparchus or Ptolemy, in their determinations of the celeſtial motions.

For had there been any obſervations older than thoſe we have, it cannot be doubted but the victorious Greeks muſt have procured them, as well as thoſe they did, they being ſtill more valuable for their antiquity. All we have of them, is only ſeven eclipſes of the moon, preſerved in Ptolemy's Syntaxis; and even thoſe but very coarſely ſet down, and the oldeſt not much above ſeven hundred years before Chriſt; ſo that after all the fame of theſe Chaldeans, we may be ſure that they had not gone far in this ſcience: and though Calliſthenes is ſaid by Porphyry, to have brought from Babylon to Greece, obſervations, above 1900 years older than Alexander, yet the proper authors making no mention or uſe of any ſuch, renders it juſtly ſuſpected for a fable.

What the Egyptians did in this matter is leſs evident, no one obſervation made by them being to be found in their countryman, Ptolemy, excepting what was done by the Greeks of Alexandria, under 300 years before Chriſt. So that whatever was the learning of theſe two ancient nations, as to the motions of the ſtars, it ſeems to have been chiefly theorical; and I will not deny, but ſome of them might very long ſince be apprized of the ſun's being the centre of our ſyſtem; for ſuch was the doctrine of Pythagoras and Philolaus, and ſome others, who were ſaid to have travelled into theſe parts.

From hence it may appear, that the Greeks were the firſt practical aſtronomers, who endeavored in earneſt to make themſelves maſters of the ſcience, and to whom we owe all the old obſervations of the planets, and of the Equinoxes and Tropicks: Thales was the firſt that could predict an eclipſe in Greece, not 600 years before Chriſt, and without doubt it was but a rude account he had of the motions of the heavenly bodies. And it was Hipparchus, who made the firſt catalogue of the fixed ſtars, not above 150 years before Chriſt, without which catalogue there could be ſcarce ſuch a ſcience as aſtronomy; and it is to the ſubtility and diligence of that great author, that the world was beholden for all its aſtronomy for above 1500 years.

All that Ptolemy did in his Syntaxis, was only a bare tranſcription of the theories of Hipparchus, with ſome little amendation of the periodical motions, after about 300 years interval; and this book of Ptolemy's was, without diſpute, the utmoſt perfection of the ancient aſtronomy, nor was there any thing in any nation before it comparable thereto; for which reaſon, all the other authors thereof were diſregarded and loſt, and among them Hipparchus himſelf. Nor did poſterity dare to alter the theories delivered by Ptolemy, though ſucceſſively Albitegnius and the Arabs, and after them the Spaniſh aſtronomers under Alphonſus, endeavored to amend the errors they obſerved in their computations. But their labors were fruitleſs, whilſt from the defects of

their principles, it was impoſſible to reconcile the moon's motion within a degree, nor the planets Mars and Mercury to a much greater ſpace.

In this ſcience, to compare the ancients with the moderns, and ſo make a parellel as juſt as may be, I oppoſe the noble Tycho Brahe, or Hevelius, to Hipparchus, and John Kepler to Claudius Ptolemy; and I ſuppoſe no one acquainted with the ſtars will doubt, that the catalogue of the fixed ſtars made by Tycho Brahe about one hundred years ſince, does beyond competition far excel that of Hipparchus, being commonly true to a minute or two, when the other many time fails half a degree, both in longitude and latitude; and this merits the greater applauſe as it was as eaſy for Hipparchus to obſerve the fixed ſtars, as for Tycho or Hevelius, had he made uſe of the ſame induſtry and inſtruments; the teleſcope wherewith we now obſerve to the utmoſt poſſible nicety, being equally unknown to Tycho as to Hipparchus, and not uſed by Hevelius.

But what may juſtly be expected from Monſieur Caſſini and Mr. Flamſteed in this matter, does yet further advance in preciſeneſs, as not capable to err half a minute, though made with inſtruments of the production of Greſham. As to the other compariſon between Kepler and Ptolemy, I queſtion not but all that can judge, will be fully convinced, that the Hypotheſis of Eccentricks and Epicycles, introduced by the ancients only to repreſent the motions, and that but imperfectly too, with the opinion of Ptolemy himſelf thereon, that the natural motions were otherwiſe performed, ought, not to be valued againſt that elegant theory of the planetary motions, firſt invented by the acute diligence of Kepler, and now lately demonſtrated by that excellent geometer Mr. Newton, viz. That all the planets move in ecliptic orbs about the ſun, at whoſe centre being placed in one focus of the eclipſe, they deſcribe equal areas in equal times. This, as it is the neceſſary reſult of the laws of motion and gravity, is alſo found rigorouſly to anſwer to all that is obſerved in the motions; ſo that the moderns may, with as much reaſon as in any other ſcience whatſoever, value themſelves on their having improved, I had almoſt ſaid perfected, this of aſtronomy.

Description *of the* Air-Pump.

THE air-pump is a machine for ſhewing the elaſticity of air, and for acquainting us with the relation this element has with every thing, which either breathes or vegetates, or, to ſpeak more properly, with every part of phyſics. Is there any thing on earth into which the air does not enter, and act upon? Is there any element with which it does not mix: This wonderful inſtrument, ſometimes called the Pneumatick Engine, was invented in Germany, about the middle of the 17th century, by Otho Gueric, conſul of Magdeburgh, afterwards employed in England by the Honorable Robert Boyle, Eſq.

This inſtrument conſiſts of two braſs cylinders, 12 inches high, and two their internal diameter; the emboli are raiſed and depreſſed by turning the winch backward and forward. This winch is faſtened to a ſpringle paſſing through a lanthorn, whoſe pins ſerve for coggs, laying hold of the teeth of the rack; ſo that one is depreſſed and the other elevated reciprocally: By this means the vales, made of limber bladder, and fixed on the upper part of each embolus, and at the bottom of the cylinders, mutually exhauſt and diſcharge the ſame air from the receiver, which becoming nearly empty, the preſſure of the external air on the deſcending embolus is ſo great, that the power required to raiſe the other, need but little ſurmount the friction of the moving parts, whence this pump becomes preferable to all others. The bottoms of the barrels lie in a braſs diſh, its ſides two inches high, containing water

to keep the leather collars, on which the cylinders ſtand, moiſt; whereby the air is precluded. The cylinders are ſcrewed hereon by the nuts, which force the frontiſpiece down upon them; through which paſs the two pillars. Each pillar has an iron belonging to it, paſſing from them in the form of a ſwan's neck; theſe irons being faſtened to the hinder part of the frame, to prevent their ſhaking. Between the two barrels riſes a hollow braſs wire, communicating with each of them, by means of a perforated piece of braſs, lying horizontally from one to the other.

The upper end of this wire is faſtened to another piece of perforated braſs, ſcrewed on below the plate, which is ten inches over, having a braſs rim ſoldered on it, that it may contain water. Between the middle and the ſide of this plate, riſes a ſmall pipe about an inch and an half high; through which, into the hollow wire, paſſes all the air into the barrels from the receiver. Upon the plate of the pump, is always laid a wet leather, for the receiver to ſtand on. This leather prevents the air's getting into the glaſſes, whoſe edges are ground true, and ſerves for this purpoſe vaſtly beyond any cement whatever. Another excellence in this pump is the gage, a glaſs tube about 34 inches long, ſo placed, that it cannot eaſily be damaged, nor prove inconvenient. Its lower orifice is immerced in a glaſs of quickſilver, on the ſurface whereof is a perforated piece of cork for the tube to paſs through; on this cork is placed a board of box-wood, about an inch in breadth, and grooved in the middle, to receive the tube, which is looped on thereto, that it may riſe and fall as the Mercury aſcends or deſcends in the gage. To the upper part of this tube is cemented a braſs head, that ſits into the perforated braſs-piece, ſcrewed on under the plate, and communicating both with the receiver, and the hollow braſs wire. The box-board is graduated into inches and quarters, from the ſurface of the quickſilver, or 28 inches high; and thence it is divided into tenths: By this means, the degrees or rarification, may, at all times, be nicely obſerved in an experiment.

A receiver ſtands on the plate of this pump, on whoſe upper part, through a box of leather collars, paſſes a ſlip of wire to take up, let fall, or ſuſpend any thing in the receiver without admitting the air.

If you place under the receiver, either dried fruits, or a bladder well cloſed and loaded with ſeveral pounds weight, when the air is exhauſted by the pump, the fruit will expand and appear plump and fair, and the bladder will ſwell and raiſe the weights. A bird, or any other animal, will immediately fall into convulſions. A fiſh will feel a very violent diſtenſion, its eyes will ſwell and its bladder of air will burſt, the interior air expanding in their bodies, as there is none without to compreſs them; it is like a violent emetick, and they would die without a re-admiſſion of air.

By theſe, and an hundred other experiments, it has been proved, that the dilated air takes up ſeveral thouſand times more room than when it is compreſſed. We already begin to be ſenſible of the power of the air in the different nouriſhment of animals and plants. But of all the advantages which we may reap by this invention, and they are certainly numberleſs, there is none greater than that of deſcrying the ſkill by which the Almighty cauſes us to live in a liquid we are not ſenſible of, by giving to the air within us a power to dilate itſelf, equal to that the exterior air has of cruſhing us by a preſſure ſufficient to break all the bones of our bodies.

Theſe truths, the baſis of ſound philoſophy, will produce a light from the new diſcoveries, which have been made by the aſſiſtance of the microſcope.

An ACCOUNT, *of the* BAROMETER *and* THERMOMETER.

SOME vertuosi who had let ſtand a glaſs tube, filled with mercury, to make experiments on the weight of bodies, ſoon perceived that the mercury, which was kept ſuſpended, was not always at the ſame height; that roſe in dry weather, fell againſt rain, and had ſudden agitations at the approach of ſtorms. They reduced all theſe obſervations to a rule. They placed a graduated paper, or a ſcale of different marks, towards the upper end of the liquid, to compare its progreſſions, and to acquire ſome prognoſtications upon the change of the air. They thought by this method that they were pretty near the truth, in diſcovering the difference of the air for a day. Inſtead of a ſmall veſſel, which was ſeparate from the tube, they fixed it to a glaſs filled with mercury, open at the upper end to receive the preſſure of air. This glaſs being 60 or 80 times of greater diameter than the tube, the preſſure of the air muſt conſequently drive the mercury 60 or 80 times higher in the tube, than it would riſe in the glaſs; wherefore the alterations in the tube were very perceptible. In ſhort, they found, or made the barometer.

The reaſon has been long ſought why the air, which one would imagine ought to weigh more againſt rain, cauſes the mercury to fall in the tube, inſtead of making it riſe, by its preſſure on the open glaſs.

To the current conjectures, we will add one, which ſhall at leaſt have the merit of being ſhort. Between the tube and the mercury which is poured into it, there are always ſeveral bubbles of air remaining, many of which poſſeſs themſelves of the upper part of the tube, after the mercury is deſcended.—Theſe bubbles are always the ſame in quantity; but the quantity of heat, which either inſinuates itſelf, or flips out, may vary; wherefore they may contract or expand themſelves againſt rain. The ſmall particles of rariſied water, every where diffuſed, are crowded and ſtopped by the ſides of the tube. The heat which goes off, can eaſily inſinuate itſelf, where the water cannot enter, and it expands the bubbles of air, which it meets with in the void of the tube to a degree to preſs a little upon the ſurface of the mercury, which gives way and falls: The ſame effect would follow, if you held a burning coal near the upper part of the barometer. If the mercury does not fall in hot weather, the reaſon is, that the heat acts as much upon the air which crowds the mercury in the glaſs well, as on the bubbles in the void of the tube. It is then credible, that the falling of the mercury againſt rain, is owing to the accidental heat which inſinuates itſelf into the bubbles of air in the tube, quitting the bubbles of water which condence on the outſide of the glaſs. This ſuppoſition ſeems to be ſupported by the little flaſhes which the heat of fire ſhews, when the barometer is ſhaken in the dark.

A Dutch peaſant, named Drebbel, is ſaid to have the firſt idea, in the beginning of the 17th century, of another inſtrument, which commonly accompanies the barometer, and is called the thermometer; becauſe, as that meaſures the degrees of the weight, or the elaſticity of air, this meaſures the degrees of heat.

The thermometer is a glaſs ball, with a long neck, whoſe diameter is about thirty times, or as many as are thought fit, leſs than the diameter of its ball. After the bottle is filled, and part of the neck or tube, with coloured ſpirits of wine, the neck is hermetically ſealed. The incloſed liquor, in expanding and riſing in the ball, muſt neceſſarily be thirty times the height in the tube. Spirits of wine are better than any other liquid for this uſe, as they never freeze. The fire of heat contained in the exterior air cannot be there encreaſed, but it will inſinuate itſelf into every thing it meets,

and consequently into the liquid in the glass ball of the thermometer. It cannot enter the body of the ball, but it must dilate the spirit of wine; and how little so ever it swells it, the thread of liquor in the neck or tube will visibly rise. On the contrary, if the heat decreases its quality or activity in the mass of air, it diminishes proportionably in the mass of spirits of wine. This latter is a little condensed; and if the contents of the ball are to those of the tube, as one to twenty, the liquid in the ball cannot be condensed a quarter of a line, but the thread of spirits in the tube will fall twenty quarters of a line. A graduated scale, glued on the board which sustains the tube, shews the expansion or contraction of the liquid: But the will of the workman being the only rule for giving the proportion between the ball and tube, which settles the point from whence we are to count, and chuses the fluid more or less susceptible of dilatation, in a word, which assigns the degree of measure; the natural consequence of this variety is, that we hardly know what we say, when we mention such or such an elevation in the thermometer. It is very evident that the thermometers in two different towns or houses, will differ in their language, and cannot be compared together.

The use of the thermometer is not an amusement of mere curiosity; it serves to determine the degree of heat which we would give to the air in a room, to water in hot baths, to hot beds, either to forward common plants, or to preserve exotics. This instrument is a guide in a great number of experiments, which require an exact knowledge of the degree of heat in fermentations, or of cold in artificial congealments. It is especially by the comparison of thermometers of an uniform construction, fixed up in different countries, that we may draw conclusions to improve our knowledge of the air.

To make a true judgment of the variation of heat, we must place the thermometer in an open north air, in some place where neither the sun, great reflections of light, or the warmth of chimnies can effect it. The north is also the best point for the barometer.

THOUGHTS *concerning the* READING *and* STUDY *for a* GENTLEMAN.

By JOHN LOCKE, ESQ.

READING is for the improvement of the understanding.

The improvement of the understanding, is for two ends: first, for our own increase of knowledge; secondly, to enable us to deliver that knowledge to others.

The latter of these, if it is not the chief end of study in a gentleman, it is at least equal to the other, since the greatest part of his business and usefulness in the world, is by the influence of what he says, or writes to others.

The extent of our knowledge, cannot exceed the extent of our ideas. Therefore he who would be universally knowing, must acquaint himself with the objects of all sciences. But this is not necessary to a gentleman, whose proper calling is the service of his country; and so is most properly concerned in moral and political knowledge: and thus the studies which more immediately belong to his calling, are those which treat of virtues and vices of civil society, and the arts of government; and will take in also law and history.

It is enough for a gentleman to be furnished with the ideas belonging to his calling, which he will find in the books which treat of the matters above mentioned.

But the next step towards the improvement of his understanding, must be, to observe the connection of these ideas in the propositions, which those books hold forth, and pretend to

teach as truths: which till a mna can judge, whether they be truths or no, his underſtanding is but little improved; and he doth but think and talk after the books that he hath read, without having any knowledge thereby. And thus, men of much reading, are greatly learned; but may be little knowing.

The third and laſt ſtep therefore, in improving the underſtanding, is to find out upon what foundation, any propoſition advanced reſt; and to obſerve the connection of the intermediate ideas by which it is joined to that foundation, upon which it is erected, or that principle from which it is derived. This, in ſhort, is right reaſoning; and by this way alone, true knowledge is to be obtained by reading and ſtudy.

When a man, by uſe, hath got this faculty of obſerving and judging of the reaſoning and coherence of what he reads, and how it proves what it pretends to teach; he is then, and not till then, in the right way of improving his underſtanding, and enlarging his knowledge by reading.

But that, as I have ſaid, being not all that a gentleman ſhould aim at in reading, he ſhould farther take care to improve himſelf in the art alſo of ſpeaking; that ſo he may be able to make the beſt uſe of what he knows.

The art of ſpeaking well, conſiſts chiefly in two things, viz. perſpicuity, and right reaſoning.

Perſpicuity, conſiſts in the uſing of proper terms for the ideas or tho'ts which he would have paſs from his own mind into that of another man's. It is this, that gives them an eaſy entrance; and it is with delight, that men hearken to thoſe whom they eaſily underſtand: whereas, what is obſcurely ſaid, dying as it is ſpoken, is uſually not only loſt, but creates a prejudice in the hearer, as if he that ſpoke knew not what he ſaid, or was afraid to have it underſtood.

The way to obtain this, is to read ſuch books as are allowed to be written with the greateſt clearneſs and propriety, in the language that a man uſes. An author excellent in this faculty, as well as ſeveral other, is Dr. Tillotſon, late Archbiſhop of Canterbury, in all that is publiſhed of his. I have choſen rather to propoſe this pattern, for the attainment of the art of ſpeaking clearly, than thoſe who give rules about it; ſince we are more apt to learn by example, than by direction. But if any one hath a mind to conſult the maſters in the art of ſpeaking and writing, he may find in Tully de Oratore, and another treatiſe of his, called, Orator; and in Quintilian's Inſtitutions; and Boileau's Traite du Sublime; * inſtructions concerning this, and the other parts of ſpeaking well.

Beſides perſpicuity, there muſt be alſo right reaſoning; without which perſpicuity ſerves but to expoſe the ſpeaker. And for the attaining of this, I ſhould propoſe the conſtant reading of Chillingworth, who by his example will teach both perſpicuity, and the way of right reaſoning, better than any book that I know of: and therefore will deſerve to be read upon that account over and over again; not to ſay any thing of his argument.

Beſides theſe books in Engliſh, Tully, Terence, Virgil, Livy, and Cæſar's Commentaries; may be read to form one's mind to a reliſh of a right way of ſpeaking and writing.

The books I have hitherto mentioned, have been in order only to writing and ſpeaking well; not but that they will deſerve to be read upon other accounts.

The ſtudy of morality, I have abovementioned, as that which becomes a gentleman; not merely as a man, but in order to his buſineſs as a gentleman. Of this there are many books written both by ancient and modern philoſophers: but the morality of the goſpel ſo exceeds them all, that to give a man a full knowledge of true morality, I ſhould recommend to him no other book.

NOTE.

* That treatiſe is a tranſlation from Longinus.

but the New Teſtament. But if he hath a mind to ſee how far the heathen world carried that ſcience, and whereon they grounded their ethicks, he will be delightfully entertained in Tully's Treatiſes de Officiis.

Politics contain two parts, very different the one from the other. The one, containing the original of ſocieties, and the riſe and extent of political power: the other, the art of governing men in ſociety.

The firſt of theſe hath been ſo handled amongſt us, for theſe ſixty years paſt, that one can hardly miſs books of this kind. Thoſe which I think are moſt talked of in Engliſh, are the firſt book of Mr. Hooker's Eccleſiaſtical Polity, and Mr. Algernon Sydney's Diſcourſes concerning Government. The latter of theſe I never read. Let me here add, two Treatiſes of Government, printed in 1690: * and a Treatiſe of Civil Polity, printed this year. † To theſe one may add, Puffendorf de Officio Hominis et Civis; and de Jure Naturali et Genteum: which laſt is the beſt book of that kind.

As to the other part of politics, which concerns the art of government; that, I think, is beſt to be learned by experience and hiſtory, eſpecially that of a man's own country. And therefore, I think an Engliſh gentleman ſhould be well verſed in the hiſtory of England, taking his riſe as far back as there are any records of it: joining with it the laws which were made in the ſeveral ages, as he proceeds in his hiſtory; that he may obſerve from thence the ſeveral turns of ſtate, and how they have been produced. In Mr. Tyrrell's Hiſtory of England, he will find thoſe ſeveral authors, which have treated of our affairs, and which he may have recourſe to, concerning any point which either his curioſity or judgment ſhall lead him to enquire into.

With the hiſtory, he may alſo do well to read the ancient lawyers: ſuch as Bracton, Fleta, Henningham, Mirror of Juſtice, My Lord Coke's ſecond Inſtitutes, and the Modus Tenendi Parliamentum; and others of that kind, which he may find quoted in the late controverſies, between Mr. Petit, Mr. Tyrrell, Mr. Atwood, &c. with Dr. Brady; as alſo, I ſuppoſe, in Sedler's Treatiſe of rights of the Kingdom and Cuſtoms of our Anceſtors, whereof the firſt edition is the beſt: wherein he will find the ancient conſtitution of the government of England.

There are two volumes of State Tracts printed ſince the Revolution, in which there are many things relating to the government of England.

As for general hiſtory, Sir Walter Raleigh, and Dr. Howell, are books to be read. He who hath a mind to launch farther into that ocean, may conſult Whear's Methodus Legendi Hiſtorias, of the laſt edition; which will direct him to the authors he is to read, and the method how he is to read them.

To the reading of Hiſtory; Chronology, and Geography, are abſolutely neceſſary.

In Geography, we have two general ones in Engliſh, Heylyn and Moll: which is the beſt of them, I know not; having not been much converſant in either of them. But the laſt, I ſhould think to be of moſt uſe; becauſe of the new diſcoveries which are made every day, tending to the perfection of that ſcience. Though, I believe, that the countries which Heylyn mentions, are better treated of by him, except what new diſcoveries ſince his time have added.

Theſe two books contain Geography in general: but whether an Engliſh gentleman would think it worth his time to beſtow much pains

NOTES.

* Theſe two Treatiſes are written by Mr. Locke himſelf.

† Civil Polity. A Treatiſe concerning the Nature of Government, &c. London 1703, in 8vo. Written by Peter Paxton, M. D.

upon that; though without it he cannot well underſtand a Gazette; it is certain he cannot well be without Cambden's Britannia, which is much enlarged in the laſt Engliſh edition. A good collection of maps is alſo neceſſary.

To geography, books of travels may be added. In that kind, the collections made by our countrymen Hakluyt and Purchas, are very good. There is alſo a very good collection made by Thevenot in folio, in French; and by Ramuzio, in Italian. There are alſo ſeveral good books of travels of Engliſh men publiſhed, as Sandys, Roe, Brown, Gage, and Dampier.

There are alſo ſeveral voyages in French, which are very good, as Pyrard, Bergeron, Sagard, Bernier, &c. whether all of them are tranſlated into Engliſh, I know not.

There is at preſent a very good Collection of Voyages and Travels; printed by Mr. Churchill.

There are beſides theſe, a vaſt number of other travels; a ſort of books which have a very good mixture of delight and uſefulneſs. To ſet them down all, would take up too much time and room. Thoſe I have mentioned are enough to begin with.

As to chronology, I think Helvicus the beſt for common uſe: which is not a book to be read, but to lye by, and conſulted upon occaſion. He that hath a mind to look further into chronology, may get Tallent's Tables, and Strauchius' Breviarium Temporum: and may to thoſe add Scaliger de Emendatione Temporum, and Petavius; if he hath a mind to engage deeper in that ſtudy.

Thoſe who are accounted to have written beſt particular parts of our Engliſh hiſtory, are Bacon, of Henry VII. and Herbert, of Henry VIII. Daniel alſo is commended; and Burnet's Hiſtory of the Reformation.

Mariana's Hiſtory of Spain, and Thuanus' Hiſtory of his own Time, and Philip de Comines; are of great and deſerved reputation.

There are alſo ſeveral French and Engliſh memoirs and collections, ſuch as la Rochefoucault, Melvil, Ruſhworth, &c. which give a great light to thoſe who have a mind to look into what hath paſt in Europe this laſt age.

To fit a gentleman for the conduct of himſelf, whether as a private man, or as intereſted in the government of his country, nothing can be more neceſſary than the knowledge of men: which, though it is to be had chiefly from experience, and next, to that, from a judicious reading of hiſtory; yet there are books that treat of human nature, which help to give an inſight into it. Such are thoſe treating of the paſſions, and how they are moved; whereof Ariſtotle in his ſecond book of Rhetoric hath admirably diſcourſed, and that in a little compaſs. I think this rhetoric is tranſlated into Engliſh: if not, it may be had in Greek and Latin together.

La Bruyere's Characters are alſo an admirable piece of painting: I think it is alſo tranſlated from the French into Engliſh.

Satyrical writings alſo, ſuch as Juvenal, and Perſius, and above all Horace; though they paint the deformities of men, yet thereby they teach us to know them.

There is another uſe of reading, which is for diverſion, and delight. Such are Poetical writings, eſpecially dramatic, if they be free from profaneneſs, obſcenity, and what corrupts good manners: for ſuch pitch ſhould not be handled.

Of all the books of fiction, I know none that equals Cervantes' Hiſtory of Don Quixote in uſefulneſs, pleaſantry, and a conſtant decorum. And indeed no writings can be pleaſant which have not nature at the bottom, and are not drawn after her copy.

There is another ſort of books, which I had almoſt forgot, with which a gentleman's ſtudy ought to be well furniſhed, viz. Dictionaries of all kinds. For the Latin Tongue,

Littleton, Cooper, Calepin, and Robert Stephen's Theſaurus Linguæ Latinæ, and Voſſii Etymologicum Linguæ Latinæ. Skinner's Lexicon Etymologicum is an excellent one of that kind, for the Engliſh Tongue. Cowel's Interpreter, is uſeful for the law terms. Spelman's Gloſſary, is a very uſeful and learned book. And Selden's Titles of Honor, a gentleman ſhould not be without. Baudrand hath a very good Geographical Dictionary.——And there are ſeveral hiſtorical ones, which are of uſe; as Lloyd's, Hoffman's, Moreri's. And Bayle's incomparable Dictionary, is ſomething of the ſame kind. He that hath occaſion to look into books written in Latin ſince the decay of the Roman empire, and the purity of the Latin Tongue, cannot well be without Du Cange's Gloſſarium mediæ and infimæ Latinitatis.

Among the books above ſet down, I mentioned Voſſius' Etymologicum Linguæ Latinæ: all his works are lately printed in Holland in ſix tomes. They are very fit books for a gentleman's library, as containing very learned diſcourſes concerning all the ſciences.

Ridiculous Affectation of Study.

From an Hibernian Publication.

STUDY, as far as it ſignifies any thing valuable or commendable, has been defined, the purſuit of uſeful knowledge, in a cloſe application of the mind to reading or thinking, for the due conduct or entertainment of life; and is certainly one of the greateſt and nobleſt purſuits in which the mind of man can be poſſibly engaged.

But as the ſtudent, who diligently applies himſelf in the ſearch after uſeful truths, has the faireſt claim to our eſteem; ſo the man who affects that character, without having ſpirit enough to riſe to the proper objects of it, ſpends his time in a laborious application to trifles, and is juſtly liable to the laſh of ridicule.

An extraordinary character of the latter ſort fell lately under my inſpection. Being called upon to attend a conteſted election in the North, I became acquainted with an elderly clergyman, well provided for in the church, and ſuppoſed to be a very learned man.

Having been myſelf an admirer of the claſſics, in my juvenile days, and ſtill retaining a great affection for them, I improved my acquaintance with this gentleman ſo well, that he invited me to ſpend a week with him at his houſe; and I readily accepted of his invitation. The old divine received me in the moſt cordial manner.

When the firſt compliments were exchanged between us, he very kindly introduced me into his library, to which I went with great expectations of profit as well as amuſement. The firſt book I took up was a Juvenal, an author with whoſe ſatires I was formerly much delighted; and I was not a little pleaſed to find the blank leaves and margins filled up with the doctor's own hand writing. Accordingly I began to devour his obſervations upon the author in queſtion, as I ſuppoſed them to be, with all the eagerneſs of a book-worm.

But, alas! how was I diſappointed to find theſe marginal remarks memorandums of a very trifling nature, and that they had not the leaſt connection with the text of the poet. I now began to hold the doctor extremely cheap, as a ſcholar, and my ſentiments with regard to his learning were ſtrengthened by a farther view of the volumes with which his ſtudy was filled, there was ſcarce one in which he had not ſcribbled; but they were only loaded, like poor Juvenal, with a confuſed heap of extracts from ſtale newſpapers, and pamphlets of equal value.

What ſurpriſed me moſt was, the wonderful abſurdity which the doctor had diſcovered in the diſpoſition of them; for a ſyſtem of divinity in one part was illuſtrated by caſes and reports at common law; and

my lord Coke, himſelf, in another, was overpowered by a torrent of medical preſcriptions, and remarks on chirurgical operations.

As the doctor was unmarried, he had, by way of a ſuperintendant, a niece, whom he had brought up from a child. This young lady had fine talents, and great vivacity.—When I had been at the houſe a few days, ſhe gave me the following deſcription of the manner in which the doctor uſually ſpent his time. "My uncle," ſaid ſhe, "has for many years affected to keep little company, and to ſit cloſe in his ſtudy. To that he repairs as ſoon as he riſes in the morning, and there he continues till he goes to bed; excepting the time he allows for his meals, and which he ſpends with any accidental viſitor. As he permits me to run about his ſtudy whenever I pleaſe, I have often laughed heartily at the whimſical manner in which he employs himſelf.

He never peruſes any author for the ſake of the ſubject he writes upon; but when he has got a new book, he ſits down, pen in hand, and carefully examines the paging and orthography: when he has rectified them, he proceeds to fill up the blank leaves and margins, with extracts out of the firſt book which comes in his way.

He ſpies a ſmall error of the preſs with as much delight, as another diſcovers a fine ſentiment, and takes the greateſt pleaſure in thoſe books in which the compoſitor has made the greateſt miſtakes, and, conſequently afforded him the moſt room for correction. This, ſir, is a true account of his ſtudies; and ſo little curious is he in the choice of his authors, that I have actually know him buſied a whole week, in correcting an old catalogue of books."

This intelligence agreed ſo exactly with what I had myſelf obſerved, that I have not the leaſt reaſon to ſuſpect the truth of it. After having finiſhed the week, which was indeed rendered very ſupportable, by the lively converſation and obliging behavior of the young lady, I took my leave of the reverend doctor, not without the ſtrongeſt emotions of pity and contempt.

DEMOCRITUS.

A remarkable CASE *of* LUNACY, *occaſioned by too much* STUDY.

From an European Publication.

A SWISS divine, who might be ſaid to unite an entire world within himſelf, had no other paſſion but the love of ſtudy. His conſtitution was exceedingly robuſt, and his health unimpaired till within a year before his death. His body was well formed, his face was of a dark complexion and thin, he eat much, and chiefly food of difficult digeſtion. In the article of drink he was very temperate. A year before his death he began to feel ſlight defluxions, to which, however, he did not ſeem to pay any attention. About ſix weeks before his death he began to complain of real illneſs; he had a little irregular fever, violent head-ach, ſome times in every part of it, but which commonly went off in a few hours. He likewiſe complained of hypochondriacal tenſions of the thorax and abdomen, and had no inclination to eat: he had diſturbed ſleep, and his mind ſeemed to be ſometimes a little abſent.

The phyſician who was called in, was of opinion that the complaint was ſeated in the inteſtines, and recommended an infuſion of carduus benedictus, but this not ſucceeding, he had recourſe to ſome gentle purgatives. The patient thought himſelf better, and undertook to preſide at the public examination of his ſcholars. The whole aſſembly remarked that this wonderful man, who had always ſpoken with ſo much elegance and preciſion, became prolix, and even flighty in what he ſaid, though he ſtill continued to ſpeak excellent Latin. He was therefore purſuaded to deſiſt, and go home, as being too ill for bu-

ſineſs. The moment he got into bed he grew worſe. He complained of an intenſe head-ach, and was ſeldom in his proper ſenſes. He ſpoke but little, and this, contrary to his uſual cuſtom was in Latin. He had a feeble, ſickly, yellow countenance, and got but little ſleep. In theſe circumſtances, his brother was of opinion that the ſeat of the diſeaſe was in his head, and that the phyſician had miſtaken the caſe. Dr. Ith was therefore called in, a man of great penetration, who had been employed as phyſician to the Pruſſian army, by a prince who does not meaſure a man's abilities by his beard. This gentleman diſcovered the ſeat of the diſeaſe. He preſcribed ſtrong purges, but without effect; at length a cathartic was given, of ſtrength ſufficient to purge ſix ordinary men, and this had a wonderful effect. The diſorder diminiſhed conſiderably. The patient recovered his reaſon and his ſenſes. Still, however, his mind indicated a conſiderable degree of weakneſs in the medullary ſubſtance.

From that time he took only a diſh of chocolate every day, and drank a little of the Weiſſembourg waters, but was not able as yet to get out of bed. They began now to have hopes of his recovery, but he ſoon relapſed again into ſtupidity. Some good women recommended to him the Halle eſſence, and this completely diſordered his ſenſes again. Dr. Ith again adviſed the uſe of ſtrong purges, and theſe had a good effect: he was almoſt wholly reſtored to his reaſon; his appetite returned, and his evacuations were natural and eaſy. But ſoon after this, he became wholly deprived of ſenſibility, and all his functions were confuſed, and at length at an end. He died in his 32d year, after having been an entire week, without affording any one mark of a reaſonable being.

Dr. Ith opened the body of this man, who had been ſo uncommon an inſtance of the extent and depth of the human underſtanding. He found the cranium very thin, and, the brain, with its poſterior part of a moſt unuſual bulk. The veſſels of the dura mater, and eſpecially of the falx, were much diſtended. Between the dura and pia mater, and between the latter and the tunica arachnoides, Dr. Ith found about two ounces of water, ſeven or eight ounces in the lateral ventricles; an ounce and a half in the third, and as much in the fourth ventricle. Thus the cauſe and nature of the diſeaſe were plainly demonſtrated. It was this accumulation of water that converted the moſt exquiſite genius into an animal, in the true ſenſe of the word.

All theſe obſervations prove to us the danger that may ariſe from too great application of the mind, eſpecially in perſons of a retired inactive life; how ſimple it is for men to deſtroy themſelves for the ſake of immortality; and how much better it is with reſpect to health to be deſtined by Providence to fall timber in the foreſt, than to have too much taſte for letters.

ANECDOTE.

A VERY modeſt young gentleman, having attempted many ways in vain to acquire the affections of a lady of great fortune, at laſt was reſolved to try what could be done by the help of muſic, and therefore entertained her with a ſerenade under her window at midnight; but ſhe ordered her ſervants to drive him from thence by throwing ſtones at him: Oh! my friend, ſaid one of his companions, *your muſic is as powerful as that of Orpheus, for it draws the very ſtones about you.*

AGRICULTURE.

THEORY of AGRICULTURE.

(Continued from page 390.)

ANOTHER ſpecies of beet, (*Beta cicla*) the Mangel Wurzel, or *Root of Scarcity*, as it has been called, has been lately extolled as food both for man and cattle; but, after all, ſeems only to deſerve attention in the latter view. It is a biennial plant; the root is large and fleſhy, ſometimes a foot in diameter. It riſes above the ground ſeveral inches, is thickeſt at the top, tapering gradually downward. The roots are of various colours, white, yellow, and red; but theſe laſt are always of a much paler colour than beetrave. It is good fodder for cows, and does not communicate any taſte to the milk. It produces great abundance of leaves in ſummer, which may be cut three or four times without injuring the landt. The leaves are more palatable to cattle than moſt other garden plants, and are found to be very wholeſome. The farmers in thoſe parts of Germany where it is chiefly cultivated, we are told, prefer this ſpecies of beet, for feeding cattle, to cabbages, principally becauſe they are not ſo liable to be hurt by worms or inſects; but they think they are not ſo nouriſhing as turnips, potatoes, or carrots, and that cattle are not ſo ſoon fattened by this root as by carrots, parſnips, or cabbages. It has even been aſſerted, that this root affords leſs nouriſhment than any of thoſe that have been commonly employed for feeding cattle. This does not correſpond with the pompous accounts with which the public has been entertained. Upon the whole, however, it is a plant which ſeems to deſerve the attention of farmers; as in ſome ſoils, and in particular circumſtances, it may prove a very uſeful article for the above purpoſes.

In Mr. Anderſon's eſſays, we find it recommended to make trial of ſome kinds of graſſes, which probably would not only anſwer for freſh fodder during the winter, but might alſo be cut for hay in ſummer. This is particularly the caſe with that ſpecies called *ſheep's feſcue graſs*.—"I had (ſays he) a ſmall patch of this graſs in winter 1773; which, having been cut in the month of Auguſt or September preceding, was ſaved from that period, and had advanced before winter to the length of five or ſix inches; forming the cloſeſt pile that could be imagined.—And although we had about ſix weeks of very intenſe froſt, with ſnow; and about other ſix weeks, immediately ſucceeding that, of exceeding keen froſt every night, with frequent thaws in the day-time, without any ſnow, during which time almoſt every green thing was deſtroyed; yet this little patch continued to retain as fine a verdure as any meadow in the month of May; hardly a point of a leaf having been withered by the uncommon ſeverity of the weather. And as this graſs begins to vegetate very early in the ſpring, I leave the reader to judge what might be the value of a field of graſs of this kind in theſe circumſtances."

Of another kind of graſs, called *purple feſcue*, Mr. Anderſon gives the following character. "It retained its verdure much better than rye-graſs during the winter ſeaſon; but it had more of its points killed by the weather than the former. It likewiſe riſes in the ſpring, at leaſt as early as rye-graſs."

This ingenious farmer has alſo made experiments on the culture of theſe and ſeveral other kinds of

graſſes; which being very well worthy of attention, we ſhall here inſert.

1. *Purple feſcue graſs.* "Altho' this graſs is very often found in old paſtures, yet as it has but few flower ſtalks, and as it is greedily eat by all domeſtic animals, theſe are ſeldom ſuffered to appear; ſo that it uſually remains there unperceived. But it ſeems to be better able to endure the peculiar acrimony of the dung of dogs than almoſt any other plant; and is therefore often to be met with in *dog-hills*, as I call the little hills by road ſides where dogs uſually diſcharge their urine and dung: and as it is allowed to grow there undiſturbed, the farmer may have an opportunity of examining the plant, and becoming acquainted with its appearance.

"The leaves are long and ſmall, and appear to be roundiſh, ſomething like a wire; but, upon examination, they are found not to be tubulated like a reed or ruſh; the ſides of the leaf being only folded together from the middle rib, exactly like the ſtrong bent graſs on the ſea ſhore. The flower ſtalk is ſmall, and branches out in the head, a little reſembling the wild oat; only the grains are much ſmaller, and the ears does not ſpread full open, but lies bending a little to one ſide. The ſtalks are often ſpotted with reddiſh freckles, and the tops of the roots are uſually tinged with the ſame colour; from whence it has probably obtained its diſtinctive name of *Feſtuca rubra*, or *red (purple) feſcue*.

"It is often to be met with in old garden walks; and, as its leaves advance very quickly after cutting, it may uſually be diſcovered above the other graſſes, about a week or a fortnight after the walks are cut.—Nor do they ſeem to advance only at one ſeaſon, and then ſtop and decay, like the rye graſs; but continue to advance during the whole of the ſummer, even where they are not cut; ſo that they ſometimes attain a very great length. Laſt ſeaſon, (1774) I meaſured a leaf of this graſs, that ſprung up in a neglected corner, which was four feet and four inches in length, although not thicker than a ſmall wire. It is unneceſſary to add, that theſe leaves naturally trail upon the ground, unleſs where they meet with ſome accidental ſupport; and that if any quantity of it is ſuffered to grow for a whole ſeaſon, without being eat down or cut, the roots of the leaves are almoſt rotted, by the overſhadowing of the tops of the other leaves, before the end of the ſeaſon.

"This is the appearance and condition of the plant in its native ſituation: as it is ſeldom that it is diſcovered but in pretty old paſtures, and as in that ſtate it carries only a very few ſeed ſtalks, it was with ſome difficulty that I could collect a ſmall handful of the ſeed, which I carefully ſowed in a ſmall patch of garden mould, to try if it could be eaſily cultivated. It came up as quick as any other kind of graſs, but was at firſt as ſmall as hairs: the leaves, however, advanced apace; and were, before autumn, when the grain, with which they had been ſowed, was cut down, about 16 or 18 inches in length: but having been ſown very thin, it was neceſſary to pick out ſome other kinds of graſs that came up amongſt it, leaſt it might have been choaked by them. Early next ſpring it advanced with prodigious vigor, and the tufts that were formed from every ſeed became exceeding large; ſo that it quickly filled the whole ground. But now the leaves were almoſt as broad as thoſe of common rye graſs, and the two ſides only inclined a little towards one another from the mid rib, without any appearance of roundneſs. In due time a great many ſeed ſtalks ſprung out, which attained very nearly to the height of four feet, and produced ſeeds in abundance; which may be as eaſily ſaved as thoſe of common rye graſs.

"The prodigious difference between this plant in its native and

cultivated ſtate amazed me; but it was with a good deal of ſatisfaction that I found there would be no difficulty of procuring ſeeds from it, which I had much doubted of at firſt. It ſhould ſeem, that nature had endued this plant with a ſtrong generative power during its youth, which it gradually loſes as it advances in age (for the difference perceived in this caſe could not be attributed to the richneſs of the ſoil); and that, on the contrary, when it was old, the leaves advanced with an additional vigor, in proportion to the declining ſtrength of the flower ſtalks: for the leaves of the young plant ſeldom exceed two feet, whereas numbers of the old leaves were near four feet in length.

"From theſe peculiarities in the growth of this plant, it ſeemed to promiſe to be of great uſe to the farmer; as he could reap from a field of it, for the firſt two or three years, as great a weight of hay as he could obtain from any of the culmiferous graſſes (thoſe bearing a long jointed ſtalk); and, if he meant afterwards to paſture it, he would ſuffer no inconveniences from the flower ſtalks; and the ſucculent leaves that continue to vegetate during the whole ſummer, would at all times furniſh his cattle with abundance of wholeſome food. It has alſo been remarked, that this graſs riſes as early in the ſpring as rye graſs; and continues green for the greateſt part of winter, which the other does not. It is moreover an abiding plant, as it ſeems never to wear out of the ground where it has once been eſtabliſhed. On all which accounts, it appears to me highly to merit the attention of the farmer; and well deſerves to have its ſeveral qualities, and the culture that beſt agrees with it, aſcertained by accurate experiments,

2. "*Sheeps feſcue graſs*, or *feſtuca ovina*, is much praiſed by the Swediſh naturaliſts for its ſingular value as a paſture graſs for ſheep; this animal being repreſented as fonder of it than of any other graſs, and fattening upon it more quickly than on any other kind of food whatever. And indeed, the general appearance of the plant, and its peculiar manner of growth, ſeems very much to favor the accounts that have been given us of it.

"This plant is of the ſame family with the former, and agrees with it in ſeveral reſpects; although they may be eaſily diſtinguiſhed from one another. Its leaves, like the former, in its natural ſtate, are always rounded, but much ſmaller; being little bigger than large horſe hairs, or ſwines briſtles, and ſeldom exceed ſix or ſeven inches in length. But theſe ſpring out of the root in tufts, ſo cloſe upon one another, that they reſemble, in this reſpect, a cloſe hair bruſh more than any thing elſe: ſo that it would ſeem naturally adapted to form that thick ſhort pile of graſs in which ſheep are known chiefly to delight. Its flower ſtalks are numerous, and ſometimes attain the height of two feet; but are more uſually about 12 or 15 inches high.

"Upon gathering the ſeeds of this plant, and ſowing them as the former, it was found that they ſprung up as quickly as any other kind of graſs; but the leaves are at firſt no bigger than a human hair. From each ſide ſprings up one or two of theſe hair-like filaments, that in a ſhort time ſend out new off-ſets, ſo as quickly to form a ſort of tuft, which grows larger and larger, till it at length attains a very large ſize, or till all the intervals are cloſed up, and then it forms the cloſeſt pile of graſs that it is poſſible to imagine. In April and May it puſhed forth an innumerable quantity of flower ſtalks, that afforded an immenſe quantity of hay; it being ſo cloſe throughout, that the ſcythe could ſcarcely penetrate it. This was allowed to ſtand till the ſeeds ripened; but the bottom of the ſtalks were quite blanched, and almoſt rotted for want of air before that time.

"This was the appearance that it made the firſt year after it was ſowed; but I have reaſon to think,

that, after a few years, it likewiſe produces fewer ſeed ſtalks, and a greater quantity of leaves than at firſt. But however that may be, it is certain, that if theſe are eat down in the ſpring, it does not, like rye graſs, perſiſt in a continued tendency to run to ſeed; but is at once determined to puſh forth a quantity of leaves without almoſt any ſtalks at all: And as all domeſtic animals, but more eſpecially ſheep, are extremely fond of this graſs, if they have liberty to paſture where it grows, they bite it ſo cloſe as never to ſuffer almoſt a ſingle ſeed ſtalk to eſcape them; ſo that the botaniſt will often ſearch in vain for it, when he is treading upon it with his feet. The beſt way to diſcover it in any paſture, is to ſearch for it in winter, when the tufts of it may be eaſily diſtinguiſhed from every other kind of graſs, by their extraordinary cloſeneſs, and the deep green colour of the leaves.

"It ſeems to grow in almoſt any ſoil; although it is imagined that it would flouriſh beſt in a light ſandy ſoil, as it can evidently live with leſs moiſture than almoſt any other kind of graſs; being often ſeen to remain in the ſods that have been employed in coping for ſtone dykes, after all the other graſſes that grew in them have diſappeared. It is likewiſe found in poor barren ſoils, where hardly any other plant can be made to grow; and on the ſurface of dry worn-out peat-moſs, where no moiſture remains ſufficient to ſupport any other plant whatever: but in neither of theſe ſituations does it thrive: as it is there only a weak and unſightly plant, very unlike what it is when it has the good fortune to be eſtabliſhed upon a good ſoil; although it is ſeldomer met with in this laſt ſtate than in the former.

"I will not here repeat what has been already ſaid about the particular property that this plant poſſeſſes of continuing all winter: nor point out the benefits that the farmer may reap from this valuable quality. He need not, however, expect to find any verdure in winter on ſuch plants as grow upon the looſe moſſy ſoil above-mentioned; for, as the froſt in winter always heaves up the ſurface of this ſoil, the roots of the plants are ſo larcerated thereby, as to make it, for ſome time in the ſpring, to all appearance dead. Nor will he often perceive much verdure in winter upon thoſe plants that grow upon poor hungry ſoils, which cannot afford abundant nouriſhment to keep them in a proper ſtate of vegetation at all times: but ſuch plants as grow on earthen dykes, which uſually begin to vegetate with vigor when the autumnal rains comes on, for the moſt part retain their verdure at that ſeaſon almoſt as well as if they were in good garden mould.

"I have been very particular in regard to this plant; becauſe, as far as my obſervations have yet gone, it promiſes, on many accounts, to make a moſt valuable acquiſition to the farmer, and therefore juſtly demands a very particular ſhare of his attention."

3. The *holcus lanatus*, or creeping ſoft graſs of Hudſon.—This is conſidered by our author as one of the moſt valuable kinds of meadow graſſes; its pile being exceedingly cloſe, ſoft, and ſucculent. It delights much in moiſture, and is ſeldom found on dry ground, unleſs the ſoil is exceeding rich. It is often found on thoſe patches near ſprings, over which the water frequently flows; and may be known by the uncommon ſoftneſs and ſucculence of the blade, the lively light green colour of the leaves, and the matted intertexture of its roots.—But, notwithſtanding the ſoftneſs of its firſt leaves, when the ſeed ſtalks advance, they are rough to the touch, ſo that the plant then aſſumes a very different appearance from what we would have expected. The ear is branched out into a great number of fine ramifications ſomewhat like the oat, but much ſmaller.—This kind of graſs, however, would

not be eaſily cultivated, on account of a kind of ſoft membrane that makes the ſeeds adhere to the ſtalks, and to one another, after they are ſeparated from it, as if they were intermixed with cobweb, ſo that it is difficult to get them ſeparated from the ſtalk, or to ſpread readily in ſowing. It ſpreads, however, ſo faſt by its running roots, that a ſmall quantity ſowed very thin, would be ſufficient to ſtock a large field in a ſhort time.

PRACTICE of AGRICULTURE.

(Continued from page 373.)

POTATOES.

THE choice of ſoil is not of greater importance in any other plant than in a potato. This plant in clay ſoil, or in rank black loam lying low without ventilation, never makes palatable food. In a gravelly or ſandy ſoil, expoſed to the ſun and to free air, it thrives to perfection, and has a good reliſh.—But a rank black loam, though improper to raiſe potatoes for the table, produces them in great plenty; and the product is a palatable food for horned cattle, hogs, and poultry.

The ſpade is a proper inſtrument for raiſing a ſmall quantity, or for preparing corners or other places inacceſſible to the plough; but for raiſing potatoes in quantities, the plough is the only inſtrument.

As two great advantages of a drilled crop are, to deſtroy weeds, and to have a fallow at the ſame time with the crop, no judicious farmer will think of raiſing potatoes any other way. In September or October, as ſoon as that year's crop is removed, let the field have a large furrow, a croſs-breaking next, and then be cleared of weeds by the cleaning harrow. Form it into three feet ridges, in that ſtate to lie till April, which is the proper time for planting potatoes. Croſs-break it, to raiſe the furrows a little. Then lay well digeſted horſe dung along the furrows, upon which lay the roots at eight inches diſtance. Cover up theſe roots with the plough, going once round every row. This makes a warm bed for the potatoes; hot dung below, and a looſe covering above, that admits every ray of the ſun. As ſoon as the plants appear above ground, go round every row a ſecond time with the plough, which will lay upon the plants an additional inch or two of mould, and at the ſame time bury all the annuals; and this will complete the ploughing of the ridges. When the potatoes are ſix inches high, the plough, with the deepeſt furrow, muſt go twice along the middle of each interval in oppoſite directions, laying earth firſt to one row, and next to the other. And to perform this work, a plough with a double mould-board will be more expeditious. But as the earth cannot be laid cloſe to the roots by the plough, the ſpade muſt ſucceed, with which four inches of the plants muſt be covered, leaving little more than the tops above ground; and this operation will at the ſame time bury all the weeds that have ſprung ſince the former ploughing. What weeds ariſe after muſt be pulled up with the hand. A hoe is never to be uſed here: it cannot go ſo deep as to deſtroy the weeds without cutting the fibres of the plants; and if it ſkims the ſurface, it only cuts off the heads of the weeds, and does not prevent their ſprouting again.

In the Bath Society Papers, we have the following practical obſervations on the culture and uſe of potatoes, given as the reſult of various experiments made for five years ſucceſſively on that valuable root, the growth of which cannot be too much encouraged.

When the potato crop has been the only object in view, the following method is the moſt eligible.

The land being well pulverized by two or three good harrowings and ploughings, is then manured with 15 or 20 cart-loads of dung

per acre, before it receives its laſt earth. Then it is thrown on to what the Suffolk farmers call the *French balk*, which is narrow and deep ridge work, about fifteen inches from the centre of one ridge to the centre of the other. Women and children drop the ſets in the bottom of every furrow 15 inches apart; men follow, and cover them with large hoes, a foot in width, pulling the mould down ſo as to bury the ſets five inches deep; they muſt receive two or three hand-hoeings, and be kept free from weeds; always obſerving to draw the earth as much as poſſible to the ſtems of the young plants. By repeated trials, the firſt or ſecond week in April is found the moſt advantageous time for planting.

In the end of September or the beginning of October, when the haulm becomes withered, they ſhould be ploughed up with a ſtrong double-breaſted plough. The workman muſt be cautioned to ſet his plough very deep, that he may ſtrike below all the potatoes, to avoid damaging the crop. The women who pick them up, if not carefully attended to, will leave many in the ground, which will prove detrimental to any ſucceeding corn, whether wheat or barley. To avoid which inconvenience, let the land be harrowed, and turn the ſwine in to glean the few that may be left by negligence.

By this method the ſets will be 15 ſquare inches from each other; it will take 18 buſhels to plant an acre; and the produce, if on a good mixed loamy ſoil, will amount to 300 buſhels,

If the potatoes are grown as a preparation for wheat, it is preferable to have the rows two feet two inches from each other, hand-hoeing only the ſpace from plant to plant in each row; then turning a ſmall furrow from the inſide of each row by a common light plough, and afterwards with a double-breaſted plough with one horſe, ſplit the ridge formed by the firſt ploughing thoroughly to clean the intervals. This work ſhould not be done too deep the firſt time, to avoid burying the tender plants; but the laſt earth ſhould be ploughed as deep as poſſible; and the cloſer the mould is thrown to the ſtems of the plants, the more advantageous it will prove. Thus 15 buſhels will plant an acre, and the produce will be about 300 buſhels; but the land, by the ſummer ploughings, will be prepared to receive ſeed-wheat immediately, and almoſt enſure a plentiful crop.

The potato-ſets ſhould be cut a week before planting, with one or two eyes to each, and the pieces not very ſmall; two buſhels of freſh ſlaked lime ſhould be ſown over the ſurface of the land as ſoon as planted, which will effectually prevent the attacks of the grub.

'When predilections for old cuſtoms are ſubdued, (adds the author) I hope to ſee the potato admitted in the conſtant courſe of crops by every ſpirited huſbandman. The moſt beneficial effects will, I am certain, accrue from ſuch a ſyſtem. The advantages in my neighborhood are apparent; I cultivated and fed my own children upon them, and my poorer neighbors ſenſibly followed the example. A great proportion of every cottager's garden is now occupied by this root, and it forms a principal part of their diet. —Potatoes are cheap and excellent ſubſtitutes for peaſe in ſoups and broths, allowing double the quantity.

'Although it is nearly a tranſcript of the directions given by a very ingenious author, yet I ſhall take the liberty of inſerting a receipt for making a potato ſoup, which I have weekly diſtributed among the poor to their great relief.

	s.	*d.*
An ox's head	2	9
Two pecks of potatoes	0	6
Quarter of a peck of onions	0	3
Three quarters of a pound of ſalt	0	1
An ounce and half of pepper	0	3
Total	3	10

Ninety pints of water to be boiled with the above ingredients on a ſlow fire until reduced to 60, which require one peck of coals, value threepence. I have added the expence of every article according to their prices with me, that gentlemen may nearly perceive at how eaſy a rate they can feed 60 of their poor neighbors. I find from experience, a pint of this ſoup, with a ſmall piece of the meat, is ſufficient to ſatisfy a hearty working man with a good meal. If vegetables are plentiful, ſome of every ſort may be added, with a few ſweet herbs.

'I hope my inſerting the above, will not be eſteemed improper; tho' ſomewhat deviating from the culture of potatoes, it may poſſibly be a means of rendering them more extenſively uſeful.'

A premium having been offered by the abovementioned Society for the cultivation of potatoes by farmers, &c. whoſe rent does not exceed 40l. per annum, the following methods were communicated, by which thoſe who have only a ſmall ſpot of ground may obtain a plentiful crop.

Firſt, then, the earth ſhould be dug 12 inches deep, if the ſoil will allow of it; after this, a hole ſhould be opened about ſix inches deep, horſe dung, or long litter ſhould be put therein about three inches thick; this hole ſhould not be more than 12 inches in diameter; upon this dung or litter, a potato ſhould be planted whole, upon which a little more dung ſhould be ſhook, and then earth muſt be put thereon. In like manner the whole plot of ground muſt be planted, taking care that each potato be at leaſt 16 inches apart; and when the young ſhoots make their appearance, they ſhould have freſh mould drawn round them with a hoe; and if the tender ſhoots are covered, it will prevent the froſt from injuring them; they ſhould again be earthed when the ſhoots make a ſecond appearance, but not be covered, as in all probability the ſeaſon will then be leſs ſevere. A plentiful ſupply of mould ſhould be given them, and the perſon who performs this buſineſs ſhould never tread upon the plant, or the hillock that is raiſed round it; as the lighter the earth is, the more room the potato will have to expand. From a ſingle root thus planted, very near 40 pounds weight of large potatoes were obtained, and from almoſt every other root upon the ſame plot of ground from 15 to 20 lbs. weight; and except the ſoil be ſtoney or gravelly, 10 pounds, or half a peck, of potatoes may almoſt always be obtained from each root, by purſuing the foregoing method. But note, cuttings or ſmall ſets will not do for this purpoſe.

The ſecond method will ſuit the indolent, or thoſe who have not time to dig their ground, and that is, where weeds much abound and have not been cleared in the winter, a trench may be opened in a ſtraight line the whole length of the ground, and about ſix inches deep; in this trench the potatoes ſhould be planted about 10 inches apart; cuttings or ſmall potatoes will do for this method. When they are laid in the trench, the weeds that are on the ſurface may be pared off on each ſide about 10 inches from it, and be turned upon the plants; another trench ſhould then be dug, and the mould that comes out of it turned carefully on the weeds. It muſt not be forgot, that each trench ſhould be regularly dug, that the potatoes may be throughout the plot 10 or 12 inches from each other. This ſlovenly method will in general raiſe more potatoes than can be produced by digging the ground twice, and dibbling in the plants; and the reaſon is, that the weeds lighten the ſoil, and give the roots room to expand. They ſhould be twice hoed, and earthed up in rows. And here note, that if cut potatoes are to be planted, every cutting ſhould have two eyes, for though fewer ſets will be obtained, there will be a greater

certainty of a crop, as one eye often fails or is deſtroyed by grubs in the earth.

When a crop of potatoes fail in part, (as will ſometimes be the caſe in a dry ſeaſon) amends may ſtill be made by laying a little dung upon the knots of the ſtraw or haulm of thoſe potatoes that appear, and covering them with mould; each knot or joint thus ordered will, if the weather proves wet afterwards, produce more potatoes than the original roots.

From the ſmalleſt potatoes planted whole, from four to ſix pounds at a root were obtained, and ſome of the ſingle potatoes weighed near two pounds. Theſe were dug in as before-mentioned, in trenches where the ground was covered with weeds, and the ſoil was a ſtiff loamy clay.

A good crop may be obtained by laying potatoes upon turf at about 12 or 14 inches apart, and upon beds of about ſix feet wide; on each ſide of which a trench ſhould be opened about three feet wide, and the turf that comes from thence ſhould be laid with the graſſy ſide downwards upon the potatoes; a ſpit of mould ſhould next be taken from the trenches, and be ſpread over the turf; and in like manner the whole plot of ground that is deſigned to be planted muſt be treated.——When the young ſhoots appear, another ſpit of mould from the trenches ſhould be ſtrewed over the beds ſo as to cover the ſhoots; this will prevent the froſt from injuring them, encourage them to expand, and totally deſtroy the young weeds; and when the potatoes are taken up in the autumn, a careful perſon may turn the earth again into the trenches, ſo far as to make the ſurface level; and from the ſame ground a much better crop of potatoes may be obtained the following year.

For field planting, a good (if not the beſt) method is to dung the land, which ſhould be once ploughed previous thereto; and when it is ploughed a ſecond time, a careful perſon ſhould drop the potato plants before the plough in every third furrow at about 8 or 10 inches apart. Plants that are cut with two eyes are beſt for this purpoſe. The reaſon for planting them at ſo great a diſtance as every third furrow, is, that when the ſhoots appear, a horſe-hoe may go upon the two vacant furrows to keep them clean; and after they are thus hoed, they ſhould be moulded up in ridges; and if this crop be taken up about October or November, the land will be in excellent condition to receive a crop of wheat. Lands that are full of twitch or couch graſs may be made clean by this method, as the horſe hoeing is as good as a ſummer fallow; and if, when the potatoes are taken up, women and children were to pick out ſuch filth, not any traces of it would remain; and by laying it on heaps and burning it, a quantity of aſhes would be produced for manure.

After ploughing, none ſhould ever dibble in potatoes, as the perſons who dibble, plant, or hoe them, will all tread the ground; by which means it will become ſo bound, that the young fibres cannot expand, as has been already obſerved. Good crops have indeed been obtained by ploughing the land twice, and dropping the plants in every other furrow, and by hand-hoeing and earthing them up afterwards as the gardeners do peaſe; but this method is not equal to the other.

Vacant places in hedge-rows might be grubbed and planted with potatoes, and a good crop might be expected, as the leaves of trees, thorns, &c. are a good manure, and will ſurpriſingly encourage their growth, and gratify the wiſhes of the planter; who, by cultivating ſuch places, will then make the moſt of his ground, and it will be in fine order to receive a crop of corn the following year.

EXPERIMENTS ON SIBERIAN BARLEY.

From a Britiſh Publication in 1781.

A SMALL quantity of this corn being, ſome years ſince, preſented to the Society for the Encou-

ragement of Arts, Manufactures and Commerce, it was diſtributed among ſuch of the members as were deſirous of making experiments reſpecting its culture, produce, and utility.

In conſequence of theſe laudable intentions, the original quantity ſoon became greatly increaſed; and the reſult of ſuch enquiries as have from time to time been communicated to the ſociety, uniformly tend to prove that conſiderable advantages might be derived to the public from a more general cultivation of this promiſing grain.

General Elliot, Mr. Halliday, of Annfield, near Liverpool; Mr. Widdens of the laſt mentioned place; Mr. Reynolds, of Adiſham; Mr. John Ramey; Mr. Hay, of Eggie, near Aberdeen; Mr. Webſter, of Dean, in Northamptonſhire; Arthur Young, Eſq. Mr. Johns, of Halſtone; Mr. Anderdon; and a gentleman in Shropſhire, who ſigns himſelf a ſhepherd; are the principal perſons who have made theſe communications; and from their united accounts it appears, that it is of ſo hardy a nature as to thrive on almoſt any land, however poor or clayey; that the encreaſe from the root is ſo much more conſiderable than that of Norfolk, Duck's Bill, and other barley, that near a buſhel an acre may be ſaved in the article of ſeed; that it may be ſowed a full month later, and will nevertheleſs ripen ſooner; that its produce, both in ſtraw and corn, is greater, in an almoſt incredible proportion; that it has the peculiar property of not ſhaking with the wind, and can therefore receive no injury from tempeſtuous weather; that, as the ſkin or bark of this grain peals off in threſhing, the flour in dreſſing yields only three or four pounds of bran to the buſhel, whereas the common barley has eight or nine at leaſt; that the little bran there is, is ſuperior even to the wheaten; that the firſt ſort of flour, forty pounds of which, with twenty of an inferior ſort, and the bran, have been produced from a ſingle buſhel, makes an excellent ſweet bread, ſufficiently fair and light, yet ſo retentive of moiſture, as to gain double the increaſe of wheaten flour equally fine, kneaded and baked at the ſame time, and to continue as freſh when twelve days old, as the wheaten at four days; that the flour in general mixed with that of wheat, in equal quantities, makes excellent family bread; and that, when converted into malt, it poſſeſſes an uncommon degree of ſtrength and ſpirit, and is of courſe well calculated for brewing and diſtilling.

After moſt heartily recommending the culture of this very promiſing grain to ſuch of our readers, and their reſpective friends, as have inclination and opportunity to promote the culture of agriculture an enquiries, undoubtedly of the firſt importance to a nation, we ſhall conclude with extracting, verbatim, the letter of General Elliott, on this ſubject; not only becauſe his obſervations have been made with much judgment and preciſion, but becauſe this circumſtance furniſhes a trait in the character of that illuſtrious chief, at preſent, not generally known.

Experiments on Siberian Barley; communicated by General Elliott, to the Society for the Encouragement of Arts, Manufactures, and Commerce.

RECEIVED five quarts of Siberian barley with an ear of two rows. This I call number 1.

Received two quarts of the ſort with an ear of four rows. This I call number 2.

The land upon which both ſorts were ſown is a ſandy loam, very poor, dry in ſummer, but in winter much ſoaked with mineral ſprings, which in many parts break out on the ſurface: by this deſcription of the ſoil, it will be eaſily ſuppoſed, that common barley can hardly ſucceed upon it. This field, the preceding ſummer, had borne a crop of winter vetches mowed for ſoiling; after which, the land was plowed with an intention to ſow

wheat on ridges under furrow from the flat: but the autumn rains came ſo ſuddenly, and continued ſo long, that the wheat ſeaſon was loſt; and the land left the whole winter in a deplorable condition. Laſt ſpring, the field was ſown, upon one plowing, with oats and clover, reſerving the head-lands for Siberian barley; which were manured with yard-dung, at the rate of eight hundred buſhels, or twenty loads, to the acre.

Number 1.

April 23d. Drilled by hand, at ten inch intervals, five quarts of ſeed, on ſeven thouſand, ſeven hundred and twenty-two ſquare feet: nearly two elevenths of an acre.

May the 5th. The blade appeared.

June the 2d. Came into ear.

June the 19th. Was hand-hoed.

Auguſt the 27th. Reaped.

Produce, five buſhels one peck; each buſhel of nine gallons weighed ſixty four pounds.

Number 2.

April the 29th. Drilled by hand at ten inch intervals, two quarts of ſeed, on two thouſand ſquare feet.

May the 10th. Blade appeared.

June the 7th. Came into ear.

June the 24th. Crop was hand-hoed.

Auguſt 28th. Reaped.

Produce, three pecks: weight in proportion as number 1.

Some of the above number 1, has been ground, and bread made of it which was very light and good; but had a particular acid taſte, reſembling (as one of my friends obſerved) that of malt. I think this may poſſibly be owing to a ſmall proportion of common barley in the original ſeed, and overlooked in the griſt.

Beſt GRASS *to fatten* SHEEP.

From the London Magazine of 1747.

Mr. *W.* to Mr. *H.*

SIR,

ALTHOUGH the time hath been long, ſince your great obligations were enough to have exacted from me a more ready compliance with your requeſt, yet is my tedious, though ſmall employment in the affairs of the world no unreaſonable excuſe; however, that ſhall no longer render me ungrateful, nor prevent me from caſting in my mite among the treaſures of obſervations and experiments that you have collected; for as the motto of the ſociety (whereof you are a member) is *Nullius in verba*, ſo that ſmall addition I ſhall make to your great collection ſhall be ſuch, that may probably have more in it than words only, which I ſhall willingly contribute as my occaſions will permit.

I obſerve among the enquiries concerning meadows, mentioned in your collections, you deſire to be informed what kind of graſs is beſt for ſheep, cows, &c. In anſwer to which I only give you the relation I had from ſeveral ingenious men: That a perſon living near Portſmouth, having ſome lands in his hands that were very apt for corn, ſowed ſeveral acres of it with parſley ſeed which thrived exceeding well, and that he fed his ſheep on it with great advantage.

It is obſerved, that ſome ſort of graſs doth alter the taſte of mutton, and that the ſweeteſt mutton is that which hath been fed on the fineſt and ſweeteſt graſs, as is experienced on the Peak of Derbyſhire, and on the plains in Wiltſhire, Hampſhire, &c. And on the contrary, the coarſeſt mutton is produced from the groſſeſt meadows, marſhes, &c.—And ſheep fatted on clover, and the like rich nouriſhments, are not ſuch delicate meat as the heath-croppers, which latter rich way of fatting ſheep is moſt advantageous to the huſbandman, but doth not humor the palate of the eater ſo well, as ſuch beaſts as can live on the dry mountains without water; for it begets too great and ſudden a change in the meat. The like difference is alſo obſerved in rabbits.

Sheep fatten very well on turnips, which proves an excellent nouriſh-

ment for them in hard winters when fodder is ſcarce: for they will not only eat the greens, but feed on the root in the ground, and ſcoup them hollow even to the very ſkin. The turnip is of a hotter nature than clover-graſs, and therefore more agreeable to thoſe cattle. But much more hot and drying is parſley even in both to the ſecond degree, and were it thoroughly experienced, doubtleſs, will prove very good nouriſhment, and not ſubject thoſe dry animals to the rot, nor vitiate the taſte of the fleſh ſo much as the other colder foods will do.

The rot being a diſeaſe occaſioned by the ſheep feeding on too much cold and moiſt meat, and prevented by hot and dry; as their feeding in ſhady places in ſome grounds where the dew lieth long on certain broad graſs, naturally inclineth all ſheep feeding there to the rot, by ſuch as have to their coſt made experiment thereof, ſuch lands are otherwiſe employed; when, on the contrary, feeding ſheep on ſalt marſhes and brackiſh grounds, preventeth the rot, and the giving them ſalt with their dry meat is eſteemed a cure for that diſeaſe.

Therefore parſly being of ſuch a hot, dry, ſaline, and anti-hydropical nature, and, as my relaters aſſure me, ſo much deſired by ſheep, (as I am ſure it is of conies, much of the nature of ſheep in reſpect of their feeding) may very probably be not only a very good ſecurity againſt the rot, but may render the meat rather better taſted than any other food whatſoever.

And it is a plant very eaſily propagated and the ſeed plentifully obtained, few plants yielding more, and that alſo eaſily ſeparated from its ſtocks; the ground the finer it is dreſſed, the better will the parſly ſown there grow and proſper, and it will continue more than one year, but how many, a careful improver will quickly diſcover; and of what particular uſes and advantages this piece of huſbandry may prove (beſides the general way of feeding ſheep) an ingenious huſbandman will ſoon find out.

However, amongſt others, it anſwers one objection againſt incloſures, viz. that the incloſing of land will prove a decay of our ſtock of ſheep, and ſo by conſequence of wool. To which I anſwer, that if 2 or 300 ſheep muſt have 5, 6, or 700 acres of open down land to depaſture on, according to the preſent uſe and cuſtom, in caſe ſo much thereof be incloſed as lieth convenient for incloſure (it may be half thereof or more) and part of ſuch incloſed land be ſown with clover, turnips, coleſeed, purſlain, or the like, 10 acres ſo huſbanded will feed as many ſheep as 100 acres thereof would before have done. The queſtion then will be, whether the huſbandman may not keep as great a ſtock as he did before, and have variety of paſture for them as the ſeaſon of the year requireth, and that either for feeding, fatting, or medicinally preſerving them as he pleaſeth?

For it is not to be doubted, but that land incloſed and tilled yieldeth a far greater increaſe to the huſbandman, than lands open and untilled; and then in caſe he can propagate ſuch vegetables that will feed and maintain his flock in ſuch incloſure, ſurely on ſuch incloſures he may maintain a far greater number of ſheep than before he could on the open and untilled champain, or at leaſt as great a number, and have a fair incloſure of tillage over and above.

My ſentiments of the great effect that this piece of huſbandry, or the like, may have as to the improvement of trade, you may receive another time, if they may be acceptable, from *Yours to ſerve you*,

JOHN WORLIDGE.

MEANS *to encourage* AGRICULTURE.

GREEDY and inconſiderate Princes (ſays a celebrated author) make it their buſineſs to lay heavy taxes on ſuch of their ſub-

jects, as are moſt diligent and induſtrious in improving their eſtates, becauſe they think they can raiſe thoſe taxes upon ſuch people with moſt eaſe: And at the ſame time they favor thoſe whom nature makes more miſerable. Invert this bad method, which oppreſſes the good, encourages vice, and introduces a negligence no leſs fatal to the king than to the whole ſtate. Award taxes, fines, nay, if need be, ſevere penalties on thoſe who neglect the culture of their lands, juſt as you would puniſh ſoldiers who abandon their poſt in war. On the contrary, great favors and exemptions to ſuch families as multiply, and, in proportion to their induſtry, augment the extent of their lands. By this means their families will ſoon encreaſe, and every body will be ſpirited up to labor, which will become even honorable. The profeſſion of a huſbandman will be no longer deſpiſed, it being no longer under ſuch dreadful preſſures. The plough will be again in eſteem, guided by thoſe victorious hands that defended the country. Nor will it be leſs creditable to cultivate one's own land during a happy peace, than gallantly to have defended the ſame during the troubles of war. The whole country will flouriſh and ſmile again: Ceres will be crowned with golded ears of corn; Bacchus, preſſing the grapes with his feet, ſhall cauſe rivulets of wine ſweeter than nectar, to ſtream down from the ſloping hills: The hollow vallies ſhall ring again with the conſorts of ſhepherds, who along the purling brooks ſhall ſing to their pipes, whilſt their ſkipping flock ſhall crop the graſs enamelled with flowers, unapprehenſive of the ravenous wolves.

AGRICULTURE *brought to Perfection among the* GREEKS.

TRIPTOLEMUS was taught by Ceres the art of tilling the ground, and covering it every year with golden harveſts. Not but that men were, before this period, acquainted with the method of multiplying corn by ſowing; but they knew not the art of huſbandry to that perfection, till Triptolemus, ſent by Ceres, came with a plough in his hand, to offer the Goddeſſes' favor to all people, who had courage enough to overcome their natural lazineſs, and addict themſelves to aſſiduous labor. Soon did Triptolemus teach the Greeks to cleave the earth, and to fertilize her by tearing up her boſom. Soon did the ardent indefatigable reapers make the yellow ears that covered the fields fall under their ſharp ſickles; even the wild and barbarous people, that wandered here and there in the foreſts of Epirus and Etolia, ſeeking acorns for their food, ſoftened their rugged manners, and ſubmitted to laws, when they had learned the way of making corn to grow, and baking of bread. Triptolemus made the Greeks ſenſible of the pleaſure of owing their riches to nothing but their own labor; and of finding in their own fields whatever was neceſſary to render their lives commodious and happy.—— This plain and innocent affluence, inſeparable from agriculture, bro't to their minds the ſage counſels of Erycthon; ſo that they contemned money, and all artificial riches, which are no otherwiſe riches, than as they become ſo by mens' fancy, tempting them to ſeek for dangerous pleaſures, and diverting them from labor, wherein they would find all that is ſubſtantially good, together with purity of manners, in the full enjoyment of liberty. They then were fully convinced that a fruitful and well tilled field is the true treaſure of a family, that is wiſe enough to be content to live frugally as their fathers did before them. And happy had it been for the Greeks, had they continued firm to theſe maxims, ſo adapted to render them powerful, free, happy, and worthy to be ſo by a ſolid virtue. But, alas! they begin to admire falſe riches, gradually neglect the true, and degenerate from that admirable ſimplicity.

A RECEIPT *to make an excellent* AMERICAN WINE, *communicated to the* Burlington Society *for promoting* Agriculture *and* Domeſtic Manufactures, *by* JOSEPH COOPER, Eſq. *of Glouceſter County, New Jerſey.—Read before the Society, November* 6, 1790, *and ordered to be publiſhed.*

I PUT a quantity of the comb from which the honey had been drained, into a tub, to which I added a barrel of cyder immediately from the preſs; this mixture was well ſtirred, and left to ſoak for one night. It was then ſtrained before a fermentation took place, and honey was added until the ſtrength of the liquor was ſufficient to bear an egg. It was then put into a barrel, and after the fermentation commenced the caſk was filled every day for three or four days, that the filth might work out of the bung hole. When the fermentation moderated, I put the bung in looſely, leſt ſtopping it tight might cauſe the caſk to burſt. At the end of five or ſix weeks the liquor was drawn off into a tub, and the whites of eight eggs well beaten up with a pint of clean ſand, was put into it. I then added a gallon of cyder ſpirit, and after mixing the whole well together, I returned it into the caſk, which was well cleaned, bunged it tight, and placed it in a proper ſituation for racking off when fine. In the month of April following, I drew it off into kegs for uſe, and found it equal, in my opinion, to almoſt any foreign wine; in the opinion of many good judges, it was ſuperior.

This ſucceſs has induced me to repeat the experiment for three years, and I am perſuaded that by uſing the clean honey inſtead of the comb, as above deſcribed, ſuch an improvement might be made as would enable the citizens of the United States to ſupply themſelves with a *truly federal* and wholeſome wine, which would not coſt one quarter of a dollar per gallon, were all the ingredients procured at the market prices; and would have this peculiar advantage over every other wine hitherto attempted in this country, that it contains no foreign mixture whatever, but is made from ingredients produced on our own farms.

By order of the Society,
WILLIAM COXE, jun. *Sec'ry.*

On rearing CALVES *without* MILK.

A Letter to the Secretary of the Bath Agriculture Society.

SIR,

THE following is as near a calculation of the expence of rearing my calves without milk, as I can at preſent aſſert. In the year 1787, I weaned ſeventeen calves; in 1788, twenty-three; and in 1789, fifteen ditto. I bought in 1787, three ſacks of linſeed; I put one quart of the ſeed to ſix quarts of water, which, by boiling ten minutes, became a good jelly; this jelly is mixed with a ſmall quantity of the tea of the beſt hay ſteeped in the boiling water.

Having my calves drop at different times, I did not make an exact calculation of the expence of this hay tea, but out of my three ſacks of ſeed, I had better than two buſhels left at laſt. I gave them the jelly and hay tea three times a day; to the boy who looked after them, ſixpence per day; the price of the linſeed was 4s. 6d. per buſhel; the whole three year's ſeed, 2l. 5s.

My calves are kept in a good growing ſtate, and are much better at this time than my neighbors, that are reared by milk; they do not fall off ſo much when they come to graſs.

THOMAS CROOK.

Titherton, 1789

ANECDOTE.

A PERSON deſcribing a ſnuff box he had ſeen, which was an Egyptian pebble ſet in pinchbeck, ſaid it was *a gypſey's nipple ſet in pinch-gut.*

POETRY.

ON THE DAY OF JUDGMENT.

By Miss P. D.

TIME flies apace, and nature must decay;
The starry heav'n shall quickly pass away,
Signs on the earth, and wonders in the sky,
Witness the day of God approaches nigh.
In solemn midnight, we soon shall hear
This cry—The Bridegroom of our souls is near!
But ere that day, the sun shall lose his light:
The silver moon in blood shall rule the night;
The stars shall wander; men shall greatly fear,
To see the Judge of quick and dead appear!
Methinks I hear the awful trump of God,
Proclaiming now unto the world aloud:
Awake! awake! ye sleeping dead arise!
The great JEHOVAH rends the lofty skies!
The *resurrection morn* at last is come;
Mortals attend to your decisive doom!
The time is come, that judgment must begin
To bring to light and punish every sin!
The time is come, that saints shall hear the voice
Of their Redeemer, and with him rejoice!
While sinners, banish'd from their Maker's sight,
Must dwell in darkness and eternal night!
The heav'nly arch doth echo back the sound,
Which, as an earthquake, shakes the solid ground.
The dead, the very dead, do hear and rise!
The righteous JUDGE in clouds descends the skies!
Comes from on high to visit earth again,
But comes attended with an heav'nly train!
Not as to Bethlehem; nor is he stil'd,
The *infant Saviour*, the poor Virgin's child!
A more exalted name to him is giv'n;
The SON OF GOD; th' eternal King of Heav'n!
He comes, not as a poor Gallilean,
To be dispised and buffetted by man:
Comes not to suffer ignomy and pain,
Nor for our sins to bleed and die again.
But lo! he comes, in splendid majesty,
To *judge a world* in impart'ality!
See! far and near, he sends his angels forth,
Through all the earth, to east, south, west, and north!
Millions of beings suddenly appear;
Countless millions! what a sight is here?
All the whole race of Adam, great and small,
At once encompass this terrestr'al ball!
The books of record, which so long were seal'd
Are open'd, and the deeds of man reveal'd:
And all are judged, as their works appear,
And all must now their final sentence hear!
The ransom'd of the Lord in order stand,
With countenance serene, at his right hand;

While wretched ſinners tremble and turn pale,
And now, too late, their miſpent time bewail!
They're grieved to ſee the ſtate from whence they fell,
And now muſt ſink into the depths of hell!
They ſtrive to hide them from their Maker's ſight,
In rocky caves, and in the ſhades of night.
But, all in vain; at that tremendous day,
The rocks ſhall melt, and mountains flee away!
Nor will the night conceal their guilty heads;
God's ſearching eye ſhall pierce the darkeſt ſhades.
They cry aloud, but cries and tears are vain;
They're doom'd to endleſs miſery and pain!
"*Depart from me ye curs'd,*" the Judge proclaims,
To endleſs burnings and devouring flames!
But, to the *righteous*, hear the Saviour ſay,
"*Ye bleſſed of my Father*, haſte away
To realms of bliſs, and join the hoſts above,
To *worſhip* GOD, and *praiſe redeeming* LOVE!
With joy they hear their ſentence, and ariſe,
And, with their Saviour, now aſcend the ſkies!

For the *Chriſtian's, Scholar's*, and *Farmer's Magazine.*

VINDICATION *of the* SEX.

Truſt not the female ſex, they're guilt within,
The ſmiles of women are the ſmiles of ſin.

TELL me, harſh bard! whoſe accents boldly dare
To caſt this general ſtigma on the fair,
Did not that mother, who gave birth to thee,
Teach thy young ſteps from danger's paths to flee,
And with a parent's anxious wiſh impart
The love of virtue to the infant heart?
If not, unhappy man? we own thy muſe
Might well with ſad preſage our ſex accuſe.
But oh! if thou maturer years haſt gain'd,
Why ſtill thy breaſt with this idea ſtain'd:
'That female hearts are full of guilt within,
'And woman's ſmiles are all the ſmiles of ſin;'
With deep humility we own the day
When our firſt mother led your ſteps aſtray.
But, ere ſhe fell, ſhe had her tempter too,
His wiles as ſtrong as was her power o'er you.
Sin thus in both did mutually prevail,
And inſtant death announc'd his awful tale.
But in the mercy proffer'd to mankind,
The promiſed ranſom from their power we find:
O'er both we ſhall prevail through Iſrael's Son,
When heaven ſhall perfect the great work begun.
Meantime we own your more deſpotic ſway,
Your part to rule, our duty to obey;
And be ſubmiſſion, grateful labor, ours,
While all humanity's rough toils are yours.
Yet ſtill the tempter doth our ſteps purſue,
And now a ſerpent oft we find in you;
Whoſe voice, alluring, doth our ſteps miſlead
From that fair path which virtue bade us tread.

Then blame us not too harſhly, ſince we find,
That not to us alone is guilt confined,
Which owns no ſex its parent but the heart;
In which admitted it aſſerts its part,
Bids inbred ſin to active baſeneſs grow,
Then loads its ſlave with heavieſt chains of woe.
Thou great Almighty, whoſe ſupreme decree
Form'd us for bliſs, yet left our reaſon free
To chooſe the good, or diſapprove the ill,
Still with thy heavenly grace aſſiſt our will;
Break not the reed that doth to thee aſpire,
As the ſole object of its fond deſire;
But fan each flame that would to heaven aſcend,
And find in thee, the father, guardian, friend.
So, when the labors of the world are o'er,
And ſin and anguiſh ſhall be felt no more,
May we, the equal objects of thy love,
By thee conducted to the realms above,
There taſte thy mercy in the final hour,
And join with man to celebrate thy power:
Through all eternity the ſtrain prolong,
Where the pure Spirit prompts the grateful ſong!

The BEE-HIVE.

WHAT various wonders may obſervers ſee
In a ſmall inſect, the ſagacious bee?
Mark how the little untaught builders ſquare
Their rooms, and in the dark their lodgings rear!
Nature's mechanics, they unwearied ſtrive,
And fill with curious labyrinths the hive.
See what bright ſtrokes of architecture ſhine
Through the whole frame; what beauty, what deſign!
Each odoriferous cell, and waxen tow'r,
The yellow pillage of the rifled flow'r,
Has twice three ſides, the only figure fit,
To which the lab'rers may their ſtores commit,
Without the loſs of matter or of room,
In all the wond'rous ſtructure of the comb.
Next view, ſpectator, with admiring eyes,
In what juſt order all th' apartments riſe!
So regular their equal ſides cohere,
Th' adapted angles ſo each other bear,
That by mechanic rules refined, and bold,
They are at once upheld, at once uphold.
Does not this ſkill ev'n vie with reaſon's reach?
Can Euclid more, can more Palladio teach?
Each verdant hill th' induſtrious chymiſts climb,
Extract the riches of the blooming thyme;
And provident of winter long before,
They ſtock their caves, and hoard their flow'ry ſtore.
In peace they rule their ſtate with prudent care,
Wiſely defend, or wage offenſive war.
Maro, theſe wonders offer'd to his thought,
Felt his own ardor, and the rapture caught;
Then raiſed his voice, and in immortal lays,
Did high as heav'n this inſect nation raiſe.

For the *Chriſtian's, Scholar's*, and *Farmer's Magazine.*

The SCRIPTURES.

TRUTH, with her golden beam,
Inſcribes th' immortal line:
Goodneſs and equity, ſupreme,
Through the bleſt volume ſhine.

In elocution plain,
Theſe heav'nly pages teach;
And yet, their majeſty of ſtrain
What mortal pen can reach?

Here precepts, old and new,
By God's own ſignet bind:
With pow'rful wiſdom theſe endue
The weak, but humble mind.

Here promiſes are ſown,
Which holy ſtrength infuſe,
When dangers throng; or ſorrow's groan
Pleads for ſupporting views.

O laws! whoſe vigor rends
The ſelf-accuſing breaſt:
Whoſe vigor to the upright ſends
Sweet ſelf-poſſeſſion's reſt.

O promiſes, whoſe force
Is from all change ſecure!
Long as their everlaſting ſource,
Your bleſſings ſhall endure.

Hence warn'd, my ſins I ſee;
Againſt my ſins I guard:
Hence aided, from perdition flee,
To heav'n's immenſe reward.

Ye rich men, roll in gold;
Ye epicures, in wine;
Your portion in contempt I hold;
Thy word, O God, be mine.

For the *Chriſtian's, Scholar's*, and *Farmer's Magazine.*

PSALM XXIII.

MY ſhepherd will ſupply my need,
Jehovah is his name;
In paſtures freſh he makes me feed,
Beſide the living ſtream.

He brings by wand'ring ſpirit back,
When I forſake his ways;
And leads me, for his mercy's ſake,
In paths of truth and grace.

When I walk through the ſhades of death.
Thy preſence is my ſtay;
A word of thy tranſporting breath
Drives all my foes away.

Thine hand, in ſpite of all my foes,
Doth ſtill my table ſpread;
My cup with bleſſings overflows,
Thine oil anoints my head.

The ſure proviſion of my God
Attends me all my days:
Oh! may thine houſe be mine abode,
And all my work be praiſe.

There would I find a ſettled reſt,
While others go and come,
No more a ſtranger or a gueſt,
But like a child at home.

HYMN *to the* MORNING.

DAUGHTER of heav'n, Aurora! riſe,
Thy chearing courſe to run,
With luſtre crimſon o'er the ſkies,
And uſher in the ſun!

Thy balmy breath, refreſhing pow'r
Shall ſoon reviv'e the plain,
Awake the ſweets of ev'ry flow'r,
And gladden every ſwain.

The virgin, yet untaught to ſigh,
Shall lightly tread the vale;
And raiſe with joy the tearleſs eye,
To bid thy preſence hail.

Come, modeſt maid! with bluſhes ſpeak,
In all thy roſes dreſt,
Diffuſing health to ev'ry cheek,
And peace on ev'ry breaſt.

Come morning! come, which heav'n deſign'd,
Its choiceſt gifts to bear,
And kindly teach the human mind
To worſhip and revere.

In wonder wrapt let nature ſtand,
To think how much ſhe owes,
And learn to praiſe that gracious hand,
From whence the bleſſing flows,

C. H.

FOREIGN OCCURRENCES.

LONDON, *Sept.* 20.

STATE OF POLITICS.

ALTHOUGH the affairs of Europe are generally, and on very probable grounds, thought to be in a train of pacification, yet an air of myſtery and doubt ſtill hangs over the political hemiſphere. Peace ſo ſuddenly concluded between the Ruſſians and Swedes; the naval exertions of Spain on the one hand, and Great Britain on the other, continued with even encreaſing vigor; and the declaration of the National Aſſembly of France for ſupporting Spain according to the Family Compact; all theſe circumſtances, with others, too tedious to be mentioned, naturally excite a curioſity to know the cauſe of a ſituation ſo ſingular in the hiſtory of ſtates and kingdoms. Peace has been made between Pruſſia and Auſtria, between Ruſſia and Sweden, and is in a fair way of being ſettled alſo between the Ruſſians and Turks. The central powers of Europe, as if ſtudious of peace, have avoided to take any part in the revolt of the Netherlands; the internal ſituation of France ſeems to preclude all voluntary conteſts with foreign powers; the intentions of the Spaniards towards the Engliſh Miniſter, truſting to their profeſſion, publiſhes a declaration on the part of the Spaniſh Court, which declaration he ſeems to conſider as fraught with peace and friendly intercourſe between the Spaniſh and Engliſh nations.

Yet the actual preparations of both Spain and England; the time which the Spaniards have ſpent in equipping the moſt formidable fleet which ſhe ever poſſeſſed; the good underſtanding that ſubſiſts between Ruſſia and Spain; the policy of the king of Sweden, who, educated in the maxims of Berlin and Verſailles, knows no other law in politics than that of intereſts, and his former anxiety to be at peace and in friendſhip with the Danes, the allies of his new friends the Ruſſians; theſe particulars are thought by ſome to afford ground for a ſuſpicion that a confederacy is on foot againſt Great Britain ſtill more formidable than that which followed the commencement of the American war.

It may therefore be concluded, as we have had occaſion to obſerve in ſome of our former numbers, that unleſs Mr. Pitt can obtain indemnification of our expences, and a defined right to ſettle and trade in North California, as well as to fiſh on the ſouthern coaſts of Spaniſh America, he will deem war neceſſary not only for the national, but for his own honor. Yet it is natural to imagine, that on the firſt rupture with the Spaniards he did not believe that ever it would be neceſſary to make any actual appeal to, however it may be prudent to make a ſhew of arms. He had by vigorous menaces deterred the French from ſending any armed force to the ſupport of the ariſtocratical party in Holland; he had, by vigorous menaces induced the Danes to recal their troops from the frontiers of Sweden; he hoped alſo by the ſame method to obtain the rights he claimed, and indemnification of expences from the Spaniards.

Domeſtic Occurrences.

RICHMOND, (Vir.) *Nov.* 17.

Extract from the Journal of the Houſe of Delegates.

Reſolved, That it is the opinion of this committee, That an act of the United States, entitled, '*An act making proviſion for the debt of the United States*,' ſo far as the ſame pledges the faith of the United

States, and appropriates funds for the payment of certain debts due by the ſeveral ſtates in the union, will in its operation be highly injurious to thoſe ſtates, which have, by perſevering and ſtrenuous exertions, redeemed a conſiderable proportion of the debt incurred by them, during the late war, and will particularly produce great injury to this ſtate; becauſe a large portion of the debt then contracted by this commonwealth, having been already redeemed by the collection of heavy taxes levied on its citizens, and meaſures having been taken for the gradual payment of the balance, ſo as to afford the moſt certain proſpect of extinguiſhing the whole at a period not very diſtant; the commonwealth will, by the operation of the aforeſaid act, be involved for the payment of debts contracted by other ſtates, which either have not paid any part thereof themſelves, or have reduced them but in a ſmall proportion compared with the payments made by this ſtate, by means whereof a heavy debt will be entailed on this ſtate, which never can be extinguiſhed by all its efforts, whilſt any part of the debts contracted by any ſtate in the American union, and ſo aſſumed, ſhall remain unpaid,

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PHILADELPHIA, *Oct.* 26.

Rejoice, ye American citizens, in humble confidence, that, if ye partake not of the luxuries which ſome parts of Europe or Aſia enjoy, we ſhall long be exempted from the calamities which they ſuffer—that nature ſpreads her bounties before ye——that moderate induſtry will enable ye to gather them into your ſtores——that beneficial commerce begins to invite ye to foreign ſhores, becauſe ye have wiſely eſtabliſhed manufactures at home—that your *National Government* is ſupported by *Liberty*, who has fixed her feet on the rock of *Reaſon*—and that *Religious Toleration* is your Glory!

There is ſomething very liberal in one of the late reſolutions of the French Aſſembly, to admit citizens of all religious denominations, otherwiſe unimpeached to every employment in the military and marine, without ſuffering them to be diſplaced but by a regular court martial, or a decree of a committee of the legiſlature, ſanctioned by the king. How different are the maxims of the Engliſh nation, where, though men of all claſſes are not only invited, but preſſed into their ſea ſervice, as mere food for power, no gentleman, however diſtinguiſhed by perſonal merit, honorable connections, or bravery, can hold the leaſt office of command, if he happens to differ in certain ſpeculative articles from the eſtabliſhment.—— Perhaps ſome future enlightened parliament may ſee the abſurdity of excluding perſons able and willing to ſerve their king and country, on pretexts which have been long exploded as ridiculous in moſt European governments.

Elizabeth Town, *Nov.* 30.

The elder Mirabeau, ſpeaking of the American Congreſs, ſays, "I cannot but admire, that thoſe whom we once eſteemed a rude and barbarous people have already ſet an example to the old world in the intricate ſcience of government. I may ſafely pronounce the repreſentatives in the American legiſlature to be the firſt body of philoſophers who have ever had it in their power to aſſemble peaceably together in a legiſlative capacity, and deliberate upon the rights of nations and of men.—The world, indeed, has been long enough under the controul of bullies and ruffians, it is time that men of ſentiment, learning and benevolence began to have the ſway; theſe are the lights that muſt guide our ſpecies to that true dignity, which their ſtation in the chain of created intelligence demands.

MARRIAGES.

NEW-YORK.

In the Capital—Hon. Philip Livingſton, Eſquire, of Greenborough, Weſt Cheſter county, to Miſs Cornelia Vanhorne, daughter of the late David Vanhorne, Eſquire. Mr. Stephen Coles, diſtiller, to Mrs. Lawrence. Virgil Gray, Eſq; to Miſs Betty Richards. John Beckley, Eſq; clerk of the houſe of repreſentatives of the United States, to Miſs Maria Prince. The Hon. John Vining, Eſq; member of the houſe of repreſentatives, to Miſs Seton, daughter of William Seton, Eſq. Mr. Thomas Streatfield Clarkſon, to Miſs Eliza Vanhorne, daughter of Mr. Auguſtus Vanhorne. Iſaac Telfierd, Eſq; from the iſland of Jamaica, late ſurgeon in the 60th regiment, to Miſs Alice Dunſcombe.—*At Oyſter Bay*, Mr William Jones, to Miſs Keziah Young.

NEW-JERSEY.

In Salem, Iſaac Oſgood, Eſquire, to Miſs Sally Pickman.—*At Cranberry*, Mr. Henry Harriſon, aged 75, to Miſs Kitty Shaw, not 19.

PENNSYLVANIA.

In the Capital, Dr. Nicholas B. Waters, to Miſs Kitty Rittenhouſe, daughter of David Rittenhouſe, Eſq.—*At Wayneſborough*, William Richardſon Atlee, Eſq; to Miſs Wayne, only daughter of General Wayne.

MARYLAND.

In Baltimore county, Benjamin Lowndes, Eſquire, to Miſs Dorathy Buchanan, daughter of the late Gen. Buchanan.

DEATHS.

At Rome, the famous Caglioſtro.—*At Deſſau, in Saxony*, The celebrated Profeſſor Baſſedow, aged 66.—*At Cumberland Houſe, London*, His royal highneſs Henry Frederic, duke of Cumberland, brother to the king of Great Britain, aged 46.—*At Vienna*, His highneſs Nicholas Eſtuhazy de Galantha, prince of the Holy Roman Empire, &c. aged 76.

MASSACHUSETTS.

At Boſton, Mr Benjamin Burdick, aged 85. Mrs Mary-Ann Jones, aged 76. Mrs. Rebecca Burroughs, aged 74. The hon. James Bowdoin, Eſq; late governor of this commonwealth.——*At Salem*, Mrs. Odell, aged 99.—*At Stoughton*, Mrs. Hannah Gridley, conſort of Richard Gridley, Eſq; aged 80.——*At Rocheſter*, Mr. Edward Febbett, aged 88.—*At Norton*, Deacon Benjamin Copeland, aged 84.

RHODE-ISLAND.

In Providence, Mr. Benjamin Marſhall, aged 74. Mr. Richard Whitethorn, aged 89.

CONNECTICUT.

In Litchfield, Mr. John Tyron, aged 89.—*In Danbury*, Mr. Silas Hamilton, aged 77.—*At Stonington*, Dudley Woodbridge, Eſquire, aged 86.——*At Milford*, Mr. Jonathan Law, aged 75.—*At Eaſt Hartford*, Mr. John Abbe, aged 109.—*In New London*, Mr. David Culvert, aged 82.

NEW-YORK.

In the Capital. Mrs. Mary Williamſon, conſort of the Hon. Hugh Williamſon. Mr. William Hauxhurſt, merchant, aged 87. Roderick Williamſon, Eſquire, for many years a very reſpectable planter in the Iſland of Grenada.—*At the Hermitage*, Mr. Samuel Norton, formerly of Yarmouth, England.

NEW-JERSEY.

At Elizabeth Town, Dr. William Barnet, many years a practitioner of phyſic in this town, in the 63d year of his age.

PENNSYLVANIA.

In the Capital, Mr. Abel James, aged 65. Mr. Jonathan Price, aged 86. Mr. Richard Vaux, merchant.——*In York county*, The Reverend Samuel Dougal, paſtor of the Preſbyterian church, in the Path Valley.

DELAWARE.

At Dover, Dyer Carney, Eſquire, ſtate attorney, and delegate in the former Congreſs for this ſtate. Mrs. Mercy Varney, widow, aged 91—leaving a poſterity of 109 perſons.

SOUTH-CAROLINA.

At Charleſton, Miſs Mary Gladows, aged 86.