THE

CHRISTIAN's, SCHOLAR's, AND FARMER's

MAGAZINE;

CALCULATED,

IN AN EMINENT DEGREE,

To promote RELIGION; to diffeminate *uſeful* KNOWLEDGE; to afford *literary* PLEASURE and AMUSEMENT,

AND

To advance the *Intereſts* of AGRICULTURE.

BY A NUMBER OF GENTLEMEN.

Omne tulit punctum, qui miſcuit utile *dulci,*
Lectorem delectando, pariterque monendo. HOR.

In the Perſon of King Solomon, we perceive, in his Petition to the Almighty, that this Prince preferred the Endowments *of* WISDOM *to all earthly Grandeur and Felicity.* LORD BACON.

Addequod ingenuas didiciſſe fideliter Artes
Emollit mores nec ſinit eſſe feros. OVID.

NUMBER I, *of* VOL. I, for APRIL and MAY, 1789.

ELIZABETH-TOWN:
PRINTED AND SOLD BY SHEPARD KOLLOCK, ONE OF THE PROPRIETORS.

M,DCC,LXXXIX.

TO

His Excellency

WILLIAM LIVINGSTON, Esq. *L. L. D.*

Governor *of the* State *of* New-Jersey:

This FIRST VOLUME

OF THE

Christian's, Scholar's, *and* Farmer's

MAGAZINE,

is, *with great* Esteem *and* Respect,

INSCRIBED,

By his Excellency's

most obedient,

and very humble Servants,

THE EDITORS.

To SUBSCRIBERS.

THE Encouragement that hath been given to publiſh this Magazine, enables the Proprietors to reduce the Price of it from two and one half Dollars, to two Dollars per Annum.

The inſertion of ſeveral Articles in this Number (particularly, Phyſico-Theology; Hiſtory of the firſt Propagation of Chriſtianity in Britain; Philoſophy of Socrates, and Memoirs of this Philoſopher; Hiſtory of the American Revolution; Obſervations in a Journey from London to Paris; Extracts from the Travels of the Marquis De Chaſtellux; Memoirs of General Putnam; Life of General Montgomery; Dialogue between Fernando Cortez and William Penn; the natural Hiſtory of Man, and of the Silk Worm, and L'Abbè Le Blanc's Letter) which were not included in the Particulars publiſhed with the Propoſals for printing this Work, and which, it was deſigned, ſhould have compoſed it's firſt Number, occaſions, for the preſent, ſome of theſe Particulars to be omitted.

The Life of Saint Paul and his Character as a Writer; the Life of Martin Luther; Philoſophy of Plato, and Memoirs of this Philoſopher; Life of Addiſon; Memoirs of General Greene; Memoirs of Baron Trenck; Extracts from an Eſſay on the Cauſes of the Variety of Complexion and Figure in the Human Species, by the Reverend Doctor Smith, of Princeton; anatomical Deſcriptions, and curious Mechaniſm, will appear in our next.

A ſet of new Types will ſoon be procured to print this Magazine.

To CORRESPONDENTS.

WITH Pleaſure we ſhall publiſh the ſhort, rational, and ſerious Addreſſes, from the Preſs, of a Clergyman to various Characters of his Congregation. The firſt of theſe Addreſſes to Perſons of Inebriation, will be inſerted in the enſuing Number.

The Production of X. X. is too incorrect and devoid of Sentiment to obtain a Place in this Miſcellany. Though this Piece is not "well written," we thank the Author for his kind Intention to oblige us.

We acknowledge the Performance, ſigned Orthodox, evinces the Writer to be poſſeſſed of a maſterly Pen; we, however, beg leave to decline publiſhing it; as it is not our Intention to render this Magazine a Vehicle of religious Controverſy; which is ſeldom conducted with Moderation and Candor, and, in general, we apprehend, is productive of more evil than good Conſequences.

The Hints of Amicus, we regard to be truly friendly. Due Notice ſhall be paid to them. This Gentleman is informed, that it is perfectly agreeable to our Inclination to pay particular Attention to American Biography.

GENERAL INTRODUCTION.

IT *is not the intention of the proprietors of this Magazine, to introduce it to the public with a* tedious *nor a* pompous *Preface.*

A moment's reflection is sufficient to convince us of the importance of Religion, of Science, and of Agriculture, to the citizens of these infant States.

If we shall be devoid of virtue, respectability of character and real felicity, cannot be ours. The unfeigned practice of religion only, will prevent our freedom from degenerating into licentiousness or tyranny; will cause our happy climes and fertile soils to become a blessing, and secure to us the Almighty's favor and protection.

Many desirable consequences may reasonably be expected to proceed from a more general *knowledge among us of the polite Arts, Belles Lettres, and the Sciences: And from our diligence and improvements in Agriculture, we may expect to derive very substantial advantages.*

It is the principal design of this performance, to subserve *the* interests *of* RELIGION; *to* diffuse useful KNOWLEDGE; *and to* aid *the* HUSBANDMAN *in his* very necessary *and* important toil.

Numerous are the subscriptions which have already been received to encourage this Publication. The Editors will only add, that it shall be their study not to disappoint such rational expectations as have been entertained in it's favor.

THEOLOGICAL INTRODUCTION.

Addressed *to the* PROFESSORS *of* CHRISTIANITY *in* these States.

CHRISTIANITY *may be said to be the greatest, best gift of Heaven. It originated in love; it is replete with wisdom; its intention is to illume the understanding; to reconcile us to God; to restore us to purity; to rescue us from infamy and wretchedness, and to exalt us to unceasing and inconceivable honor, glory and felicity.*

This dispensation of mercy consists not in any thing that is merely external; it rejects not, however, external worship, but enjoins it.

No one, by whatever appellation he may be distinguished, can justly be denominated a real Christian, unless he believes the doctrines of the gospel; sincerely and universally, to the utmost of his power, reveres its precepts; trusts in its promises, and fears its threatnings.

Though the Chriſtian Syſtem enjoins ſubmiſſion to civil government, (when juſtly adminiſtered) it hath not any neceſſary connection with ſuch government.

In this light Chriſtianity was viewed by us at the period of our revolution. The religion of the goſpel was not eſtabliſhed by law. Chriſtianity was not made an engine of ſtate. No one Chriſtian ſect was, in any reſpect, exalted to a pre-eminence above another. All were left at liberty to worſhip God in ſuch manner as they apprehended to him would be moſt acceptable; and all the offices of government, of honor, truſt and profit, were open to Chriſtians, of every community, without diſtinction.

Thus had theſe ſtates the honor (an honor, we preſume, not enjoyed by any other power on earth) of maintaining the principles of Chriſtian Liberty in their utmoſt latitude; *of preſerving them in that ſtate of* ſimplicity *and* perfection *in which they were communicated to the world by the divine Author of our religion. No authority was delegated to the Congreſs of the* new confederation *of theſe ſtates, with regard to* religion. *This body, therefore, (were it ſo diſpoſed) hath no power to infringe our religious liberties, and, all circumſtances conſidered, it is reaſonable to conclude, that religious freedom, in its greateſt perfection, will ever be enjoyed by our poſterity.*

But while we have reaſon to be grateful to the Almighty for the diſpenſation of the goſpel, and eminently happy in the enjoyment of it in peace and purity, it is to be deplored, that though Chriſtianity, perhaps, is reverenced as much by the citizens of theſe ſtates as by the inhabitants of any other country, there are many *who are greatly defective in their duty; on whom the goſpel hath not its intended effects.*

It ſhall be our endeavor, by this publication, to advance the general intereſts *of our moſt holy religion; particularly, we ſhall attempt to inform the ignorant; to reclaim the vicious; to edify the virtuous; to conſole the afflicted; to aſſiſt the young divine in the performance of the duties of his ſacred function: And alſo, to promote that ſpirit of mutual forbearance and love which appears to be ſo happily prevailing among the various denominations of Chriſtians in theſe ſtates.*

We indulge the hope, that theſe our exertions in the cauſe of virtue and religion, will be countenanced by the good and virtuous; and we fervently implore the divine goodneſs to crown our labors with ſucceſs.

THE

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MAGAZINE.

For APRIL *and* MAY 1789.

NATURAL THEOLOGY.

THE object of theology is the knowledge of God, and of the manner in which he is to be worſhipped. We, therefore, ſtile the doctrine of which we here treat, *theology*; becauſe it is employed in inquiries concerning the exiſtence of God; his eſſence; his attributes and perfections; the relations we have to the Supreme Being, and the duties and obligations which reſult from his authority over us. We add the epithet *natural*, to diſtinguiſh it from that theology which is founded on *revelation*; and becauſe in the inquiries we ſhall make into theſe ſubjects, we ſhall employ only the *natural lights* of that reaſon with which we were endued.

Every thing in nature is compound, becauſe every thing is diſſoluble, and the moſt minute point may ſtill be divided. That which is compound muſt have parts of which it is compoſed: theſe parts could not join and unite themſelves with order, regularity, harmony, and to a rational purpoſe. Neither could chance have united them, for the word chance is in itſelf void of all meaning: and if we ſhould annex ideas to it, chance according to thoſe ideas cannot operate with a deſign, and with order and regularity, with a conſtant and uniform plan; for in that caſe it would no longer be chance. And though we ſhould ſuppoſe that there are in nature ſimple particles, or atoms, ſmall incompoſite bodies, it is impoſſible that theſe particles ſhould have joined themſelves, and that they ſhould alſo have joined the parts of which other bodies are compoſed, in ſuch manner as to concur to the ſupport of the general ſyſtem. There muſt therefore be an omnipotent, intelligent and wiſe Being, who has united theſe particles, has arranged them, and has cauſed all the modifications of matter, or the parts of nature; who has given ſoul and life to all that is animated, and who maintains all things in the order his wiſdom once preſcribed; and it is this Being which we comprehend in the idea that is expreſſed by the name of GOD. It matters little which principle we admit, provided we conceive of this firſt principle as of a Being that is omnipotent, infinitely wiſe, and, in every poſſible ſenſe, perfect. When we aſcend in idea, as by a chain, to the firſt claſs of all beings, we there conſtantly find a beginning, an origin, a point which hath been compoſed of different parts, it is in vain to attempt to mount further; we muſt for ever ſtop here; this unity, this point, cannot be paſſed; it is the inſtant of the creation. We may

ſay, with M. Monteſquieu, "That they, who have alledged *that a blind fatality has produced all the effects we ſee in the world*, have aſſerted a great abſurdity; for what can be more abſurd than to ſuppoſe that a blind fatality could produce intelligent beings!"

We here produce this kind of demonſtration merely to give our readers an idea, an example of the manner of reaſoning in natural theology. We do not propoſe to produce this as a new proof of the exiſtence of a God, and ſtill leſs as a proof to which there can be no reply, and againſt which there has not already been made exceptions and oppoſitions. Perhaps it may be aſked, do they deſerve any regard? We think not. Be that however as it may, natural theology has many arguments, many demonſtrations, to prove the exiſtence of a Deity. The late M. Maupertuis has furniſhed one that is new, and drawn from the principle of leaſt action: this demonſtration appears to us very ſtrong, explicit and comprehenſive, but ought not however to exclude all others. The arguments drawn from final cauſes, from refined phyſics, from the organization of our bodies, &c. are alſo of very great validity. To this crowd of proofs ſhall we be permitted to add one, which perhaps will not ſtrike and convince all men equally, but requires a metaphyſic mind to comprehend it? Whether we admit the ſyſtem of innate ideas, or ſuppoſe that ideas are formed in our minds from images which are conveyed thither by our exterior ſenſes, it is ſtill equally certain, that we can have no idea, no conception of a being that does not in any manner exiſt, and that never has exiſted. We can indeed repreſent to ourſelves all ſorts of chimeras; our imagination can form a monſter, with the head of an eagle, the body of a lion, the tail of a ſerpent and the feet of an oſtrich: but it is proper to obſerve, that theſe monſters, theſe chimeras, exiſt in our imagination only as compounds of beings which exiſt in nature, but that it is impoſſible to form an idea of a being that has no affinity with any that ever exiſted. It follows, therefore, either that the idea of God is innate, and then it is the immediate operation of the Creator; or that we have conceived this idea by means of the exterior ſenſes, by ſeeing or conſidering all thoſe objects that ſurround us, and by aſcending thro' a neceſſary ſeries of reaſoning to the origin of all things. So that, in either caſe, this argument ſeems evidently to prove the exiſtence of that firſt Being which we name GOD.

(To be continued.)

PHYSICO-THEOLOGY.

Or a *Demonſtration* of the BEING and ATTRIBUTES of GOD, from a *Survey* of the *Earth*.

IT is remarked by Saint Paul, "That the inviſible things of God, even his eternal power and godhead, are underſtood by the things which are made."—The works of creation are, indeed, moſt eaſy and intelligent demonſtrations of the being and attributes of God; and as they are ſuch as thoſe may comprehend who are unacquainted with the ſubtleties of reaſoning and argumentation, it may be of utility, in a ſummary way, to prove the exiſtence of a God, and his perfections, particularly, his wiſdom, power and goodneſs, from a view of the world we inhabit.

It may not be improper, previous to our ſurvey of the earth, to pay a little attention to the appendages, or exterior parts of the globe.

THE ATMOSPHERE.

THE atmoſphere that ſurrounds the earth, will appear to be the production of an infinitely wiſe Creator, and deſigned to anſwer benevolent and important purpoſes, if we attend to its nature.

It is a mass of air, or subtile matter, proper to pervade other bodies; to penetrate into the inmost recesses of nature; to animate, and, indeed, to be as the very soul of this lower world.

It must, therefore, in a variety of respects, be very beneficial. The air is not only necessary to our enjoyment of health, the comforts and pleasures of life, but even of life itself.

It is the air that preserves the existence not only of all the animals that inhabit the earth, but those also of the watry element; many of which can subsist but a very short time without respiration.

But not animals only, even trees and plants, the whole vegitable world depend on the air for life. *

How peculiarly useful also, is this element to the feathered throng, in assisting them in their flight? Of what benefit is air in conveying sounds, and in various mechanical operations?

The advantages derived from our atmosphere are, indeed, innumerable; we shall, at present, only further observe, that it is of admirable use in enlightening the world, by reflecting to us the light of the heavenly bodies; and by refracting the rays of the sun to the eye before this luminary appears in our horizen; by which means the day is protracted throughout the globe, and the long and uncomfortable nights in the frigid zones are shortened.

(To be continued.)

NOTE.

* *It is unnecessary, we imagine, to adduce arguments to prove that* air *is necessary to* vegitation. *This truth hath often been evinced by* experiments. *Some lettice seed, for instance, was sown upon earth exposed to the air; some of the same seed, at the same time, was scattered on earth in a glass-receiver of the pneumatic engine, afterwards exhausted of air. The seed open to the air sprouted an inch and a half in eight days; but that deprived of air, did not vegitate in the least degree; upon the admission, however of air to it, in a week it grew about two inches. Vide* Phil. Transf. No. 23. Lowth's Abridg. Vol. ii. p. 206.

ASTRO-THEOLOGY.

Or the BEING *and* ATTRIBUTES *of* GOD *proved from a survey of the heavenly Bodies.*

WHILE from a survey of the earth and the celestial bodies, we shall demonstrate the existence of a God and his perfections, we hope, that in some degree, we shall afford our readers rational and pleasing amusement; as to most minds it is agreeable to contemplate the objects of the visible creation.

Majestic is the scene which the heavenly bodies present to our view, and we cannot behold them, with attention, without being convinced that "The Heavens declare the glory of God, and the firmament sheweth his handy work."

That this observation is agreeable to fact and experience, is incontestably evident from this circumstance, that there never was any nation, even the most rude and barbarous, that was not convinced of the being of a God from the works of creation, and particularly from a survey of the heavenly bodies. Thus Ælian, in his Various History: "There never yet was any barbarian that contemned the Deity, or entertained a doubt whether there be gods or not; or whether they take notice of human affairs."

In the same manner Plato proves the existence of a God from the unanimous consent of all nations, both Greeks and Babarians, who confess that such a being exists. And Plutarch, agreeable to the opinion of the psalmist, informs us whence they

derived this notion of a Deity: "Men, ſays he, began to acknowledge a God, when they ſaw that the ſtars preſerved ſo great a harmony; and that the days and nights, throughout the year, both in ſummer and winter, were regulated by their ſtated riſing and ſetting." And not to mention the opinions of a variety of other authors, that might eaſily be quoted on the occaſion, we ſhall content ourſelves at preſent with taking notice of the ſentiment of Cicero, who ſays,—"What can be ſo plain and clear, when we look up to the heavens, and take a view of the heavenly bodies, as that there is a Deity of a moſt excellent mind, by whom all theſe things are governed? Of which, ſays he, if any one ſhould doubt, I do not ſee why he may not as well doubt whether there be a ſun that ſhines."

Thus "the heavens declare the glory of God," even to the heathen world; ſo evidently are they the handy work of an almighty Creator! And that they are ſo, will moſt perfectly appear from conſidering them in a more minute and particular manner. We ſhall endeavor to give the reader a clear view,—1. Of the ſolar ſyſtem. 2. Of the comets. And, 3. Of the fixed ſtars.

By the ſolar ſyſtem, we underſtand the ſun, which is placed in the center, together with the ſix planets, Mercury, Venus, the Earth, Mars, Jupiter, and Saturn, which revolve round him. Theſe planets, with reſpect to their nearneſs to, or diſtance from the ſun, are exactly in the order in which they are here mentioned. Mercury is the neareſt to the ſun, Venus next, the Earth next, Mars next, Jupiter next; Saturn is at the greateſt diſtance. The diſtances of the planets from the ſun may eaſily be conceived in the following manner: ſuppoſing the diſtance of the earth from the ſun to be divided into 100 equal parts; then that of Mercury will be four of theſe parts; that of Venus 7; that of Mars 15; that of Jupiter 52; and that of Saturn 95. Hence it appears, that the earth is placed between Mars and Venus, having Mars, Jupiter, and Saturn above her, and Venus and Mercury below her; and for this reaſon it is that the three firſt are called ſuperior, and the two laſt inferior planets.

But to expreſs the diſtance of the planets from the ſun, as nearly as poſſible, in Engliſh miles, the diſtance of Mercury from it is 36,841,468 miles; of Venus, 68,891,486 miles; of the Earth, 95,173,000 miles; of Mars, 115,014,148 miles; of Jupiter, 494,990,976 miles; of Saturn, 907,959,130 miles.

By theſe diſtances, however, are to be underſtood their mean diſtances; in order to comprehend which, it muſt be obſerved, that the orbit, or path, which a planet deſcribes about the ſun, is not a perfect circle, but a figure called an ellipſis, which, though ſomewhat reſembling a circle, is longer than it is broad. Hence the ſame planet is not always at the ſame diſtance from the ſun, and the mean diſtance of it is that which as much exceeds the leaſt as it falls ſhort of the greateſt.

The planets appear at firſt ſight like the fixed ſtars; but upon a more accurate view, they may eaſily be diſtinguiſhed from them: 1. By their never twinkling, as theſe laſt do. 2. By their being ſeen earlieſt in the evening, and lateſt in the morning. And, 3. By their changing their poſition, with regard to the fixed ſtars, and to one another, but always keeping within the ecliptic, that is, within 23½ degrees of the equator either ſouth or north. Mercury is ſo near the ſun, that he can ſeldom be ſeen without the help of glaſſes. Venus is eaſily known, being ſometimes the evening, and ſometimes the morning ſtar; and Mars, Jupiter, and Saturn appear of a more deep red or fiery colour than the fixed ſtars.

(To be continued.)

CHRISTIAN-THEOLOGY.

FROM the firſt knowledge we have of the world, men have blindly ſearched after the nature of the true God; but through the imperfection of their diſcernment, they have fallen into numberleſs errors.

Paganiſm, at firſt, covered the whole earth, except that family which became the parent of the Jewiſh nation. Among different nations, there were different mixtures of idolatry. Moſes firſt made known to the Hebrews the true God, and preſcribed to them his worſhip. This religion, however, was not embraced by any other people.

The ſon of God appeared in human form; he explained and enforced the moral law given by Moſes; aboliſhed the Jewiſh ceremonies; promulged his divine doctrines, and offered himſelf a propitiatory ſacrifice for the ſins of the world.

Some time after this event, Mahomet aroſe in the eaſt, and propagated a religion compounded of Judaiſm and Chriſtianity, and his own ideas.

Luther and Calvin reformed the errors introduced into chriſtianity under the reigns of the popes, and gave the idea of what is now called the Proteſtant Religion.

Confucius had taught the Chineſe, and Zoroaſter the Indians, religions drawn partly from philoſophy, and partly from paganiſm.

We ſhall not, in this place, treat of ſuch religions as are extinct, or which yet exiſt, but at a diſtance from us; we ſhall attend only to the *chriſtian religion*, which teaches us to know God by revelation and the light of reaſon, as far as it is poſſible for the human mind to comprehend that inſcrutable being.

The knowledge of God however, will be but of little utility to man, unleſs he can ſuppoſe there is ſome connexion or relation between the Supreme Being and himſelf. It is from this connexion or relation that are derived the neceſſity of the knowledge of God, and the manner in which he is to be worſhipped; and this it is that forms what is ſtiled *Chriſtian Theology*.

[*As we wiſh to give juſt ideas of this important ſubject, and to render this part of our work extenſively uſeful, we ſhall, in a conciſe manner, treat of Syſtematic; Moral; Homiletic; Catechetic; Polemic, and Caſuiſtic Theology; and alſo of ſacred Criticiſm. We ſhall firſt pay attention to Syſtematic and Moral Theology.*]

SYSTEMATIC THEOLOGY.

THE Chriſtian Religion is as compound in its doctrines, as it is ſimple in its moral principle. It includes doctrines founded on the principles of reaſon; doctrines taught in the Old Teſtament, and the law of Moſes; and doctrines taken from the New Teſtament, inculcated by Chriſt.

The ſyſtematic part of chriſtianity, among the great number of its doctrines, has theſe three from which all the reſt are derived, and which form the baſis of the whole ſyſtem: The exiſtence of one God in three perſons: The neceſſity of a Mediator or Redeemer: And the real appearance of the Mediator, or Saviour of the world.

As revealed religion is founded, in part, on natural religion, and philoſophy being the ſource from which the principles and knowledge of the latter are derived, it is, therefore, manifeſt that philoſophy is intimately connected with chriſtianity. The aid, however, of the former is to be employed with caution, and is not to be conſidered as the foundation of the chriſtian doctrines, but only as a mean by which ſome of them may be explained and inforced. The holy ſcriptures only, conſtitute the true baſis of Chriſtianity. Philoſophy, however, effectually concurs to prove the exiſtence and attributes of the Supreme Being, and the neceſſity of

the creation of the univerſe by the Almighty. Philoſophy, alſo furniſhes plauſable conjectures with reſpect to the intention of God in creating the world; it proves the neceſſity of a perpetual power to preſerve the univerſe; it ſuppoſes that as the Supreme Being could not produce any thing that was not perfect in its kind, he could not have created man as he now is. Philoſophy alſo vindicates the conduct of the Almighty in appointing chaſtiſements for tranſgreſſions, by ſhewing that moral evil was not introduced into the world by abſolute neceſſity, but by the abuſe of liberty, the moſt noble prerogative of the human ſoul; it furniſhes an infinity of arguments for the belief of the immortality of the ſoul, and of a future ſtate that has relation to the moral actions of the preſent life; and it inſpires us with love to God, as a being of infinite perfection; gratitude towards him, as our creator and preſerver; and ſubmiſſion to his will, as our ſupreme governor and director.

The uſe that the chriſtian religion thus makes of philoſophy, has occaſioned the doctrines of Chriſtianity to be divided into ſuch as are founded entirely on revelation, and thoſe which ariſe from an union of reaſon with revelation.

Of the firſt ſort are the holy ſcriptures; the doctrine of the Trinity; that of the origin of evil, or of original ſin; all the particulars which relate to Chriſt; the doctrine of the efficacy and operations of the Holy Ghoſt; that of the ſacraments; of repentance; of faith in Chriſt; of good and evil angels; of the church; of the diſſolution of the world, and the laſt judgment.

Of the latter kind are, The doctrine of a Supreme Being, his attributes and works; of providence; of ſin, as a tranſgreſſion of the law of God, and of rewards and puniſhments after death.

We ſhall *conclude* this article, without inſiſting here on any of theſe particulars.

MORAL THEOLOGY.

TO produce the greateſt effects poſſible, by the leaſt efforts, is the higheſt perfection in nature, and at the ſame time the true characteriſtic of divinity. God has given to all the beings that compoſe the univerſe, one ſimple principle alone, by which the whole, and every part, is connected and perpetually ſupported; and that is LOVE. The attraction of the celeſtial bodies, as well as thoſe of which our globe is formed, is a ſpecies of Love; a mutual tendency toward each other. The uniform generation, by which all beings are perpetuated, is founded in Love. This is the true *minimum*, the true ſyſtem of *the leaſt action*, which includes ſomething ſo divine. It appears to be the will of God to eſtabliſh, by the mouth of the Meſſiah, the ſame ſimple principle in morality, that is, in the rule of human actions, by ſaying, *love*: It was his will, that in the conduct of mankind, as in every other part of nature, there ſhould be no other principle than that of Love.

That in the different ſyſtems of ethics of the ancient Heathen Philoſophers, many maxims and precepts of admirable morality are to be found cannot be denied; but theſe philoſophers are almoſt continually contradicting each other in their maxims, no one of their ſyſtems is founded on the true principle. In ſearching after it, they have diſcovered ſome excellent truths, but it has been by chance, and they are at beſt imperfect. Jeſus Chriſt has alone taught mankind perfect morals, by deducing them from this true principle. Every principle ſhould be ſimple. Every principle ſhould be comprehenſive, even univerſal in its effects. God himſelf is uniform in his principle, and infinite in his effects. His doctrine, or his law, ſhould be the ſame. Jeſus Chriſt has made known to mankind this principle, ſimple and univerſal. He has, therefore, been, in this ſenſe

alſo, the true Saviour of the world. He has preached to mankind; and his only doctrine has been that of Love.

By the word Love, with regard to *bodies* in general, is meant a tendency, a mutual inclination that urges them to join and to coaleſce; and with regard to men in particular, a lively, affecting pleaſure that poſſeſſes the mind on contemplating the perfections of any object. This pleaſure is always accompanied with a deſire, either to poſſeſs that object, or to render it propitious. By adopting therefore this principle, and this laſt definition of *Love*, it follows, that all the duties of man conſiſt,

1. In the love of God in preference to all other objects.
2. In the love of himſelf.
3. In the love of his own ſpecies.
4. In the love of every other creature to a certain degree.

The doctrines of Chriſt are, in theſe reſpects, the moſt explicit.

From this principle flows our *duty* towards God, towards ourſelves, our neighbour, and to thoſe beings that are ſubject to our power. The firſt rule is, to communicate to all thoſe, whom it is our duty to love, all the good, and to preſerve them from all the evil in our power. The ſecond, to do to no one what we would not have done to ourſelves in ſimilar circumſtances. The third, which is the ſimple effect of love, is to endeavor to pleaſe the object that we ought to love. The fourth, to endeavor to render the pleaſures we communicate to others, as lively as poſſible, and thoſe inevitable evils, which we are ſometimes conſtrained to inflict on them, as ſupportable as we can; and ſo of the reſt. The whole evangelic doctrine of our Saviour is replete, from beginning to end, with admirable precepts, for theſe purpoſes; and theſe precepts, with their applications, general and particular, we learn from that ſcience, which we call Moral Theology.

This doctrine we diſtinguiſh from moral philoſophy, or the ſimple doctrine of ethics; becauſe Jeſus Chriſt has made known, in his divine morality, a far greater degree of perfection than is diſcoverable by the mere light of human reaſon, For the renouncing of ſelf-intereſt, and private pleaſure; the forgiveneſs of offences; love to his enemies; the triumph over deſtructive paſſions; and many other like virtues, the Chriſtian is alone indebted to the doctrine of Jeſus Chriſt.

(To be continued.)

Ecclesiastical History.

A conciſe Eccleſiaſtical Hiſtory, *of the principal* Nations *of the Earth.*

ADAM, and the firſt patriarchs after him, followed, doubtleſs, the lights of reaſon, enforced by thoſe which God had vouchſafed them in Paradiſe, and in the ſucceeding ages; as we find in the book of Geneſis, wrote by Moſes. But this worſhip, ſo pure in itſelf, ſeems to have been ſometimes corrupted by a propenſity to idolatry, which infected mankind from the beginning of the world. ——The little houſhold gods of Laban, the father-in-law of Jacob, clearly prove that idolatry reigned in the firſt ages of the world. Moſes purged the worſhip of the Hebrews entirely from it; it was he who, by the expreſs order of God, eſtabliſhed the true principles of religion among the children of Iſrael; their doctrines and their religious ceremonies. We are therefore here to conſider:

Firſt, *Paganiſm:* Which in general has at all times had various ſects, and even when it poſſeſſed almoſt the whole earth, each people had their different gods, idols, and religious worſhip; at leaſt with regard to exterior matters. The pagan religion of

the Egyptians, for example, was not the ſame with that which was profeſſed by the Greeks, and theirs differed likewiſe from that of the Romans, who multiplied their demigods and temples to an endleſs number. It is a ſingular circumſtance, and worthy of remark, that, even in modern times, whenever a nation are diſcovered in any part of the earth, they are always found to be pagans. Whence comes it that mankind have naturally ſo univerſal a propenſity to idolatry, and ſo little to philoſophy and the principles of Chriſtianity? Whenceſoever that be, paganiſm was deſtroyed in the reign of Theodoſius the Great, at the cloſe of the fourth century of the Chriſtian æra; and the ruins of it which are to be found in Aſia, Africa, and in this country, are degenerated into an abſurd idolatry; always attended by ferocity, ignorance and barbarity. That large work, of "the religious ceremonies and "cuſtoms of all nations, repreſented "by figures deſigned by Bernard "Picart, with an hiſtoric explana-"tion, &c." and eſpecially thoſe volumes which treat of the idolatrous nations, is very inſtructive, and throws great light on theſe ſubjects.

The ancient religion of the Chineſe is but little known to us. We know that they adored the heavens, under the name of THIEN; and that they had in their devotion ſome mixture of that of the Jews, though we know not from whence they obtained it. There is a very ancient tradition among the Orientals, that there were a great number of Jews in China, and that God having opened a paſſage, they went thither in the time of Joſhua. However that be, it is certain that a large portion of idolatry, ſome principles of natural religion, and of that of the Hebrews, formed the religion of the ancient Chineſe. About 550 years before the birth of Chriſt, that is in the year of the world 3450, the renowned Confucius was born in the kingdom of *Lu*, which is the province that is now called Xantung. This philoſopher was of an illuſtrious family, that deſcended from the emperor Ti-Ye, of the ſecond race. He began by profeſſing philoſophy, and ended by inventing a new ſyſtem of religion and politics. His reputation acquired him more than three thouſand diſciples, among whom there were ſeventy-two that ſignalized themſelves, and are ſtill held in great veneration by the Chineſe. Confucius divided his doctrine into four parts, and his diſciples into a like number of claſſes. The firſt were thoſe who applied themſelves to the ſtudy of virtue: the ſecond, ſuch as applied themſelves to the arts of reaſoning and eloquence: the third, they who ſtudied the art of government, and the duties of magiſtrates; and the fourth, thoſe who applied themſelves to the doctrines of morality. The four books that are attributed to Confucius are conſidered by the Chineſe, as of the higheſt authority. The firſt is intitled *Ta-Kio*, or the grand ſcience. There is only the firſt chapter of that book that properly belongs to Confucius. The reſt of it, as well as the ſecond, called *Chung Young*, or the medium of virtue; the third named *Lungya*, or the conferences; and the fourth which is a collection of converſations, are the works of his diſciples. Though it is ſaid, in all theſe books, that it is heaven or virtue that holds the place of the Supreme Being, yet they direct ſuperſtitious worſhip and ſacrifices to others than that Being; and they promiſe no other recompence or happineſs than that of this life. In the modern religion of the Chineſe, which is founded on the doctrine and writings of Confucius, there are three ſects, *the Learned, the Idolaters, and the Sorcerers.* The firſt is that of the emperor and nobles, who ſacrifice to the ſtars: the ſecond pay their

adorations and build temples to idols; and both of them render a religious worſhip to Confucius, to philoſophers, to kings and their anceſtors. The third ſect worſhip demons, and practiſe magic. The Chineſe prieſts are named *Mandarins*; and apply themſelves to religious affairs, to philoſophy and government. There are many temples and convents in all parts of China. The idols of the Chineſe are called *Pagods* or *Chines*. The latter are made in the ſhape of figured pyramids; and are held in great awe by the vulgar. When they purchaſe a ſlave, they bring him before one of theſe chines, and after making an offering of rice, or other matter, they entreat the idol, that the ſlave, if he ſhould fly from his maſter, may be devoured by tigers and ſerpents: and this the ſlaves fear to ſo great a degree, that they never dare leave their maſters, whatever may be the treatment they receive. Idolatry, therefore is very manifeſt in the religion of the modern Chineſe, but Confucius is not to be blamed for this error; for in the firſt chapter of the book Ta-Kio, which is the only one he wrote, there is no trace of it to be found. All the reſt is the work of his diſciples, a claſs of men who often enlarge, decorate, and diſfigure the doctrines of their maſters. Notwithſtanding all the abſurdities which we diſcover in the religion of the modern Chineſe, that people have lived, for 2000 years paſt, in peace and tranquillity under its ſhadow, and have derived from it an exterior happineſs.

(To be continued.)

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

CENTURY I.

THE Chriſtian Æra. Forerunner of Chriſt. His miniſtry. Apoſtles choſen. Sacraments inſtituted. Death and burial of Chriſt. His reſurrection. His aſcenſion. Teſtimonies given by Pagans to facts of the goſpel. Deſcent of the Holy Ghoſt. State of the primitive church. Salvation declared firſt to the Jews; next to the Gentiles. Propagation of the faith. Miniſtries extraordinary and ordinary. Apoſtles. Their labors. Traditions on this ſubject. Prophets of the New Teſtament. Evangeliſts. Paſtors. Deacons and Deaconeſſes. Whether there was an hierarchy in this age? Rites of the apoſtolic church. Church diſcipline. Excommunication. Sacred writings. The canon formed. Apocryphal writings. Eccleſiaſtical writers. Suppoſitious works. Doctrine of the firſt century. Hereſies. Diſputes on the Moſaic law. Simon the magician. Menander. Nazarenes Ebionites. Cerinthians. Nicolaites. Hiſtorical events. Great deſtruction of the Jews. Perſecutions which the church ſuffered from the Jews and Gentiles. Firſt perſecution. Second perſecution.

THE Chriſtian church was founded by Jeſus Chriſt. It is then from the year of the birth of its divine founder that we muſt date the beginning of the Chriſtian æra, and of the firſt age of that æra. There was no chronological calculation, on which to reſt it, till the ſixth century; when it was made by Denys ſurnamed the Little, a Roman abbot: ſoon after, all the Chriſtians both of the eaſt and weſt agreed to receive it. Juſt before the birth of Jeſus, the emperor Auguſtus ordered a general numbering of the people in the Roman empire, and Judea was included. Which obliged the parents of our Saviour to go to Bethlehem, where the Son of God came into the world, as foretold by the prophets. Shortly after his birth, there came to him Wiſe Men from the eaſt, in all probability from Arabia. A ſtar guided them; they found him lying in a manger, offered him precious gifts, and did him homage.

Herod, hearing of what had paſſed,

was highly enraged and would have deſtroyed the infant Jeſus; but his parents, by their flight into Egypt, ſaved him from the tyrant's cruelty, to which the children of Bethlehem were the innocent victims. Herod died ſoon after this maſſacre; his ſon Archelaus ſucceeded him, and the parents of Jeſus returned from Egypt to Judea. They ſettled in Nazareth of Galilee; and our Saviour remained with them, until he entered upon his miniſtry.

During the infancy of Jeſus, Archelaus held the reins of government in Judea about ten years; but, his ill conduct obliging the Romans to depoſe him, he was baniſhed to Vienna. It was then the propheey was accompliſhed which ſaid, "The ſcepter ſhould depart from Judah," Gen. xlix. 10. In effect Judea was reduced to a kind of province; and, being annexed to Syria, it obeyed the governors of Syria, and the magiſtrates who came from Rome, to Jeruſalem, with the title of Procurators.

The firſt governor of Syria (on whom Judea depended) was P. Sulpitius Quirinus, who on entering on his office immediately began to number the people of Syria and Judea, in order to tax them according to their abilities; theſe taxes were very hateful to the Jews. Luke ii. 2. This oppreſſion, or at leaſt ſubjection, awakened in their minds, the idea of the Meſſiah promiſed to their fathers, and filled them with the moſt ardent deſire to ſee the happy time they looked for, as the epoch of their deliverance.

A ſhort period before our Saviour entered upon his miſſion, God ſent before him a meſſenger to prepare his way, John, ſirnamed the Baptiſt, or the Baptiſer; who proclaimed the coming of the Meſſiah, and exhorted the people to prepare for it, by ſincere repentance. The birth of this holy perſon was foretold by an angel, Luke i. 13. He paſſed his life in deſerts; his food and raiment anſwered to the ſeverity of his doctrine; he was in all reſpects a moſt ſtriking reſemblance of the prophet Elias; his preaching, the baptiſm he adminiſtered, and the martyrdom he ſuffered, made him very reſpectable in all Judea. His chief prerogative was the announcing, and ſhewing to the Jews, the Meſſiah already manifeſt in the fleſh, John i. 29. and he had the honor to prepare Jeſus Chriſt for his offices, by baptiſing him on the banks of Jordan.

Our Saviour was thirty years old, Luke iii. 28. when he began to proclaim the glad tidings of ſalvation, and to work miracles, in order to eſtabliſh the kingdom of God. His miniſtry laſted three years and ſome months; during which time he never ceaſed doing good, paſſing through Judea, Galilee, Samaria, and the neighbouring countries, and bringing life and immortality to light. Acts x. 38. The principal ſubject of his inſtructions was, to prove that he was the Meſſiah promiſed and foretold by the Prophets, and that all thoſe who believed faithfully in him ſhould have eternal life. He made choice of ſome diſciples, who attached themſelves entirely to him; to them he gave a particular knowledge of the evangelical truths, which he in general delivered to the multitude under the veil of allegory. The twelve apoſtles were choſen from among the diſciples to found the true church, of which Jeſus was to be the chief corner ſtone; all the Levitical prieſthood being aboliſhed with the legal ceremonies; their divine maſter promiſed the continual aid of his grace to them, and to all their lawful ſucceſſors; and that he would be with them to the end of the world. Matth. xviii. 20.

To unite Chriſtians to each other, by a ſacred and indiſſoluble tye, Jeſus Chriſt ſubſtituted in ſtead of two ordinances of the ancient law, two ceremonies more ſuitable

to the new covenant; Baptiſm and the holy Sacrament, which are to remain as long as the church, 1 Cor. ix. 26. By this the Moſaical worſhip was entirely annulled; and the Chriſtian church ſucceeded to the Jewiſh.

The time appointed for the preaching of Jeſus Chriſt being over, he prepared for his death; and went up to Jeruſalem, where, having celebrated the paſſover after the manner of the Jews, he finiſhed the ſupper, by inſtituting the ſacrament of his body, repreſented by the bread and wine. In the ſame night he was betrayed, and delivered to the Jews, his moſt implacable enemies; who, having charged him with many unjuſt accuſations, obtained his condemnation. Which was confirmed by Pilate, then governor of Judea, though much againſt his inclination. Jeſus was conducted to the place of execution and faſtened to the croſs, where he offered himſelf a ſacrifice, to expiate the ſins of mankind. After having ſuffered much both in body and mind, he gave up his ſoul to God the Father. Many prodigies accompanied the laſt moments of his life. His friends performed their laſt duties to him, and gave him an honorable burial. His holy body did not know corruption; but, after having remained three days in the grave, the power of the Almighty broke the bands of death, and it aroſe from the tomb to a glorious reſurrection. After the reſurrection, our Saviour did not as before ſhew himſelf to the people; he made choice only of ſome witneſſes from amongſt his moſt faithful diſciples, and to them he ſhewed himſelf at divers times. Acts x. 40, 41. 1 Cor. xv. 6. He had many long converſations with his apoſtles, in which he more fully diſcovered to them the myſteries of the kingdom of heaven; he remained on earth forty days; Acts i. 3. at the end of which time he aſcended into heaven, in the preſence of his apoſtles, after having recommended to them, to eſtabliſh, extend, and govern his church.

The fame of Jeſus Chriſt; the miracles he had performed; and the doctrine he preached, ſo ſpread on all ſides; and was ſo great, even among thoſe who did not believe in the goſpel, that we find many honorable teſtimonies given to our Saviour by ſtrangers, which are collected by many learned men. This gave pagans the notion of attributing to their moſt celebrated philoſophers the like miracles, and of inventing, in the blindneſs of their zeal, many fables, to put them on a parallel with the authentic narrations of the evangeliſts. Such are the works of Philoſtratus in the life of Appollonius Tyaneus, that of Eunapius in the lives of the philoſophers, as well as the life of Plotinus by Porphyrius, and that of Proclus by Marinus.

(To be continued.)

HISTORY *of the firſt Propagation of* CHRISTIANITY *in* BRITAIN.

CHRISTIANITY was publiſhed in Britain in the age of the apoſtles. Gildas, an old Britiſh hiſtorian, mentions, that the Britains received the goſpel when it was firſt promulged to the world.

Origin, who lived in the age next the apoſtles, relates, that Britain had then received the Chriſtian faith.—Tertullian, in his Tract againſt the Jews, notices the converſion of the Britains to Chriſtianity.

To theſe may be added the authority of St. Athanaſius, who, enumerating the nations from which the members of the Sardican Council was compoſed, ſays, "There were three hundred of that body who gave teſtimony in favor of his innocence, who aſſembled from ſeveral provinces of the empire, viz. from Egypt, Libya, Pentapolis, &c.; from Spain, Gaul and Britain."

In the ſecond council of Arles it is ſaid, that Reſtitutus, biſhop of London, came to that council, and ſubſcribed its canons. In the eccleſiaſtical hiſtory of Nicephorus Calliſtus, there is a letter from Athanaſius to Jovan the emperor, in which he informed his imperial majeſty, "That the faith (the Catholic, in contra-diſtinction to the Arian) was the old belief of the Chriſtians, and that the fathers who met at the council of Nice were unanimous in it. That all the churches of Spain, Britain, Gaul, and Germany, were ſtill of the ſame perſuaſion; as is evident from ſeveral authentic letters written from thence."

From theſe teſtimonies it appears, that Chriſtianity was embraced in Britain in the firſt ages of the church, a conſiderable time before Auguſtin the monk was ſent to that iſland to preach the goſpel, by Gregory the Great.

We ſhall only add here, that many learned arguments have been urged to prove that St. Paul, rather than St. Peter or any other apoſtle, firſt publiſhed Chriſtianity in Britain.

EVIDENCES in FAVOR of CHRISTIANITY.

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

There was ſuch a perſon as JESUS CHRIST.

THAT in the *Auguſtan* age there flouriſhed in Judea an extraordinary perſon called JESUS CHRIST, is a fact better ſupported and authenticated, than that their lived ſuch men as Cyrus, Alexander, and Julius Cæſar. For there are *more* hiſtorical monuments to atteſt his exiſtence and character, and infinitely *more* numerous and inconteſtable veſtiges in the *preſent* day to prove that there was ſuch a perſon as Chriſt, than that there ever lived in paſt ages ſuch potent monarchs and illuſtrious conquerors. As certainly as Chriſtianity is *now* exiſting in the world, ſo certain did its founder and publiſher *ſometime* exiſt. The public monuments, which the renowned *heroes* of *antiquity* left behind, are long ſince periſhed: the magnificent palaces they built, the ſuperb ſtructures they reared, the grand temples and mauſoleums they erected, the opulent cities they founded, are now no more. Few *remaining* viſible traces are left of the battles they fought, the empires they eſtabliſhed, the ſyſtems of laws they compiled, and the univerſal deva[illegible]tation they once ſpread around them. The kingdoms they conquered, have, by the inſtability of human condition, undergone many revolutions, have repeatedly loſt and repeatedly gained their liberty, and experienced all thoſe reverſes to which terreſtrial glory is ſubjected. The curious traveller explores large regions in ſearch of *ſtanding* records of the greatneſs of former princes, traverſes immenſe countries, *once* the ſeat of ſcience and liberty, *now* the abode of barbariſm and ſlavery, *once* ſwarming with inhabitants, and variegated with unnumbered towns and villages, *now* a dreary inhoſpitable ſolitude—— and even ſearches, but in vain, for cities and temples and palaces in the *very ſituation* where they once ſtood. Babylon is *now* fallen!—Perſepolis and Ecbatana are no more!—and travellers have long diſputed about, but not been able to aſcertain, the place of ancient *Nineveh, that exceeding great city of three days journey*. *Few* are the *preſent* ſignatures, in minor Aſia and India, of Alexander's victorious arms —*few* are the *ſtanding* memorials in Gaul and Britain to evince that there was ſuch a perſon as Julius Cæſar, who ſubdued the *one*, and invaded the *other*. But that there was ſuch a perſon as JESUS CHRIST, who lived, died, and roſe again, and founded a

ſpiritual empire of religion, the *preſent* ſtate of all the republics and kingdoms in Europe demonſtrates. The *cuſtoms* and *uſages*, that obtain in every nation, neceſſarily imply a *cauſe* and *reaſon*, to which they owe their *origin*, and ſuppoſe a *date*, from which they *commenced*. Religious inſtitutions univerſally regarded, religious ſolemnities univerſally celebrated, lead the enquiring mind thro' *paſt* ages to the period at which they *began*—to the perſon or perſons who eſtabliſhed them—and to the ſources from which they flowed. All *national* uſages are public monuments of *facts*—and are *ſtanding* proofs, through all ſucceſſive times, that the perſons, whoſe memory they thus preſerve, and the events, whoſe importance they thus record, once actually exiſted. We ſee great numbers of vaſt and populous kingdoms, all unanimouſly agreed in baptiſing their offſpring in the name of the *Father*, *Son*, and *Holy Spirit*—in commemorating the *author and finiſher of their faith* by the memorials of bread and wine—in worſhipping the *Deity* through a *mediator*—in appropriating the *firſt day* of the week to religious worſhip—and in ſolemnizing the *nativity*, *death*, *reſurrection*, and *aſcenſion* of the author of their religion. How ſhall we account for inſtitutions and uſages univerſally received in Europe, and univerſally practiſed by all the various *churches*, *ſects*, and *denominations* every where exiſting? They were not inſtituted in the *preſent* age—they did not commence in the times of our *immediate* anceſtors—we find we can follow the ſacred ſtream even *beyond* its ſource into ages, when no ſuch cuſtoms prevailed, when there was no ſuch religion as *chriſtianity*, and when *pagan* idolatry and *judaiſm* univerſally reigned. As certainly, therefore, as the *preſent* ſtate of the *Jews*, their tenets, their ceremonious obſervances, their peculiar cuſtoms, their diſperſion into all the nations of the world, yet remaining a diſtinct ſeparate body through all the infinite changes and revolutions that affect kingdoms and communities, is an inconteſtable proof, that there was ſuch a legiſlator as *Moſes*: ſo certain is the concluſion from the ſtated ſolemn rites, that now univerſally obtain among all *chriſtian* countries, that there once flouriſhed ſuch a law-giver as JESUS CHRIST, who founded that *Religion* ſo many nations have eſpouſed, and who inſtituted thoſe *ſolemnities* and *cuſtoms* we ſee univerſally obſerved by all who profeſs his goſpel.

A COMMENTARY *on* St. Matthew's GOSPEL.

CHAP. I.

The Evangeliſt begins with the genealogy of our Lord Jeſus Chriſt from Abraham to Joſeph, in which an account is given of Chriſt's parentage and birth; of his anceſtors from whom he deſcended, and the manner of his coming into the world; by all which it fully appears that he was indeed the Meſſiah promiſed, of whom it was foretold that he ſhould be of the ſeed of Abraham, *and* the Son of David, *and ſhould be* born of a Virgin; *which accordingly came to paſs, as is here plainly ſhewn. His pedigree from Abraham, to his conception by the Holy Ghoſt, and birth of the* Virgin Mary, v. 1—18. *Joſeph's doubts concerning her, ſatisfied by the appearing of an Angel*, v. 19, 20. *who interpreteth to him the Name by which he ſhould be called*, JESUS, v. 21—25.

1 THE book of the generation of Jeſus Chriſt, the ſon of David, the ſon of Abraham.

The book of the generation of Jeſus Chriſt.] This is the genuine title of the book, which was put to it by the Evangeliſt himſelf; for the former ſeems to be done by another hand. This book is an account, not of the divine, but human generation of Chriſt; and not merely of his birth,

which lies in a very little compaſs; nor of his genealogy, which is contained in this chapter; but alſo of his whole life and actions, of what was ſaid, done, and ſuffered by him. It is an Hebrew way of ſpeaking, much like that in *Geneſis* v. 1. and which the Septuagint render by the ſame phraſe as here; and as that was the book of the generation of the firſt Adam, this is the book of the generation of the ſecond Adam. The Jews call their blaſphemous hiſtory of the life of Jeſus. "The book of the generation of Jeſus."* This account of Chriſt begins with the name of the Meſſiah, well known to the Jews.

The ſon of David.] Not only to the ſcribes and Phariſees, the more learned part of the nation, but to the common people, even to perſons of the meaneſt rank and figure among them, this phraſe was familiar. See *Matt.* ix. 27. and chap. xii. 23. and xxii. 42. Nothing is more common in the Jewiſh writings, than for "the ſon of David" to ſtand alone for the Meſſiah.

The ſon of Abraham.] Abraham was the firſt to whom a particular promiſe was made, that the Meſſiah ſhould ſpring from, *Gen.* xxii. 18. The firſt promiſe in Gen. iii. 15. only ſignified that he ſhould be the ſeed of the woman; and it would have been ſufficient for the literal fulfilment of it, if he had been born of any woman, in any nation, tribe, or family; but by the promiſe made to Abraham, he was to deſcend from him, as Jeſus did; who took upon him the ſeed of Abraham, *Heb.* ii. 16. or aſſumed an human nature which ſprung from him, and is therefore truly the ſon of Abraham. The reaſon why Chriſt is firſt called the "ſon of David," and then the ſon of Abraham, is partly becauſe the former was a more known name of the Meſſiah; and partly that the tranſition to the genealogy of Chriſt might be more eaſy and natural, beginning with Abraham, whom the Jews call† "the head of the genealogy," and the root and foundation of it, as Matthew here makes him to be; wherefore a Jew cannot be diſpleaſed with the Evangeliſt for beginning the genealogy of our Lord at Abraham.

2 Abraham begat Iſaac, and Iſaac begat Jacob, and Jacob begat Judas and his brethren;

The deſcent of Chriſt from Abraham is in the line of Iſaac; Abraham begat Iſhmael before Iſaac, and others after him, but they are not mentioned; becauſe the Meſſiah was not to ſpring from any one of them, but from Isaac; of whom it is ſaid, *in Iſaac ſhall thy ſeed be called*, Gen. xxi. 12. and who, as he was a progenitor, ſo an eminent type of Chriſt, being Abraham's only beloved ſon; and particularly in the binding, ſacrifice and deliverance of him.

Iſaac begat Jacob.] The genealogy of Chriſt proceeds from Iſaac, in the line of Jacob. Iſaac begat Eſau as well as Jacob, and they two were twins, but one was loved, and the other hated; wherefore no mention is made of Eſau, he had no concern in the Meſſiah, nor was he to ſpring from him, but from Jacob, or Iſrael, by whoſe name he is ſometimes called, *Iſai.* xlix. 3.

Jacob begat Judas and his brethren.] The lineage of Chriſt is carried on from Jacob in the line of Judah; the reaſon of which is, becauſe it was particularly prophefied that the Meſſiah, *Shilob*, the prince and chief ruler, ſhould be of him, *Gen.* xlix. 10. 1 *Chron.* v. 2. And it is evident beyond all contradiction, that our Lord ſprung from his tribe, *Heb.* vii. 14. The reaſon why the brethren of Judah, who were eleven in number, are

* *Apud Wagenſeil Tela Ignea.*

† *Bemidbar R. fol.* 210. 1. *Juchaſin, fol.* 8. 1. *Tzeror Hammor, fol.* 29. 3. *and* 154. 4.

mentioned, when the brethren of Isaac and Jacob are not, is, because though the Messiah did not spring from them, yet the promise of him was made to the twelve tribes, who all expected him, and to whom he was sent——These made but one body of men, and therefore, though the Messiah came, from the tribe of Judah, yet he is said to be of them all, *Rom.* ix. 4, 5.

3 And Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram.

The genealogical account of Christ goes on from Judah in the line of Phares, with whom Zara is mentioned; not because they were twins, for so were Jacob and Esau, and yet the latter is taken no notice of; but it may be because of what happened at their birth, see *Gen.* xxxviii. 28—30. But the line of the Messiah was in Phares, and very justly is he put in the genealogy of Christ, the Jews themselves being witnesses; who expresly say, that "the Messiah comes from him." These two are said to be begotten of Thamar, daughter-in-law to Judah; who, though she was a Canaanitish woman, has the honor to be named in the genealogy of Christ, who came to save Gentiles as well as Jews: nor can the Jews reproach our Evangelist for putting her into the account; since they themselves frequently acknowledge that the Messiah was to spring from her: they say,* "There are two women "from whom came David the king, "and Solomon, and the king Messiah; and these two are Thamar "and Ruth." Jonathan ben Uzziel on *Gen.* xxxviii. 6. says, that Thamar was the daughter of Shem the great.

And Phares begat Esrom,] Called *Hezron*, Ruth iv. 18. where the same phrase is used as here. He had another son called *Hamul*, 1 Chron. ii. 5. but the account proceeds from Phares in the line of Esrom.

And Esrom begat Aram,] Called *Ram* in *Ruth* iv. 18. where the same way of speaking is used as here. Esrom also besides him begat Jerahmeel, Chelubai, or Caleb, and Segub, 1. *Chron.* ii. 9, 21. but these are not in the line. Elihu, who conversed with Job, is said to be of the kindred of Ram, *Job* xxxii. 2. whether the same with Ram or Aram may be inquired into.

4 And Aram begat Aminidab, and Aminidab begat Naasson, and Naasson begat Salmon,

Which, with what follows in this verse, exactly agrees with the genealogical account in *Ruth* iv. 19, 20.

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse,

That Salmon begat Boaz, is affirmed in *Ruth* iv. 21. but it is not there said, nor any where else in the Old Testament, as here, that he begat him of Rahab, that is, of Rahab the harlot. This the Evangelist had from tradition, or from the Jewish records. That the Messiah was to spring from Boaz is asserted by the Jewish writers; † and they also own that Rahab was married to a prince in Israel, which some say ‡ was Joshua: they pretend that she was ten years of age when the Israelites came out of Egypt; that she played the harlot all the forty years they were in the wilderness, and was married to Joshua upon the destruction of Jericho. To

* *Shemot Rabba*, §. 30. *fol.* 131. 4. *Caphtor, fol.* 122. 1.

† *Zohar. in* Gen. *fol.* 105. 4. *Gloss. in T. Bab. Maccot. fol.* 23. 2. *Tzeror. Hammor, fol.* 49. 2. *Zohar in* Gen. *fol.* 63. 3.

‡ *T. Bab. Megilla fol.* 14. 2. *Juchasin fol.* 10. 1. *Shalshelet Hakabala, fol.* 7. 2. *Abarb. Kimchi & Laniado in Josh.* 6. 25. & *Moses Kotzensis Mitzvot Torah. pr. neg.* 112.

excuſe this marriage with a Canaaniteſh woman, they tell us, ſhe was not of the ſeven nations with whom marriage was forbid; and moreover, that ſhe became a proſelyte when the ſpies were received by her; they own that ſome very great perſons of their nation ſprung from her, as Jeremiah, Maaſeiah, Hanameel, Shallum, Baruch, Ezekiel, Neriah, Seraiah, and Huldah the propheteſs. The truth of the matter is, ſhe became the wife of Salmon, or Salma, as he is called, 1 *Chron.* ii. 11. And in the Targum on *Ruth* iv. 20. is ſaid to be of Bethlehem; he was the ſon of Nahſhon or Naaſſon, a famous prince in Judah, and the head and captain of the tribe, *Numb.* i. 7. and chap. ii. 3. and vii. 12, 17. and x. 14. and from Rahab ſprung the Meſſiah, another inſtance of a Gentile in the genealogy of Chriſt; and a third follows.

And Boaz begat Obed of Ruth] Who was a Moabiteſs. It is a notion that generally obtains among the Jews, * that ſhe was the daughter of Eglon, grandſon of Balak, king of Moab; and it is often taken notice of by them, † that the king Meſſiah ſhould deſcend from her; and alſo other perſons of note, as David, Hezekiah, Joſiah, Hananiah, Miſhael, Azariah, and Daniel; wherefore the mentioning of her in this genealogy, cannot be ſaid by them to be impertinent.

And Obed begat Jeſſe.] Jeſſe is thought to be, not the immediate ſon of Obed, but to be of the fourth generation from him; though no others are mentioned between them in Ruth, any more than here. A Jewiſh writer obſerves, ‡ that "the wiſe men of the Gentiles ſay, that there were other generations between them; perhaps, ſays he, they have taken this from the wiſe men of Iſrael, and ſo it is thought." Notwithſtanding this, Jeſſe may be ſaid to be begotten by Obed, as Hezekiah's poſterity, who were carried captive into Babylon, are ſaid to be begotten by him, *Iſa.* xxxix. 7. though they were a remove of ſeveral generations from him. However, Jeſſe is rightly put among the progenitors of Chriſt, ſince the Meſſiah was to be a rod of his ſtem, and the branch of his roots, and is called *the root of Jeſſe*, Iſa. xi. 1, 10. which words are interpreted of the Meſſiah by many of the Jewiſh writers; § and to this day the Jews pray for him in their ſynagogues under the name of "the ſon of Jeſſe." ‖

6 And Jeſſe begat David the king, and David the king begat Solomon of her *that had been the wife* of Urias.

The deſcent of the Meſſiah runs in the line of David, the youngeſt of Jeſſe's ſons, who was deſpiſed by his brethren, and overlooked and neglected by his father; but God choſe him, and anointed him to be king, and ſet him on the throne of Iſrael; hence he is called *David the king*; as alſo becauſe he was the firſt king that was of the tribe of Judah, and in the genealogy of Chriſt, and was an eminent type of the king Meſſiah, who is ſometimes called by the ſame name, *Ezek.* xxxiv. 24. and chap. xxxvii. 24, 25. *Hoſ.* iii. 5. and who was to be his ſon, as Jeſus is, and alſo heir to his throne and kingdom.

(To be continued.)

* *Targ. in Ruth* i. 4. *T. Bab. Sanhedrim, fol.* 105. 2. *Hieroſol. fol.* 10. 2. *Nazir. fol.* 23. 2. *Sota, fol.* 47. 1. *Zohar in Deut. fol.* 109. 2. *Shalſhelet Hakabala, fol.* 8. 1.

† *Targ. in Ruth* iii. 15. *T. Bab. Sanhedrim, fol.* 93. 7. *Midraſh Ruth, fol.* 34. 4. *Zohar in Gen. fol.* 72. 1. *Tzeror Hammor, fol.* 20. 4. & 123. 4. & 132. 4.

‡ *Juchaſin, fol.* 10. 2.

§ *Targum, Aben Ezra & Kimchi in loc. & Zohar in Exod. fol.* 71. 1.

‖ *Seder Tephillot, fol.* 278. 1. & 285. 2. *Ed. Baſil. T. Bab. Beracot, fol.* 29. 1.

The BEAUTIFUL *and* SUBLIME *of* SCRIPTURE.

Gen. i. 2. *And the earth was without form, and void, and darkneſs was upon the face of the deep; and the ſpirit of God moved upon the waters.*

THE true ſublime of language opens upon us in this paſſage. It is Truth arrayed in the decorations of oriental poetry. The earth was without form: it was the reign of chaos and night; matter and motion were in the utmoſt diſorder; no diſtinction, no harmony, no regularity; all thoſe materials, which were preſently commanded to compoſe an according ſyſtem, were void. In this verſe, as through a mirror, we ſee this now delightful univerſe, in a ſtate of anarchy: We look, as it were, into the regions of the paſt, and are ſtruck with a view of things, before the beginning. How wide, how infinite the confuſion! A promiſcuous miſcellany of atoms, and all the treaſures of a world tumbled together, without uſe or beauty. But the thick gloom obſtructs our ſurvey, and yet we behold, or *think* we behold, the mighty and immortal SPIRIT, moving upon the waters. The waters hear and obey; the mighty work of wonders is begun; let ſuch, therefore, as are able to enjoy the awful ſcene exhibited in *this* verſe indulge their admiration by reading the *next*, which diſplays at once omnipotence and benignity!

AND GOD SAID—LET THERE BE LIGHT, AND THERE WAS LIGHT.

There is no reading this without a tremor of veneration: There is no thinking upon it without aſtoniſhment! It is, at once, ſo amazing an inſtance of power and kindneſs, of tenderneſs and authority, that, one knows not which attribute moſt to reverence. It is one of the ſhorteſt paſſages in the whole Bible, exhibiting, at the ſame time, the nobleſt image, with magnificence and ſimplicity: and, indeed, the beſt moderns have copied and imitated, at whatever diſtance, the graces of the ſcriptures. Thoſe authors relate actions which are to excite inſtantaneous admiration, by a ſingle line, and very frequently by a ſingle expreſſion. It was not to be ſuppoſed, that the ſubject before us ſhould eſcape poetical imitation.—Let us look at certain paſſages in ſome of the Engliſh bards, to ſee with what ſucceſs.—Milton takes the lead:

Let there be light, ſaid God, and forth-with light
Etherial, firſt of things, quinteſſence pure,
Sprung from the deep; and from her native eaſt
To journey thro' the airy gloom began:
Sphear'd in a radiant cloud.

Let us clear the road of criticiſm, as we go along. We confeſs, we feel, the ſcenery of *the eaſt*, the *airy gloom*, the *radiant cloud*, &c. but ſtill, the ſecond verſe * is a verſe of mere epithets; it delays the grand truth, which by ſuch protraction comes, at the end of a fourth line, three lines too late. The paſſage itſelf is in no degree laboured,

Let there be *light*, and there *was* light.

On the contrary, the *brevity* conſtitutes, here, great part of the beauty; nor can even the pen of the author of Paradiſe Loſt, atone for the fault of circumlocution in ſuch a criſis. The creation of the world depended only upon one word of the Deity; and Moſes hath deſcribed it in a ſentence. Language could not have been more compreſſed; meaning could not have been more comprehenſive. Milton, however, hath been very happy and compact in another part of his poem:

Confuſion heard his voice, and wild uproar
Stood rul'd;

* *Etherial, firſt of things, quinteſſence pure.*

'Till, at his second bidding, darkneſs fled,
Light ſhone, and order, from diſorder ſprung.

But this is not, however, equally conciſe.—Cowley ſays,

They ſung how God ſpoke *out the world's*
vaſt ball,
From nothing, *and from* no where,
call'd forth all.

This is two quaint: it looks like a witticiſm, a kind of conceited punning, upon *all* and *nothing*, *every where* and *no where*.

Pope's famous line,

God ſaid let Newton be, *and all was*
light,

Is evidently borrowed from the noble paſſage under conſideration, but is a forced compliment carried to the border of impiety; and, when compared with the original, ſhrinks to nothing. What were the talents, philoſophy, or diſcoveries of Newton; or what his obſervations or experiments; what, indeed, the conſequence of the greateſt individuals to the actual exiſtence, œconomy, and eſtabliſhment of *light*, of light brought inſtantaneouſly forth at the commanding fiat of the Omnipotent? Read the paſſages together.

God ſaid, let Newton be, *and all was*
light.
And God ſaid, let *there be* light, *and*
there was *light*.

As there is no bearing the parallel, let us quit it. But, indeed, if Milton's genius could not maſter it, how vain to look for any thing equivalent in Cowley or Pope. It is altogether *inimitable* and *incomparable*, being infinitely ſublime and ſacred in itſelf, and expreſſed in words exactly ſuitable. The ſentence conſiſts wholly of monoſyllables, and thoſe ſhort, ſmooth, and, as it were, inſtilling upon a rapid pronunciation. The celerity of the words, aſſiſt in, and echo to, the command they convey.

Let there be light——
Can any thing flow faſter or with more facility from the lip?

And there was light.

If the reader can manage his articulation, the image, the tone, and every thing elſe, will correſpond. Here, again, we have a freſh reaſon to complain of the great epic poet,* ſince the five lines he hath employed on this ſubject contain a great many polyſyllables, each demanding a ſlow, ſluggiſh, reluctant delivery.—The ſublimeſt thought may be deſtroyed by uſing improper ſymbols to expreſs it: ſince every word ſhould, according to a judicious critic, ‡ reſemble the motion it ſignifies; a rough ſubject ſhould be imitated by harſh ſounding words; and words of many ſyllables, pronounced ſlow, or ſmooth, if grief or melancholy is to be excited.

To return. Indiſtinguiſhable darkneſs ſat brooding upon the face of the deep previous to the command—Let there be light—and there was light: the word was given, and the order obeyed, in the ſame inſtant. But what were the benevolent conſequences of this command? No leſs than the creation of the world, and all the elegancies and conveniencies belonging to it;—the diviſion of ſeaſons, the eſtabliſhment of the planets, and a general accommodation for the ſervice of the favorite creature! In the remaining verſes of this chapter, the œconomy, wiſdom and bounty of Providence are diſplayed and recorded in all the purity and ſimplicity of ſacred literature. Where is the barren fancy that doth not kindle as it goes? Where the heart that feels not the mercies which reſulted from the orders of the original parent? The celeſtial ſpirit no ſooner began to *move*, than all things were made; the day for delight, and the

* *Milton.* ‡ *The author of the Elements of Criticiſm.*

night for repoſe; the breath of the morning became embalmed, and the evening breezes bore healthful bleſſings upon her wings: the waters became obedient to their bounds, and the earth ſmiled with variegated verdure: animals of various natures, ſome adapted to the wood, and ſome to the wave; ſome exulting in their ſpeed, and others contented with their ſlowneſs; ſome truſting to the foot, and others mounting upon the wing ſported over creation. Then and not till then, was *man* created. The world being now fit for the reception of *ſuch an inhabitant*, he was introduced upon the ſcene as maſter of the mighty drama. In the ſimilitude of his maker, with the face of a cherub, and the form of a god, he was born for dominion. Authority ſat on his brow, his eye denoted his power, and the father put into his hand the ſceptre of command. The inferior creatures ſaw, acknowledged, and obeyed. Then aroſe woman; the companion, the friend, the wife of his greatneſs: ſociety was founded upon the endearments of love and innocence, the lambs bleated forth their joy, the birds ſung amidſt the branches, man triumphed in his honors, and the Deity ſurveyed his work, and ſaw that it was good.

The firſt chapter of Geneſis may be conſidered as the exordium of the Bible. The ſacred penman, in a ſingle page, hath related a variety of events, circumſtances, and actions, which demand the moſt conſummate attention. To one ſcanty chapter is confined the work of the creation. Curioſity is captivated, and the ſoul impreſſed by every ſentence.

In the beginning God created the heaven and the earth.

Here is the firſt awful and admirable tranſaction, and yet compreſſed within the limits of ten words. The ſecond verſe mentions the chaotic ſtate of things, of themſelves, incongruous and incompetent, prior to the creation.

The third verſe fills the human ſoul with as magnificent an image as it is capable of entertaining; and recites, indeed, ſo bright a bleſſing, that we muſt ſeek relief from its effulgence in the feebleneſs of mortal underſtanding, that cannot bear the fuller diſplays of celeſtial radiance.

The fourth verſe recounts the Omnipotent's approbation at the ſurvey of his own performance: and another bleſſing, of equal magnitude—the *diviſion* of light and darkneſs.

The ſixth gives names to theſe, and cloſes the benevolent buſineſs of the firſt day.

We take it for granted, every man hath both an ear, and a ſoul for ſuch paſſages.

Modern writers, ſenſible of the beauty of this admirable opening of the ſacred books, have viewed it as worthy their imitation, and, without any ſcruple, adopted it as a pattern! and yet, neither moderns, nor ancients have equalled the brevity, the ſimplicity, the perſpicuity of Moſes. It is needleſs to run into the catalogue of inſtances: the general defect is ſufficiently obvious. The greateſt epic poets amongſt the *ancients*, Homer and Virgil, have been complimented on the conciſeneſs of *their* exordiums; but neither the Iliad, nor the Æneid, poſſeſs the *various* excellencies which are *compreſſed* without being *crouded*, in the firſt chapter of Geneſis.

MISTRANSLATIONS *of* SCRIPTURE *rectified.*

THE holy ſcriptures have been frequently tranſlated into the Engliſh language. The verſion now in general uſe among us, was effected by authority of James I. and agreeable to his directions; the old teſtament from the Hebrew, and the new from

the Greek. He nominated fifty four perſons to this important office, though only forty ſeven of them engaged in it, which was in the ſpring of 1607. (The other ſeven, very probably by death, were prevented from aſſiſting in this buſineſs.) They were divided into ſix parties, and a ſeparate portion of the bible was aſſigned to each party. When the members of a diviſion finiſhed the part allotted to them, it was communicated to the other companies for their inſpection and approbation. The whole when thus agreed on, was reviewed by three or four of the moſt eminent divines in each of the univerſities, nominated by the vice-chancellor, and ſome heads of colleges.

This tranſlation was finiſhed in about three years, and publiſhed in 1610. It was executed with a very conſiderable degree of judgment, care and attention. It did not, however, through ſeveral cauſes, give entire ſatisfaction. It was cenſured by thoſe of the roman catholic church; it was diſapproved of, in ſome reſpects, by many proteſtant diſſenters, (who thought this tranſlation was inferior to that made at Geneva, and printed in England in 1560;) and there were ſome, even of the eſtabliſhed church, who did not altogether approve of this verſion, which all men confeſs, is *not perfect*, though, on the whole, it does the tranſlators honor.

It cannot, however, be doubted, but that often they have been cenſured *without cauſe*. The following circumſtance, of itſelf, may be ſufficient to occaſion us, in ſome degree, to entertain this opinion.

Mr. Walton, in his life of Biſhop Sanderſon, mentions that *Doctor Kilby* (an excellent critic in the *Hebrew* tongue, profeſſor of it in the univerſity; a perfect Grecian, and one of the tranſlators) in a tour he made in the country, was accompanied by Mr. *Sanderſon*.

Being at church, on a Sunday, they obſerved, with pain, that the preacher, a young man, conſumed the greater part of the time allowed him for his ſermon, in producing exceptions againſt ſeveral parts of the tranſlation, and, in particular, three reaſons why a certain word ſhould have been otherwiſe rendered.

The preacher was invited to ſpend the evening with Mr. Sanderſon and Doctor Kilby, at the houſe of a friend of the Doctor. After ſome general converſation, Doctor Kilby obſerved to the young divine, that he would have employed his time much better, had he, in the pulpit, dwelt on ſome important doctrine, or precept, inſtead of filling the ears of his auditors with needleſs exceptions againſt the late tranſlation; and that the word for which he offered that poor congregation *three reaſons* why it ſhould have been rendered, as he ſaid, himſelf and others, had duly conſidered each of them, and found not leſs than *thirteen cogent reaſons* why the word ſhould be tranſlated as now printed.

Further to evince that the tranſlators of our bible have been unjuſtly blamed, we beg leave to mention a criticiſm of the learned Bochart, on 1 Sam. vi. 19. This text aſſerts, that "God ſmote the men of Beth-ſhemeſh, becauſe they looked into the ark of the Lord, even he ſmote of the people *fifty thouſand and three ſcore and ten men*. And the people lamented, becauſe the Lord had ſmitten many of the people with a great ſlaughter."

This great critic ſaid, that he could not read the tranſlation of this paſſage, (which hath been the ſcoff of infidels) without horror. For he could not believe that God, who is the perfection of goodneſs, could have made ſuch a ſlaughter of the people who received the ark with joy, at its return, and offered ſeveral ſacrifices to the Almighty on that account. Nor could this learned man conceive, that there could have been ſuch a multitude of people in a

village on the borders of Judea. These considerations occasioned him to adopt the opinion of Josephus, who says that God, at this place, for the offence above mentioned, smote *only seventy men*: And Bochart asserts, and attempts to prove, that the text speaks no other language, and should have been so translated.

The very learned *Doctor Kennicott*, however, is of a different opinion, and he exculpates the translators from blame, in this instance. He cites the original Hebrew of the text, and gives the following *literal* translation of it.—"And he smote among the men of Beth-shemesh, because they looked into the ark of Jehovah; even he smote among the people *seventy men fifty thousand men.*"—The copulative which is here wanting, our translators have supplied, and rendered the words thus: "He smote of the people fifty thousand, three score and ten men."

Doctor Kennicott, who made the oriental languages his particular study, and who was uncommonly well versed in them, affirms, that this text is *corrupted*; he shews in what manner the corruption of it, in all probability, was introduced; he supports his sentiment by a variety of judicious and convincing arguments, and confirms them by adducing, besides the opinion of Josephus, two very ancient Hebrew manuscripts, of great authority, which agree in declaring that the number of men slain at Beth-shemesh, on the occasion before mentioned, were *only seventy*.

The limits we have allotted ourselves for this article, will not suffer us to recite here the reasonings of Doctor Kennicott, we, however, shall exhibit his last argument, on this subject, and refer the reader who wishes to be more fully informed on this head, to the Doctor's Dissertation on 1 Sam. vi. 19.

"To these several authorities," says he, "shall be added, lastly, what ought to have great influence; and what, together with the former remarks, will, probably, be thought fully conclusive, namely, that the text itself, as now printed, proves its *own corruption* by a circumstance not yet specified. For, after the Lord is said to have destroyed these offenders, *the people* of the place are spoken of in the text as *still alive*, as THE PEOPLE, as the same body of men in general they were before. Whereas this could not possibly have been the case, if there had been destroyed above fifty thousand; for this vast multitude being necessarily the whole, or almost the whole, the *people* would then have been destroyed; consequently none, or very few of them, could have been left alive to *lament the dead*. Whereas we read now, that after the Lord had smitten of the people [so many] men, *the people lamented*; whence we may fairly conclude, that *the men smitten* were *few in number*, compared with *the people who lamented*; and therefore the number of the men smitten could not possibly be fifty thousand."

The whole passage, Doctor Kennicott thus translates: "And he smote among the men of Beth-shemesh, because they looked into the ark of Jehovah; even he smote among the people seventy men: And the people lamented, because Jehovah had smitten among them with a great slaughter."

Having mentioned these particulars respecting our version of the bible; remarked that the worthy translators of it have been unjustly censured, but that the version is, indeed, in some respects defective, we shall humbly attempt, in the course of this publication, to point out several of these defects, and also some errors which appear in other translations of this sacred book.

I. There is not, perhaps, any text in the bible that hath puzzled *interpreters* more than what our version and other translations, make God say, Ezek. xx. 25, 26. "Wherefore I

gave them alſo ſtatutes that were not good, and judgments whereby they ſhould not live; and I polluted them in their own gifts, in that they cauſed to paſs through the fire, all that openeth the womb, that I might make them deſolate, to the end that they might know that I am the Lord."

Some underſtand theſe words, with Saint Auſtin, of the ceremonial law; Luther and Flaccius, of the political, and even of the moral laws; Kimki, of the laws of the enemies of the people of God; Calvin, of the laws and ceremonies of paganiſm, and of ſuperſtitious traditions; Junius, Piſcator and Hakſpan, of the threatnings and curſes of the law.

This very diverſity of interpretation, may, with reaſon, occaſion us to ſuſpect the exactneſs of the tranſlation, which makes God ſpeak in ſuch doubtful terms, that every body may underſtand them as he pleaſes. But ſince the Almighty often declares that his laws are juſt and good, and give life to thoſe who obſerve them; and ſince he was not the author of the wicked and ſuperſtitious laws of Pagans, it is not reaſonable to ſuppoſe that God ſhould have expreſſed himſelf in ſuch a manner, eſpecially upon an occaſion, on which he manifeſtly deſigned to convince the Iſraelites, that he had not, in the leaſt degree, been wanting in inſtructions and directions towards them, and therefore, that they themſelves only were culpable for thoſe crimes for which God reproached them. Why, it may be aſked, did the tranſlators conclude, that what is here ſaid, of *making the firſt-born to paſs*, ſhould ſignify that the people of Iſrael made their children paſs *through the fire?* Since in the original it is ſaid, that God made the *firſt-born to paſs*, as the learned *Spencer* obſerves, and who proves, that this text is parallel to that of Exod. xiii. 12. "Thou ſhall ſeparate unto the Lord—every firſtling."—Why, it may be alſo enquired, did they tranſlate, *That I might make them deſolate*, ſince the Hebrew verb *ſchamam* ſignifies alſo *to be raviſhed with admiration*, and is generally ſo conſtrued, when it is applied to men, as Schindler and Spencer have ſufficiently evinced? This ſenſe of the word is perfectly agreeable to what paſſed on that occaſion. The Almighty conſecrated the firſt-born of the Iſraelites for his public ſervice, when he preſerved them from the deſtroying angel; but as God allowed the firſt-born to be redeemed for five *ſacred ſhekels*, it cannot be doubted but that all Iſrael was filled with wonder, on the occaſion. Theſe two verſes, therefore, we conceive, ſhould thus have been tranſlated: "For, have I given them ſtatutes which were not good; or laws whereby they ſhould not live? Or, have I made them impure by their gifts, when I conſecrated to myſelf their firſt-born, to raviſh them with admiration, that they might know I am the Lord?"

This verſion hath nothing in it but what anſwers to the words of the original, and the ſtyle of ſcripture: It repreſents what God had done in favor of the Iſraelites; It continues and aggravates the reproaches of the Almighty towards them for having abandoned themſelves to the idolatry of the Egyptians and Canaanites, though he had omitted nothing to diſſuade them from it. This tranſlation, indeed, is ſo natural, that it is not a little ſurpriſing that it was not thought of by any, before Menaſſeh Ben Iſrael.

II. The curſe which our Saviour pronounced againſt the *barren fig-tree*, according to our tranſlation, hath appeared ſtrange to men of reflection, and is incompatible with the goodneſs of God. Mark xi. 13. "And ſeeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves; for the *time of figs was not yet*. And Jeſus anſwered and ſaid unto it: Let no man eat fruit of thee hereafter for ever."

The learned *Heinſus* hath obſerved, after the *Saxon verſion*, that theſe words ſhould have been rendered; "For where he was, *it was the time of figs*;" and this will appear, if we attend to the deſign of our Lord in curſing this tree, which was to reprove the Jews for their unfruitfulneſs under the means of grace they enjoyed, and to ſhadow forth thoſe judgments which were to be inflicted on them for their great impieties.

This people were favored, not only with the teaching of the ſcriptures, and of the ſynagogue, but alſo with the preaching of John the Baptiſt, and of Chriſt and his apoſtles, who pathetically exhorted them to repent, and denounced the vengeance of heaven againſt the incorrigible.

As it *was* the ſeaſon of figs, with regard to this tree, it was, therefore, rational to expect it ſhould then have been fruitful; on account of its barrenneſs, it was blaſted, caſt out of the vineyard as "a cumberer of the ground." But how *unwiſe* and *improper* would it have been to have rejected this tree, if its unfruitfulneſs was not manifeſt; and this could not have been aſcertained, if "the time of figs *was not yet?*" The blaſting of the tree under ſuch a circumſtance, could not have operated as a *juſt* reproof nor threatning to the impious Jews. But as that *was the period* in which fruit was reaſonably expected of the fig-tree, the curſe denounced againſt it was a *ſevere* reproof to the People of Iſrael, and an *awful* threatning againſt them of divine vengeance, for their unfruitfulneſs in virtue, at that highly favored ſeaſon of grace they enjoyed, and in which it was moſt reaſonable to have expected their reformation.

(To be continued.)

A DISSERTATION *on the* SACRED TRINITY.

DEISTS, Unitarians, & Freethinkers, maintain, that the doctrine of a triplicity in the divine nature is a modern fiction, of which there are no veſtiges in ſacred nor profane antiquity. In order to prove the contrary, we ſhall begin firſt with the Hebrews, and then paſs to the Gentiles. It is certain that the Holy Scriptures of the Old Teſtament acknowledge——1. A plurality in the divine eſſence—2. That they reſtrain this plurality to a trinity*—3. That they talk of three diſtinct perſons, to whom divine attributes and honors are aſcribed—4. That all the learned Hebrews uninſpired, acknowledged this triplicity in the divine nature; and 5. That our Saviour and his diſciples did not look upon this as a new doctrine.

1. Moſes, in thirty different places of the book of Geneſis, makes uſe of the plural Elohim or Gods, inſtead of the ſingular Eloah or God. Thus, he ſays in the very firſt verſe of his divine coſmogony, (a) "In "the beginning Elohim, the Gods "created the heavens and the earth. "(b) Let us make man after our "own image. (c) Adam is become "as one of us. (d) Let us go down "and confound their language.— "(e) When the Gods cauſed me to "wander from my father's houſe. "(f) Jacob built an altar, becauſe "there the Gods appeared to him." There are more than an hundred places of the law, where we meet with this expreſſion Eloheka the Lord thy Gods. Indeed, through the whole courſe of the Old Teſtament, God ſpeaks of himſelf, or is ſpoken of, in the plural number. Thus, Joſhua ſays,—(g) "You cannot ſerve the "Lord, for he is the holy Gods;" and Solomon adds, (h) "Remember

* *See Dr. Allix's judgment of the Jewiſh church againſt the Unitarians.*

(a) *Gen. chap.* i. 1. (b) *Ib.* 26. (c) *Ib. chap.* iii. 22. (d) *chap.* xi. 7. (e) *chap.* xx. 13. (f) *chap.* xxxv. 7. (g) *Joſhua, chap.* xxiv. 19. (h) *Eccleſiaſtes, chap.* xii. 1.

" thy creators in the days of thy " youth." Thus, the plural word Elohim, when applied to God, is made uſe of more than five hundred times in the Hebrew text, and always joined with nouns, or verbs in the ſingular number, to ſignify the plurality of perſons, and unity of eſſence.

2. It is certain, that holy writ reſtrains this plurality to a trinity of hypoſtaſes, or perſonalities, that ſubſiſt and act in the ſame indiviſible eſſence, as if they were three diſtinct agents; the *Father*, or the ſupreme God, the *Son* or *Word* of God, and the *Spirit* or breath of his mouth, becauſe it proceeds from the Father by the Son, who is called the mouth of God. All theſe three are called equally JEHOVAH, the ſelf-exiſtent, or the eternal Being. Thus the Old Teſtament aſcribes the creation of the world to the Word. (i) " O God " of my fathers and Lord of mercy " who hath made all things by thy " Word. (k) I called upon God " the Father of my Lord. (l) What " is God's name, and what is his " Son's name, if thou canſt tell."— The Old Teſtament alſo mentions a third perſon called the Spirit, to whom all the divine perfections are attributed, and diſtinct from the Son or Logos. (m) " The Spirit of the " Lord ſhall reſt upon the Meſſiah. " (n) " The Lord God and his ſpi- " rit hath ſent me,' ſays the Logos. " (o) The Spirit of the Lord ſhall " lift up a ſtandard, and the Redeem- " er ſhall come into Zion.——(p) " The Spirit of the Lord *Jehovah* " is upon me,' ſays the Meſſiah, " becauſe the Lord hath anointed " me." The learned Dr. Clarke, whoſe teſtimony ought not to be ſuſpected in this matter, has produced many texts in his 'Scripture Doc- ' trine,' to prove that the Spirit is a different perſonality from the Father and the Son. Of theſe we ſhall quote ſome of the moſt remarkable.

(q) " If ye then, being evil, know " how to give good gifts unto your " children; how much more ſhall " your heavenly Father give the " holy Spirit to them that aſk him? " (r) And I will pray the Father, " and he ſhall give you another " comforter, that he may abide with " you for ever, even the Spirit of " truth. (ſ) The holy Ghoſt, whom " the Father will ſend in my name, " he ſhall teach you all things, and " bring all things to your remem- " brance, whatſoever I have ſaid " unto you. (t) But when the com- " forter is come, whom I will ſend " unto you from the Father, even " the Spirit of truth, which pro- " ceedeth from the Father, he ſhall " teſtify of me." From theſe paſſages it plainly appears, that the holy Spirit is a different perſonality from the Father; and from the following, it will be no leſs evident, that he is alſo different from the Son. (u) " And " Jeſus being full of the holy Ghoſt, " —was led by the ſpirit into the " wilderneſs. (x) God anointed Je- " ſus of Nazareth with the holy " Ghoſt, and with power. (y) For " God giveth not the Spirit by mea- " ſure unto him. (z) Behold, my " ſervant whom I have choſen, my " beloved, in whom my ſoul is well " pleaſed: I will put my ſpirit up- " on him, and he ſhall ſhow judg- " ment to the Gentiles. (a) He " ſhall baptize you with the holy " Ghoſt. (b) The holy Ghoſt was " not yet given, becauſe that Jeſus " was not yet glorified. (c) When

(i) *Wiſdom, chap.* xi. 1. (k) *Eccleſiaſticus, chap.* xxv. 10. (l) *Prov. chap.* xxx. 4. (m) *Iſaiah, chap.* xi. 1, 2. (n) *Ib. chap.* xlviii. 16. (o) *Ib. chap.* lxi. 19. 20. (p) *chap.* lxi. 1.

(q) *Luke ch.* xi. 13. (r) *John ch.* iv. 16. (ſ) *Ib.* 26. (t) *Ib. ch.* xv. 26. (u) *Luke ch.* iv. 1. (x) *Acts ch.* x. 38. (y) *John chap.* iii. 34. (z) *Matthew ch.* xii. 18. (a) *Ib. ch.* iii. 11. (b) *John ch.* vii. 39. (c) *Ib. ch.* xvi. 13, 14, 15.

" the ſpirit of truth is come,—he " ſhall glorify me: for he ſhall re- " ceive of mine, and ſhall ſhew it " unto you. All things that the Fa- " ther hath, are mine; therefore, " ſaid I, the ſpirit ſhall take of mine, " and ſhall ſhew it unto you." Thus, " it is evident, that the Spirit is a " diſtinct perſonality, both from " the Father and the Son."

An ESSAY *on* FAITH.

FAITH is properly an aſſent of the underſtanding to the truth of ſome teſtimony: It ought always to reſt on *ſufficient evidence*, and is either *human* or *divine*, according to the teſtimony which it reſpects.

Human faith is an aſſent to the teſtimony of *men*, and admits of various degrees, from abſolute diſbelief, to a firm perſuaſion.

The firmeſt foundation of human faith, is, when a number of men, of good character and competent judges of the matter which they teſtify, perfectly agree in their teſtimony;—when they lay down their lives in confirmation of it, without any view of intereſt in propagating a falſehood;—and when numbers, who are declared enemies to their teſtimony, yet confeſs the principal matters of it. On this foundation ſtands our belief of the truth of Chriſtianity, ſo far as it is a *matter of fact*, which recommends itſelf to our underſtandings by *external evidence*.

Divine faith reſts on the teſtimony of that GOD, who can neither *be deceived himſelf* nor *deceive us*; and therefore muſt be *infallibly true*.—— Whenever we come to be aſſured that GOD hath *revealed* or *declared* any thing or doctrine, we are as certain of its truth, as that GOD liveth; however *myſterious* or *incomprehenſible* the doctrine or matter revealed may appear to our *limited, finite underſtandings*.

Human teſtimony is, in its own nature, *fallible*, becauſe it is the teſtimony of a creature, *whoſe perfections are limited*, and who may poſſibly be *miſtaken, deceived, lie* or *repent*: Yet human teſtimony may, in ſome caſes, be ſo circumſtanced, as to give the *higheſt degree* of *moral certainty*.

Saving faith begins by receiving, and ſubmitting to the *whole teſtimony of* GOD, recorded in ſcripture, as *true, divine* and *infallible*.

If it is true, that we ought to *have reaſon* to believe what we believe; or, that we ought to believe *only upon ſufficient evidence*, it will follow, that every believer of Chriſtianity ſhould endeavor to be well acquainted with the evidences of the truth of Chriſtianity, both *external* and *internal*.

This *general faith* of the *truth* and *divinity* of the holy ſcriptures, includes in it a *particular faith* of every *particular truth, doctrine promiſe, law* or *threatening*, contained in theſe ſcriptures. Conſequently,

When we have once paid the *obedience of faith* to the whole word of GOD, and known by the contents of this revelation, *our own, guilty, miſerable, helpleſs* and *periſhing* ſtate by ſin, and the remedy provided in a Mediator and Redeemer;—his dignity, power, grace, offices and ſuitableneſs to our wants and neceſſities, we then *believe on him* as the *Son of* GOD, and *our Redeemer*. This is *juſtifying, ſaving* faith; the faith required by Chriſt and his apoſtles.

Divines have diſtinguiſhed faith, as it *aſſents* to *truth*, or *receives and applies a promiſe*: The former they call an *act of the underſtanding*; the latter an *act of the will*: The former they call *aſſent*; the latter *conſent*. But faith in the ſimple notion of it, ſeems to be only " an act of the un- " derſtanding, firmly aſſenting to " ſaving truth."

The neceſſity of the *conſent of the will*;—the act of *truſt* or *reliance*, as it is called, or the *application of the promiſe*, is, by no means denied: But this we would rather conſider as the *fruit of faith*, than as *faith itſelf*.

Divines have diſtinguiſhed and explained *hiſtorical faith*——*temporary faith*—*faith of miracles*—*faith of devils*, and the like; but as neither of theſe is the *true goſpel faith*, to which the promiſes are annexed, the conſideration of them are omitted.

True and *ſaving* faith begins in the belief of GOD, his *providence* and his *word*, and terminates and fixes on *Chriſt* and *his righteouſneſs*, as the *great*, *ſaving object* therein exhibited.

Faith, in the principle of it, is the *gift of* GOD *to us*, and *a grace wrought in us*, by his holy Spirit.*

Faith does not *juſtify* and *ſave us* as it is an *act of ours* (for it is *a work* and has no merit for this purpoſe;) but only as it *credits* the teſtimony of GOD concerning his Son Jeſus Chriſt, ſo as to *receive* him in all his offices, according to the goſpel offer of him;—to *unite the ſoul to him*—and to *embrace*, *rely upon* and *plead* his righteouſneſs, which juſtifies.

Faith diſpoſes the ſoul to embrace Chriſt and his righteouſneſs, this righteouſneſs is graciouſly imputed by GOD to the believer for his *juſtification*, and the Spirit, through Chriſt, is communicated to the believer for his ſanctification;—ſo that Chriſt dwell in his heart *by*, or *thro'* faith; and Chriſt is made of GOD to the believer, both *his righteouſneſs* and his *ſtrength*.

That faith which is the *gift of* GOD, ever *purifies the heart*, *works by love*, and is the fruitful principle of *holy obedience*.

The juſt *live by faith*. Their whole life is *a life of faith on the Son of* GOD, on whom they daily rely, and from him derive ſupport.†

CHRISTIAN BIOGRAPHY.

The LIFE *of* SAINT CHRYSOSTOM.

JOHN CHRYSOSTOM was born of a noble family at Antioch, about the year 354. He was taught rhetorick by Libanius, and philoſophy by Andragathus. It was his intention to have applied himſelf to the ſtudy of the law, but having changed his reſolution, he embraced a ſolitary life under Carterius, and when Meletius of Antioch, by whom he was much eſteemed, was baniſhed by the emperor Valens to Armenia, he withdrew to the mountains near Antioch, and there paſſed four years in ſuch rigorous penance, that his health was conſiderably impaired, which occaſioned him to return to Antioch. At this place, Meletius, having returned from his exile, ordained him a deacon in 380.

He wrote his books on the prieſthood in his retirement, and, while a deacon, he publiſhed his Treatiſes on Providence, and compoſed his Homilies on the incomprehenſible Nature of God; ſome homilies againſt the Jews, and ſeveral other tracts.

Flavian (who ſucceeded Meletius) conferred prieſts orders on him in 385. About that period he wrote many books, and on account of his ſuperior eloquence, he was ſtiled the Golden Mouthed Orator.

Nectarius, prelate of Conſtantinople, being dead, St. Chryſoſtom was choſen to ſucceed him, February 26, 397. It was with great difficulty he parted with the people at Antioch, who were very anxious he ſhould reſide among them. At Conſtantinople, he obtained a ſevere order againſt the Eunomians and Montaniſts; reformed the abuſes of the clergy, and employed a great part of his revenue in building hoſpitals for the ſick, and relieving the diſtreſſes of the poor.

The liberty he took to inveigh publicly againſt the pride, luxury and oppreſſion of men of power and opulence, created him many enemies; among whom was Eutropius, a great favorite of the prince.

* *Eph.* ii. 8. *Col.* ii. 12. 2 *Theſ.* ii. 11. † *John* v. 1—16.

Chryſoſtom oppoſed the uſurpers of the empire with great reſolution, particularly Gainas. This prelate refuſed him a church for the Arians, whom he afterwards baniſhed from Conſtantinople. He differed with Epiphanius about the Origeniſts, and alſo with Theophilus of Alexandria; who, to be revenged on him, obtained the intereſt of the biſhops, the empreſs Eudoxia, with ſeveral other perſons of diſtinction, and aſſembled a ſynod at Quercum in 403. At this council Chryſoſtom was cited to appear; he was charged with ſeveral offences, and depoſed for not anſwering to the allegations againſt him. Some time thereafter, his enemies renewed their perſecutions againſt him, and underſtanding that he declaimed againſt the dedication of a ſtatue, erected in honor to the empreſs, they ſo incenſed her againſt him, that ſhe determined his deſtruction. She expelled him Conſtantinople; perſecuted him at Cæſarea, whither he had retired; and, at length, ſent him to Cucuſus in Armenia; a deſert place, deſtitute of the neceſſaries of life. Here he received letters of condolence from Innocent I. and moſt of the weſtern biſhops. The emperor Honorius wrote in his favor to his brother Arcadius. After ſeveral years had elapſed, he was removed to Arabiſſa, and from thence, as they were conveying him to Pityus, by the Black Sea, he was treated with ſuch inhumanity by the ſoldiers, that he expired, Nov. 14, 407, in the 52d or 53d year of his age.

This great man was ſtiled by the popes, *The Auguſtin of the Greeks*, and he was held in high eſtimation by many general councils. A catalogue of his works is contained in Doctor Cave's Hiſtoria Literaria.

The LIFE *of* JOHN CALVIN.

THIS eminent Reformer was born at Noyon in Picardy, in 1509. His firſt ſtudies were at Paris; at Orleans he applied himſelf to the civil law, under Petres de Stella; he afterwards purſued this ſtudy at Bourges, where he enjoyed the aſſiſtace of Andrew Alicat. In this branch of literature, he made very conſiderable proficiency. At Bourges he alſo ſtudied Greek, under Profeſſor Wolmar. After the death of his father, he repaired to Paris, and wrote Remarks on Seneca de Clementia.

As thoſe of the reformation, in France, were treated with ſeverity, he retired to Bazil, where he ſtudied Hebrew. Here he publiſhed his Inſtitutes, which he dedicated to Francis I. From Bazil, he went to Ferrara, where he was well received. He was appointed Profeſſor of Divinity at Geneva in 1536. In the year following, he cauſed the people of that place ſolemnly to ſwear to a confeſſion of faith, which contained, among other things, a renunciation of the pope's authority; but as he proceeded in this buſineſs farther than was agreeable to the town and government, Farellus, himſelf, and another miniſter, were ordered to depart the town in two days, becauſe they refuſed adminiſtering the Sacrament of the Lord's Supper to thoſe who did not accede to Calvin's plan.

From Geneva he went to Straſbourg, where he was greatly eſteemed by Bucer and Capito. At Straſbourg he formed a French church, of which he became the miniſter, and he was choſen Profeſſor of Divinity of that town. While there, he ſtill retained an affection for the church of Geneva, as is evident from the anſwer he wrote to the florid, but ſuperficial letter of Cardinal Sadolet, biſhop of Carpentras.

At the requeſt of the divines of Straſbourg, he aſſiſted at a diet, convened by the emperor, at Worms and Ratiſbon, for compoſing differences

in religion. At this aſſembly he had a conference with Melanchton.

In September, 1541, through the importunity of the inhabitants of Geneva, he returned to that town, to the great ſatisfaction of the magiſtracy and people. The firſt thing he attended to was the eſtabliſhing of a form of diſcipline, and a conſiſtorial juriſdiction, with a power to inflict cenſures and canonical penances, even to excommunication. This method, by many, was regarded to be over rigorous, and to have too great an affinity to Roman tyranny. The new canon, however, was legally approved of in an aſſembly of all the people, Nov. 20, 1541; the clergy and laity obligating themſelves invariable to obſerve it.

Calvin obtained many enemies by his inflexible ſeverity, in maintaining the rights and juriſdiction of his conſiſtory; and the rigor of his conduct, ſome times occaſioned commotions in the town.

He was a perſon of uncommon natural abilities; of conſiderable learning & great induſtry. He wrote well, & was extremely zealous in maintaining his religious tenets. His enemies acknowledged that he was a man of ſenſe and learning; very ſober and temperate in his life, and ſo free from avarice, that his eſtate at his death, was not of more than fifty pounds value, including therein his library; they pretend, however, that he was irafcible, and ſay that his friends charged him with being too ſatyrical. If the reader is inclined to inveſtigate the truth of theſe imputations, he may conſult a Juſtification of Calvin, publiſhed by Monſieur Drellingcourt, a miniſter at Charenton, in 1667.

This worthy man died in 1564, in the 56th year of his age. His works are comprised in nine volumes.

MEMOIRS *of the* REVEREND JAMES SAURIN.

MR. SAURIN (ſays an author of veracity, in his deſcription of Holland) was an eminent miniſter of the French church at the Hague. He ſhone out with extraordinary luſtre in this ſeat of learning and politeneſs. He was educated with the late Turretin of Geneva. After he had finiſhed his travels through France, Germany, and England, he was chaplin for ſome time to a regiment in Flanders. He was recalled from thence to be miniſter extraordinary, and chaplin to the nobility at the Hague; both which places were inſtituted in his favor. He anſwered, or rather far exceeded, the expectations of his great patrons, who were no leſs perſons than the firſt of the republic. He was the greateſt preacher of his time. When it came to his turn, 70 or 80 coaches, which filled the whole court, might be counted at the church door. His illuſtrious audience honored him with their great attention and applauſe, and yet Mr. Saurin preached a ſevere morality. He declaimed againſt the vices of the great, waſte and diſſipation of time, gaming, luxury, with all the vehemence of a Chryſoſtom, or a Gregory Nazianzen. Theſe vices, as diſplayed by this great orator, appeared no peccadilloes of faſhion, habits of rank and fortune, and indifferent things; and he made ſtrong impreſſions on many. They were ſo far from being diſpleaſed with his freedom, that they declared, the miniſter was an honeſt man, and did his duty without reſpect to perſons. A certain great man ſaid to him one day, *Mr. Saurin, you make me uneaſy; but I am ſure you intend nothing but our good both here and hereafter: I ſhould be a much worſe man, if it were not for you: ſo pray go on.* He would ſometimes riſe to ſuch a ſublimity both of ſentiments and expreſſions, as ſurpriſed every body, and made

thoſe who did not know him, and were not his uſual hearers, imagine he was no leſs ſolicitous to teach his audience eloquence and pronunciation, than piety and virtue. The queen conſort, Caroline of Great Britain, had a ſingular regard for Saurin and his writings. He was offered the French royal chapel at St. James's. He had a brother in Ireland, who was a dean; and he himſelf might have been a dean, biſhop, or what he pleaſed; but the adminiſtration of Holland would have been as loth to lend him their intereſt with that of Great Britain on ſuch an account, as he was far from deſiring it. He printed ſeveral volumes of ſermons; but he ſhould have printed himſelf alſo, whoſe fine delivery added ſuch graces to thoſe diſcourſes. His catechiſm, like moſt others, is an abridged ſyſtem of divinity; but fitter for the adult than young beginners. His diſcourſes, moral, hiſtorical, critical; &c. on the bible, are his moſt conſiderable work, and have abundance of philological and critical learning in them. The author beſtowed extraordinary application on this work, which he did not live to compleat. It has been continued by La Roque of Lauſanne, and Beauſobre of Berlin. The copper-plates, with which it is adorned, are exquiſitely fine: there is one of them to each diſcourſe. They were done by Hoet, Houbracken, and Picart. The firſt volume was tranſlated into Engliſh, but without the cuts; which was injudiciouſly done, becauſe the diſcourſes were principally intended to explain them. On their account only the work is fit to adorn the cabinets of the curious. Mr. Saurin publiſhed a treatiſe or two againſt the Roman Catholics, who retorted by venting their malice in ſcandal, and imputing baſe vices to him, though his life was as free from them, as light from ſpots. His extraordinary merit paid the uſual tribute to ſome of his own religion. Several invidious pens attacked him on the ſubject of heterodoxy. Saurin had a great ſpirit, and could not brook ſuch treatment. His noble friends did their utmoſt to make him deſpiſe them, and to divert him: but all would not do. He languiſhed for a conſiderable time, and at laſt died of chagrin. In him the Hague loſt its chief delight, the widow and orphan a charitable friend, the reformed churches one of their brighteſt ornaments and aſſertors, and the polite world a fine gentleman.

EXTRACTS *of a* JOURNEY *from* ALEPPO *to* JERUSALEM, *by the Rev. Henry Maundrell.*

MR. MAUNDRELL was a gentlemen of learning, and chaplin of the Engliſh Factory at Aleppo; the account of his journey from that place to Judea, is juſtly eſteemed for the candor, fidelity and accuracy with which it is written.

We ſhall paſs over the firſt part of it, as being leſs intereſting, until Mr. Maundrell came within view of Jeruſalem.

Thurſday, March 25.

Leaving Beer, we proceeded, as before, in a rude ſtony country, which yet yielded us the ſight of ſeveral old ruined villages. In two hours and one third we came to the top of a hill, from whence we had the firſt proſpect of Jeruſalem; Rama, anciently called Gibeah of Saul, being within view on the right hand, and the plain of Jericho, and mountains of Gilead on the left. In one hour more we approached the walls of the holy city; but we could not enter immediately, it being neceſſary firſt to ſend a meſſenger, to acquaint the governor of our arrival, and to deſire liberty of entrance. Without which preceding ceremony, no Frank dares come within the walls. We therefore paſſed along by the weſt ſide of the city, and coming to the

corner above Bethlehem gate, made a ſtop there, in order to expect the return of our meſſenger. We had not waited above half an hour, when he brought us our permiſſion, and we entered accordingly at Bethlehem gate. It is required of all Franks, unleſs they happen to come in with ſome public miniſter, to diſmount at the gate, to deliver their arms and enter on foot, but we coming in company with the French conſul, had the privilege to enter mounted, and armed. Juſt within the gate, we turned up a ſtreet on the left hand, and were conducted by the conſul to his own houſe, with moſt friendly and generous invitations to make that our home as long as we ſhould continue at Jeruſalem. Having taken a little refreſhment, we went to the Latin Convent, at which all Frank pilgrims are wont to be entertained. The guardian and friars received us with many kind welcomes, and kept us with them at ſupper; after which we returned to the French conſul's to bed. And thus we continued to take our lodging at the conſul's, and our board with the friars during our whole ſtay at Jeruſalem.

Friday, March 26.

The next day, being good Friday in the Latin ſtyle, the conſul was obliged to go into the church of the ſepulchre, in order to keep his feaſt; whither we accompanied him, altho' our own eaſter was not till a week after theirs. We found the church doors guarded by ſeveral Janizaries, and other Turkiſh officers; who are placed here to watch, that none enter in, but ſuch as have firſt paid their appointed *caphar*. This is, more or leſs, according to the country or the character of the perſon who enter. For Franks, it is ordinarily fourteen dollars per head, unleſs they are eccleſiaſtics, for in that caſe it is but half ſo much.

Having once paid this caphar you may go in and out gratis as often as you pleaſe during the whole feaſt: provided you take the ordinary opportunities, in which it is cuſtomary to open the doors: But if you would have them opened at any time out of the common courſe, purpoſely for your own private occaſion, then the firſt expence muſt be paid again.

The pilgrims being all admitted this day, the church doors were locked in the evening, and opened no more till eaſter day; by which we were kept in a cloſe, but very happy confinement for three days. We ſpent our time in viewing the ceremonies practiſed by the Latins at this feſtival, and in viſiting the ſeveral holy places: all which we had opportunity to ſurvey with as much freedom and deliberation as we pleaſed.

And now being got under the ſacred roof, and having the advantage of ſo much leiſure and freedom, I might expatiate in a large deſcription of the ſeveral holy places, which this church (as a cabinet) contains in it. But this would be a ſuperfluous prolixity, ſo many pilgrims having diſcharged this office, with ſo much exactneſs already, and eſpecially our learned ſagacious country-man Mr. *Sandys*;——whoſe deſcriptions and draughts, both of this church, and alſo of the other remarkable places in and about Jeruſalem, muſt be acknowledged ſo faithful, and perfect, that they leave very little to be added by after comers, and nothing to be corrected. I ſhall content myſelf, therefore, to relate only what paſſed in the church during this feſtival, ſaying no more of the church itſelf, than what is neceſſary to make my account intelligible.

The church of the holy ſepulchre is founded upon Mount Calvary, which is a ſmall eminency or hill upon the greater mount of Moriah. It was anciently appropriated to the execution of malefactors, and therefore ſhut out of the walls of the city, as an execrable and polluted place. But ſince it was made the altar on

which was offered up the precious, and all-ſufficient ſacrifice for the ſins of the whole world, it has recovered itſelf from that infamy, and has been always reverenced and reſorted to with ſuch devotion by all Chriſtians, that it has attracted the city round about it, and ſtands now in the midſt of Jeruſalem, a great part of the hill of Sion being ſhut out of the walls to make room for the admiſſion of Calvary.

In order to the fitting of this hill for the foundation of a church, the firſt founders were obliged to reduce it to a plain area, which they did by cutting down ſeveral parts of the rock, and by elevating others. But in this work care was taken, that none of thoſe parts of the hill, which were reckoned to be more immediately concerned in our bleſſed Lord's paſſion, ſhould be altered or diminiſhed. Thus that very part of Calvary, where they ſay Chriſt was faſtened to, and lifted upon his croſs, is left entire, being ten or twelve yards ſquare, and ſtanding, at this day, ſo high above the common floor of the church, that you have twenty-one ſteps, or ſtairs, to go up to its top: And the holy ſepulchre itſelf which was at firſt a cave hewn into the rock under ground, having had the rock cut away from it all round, is now as it were a grotto above ground.

(To be continued.)

The CHRISTIAN MINISTER.

NUMBER I.

In this Paper will be exhibited (among other things) the principal Duties of the Clerical Function; and alſo, the Obligations of the Laity to the Clergy;—but previous to this, it may not be improper to ſhew that the ſacerdotal Office is ſacred, and to notice the Qualifications requiſite to the proper diſcharge of it.

The Miniſterial Office SACRED.

IT is the dictate of reaſon, and conformable to the experience of all nations, in every age, that no ſociety, civil nor religious, can enjoy proſperity, without good government.

But as no good government can ſubſiſt, while each perſon ſhall be at liberty to arrogate to himſelf the powers of government, it is, therefore, neceſſary that thoſe who govern ſhould be regularly inveſted with their office. And it is worthy of obſervation, that the Almighty in this, as well as in every other reſpect, hath been particularly regardful of the proſperity of his church.

Under the Moſaic diſpenſation, God was pleaſed to eſtabliſh a prieſthood; the privileges, powers and duties of which, were expreſly defined.

The prieſthood was confined to a particular tribe; ſolemn was the rite of induction into the prieſtly office, and ſevere the puniſhment inflicted on thoſe who uſurped it.

For invading of which, was not Saul dethroned?—Were not Jereboam and his houſe cut off for aboliſhing the prieſts of Levy, and conſtituting others of his own choice?—Did not Uzzah provoke the Lord to anger, when, apprehending the ark to be in danger, he extended his hand for its preſervation? But he, being neither a prieſt nor a Levite, unauthorized to perform the deed, however pious his intention, was he not, for his preſumptuous offence, ſmitten with immediate death, and by God himſelf?—And did not Korah, and his aſſociates, experience, in a peculiar manner, the divine diſpleaſure, for their impious uſurpation of the prieſthood?

It is ſaid of our Saviour, that "he glorified not himſelf to be made an high prieſt, but he (who appointed him to be ſo) ſaid, Thou art my Son, to-day have I begotten thee." He entered not into his prieſtly office, until the Holy Ghoſt was conferred on him, and the Almighty, from heaven, declared him to be "his beloved Son in whom he was well plea-

ſed." And our Lord, it may be obſerved, not only preached the goſpel himſelf, but authorized others ſo to do, and gave them power to work miracles, in his name, for the confirmation of the truth of their doctrines, and authenticity of their miſſion.

But a ſhort period before his aſcenſion, he aſſured his apoſtles, that "all power was given him in heaven and in earth;" he, therefore, commiſſioned them to "teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghoſt;" and having "breathed on them the Holy Ghoſt," he promiſed to "be with them," and their ſucceſſors in office, "always, even to the end of the world."

That the apoſtles were careful, properly to authorize perſons to preach the goſpel, cannot be doubted by thoſe who believe the holy ſcriptures. "How ſhall men hear," ſaith Saint Paul, "without a preacher? and how ſhall they preach except they be ſent?" And we perceive it was an expreſs injunction of this apoſtle, that "no man ſhould take the honor of the prieſthood unto himſelf, unleſs called of God, as was Aaron."

It is evident, therefore, that there is a manifeſt diſtinction between the clergy and laity; that all are not prieſts alike; and that no man, without great impiety, can, contrary to the will of heaven, take upon him the prieſthood.

Nor can any one be a miniſter of the goſpel, and approved of by the Almighty, unleſs he is called to this ſacred office by the divine Spirit: For we are aſſured that it is the prerogative of God to "ſend forth laborers into his harveſt."

When we are, in this manner, called of God to preach the goſpel, and inducted into the prieſthood, by the impoſition of hands, by thoſe properly authoriſed to perform the office, it may be ſaid, in the words of St. Paul, that "we received our miniſtry from the LORD." Great, therefore, is the dignity of the miniſterial office, as well as moſt ſacred and important.

(To be continued.)

EXTRACTS *from an* ORDINATION SERMON, *by the* REVEREND DR. JOHN WITHERSPOON.

THIS ſermon was preached in the abbey church of Paiſley, at the ordination of Mr. Archibald Davidſon, as one of the miniſters of that church.

The text is Acts xvii. 6. "Theſe "that have turned the world upſide "down, are come hither alſo." In this diſcourſe, the learned author ſhews, by a ſhort hiſtorical deduction, chiefly from the holy ſcriptures, that the character of ſeditious, troubleſome, and diſorderly, hath been conſtantly given by wicked men to the ſervants of God: He next conſiders what it is in true religion that gives occaſion to this charge, and makes the world prone to believe it: He then, after ſome judicious and practical inferrences from the ſubject, cloſes the ſermon with a *charge* to the perſon ordained, and an *exhortation* to the people. The charge and exhortation, we ſhall lay before our readers.

The CHARGE.

SIR,

AS you are now ordained a miniſter of Chriſt, and have received the charge of this congregation, I hope you will bear with me a little, while I offer you a few advices as to the diſcharge of your important truſt. And, I cannot help beginning by congratulating you on the unanimous call you have received from this people. However deſpiſed by ſome, I count it a moſt happy circumſtance both for you and them. It introduces you with great advantage. It

gives you a fair and impartial hearing; and, if you do not preſerve their eſteem and love, it will probably be, in a great meaſure, owing to yourſelf.

I muſt firſt of all beſeech you, in the moſt earneſt manner, to be ſtrict and frequent, in enquiring into the truth and reality of religion in your own ſoul. Perſonal religion is the foundation of all relative duties.—They can ſcarcely be performed in any tolerable meaſure without it. It is equally neceſſary to your uſefulneſs, and to your comfort. It is a difficult thing, and it is a dreadful thing, to preach an unknown ſaviour. Examine, therefore, whether you are *born again*; whether you have *paſſed from death to life*; whether you are united to Chriſt by faith, whether you know by experience, the difference between a ſtate of nature, and a ſtate of grace, or not. While I ſpeak this, I aſſure you, I do not mean it, and I hope none will interpret it, as any reflection againſt, or implying any ſuſpicion of you, who have given me no cauſe. I ſpeak it from a deep impreſſion of its importance to us all. How miſerable a caſe is it, to have it as our buſineſs to bring others to the kingdom of heaven, and be ourſelves at laſt thruſt out. A miniſter is as much liable to ſelf-deceit as any other, and in ſome reſpects more ſo. We are in danger of thinking ourſelves too eaſily ſafe, by comparing that outward regularity, to which our office itſelf, even from ſecular motives, obliges us, with the licentious extravagance of prophane ſinners. We may alſo miſtake our frequent thinking and ſpeaking of *the things of God*, in the way of our calling, for an evidence of true religion in ourſelves. Nay, we are in danger of miſtaking thoſe gifts, with which God furniſheth us for the benefit of his own people, for the fruits of the Spirit, and gracious diſpoſitions in our own hearts. Maintain, therefore, a holy jealouſy over yourſelf. *Give diligence to make your calling and election ſure.* And, if you ſave your own ſoul, you will probably carry many others with you to a better world; and be able to ſay, after the example of Chriſt, *Behold I, and the children whom God hath given me.*

As to the duties of your office, ſee that you preach the pure and uncorrupted doctrine of Chriſt. Preach Chriſt crucified, who is *the way, and the truth, and the life*; and without whom *no man can go unto the Father.* You will never be able to make men truly good, till you convince them of their loſt ſtate by nature; and, thence, make them ſee the neceſſity of juſtification by the free grace of God, through the imputed righteouſneſs of Chriſt. If you would know what place Chriſt ought to hold in your preaching and ſcheme of doctrine, obſerve what room he fills in the oracles of truth. To the croſs of Chriſt give all the prophets witneſs. The croſs of Chriſt is the ſum and ſubſtance of the New Teſtament.—The croſs of Chriſt is the Chriſtian's hope. The croſs of Chriſt is the Chriſtian's glory. You may ſee, by a ſerious peruſal of the New Teſtament that the ſacred writers largely illuſtrate the ſeveral parts of his character and office, and ſeem with pleaſure to embrace every opportunity of ſpeaking to his praiſe. They ſhow how much we are to depend upon him for ſtrength in the diſcharge of our duty; and enforce all their exhortations by motives drawn from what he hath done, and is ſtill doing, for his church and people. You will ſoon find from experience, that no cold reaſonings on the nature and beauty of virtue, can have ſuch influence in mortifying corrupt affections, as a believing view of a pierced Saviour. For this very reaſon many deteſt the doctrine of the croſs. It gives a mortal blow to every darling luſt. It gives ſuch a view of the holineſs and juſtice of God, as is into-

lerable to all thoſe who cannot think of breaking their attachment to ſin and vanity.

There is one particular reaſon why I have mentioned this at preſent, and inſiſted on it at ſome length. It is ordinary to meet with ſerious perſons who complain much, that from many pulpits they hear little or nothing of the doctrine of the grace of God; that the grand and leading truths of the goſpel are either flatly contradicted, or kept entirely out of view, and ſomething elſe ſubſtituted in their place. I am far from ſaying that this is indeed the caſe. On the contrary, I tremble to think that it ſhould be but barely poſſible, for all theſe doctrines are clearly contained in the *Confeſſion of Faith*, which every miniſter in *Scotland* has ſubſcribed. If, therefore, there be any one among us, who doth not preach the doctrine of original ſin, of Chriſt's imputed righteouſneſs, juſtification by free grace, the neceſſity of regeneration, and the operations of the Spirit, he is guilty of perjury of the worſt kind, for which I know no excuſe. Such a perſon is not only chargeable with departing from the faith, but with an abſolute proſtitution of conſcience, and a whole life of hypocriſy and deceit. I am indeed entirely at a loſs how to account for this apprehenſion in the people, of a difference in doctrine; but, as there certainly is ſuch an apprehenſion, I think I cannot diſcharge my duty on this occaſion, without exhorting you to be clear and explicit upon theſe heads. The truth is, they are of ſo general conſequence, and have ſo neceſſary a connexion with every other part of religion, that, be the ſubject what it will, where they are firmly believed, I ſhould imagine the manner of thinking and ſpeaking would be ſuch, as to leave no jealouſy of an intended omiſſion.

This leads me to exhort you, to preach plainly, or in a way that may be level to the capacities of the hearers, both as to ſentiment and expreſſion. God forbid, that I ſhould deſire you to ruſh into a pulpit without preparation, to preach in a diſorderly method, or in a mean, ſlovenly, or indecent ſtile. All pains ſhould be taken to ſeek out fit and *acceptable words*. But there cannot be a greater abſurdity in ſpeaking to a multitude of common people, than to diſcourſe in ſuch a ſtiff and abſtract way, as it is plainly impoſſible for them to comprehend. Nor is it any leſs abſurdity to dreſs up an harangue with exceſſive elegance, and a vain, ornamented foppery of ſtile. Some diſcourſes may very well be likened to painted windows, which, with fine colours upon themſelves, keep out the light, and make the houſe comfortleſs and dark. Such conduct is ordinarily followed by thoſe who would willingly recommend themſelves to perſons of better taſte; but it muſt evidently render them contemptible to every perſon of ſound judgment.——However, it is much worſe than abſurd, for it is very wicked, when the everlaſting ſalvation of ſinners is at ſtake, to ſpeak in ſuch a manner as they cannot underſtand, or ſuch as tends only to amuſe their fancy, and never can reach their hearts. If we would know what is a proper and juſt manner of ſtile and compoſition in preaching, let us conſider how any man would ſpeak, if he was on trial for his own life. Would he not ſpeak with great plainneſs, earneſtneſs and force? And is not the ſalvation of ſouls of infinitely more moment than any man's life? And ſhould it not, if we believe the ſcriptures, be more regarded by every faithful miniſter?

(To be continued.)

SELECT EXPRESSIONS *of the* FATHERS.

1. HOW admirable, ſays *Saint Auſtin*, are the works of God! What beauty, what magnificence, what variety do we perceive

in the heavens, in the ſtars, in the foreſts, in the fields, in animals, and in plants! What pleaſure is it, in the SPRING to behold the earth decorated with ſo many flowers; the air inhabited by ſuch an infinite number of birds, with different plumage and different notes! What a ſight is the ſea, with ſo many different colours; ſome times in a rage, and ſome times in a calm, but always beautiful! How many viands hath Providence prepared to gratify and pleaſe the appetite! How many remedies are there in nature to preſerve and reſtore health! How agreeable is the viciſſitude of day and night! How wonderful is the order of the ſeaſons! Yet all theſe things are the *comforts* only, not the *portion* of the virtuous!

II. *Good ſenſe*, ſays *Arnobius* ſhould cauſe men to embrace Chriſtianity; from which every good is to be hoped by thoſe who receive it; but every ill to be feared by ſuch as reject it.

III. *Saint Chryſologue* gives a fine and natural turn to theſe words of the prodigal ſon, in the parable. "I will *ariſe* and go to my Father." He who ſaid thus, confeſſed his *fall*; was *ſenſible* of his *unhappineſs*. "I will ariſe and *go to my father*." But what reaſon had he to hope that he ſhould be received with welcome? This only; God was *his father*! The prodigal had forfeited all the privileges of *a ſon*; but the Almighty had loſt none of the goodneſs, none of the affection of *a father!*

(To be continued.)

The HAPPINESS *of* HEAVEN.

IT it is the peculiar felicity of heavenly pleaſure, that, on our entrance upon it, it ſhall be new to us, infinitely exceed our expectation, and is ſuch as "eye hath not ſeen; nor ear heared; neither hath been conceived by the human heart."

Though language is not competent to expreſs, nor our finite capacities able to comprehend the delights of heaven, the Almighty, in condeſcenſion to our limited conceptions, hath been pleaſed to ſhadow them forth by ſeveral metaphorical expreſſions, and earthly ſimilitudes.

How invaluable, in our eſtimation, is *life*?—To preſerve which, who regardeth his gold, or who his pain?—But *immortal life* ſhall be enjoyed by the perſon of religion.—Whoſoever liveth, and believeth in me," ſays the divine Saviour of men, "ſhall never die,"—eternally. "To him who overcometh will I give to eat of the tree of life, which is in the paradiſe of God." "Be thou faithful unto death, and I will give thee a crown of life."

How pleaſant to the eye is *light*? But the heavenly Jeruſalem is bleſt with an everlaſting and divine refulgence. It hath "no need of the ſun, neither of the moon to ſhine in it; for the glory of the Lord enlighteneth it, and the Lamb is the light thereof."

How great are the attractions of *wealth*; eſpecially of an eſtate which is deemed permanent in its continuance? But is there not an inheritance incorruptible, and unfading, reſerved in heaven for the ſaints?

The pleaſures of *victory!*—How great, how exalted are theſe? And ſhall not thoſe who triumph over their ſpiritual adverſaries, be eſteemed as conquerors, be inveſted with the "palm of victory?" Will they not, attired with robes of whiteneſs, with joy ineffable, exult in their conqueſt, and for their "ſalvation give glory unto God and to the Lamb?"

The ſplendor of *royalty*, or of *government!*—How doth this captivate the hearts, and engage the attention of men? And will not "crowns of gold," be conferred on the redeemed? To them, will it not be granted to "ſit with Chriſt in his heavenly throne?"

Happineſs!—How natural, how fervent are our aſpirations after it? And at the right hand of God, will there not flow, for ever flow, "rivers of pleaſure?"

Beſides theſe, and other metaphors of ſimilar import, which ſerve to convey ſome general idea of the happineſs of the bleſſed, we are favored with divers paſſages of ſacred writ, which mention ſome particulars of their felicity; as in the enſuing inſtances.

It is ſaid—"They reſt from their labors." And how great is the "labor of love," of the chriſtian of faithfulneſs, zeal, and ſincerity; ſatisfactory, it is true, to the ſpirit, but often unpleaſing to the fleſh? How unremitted his vigilance againſt the foes to his redemption? How painful the imperfections of humanity? How ſenſible, how manifold the miſeries of mortality?

But from all theſe ſhall he be delivered.—No longer will he hear the voice of ſlander; converſation of impurity, nor be aſſaulted by ſpirits of wickedneſs! No longer conflict with evil! Nor more feel the preſſure of adverſity! "Each tear ſhall be wiped from his eye! And there ſhall be no more death; neither ſorrow, nor crying; neither ſhall there be any more pain!"

Not only will the righteous be delivered from every ill, but participate of every good, of every pleaſure capable of being enjoyed by a mind of peace, purity and wiſdom. To divelope the miſteries of providence, and the ſecrets of the divine word! The converſe of patriarchs, prophets, apoſtles, ſaints, angels and archangels! The knowledge, love, and preſence of the Eternal! His holy ſervice! The anthems of his praiſe! The ſongs of their ſalvation! Theſe! How delightful! Theſe! How extatic! "Thou art worthy, O Lord, to receive glory, and honor, and power," will they ſay in ſacred ſong, "for thou haſt created all things, and for thy pleaſure they are and were created." "Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honor, and glory, and bleſſing; for he hath redeemed us by his blood, out of every kindred, and tongue, and nation, and made us kings and prieſts unto our God." "Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways, thou king of ſaints. Who ſhall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations ſhall come and worſhip before thee; for thy judgments are made manifeſt."

The remembrance of our deeds of virtue!—How happy, even here?—And will not the faithful enjoy a retroſpective view of their acts of piety hereafter? "Their works ſhall follow them;" not, however, for their juſtification at the bar of juſtice, but as teſtimonies of their fidelity, and for their pleaſing contemplation.

To "walk with Chriſt himſelf in white!" Ever to be his aſſociates! How great the dignity?

The city of God! The habitation of the Deity! Moſt grand in its diſpoſition and conſtruction! compoſed of the richeſt materials! formed and embelliſhed by infinite wiſdom!—How magnificent? How reſplendent? And how honored and happy will be thoſe of mankind who ſhall be citizens of this city; be deemed as "pillars in its Temple," and enobled by that "new name," which ſhall be given them by their divine Redeemer?

But however high the honor; however ſublime the pleaſures of thoſe who receive ſalvation, they will never ſatiate—never ceaſe. This is the perfection of their bliſs. Enjoying God they enjoy conſummate, immortal happineſs.

An eternity of pleaſure, and ſo exquiſite that it mocketh all deſcription, ſurpaſſeth all conception!—Pleaſing thought! Rapturous idea!

When arreſted by the hand of death, how ardently doth the Libertine wiſh to be reſtored to health, that he may partake, though for a few years only, of the impure, unſatisfying, inſipid enjoyments of ſin? Would a compliance with his requeſt give joy to his heart, tranſport to his ſoul? How much greater reaſon hath he to rejoice who ſhall poſſeſs pleaſures ſo tranſcendent, that they can be conceived only as enjoyed, and whoſe duration will be co-eval with eternity?—

The CENSOR.

NUMBER I.

Inter cuncta leges, et percontabere doctos,
Quâ ratione queas traducere leniter ævum:
Ne te ſemper inops agitet vexetque cupido,
Ne pavor, et rerum mediocriter utilium
ſpes. HOR.

AMONG the many paſſions implanted in the human breaſt, not any one, perhaps, is more early in its appearance; of greater permanence, nor productive of more important events, than *ambition.*

It poſſeſſeth us in youth; accompanieth us through life, and gives birth or deſtruction to empires: It holds nations enchained in ſlavery, or exalts them to the enjoyment of liberty; depreſſeth to miſery, or elevates to happineſs, as it is attended by power, and directed by vice or virtue; wiſdom or folly.

Numerous are the paſſages of hiſtory which evince the truth of theſe obſervations; and, in ſtriking inſtances, we clearly perceive the good or ill effects of political ambition, in the actions of Alexander the great, of Macedon; and Cato the younger, of Rome.

With reſpect to the Macedonian Prince, at what an early period of life, how forcibly, and unhappily was he influenced by this paſſion?

While young, on being aſked, Whether at the Olympic games, he would partake of the exerciſe? Such was his ambitious diſpoſition, that he anſwered,—"He would, indeed, could he have kings for his competitors!"

He was ever extremely diſpleaſed when he received intelligence of any martial ſucceſs, of importance, gained by his father; and would complain to his companions, that Philip would leave himſelf and them, no opportunities of performing great and heroic actions.

When being yet a minor he aſcended the throne, ſuch was his paſſion for glory and thirſt for domination, that, not contented with retaining in ſubjection, thoſe nations in the vicinity of Macedon, ſubdued by the arms of Philip, which manifeſted a diſpoſition to aſſert their freedom, he was prompted, in an hoſtile manner, to enter Aſia. And, in that country, neither the moſt brilliant victories; nor the profuſion of wealth; nor the conqueſt of kingdoms; nor the ſupreme power over all the Aſiatic territory, on this ſide the Ganges, could ſet limits to his ambition:—This, indeed, was inſatiable; and, perhaps, never was a monarch ſo mortified as himſelf, when obliged to return without reducing to his obedience, thoſe people who inhabited the extremities of Aſia.

Nor was he ambitious only of being ſovereign of the univerſe, but affected to be allied to the Deity, and even ſuffered himſelf to be worſhipped as the ſon of Jupiter Ammon.

Neither thoſe two particulars, inſeparably pertaining to human nature, and which, when he reflected on, cauſed him to confeſs he believed himſelf a mortal: Nor the following inſcription, which he read on the tomb of Cyrus, could effectually teach him humility:

"O man, whoſoever thou art, and from whenceſoever thou comeſt, know that I am Cyrus, the founder of the Perſian empire! Envy me

not the ſmall quantity of earth that covers my body!"

Nor yet, could the ſage addreſs of that wiſe and powerful Indian, Prince Taxiles, inſtruct him in wiſdom, and occaſion him to deſiſt from his project of ſubduing the nations of the world.

"To what purpoſe (ſaid Taxiles to him) ſhould we engage in war with each other, if thy deſign of coming into theſe parts is not to rob us of our water and neceſſary food, which are the only things wiſe men are indiſpenſably obliged to contend for? As for the other treaſures of the earth, ſo much valued by mankind, if I poſſeſs a greater portion of them than thyſelf, I am willing to let thee ſhare them with me, but if fortune hath been more liberal to thee than to me, in this inſtance I will not decline accepting a part of theſe goods at thy hands; but receive them with thoſe grateful acknowledgments due to a benefactor."

Happy, therefore, was it for the world, that Alexander terminated his days in the meridian of life! And for the almoſt countleſs numbers of thoſe ſlain by his power, who, without provocation he rendered his foes; for his occaſioning multitudes of fathers to lament, mothers to mourn, widows to weep, and orphans to cry; and for his great and repeated acts of rapine and deſolation, ſhall his name be revered and mentioned with applauſe? Say rather, for the honour of humanity; let it be buried in oblivion! or, as a tribute to juſtice, be covered with infamy!

How much more amiable is the character of that noble Roman, whoſe ſupreme ambition was to advance the good of the public, and to preſerve the liberties of the common weal?

Superior to pageantry and ſhew, Cato choſe to be diſtinguiſhed by virtue and patriotiſm.

Above an attachment to wealth, he rejected the riches which were offered him.

Diſdaining to accept of illegal authority, he declined becoming general of an army in preference to Scipio.

Not aſpiring after honors, he aſcended the ſummit of fame.

But the ambition of even Cato, was not unſullied; it would not ſuffer him to ſurvive his own perſonal liberty and the freedom of Rome; for, in the hour of raſhneſs, he put a period to his life.

Though, indeed, for this act he merits cenſure, and was prodigal of his own blood, he was not ſo of that of others; for ſuch was his humanity that when, with Pompey at Dyrrachium, he defeated the army of Cæſar, Cato lamented the fate of his country; and moſt ſenſibly deplored, that dire ambition which thus cauſed ſuch an effuſion of kindred blood.

He was induced to depart from Sicily, rather than expoſe that country to inevitable deſtruction, by its becoming the place of arms.

On the commencement of the civil war, between Pompey and Cæſar, Cato obtained an order, that no city ſhould be ſacked that belonged to the Romans; and alſo, that no Roman ſhould be ſlain but in battle.

After the action at Pharſalia, he was inſtrumental in preſerving the life of Cicero, and the lives of ſeveral others.

When Scipio, in complaiſance to Juba, propoſed the murder of all the inhabitants of Utica, and to demoliſh that city, Cato oppoſed and prevented ſuch an act of barbarity.

And ſuch was his deteſtation of the unjuſt ſhedding of human blood, that when Cæſar had ſlain three hundred thouſand Germans, who, at that inſtant, were at peace with the Romans, and ſome of his friends moved the ſenate for a public thankſgiving, on the occaſion, it was declared by Cato, "that Cæſar ought to be delivered into the power of thoſe who had been thus unjuſtly aſſaulted, that

the offence might be expiated, and not a curſe brought on Rome. It is true (ſaid he) we have reaſon to be grateful to the Gods, inaſmuch as they ſpared the commonwealth, and did not take vengeance on the army, for the folly and madneſs of its General."

And even at the fatal moment, when he had reſolved on his own death, he was moſt anxious to ſave the lives of thoſe who were with him; and taught them how to pacify their enemy, and obtain his clemency.

As ambition is attended by happineſs or woe, in private, as well as public life; and is productive of honor or infamy; ſatisfaction or inquietude; ſelf-approbation or remorſe, as proceeding from a good or an evil diſpoſition, it muſt therefore be of the utmoſt moment, for our own felicity and that of others, that our ambition originates from wiſdom and virtue.

And that this paſſion may ever be employed on proper objects, how neceſſary is it we ſhould entertain juſt conceptions of the ſtate of our being, and the ends of our formation?

To a miſapprehenſion of theſe particulars, it ſo often happens, that ambition, to mankind, becomes an evil, rather than a good; an unhappineſs, and not a bleſſing!

*** If the author had given indulgence to his inclination, he might have ſelected a character, in theſe ſtates, which, contraſted with that of Alexander, would have been more uniformly ſtriking, than that of Cato; or, perhaps of any other man: But the apprehenſion it would affect the delicate ſenſibility of that gentleman, prevented his taking this liberty with a name ſo univerſally revered

ADVERTISEMENT.

THE intention of this Paper is to inculcate Virtue *and to* amuſe. *The predominant Vices and Follies of Men will be cenſured with Freedom, and their good Qualities commended with Pleaſure. Communications from the Learned and Ingenious, to the care of the Printer of this Magazine, will be gratefully received and duly noticed.*

An Account of ROMAN LAWS, *and of the Laws of* CHRISTIAN EMPERORS, *to ſecure the Bodies and Graves of the* DEAD *from the Violence of Robbers and Sacrilegious Invaders.*

THE ancient Roman laws were very ſevere againſt all injuries and abuſes offered to the bodies, monuments, or ſepulchres, of the *dead*. Theſe were regarded to be *ſacred*, and therefore if any violated a ſepulchre, ſo as to take from it the body or bones, it was a capital crime, to be puniſhed with death, in thoſe of inferior ſtation; ſuch as were of ſuperior rank, were to be tranſported to ſome iſland, baniſhed, or condemned to labor in the mines.*

In the reign of the Chriſtian Emperor *Conſtantine*, this crime was alſo capital. The law, however, made a diſtinction between the bodies and ſepulchres of the dead. He who violated a ſepulchre only, but offered no injury to the body, was not puniſhable with death; but either with confiſcation of eſtate, infamy, baniſhment, or ſervitude in the mines. But if he offered any indignity to the body, the crime was not to be expiated but by the blood of the offender, unleſs his dignity was ſuch that his life was preſerved by the law; in this caſe, the penalty was changed.†

Conſtans, the ſon of Conſtantine, in ſome degree relaxed the penalty of this law; it was, however, ſoon

* *Digeſt. lib.* 47. *tit.* 12. *de ſepulchro violato. lig.* 11.

† *Cod. th. lib. tit.* 17. *de ſepulchr. violatis. lig.* 2, *et* 3. *et Valentin. Novel.* 5. *de Sepulchris.*

reſtored, in its fulleſt extent, by *Conſtantius*.

Theodoſius Junior and *Valentinian* III. enacted a very ſevere law againſt all perſons whatever, guilty of this offence. If a ſlave was detected in the crime, he was immediately to be put to the rack. If he confeſſed it was his own act, and that his maſter was not concerned in it, he ſuffered death. If his maſter was an accomplice, he alſo was put to death. If this offence was proved againſt a freeman, who was a plebian only, and poſſeſſed of no eſtate, he likewiſe was to endure the penalty of death: But if he was opulent, and of a dignified ſtation, he was to be amerced in half of his eſtate, and for ever thereafter to be made infamous in law. If a clergyman tranſgreſſed, in this manner, he was immediately to be degraded; deprived of the name of clerk, and to be ſentenced to perpetual baniſhment.*—*Pax Sepultis!*

The SCRIPTURE RULE *of* SUBMISSION *to* GOVERNMENT explained, *by* DR. PEARCE, *the late biſhop of Rocheſter.*

IN arbitrary governments, ſays the Doctor, neither the conſent of the people is aſked, nor is their inclination always conſidered. There the law is forced upon them, and it is, it muſt be their rule, whether they think it reaſonable, or unreaſonable; prudent or the reverſe.

This was the caſe of the Roman empire when Chriſt and his apoſtles gave their precepts reſpecting the duty of ſubjects to princes. The will of the ſovereign was the ſupreme law, at that period; or if the ſenate of Rome concurred to confirm a law, the great body of the Roman empire had nothing to do with it, except to receive it when publiſhed, and to render it their obedience.

But in a free government, the conſent of the people is neceſſary before any law can be eſtabliſhed; and the *more* they are concerned in *making* a *law*, the *more* careful ſhould they be *not* to *violate it*. He certainly cannot be thought to practiſe the *ſcripture rule* of ſubmiſſion to government, who will not be obedient to the laws which *he himſelf* hath *aſſiſted* to *ordain*.

* *Valentin. Novel.* 5. *de ſepulchris. ad Calcem Cod. Theodoſ.*

GREAT CHARITY *of the* DUTCH.

THE Arm-huys, or poor's houſe, at the *Hague*, is pleaſantly ſituated by the canal. The building is large and elegant, and in it there are maintained about *ſix hundred* boys and girls, the children of impoveriſhed citizens. They are kept extremely neat, and great care is taken of them in other reſpects. At this place, there are alſo four or five hoſpitals of different kinds, which are maintained at a great annual expence of the inhabitants. It is computed that in this city upwards of an hundred thouſand florins, or *ten thouſand pounds ſterling*, are yearly collected for the uſe of the poor only, either in churches, or from door to door, *excluſive* of the fixed rates, legacies and ſupplies from the public treaſury; from which, the poor of *each pariſh* receive annually two or three hundred pounds ſterling; and in a year wherein the neceſſaries of life are uncommonly dear, or in which there is a conſiderable increaſe of poor, the conſiſtory, or veſtry, have only to apply to the magiſtrate for an extraordinary ſupply of two or three hundred pounds, and it is immediately and chearfully paid to them.

An AFFECTING ANECDOTE.

IN the year 1662, when Paris was afflicted with a long and ſevere

famine, Monſieur de Sallo, returning from a ſummer's evening walk, accompanied with only a page, was accoſted by a man, who preſented his piſtol, and, in a manner far from hardened reſolution, aſked him for his money. M. de Sallo, obſerving that he came to the wrong perſon, and that he could obtain but little from him, added: "I have but three piſtoles, which are not worth a ſcuffle, ſo, much good may it do you with them; but, like a friend, let me tell you, you are going on in a very bad way." The robber took them, and, without aſking him for more, walked away, with an air of dejection and terror.

The fellow was no ſooner gone, than M. de Sallo ordered his page to follow the robber, to obſerve where he went, and to bring him an account of all he ſhould diſcover. The boy obeyed, purſued him through ſeveral obſcure ſtreets, and, at length, ſaw him enter a baker's ſhop, where he obſerved him change one of the piſtoles, and buy a large brown loaf. With this ſalutary purchaſe the robber went a few doors further, and, entering an alley, aſcended ſeveral pair of ſtairs. The boy crept up after him to the topmoſt ſtory, where he ſaw him go into a room, which was no otherwiſe illuminated than by the friendly light of the moon; and, peeping through a crevice, he perceived the wretched man caſt the loaf on the floor, and, burſting into tears, cry out: "There, eat your fill, this is the deareſt loaf I ever bought! I have robbed a gentleman of three piſtoles; let us huſband them well, and let me have no more teazings; for, ſoon or late, theſe doings muſt bring me to ruin!" His wife having calmed the agony of his mind, took up the loaf, and, cutting it, gave four pieces to four poor ſtarving children.

The page having thus performed his commiſſion, returned home, and gave his maſter an account of all he had ſeen and heard. Sallo, who was much moved, (what Chriſtian breaſt can be unmoved at diſtreſs like this!) commanded the boy to call him at five next morning. He roſe accordingly, and took his boy with him to ſhew the way: he enquired of his neighbours the character of a man who lived in ſuch a garret, with a wife and four children; by whom he was informed, that he was a very induſtrious man, a tender huſband, and a quiet neighbour; that his occupation was that of a ſhoemaker, and that he was a neat workman, but was over-burdened with a family, and ſtruggled hard to live in ſuch dear times. Satisfied with this account, M. de Sallo aſcended to the ſhoemaker's lodging, and knocking at the door, it was opened by the unhappy man himſelf; who, knowing him at firſt ſight to be the gentleman whom he had robbed, proſtrated himſelf at his feet. M. de Sallo deſired him to make no noiſe, aſſuring him that he had not the leaſt intention to hurt him. "You have a good character, ſaid he, among your neighbours, but you muſt expect your life will be cut ſhort, if you are ſo wicked as to continue the freedoms you took with me. Hold your hand; here are thirty piſtoles to buy leather; huſband it well, and ſet your children a laudable example. To put you out of further temptations to commit ſuch ruinous and fatal actions I will encourage your induſtry. I hear you are a neat workman; you ſhall, therefore, at this time, take meaſure of me and my lad for two pair of ſhoes each, and he ſhall call upon you for them."

The whole family ſeemed abſorbed in joy: amazement and gratitude, in ſome meaſure deprived them of ſpeech. M. de Sallo departed, greatly moved, and with a mind replete with ſatisfaction, at having ſaved a man, and perhaps a family, from the commiſſion of guilt, from an ignominious death, and perhaps from ever-

laſting damnation. Never was a day much better begun; the conſciouſneſs of having performed ſuch an action, whenever it recurs to the mind, muſt be attended with pleaſure; and that ſelf-complacency which is more deſirable than gold, will be ever the attendant on ſuch truly Chriſtian charity.

Pertinent Remark and *Deed of Charity*, of *a* LADY, as ſhe was led to *Martyrdom.*

MICHAELA CAIGNEOLA was a lady of diſtinction. For her ſteadfaſt adherence to the principles of her religion, ſhe was condemned to be burnt to death. As ſhe was conducted to the place of execution, obſerving that her judges, from a window, *gazed* on herſelf and her companions in trouble; "THOSE, ſhe exclaimed, *ſtay* to *ſuffer the torments of their guilty conſciences; while* WE *go to glory and happineſs!*"—At that moment, a certain poor woman wept and ſaid to her: "O Madam, we ſhall *never more* receive any alms!" "Not ſo," ſaid Caigneola. "*once more* you have charity!" and immediately ſhe put off her ſlippers, which, with ſuch of her apparel as ſhe could decently part with, ſhe beſtowed on this object of diſtreſs.

A FATHER'S ADVICE *to his* DAUGHTERS.

RELIGION.

THOUGH the duties of religion ſtrictly ſpeaking, are equally binding on both ſexes, yet certain differences in their natural character and education, render ſome vices in your ſex particularly odious. The natural hardneſs of our hearts, and ſtrength of our paſſions, inflamed by the uncontrouled licence we are too often indulged with in our youth, are apt to render our manners more diſſolute, and make us leſs ſuſceptible of the finer feelings of the heart. Your ſuperior delicacy, your modeſty, and the uſual ſeverity of your education, preſerve you, in a great meaſure, from any temptation to thoſe vices to which we are moſt ſubjected. The natural ſoftneſs and ſenſibility of your diſpoſitions particularly fit you for the practice of thoſe duties where the heart is chiefly concerned. And this, with the natural warmth of your imaginations, renders you peculiarly ſuſceptible of the feelings of devotion.

There are many circumſtances in your ſituation which peculiarly require the ſupports of religion to enable you to act in them with ſpirit and propriety. Your whole life is often a life of ſuffering. You cannot plunge into buſineſs, nor diſſipate yourſelves in pleaſure and riot, as men too often do, when under the preſſure of misfortunes. You muſt bear your ſorrows in ſilence, unknown and unpitied. You muſt often put on a face of ſerenity and cheerfulneſs, when your hearts are torn with anguiſh, or ſinking in deſpair. Then your only reſource is in the conſolations of religion. It is chiefly owing to theſe that you bear domeſtic misfortunes better than we do.

But you are ſometimes in very different circumſtances, that equally require the reſtraints of religion.—The natural vivacity, and perhaps the natural vanity of your ſex, are very apt to lead you into a diſſipated ſtate of life, that deceives you, under the appearance of innocent pleaſure; but which in reality waſtes your ſpirits, impairs your health, weakens all the ſuperior faculties of your minds, and often ſullies your reputations.

Religion is rather a matter of ſentiment than reaſoning. The important and intereſting articles of faith are ſufficiently plain. Fix your attention on theſe, and do not meddle

with controverſy. If you get into that, you plunge into a chaos, from which you may never be able to extricate yourſelves. It ſpoils the temper, and has no good effect on the heart.

Avoid all books, and all converſation, that tend to ſhake your faith on thoſe great points of religion which ſhould ſerve to regulate your conduct, and on which your hopes of future and eternal happineſs depend.

Never indulge yourſelves in ridicule on religious ſubjects; nor give countenance to it in others, by ſeeming diverted with what they ſay.

I wiſh you to go no further than the ſcriptures for your religious opinions. Embrace thoſe you find clearly revealed. Never perplex yourſelves about ſuch as you do not underſtand, but treat them with ſilent and becoming reverence.—I would adviſe you to read ſuch religious books as are addreſſed to the heart; ſuch as inſpire pious and devout affections; ſuch as are proper to direct you in your conduct, and not ſuch as tend to entangle you in the endleſs maze of opinions and ſyſtems.

Be punctual in the ſtated performance of your private devotions morning and evening. If you have any ſenſibility or imagination, this will eſtabliſh ſuch an intercourſe between you and the Supreme Being, as will be of infinite conſequence to you in life. It will communicate an habitual cheerfulneſs to your tempers; give a firmneſs and ſteadineſs to your virtue, and enable you to go through all the viciſſitudes of human life with propriety and dignity.

I wiſh you to be regular in your attendance on public worſhip, and in receiving the communion. Allow nothing to interrupt your public or private devotions, except the performance of ſome active duty in life, to which they ſhould always give place.—In your behaviour at public worſhip, obſerve an exemplary attention and gravity.

That extreme ſtrictneſs which I recommend to you in theſe duties, will be conſidered by many of your acquaintance as a ſuperſtitious attachment to forms; but in the advice I give you on this and other ſubjects, I have an eye to the ſpirit and manners of the age. There is a levity and diſſipation in the preſent manners; a coldneſs and liſtleſſneſs in whatever relates to religion, which cannot fail to infect you, unleſs you purpoſely cultivate in your minds a contrary bias, and make the devotional taſte habitual.

Avoid all grimace and oſtentation in your religious duties. They are the uſual cloaks of hypocriſy; at leaſt they ſhew a weak and vain mind.

Cultivate an enlarged charity for all mankind, however they may differ from you in their religious opinions. That difference may probably ariſe from cauſes in which you had no ſhare, and from which you can derive no merit.

The beſt effect of your religion will be a diffuſive humanity to all in diſtreſs.—Set apart a certain proportion of your income as ſacred to charitable purpoſes. But in this, as well as in the practice of every other duty, carefully avoid oſtentation. Vanity is always defeating her own purpoſes. Fame is one of the natural rewards of virtue. Do not purſue her, and ſhe will follow you.

Do not confine your charity to giving money. You may have many opportunities of ſhewing a tender and compaſſionate ſpirit where your money is not wanted.—There is a falſe and unnatural refinement in ſenſibility, which makes ſome people ſhun the ſight of every object in diſtreſs. Never indulge this, eſpecially where your friends or acquaintances are concerned. Let the days of their misfortunes, when the

world forgets or avoids them, be the ſeaſon for you to exerciſe your humanity and friendſhip. The ſight of human miſery ſoftens the heart, and makes it better; it checks the pride of health and proſperity, and the diſtreſs it occaſions is amply compenſated by the conſciouſneſs of doing your duty, and by the ſecret endearments which nature has annexed to all our ſympathetic ſorrows.

(To be continued.)

INTRODUCTION:

Addreſſed *to the* YOUTH *of* theſe States.

THOUGH *but few perſons are endued with that fertility of invention, ſtrength of memory, and depth of judgment; which, through intenſe application to ſtudy, ſo juſtly diſtinguiſhed* SIR FRANCIS BACON *in the literary world, and enabled him not only to poſſeſs all the learning of Antiquity, and of the period in which he lived, but alſo to ſtrike out new paths of Science, and to make great advances therein, yet the ways of Science having been well trodden by men of genius and induſtry, thoſe of common capacity are now capable of making very conſiderable proficiency in Literature.*

It is with pleaſure we obſerve the numerous literary inſtitutions, in theſe ſtates, happily calculated to diſſeminate a knowledge of the Arts and Sciences.

But very few, however, of our Youth can be educated in theſe ſeminaries; and though good policy may forbid that any conſiderable number of them ſhould receive a collegiate education, *more than ſhall be required for the liberal profeſſions, it may, notwithſtanding, be of eſſential ſervice to the community, that our young men, in general, who ſhall devote themſelves to commerce, and to mechanical and agricultural employments, ſhould poſſeſs conſiderable degrees of Literature; as thereby they will not only become more reſpectable citizens, but have their capacities enlarged; be more capable of excelling in their ſeveral avocations, and better qualified to act in ſuch public ſtations to which, occaſionally, they may be advanced by the ſuffrage of their fellow citizens. A deficiency in learning hath often been very ſenſibly regretted by many worthy characters in theſe ſtates, when elevated to public and important offices: And, frequently, ignorance hath not only expoſed them to ridicule, but been injurious to the intereſts of the public.* *

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* *In other parts, as well as in this country, have theſe unhappy conſequences attended a deficiency of Literature. We mention, particularly, a circumſtance that expoſed a very popular patriot in London, a few years paſt, to contempt, and occaſioned him to become a ſubject of ridicule in the public papers of that metropolis. In an Oration that he made at Guildhall, inſtead of ſpeaking in the ſuperlative degree, which he wiſhed to have done, through ignorance he made uſe of the double comparative,—*more better.

One important end of this performance is to give our youth, in general, a taſte for Literature, and to initiate them into the principles of univerſal erudition. By devoting ſome of their leiſure hours to an attentive peruſal of thoſe various articles of Literature and miſcellaneous Productions which we ſhall lay before them, we flatter ourſelves they will not only enjoy rational ſatisfaction, but become reſpectable for learning; be an honor to their country; be more watchful guardians and able defenders of their liberty; have their minds more perfectly humanized; their manners more poliſhed, and their actions more agreeable to the dictates of virtue and wiſdom.

Though this part of our Magazine is principally deſigned to benefit ſuch of our youth as ſhall not enjoy the advantages of a liberal education, it is poſſible, that by ſome of the learned, it may be peruſed with pleaſure, and even with ſome degree of improvement.

Conſcious we are of the dignity, importance, and merit of the fair daughters of our country; and, with chearfulneſs, we ſhall devote ſome portion of this work to their peculiar advantage and amuſement.

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 hiſtory of the ages before the deluge, furniſhes but few materials for the ſubject of our inquiries. Moſes has related thoſe important events only, which it was neceſſary mankind ſhould be acquainted with; trivial circumſtances, which would have gratified an idle curioſity, he hath ſurpreſſed.

As there are but few traces of antediluvian knowlege remaining, except what is contained in the ſacred writings, we ſhall fix our date of the Origin of Laws, and alſo of the Arts and Sciences, poſterior to the deluge.

The family of Noah remained no longer united in one ſociety on the plains of Shinar, than was neceſſary for their increaſe and ſecurity. As ſoon as they were become ſufficiently numerous, God was pleaſed to diſperſe them into the different regions of the earth, about the time of the birth of Peleg, nearly 150 years after the deluge. It appears, that theſe new inhabitants of the earth had no deſign to ſeparate. They were ſometimes forced to part in order to ſeek ſubſiſtence: but the fear of loſing each other, in their various excurſions, made them uſe all the precautions they could think of to prevent ſo great a misfortune. With this view they formed the deſign of building a city, and raiſing a tower in it to a prodigious height, that it might be ſeen at a great diſtance, and ſerve them for a ſignal and centre of reunion. But Providence judging their ſeparation neceſſary for the more ſpeedy repeopling of the earth, employed the moſt effectual means to oblige them to diſperſe. All mankind at that time ſpoke the ſame language. The Supreme Being diſſolved this powerful bond of union, by confounding their tongues in ſuch a manner, that, not underſtanding each other, they ſeparated and directed their ſteps to different parts of the world.

We ſhall not undertake to deſcribe the routes of the ſeveral colonies which were then formed. Such a diſquiſition would be altogether foreign to our purpoſe. We ſhall only obſerve, that if we reflect with how much eaſe and expedition the Savages, Tartars, and Arabians of our days, tranſport themſelves and their whole families to very great diſtances, we ſhall ſoon be convinced, that thoſe firſt men, naturally robuſt, accuſtomed to a life of labour, and having few wants, when forced to quit their native ſoil in ſearch of new ſettlements, might in a very little time ſpread themſelves over the different climates of our hemiſphere.

But this diſperſion of mankind muſt neceſſarily have conſiderably diminiſhed the primitive knowledge which they had hitherto been able to preſerve. All ſociety being diſſolved by this confuſion of tongues, and families living detached from each other, they ſunk in a little time into the profoundeſt ignorance. Add to this, the conſideration of the tumult and diſorder inſeparable from new eſtabliſhments, and we ſhall eaſily conceive how there was a time, in which almoſt all the world was plunged into the moſt deplorable barbarity. Men wandered in the woods and

fields, without laws, without leaders, or any form of government. Their ferocity became ſo great, that many of them devoured each other. All kinds of knowledge, even the moſt common and neceſſary, were ſo much neglected, that not a few had forgot even the uſe of fire. It is to theſe unhappy times we muſt refer what profane hiſtorians relate of the miſeries which afflicted the firſt ages of the world. All ancient traditions declare that the firſt men led a life very little different from that of beaſts.

We ſhall find no difficulty in believing theſe relations, if we caſt our eyes on what ancient authors tell us of the ſtate of ſeveral countries even in their own times, a ſtate the reality of which is confirmed by modern relations. Travellers inform us, that, even at this day, in ſome parts of the world, they meet with men who are ſtrangers to all ſocial intercourſe, of a character ſo cruel and ferocious, that they live in perpetual war, deſtroying, and even devouring each other. Theſe wretched people, void of all the principles of humanity, without laws, polity, or government, live in dens and caverns, and differ but very little from the brute creation. Their food conſiſts of ſome fruits and roots with which the woods ſupply them; for want of ſkill and induſtry they can ſeldom procure more ſolid nouriſhment. In a word, not having even the moſt common and obvious notions, they have nothing of humanity but the external figure.

Theſe ſavage people exactly anſwer the deſcription given us by hiſtorians of the ancient ſtate of mankind. We ſee even from ſcripture, that, ſoon after the diſperſion, the precepts and example of Noah were ſo generally forgotten, that even the anceſtors of Abraham were plunged in idolatry. When Jacob went into Meſopotamia, he found idolatry mixed with the worſhip of the true God in the family of his uncle Laban.

The ancient ſtate of the human race may very well be compared to that of the Cyclops, that is to ſay, the ancient inhabitants of Sicily, as repreſented by Homer.——'The 'Cyclops,' ſays this poet, 'know 'no laws. Each governs his family, 'and rules over his wife and children. They trouble not themſelves 'with the affairs of their neighbours, 'and think not themſelves intereſted 'in them. Accordingly, they have 'no aſſemblies to deliberate on public affairs. They are governed by 'no general laws to regulate their 'manners and their actions. They 'neither plant nor ſow. They are 'fed by the fruits which the earth 'produces ſpontaneouſly. Their 'abode is on the ſummits of mountains, and caverns ſerve them for a 'retreat." Behold a lively picture of the manner in which almoſt all the families of the world lived immediately after their diſperſion!

This ſavage unſociable life could not be of long continuance with regard to a great part of mankind. So many motives concurred to induce families to aſſociate and mingle with each other, that ſeveral of them muſt have united very early.

(To be continued.)

The ORIGIN *and* PROGRESS *of* ARTS *and* MANUFACTURES.

THE invention and improvement of arts was one of the firſt and happieſt fruits of the reunion of families, and inſtitution of government. Neceſſity was the firſt preceptor of mankind. Neceſſity taught them how to employ the hands which Providence had given them, and to uſe the gift of ſpeech which they had received in preference to all the other creatures. But theſe firſt diſcoveries would never have been brought to any great perfection without the reunion of families, and the inſtitution of laws and government. By means of theſe the firſt rude inventions, the effects of

chance or neceſſity, were brought to perfection by degrees. Accordingly we find, that the diſcovery and improvement of arts are aſcribed to thoſe nations which were firſt formed into regular ſtates and governments. It is by long experience, and by communicating their thoughts and obſervations to one another, that mankind has acquired the knowledge of that great multitude of arts which civilized nations have long enjoyed.

We cannot doubt that many arts were known and practiſed before the deluge. Moſes tells us, that Cain built a city; that Tubal-Cain underſtood the art of working metals, particularly iron, and his brother Jubal was the inventor of muſical inſtruments, &c. But the greateſt part of theſe arts periſhed in the deluge. Even thoſe which were preſerved by Noah and his ſons, could not be of any great ſervice to thoſe firſt men who repeopled the earth. The confuſion of tongues, and diſperſion of families followed ſo ſoon after the deluge, that the greateſt part of the deſcendents of Noah had not ſufficient time to make themſelves maſters of the arts which he could have taught them. Beſides, the long journeys they undertook after the diſperſion, made them forget what they had learned for want of practice. All this is acknowledged by the beſt writers of antiquity. They unanimouſly declare, that the arts were loſt in the deluge, and that it was a very long time before they were diſcovered again, becauſe the earth was almoſt a deſert, and the firſt men had little communication with one another. They were ſtrangers to the moſt common and ſimple notions, and unacquainted with thoſe arts which we eſteem the moſt neceſſary to life.

Is it not, for example, aſtoniſhing, to think that there was a time when a great part of mankind knew nothing of fire, and were quite ignorant of its properties and uſe? This, however, is a truth atteſted by the moſt ancient and moſt unanimous tradition. The Egyptians, Perſians, Phœnicians, Greeks, and ſeveral other nations, acknowledged that their anceſtors were once without the uſe of fire. The Chineſe confeſs the ſame of their progenitors. However incredible theſe facts may appear, they are confirmed by what ſeveral writers, both ancient and modern, have declared of nations who were their cotemporaries, and in this ſtate of ignorance and barbarity when they knew them. Pomponius Mela, Pliny, Plutarch, and other ancient authors, ſpeak of nations, who, at the time they wrote, knew not the uſe of fire, or had but juſt learned it. Facts of the ſame kind are atteſted by ſeveral modern relations.

The inhabitants of the Marian iſlands, which were diſcovered in 1521, had no idea of fire. Never was aſtoniſhment greater than theirs, when they ſaw it on the deſcent of Magellan on one of their iſlands. At firſt they believed it to be a kind of animal, that fixed itſelf to, and fed upon wood. Some of them who approached too near being burnt, the reſt were terrified, and durſt only look upon it at a diſtance. They were afraid, they ſaid, of being bit, or leſt that dreadful animal ſhould wound them with his violent reſpiration; for theſe were the firſt notions they formed of the heat and flame. Such too probably were the notions the Greeks originally formed of them.

The inhabitants of the Philippine and Canary iſlands were formerly as ignorant as thoſe we have been ſpeaking of. They aſſure us, that in the iſle of Los Jordenas the uſe of fire was lately unknown. They ſay the ſame of ſeveral nations on this Continent, particularly of the Amikouans, a people of South America, diſcovered but a little while ago. Africa preſents us, even in our own days, with ſome nations in this deplorable ſtate of ignorance. For this reaſon, no doubt, there were ſome nations

anciently, as there are ſome at preſent, who eat the fleſh of animals quite raw. Theſe facts may enable us to form a judgment of the ſavage and barbarous ſtate of mankind after the confuſion of tongues, and diſperſion of families. We however except thoſe of the poſterity of Noah, who continued to dwell in the plains of Shinar.

(To be continued.)

An ANALYTICAL ABRIDGMENT *of the* Principal *of the* POLITE ARTS, BELLES LETTRES, *and* SCIENCES; *particularly Grammar, Rhetoric, Eloquence, Pronunciation, Poetry, Verſification, Muſic, Painting, Engraving, Sculpture and Plaſtics, Architecture, Mythology, Chronology, Hiſtory, ancient and modern, Antiquities, Diplomatics, Statiſtics, Geography, Genealogy, Blazonry, Philology, Criticiſm, Juriſprudence, Phyſic, (comprehending by this Term, Anatomy, Phyſiology, Pathology, and the other Sciences of which the medicinal Art is compoſed) Logic, Metaphyſics, Phyſics, or Natural Philoſophy, and the Mathematics.*

GRAMMAR.

EVERY being, that is endowed by the Creator with any faculty whatever, is born with a deſire (which is called *inſtinct*) to exert that faculty. So the bird flies, the hind runs, and the fiſh ſwims, when they have it in their power. The firſt men, doubtleſs, made uſe of articulate ſounds to expreſs their wants, as they found themſelves poſſeſſed of that faculty; but they did not in fact ſpeak, they did not form any language, becauſe they had not agreed tacitly and by habit, that ſuch and ſuch ſounds, whether ſimple or compound, ſhould ſignify ſuch and ſuch things. In proportion as knowledge and wants increaſed among men, the ſounds, the words, and expreſſions that were to denote thoſe wants, increaſed likewiſe. They began by uniting ſimple ideas, by ranging thoſe ideas, and by rendering them ſenſible to others, in a formal language; and laſtly, they invented the method of expreſſing their words by characters, and by that means made them diſtinguiſhable by the eye. Such was the riſe of ſpeech and writing. All this was improved by degrees, and is ſtill daily improving. But as mankind were ſoon diſperſed over the earth, without having much communication with each other, eſpecially in the firſt ages of the world, when they were even prevented by the deſerts and rivers which ſeparated them from each other, the ſignification of ſounds became arbitrary among different people; and, in proportion as knowledge and wants increaſed among one particular people, they invented new words whereby to expreſs them.—Such was the natural origin of the diverſity of languages; and it was phyſically and morally impoſſiby that it could have happened otherwiſe.

Grammar is not, as moſt authors have defined it, *the art of ſpeaking well*, for that more properly belongs to rhetoric; but it is, *the art of ſpeaking and writing a language* CORRECTLY. This art is divided into three parts. The firſt teaches the true pronunciation, and the correct orthography; the ſecond treats of the nature of words: and the third gives the rules for their proper arrangement, which is called *ſyntax*, that is, the guide for conſtruction. To expreſs his thoughts, man makes uſe of the voice, writing, or action. In the firſt caſe, he employs articulate ſounds,

which are called *words*; in the ſecond, written characters, which imply thoſe words; and in the third, all ſorts of ſigns and motions of the body and its members, to expreſs a word or a thought; ſo, for *yes*, or an aſſent, we incline the head, and for *no*, or a diſſent, we ſhake the head; and, in ſhort, all the geſtures that pantomimes have invented are here uſed. Words are compoſed of letters and ſyllables. There are in the Engliſh alphabet 26 letters, which are divided into vowels and conſonants. A *vowel* is a letter that forms a ſound of itſelf, as a, e, i, o, u. A *conſonant* is a letter that cannot be pronounced without a vowel, as b, c, d, &c. A *diphthong* conſiſts of two or three vowels united which are pronounced together, and expreſs a double ſound. A *ſyllable* is a ſound that is pronounced at once, and which cannot, or ought not to be divided. A word, that is compoſed of one ſyllable only, is called a *monoſyllable*.

Among the diſtinctions which grammar makes in vowels, and which are not the ſame in all languages, on account of the great difference in pronunciation, the moſt remarkable is, that of *long* and *ſhort*; by reaſon of the great effect it has on common diſcourſe, as well as in eloquence and poetry. They apply theſe terms, though improperly with regard to modern languages, to thoſe vowels on which we lay more or leſs accent in pronouncing them; and theſe render the ſyllables they belong to conſtantly longer or ſhorter. Cuſtom, and the example of thoſe who ſpeak correctly, are the only rules by which they can be determined. The grammar of each language teaches the true pronunciation of vowels, conſonants, ſyllables and the words they compoſe. But as grammar is wrote, and ſpeaks to the eye only, and as pronunciation is diſtinguiſhed by the ear, the true method of pronouncing muſt be learned by converſing with thoſe to whom the language is natural, or with a good maſter; and this is almoſt the only part of grammar in which a maſter is neceſſary to a perſon of judgment and attention: all the reſt is to be learned by a good grammar, where the intelligent ſcholar will acquire it as well as from his inſtructor, and often better.

(To be continued.)

RHETORIC.

IN all the liberal arts, as well as in thoſe that are merely uſeful, and thoſe alſo that are the moſt ſublime, there is a *mechaniſm* which muſt neceſſarily precede the application and operations of genius. This mechaniſm has its technical terms, thoſe denominations, thoſe peculiar phraſes, which cuſtom has aſſigned to each art, to preſerve a perſpicuity and brevity in the expreſſion, to render each idea more diſtinct, and to avoid, as much as poſſible, all ambiguity.—From hence aroſe the ſaying that *every art has its jargon*. They who would proceed ſecurely in their career, or deſire to excel, will not fail to learn this mechaniſm and its terminology; but, when it is become entirely familiar to them, they ought to take as much pains to avoid it, and even to forget it, as they did to learn it; as nothing is ſo diſagreeable in the practice of the polite arts, as to ſee the leaſt traces of pedantry. Eloquence and poetry have their thorns, their aſperities, as well as the other arts. The Muſes, before they introduce their diſciples into the brilliant ſanctuary of their ſciences, conduct them through a path that is but little ornamented, little attractive.——Dull grammar and rhetoric are ſciences dry and barren in themſelves, and which require a ſtrong exerciſe of the memory, but little of the judgment, and ſcarce any of the imagination,

but what *prepare* it for action, and to act effectually.

The buſineſs of oratory is to teach us to expreſs our thoughts in a manner that is perſpicuous and pleaſing. To attain this end, it is neceſſary to be provided with a very copious ſtore of words and phraſes, not to produce a diſagreeable profuſion, or prolixy, (which is the moſt glaring imperfection in ſtyle, as preciſion and brevity conſtitute its greateſt excellence) but to be enabled to make a judicious ſelection. To do this, it is not only neceſſary to be acquainted with a great number of words, but to know their juſt value; and this is what is called having a critical knowledge of the language in which we ſpeak or write.

There is an art in connecting theſe words and phraſes with *regularity* and *grace:* it is to little purpoſe that the moſt juſt and brilliant thoughts ariſe in the mind of the orator, if he knows not how to expreſs them with propriety, for in that caſe he will never obtain the ſuffrage, and ſtill leſs the admiration of his auditors. Common rhetoric (and which we may alſo call mechanical) teaches, therefore, the rules which aſſiſt the mind—In procuring plenitude of expreſſions: In knowing their value: In making a judicious choice from among them: In connecting them with regularity. Grammar, teaches us to expreſs our thoughts correctly. When, therefore, the orator is provided with theſe two guides (grammar and rhetoric) he may give the reins to his genius, and ruſh unconcernedly into the boundleſs field of eloquence.

Rhetoric, taken in this ſenſe, has therefore four principal objects, which form ſo many branches of this art, and conſiſt in the knowledge of,

1. An abundance of words, their value, and their choice.
2. The connection of words and periods.
3. The connection of periods or chrias.
4. The forming a complete diſcourſe.

We ſhall explain theſe objects in their proper order.——Every man, who ſpeaks or writes, has occaſion for theſe rules, and this kind of rhetoric, to enable him to ſpeak and write with propriety. But every man is not called to harrangue in the courts, or in the pulpit, or in any public ſtation, and there to excite the paſſion, to dazzle the underſtanding, to tranſport the ſoul. This is the moſt ſublime part of rhetoric, or more properly a particular art, which is meant by the word *oratory*; that art of which Demoſthenes, Ariſtotle, Quintilian, Cicero, Bouſſet, &c. have been the maſters and the models.

(To be continued.)

ELOQUENCE.

ELOQUENCE is an art that we make uſe of when we are called upon to ſpeak in public, or to write on any ſubject that requires elocution.

It may be ſaid of eloquence, that it is either political, or ſacred. The latter we ſhall treat of in the firſt part of this publication, under the title of *Homiletic Theology*.

Political eloquence is of different kinds, according to the ſubjects on which it is exerciſed. We ſhall here attend to eloquence in general, and its precepts;——to the eloquence of the bar;—to academic eloquence;—to the eloquence of the ſenate;——the eloquence of ambaſſadors, and the eloquence that ſhould be uſed in treatiſes on different ſubjects.

With reſpect to eloquence in general, we ſhall obſerve, that as there are three principal branches of oratory, which are to *inſtruct*, to *pleaſe* and to *affect*, ſo there are three correſponding ſpecies of eloquence, and which are uſually called the *ſimple*, the *ſublime*, and the *temporate eloquence:* and alſo remark, that every public diſcourſe, which is formed according to

the rules, has, or ought to have, ſix different parts or members, which are, The *exordium*, the *narration*, the *propoſition*, the *confirmation*, the *refutation*, and the *concluſion*. For the due treatment of all theſe parts, and for conſtructing of a maſterly diſcourſe, there are four principal objects which the orator ſhould conſtantly keep in view, and which are, the *invention*, the *diſpoſition*, the *elocution*, and the *peroration*.——We will endeavour to explain all theſe matters as briefly as poſſible,

Although invention is not ſubject to the rules of any art whatever, but is the effect of a lively imagination, the produce of a happy genius, yet this genius may be ſtrengthened and guided by certain rules, not only with a view to point out thoſe objects on which its powers may be exerciſed, and to ſhew the ſources from whence it may draw its thoughts and images, but alſo to enable it to diſcern thoſe rocks againſt which it would be in danger of running without theſe guides. We ſhall therefore ſay, that invention is to be exerciſed, on the theme or ſubject of the diſcourſe itſelf, on the propoſitions, on the diſpoſition or arrangement, on the arguments, and on the exordium and acceſſory parts of the diſcourſe. All theſe objects muſt engage the imagination of the orator.

The theme is, 1. with regard to its nature, either ſimple or compound, limited or unlimited, either free or reſtrained; 2. with regard to its matter, either ſcholaſtic, political, eccleſiaſtic or mixed; 3. with regard to its ſpecies, either demonſtrative, deliberative, judiciary or didactic; 4. with regard to its property, either conjectural, definitive, or of quantity or quality. The art of eloquence, here, explains theſe denominations, and furniſhes examples.——When, therefore, the orator is called on to diſplay his art and talents in public, he ought to begin by carefully conſidering what is the *matter*, or what is the *occaſion* on which he is engaged to harrangue. He ought next to conſider whether it be the ſimple, temperate or ſublime ſpecies of oratory, that will beſt agree with the nature of his ſubject and the quality of his audience, and after having examined, without prejudice, his talents and endowments, and having determined on one of the three ſpecies of eloquence, he will examine the ſubject of his diſcourſe, and will certainly not want invention ſufficient to produce a theme: on the contrary, he, who has the leaſt power of invention, will find the themes flow in upon him abundantly, and his only concern will be how to make a happy choice; in doing of which he will endeavour to make uſe of that theme, which is the moſt uncommon and ſingular, or, to ſpeak more properly, that which is new, and moſt analogous to his ſubject.

The propoſition is yet more eaſily formed; for frequently it is contained in the theme itſelf, and often differs from it by ſuch a trifling variation, that it preſents itſelf to the mind almoſt at the ſame inſtant.—The orator ſometimes diſtinguiſhes it particularly, and ſometimes he connects it with the diviſion or partition of the diſcourſe. It is ſometimes expreſſed in natural terms, and at others, in allegorical or figurative expreſſions, eſpecially when that allegory has been prepared by the exordium. It is ſometimes preceded by panegyric on the ſubject; and it ought to be conciſe and clear, in order to engage the attention and aſſiſt the memory of the auditors.

(To be continued.)

PRONUNCIATION, *or* DELIVERY.

HOW much ſtreſs was laid upon this by the moſt eloquent of all orators, Demoſthenes, appears from a noted ſaying of his, related both by Cicero and Quinctilian; when being aſked, What was the firſt

point in oratory? he anſwered, Delivery; and being aſked, What was the ſecond? and afterwards, What was the third? he ſtill anſwered, Delivery. There is no wonder, that he ſhould have rated this ſo high, and that for improving himſelf in it, he ſhould have employed thoſe aſſiduous and painful labours, which all the ancients take ſo much notice of; for, beyond doubt, nothing is of more importance. To ſuperficial thinkers, the management of the voice and geſture, in public ſpeaking, may appear to relate to decoration only, and to be one of the inferior arts of catching an audience. But this is far from being the caſe. It is intimately connected with what is, or ought to be, the end of all public ſpeaking, Perſuaſion: and therefore deſerves the ſtudy of the moſt grave and ſerious ſpeakers, as much as of thoſe, whoſe only aim it is to pleaſe.

For, let it be conſidered, whenever we addreſs ourſelves to others by words, our intention certainly is to make ſome impreſſion on thoſe to whom we ſpeak; it is to convey to them our own ideas and emotions. The tone of our voice, our looks, and geſtures, interpret our ideas and emotions no leſs than words; nay, the impreſſions they make on others, is frequently much ſtronger than any that words can make. We often ſee that an expreſſive look, or a paſſionate cry, unaccompanied by words, convey to others more forcible ideas, and rouſe within them ſtronger paſſions, than can be communicated by the moſt eloquent diſcourſe. The ſignification of our ſentiments, made by tones and geſtures, has this advantage above that made by words, that it is the language of nature. It is that method of interpreting our mind, which nature has dictated to all, and which is underſtood by all; whereas, words are only arbitrary, conventional ſymbols of our ideas; and, by conſequence, muſt make a more feeble impreſſion. So true is this, that, to render words fully ſignificant, they muſt, almoſt in every caſe, receive ſome aid from the manner of pronunciation and delivery; and he who, in ſpeaking, ſhould employ bare words, without enforcing them by proper tones and accents, would leave us with a faint and indiſtinct impreſſion, often with a doubtful and ambiguous conception, of what he had delivered. Nay, ſo cloſe is the connection between certain ſentiments and the proper manner of pronouncing them, that he who does not pronounce them after that manner, can never perſuade us, that he believes, or feels, the ſentiments themſelves. His delivery may be ſuch, as to give the lie to all that he aſſerts. When Marcus Callidius accuſed one of an attempt to poiſon him, but enforced his accuſation in a languid manner, and without any warmth or earneſtneſs of delivery, Cicero, who pleaded for the accuſed perſon, improved this into an argument of the falſity of the charge, "*An tu, M. Callidi niſi fingeres, ſic ageres?*"—In Shakeſpeare's Richard II. the Ducheſs of York thus impeaches the ſincerity of her huſband:

Pleads he in earneſt?—Look upon his face,
His eyes do drop no tears; his prayers are jeſt;
His words come from his mouth; ours, from our breaſt;
He prays but faintly, and would be denied;
We pray with heart and ſoul.

But, we believe it is needleſs to ſay more, in order to ſhow the high importance of a good delivery. We proceed, therefore, to ſuch obſervations as appear to us moſt uſeful to be made on this head.

The great objects which every public ſpeaker will naturally have in his eye in forming his delivery, are, firſt, to ſpeak ſo as to be fully and eaſily underſtood by all who hear him; and next, to ſpeak with grace

and force, ſo as to pleaſe and to move his audience. Let us conſider what is moſt important with reſpect to each of theſe.

(To be continued.)

A DIALOGUE *between* DEMOSTHENES *and* CICERO. *(From Cambray's Dialogues of the Dead.)—Wherein a parallel is drawn between theſe Orators; and the Character given of true Eloquence.*

Cicero. AND ſo you would have it, that I was but an indifferent orator?

Demoſthenes. I do not ſay an indifferent one; for it is not an ordinary perſon that I would boaſt of having excelled: doubtleſs, you were a famous orator, a man of excellent parts; but you often wandered from your purpoſe, which to keep cloſe up to, is the greateſt degree of perfection in oratory.

Cicero. I ſuppoſe that you had no faults at all.

Demoſthenes. In oratory, I think, I can be upbraided with none.

Cicero. And would you compare the richneſs of your genius, to mine? Your diſcourſes were always dry and unadorned, confined to narrow limits: you never enlarged on any ſubject. You uſed ſo ſhort, or if I may be allowed the expreſſion, ſo hungry a way of talking, that one dares not retrench a word from your diſcourſes; whereas the copiouſneſs of mine, ſhews a richneſs and fertility of genius, which was the occaſion of its being juſtly ſaid, that nothing could be added to my works.

Demoſthenes. Where nothing can be retrenched, nothing but what was abſolutely neceſſary has been ſaid.

Cicero. And where nothing can be added, nothing certainly is omitted, that can embelliſh the work.

Demoſthenes. Your works abound with more flaſhes of wit than mine, and that's the reaſon you value yourſelf above me; is it not?

Cicero. Yes, my diſcourſes are infinitely more adorned than yours; there's much more wit, turn, art, and eaſe in them; I can dreſs the ſame thing up in twenty different forms. Whilſt the people were liſtening to my orations, they were continually admiring my wit, and ſurpriſed with my art; they ſhouted and often interrupted me, to applaud and praiſe me: I ſuppoſe that you were liſtened to with attention, and probably your hearers never interrupted you.

Demoſthenes. What you ſay is true, and you are miſtaken only in the concluſion you draw: you filled the aſſembly with thoughts of yourſelf; I, with thoughts of the buſineſs I was talking of. Your hearers admired you, mine were taken up with reſolutions of doing what I was perſuading them to. Your flaſhes of wit pleaſed, my words like thunderbolts bore every thing down before them. Your audience cried out, how nobly he talks! Mine, come, let us march againſt Philip! They praiſed you, but were too elevated to praiſe me. Your orations were adorned, mine without any ornament. I had nothing in my diſcourſe but ſtrong, plain and cloſe reaſons, from whence I drew concluſions, as piercing as the lightning which cannot be reſiſted. When you were plain, grave, auſtere, without any apparent art; in ſhort, when you were Demoſthenic, you were a perfect orator: but when wit, turns, and art appeared in your diſcourſes, you were then barely Cicero, and you erred from perfection, whenever you ſtrayed from my character.

The PHILOSOPHY *of* SOCRATES; *and* MEMOIRS *of this Philoſopher.*

THIS great philoſopher found the ſciences reduced to the moſt frivolous ſubtleties, which brought them into contempt, and haſtened their decline. The love of pleaſure was then the ſole motive to action,

and the Greeks lived to ſenſual enjoyments. Socrates readily ſaw that philoſophy, as it was then taught, could have little influence in producing a reformation in manners, as it could ſcarcely give any real light to the mind. This induced him to abandon entirely the ſtudy of nature, in order to give himſelf up to that of morals, and to labor in the improvement of mankind with all the powers of his underſtanding. He was ſucceſsful in his attempts: he ſurpaſſed, not only all the philoſophers who went before him, but even thoſe who ſucceeded. He was ſtill the more praiſeworthy, as he joined to the greateſt talents the greateſt modeſty, ever acknowledging the contracted limits of the human mind, and aſſerting that he knew only one thing, which was, that he knew nothing.

Socrates was born in Athens: he was the ſon of a ſtatuary, from whom he learned the art; but he did not follow the employment, at leaſt he devoted the greateſt part of his time to ſtudy and meditation, or to converſing with ſuch as took a pleaſure in hearing him, and had ſenſe enough to reliſh his fine underſtanding. He began his ſtudies by inſtructing himſelf in all that was then known in philoſophy; and a rich citizen, whoſe name was Crito, furniſhed the expences of his ſtudy. He was in particular the auditor of Anaxagoras and Archelaus, and he went as far as into every ſcience then known as it was poſſible to go. Having enrolled himſelf as a ſoldier, purſuant to the laws of his country, he exhibited a degree of valor which aſtoniſhed his fellow-ſoldiers; and he had the good fortune to ſave the life of Xenophon, when juſt ſinking under the weight of numbers. Being more advanced in life, he was enrolled into the ſenate, and oppoſed the deſigns of the thirty tyrants with invincible courage. He uſed to boaſt of being aſſiſted by a *genius* upon theſe occaſions; nor is there any great reaſon to condemn his boaſt, ſince it is probable he only meant the force of his own natural *genius*. His extraordinary virtues, his temperance, juſtice, and piety, (if we may allow this virtue to one who profeſſed heatheniſm) theſe we ſay excited againſt him the envy of the ſophiſts, which he did not a little contribute to encreaſe by his keen ſatire and juſt reproaches. His enemies, therefore, informed againſt him as a corruptor of youth, and a deſpiſer of the gods. He was caſt into priſon, and ſentenced to die by poiſon. This ſentence, however, was univerſally diſclaimed by the other cities of Greece, and nothing could equal the regret which they felt at his loſs.

The philoſophy of Socrates, as we have obſerved, was equally diſtant from the vain curioſity of the naturaliſts of his time and the ridiculous oſtentation of the ſophiſts: It wholly turned upon the influencing men's lives, and improving their morals. He did not open a ſchool, but gave his lectures whereſoever he went. He was poſſeſſed of a moſt admirable art in diſguiſing the drift of his argument, and concealing what he aimed at, until his antagoniſt had gone too far to recede. He uſed for this purpoſe a chain of queſtions, and allowed inductions, from which he drew undeniable conſequences; and this was called the Socratic method of diſputation. Irony was his favorite figure, and he perfectly underſtood the uſe of it. As he wrote no books, it is by means of his diſciples that his philoſophy has been tranſmitted to us: nor have they eſcaped without contamination, eſpecially thoſe delivered by Plato, who continually blends them with the opinions of Pythagoras, Heraclitus, and Parmenides.

To be more explicit with regard to the opinions of Socrates, he aſſerted that God, though himſelf inviſible, might be known by a conſideration of his works; that it was he who made the univerſe by his

power, and ſupports it by his providence; that he is the cauſe of all alterations which are ſeen; that he takes care of men, and all other beings; that he knows all our actions, puniſhes the evil and rewards the good. The ſoul of man, according to him, had ſomething in it of the divinity; God having deigned to give man a ſoul capable of knowing its creator, of obeying his will, and of riſing to the moſt ſublime conceptions. He was of opinion, that this ſoul was immortal, that upon leaving the body it returned into heaven, which was open to receive it. Upon this ſtrong foundation he erected morals, in directing men to regulate their appetites according to their idea of Providence, and with hopes of a happy immortality. He placed all real good in ſcience, but by this he only underſtood the ſcience of conducting life with wiſdom, as man ought to be led to acquire knowledge only to correct his will. In this he made virtue to conſiſt, and in this alſo he placed all pleaſure, making what was juſt and what was uſeful only one thing, and placing all tranquility of mind in the practice of our duty. He taught, that we could arrive at this perfection only by a careful communication with our own hearts, and that the ſtudy of ourſelves conducted at once to wiſdom and to virtue, which were but different appellations of the ſame thing. As to the worſhip of the gods, he made that chiefly conſiſt in an obedience to their will. He aſſerted, that there were divine laws written in the human breaſt; that we were to make a reaſonable uſe of riches; that unreſtrained paſſions were the peſts of a ſtate; that agriculture ought to be encouraged with particular attention; that nothing is really uſeful but that of which we are capable of making a good uſe; that great precautions ought to be taken in the choice of a wife (which, however, he learned rather from experience than ſagacity, his own wife being one of the worſt;) that it was becoming women to keep the houſe, &c.

The number of Socrates's diſciples was very conſiderable. We may put in the foremoſt rank of theſe Critias, Alcibiades, and other young men of quality, who attended to his inſtructions. There were ſome others of a diſtinguiſhed rank, but who did not found any ſect. At the head of theſe was Xenophon, that excellent general, who commanded the Grecian troops in the army of Cyrus, and who conducted them in that memorable retreat, of which himſelf has left us an account. Xenophon was equally admirable in the arts of peace as well as in thoſe of war, eloquent in the higheſt degree, as his writings which ſtill ſubſiſt ſufficiently prove. Of all the diſciples of Socrates he ſeems to have collected his maſter's opinions with the greateſt care, and publiſhed them with the moſt ſtudious exactneſs. To this liſt we may add Æſchines, poor in fortune, but greatly loved by Socrates; Crito, the benefactor of our philoſopher; Simon, by trade a tanner, but notwithſtanding a philoſopher; Cebes, the Theban, author of that moral allegory which bears his name; Timon, or the Miſanthrope; and ſeveral others.

HISTORY.

A COMPENDIUM *of the* HISTORY *of* GREECE. *By Queſtion and Anſwer. Comprehending a Geographical Deſcription of thoſe Countries which were anciently called Greece; —an hiſtorical Account of the Kingdoms of Sicyonia, Argos, Thebes, Corinth, Sparta or Lacedamon, and Athens;—and alſo an Account of the Religions, Laws, Cuſtoms and Manners of the Grecians.*

Of GREECE *in General.*

Queſt. WHERE is the country which was formerly called Greece?

Anſw. It is the ſouthern part of what is now called Turkey in Europe; being ſituate between the Ægean ſea (now called the Archipelago) to the eaſt, the Cretan or Candian ſea to the ſouth, the Ionian ſea to the weſt, and Illyria and Thrace (now called Sclavonia) to the north.

Q. How is it ſituated with regard to latitude and longitude?

A. It lies betwixt the 36th and 43d degrees of latitude, and betwixt the 19th and 25th degrees of longitude, eaſtward.

Q. How is the climate?

A. The air is exceeding temperate and healthy, the ſoil for the moſt part fruitful, abounding with corn, wine, and many delicious fruits.

Q. Are there not ſome famous mountains in Greece?

A. Yes. Oëta, a mountain of Theſſaly, between mount Pindus towards the north, and Parnaſſus to the ſouth. This mountain is made famous by the death of Hercules, occaſioned by his putting on an envenomed ſhirt, ſent him by his wife Dejanira. Mount Olympus, in Theſſaly alſo, feigned by Homer to be the habitation of Jupiter and the gods. And the hills of Parnaſſus, Pindus, and Helicon, ſacred to the Muſes.

Q. Which are its principal rivers?

A. Styx, a fountain of Arcadia, the waters of which were ſo extremely cold, that it was preſent death to whomſoever drank of them. They alſo corroded copper and iron, and broke any veſſel they were put into. It is thought by ſome, that Antipater poiſoned Alexander the great with this water. Theſe noxious qualities occaſioned the poets to feign it one of the rivers of hell. Acheron is another, and is feigned by the poets, to be that over which Charon ferries the departed ſouls: It is a river of Epirus. Alpheus is a large river riſing out of the mountain Stymphalus, and watering the countries of Elis and Arcadia. On the banks of this river the Olympic Games were celebrated. The Peneus is a beautiful river of Theſſaly, watering the vale of Tempe, and running betwixt the mountains of Oſſa and Olympus: It diſcharges itſelf into the gulph of Theſſalonica. Pliny reports, that it made the ſheep which drank of its waters coal-black.

Q. Into how many different ſtates or countries was Greece anciently divided?

A. Its ſeveral diviſions were Epirus, Peleponneſus, Greece properly ſo called, Theſſaly and Macedonia.

Of EPIRUS.

Q. HOW was Epirus ſituated?

A. In the weſtern part of Greece, divided from Macedonia and Theſſaly by mount Pindus and the Acroceraunian mountains.

Q. Which were its principal cities and remarkable towns?

A. Dodona, famous for the temple and oracle of Jupiter, ſituate in a grove near the town: In which temple, as Pliny reports, was always heard a noiſe, as it were, of ſmall bells. Oricum, Buthrotum, and Ambrachia, were great cities in Epirus. Actium alſo, a ſmall town and promontory of Epirus, where was formerly a temple of Apollo, is famous for the victory of Auguſtus Cæſar over Pompey the great.

Q. When was this victory obtained?

A. In the year of the world 2024, thirty years before Chriſt.

Q. Who were the inhabitants of Epirus?

A. The Moloſſians, whoſe chief city was Dodona; the Theſprotians, whoſe city was Buthrotum; the Chaonians, whoſe city was Oricum; and the Acarnanians, whoſe city was Ambrachia.

(To be continued.)

A concise HISTORY *of* ROME, *from the* Foundation *of the* City *of* Rome, *to the* Deſtruction *of the* Weſtern Empire.

The ORIGINAL *of the* ROMANS.

THE Romans were particularly deſirous of being thought deſcended from the gods, as if to hide the meanneſs of their real anceſtry. Æneas, the ſon of Venus and Anchiſes, having eſcaped from the deſtruction of Troy after many adventures and dangers, arrived in Italy [A. M. 2294.] where he was kindly received by Latinus, king of the Latins, who gave him his daughter Lavinia in marriage. Turnus, king of the Rutuli, was the firſt who oppoſed. Æneas, he having long made pretenſions to Lavinia himſelf. A war enſued, in which the Trojan hero was victorious, and Turnus ſlain. In conſequence of this Æneas built a city, which was called Lavinium, in honor of his wife; and ſome time after, engaging in another war againſt Mezentius, one of the petty kings of the country, he was vanquiſhed in turn, and died in battle, after a reign of four years.

Numitor, the fifteenth king in a direct line from Æneas, who took poſſeſſion of the kingdom in conſequence of his father's will, had a brother, named Amulius, to whom he left the treaſures, which had been brought from Troy. As riches but too generally prevail againſt right, Amulius made uſe of his wealth to ſupplant his brother, and ſoon found means to poſſeſs himſelf of the kingdom. Not content with the crime of uſurpation, he added that of murder alſo. Numitor's ſons firſt fell a ſacrifice to his ſuſpicions; and to remove all apprehenſions of being one day diſturbed in his ill got power, he cauſed Rhea Silvia, his brother's only daughter, to become a veſtal virgin; which office obliging her to perpetual celibacy, made him leſs uneaſy as to the claims of poſterity.

His precautions, however, were all fruſtrated in the event: for Rhea Silvia, going to fetch water from a neighbouring grove, was met and raviſhed by a man, whom, perhaps to palliate her offence, ſhe averred to be Mars, the god of war. From this congreſs ſhe was brought to bed of two boys, who were no ſooner born than devoted by the uſurper to deſtruction. The mother was condemned to be buried alive, the uſual puniſhment for veſtals who had violated their chaſtity, and the twins were ordered to be flung into the river Tyber. It happened, at the time this rigorous ſentence was put into execution, that the river had more than uſually overflowed its banks, ſo that the place where the children were thrown being a diſtance from the main current, the water was too ſhallow to drown them. In this ſituation, therefore, they continued without harm; and, that no part of their preſervation might want its wonders, we are told that they were for ſome time ſuckled by a wolf, until Fauſtulus, the king's herdſman, finding them thus expoſed, brought them home to Acca Laurentia, his wife, who brought them up as his own.

Romulus and Remus, the twins thus ſtrangely preſerved, ſeemed early to diſcover abilities and deſires above the meanneſs of their ſuppoſed original. The Shepherds life began to diſpleaſe them; and, from tending flocks, or hunting wild beaſts, they ſoon turned their ſtrength againſt the robbers round the country, whom they often ſtript of their plunder to ſhare it among their fellow ſhepherds. In one of theſe excurſions Remus was taken priſoner by Numitor's herdſman, who brought him before the king, and accuſed him of being a plunderer. Romulus, however, being informed by Fauſtulus of his real birth, was not remiſs in aſſembling a number of his fellow ſhepherds, who beſet the uſurper on

all ſides, who, during his amazement and diſtraction, was taken and ſlain; while Numitor, who had been depoſed forty two years, recognized his grandſons, and was once more reſtored to the throne.

Numitor being thus in quiet poſſeſſion of the kingdom, his grandſons reſolved to build a city upon thoſe hills where they had formerly lived as ſhepherds. Many of the neighbouring ſhepherds alſo, and ſuch as were fond of change, repaired to the intended city, and prepared to raiſe it. In order to proceed in this undertaking with all poſſible ſolemnity, the two brothers were adviſed by the king to take an omen from the flight of birds, and that he whoſe omen ſhould be moſt favorable ſhould in all reſpects direct the other. In compliance with this advice they both took their ſtations upon different hills. To Remus appeared ſix vultures; to Romulus twice that number; ſo that each party thought itſelf victorious; the one having the firſt omen, the other the moſt complete. This produced a conteſt, which ended in a battle, wherein Remus was ſlain; and it is even ſaid that he was killed by his brother, who, being provoked at his leaping contemptuouſly over the city wall, ſtruck him dead upon the ſpot.

Romulus, being now ſole commander, and eighteen years of age, began the foundation of a city that was one day to give laws to the world. It was called Rome, after the name of the founder, and built upon the Palatine hill, on which he had taken his ſucceſsful omen [A. M. 3252. ante c. 752.] The city was at firſt almoſt ſquare, containing about a thouſand houſes. It was near a mile in compaſs, and commanded a ſmall territory round it of about eight miles over. However, ſmall as it appears, it was notwithſtanding worſe inhabited; and the firſt method made uſe of to increaſe its numbers, was the opening a ſanctuary for all malefactors, ſlaves and ſuch as were deſirous of novelty; and theſe came in great multitudes, and contributed to increaſe the number of our legiſlator's new ſubjects.

(To be continued.)

A General DESCRIPTION *of* AMERICA.

AMERICA derived its name from *Americus Veſputius*, falſely ſaid to be the firſt diſcoverer of the continent; it is one of the four quarters of the world, probably the largeſt of the whole, and from its late diſcovery frequently denominated the *New World*.

This vaſt country extends from the 80th degree of north, to the 56th degree of ſouth latitude; and, where its breadth is known, from the 35th to the 136th degree weſt longitude from London; ſtretching between 8000 and 9000 miles in length, and in its greateſt breadth 3690. It ſees both hemiſpheres, has two ſummers and a double winter, and enjoys all the variety of climates which the earth affords. It is waſhed by the two great oceans. To the eaſtward it has the Atlantic, which divides it from Europe and Africa; to the weſt it has the Pacific or Great South Sea, by which it is ſeparated from Aſia. By theſe ſeas it may, and does, carry on a direct commerce with the other three parts of the world.

America is not of equal breadth throughout its whole extent; but is divided into two great continents, called *North* and *South America*, by an iſthmus 1500 miles long, and which at Darien, about lat. 9° N. is only 60 miles over. This iſthmus forms, with the northern and ſouthern continents, a vaſt gulph, in which lie a great number of iſlands, called the *Weſt Indies*, in contradiſtinction to the eaſtern parts of Aſia, which are called the *Eaſt Indies*.

Between the New World and the Old, there are ſeveral very ſtriking differences; but the moſt remarkable is the general predominance of cold throughout the whole extent of America. Though we cannot, in any country, determine the preciſe degree of heat merely by the diſtance of the equator, becauſe the elevation above the ſea, the nature of the ſoil, &c. affect the climate; yet, in the ancient continent, the heat is much more in proportion to the vicinity to the equator than in any part of America. Here the rigor of the frigid zone extends over half that which ſhould be temperate by its poſition. Even in thoſe latitudes where the winter is ſcarcely felt on the Old continent, it reigns with great ſeverity in America, though during a ſhort period. Nor does this cold, prevalent in the New World, confine itſelf to the temperate zones; but extends its influence to the torrid zone alſo, conſiderably mitigating the exceſs of its heat.—Along the eaſtern coaſt, the climate, though more ſimilar to that of the torrid zone in other parts of the earth, is nevertheleſs conſiderably milder than in thoſe countries of Aſia and Africa which lie in the ſame latitude. From the ſouthern tropic to the extremity of the American continent, the cold is ſaid to be much greater than in parallel northern latitudes even of America itſelf.

For this ſo remarkable difference between the climate of the new continent and the old, various cauſes have been aſſigned by different authors. The following is the opinion of the learned Dr. Robertſon on this ſubject. "Though the utmoſt extent of America towards the north be not yet diſcovered, we know that it advances nearer to the pole than either Europe or Aſia. The latter have large ſeas to the north, which are open during part of the year; and, even when covered with ice, the wind that blows over them is leſs intenſely cold than that which blows over land in the ſame latitudes. But, in America, the land ſtretches from the river St. Lawrence towards the pole, and ſpreads out immenſely to the weſt. A chain of enormous mountains, covered with ſnow and ice, runs through all this dreary region. The wind paſſing over ſuch an extent of high and frozen land, becomes ſo impregnated with cold, that it acquires a piercing keenneſs, which it retains in its progreſs through warmer climates; and is not entirely mitigated until it reach the gulph of Mexico. Over all the continent of North America, a northweſterly wind and exceſſive cold are ſynonymous terms. Even in the moſt ſultry weather, the moment that the wind veers to that quarter, its penetrating influence is felt in a tranſition from heat to cold no leſs violent than ſudden. To this powerful cauſe we may aſcribe the extraordinary dominion of cold, and its violent inroads into the ſouthern provinces in that part of the globe.

"Other cauſes, no leſs remarkable, diminiſh the active power of heat in thoſe parts of the American continent which lie between the tropics. In all that portion of the globe, the wind blows in an invariable direction from eaſt to weſt. As this wind holds its courſe acroſs the ancient continent, it arrives at the countries which ſtretch along the weſtern ſhore of Africa, inflamed with all the fiery particles which it hath collected from the ſultry plains of Aſia, and the burning ſands in the African deſerts. The coaſt of Africa is accordingly the region of the earth which feels the moſt fervent heat, and is expoſed to the unmitigated ardour of the torrid zone. But this ſame wind, which brings ſuch an acceſſion of warmth to the countries lying between the river of Senegal and Cafraria, traverſes the Atlantic ocean before it reaches the American ſhore. It is cooled in its paſſage over this vaſt body of water; and is felt as a refreſhing gale along

the coaſt of Braſil and Guiana, rendering thoſe countries, tho' amongſt the warmeſt in America, temperate, when compared with thoſe which lie oppoſite to them in Africa. As this wind advances in its courſe acroſs America, it meets with immenſe plains covered with impenetrable foreſts; or occupied by large rivers, marſhes, and ſtagnating waters, where it can recover no conſiderable degree of heat. At length it arrives at the Andes, which run from north to ſouth through the whole continent. In paſſing over their elevated and frozen ſummits, it is ſo thoroughly cooled, that the greater part of the countries beyond them hardly feel the ardour to which they ſeem expoſed by their ſituation. In the other provinces of America, from Terra Firma weſtward to the Mexican empire, the heat of the climate is tempered, in ſome places, by the elevation of the land above the ſea; in others, by their extraordinary humidity; and in all, by the enormous mountains ſcattered over this tract. The iſlands of America in the torrid zone are either ſmall or mountainous, and are fanned alternately by refreſhing ſea and land breezes.

" The cauſes of the extraordinary cold towards the ſouthern limits of America, and in the ſeas beyond it, cannot be aſcertained in a manner equally ſatisfying. It was long ſuppoſed, that a vaſt continent, diſtinguiſhed by the name of *Terra Auſtralis Incognita*, lay between the ſouthern extremity of America and the antarctic pole. The ſame principles which account for the extraordinary degree of cold in the northern regions of America, were employed in order to explain that which is felt at Cape Horn and the adjacent countries. The immenſe extent of the ſouthern continent, and the rivers which it poured into the ocean, were mentioned and admitted by philoſophers as cauſes ſufficient to occaſion the unuſual ſenſation of cold, and the ſtill more uncommon appearances of frozen ſeas in that region of the globe. But the imaginary continent to which ſuch influence was aſcribed having been ſearched for in vain, and the ſpace which it was ſuppoſed to occupy having been found to be an open ſea; new conjectures muſt be formed with reſpect to the cauſes of a temperature of climate, ſo extremely different from that which we experience in countries removed at the ſame diſtance from the oppoſite pole.

" The moſt obvious and probable cauſe of this ſuperior degree of cold towards the ſouthern extremity of America, ſeems to be the form of the continent there. Its breadth gradually decreaſes as it ſtretches from St. Antonio ſouthwards, and from the bay of St. Julian to the ſtraits of Magellan its dimenſions are much contracted. On the eaſt and weſt ſides, it is waſhed by the Atlantic and Pacific oceans. From its ſouthern point, it is probable that an open ſea ſtretches to the antarctic pole. In whichever of theſe directions the wind blows, it is cooled before it approaches the Magellanic regions, by paſſing over a vaſt body of water; nor is the land there of ſuch extent, that it can recover any conſiderable degree of heat in its progreſs over it. Theſe circumſtances concur in rendering the temperature of the air in this diſtrict of America, more ſimilar to that of an inſular, than to that of a continental climate; and hinder it from acquiring the ſame degree of ſummer-heat, with places in Europe and Aſia, in a correſponding northern latitude. The north wind is the only one that reaches this part of America, after blowing over a great continent. But, from an attentive ſurvey of its poſition, this will be found to have a tendency rather to diminiſh than augment the degree of heat. The ſouthern extremity of America is properly the termination of the immenſe ridge of the Andes, which ſtretches nearly in a direct line from north to ſouth,

through the whole extent of the continent. The moſt fulty regions in South America, Guiana, Braſil, Paraguay, and Tucuman, lie many degrees to the eaſt of the Magellanic regions. The level country of Peru, which enjoys the tropical heats, is ſituated conſiderably to the weſt of them. The north wind, then, though it blows over land, does not bring to the ſouthern extremity of America an increaſe of heat collected in its paſſage over torrid regions; but, before it arrives there, it muſt have ſwept along the ſummit of the Andes, and come impregnated with the cold of that frozen region."

(To be continued.)

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

Birth and education of Columbus—he acquires naval ſkill in the ſervice of Portugal—conceives hopes of reaching the Eaſt Indies by holding a weſterly courſe—his ſyſtem founded on the idea of the ancients, and knowledge of their navigation—and on the diſcoveries of the Portugueſe—his negociations with different courts—obſtacles which he had to ſurmount in Spain—his voyage of diſcovery—difficulties—ſucceſs—return to Spain—aſtoniſhment of mankind on this diſcovery of a new world—papal grant of it—ſecond voyage—colony ſettled—farther diſcoveries—war with the Indians—firſt tax impoſed on them—third voyage—he diſcovers the continent—ſtate of the Spaniſh colony—errors in the firſt ſyſtem of colonizing—voyage of the Portugueſe to the Eaſt Indies by the Cape of Good Hope—effects of the diſcoveries made by private adventurers in the new world—name of America given to it—machinations againſt Columbus—diſgraced and ſent in chains to Europe—fourth voyage of Columbus—his diſcoveries—diſaſters—death.

AMONG the foreigners whom the fame of the diſcoveries made by the Portugueſe had allured into their ſervice, was Chriſtopher Columbus, a ſubject of the republic of Genoa. Neither the time nor place of his birth are known with certainty; but he was deſcended of an honorable family, though reduced to indigence by various misfortunes.—His anceſtors having betaken themſelves for ſubſiſtence to a ſeafaring life, Columbus diſcovered, in his early youth, the peculiar character and talents which mark out a man for that profeſſion. His parents, inſtead of thwarting this original propenſity of his mind, ſeem to have encouraged and confirmed it, by the education which they gave him. After acquiring ſome knowledge of the Latin tongue, the only language in which ſcience was taught at that time, he was inſtructed in geometry, coſmography, aſtronomy, and the art of drawing. To theſe he applied with ſuch ardour and predilection, on account of their connection with navigation, his favorite object, that he advanced with rapid proficiency in the ſtudy of them. Thus qualified, in 1461, he went to ſea at the age of fourteen, and began his career on that element which conducted him to ſo much glory. His early voyages were to thoſe ports in the Mediterranean which his countrymen the Genoeſe frequented.——This being a ſphere too narrow for his active mind, he made an excurſion to the northern ſeas, in 1467, and viſited the coaſts of Iceland, to which the Engliſh and other nations had begun to reſort on account of its fiſhery. As navigation in every direction was now become enterprizing, he proceeded beyond that iſland, the Thule of the ancients, and advanced ſeveral degrees within the polar circle. Having ſatisfied his

* *Extracted from Dr. Robertſon's Hiſtory of America.*

curioſity by a voyage which tended more to enlarge his knowledge of naval affairs, than to improve his fortune, he entered into the ſervice of a famous ſea-captain, of his own name and family. This man commanded a ſmall ſquadron, fitted out at his own expence, and by cruiſing ſometimes againſt the Mahometans, ſometimes againſt the Venetians, the rivals of his country in trade, had acquired both wealth and reputation. With him Columbus continued for ſeveral years, no leſs diſtinguiſhed for his courage, than for his experience as a ſailor. At length, in an obſtinate engagement, off the coaſt of Portugal, with ſome Venetian caravels, returning richly laden from the Low Countries, the veſſel on board which he ſerved took fire, together with one of the enemy's ſhips, to which it was faſt grappled. In this dreadful extremity his intrepidity and preſence of mind did not forſake him. He threw himſelf into the ſea, laid hold of a floating oar, and by the ſupport of it, and his dexterity in ſwimming, he reached the ſhore, though above two leagues diſtant, and ſaved a life reſerved for great undertakings.

As ſoon as he recovered ſtrength for the journey, he repaired to Liſbon, where many of his countrymen were ſettled. They ſoon conceived ſuch a favorable opinion of his merit, as well as talents, that they warmly ſolicited him to remain in that kingdom, where his naval ſkill and experience could not fail of rendering him conſpicuous. To every adventurer, animated either with curioſity to viſit new countries, or with ambition to diſtinguiſh himſelf, the Portugueſe ſervice was at that time extremely inviting. Columbus liſtened with a favorable ear to the advice of his friends, and having gained the eſteem of a Portugueſe lady, whom he married, fixed his reſidence at Liſbon. This alliance, inſtead of detaching him from a ſeafaring life, contributed to enlarge the ſphere of his naval knowledge, and to excite a deſire of extending it ſtill farther. His wife was a daughter of Bartholomew Pereſtrello, one of the captains employed by prince Henry in his early navigations, and who, under his protection, had diſcovered and planted the iſlands of Porto Santo and Madeira. Columbus got poſſeſſion of the journals and charts of this experienced navigator, and from them he learned the courſe which the Portugueſe had held in making their diſcoveries, as well as the various circumſtances which guided or encouraged them in their attempts.—The ſtudy of theſe gratified and inflamed his favorite paſſion; and while he contemplated the maps, and read the deſcriptions of the new countries which Pereſtrello had ſeen, his impatience to viſit them became irreſiſtible. In order to indulge it, he made a voyage to Madeira, and continued during ſeveral years to trade with that iſland, with the Canaries, the Azores, the ſettlements in Guinea, and all the other places which the Portugueſe had diſcovered on the continent of Africa.

By the experience which Columbus acquired, during ſuch a variety of voyages to almoſt every part of the globe with which, at that time, any intercourſe was carried on by ſea, he was now become one of the moſt ſkilful navigators in Europe. But, not ſatisfied with that praiſe, his ambition aimed at ſomething more.—The ſucceſsful progreſs of the Portugueſe navigators had awakened a ſpirit of curioſity and emulation, which ſet every man of ſcience upon examining all the circumſtances that led to the diſcoveries which they had made, or that afforded a proſpect of ſucceeding in any new and bolder undertaking. The mind of Columbus, naturally inquiſitive, capable of deep reflection, and turned to ſpeculations of this kind, was ſo often employed in revolving the principles

upon which the Portugueſe had founded their ſchemes of diſcovery, and the mode in which they had carried them on, that he gradually began to form an idea of improving upon their plan, and of accompliſhing diſcoveries which hitherto they had attempted in vain.

To find out a paſſage by ſea to the Eaſt Indies, was the great object in view at that period. From the time that the Portugueſe doubled Cape de Verd, this was the point at which they aimed in all their navigations, and, in compariſon with it, all their diſcoveries in Africa appeared inconſiderable. The fertility and riches of India had been known for many ages; its ſpices and other valuable commodities were in high requeſt throughout Europe, & the vaſt wealth of the Venetians, ariſing from their having engroſſed this trade, had raiſed the envy of all nations. But how intent ſoever the Portugueſe were upon diſcovering a new route to thoſe deſirable regions, they ſearched for it only by ſteering towards the ſouth, in hopes of arriving at India, by turning to the eaſt, after they had ſailed round the farther extremity of Africa. This courſe, however, was ſtill unknown, and, even if diſcovered, was of ſuch immenſe length, that a voyage from Europe to India muſt have appeared an undertaking extremely arduous, and of very uncertain iſſue. More than half a century had been employed in advancing from Cape Non to the Equator; a much longer ſpace of time might elapſe before the more extenſive navigation from that to India could be accompliſhed. Theſe reflections upon the uncertainty, the danger and tedſouſneſs of the courſe which the Portugueſe were purſuing, naturally led Columbus to conſider whether a ſhorter and more direct paſſage to the Eaſt Indies might not be found out. And, after revolving long and ſeriouſly every circumſtance ſuggeſted by his ſuperior knowledge in the theory as well as practice in navigation, after comparing attentively the obſervations of modern pilots with the hints and conjectures of ancient authors, he at laſt concluded, that by ſailing directly towards the weſt, acroſs the Atlantic ocean, new countries, which probably formed a part of the vaſt continent of India, muſt infallibly be diſcovered.

(To be continued.)

A *conciſe* HISTORY *of the* AMERICAN REVOLUTION.*

THE firſt attempt to raiſe a revenue in America appeared in the memorable *ſtamp act*, paſſed March 22, 1765; by which it was enacted that certain inſtruments of writing, as bills, bonds, &c. ſhould not be valid in law, unleſs drawn on ſtamped paper, on which a duty was laid.—No ſooner was this act publiſhed in America, than it raiſed a general alarm. The people were filled with apprehenſions at an act which they ſuppoſed an attack on their conſtitutional rights. The colonies petitioned the king and parliament for a redreſs of the grievance, and formed aſſociations for the purpoſe of preventing the importation and uſe of Britiſh manufactures, until the act ſhould be repealed. This ſpirited and unanimous oppoſition of the Americans produced the deſired effect, and on the 18th of March, 1766, the ſtamp act was repealed. The news

* *This Hiſtory is extracted (by permiſſion of the author) from a performance, juſt publiſhed, entitled,* The American Geography, *by the* Rev. Jedidiah Morſe, *of Charleſtown, (Maſſachuſetts.) A work of this nature was much wanted, and the peruſal of it, we apprehend, will afford much pleaſure and information to Americans as well as Europeans; as it is written with judgment, taſte, and attention to the various ſubjects of which it treats.*

of the repeal was received in the colonies with univerſal joy, and the trade between them and Great Britain was renewed on the moſt liberal footing.

The parliament, by repealing this act, ſo obnoxious to their American brethren, did not intend to lay aſide the ſcheme of raiſing a revenue in the colonies, but merely to change the mode. Accordingly the next year, they paſſed an act, laying a certain duty on glaſs, tea, paper, and painters colours; articles which were much wanted, and not manufactured, in America. This act kindled the reſentment of the Americans, and excited a general oppoſition to the meaſure; ſo that parliament thought proper, in 1770, to take off theſe duties, except three pence a pound on tea. Yet this duty, however trifling, kept alive the jealouſy of the coloniſts, and their oppoſition to parliamentary taxation continued and increaſed.

But it muſt be remembered that the inconvenience of paying the duty was not the ſole, nor principal cauſe of the oppoſition, it was the *principle* which, once admitted, would have ſubjected the colonies to unlimited parliamentary taxation, without the privilege of being repreſented. The *right*, abſtractly conſidered, was denied; and the ſmalleſt attempt to eſtabliſh the claim by precedent, was uniformly reſiſted. The Americans could not be deceived as to the views of parliament; for the repeal of the ſtamp act was accompanied with an equivocal declaration, 'that the parliament had a right to make laws of ſufficient validity to bind the colonies in all caſes whatſoever.'

The colonies therefore entered into meaſures to encourage their own manufactures, and home productions, and to retrench the uſe of foreign ſuperfluities; while the importation of tea was prohibited. In the royal and proprietary governments, the governors and people were in a ſtate of continual warfare. Aſſemblies were repeatedly called, and ſuddenly diſſolved. While ſitting, the aſſemblies employed the time in ſtating grievances and framing remonſtrances.—To enflame theſe diſcontents, an act of parliament was paſſed, ordaining that the governors and judges ſhould receive their ſalaries of the crown; thus making them independent of the provincial aſſemblies, and removable only at the pleaſure of the king.

Theſe arbitrary proceedings, with many others not here mentioned,* could not fail of producing a rupture. The firſt act of violence, was the Maſſacre at Boſton, on the evening of the fifth of March, 1770. A body of Britiſh troops had been ſtationed in Boſton to awe the inhabitants and inforce the meaſures of parliament. On the fatal day, when blood was to be ſhed, as a prelude to more tragic ſcenes, a riot was raiſed among ſome ſoldiers and boys; the former aggreſſing by throwing ſnow-balls at the latter. The bickerings and jealouſies between the inhabitants and ſoldiers, which had been frequent before, now became ſerious. A multitude was ſoon collected, and the controverſy became ſo warm, that to diſperſe the people, the troops were embodied and ordered to fire upon the inhabitants. This fatal order was executed and ſeveral perſons fell a ſacrifice.

In 1773, the ſpirit of the Americans broke out into open violence. The Gaſpee, an armed ſchooner belonging to his Britannic majeſty, had been ſtationed at Providence, in Rhode-Iſland, to prevent ſmuggling. The vigilance of the commander irritated the inhabitants to that degree, that about two hundred armed men entered the veſſel at night, compelled the officers and men to go aſhore, and ſet fire to the ſchooner. A reward

* *See an enumeration of grievances in the 'act of independence,' and in a variety of petitions to the king and parliament.*

of five hundred pounds, offered by government for apprehending any of the perſons concerned in this daring act, produced no effectual diſcovery.

About this time, the diſcovery and publication of ſome private confidential letters, written by the royal officers in Boſton, to perſons in office in England, ſerved to confirm the apprehenſions of the Americans, with reſpect to the deſigns of the Britiſh government. It was now made obvious that more effectual meaſures would be taken to eſtabliſh the ſupremacy of the Britiſh parliament over the colonies. The letters recommended deciſive meaſures, and the writers were charged, by the exaſperated Americans, with betraying their truſt and the people they governed.

As the reſolutions of the colonies not to import or conſume tea, had, in a great meaſure, deprived the Engliſh government of a revenue from this quarter, the parliament formed a ſcheme of introducing tea into America, under cover of the Eaſt India Company. For this purpoſe an act was paſſed, enabling the company to export all ſorts of teas, duty free, to any place whatever. The company departed from their uſual mode of buſineſs and became their own exporters. Several ſhips were freighted with teas, and ſent to the American colonies, and factors were appointed to receive and diſpoſe of their cargoes.

The Americans, determined to oppoſe the revenue-ſyſtem of the Engliſh parliament in every poſſible ſhape, conſidered the attempt of the Eaſt India Company to evade the reſolutions of the colonies, and diſpoſe of teas in America, as an indirect mode of taxation, ſanctioned by the authority of parliament. The people aſſembled in various places, and in the large commercial towns, took meaſures to prevent the landing of the teas. Committees were appointed, and armed with extenſive powers to inſpect merchants books, to propoſe teſts, and make uſe of other expedients to fruſtrate the deſigns of the Eaſt India Company. The ſame ſpirit pervaded the people from New-Hampſhire to Georgia. In ſome places, the conſignees of the teas were intimidated ſo far as to relinquiſh their appointments, or to enter into engagements not to act in that capacity. The cargo ſent to South Carolina was ſtored, the conſignees being reſtrained from offering the tea for ſale. In other provinces, the ſhips were ſent back without diſcharging their cargoes.

But in Boſton the tea ſhared a more violent fate. Senſible that no legal meaſures could prevent its being landed, and that if once landed, it would be diſpoſed of; a number of men in diſguiſe, on the 18th of December 1773, entered the ſhips and threw overboard three hundred and forty cheſts of it, which was the proportion belonging to the Eaſt India Company. No ſooner did the news of this deſtruction of the tea reach Great Britain, than the parliament determined to puniſh that devoted town. On the king's laying the American papers before them, a bill was brought in and paſſed, 'to diſcontinue the landing and diſcharging, lading and ſhipping of goods, wares and merchandizes at the town of Boſton, or within the harbour.'

This act, paſſed March 25, 1774, called the Boſton Port Bill, threw the inhabitants of Maſſachuſetts into the greateſt conſternation. The town of Boſton paſſed a reſolution, expreſſing their ſenſe of this oppreſſive meaſure, and a deſire that all the colonies would concur to ſtop all importation from Great Britain. Moſt of the colonies entered into ſpirited reſolutions, on this occaſion, to unite with Maſſachuſetts in a firm oppoſition to the unconſtitutional meaſures of the parliament. The firſt of June, the

day on which the Port Bill was to take place, was appointed to be kept as a day of humiliation, faſting and prayer throughout the colonies, to ſeek the divine direction and aid, in that critical and gloomy juncture of affairs.

It ought here to be obſerved, that this rational and pious cuſtom of obſerving faſts in times of diſtreſs and impending danger, and of celebrating days of public thankſgiving, after having received ſpecial tokens of divine favor, has ever prevailed in New England ſince its firſt ſettlement, and in ſome parts of other ſtates. Theſe public ſupplications and acknowledgments to heaven, at the commencement of hoſtilities, and during the whole progreſs of the war, were more frequent than uſual, and were attended with uncommon fervor and ſolemnity. They were conſidered by the people, as an humble appeal to heaven for the juſtneſs of their cauſe, and deſigned to manifeſt their dependence on the GOD OF HOSTS for aid and ſucceſs in maintaining it againſt their hoſtile brethren. The prayers and public diſcourſes of the Clergy who were friends to their ſuffering country (and there were very few who were not) breathed the ſpirit of patriotiſm; and as their piety and integrity had generally ſecured to them the confidence of the people, they had great influence and ſucceſs in encouraging them to engage in its defence. In this way, that venerable claſs of citizens, aided the cauſe of their country; and to their pious exertions, under the GREAT ARBITER of human affairs, has been juſtly aſcribed no inconſiderable ſhare of the ſucceſs and victory that crowned the American arms.

During the height of the conſternation and confuſion which the Boſton Port Bill occaſioned; at the very time when a town meeting was ſitting to conſider of it, General Gage, who had been appointed to the government of Maſſachuſetts, arrived in the harbour. His arrival however did not allay the popular ferment, or check the progreſs of the meaſures then taking, to unite the colonies in oppoſition to the oppreſſive act of parliament.

But the port bill was not the only act that alarmed the apprehenſions of the Americans. Determined to compel the province of Maſſachuſetts to ſubmit to their laws, parliament paſſed an act for 'the better regulating government in the province of Maſſachuſetts Bay.' The object of this act was to alter the government, as it ſtood on the charter of king William, to take the appointment of the executive out of the hands of the people, and place it in the crown; thus making even the judges and ſheriffs dependent on the king, and removable only at his pleaſure.

This act was ſoon followed by another, which ordained that any perſon, indicted for murder, or other capital offence, committed in aiding the magiſtrates in executing the laws, might be ſent by the governor either to another colony, or to Great Britain for his trial.

This was ſoon followed by the Quebec Bill; which extended the bounds of that province, and granted many privileges to the Roman Catholics. The object of this bill was, to ſecure the attachment of that province to the crown of England, and prevent its joining the colonies in their reſiſtance of the laws of parliament.

But theſe meaſures did not intimidate the Americans. On the other hand they ſerved to confirm their former apprehenſions of the evil deſigns of government, and to unite the colonies in their oppoſition. A correſpondence of opinion with reſpect to the unconſtitutional acts of parliament, produced a uniformity of proceedings in the colonies. The people generally concurred in a propoſition for holding a congreſs by depu-

tation from the ſeveral colonies, in order to concert meaſures for the preſervation of their rights. Deputies were accordingly appointed, and met at Philadelphia, on the 26th of October, 1774.

(To be continued.)

Extracts from OBSERVATIONS in a *late* JOURNEY from LONDON to PARIS, by *an Engliſh Clergyman.*

ST. OMERS.

MY curioſity led me on this day (Sunday) to ſee the ſervices of the Romiſh church & the ceremonies of the maſs; which, on a ſuppoſition that I underſtood them, as I certainly do not, would be too long for deſcription. Of one circumſtance, however, I was very ſoon informed, that all their preachers in general deliver themſelves *extempore*. Great pains are taken in their education to qualify them for doing it in a free and affecting manner; of which, during my continuance in France, I ſaw ſeveral examples. In England we leave this practice too much to the volunteers and irregulars of the Proteſtant name: but it is a matter well worth the conſideration of our univerſities, in which preachers are educated. I am told they take the pains to get their ſermons by heart; and if they do, whatever becomes of the matter, their zeal is laudable and worthy of imitation. Several years ago a friend of mine was complaining, that we have no profeſſor in either univerſity for the teaching of pronunciation, and delivery, in reading and preaching; but that our young people, intended for the church, are left to the manner they bring with them from ſchool, which has ſeldom any meaning in it; whence it comes to paſs, that unleſs they profit of their own accord by adopting the manner of ſome good ſpeaker, their diſcourſes are unanimated, and conſequently unaffecting. He promiſed that he would found ſuch a profeſſorſhip himſelf; but before his death he had forgotten his engagement, and has left ſome other to fulfil his intentions, if ſuch ſhall ever be found.

My wanderings terminated at laſt in a church where there was a military maſs, or ſacrament for the ſoldiers; a battalion of whom attended the church for this purpoſe. The ceremony was this. In a gallery at the weſt end of the church the muſicians of the regiment were placed with clarinets, French-horns, and baſſoons. They opened the affair with a ſymphony, in all reſpects like a modern concerto of *Bach* or *Abel*, or one of the new periodical overtures. The chaplain of the regiment, in the habiliments of a prieſt, officiated at the altar, and all the drummers of the regiment kneeled down before the rails, attended by their drum-major, with his ſtaff and taſſel. As ſoon as the hoſt was elevated, the drums all ſtruck up in a moment with a flouriſh which went through my head, & all the ſoldiery who filled the church bowed their heads, to ſignify that they joined in the adoration. Then the muſic played as before, with a common jig for one of the ſtrains; and after the remaining part of the office the prieſt gave the benediction, at which the ſoldiers all bowed as before; then the muſic concluded, and thus the whole ceremony was ended in little more than half an hour. In this ſervice of the maſs, the congregation only attended as the Jews did of old at their ſacrifices: they received nothing, they ſaid nothing; but were altogether paſſive: on which account ſome of the laity among themſelves ſay, that by this operation they are *maſſified*.

It being now about noon, the time when the ſoldiers are drawn up in the ſquare to relieve guard, we went to ſee them. In England we are all impregnated with a very mean opinion of the French ſoldiery, as if they were in general like Hogarth's

ſentinel at the gates of Calais, with his ragged elbows, and a ſkewer in the waiſtband of his breeches: but, to ſay the truth, they are fine fellows, well ſized, well clothed (in white cloth trimmed with blue) well diſciplined, not ill fed, and I am aſſured, on the word of ſeveral Engliſhmen reſident in France, much better in their morals and manners than the ſoldiery of England. I do not remember that any where in France I ſaw ſo much as one drunken ſoldier. As their pay is ſmall, neceſſity may have its ſhare in the merits of their ſobriety; but the ſame neceſſity is their commendation when it appears that they are ſeldom or never guilty of ſtealing. The vice of drunkenneſs is but little known in the country, otherwiſe than as the object of univerſal deteſtation. The people go to bed ſoon and riſe very early; ſo that they are light, active, and chearful, and have all their wits about them. Hence they have but little ſickneſs, and give poor encouragement to phyſicians. In England, perſons who can afford to live with fulneſs, deſtroy their health by eating, drinking, and ſleeping, and then fly with the reſt of their money to phyſicians, who find a plentiful harveſt in the intemperance of their patients, and grow rich by their folly.

(To be continued.)

EXTRACTS *from the* TRAVELS *of the* MARQUIS DE CHASTELLUX, *in this Country, lately publiſhed in two Volumes, 8vo.*

STATE *of* NEW-JERSEY.

Vol. I. p. 109, &c.) I Was purſuing my journey, covering with Mr. Mac Henry, when I was apprized by a conſiderable noiſe, that I could not be far from the great cataract, called *Totohaw-Fall*. I was divided between my impatience to view this curioſity, and that of approaching General Waſhington; but Mr. Mac Henry informing me that it would not take me two hundred paces out of my way to ſee the cataract, I determined to avail myſelf of the remainder of a fine day, and I had not in fact gone a ſtone's throw before I had the aſtoniſhing ſpectacle before me of a large river, which precipitates itſelf from a height of ſeventy feet, and ſo ingulphed in the hollow of a rock, which ſeems to ſwallow it up, but from whence it eſcapes by turning ſhort to the right. It ſeems to me impoſſible to give an idea of this water-fall, but by a drawing. Let us however attempt the picture, leaving the finiſhing to the imagination: ſhe is the rival of Nature, and ſometimes alſo her rival and interpreter. Let the reader figure to himſelf, then, a river running between mountains covered with firs, the dark green of which is in contact with the colour of its waters, and renders its courſe more majeſtic; let him repreſent to himſelf an immenſe rock, which would totally cloſe up the paſſage, had it not by an earthquake, or ſome other ſubterraneous revolution, been rent in ſeveral pieces, from its ſummit to its baſe, by this means forming long crevices perfectly vertical. One of theſe crevices, the depth of which is unknown, may be twenty-five or thirty feet wide. It is in this cavern that the river having cleared a part of the rock, precipitates itſelf with violence; but as this rock croſſes its whole bed, it can only eſcape by that extremity of the two, which offers it an outlet. There a freſh obſtacle preſents itſelf: another rock oppoſes its flight, and it is obliged to form a right angle, and turn ſhort to the left. But it is extraordinary, that after this dreadful fall, it neither froths, nor boils up, nor forms whirlpools, but goes off quietly by its channel, and gains, in ſilence, a profound valley, where it purſues its courſe to the ſea. This perfect calm, after a movement ſo rapid, can only proceed from the enormous depth of the cavern, into

which it is plunged. I did not examine the rock with aqua fortis; but as there ſeems to be no calcareous ſtones in this country, I take it to be hard rock, and of the nature of quartz: but it preſents a peculiarity worthy of attention, which is, that its whole ſurface is hollowed into little ſquares. Was it in a ſtate of fuſion when raiſed from the bowels of the earth, and it blocked up the paſſage of the river? Theſe vertical crevices, theſe flaws on the ſurface, are they the effects of its cooling? Theſe are queſtions I leave to the diſcuſſion of the learned: I ſhall only obſerve, that there is no volcanic appearance; nor through this whole country are there the ſmalleſt traces of a volcano, of ſuch at leaſt as are poſterior to the laſt epochas of Nature.

Though Doctor Mac Henry began by being a *Doctor*, before he was an officer, and is well informed, I did not find him much verſed in natural hiſtory, and I preferred queſtioning him on the ſubject of the army along the front of which I rode, meeting perpetually with poſts, who took arms, the drum beating, and the officers ſaluting with the eſpontoon. All theſe poſts were not for the ſafety of the army; many of them were ſtationed to guard houſes and barns, which ſerved as magazines. At length, after riding two miles along the right flank of the army, and after paſſing thick woods on the right, I found myſelf in a ſmall plain, where I ſaw a handſome farm; a ſmall camp which ſeemed to cover it, a large tent extended in the court, and ſeveral waggons round it, convinced me that this was his *Excellency*'s quarter; for it is thus Mr. Waſhington is called in the army, and throughout America. M. de la Fayette was in converſation with a tall man, five foot nine inches high, (about five foot ten inches and a half Engliſh) of a noble and mild countenance.—It was the General himſelf. I was ſoon off horſeback, and near him. The compliments were ſhort; the ſentiments with which I was animated, and the good wiſhes he teſtified for me were not equivocal. He conducted me to his houſe, where I found the company ſtill at table, although the dinner had been long over. He preſented me to the generals Knox, Wayne, Howe, &c. and to his *family*, then compoſed of colonels Hamilton and Tilgman, his ſecretaries and his aides de camp, and of Major Gibbs, commander of his guards; for in England and America, the aides de camp, adjutants and other officers attached to the General, form what is called his *family*. A freſh dinner was prepared for me and mine; and the preſent was prolonged to keep me company. A few glaſſes of claret and madeira accelerated the acquaintances I had to make, and I ſoon felt myſelf at my eaſe near the greateſt and the beſt of men. The goodneſs and benevolence which characterize him, are evedent from every thing about him; but the confidence he gives birth to never occaſions improper familiarity; for the ſentiment he inſpires has the ſame origin in every individual, a profound eſteem for his virtues, and a high opinion of his talents.

[Page 136.] Here would be the proper place to give the portrait of General Waſhington: but what can my teſtimony add to the idea already formed of him? The continent of North America, from Boſton to Charleſton, is a great volume, every page of which preſents his eulogium. I know, that having had the opportunity of a near inſpection, and of cloſely obſerving him, ſome more particular details may be expected from me; but the ſtrongeſt characteriſtic of this reſpectable man is the perfect union which reigns between the phyſical and moral qualities which compoſe the individual, one alone will enable you to judge of all the reſt. If you are preſented with me-

dals of Cæſar, of Trajan, or Alexander, on examining their features, you will ſtill be led to aſk what was their ſtature, and the form of their perſons; but if you diſcover, in a heap of ruins, the head or the limb of an antique *Apollo*, be not curious about the other parts, but reſt aſſured that they all were conformable to thoſe of a God. Let not this compariſon be attributed to enthuſiaſm! It is not my intention to exaggerate, I wiſh only to expreſs the impreſſion General Waſhington has left on my mind; the idea of a perfect whole, that cannot be the produce of enthuſiaſm, which rather would reject it, ſince the effect of proportion is to diminiſh the idea of greatneſs. Brave without temerity, laborious without ambition, generous without prodigality, noble without pride, virtuous without ſeverity; he ſeems always to have confined himſelf within thoſe limits, where the virtues, by cloathing themſelves in more lively, but more changeable and doubtful colours, may be miſtaken for faults. *This is the ſeventh year that he has commanded the army, and that he has obeyed the Congreſs; more need not be ſaid, eſpecially in America, where they know how to appreciate all the merit contained in this ſimple fact.* Let it be repeated that Conde was intrepid, Turenne prudent, Eugene adroit, Catinat diſintereſted. It is not thus that Waſhington will be characteriſed. It will be ſaid of him, AT THE END OF A LONG CIVIL WAR, HE HAD NOTHING WITH WHICH HE COULD REPROACH HIMSELF. If any thing can be more marvellous than ſuch a character, it is the unanimity of the public ſuffrages in his favour. Soldier, magiſtrate, people, all love and admire him; all ſpeak of him in terms of tenderneſs and veneration. Does there then exiſt a virtue capable of reſtraining the injuſtice of mankind; or are glory and happineſs too recently eſtabliſhed in America, for Envy to have deigned to paſs the ſeas?

In ſpeaking of this perfect whole of which General Waſhington furniſhes the idea, I have not excluded exterior form. His ſtature is noble and lofty; he is well made, and exactly proportioned; his phyſiognomy mild and agreeable, but ſuch as to render it impoſſible to ſpeak particularly of any of his features, ſo that in quitting him, you have only the recollection of a fine face. He has neither a grave nor a familiar air, his brow is ſometimes marked with thought, but never with inquietude; in inſpiring reſpect, he inſpires confidence, and his ſmile is always the ſmile of benevolence.

But above all, it is in the midſt of his General Officers, that it is intereſting to behold him. General in a republic, he has not the impoſing ſtatelineſs of a Marechal de France who gives *the order;* a hero in a republic, he excites another ſort of reſpect, which ſeems to ſpring from the ſole idea, that the ſafety of each individual is attached to his perſon.

BIOGRAPHY.

MEMOIRS *of the* HONORABLE MAJOR GENERAL PUTNAM. *Extracted from an* Eſſay *on his* Life, *by* Col. David Humphreys.

THIS Eſſay (which contains 187 pages in 12mo, and does the author credit) is addreſſed to the *State Society* of the *Cincinnati* in Connecticut, and was publiſhed at Hartford in 1788.

GENERAL PUTNAM, who thro' a regular gradation of promotion became the ſenior Major General in the army of the United States, and next in rank to General Waſhington, was born at Salem in the province, now ſtate, of Maſſachuſetts, on the 7th day of January 1718. His father, Capt. Joſeph Putnam, with two of his brothers, came from the ſouth of England, and were among the firſt ſettlers of Salem. Nature liberally

beſtowed on Mr. Putnam bodily ſtrength, hardineſs and activity, and was by no means parſimonious in mental endowments; courage, activity and enterprize were the firſt characteriſtics of his mind; his diſpoſition was as frank and generous, as his mind was fearleſs and independent; but he received only a common Engliſh education.

Before he attained the twenty-firſt year of his age, he married Miſs Pope, daughter of Mr. John Pope, of Salem, by whom he had ten children, ſeven of whom are ſtill living. He loſt the wife of his youth in 1764. Some time after, he married Mrs. Gardiner, widow of the late Mr. Gardiner, of Gardiner's Iſland, by whom he had no iſſue. She died in 1777.

In the year 1739, he removed from Salem to Pomfret, an inland fertile town, in Connecticut, forty miles eaſt of Hartford; having here purchaſed a conſiderable tract of land, he applied himſelf ſucceſsfully to agriculture.

In 1755, when about 37 years old, he was appointed to the command of a company in Lyman's regiment of provincials. He ſerved in the campaign of that year againſt Canada, and was greatly diſtinguiſhed as an enterprizing and able partiſan.

His active ſervices attracted the admiration of the public, and induced the legiſlature of Connecticut to promote him to a Majority in 1757.

He ſerved in the ſeveral ſucceeding expeditions againſt Canada until the year 1760, when that country was ſubdued by the Britiſh arms. During this period, he was captivated, and taken to Montreal, but ſoon exchanged through the intereſt of the brave and humane Col. Schuyler. In each of theſe campaigns Major Putnam acquired freſh laurels, and before the termination of the war, was advanced to the rank of Lieutenant Colonel.

He aſſiſted in 1762, at the reduction of the Havannah, under Lord Albermale. In this expedition he was ſhipwrecked on the coaſt of Cuba.

Though a general peace among the European powers was ratified in 1763, the ſavages on our weſtern frontiers ſtill continued their hoſtilities. After they had taken ſeveral poſts, General Bradſtreet was ſent in 1764 with an army againſt them. Colonel Putnam, then for the firſt time appointed to the command of a regiment, ſerved in this expedition, which put a final period to the war in America.

At the expiration of ten years from his firſt receiving a commiſſion, after having ſeen as much ſervice, endured as many hardſhips, encountered as many dangers, and acquired as much honor as any officer of his rank, with great ſatisfaction, he laid aſide his uniform and returned to his agricultural employments. The various and uncommon ſcenes of war in which he had acted a reſpectable part; his intercourſe with the world and intimacy with ſome of the firſt characters in the army, joined with occaſional reading, had not only brought into view whatever talents he poſſeſſed from nature, but alſo extended his knowlege, and, in a conſiderable degree, poliſhed his manners. As he was not inflated by pride, nor forgetful of his old connections, he had the happineſs entirely to poſſeſs the affection of his fellow citizens. No character ſtood fairer in the public eye for integrity, bravery and patriotiſm. He was, therefore, employed in ſeveral public offices, in the town in which he lived, and frequently elected to repreſent it in general aſſembly.

In 1765, his love of freedom occaſioned him to exert himſelf to prevent the execution of the Stamp Act in this country. In the execution of this buſineſs he was deputed, with two gentlemen, to wait on Governor

Fitch of Connecticut, when the following converſation paſſed between him and Colonel Putnam. "What ſhall I do, ſaid the governor, if the ſtamped paper ſhall be ſent me by the king's authority?" It was anſwered, "Lock it up until we ſhall viſit you again."—"And what will you do then?"—"We ſhall expect you to give us the key of the room in which it is depoſited, and if you think fit, in order to ſkreen yourſelf from blame, you may forwarn us upon our peril, not to enter the room."—"And what will you do afterwards?"—"Send it ſafely back again."—But what if I ſhall refuſe admiſſion?"——"In ſuch caſe your houſe will be levelled with the duſt in five minutes."—It was ſuppoſed that a report of this converſation was one reaſon why the ſtamped paper was not ſent from New-York to Connecticut.

General Lyman, Colonel Putnam, and two or three others, in 1770, went to explore ſome lands which they and ſome other gentlemen obtained from the crown on the Miſſiſſippi. General Lyman, and thoſe who accompanied him, returned to Connecticut, but ſoon after, he eſtabliſhed a ſettlement at the Natchez, and there died. Col Putnam placed ſome laborers with proviſions and farming utenſils on his location at that place, but the troubles in this country ſhortly after, deprived him of the proſpect of deriving any advantage from this concern.

Colonel Putnam was ploughing, when, in April 1775, he received intelligence of the Battle at Lexington, between the Britiſh troops and Americans——He immediately left his plough in the middle of the field, unyoked his team, and without giving himſelf time to change his cloaths, ſet out for the field of action. But finding the Britiſh had retreated to Boſton, and that they were inveſted with a ſufficient force to obſerve their movements, he returned to Connecticut, levied a regiment (under authority of the legiſlature) and ſpeedily repaired to Cambridge. He was now promoted to be a major general on the provincial ſtaff, by his colony; and in a ſhort time confirmed by Congreſs in the ſame rank on the Continental Eſtabliſhment.

In this elevated ſtation he ſerved until the concluſion of the campaign in 1779, which terminated the career of his military ſervices. In December, of that year, as he was on the road from Connecticut to Head Quarters, at Morris-town, between Pomfret and Hartford, he felt an unuſual torpor ſlowly pervading his right hand and foot. This heavineſs gradually increaſed until it had nearly deprived him of the uſe of his limbs on that ſide, before he reached the houſe of his friend Colonel Wadſworth. The general was unwilling to conſider the diſorder to be of the paralytic kind, and endeavored by perſonal exerciſe to free himſelf from it. Having experienced that this was impracticable, a temporary dejection, diſguiſed, however, under the veil of aſſumed cheerfulneſs, ſucceeded. But reaſon, philoſophy and religion, ſoon reconciled him to his fate. In that ſituation he has conſtantly remained, favored with ſuch a portion of bodily activity as enables him (now near 71 years old) to ride and walk moderately, and he retains, unimpaired, his reliſh for enjoyment, love of pleaſantry, ſtrength of memory, and all the faculties of his mind.

During the time of his ſervices in the late war, he conducted himſelf in ſuch manner as greatly increaſed his reputation as an honeſt man, patriot and ſoldier. He was happy in the enjoyment of the friendſhip of the officers of the army, and honored with the eſteem and confidence of the very worthy Commander in Chief.

In the courſe of his life, General Putnam often exhibited ſtriking evidences of his humanity as well as valor. and frequently, in a very im-

minent degree, was expoſed to death. In a few ſubſequent numbers of this work, we ſhall recount ſome of his brave and humane actions, and remarkable inſtances of preſervation.

Life *of the* Honorable Major General Montgomery. *

General Montgomery deſcended from a reſpectable family in the north of Ireland, and was born in the year 1737. His attachment to liberty was innate, and matured by a fine education and an excellent underſtanding. Having married a wife, and purchaſed an eſtate in New-York, he was, from theſe circumſtances, as well as from his natural love of freedom, and from a conviction of the juſtneſs of her cauſe, induced to conſider himſelf as an American. From principle, he early embarked in her cauſe, and quitted the ſweets of eaſy fortune, the enjoyment of a loved and philoſophical rural life, with the higheſt domeſtic felicity, to take an active ſhare in all the hardſhips and dangers that attend the ſoldiers life.

Before he came over to America, he had been an officer in the ſervice of England, and had ſucceſsfully fought her battles with the immortal Wolfe at Quebec, in the war of 1756, on the very ſpot, where, when fighting under the ſtandard of freedom, he was doomed to fall in arms againſt her. No one who fell a martyr to freedom in this unnatural conteſt, was more ſincerely, nor more univerſally lamented. And what is extraordinary, the moſt eminent ſpeakers in the Britiſh parliament, forgetting for the moment, that he had died in oppoſing their cruel and oppreſſive meaſures, diſplayed all their eloquence in praiſing his virtues and lamenting his fate. A great orator, and a veteran fellow-ſoldier of his in the French war of 1756, ſhed abundance of tears, while he expatiated on their faſt friendſhip and mutual exchange of tender ſervices in that ſeaſon of enterprize and glory.

All enmity to this veteran ſoldier expired with his life; and reſpect to his private character prevailed over all other conſiderations. By the orders of General Carleton, his dead body received every poſſible mark of diſtinction from the victors, and was interred in Quebec, on the firſt day of January 1776, with all the honors due to a brave ſoldier.

Congreſs were not unmindful of the merit of this amiable and brave officer, nor remiſs in manifeſting the eſteem and reſpect they entertained for his memory. Conſidering it not only as a tribute of gratitude juſtly due to the memory of thoſe who have peculiarly diſtinguiſhed themſelves in the glorious cauſe of liberty, to perpetuate their names by the moſt durable monuments erected to their honor, but greatly conducive to inſpire poſterity with emulation of their illuſtrious actions, that honorable body

"*Reſolved*, That to expreſs the veneration of the United Colonies for their late General, Richard Montgomery, and the deep ſenſe they entertain of the many ſignal and important ſervices of that gallant officer, who, after a ſeries of ſucceſſes, amidſt the moſt diſcouraging difficulties, fell at length in a gallant attack upon Quebec, the capital of Canada; and to tranſmit to future ages, as examples truly worthy of imitation, his patriotiſm, conduct, boldneſs of enterprize, inſuperable perſeverance, and contempt of danger and death; a monument be procured from Paris, or other part of France, with an inſcription facred to his memory, and expreſſive of his amiable

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* *Taken from the Rev. Mr. Morſe's American Geography, with conſent of the Author.*

character, and heroic atchievments, and that the continental treaſurer be directed to advance a ſum not exceeding 300l. ſterling, to Dr. Benjamin Franklin, who is deſired to ſee this reſolution properly executed for defraying the expence thereof."

This reſolve was carried into execution at Paris, by that ingenious artiſt, Mr. Caffiers, ſculptor to the king of France, under the direction of Dr. Franklin. The monument is of white marble, of the moſt beautiful ſimplicity, and inexpreſſible elegance, with emblematical devices, and the following truly claſſical inſcription, worthy of the modeſt, but great mind of a Franklin.

TO THE GLORY OF
Richard Montgomery, Major General of the armies of the United States of America,
Slain at the ſiege of Quebec,
the 31ſt of December, 1775, aged
38 Years.

This elegant monument has lately been erected in front of St. Paul's church in New York.

There is a remarkable circumſtance connected with the fall of this brave officer, that merits to be recorded, becauſe the fact is of a very intereſting nature, and will ſerve to perpetuate the memory of a very amiable and deſerving character, who was alſo a martyr in the cauſe of his country. The circumſtance is this:

One of General Montgomery's aides de camp, was Mr. Macpherſon, a moſt promiſing young man, whoſe father reſided at Philadelphia, and was greatly diſtinguiſhed in privateering in the war of 1756. This gentleman had a brother in the 16th regiment, in the Britiſh ſervice, at the time of Montgomery's expedition into Canada, and who was as violent in favor of the Engliſh government, as this General's aid de camp was enthuſiaſtic in the cauſe of America; the latter had accompanied his general a day or two previous to the attack in which they both loſt their lives, to view and meditate on the ſpot where Wolfe had fallen; on his return he found a letter from his brother, the Engliſh Officer, full of the bittereſt reproaches againſt him, for having entered into the American ſervice, and containing a pretty direct wiſh, that if he would not abandon it, he might meet with the deſerved fate of a rebel. The aid de camp immediately returned him an anſwer, full of ſtrong reaſoning in defence of his conduct, but by no means attempting to ſhake the oppoſite principles of his brother, and not only free from acrimony, but full of expreſſions of tenderneſs and affection; this letter he dated, "from the ſpot where Wolfe loſt his life, in fighting the cauſe of England, *in friendſhip with America*." This letter had ſcarcely reached the officer at New-York, before it was followed by the news of his brother's death. The effect was inſtantaneous, nature, and perhaps reaſon prevailed; a thouſand, not unworthy ſentiments ruſhed upon his diſtreſſed mind; he quitted the Engliſh ſervice, entered into that of America, and fought every occaſion of diſtinguiſhing himſelf in her ſervice!

MISCELLANEOUS.

A DIALOGUE *between* FERNANDO CORTEZ *and* WILLIAM PENN.*

Cortez. IS it poſſible, William Penn, that you ſhould ſeriouſly compare your glory with mine! the planter of a ſmall colony in North-America preſume to vie with the conqueror of the great Mexican empire!

Penn. Friend, I pretend to no glory—the Lord preſerve me from it!—All glory is *his*;—but this I ſay, that I was *his inſtrument* in a more glorious work than that performed by thee: incomparably more glorious.

* *From Lord Littelton's Dialogues of the Dead.*

Cortez. Doſt thou not know, William Penn, that, with leſs than ſix hundred Spaniſh foot, eighteen horſe, and a few ſmall pieces of cannon, I fought and defeated innumerable armies of very brave men; dethroned an emperor, who had been raiſed to the throne by his valor, and excelled all his countrymen in the ſcience of war, as much as they excelled all the reſt of the Weſt India nations? that I made him my priſoner, in his own capital; and, after he had been depoſed and ſlain by his ſubjects, vanquiſhed and took Guatimozin, his ſucceſſor, and accompliſhed my conqueſt of the whole empire of Mexico, which I loyally annexed to the Spaniſh crown? Doſt thou not know, that, in doing theſe wonderful acts, I ſhewed as much courage as Alexander the great, as much prudence as Cæſar? that, by my policy, I ranged under my banners the powerful commonwealth of Tlaſcala, and brought them to aſſiſt me in ſubduing the Mexicans, though with the loſs of their own beloved independence? and that, to conſummate my glory, when the governor of Cuba, Velaſquez, would have taken my command from me, and ſacrificed me to his envy and jealouſy, I drew from him all his forces, and joined them to my own, ſhewing myſelf as ſuperior to all other Spaniards as I was to the Indians?

Penn. I know very well that thou waſt as fierce as a lion, and as ſubtle as a ſerpent. The devil, perhaps, may place thee as high *in his black liſt of heroes* as Alexander or Cæſar. It is not my buſineſs to interfere with him in ſettling thy rank. But hark thee, friend Cortez—What right hadſt thou, or had the king of Spain himſelf, to the Mexican empire?—Anſwer me that, if thou canſt.

Cortez. The pope gave it to my maſter.

Penn. The devil offered to give our Lord all the kingdoms of the earth; and I ſuppoſe the pope, as *his vicar*, gave thy maſter this: in return for which, he *fell down and worſhipped him*, like an idolater as he was. But ſuppoſe the high prieſt of Mexico had taken it into his head to give Spain to Motezuma, would his grant have been good?

Cortez. Theſe are queſtions of caſuiſtry, which it is not the buſineſs of a ſoldier to decide. We leave that to gownſmen. But pray, Mr. Penn, what right had you to the province you ſettled?

Penn. An honeſt right of fair purchaſe. We gave the native ſavages ſome things they wanted, and they in return gave us lands they did not want. All was amicably agreed on, not a drop of blood ſhed to ſtain our acquiſition.

Cortez. I am afraid there was a little *fraud* in the purchaſe. Thy followers, William Penn, are ſaid to think cheating in a quiet and ſober way no mortal ſin.

Penn. The ſaints are always calumniated by the ungodly. But it was a ſight which an angel might contemplate with delight, to behold the colony I ſettled! to ſee us living with the Indians like innocent lambs, and taming the ferocity of their barbarous manners by the gentleneſs of ours! to ſee the whole country, which before was an uncultivated wilderneſs, rendered as fertile and fair as the garden of GOD! O Fernando Cortez, Fernando Cortez! didſt thou leave the great empire of Mexico in that ſtate? No, thou hadſt turned thoſe delightful and populous regions into a deſert, a deſert flooded with blood. Doſt thou not remember that moſt infernal ſcene, when the noble emperor Guatimozin was ſtretched out by thy ſoldiers upon hot burning coals, to make him diſcover into what part of the lake of Mexico he had thrown the royal treaſures? Are not his groans ever ſounding in the ears of thy conſcience? Do not they rend thy hard heart, and ſtrike

thee with more horror than the yells of the Furies?

Cortez. Alas! I was not preſent when that dire act was done. Had I been there, I would have forbidden it. My nature was mild.

Penn. Thou waſt the captain of that band of robbers who did this horrid deed. The advantage they had drawn from thy counſels and conduct enabled them to commit it: and thy ſkill ſaved them afterward from the vengeance that was due to ſo enormous a crime. The enraged Mexicans would have properly puniſhed them for it, if they had not had thee for their general, thou *lieutenant of Satan!*

(To be concluded in our next.)

The SPIRIT *of* MASONRY.

From a well written *Book of this Title lately publiſhed in London, by* WILLIAM HUTCHINSON, *Maſter of the Barnard-caſtle Lodge of Concord, and ſanctioned by*

PETRE, G. M.
ROWLAND HOLT, D. G. M.
THOMAS NOEL, S. G. W.
JOHN HATCH, J. G. W.
ROWLAND BERKLEY, G. T.
And JAMES HESELTINE, G. S.

This Performance treats of various particulars *reſpecting* Free-Maſonry; *we ſhall furniſh our readers with ſeveral extracts from the work, which, in a conſiderable degree, may gratify the curioſity of ſuch as are not of the Maſonic Order, and remove the prejudices entertained by ſome againſt this Fraternity.*

The MORALITY *of* MASONRY.

CHARITY.

I Do not mean, ſays Mr. Hutchinſon, to make ſtrictures on that modern error of indiſcriminately diſpenſing alms to all ſuppliants, without regard to their real wants or real merits; whereby the hypocrite and knave often eat the bread which virtue in diſtreſs ought to be relieved by. This is a miſtaken character of charity, in which ſhe is too often abuſed. Though the bounties of benevolence and compaſſion are given with a righteous wiſh, yet they ſhould be ruled by diſcretion.

The antients uſed to depict the virtue CHARITY, in the characte of a goddeſs, ſeated in a chair of ivory, with a golden tire upon her head, ſet with precious ſtones:—her veſture, like the light of heaven, repreſented univerſal benevolence; her throne was unpolluted and unſpotted by paſſions and prejudices; and the gems of her fillet repreſented the ineſtimable bleſſings which flowed variouſly from her bounty.

They alſo repreſented the charities, otherwiſe called the graces, under three perſonages:—one of theſe was painted with her back towards us, and her face forward, as proceeding from us; and the other two with their faces towards us, to denote, that for one benefit done we ſhould receive double thanks:—they were painted naked, to intimate that good offices ſhould be done without diſſembling and hypocriſy:—they were repreſented young, to ſignify that the remembrance of benefits ſhould never wax old:—and alſo laughing, to tell us that we ſhould do good to others with chearfulneſs and alacrity. They were repreſented linked together, arm in arm, to inſtruct us that one kindneſs ſhould prompt another; ſo that the knot and bond of love ſhould be indiſſoluble. The poets tell us, that they uſed to waſh themſelves in the fountain Acidalius, becauſe benefits, gifts, and good-turns ought to be ſincere and pure, and not baſe, forbid, and counterfeit.

CHARITY, in the works of moraliſts, is defined to be the love of our brethren, or a kind of brotherly affection one towards another.—The rule and ſtandard that this habit is to be examined and regulated by among

chriſtians, is the love we bear to ourſelves, or that the Mediator bore towards us;——that is, it muſt be unfeigned, conſtant, and out of no other deſign than their happineſs.

Such are the general ſentiments which the ancients entertained of this virtue, and what the modern moraliſts and chriſtians define it to be at this day.

In what character CHARITY ſhould be received among maſons, is now my purpoſe to define, as it ſtands limited to our own ſociety.

As being ſo limited, we are not through that channel ſubjected to be impoſed on by falſe pretences; and are certain of the proper and merited adminiſtration of it. It is hence to be hoped, that it exiſts with us without diſſembling or hypocriſy, and lives in ſincerity and truth:——that benefits received impreſs a lively degree of gratitude and affection on the minds of maſons, as their bounties ſhould be beſtowed with cheerfulneſs, and unacquainted with the frozen finger of reluctance:——the benevolence of our ſociety ſhould be ſo mutual and brotherly, that each ought to endeavor to render good offices, as readily as he would receive them.

In order to exerciſe this virtue both in the character of maſons and in common life, with propriety, and agreeable to ſuch principles, we ſhould forget every obligation but affection; for otherwiſe it were to confound charity with duty.—The feelings of the heart ought to direct the hand of CHARITY.——To this purpoſe we ſhould be diveſted of every idea of ſuperiority, and eſtimate ourſelves as being of the ſame rank and race of men:—in this diſpoſition of mind we may be ſuſceptible of thoſe ſentiments which CHARITY delighteth in, to feel the woes and miſeries of others with a genuine and true ſympathy of ſoul:—COMPASSION is of heavenly birth;—it is one of the firſt characteriſtics of humanity.—Peculiar to our race, it diſtinguiſhes us from the reſt of creation.

He whoſe boſom is locked up againſt compaſſion is a Barbarian;—his manners muſt be brutal——his mind gloomy and moroſe—and his paſſions as ſavage as the beaſts of the foreſt.

THOUGHTS on WOMEN,* by a *Celebrated Writer.*

WOMAN is a very nice and a very complicated machine. Her ſprings are infinitely delicate, and differ from thoſe of man pretty nearly as the works of a repition-watch does from that of a town-clock. Look at her body; how delicately formed! Examine her ſenſes; how exquiſite and nice! Obſerve her underſtanding; how ſubtle and acute! But look into her heart; there is the watch-work, compoſed of parts ſo minute in themſelves, and ſo wonderfully combined, that they muſt be ſeen by a microſcopic eye to be clearly comprehended.

The perception of a woman is as quick as lightning. Her penetration is intuition. The philoſopher deduces inferences; and his inferences ſhall be right; but he gets to the head of the ſtair-caſe, if I may ſo ſay, by ſlow degrees, and mounting ſtep by ſtep. She arrives at the top of the ſtair-caſe as well as he; but whether ſhe leaped of flew there, is more than ſhe knows herſelf. While ſhe truſts her inſtinct, ſhe is ſcarce ever deceived; ſhe is generally loſt when ſhe attempts to reaſon.

As the perception of women is ſurpriſingly quick; ſo their ſouls and imaginations are uncommonly ſuſceptible. Few of them has talents enough to write; but when they do,

* *The Hiſtory of Women, an Eſſay on Matrimony, and Advice to Young Ladies, will be publiſhed in our next.*

how lively are their pictures! How animated their deſcriptions! But if few women write, they all talk; and every man may judge of them in this point, from every circle he goes into. Spirit in converſation depends entirely upon fancy: and women all over the world talk better than men.—— Have they a character to pourtray, or a figure to deſcribe? they give but three traits of either one or the other, and the character is known, or the figure placed before your eyes.— Why? From the ſuſceptibility of their imaginations: their fancies receive lively impreſſions from thoſe principal traits, and they paint thoſe impreſſions with the ſame vivacity with which they received them. I remember ſeeing an Engliſh lady at Geneva who had juſt come out of Italy. She painted the paſſage of the Alps in ſix phraſes better than I could have done in a fortnight's labor upon paper.

I look upon it that the elements are not only differently mixed in women from what they are in men, but that they are almoſt of different ſorts— Their fire is purer; their clay is more refined. The difference, I think, may be about the ſame that there is between air and æther, between culinary and electrical fire. The ætherial ſpirit is not given perhaps in ſo large a portion to women as to men; but it is a more ſubtle, and it is a finer ſpirit. Let a woman of fancy warm in converſation, ſhe ſhall produce a hundred charming images, among which there ſhall not be one indelicate or coarſe. Warm a man on the ſame ſubject; he will poſſibly find ſtronger illuſions, but they ſhall neither be ſo brilliant nor ſo chaſte.

As to gracefulneſs of expreſſion, it belongs almoſt excluſively to women.

But men, you ſay, have ſounder judgments. That they unqueſtionably have; and for that, I confeſs, I never could ſee but one reaſon, the difference of their education. To the age of thirteen or fourteen, girls are every where ſuperior to boys. At fourteen a boy begins to get ſome advantages over a girl, and he continues to improve, by means of education, till three or four and twenty, poſſibly till thirty. Her education, ſuch as it is, is over at eighteen. He has all the fountains of knowledge opened to him; intereſt to ſtimulate him to exerciſe his parts; rivals to emulate; opponents to conquer.— His talents are always on the ſtretch. To this he adds the advantage of travel; and if he even ſhould not go abroad, he can enter into an infinite number of houſes frequently, when ſhe can be permitted to go into but few. A ſound judgment cannot be formed but by continual exerciſe, and frequent compariſons. It is impoſſible for women to have theſe advantages; and thence, I believe, the principal cauſe of the inferiority of their judgments. The livelineſs of their fancies and of their feelings, you will ſay, contributes alſo to weaken their powers of judging.— That probably does enter for ſomething; but education muſt be the grand cauſe; for how many men are there among your acquaintance, who join ſolid judgments to fine feelings and warm imaginations?

Take a man and a woman who have never been out of the village in which they were born, and neither of whom knows how to read; I queſtion very much if his diſcretive faculties will be found to be ſtronger than her's.

As judgment then can come but from knowledge, I will readily agree, that the number of women who have ſolid judgment is very ſmall. But if I do not contend for them on this point as equal to men, I believe you will not diſpute the ſuperior ſenſibility of their ſouls. Their feelings are certainly more exquiſite than thoſe of men; and their ſentiments greater and more refined. Though the ſeverity, ill-temper, neglect and perfidy of men often force women to have

recourſe to diſſimulation; yet when they have noble characters to deal with, how ſincere and ardent is their love! how delicate and ſolid their attachment! Woman is not near ſo ſelfiſh a creature as man. When a man is in love, the object of his paſſion is, if I may ſo ſay, himſelf.—When a woman is enamoured of a man, ſhe forgets herſelf, the world, and all that it contains, and wiſhes to exiſt only for the object of her affection. How few men make any violent ſacrifices to ſentiment? But how many women does every man know, who have ſacrificed fortune and honors to noble, pure and diſintereſted motives!

A man mounts a breach; he braves danger and obtains a victory. This is glorious and great. He has ſerved his country; he has acquired fame, preferment, riches. Wherever he appears, reſpect awaits him, admiration attends him, crowds preſs to meet him, and theatres receive him with burſts of applauſe. His glory dies not with him. Hiſtory preſerves his memory from oblivion. That thought cheers his dying hour; and his laſt words pronounced with feeble pleaſure are, "I ſhall not all die."

A woman ſends her huſband to the war; ſhe lived but 'in' that huſband. Her ſoul goes with him. She trembles for the dangers of the ſea; ſhe trembles for the dangers of the land. Every billow that ſwells ſhe thinks is to be his tomb; every ball that flies ſhe imagines is directed againſt 'him.' A brilliant capital appears to her a dreary deſert; her univerſe was a man; and that man's life, her terrors tell her, is in danger. Her days are days of ſorrow; her nights are ſleepleſs nights. She ſits immovable, her mornings, in all the dignity and compoſure of grief, like Agrippina in her chair; and when at night ſhe ſeeks repoſe, repoſe has fled her couch: the ſilent tears ſteal down her cheek, and wet her pillow; or if by chance exhauſted nature finds an hour's ſlumber, her fancy, ſickened by her diſtempered ſoul, ſees in that ſleep a bleeding lover or his mangled corpſe. Time paſſes and her grief increaſes; till, worn out at length by too much tenderneſs, ſhe falls the victim of too exquiſite a ſenſibility, and ſinks with ſorrow to her grave.

No, cold unfeeling reader, theſe are not pictures of 'my' creation.—They are neither charged nor embelliſhed; but both copied faithfully from nature.

A LETTER from PLINY the *Younger*, to HISPULLA: with OBSERVATIONS by the EARL of ORRERY.

AS you are an example of all virtue, and as you loved your excellent and moſt affectionate brother with a mutual tenderneſs, and look upon his daughter as your own; not only treating her with the indulgence of an aunt, but ſupplying to her the loſs ſhe long ſince ſuſtained in a father; I cannot doubt but you will be much rejoiced to know, that ſhe proves worthy of her father; worthy of you; worthy of her grandfather.

She has great wit; ſhe is an excellent economiſt; ſhe loves me entirely; a ſure ſignal of her chaſtity. Add to this, her diſpoſition to literature; which is the conſequence of her affection towards me. She has collected my works; ſhe reads; and even gets them by heart. When I am to plead, what infinite anxiety does ſhe ſuffer! When I have done, how great is her joy! She appoints perſons on purpoſe to tell her what applauſes, what acclamations I have gained; and what judgment is pronounced. When I rehearſe in public, ſhe places herſelf as near as poſſible; and ſits under the covert of a veil, and hears with the greateſt ſatisfaction the praiſes which are beſtowed upon me.——She ſings my

verſes, and adapts them to the lute; untaught by any muſician, but that beſt of maſters, love.

From hence I hope, with the utmoſt degree of certainty, that our happineſs will be perpetual; and will encreaſe every day. For in me ſhe is neither captivated with youth, nor perſon; both which are liable to accidents and decay; but with the glory of my name. Nor would other thoughts become one, who had been faſhioned by your hands, inſtructed by your precepts. Under your roof ſhe beheld nothing but purity and virtue; and, in ſhort, was taught to love me by your recommendation.—For as you uſed to love my mother as your parent, ſo were you pleaſed to praiſe and model me, in the infancy of my life; and to foretel I ſhould one day prove to be ſuch a man, as my wife imagines me to be at this moment.

We mutually contend therefore to give you thanks; I, becauſe you have given her to me; ſhe, becauſe you have given me to her. You have choſen us out, as it were, formed for each other. Farewell.

OBSERVATIONS.

FEW and delicate have been the examples of ſuch conjugal love.—Men cannot, or will not ſee the perfections of their wives. From the day of marriage, the women generally lays aſide her reſerve, and the man his civility. She grows forward in her looks, and overbearing in her converſation: he becomes ſour in his countenance, and tart in his diſcourſe. Or if they appear fond (as from the novelty of the ſtate it ſometimes happens) the groſſneſs of the paſſion is too nauſeous to be named.

Love and tenderneſs are ſacred to the hours of privacy and retirement; and therefore, when *Calpurnia* went to hear her huſband's public lectures, ſhe put on a veil. Under that cover ſhe kept her looks concealed; and her ears attentively liſtened to the praiſes he acquired; without diſcovering, by bluſhes of joy, the pleaſure which thoſe praiſes conveyed to her heart.

Her love of literature proceeded wholly from her love of *Pliny*. She was reſolved to make herſelf a proper and worthy companion for the man in whoſe company ſhe choſe to live; well knowing, that the endowments of the mind outlaſt the ſplendor of the perſon. She had undoubtedly all the qualifications neceſſary to make a woman lovely and deſirable. If this epiſtle was thoroughly conſidered by the fair ſex, where *Calpurnia* is deſcribed as endeavoring to encreaſe her judgment, by exerciſing her memory, and improving her taſte, they would ſee an example before their eyes, in what manner they might make themſelves agreeable, in ſpite of that dreadful and irreſiſtible enemy, old age.

MAXIMS *and* REFLECTIONS, *recommended to the attention of* LADIES.

I. YOUNG women, who are handſome, look well, almoſt in any dreſs; they are, however, the leaſt engaging when they affect to be ſingular, and ſtrive to be peculiarly attractive. But how diſguſtful does that woman appear, who, with eyes devoid of luſtre; a wrinkled forehead, and a ſallow complexion; is tawdrily dreſſed, like a girl in her teens, and aſſumes all the fantaſtic airs of a finiſhed coquette!

II. A woman who expects to make her fortune by her beauty, would do well to reflect on its tranſitory nature, and endeavor to acquire thoſe charms which will not only flouriſh in the ſpring, but retain their bloom even in the winter of life. It will be wiſdom in her to conſider, that the man who ſhall marry her merely for perſonal attractions, will, when they ſhall be injured by diſeaſe or time, behold her with indifference, if not with diſguſt.

III. Handſome women, when intoxicated with the fumes of adulation, often render themſelves ridiculous by a thouſand indiſcretions, even in the eyes of their admirers.

IV. Coquettes and prudes are both ridiculous; the former, however, are preferable to the latter, for the ſame reaſon that a frank diſpoſition is more engaging than one that is reſerved and unſociable.

V. The manners of the ſex have great influence on the manners of men;——what propriety, therefore, ſhould attend the actions of women.

VI. As many thouſands are annually expended by the citizens of theſe ſtates to purchaſe foreign ſuperfluities of *dreſs*; would not the ladies merit much praiſe, ſhould they exert their power (which would not be *inconſiderable* on *this* occaſion) to ſave their country from this reproachful and ill-timed extravagance?

VII. How great is the honor of that lady, who, by her economy and induſtry, endeavors to ſupport the reputation and credit of her huſband! But what reproach awaits the woman, who, through indolence, pride and ambition, diſſipates the property of the man to whom ſhe is wedded, and reduces him to a ſtate of indigence or bankruptcy.

(To be continued.)

A SYSTEM of POLITE MANNERS. Extracted from the writings of the late *Lord Cheſterfield*.

MODESTY.

MODESTY is a polite accompliſhment, and generally an attendant upon merit: It is engaging to the higheſt degree, and wins the heart of all our acquaintance.—On the contrary, none are more diſguſtful in company than the impudent and preſuming.

The man who is, on all occaſions, commending and ſpeaking well of himſelf, we naturally diſlike. On the other hand, he who ſtudies to conceal his own deſerts, who does juſtice to the merit of others, who talks but little of himſelf, and that with modeſty, makes a favorable impreſſion on the perſons he is converſing with, captivates their minds, and gains their eſteem.

Modeſty, however, widely differs from an awkward baſhfulneſs, which is as much to be condemned as the other is to be applauded. To appear ſimple is as ill-bred as to be impudent. A young man ought to be able to come into a room and addreſs the company without the leaſt embarraſſment. To be out of countenance when ſpoken to, and not to have an anſwer ready, is ridiculous to the laſt degree.

An awkward country fellow, when he comes into company better than himſelf, is exceedingly diſconcerted. He knows not what to do with his hands, or his hat, but either puts one of them in his pocket, and dangles the other by his ſide; or perhaps twirls his hat on his fingers, or fumbles with the button. If ſpoken to, he is in a much worſe ſituation, he anſwers with the utmoſt difficulty, and nearly ſtammers; whereas a gentleman, who is acquainted with life, enters a room with gracefulneſs and a modeſt aſſurance, addreſſes even perſons he does not know, in an eaſy and natural manner, and without the leaſt embarraſſment. This is the chareſteriſtic of good breeding, a very neceſſary knowledge in our intercourſe with men; for one of inferior parts, with the behaviour of a gentleman, is frequently better received than a man of ſenſe, with the addreſs and manners of a clown.

Ignorance and vice are the only things we need be aſhamed of; ſteer clear of theſe, and you may go into any company you will: Not that I would have a young man throw off all dread of appearing abroad; as a

fear of offending, or being diſeſteemed, will make him obſerve a proper decorum. Some perſons from experiencing the inconveniencies of falſe modeſty, have run into the other extreme, and acquired the character of impudent: This is as great a fault as the other. A well-bred man keeps himſelf within the two, and ſteers the middle way. He is eaſy and firm in every company, is modeſt but not baſhful, ſteady but not impudent.—He copies the manners of the better people, and conforms to their cuſtoms with eaſe and attention.

Till we can preſent ourſelves in all companies with coolneſs and unconcern, we can never preſent ourſelves well; nor will a man ever be ſuppoſed to have kept good company, or ever be acceptable in ſuch company, if he cannot appear there eaſy and unembarraſſed. A modeſt aſſurance, in every part of life, is the moſt advantageous qualification we can poſſibly acquire.

Inſtead of becoming inſolent, a man of ſenſe, under a conſciouſneſs of merit, is more modeſt. He behaves himſelf indeed with firmneſs, but without the leaſt preſumption.—The man who is ignorant of his own merit, is no leſs a fool than he who is conſtantly diſplaying it. A man of underſtanding avails himſelf of his abilities, but never boaſts of them; whereas the timid and baſhful can never puſh himſelf in life, be his merit as great as it will; he will be always kept behind by the forward and buſtling. A man of abilities, and acquainted with life, will ſtand as firm in defence of his own rights, and purſue his plans as ſteadily and unmoved, as the moſt impudent man alive; but then he does it with a ſeeming modeſty. Thus manner is every thing; what is impudence in one, is proper aſſurance only in another; for firmneſs is commendable, but an overbearing conduct is diſguſtful.

Forwardneſs being the very reverſe of modeſty, follow rather than lead the company; that is, join in diſcourſe upon ſubjects, rather than ſtart one of your own: If you have parts, you will have opportunities enough of ſhewing them on every topic of converſation, and if you have none, it is better to expoſe yourſelf upon a ſubject of other people's than of your own.

But, be particularly careful not to ſpeak of yourſelf, if you can help it. An impudent fellow lugs in himſelf abruptly upon all occaſions, and is ever the hero of his own ſtory. Others will colour their arrogance with, 'It may ſeem ſtrange, indeed, that I 'ſhould talk in this manner of my-'ſelf; it is what I by no means like, 'and ſhould never do, if I had not 'been cruelly and unjuſtly accuſed; 'but when my character is attacked, 'it is a juſtice I owe to myſelf, to 'defend it.' This veil is too thin not to be ſeen through on the firſt inſpection.

Others again, with more art, will *modeſtly* boaſt of all the principal virtues, by calling thoſe virtues weakneſſes, and ſaying, they are ſo unfortunate as to fall into weakneſſes. 'I 'cannot ſee perſons ſuffer,' ſays one of this caſt, 'without relieving them; 'though my circumſtances are very 'unable to afford it.' 'I cannot a-'void ſpeaking truth though it is 'often very imprudent,' and ſo on.

This angling for praiſe is ſo prevailing a principle, that it frequently ſtoops to the loweſt objects. Men will often boaſt of doing that, which, if true, would be rather a diſgrace to them than otherwiſe. One man affirms that he rode twenty miles within the hour; 'tis probably a lie; but ſuppoſe he did, what then? He had a good horſe under him, and is a good jockey. Another ſwears he has often at a ſitting, drank five or ſix bottles to his own ſhare. Out of reſpect to him, I will believe *him* a liar, for

I would not wiſh to think him a beaſt.

Theſe and many more are the follies of idle people, which, while they think they procure them eſteem, in reality make them deſpiſed.

To avoid this contempt, therefore, never ſpeak of yourſelf at all, unleſs neceſſity obliges you; and even then, take care to do it in ſuch a manner, that it may not be conſtrued into fiſhing for applauſe. What ever perfections you may have, be aſſured, people will find them out; but whether they do or not, nobody will take them upon your own word. The leſs you ſay of yourſelf, the more the world will give you credit for; and the more you ſay, the leſs they will believe you.

CONVERSATION *between a* PRINCESS *and her* PHYSICIAN, *on* HEALTH.*

PRINCESS.

OH! Heavens! I am mortified to death! I thought phyſicians could have cured almoſt all diſorders!

Phy. We never fail, Madam, to cure thoſe who would have recovered of themſelves. And this is a general rule, admitting a very few exceptions, with reſpect both to internal complaints and external wounds. Nature herſelf will nearly do the buſineſs, where the diſorder is not mortal; and where it is ſo, art is of no uſe.

Prin. What! are all thoſe choice noſtrums, for purifying the blood, which our ladies talk ſo much of; all your boaſted pills and powders! Are they good for nothing?

Phy. Mere invention—to get money—and to flatter the ſick, while nature is performing the cure!

* *Various cauſes of* ill-health, *by a phyſician of eminence, will appear in our next number.*

Prin. But your ſpecifics; ſurely there are ſuch things.

Phy. Oh! certainly, Madam, and ſo there is the water of immortality in romances!

Prin. In what is it then that medicine conſiſts?

Phy. In keeping in proper order the fabric you cannot rebuild.

Prin. Yet there are ſalutary things, and things pernicious?

Phy. You have hit upon the whole ſecret of the art of phyſic. Eat moderately, of what you know, by experience, agrees with you. Nothing can be wholeſome that does not digeſt well. What is the phyſic that promotes digeſtion?—Exerciſe. What is it that reſtores ſtrength to the body?—Sleep. What is it that alleviates incurable maladies?—Patience. What can recover a decayed conſtitution?—Nothing.——In all violent caſes we can do little more than follow Moliere's preſcription——bleed and evacuate.

Prin. You do not forfeit me with medicine; you are, however, an honeſt man, and if I ſhall be a queen, I will appoint you my firſt phyſician.

Phy. Let your firſt phyſician, Madam, be Nature. It is ſhe who muſt perform the principal things. Phyſicians, if ſkilful, may aſſiſt her. But of thoſe perſons who have ſurvived *an hundred years*, none have been of the *faculty*. A certain French monarch buried about fifty of his phyſicians.

NATURAL HISTORY.

Man conſidered as the GOVERNOR *of the world.* Extracted from the *Spectacle de la Nature*, by the learned and ingenious ABBE PLUCHE.

THE pre-eminence of man is declared by the dignity of his head, and the advantage he receives from the erect poſition of his whole body. There is nothing ſo beautiful

in nature as the face of man. The tokens of his ſuperiority appear no where with more ſplendor, though they are as really ſpread throughout the reſt of his body.

Majeſty dwells on his forehead.—The exacteſt ſymmetry is obſerved in the ſhape of his face and the harmony of all his features. The arches formed by his eye-brows and lids, at the ſame time that they free the eye from the ſweat and minute elements that might tarniſh it, ſet off the whiteneſs of it, and beſtow a new beauty and ſplendor on every motion. It may be ſaid that grace and dignity meet and reſide on his lips, ſince one ſingle ſmile ſuffices to ſpread a chearfulneſs all round, and they give, thro' the variety of the ſounds articulated by them, orders which are immediately executed, or that will be carried to the greateſt diſtances.

But the perſon appointed to govern, ought not always to have recourſe to ſpeech to be obeyed or underſtood, his face therefore is the mirror of his ſoul.——The rich colours wherewith God has heightened the beauty of its ſeveral ſtrokes, ſucceſſively expreſs either the ſerenity of his mind through their calmneſs, or its ſecret emotions by their ſudden alteration. An unconceivable multitude of ſmall muſcles, and a ſtill greater number of minute ſtrings diſtributed through them, terminate at his cheeks, his lips and throughout the extent of his face, which form as many expreſſions as there are inward emotions. Some of them raiſe his eye-brows, widen the opening of his eyes, and give him an air of ſtateline ſs or indignation. Others depreſs his eye-brows, ſo as to rob us of the ſight of his eyes, and, through the multitude of the plaits that furrow the lower part of the forehead, characteriſe either his ſadneſs or his recollection; ſome of them are appointed to make the brighteſt red, or the utmoſt paleneſs ſuddenly ſucceed to his uſual complexion, and by turns to expreſs his joys or fears, his approbation, refuſal or deſpite, his deſpondency or ſecurity. Animals have ſome of the paſſions of man.—But the vaſt variety of the ſigns which manifeſt them is peculiar to man: For why is the open view of his face ſufficient to let us ſee whether he is gay or ſad; whether he meditates, or is only relaxing his mind; whether he threatens or careſſes; whether he is irritated or pleaſed? Is it not to the end that his fellow-creatures, and even the animals, may be inſtantaneouſly informed of the deſires or orders of him who has a right to be liſtened to.

The head, or rather the whole man, reaps a great advantage from the erect poſture of his body, towards exerciſing his authority. All the animals are reclined towards the earth, and creep upon it. Man alone walks with his head upright, and by this attitude maintains himſelf in a full liberty of action and command.

That head thus appointed to regulate the motions of the body which ſupports it, and to watch over the diſpoſitions of all the products of the earth, does not ſolely enjoy the benefit of its own ſituation and dignity. It is the ſeat of the underſtanding. It has exquiſite ſenſes, and all the organs neceſſary to receive advices from, or ſend them to all parts. Its eyes ſtand centry in the higheſt ſtory, and perceive at further diſtances. When the eyes are taking their reſt behind the curtain of their lids, the ears remain open, and are informed of every thing. It is oftentimes his ſmell, that informs man of what his eye or ear cannot tell him. His tongue enjoys the privilege of impoſing a name to whatever is in his habitation, and of diſpatching all the orders that are requiſite towards the management of it.

(To be continued.)

The SILK WORM.

The *Culture*, *Anatomy*, and *Production* of this curious and uſeful Inſect, by the Author laſt mentioned.

A DIALOGUE.

The COUNTESS DE JONVAL—*the* PRIOR DE JONVAL—*and the* CHEVALIER DU BREUIL.

Counteſs. SILK WORMS are to be our ſpeculation to-day; and we can enter upon this ſubject without any aſſiſtance from books or learning. I have brought up ſo many of thoſe creatures from my infancy, that I am able to entertain you with their labours, and the preſent we receive from them; but 'tis poſſible the Chevalier may be as well acquainted with them as myſelf.

Chevalier. I have ſometimes heard people ſpeak of them, and ſeveral of my friends breed them in boxes; but I was never ſuffered to have any myſelf, and was even debarred from ſeeing thoſe that belong to others; ſo that one would have imagined theſe little animals had been infectious.

Counteſs. Thoſe were prejudices indeed. For my part, I have had ſilk-worms all my life; though for ſome years paſt, I have reſigned this amuſement to my daughters: They feed them, keep them clean, and equally ſhare them; they are entirely pleaſed with this employment, and never find the leaſt inconvenience in it, becauſe the inſect is very agreeable; and whenever it grows ſick, they throw it away.

Chevalier. I ſhould take it as a very great favor, madam, if you would acquaint me how thoſe, who are to be brought up, muſt be managed; and in what manner you make uſe of their labours.

Counteſs. There are two methods of rearing them: You may let them thrive and expatiate in full liberty upon the trees which nouriſh them: Or you may keep them at home, in a place particularly accommodated to that purpoſe, taking care to ſupply them every day with freſh leaves. The Prior has made an experiment of the firſt method; and I will deſire him to give us his opinion of it.

Prior. 'Tis true: I had, ſome years ago, the curioſity to make this uſe of the mulberry-trees which grow under my chamber windows; and I lodged upon them a number of ſilk-worms, who ſucceeded very well without my interfering in the leaſt. They practiſe the ſame in China, Tonquin, and other hot countries. The butterflies, who ſpring from worms, or rather caterpillars, who ſpin ſilk, chuſe a proper part of the mulberry-tree to depoſit their eggs upon; and there they faſten them, with that ſort of glue which moſt inſects are provided with, for different purpoſes. Theſe eggs remain there all the autumn, and winter, without the leaſt injury; and the manner in which they are fixed and diſpoſed, ſhelters them from the froſts that ſometimes don't ſpare the tree itſelf. The young conſigned to the care of an affectionate and tender Providence, never quits the egg till its ſuſtenance is provided for it, and the leaves begin to ſhoot from their buds: But when once thoſe leaves are expanded, the worms break their ſhells, and diſperſe themſelves over the verdure; by degrees they increaſe in bulk, and at the end of a few months, diſtribute upon the ſame tree, little balls of ſilk, which look like golden apples amidſt the beautiful green that embelliſhes and contraſts them. This method of nouriſhing them is moſt conducive to their health, and occaſions the leaſt trouble; but the inequality of our climate makes it liable to many ill conveniences which are not to be remedied. 'Tis true, we might with nets, or ſome other invention, preſerve the worms from the depredations of birds: But the ſeverity of the cold ſeaſon, which ſuddenly ſucceeds the firſt heats very frequently, and beſides this, rains and vio-

lent winds make a general deſtruction. 'Tis neceſſary, therefore, to bring them up in the houſe, in the manner her ladyſhip practiſes; and I beg the favor of her to let us into the particulars.

Counteſs. We chuſe a room in a good air, and where the ſun has a free admiſſion. This apartment muſt be defended from the blaſts, by windows well glazed, or frames of ſtrong cloth. Care muſt likewiſe be taken, that the walls be well plaiſtered, and the floor very firm. In a word, all the avenues muſt be inacceſſible to inſects, rats, and birds. In the middle of the room you muſt raiſe four columns or pieces of wood that may form a large ſquare. From one column to the other, ſeveral hurdles, made of oſier twigs, muſt be extended in ranges one above another, and under every range there muſt be a floor, bordered round with a ledge; theſe floors ſlide into a groove, and may be fixed or diſplaced at pleaſure.

When the worms have left their eggs, it is cuſtomary to ſpread ſome ſoft leaves of the mulberry-tree over the linen or paper of the box, where they were hatched, and which is then large enough to contain a great number of them. When they have gained a little ſtrength, they muſt be diſtributed upon beds of leaves, along the ranges of the ſquare, that is in the middle of the room, and round which there ſhould be a free paſſage. They faſten upon the leaves, or elſe on the oſier twigs, when they have eaten the leaves. They are furniſhed with a thread, by which they ſuſpend themſelves as they have occaſion; and by this means avoid the ſhock of a fall. Every morning they muſt be ſupplied with freſh leaves lightly ſcattered over them in an uniform manner. The ſilk-worms, upon this, immediately quit the old leaves, which muſt be all removed, and care taken that the inſects be not carried away with them; and therefore it is neceſſary to employ a diſcreet and diligent ſervant, whoſe buſineſs muſt be to feed and keep them clean in a proper manner; for nothing injures theſe creatures ſo much as moiſture and impurity. In order to preſerve them from the diſtempers to which they are ſubject, the firſt care of the governeſs ſhould be, to gather leaves for them in a dry ſeaſon, and preſerve them in a place where no moiſture can come; ſhe muſt likewiſe do this before the rains fall, that ſhe may not be obliged to dry the leaves, and make her young nurſery ſometimes faſt, which would ſoon be very prejudicial to them; for theſe minute animals being to live but a ſhort period, make the beſt of their time, and are always eating to the very laſt ſeaſon of their moulting; after which they continue to live almoſt as much longer without feeding at all. When the mulberry leaves happen to fail, you may, till there is a new ſupply, give them the leaves of lettuce or holly-oak, though this is a collation they have very little reliſh for. Neceſſity alone obliges them to ſubmit to it; and the ſilk they then ſpin has evident marks of the ceſſation of their uſual food, and proves but indifferent.

There is another precaution almoſt as neceſſary as the choice and good management of their proviſions, and that is, to let freſh air into the room from time to time, in a fine ſun-ſhine; and to keep as neat as poſſible, not only the floors appointed to receive the fragments of their leaves and other impurities, but likewiſe all the place in general.

Cleanlineſs and good air greatly contribute to their welfare and growth. We now come to the different ſtages through which they paſs.

The worm, when it leaves the egg, is extremely ſmall, it is likewiſe perfectly black; but its head is of a more ſhining ſable than the reſt of its body. In a few days it begins to aſ-

ſume a whitiſh hue, or an aſh grey. After this, its coat ſullies, and becomes ragged, at which time the animal caſts it off, and appears in a new habit. It increaſes in bulk, and grows whiter, though a little tending to the green, with which it is repleniſhed. After a few days, the number of which varies according to the degree of heat, the quality of its food, and the conſtitution of the animal, it ceaſes to feed, and ſleeps almoſt two days; at the end of which it is exceedingly agitated and tormented, and grows almoſt red with the efforts it uſes. Its ſkin wrinkles and ſhrinks into folds, and the inſect then diveſts itſelf of it a ſecond time, and throws it aſide with its feet. It now appears in its third habit, and very magnificent it is, conſidering it is furniſhed out in the ſpace of three weeks or a month. It begins to eat again, and you would then take it for another animal, ſo different are its head, its colour, and whole form, from what they were before. After it has continued eating for ſome days, it relapſes into its lethargy; at the concluſion of which it quits its covering, as uſual: That is to ſay, it diveſts itſelf of three different ſkins from the time it leaves the egg. It continues feeding ſome time longer; and at laſt entertains a diſreliſh for the world and its enjoyments: It renounces all feaſts and ſociety, and prepares for ſolitude, by building with its thread a little cell of a raviſhing ſtructure and beauty. But before I introduce it into this manſion, I ſhould be glad to be informed by the Prior, who has carefully examined all theſe operations, what is the inward arrangement of a ſilk-worm's body; and from whence it receives the materials of that beautiful thread it preſents us with; and how the creature manufactures it. You learned people diſcover that with your glaſſes, which eludes the moſt attentive eyes.

(To be continued.)

ANECDOTE.

THE late Earl of Chatham, who entertained no great affection for a certain phyſician, rallied him on the inefficacy of his preſcriptions. To which the doctor replied, "He defied any of his patients to find fault with him."—"I believe you (replied the Earl) *for they are all dead.*"

ANECDOTE *of* POPE.

DURING the laſt illneſs of this celebrated poet, a quarrel happened in his chamber between his two phyſicians, Dr. Burton, and Dr. Thomſon. Dr. B. charged Dr. T. with haſtening the death of their patient by the violent purges he had preſcribed. The other retorted the charge. Mr. Pope, at length ſilenced them by ſaying: "Gentlemen I learn by your diſcourſe that my life is in great danger; all that I requeſt is, that the following epigram may be added, after my death, to the next edition of the Dunciad, by way of poſtſcript:

Dunces, rejoice; forgive all cenſures paſt;
The greateſt dunce has kill'd your foe at laſt."

ANECDOTE *of* FOOTE.

FOOTE, whoſe talent lay in lampooning and mimickry, even in early life obtained the knack of imitating a general officer in ſeveral peculiarities of his ſpeech and deportment: And the mimic often exerciſed his talents at the expence of the general, who, being informed of it, ſent for Foote, and thus addreſſed him—"Sir, I hear you have an excellent talent at mimicking characters, and that, among others, *I* have been the ſubject of your ridicule!"—"O! Sir, ſaid Foote, with great pleaſantry, I take *all* my acquaintance off at times; and, what is more particular,

I often take *myſelf off!*"—"Do ſo, ſaid the other. Pray give us a ſpecimen." Foote immediately put on his hat and gloves, took his cane, and making a ſhort bow, left the room. The officer, who was General Blakeney, waited ſome minutes for his return, but on enquiry, found, to his great mortification, that Foote had indeed *taken himſelf off*, by leaving the houſe!

BON MOT.

KING Charles II. ſaid to Milton; "Don't you think your blindneſs is a judgment on you, for having written in defence of my father's murder?"—"It is true, Sir, anſwered the poet, I have loſt my EYES; but if all adverſe providences are to be conſidered as judgments, your majeſty will do well to recollect that your royal father loſt his HEAD!"

GENUINE HIBERNIANISM.

TWO Iriſhmen fighting together, one of them knocked the other down, and ſeeing him lie motionleſs, thought he had killed him; taking him, however, by the hand, he cried; "O, my dear Paddy, now be after ſpeaking to me, and if I have killed you, tell me honey!" To which the other anſwered—"No, my dear Mac, I a'nt dead at all; but by my ſhoul I am ſpeechleſs!"

A SMART REPARTEE.

LORD SANDWICH (a *profligate* character) after the firſt day of a naval review at Portſmouth, aſked a clergyman whether ſuch a profuſion of fire and ſmoak did not give him an idea of hell? To which the eccleſiaſtic replied; "Yes, eſpecially as I obſerved *your lordſhip* to be in the *midſt* of it!"

INTRODUCTION.

Addreſſed *to the* FARMERS *of* theſe States.

NO *employment of life is more reſpectable, nor more beneficial than Huſbandry. It hath been honored and promoted by the writings of many learned men, in divers ages, and not a few celebrated poets, have ſung its praiſes.*

It hath ever been attended to by nations of wiſdom, and, particularly, by the ancient Greeks and Romans. Many of the moſt dignified, virtuous, and patriotic characters among them, eſteemed it an honor to partake of the toils and pleaſures of Huſbandry: And it was not uncommon for Roman Generals to be called from the field to arms, and then to reſume their agricultural employments.

Thus, for inſtance, Cincinnatus, *who, more than once, was exalted to the office of Dictator, in the two hundred and ninety-ſixth year of Rome, preſerved the army commanded by the Conſul, Marcus Minutius, which was beſieged in their trenches by the Æqui and Volſci, and very near a total defeat. In this extremity, Lictors were ſent to Rome to beg the aſſiſtance of Cincinnatus, who was then ploughing in his fields on the other ſide the Tyber. On receiving the news, he haſtened to the army; ſubdued the foe; entered Rome in triumph, and, in about a fortnight thereafter, again followed the plough.**

* *In the next Conſulſhip, ſays a Roman Hiſtorian, the Æqui and Volſci were excited to revolt by Gracchus Clælius, a man of great influence among them, and who, by his induſtry, ſo encompaſſed the Roman army, that it was in great danger of being loſt. This occaſioned ſo great a conſternation in the city, that the citizens reſolved to appoint a* Dictator *to deliver them from the impending deſtruction.—* Quintius Cincinnatus *was elected to this dignified and important ſtation. The meſſengers found him ſweating at his plough, and in a very homely garb. When he perceived that he was choſen Dictator, by the appearance of the twenty-four axes, the purple, the horſes, and other royal enſigns, he was ſo far from being elated with the honor conferred on him, that with concern he ſaid; "This year's crop will alſo be loſt, (for he had left his farm but a ſhort period before, to attend on the duties of this office) and my poor family will ſuffer want!"—When he entered the city, he animated the people; appointed Tarquinius maſter of the horſe; drew out his troops; with vigor attacked Clælius; forced him from his intrenchments, and captured his whole army. He ordered the moſt valuable of the plunder to be ſent to Rome; the reſt to be given to the ſoldiery, and returned to the city with*

INTRODUCTION.

Of the moderns of diſtinguiſhed character, there are not wanting examples of thoſe who pay a perſonal attention to Huſbandry; among whom we are happy to obſerve the illuſtrious WASHINGTON, *the* Cincinnatus *of modern ages.*

Huſbandry is not only moſt honorable, *but, as hath been obſerved, it is alſo* very advantageous.

Is it not the ſpring of commerce; the ſource of wealth; the ſupport of life?—Its effects are often truly aſtoniſhing: And in no country, perhaps, do they appear ſo ſtriking as in this part of America. But a few years paſt, when this territory was poſſeſſed by a ſlothful, untutored people, was not this favorite part of the creation a barren deſert?

But, through the induſtry of Huſbandmen, how happily is the ſcene changed! What ſmiling meads; fertile fields, and numerous flocks and herds; and, indeed, what flouriſhing villages; what cities of beauty, grandeur, and opulence preſent themſelves to our view!—And, governed by wiſdom and virtue; bleſſed with freedom; ſtimulated by induſtry, and favored by heaven, what new *ſcenes of glory will open to aſtoniſh the eye in this weſtern world!*

Great will be our honor; exalted our felicity, if, by this Publication, we ſhall, in any degree, contribute to promote the riſing glory of theſe United States!

Too great encomiums cannot be paſſed on thoſe enterpriſing Huſbandmen who firſt began the cultivation of this country. It is hoped that their worthy deſcendants, of the preſent period, as they enjoy ſuperior advantages to their fore-fathers, they will be excited by a laudable ambition to excel them *in Agriculture (if poſſible, in economy alſo, ſobriety and temperance) that, among other conſiderations, their country may enjoy greater dignity and affluence; their poſterity be bleſt by their labor; applaud their wiſdom and induſtry, and be happily influenced by their example.*

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a more magnificent triumph than any other victor; having in fourteen days, from the time of his appointment, defeated a powerful army, and fortified a city of the enemy. He immediately reſigned his office; declined accepting any of the public lands, plunder and contributions, offered him by the Senate and his private friends, and again retired to his cottage and former courſe of life.—Eckard's Roman Hiſtory, vol. 1. p. 106.

AGRICULTURE.

History of Agriculture.*

Agriculture may be defined, the art of diſpoſing the earth in ſuch a manner as to produce whatever vegetables we deſire, in large quantity, and in the greateſt perfection of which their natures are capable.—But though, by this definition, agriculture, ſtrictly ſpeaking, includes in it the cultivation of every ſpecies of vegetable whatever, and conſequently comprehends all that is underſtood of gardening and planting, we mean here to confine ourſelves to the cultivation of thoſe ſpecies of grain, graſs, &c. which in this country, are generally neceſſary as food for men and beaſts.

The antiquity of this art is undoubtedly beyond that of all others; for we are informed by Scripture, that Adam was ſent from the garden of Eden *to till the ground*; and, this being the caſe, he certainly muſt have known how to do ſo.——It would be ridiculous, however, to imagine that he was acquainted with all the methods of ploughing, harrowing, fallowing, &c. which are now made uſe of; and it would be equally ſo to ſuppoſe, that he uſed ſuch clumſy and unartful inſtruments as wooden hooks, horns of oxen, &c. to dig the ground, which were afterwards employed for this purpoſe by certain ſavages: but as we know nothing of the particular circumſtances in which he was ſituated, we can know as little concerning his method of agriculture.

The prodigious length of life which the antediluvians enjoyed, muſt have been very favorable to the advancement of arts and ſciences, eſpecially agriculture, to which it behoved them to apply themſelves in a particular manner, in order to procure their ſubſiſtence.——It is probable, therefore, that, even in the antediluvian world, arts and ſciences had made great progreſs, nay, might be farther advanced in ſome reſpects than they are at preſent. Of this, however, we can form no judgment, as there are no hiſtories of thoſe times, and the Scripture gives us but very ſlight hints concerning theſe matters.

No doubt, by the terrible cataſtrophe of the flood, which overwhelmed the whole world, many ſciences would be entirely loſt, & agriculture would ſuffer; as it was impoſſible that Noah or his children could put in practice, or perhaps know, all the different methods of cultivating the ground that were formerly uſed. The common methods, however, we cannot but ſuppoſe to have been known to him and his children, and by them tranſmitted to their poſterity: ſo that as long as mankind continued in one body without being diſperſed into different nations, the arts, agriculture eſpecially, would neceſſarily advance: and that they did ſo, is evident from the undertaking of the tower of Babel. It is from the diſperſion of mankind conſequent upon the confuſion of tongues, that we muſt date the origin of ſavage nations. In all ſocieties where different arts are cultivated, there are ſome perſons who have a kind of general

* *What we ſhall inſert under the title of* Hiſtory of Agriculture, Theory of Agriculture, *and* Practice of Agriculture, *will be extracted from a very judicious and elaborate work, now publiſhing in Scotland, in* 15 *volumes* 4*to. entitled* Encyclopædia Britannica, *the firſt volume only of which we have received.*

knowledge of moſt of thoſe practiſed through the whole ſociety, while others are in a manner ignorant of every one of them. If we ſuppoſe a few people of underſtanding to ſeparate from the reſt, and become the founders of a nation, it will probably be a civilized one, and the arts will begin to flouriſh from its very origin; but, if a nation is founded by others whoſe intellects are in a manner callous to every human ſcience (and of this kind there are many in the moſt learned countries), the little knowledge or memory of arts that were among the original founders will be loſt, and ſuch a people will continue in a ſtate of barbariſm for many ages, unleſs the arts be brought to them from other nations.

From this, or ſimilar cauſes, all nations of equal antiquity have not been equally ſavage, nor is there any ſolid reaſon for concluding that all nations were originally unſkilled in agriculture; though as we know not the original inſtruments of huſbandry uſed by mankind when living in one ſociety, we cannot fix the date of the improvements in this art. Different nations have always been in a different ſtate of civilization; and agriculture, as well as other arts, has always been in different degrees of improvement among different nations at the ſame time.

From the earlieſt accounts of the eaſtern nations, we have reaſon to think, that agriculture has at all times been underſtood by them in conſiderable perfection; ſeeing they were always ſupplied not only with the neceſſaries, but the greateſt luxuries of life.

As ſoon as the deſcendents of Abraham were ſettled in Paleſtine, they generally became huſbandmen, from the chiefs of the tribe of Judah to the loweſt branch of the family of Benjamin. High birth or rank did not at that time make any diſtinction, for agriculture was conſidered as the moſt honorable of all employments; witneſs the illuſtrious examples of Gideon, Saul and David.

The Chaldeans, who inhabited the country where agriculture had its birth, carried that valuable art to a degree of excellence unknown in former times. They cultivated their lands with great aſſiduity, and ſeem to have found out ſome means of reſtoring fertility to an exhauſted ſoil, by having plentiful harveſts in ſucceſſion; on which account they were not obliged, as their predeceſſors had been, to change their ſituations, in order to obtain a ſufficiency for themſelves, and their numerous flocks and herds.

The Egyptians, who, from the natural fertility of their country by the overflowing of the Nile, raiſed every year vaſt quantities of corn, were ſo ſenſible of the bleſſings reſulting from agriculture, that they aſcribed the invention of that art to Oſiris. They alſo regarded Iſis, their ſecond deity, as the diſcoverer of the uſe of wheat and barley, which before grew wild in the fields, and were not applied by that people to the purpoſes of food. Their ſuperſtitious gratitude was carried ſo far, as to worſhip thoſe animals which were employed in tillage; and even to the produce of their lands, as leeks, onions, &c.

The divine honors paid to Bacchus in India were derived from the ſame ſource, he being conſidered in that country as the inventor of planting vineyards, and the other arts attendant upon agriculture.

It is alſo related of the ancient Perſians, on the moſt reſpectable authority, that their kings laid aſide their grandeur once every month to eat with huſbandmen. This is a ſtriking inſtance of the high eſtimation in which they held agriculture; for at that time arts were practiſed among that people in great perfection, particularly thoſe of weaving, needlework, and embroidery. The precepts of the religion taught by their ancient magi, or prieſts, included the

practice of agriculture. The *ſaint* among them was obliged to work out his ſalvation by purſuing all the labors of agriculture: And it was a maxim of the Zendaveſta, that he who ſows the ground with care and diligence, acquires a greater degree of religious merit, than he could have gained by the repetition of ten thouſand prayers.

The Phenicians, ſo well known in Scripture by the name of *Philiſtines*, were alſo remarkable for their attention to, and ſkill in agriculture. But finding themſelves too much diſturbed and confined by the incurſions and conqueſts of the Iſraelites, they ſpread themſelves throughout the greateſt part of the Mediterranean iſlands, and carried with them their knowledge in the arts of cultivation.

(To be continued.)

THEORY *of* AGRICULTURE.

IN an art ſo extenſively uſeful to mankind, and which has been ſo univerſally practiſed ſince the creation of the world, it is natural to expect the moſt exact and perfect theory. But in this we are totally diſappointed.

One reaſon of this want of a diſtinct theory of agriculture is, the ignorance of what is properly the food of vegetables; for as the art of agriculture conſiſts principally in ſupplying them with a proper quantity of food, in the moſt favorable circumſtances, it is evident, we might proceed upon a much ſurer foundation if we could aſcertain what their proper nouriſhment is, than we can do without this knowledge.—The reaſon of the great differences regarding the practice, probably, is the difficulty of making experiments in agriculture. It is not in this art as in Mechanics, Chemiſtry, &c. where an experiment can be made in an hour, or a day or two at fartheſt: an experiment in agriculture cannot be properly made in leſs than ſeveral years. Some favorable unobſerved circumſtances, quite foreign to the experiment itſelf, may concur to produce plentiful crops for a year or two: and thus the farmer may be induced to publiſh his fancied improvements; which failing in the hands of others, or perhaps even in his own on a repetition of the experiment, the new improvements are totally neglected, and things continue in their old way.—Were he, however, capable of ſeeing and handling the food of vegetables, as well as he can do that of a horſe or an ox, and procuring it in any imaginable quantity, it is plain that he would be able to cauſe vegetables to grow in their utmoſt luxuriancy, or, if we may be allowed the expreſſion, *fatten* them, with as great certainty as he can fatten an horſe or an ox, when he hath plenty of proper food to give them.——To aſcertain what this food is, therefore, muſt be a ſtep towards the perfection of agriculture; and to this we ſhall contribute our endeavor.

Of the proper Food of Plants.

WE ſhall not here ſpend time in refuting the theories of thoſe who imagined the vegetable food to conſiſt of oily and ſaline ſubſtances. A more probable ſuppoſition has been, That Water and Air are the proper vegetable food, to which alone they owe their increaſe in bulk and weight.—That plants cannot be ſupported without both theſe, is very certain: but we know, that air is a compound fluid; and water is never without ſome impurities, ſo may alſo be conſidered as a compound.—Is it then the aqueous, the earthy, the acid, or the phlogiſtic part of the air, which nouriſhes plants? In like manner, is it the pure elementary part of water which nouriſhes them? or does it contribute to their growth only by the heterogeneous ſubſtances which it contains?

From Dr. Prieſtley's experiments on different kinds of air, it appears that the pureſt kind of that fluid is not the fitteſt for the purpoſes of vegetation. On the contrary, vegetables flouriſhed in a ſurpriſing degree when confined in a ſmall quantity of air made perfectly noxious by the putrid effluvia of animal bodies.—Hence it appears probable, that ſuch effluvia, or, in other words, the eſſence of corrupted matter, conſtitute at leaſt one ſpecies of vegetable food; and when vegetables are put into ſuch circumſtances that the ſteams of putrefying bodies can have acceſs to them, we are ſure they will thrive the better.

The Doctor alſo found, that by agitating putrid air in water, part of which was expoſed to the atmoſphere, the water acquired a very putrid noxious ſmell; which ſhows, that water, as well as air, is capable of abſorbing thoſe effluvia which are found proper food for vegetables. We cannot help concluding, therefore, that in the continual aſcent of water in vapour, and its deſcent again in rain, which is a much more effectual *agitation* than could be made by Dr. Prieſtley, the water muſt be very intimately combined with the *phlogiſtic* or putrid effluvia which are contained in the air. To this union we are led ſtrongly to ſuſpect that rain-water owes its fertilizing qualities; for the pureſt ſpring waters, though moſt wholeſome for animals, are not found to be fitteſt for promoting the growth of vegetables.—As, therefore, vegetables evidently receive nouriſhment both by their leaves and roots, and increaſe remarkably in bulk by abſorbing the putrid effluvia from the air; and as they likewiſe increaſe in bulk by admitting water to their roots, and more ſo when the water contains much of that kind of effluvium than when it contains leſs: ſo we would conclude, that the nouriſhment received by the roots of plants is of the ſame kind with that received by their leaves; and that this food may be given them in greater plenty than they naturally receive it, by impregnating the air which ſurrounds them, or the water which moiſtens them, with a greater quantity of putrid matter than what they contain in a natural ſtate.

The foregoing Theory confirmed from conſiderations on the nature of vegetable Mould, and the different kinds of Manure found proper for fertilizing the Soil.

THOUGH plants will grow on any kind of earth, and flouriſh vigorouſly, if plentifully ſupplied with water; yet ſome kinds of ſoil are found much more proper for ſupplying them with nouriſhment than others.—We cannot, indeed, allow the inferences to be quite fair which ſome would draw from experiments on plants ſet in mere ſand, &c. viz. that the earth is of no other uſe to vegetation than to afford a proper ſupport to the plant, that it be not eaſily moved out of its place; becauſe the experiments made on ſingle vegetables are always performed in or very near houſes, where the air is by no means ſo pure as in the open fields, and conſequently where they have an opportunity of receiving as much nouriſhment from the air as may compenſate the want of what they would have derived from the earth if planted in a rich ſoil. Lord Kames, in the Gentleman Farmer, mentions an experiment wherein a pea was planted on ſome cotton ſpread on water, in a phial. It ſprung, and puſhed roots through the cotton into the water. The plant grew vigorouſly, and, at the time of his writing the experiment, carried large pods full of ripe ſeed.—From this experiment, or others of a ſimilar kind, however, a farmer would not be thought to act very judiciouſly, who ſhould conclude that nothing more was requiſite

to produce a plentiful crop, than to keep his fields conſtantly ſoaking with water, and apply his labour only for that purpoſe, without regarding either tillage, manure, or the difference of ſoils. Experience has abundantly ſhown, that by certain operations performed on the earth itſelf, it is rendered much more capable of ſupplying vegetables with plenty of nouriſhment than if ſuch operations were omitted; and that ſome kinds of ſoils cannot without certain additions be rendered ſo fit for this purpoſe as others; and this is what conſtitutes the difference between a *rich* and *poor* ſoil.

That ſpecies of earth which is capable of ſupplying the vegetable kingdom with nouriſhment in the greateſt plenty, is found beſt in well cultivated gardens. It is not, however, even in theſe, found in perfect purity, being conſtantly mixed with greater or leſs proportions of ſand, ſmall ſtones, &c. It can be had by itſelf, and entirely ſeparated from all other ſubſtances, only by ſuffering vegetable or animal bodies to putrefy. By undergoing this operation, they are at laſt diſſolved into a kind of earth, which appears perfectly the ſame, from whatever ſubſtance it is produced. Of this earth Dr. Lewis gives us the following characters. It is indiſſoluble in acids, ſomewhat tenacious when moiſtened with water, friable when dry, and acquires no additional hardneſs in the fire.—The chemiſtry of nature, and that of art, however, are ſo very diſſimilar, that an account of the chemical properties of this earth can be but of very little ſervice to the practice of agriculture; however, to thoſe above mentioned we may add, that when it is diſtilled with a violent fire, a volatile alkaline ſpirit, and fœtid oil, ſimilar to thoſe of hartſhorn or other animal ſubſtances, are obtained.

(To be continued.)

PRACTICAL AGRICULTURE.

Preparing Lands for Cropping.

1. Obstructions to Cropping.

IN preparing land for cropping, the firſt thing that occurs, is to conſider the obſtructions to regular ploughing. The moſt formidable of theſe, are *ſtones* lying above or below the ſurface, which are an impediment to a plough, as rocks are to a ſhip. Stones above the ſurface may be avoided by the ploughman, though not without loſs of ground; but ſtones below the ſurface are commonly not diſcovered till the plough be ſhattered to pieces, and perhaps a day's work loſt. The clearing land of ſtones is therefore neceſſary to prevent miſchief. And to encourage the operation, it is attended with much actual profit. In the firſt place, the ſtones are uſeful for fences: when large they muſt be blown, and commonly fall into parts proper for building. And as the blowing, when gunpowder is furniſhed, does not exceed a halfpenny for each inch that is bored, theſe ſtones come generally cheaper than to dig as many out of the quarry. In the next place, as the ſoil round a large ſtone is commonly the beſt in the field, it is purchaſed at a low rate by taking out the ſtone. Nor is this a trifle; for not only is the ground loſt that is occupied by a large ſtone, but alſo a conſiderable ſpace round it, to which the plough has not acceſs without danger. A third advantage is greater than all the reſt; which is, that the ploughing can be carried on with much expedition, when there is no apprehenſion of ſtones: in ſtony land, the plough muſt proceed ſo ſlow, as not to perform half of its work.

Another obſtruction is *wet ground*. Water may improve gravelly or ſandy ſoils; but it ſours * a clay ſoil, and

* *By this expreſſion it is not meant that the ground really becomes acid, but*

converts low ground into a moraſs, unfit for any purpoſe that can intereſt the huſbandman.

A great deal has been written upon different methods of draining land, moſtly ſo expenſive as to be ſcarce fit for the landlord, not to mention the tenant.

One way of draining without expence when land is to be incloſed with hedge and ditch, is to direct the ditches ſo as to carry off the water. But this method is not always practicable, even where the diviſions lie convenient for it. If the run of water be conſiderable, it will deſtroy the ditches, and lay open the fences, eſpecially where the ſoil is looſe or ſandy.

If ditches will not anſwer, hollow drains are ſometimes made, and ſometimes open drains, which muſt be made ſo deep as to command the water. The former is filled up with looſe ſtones, with bruſh-wood, or with any other porous matter that permits the water to paſs. The latter is left open, and not filled up. To make the former effectual, the ground muſt have ſuch a ſlope as to give the water a briſk courſe. To execute them in level ground is a groſs error; the paſſages are ſoon ſtopped up with ſand and ſediment, and the work is rendered uſeleſs. This inconvenience takes not place in open drains; but they are ſubject to other inconveniences: They are always filling up, to make a yearly reparation neceſſary; and they obſtruct both ploughing and paſturing.

The following is the beſt in all views. It is an open drain made with the plough, cleaving the ſpace intended for the drain over and over, till the furrow be made of a ſufficient depth for carrying off the water. The ſlope on either ſide may, by repeated ploughings, be made ſo gentle as to give no obſtruction either to the plough or to the harrow. There is no occaſion for a ſpade, unleſs to ſmooth the ſides of the drain, and to remove accidental obſtructions in the bottom. The advantages of this drain are manifold. It is executed at much leſs expence than either of the former; and it is perpetual, as it can never be obſtructed. In level ground, it is true, graſs may grow at the bottom of the drain; but to clear off the graſs once in four or five years, will reſtore it to its original perfection. A hollow drain may be proper between the ſpring-head and the main drain, where the diſtance is not great; but in every other caſe the drain recommended is the beſt.

Where a level field is infeſted with water from higher ground, the water ought to be intercepted by a ditch carried along the foot of the high ground, and terminating in ſome capital drain.

The only way to clear a field of water that is hollow in the middle, is to carry it off by ſome drain ſtill lower. This is commonly the caſe of a moraſs fed with water from higher ground, and kept on the ſurface by a clay bottom.

A clay ſoil of any thickneſs is never peſtered with ſprings; but it is peſtered with rain, which ſettles on the ſurface as in a cup. The only remedy is high narrow ridges, well rounded. And to clear the furrows, the furrow of the foot-ridge ought to be conſiderably lower, in order to cary off the water cleverly. It cannot be made too low, as nothing hurts clay ſoil more than the ſtagnation of water on it; witneſs the hollows at the end of crooked ridges, which are abſolutely barren. Some gravelly ſoils have a clay bottom; which is a ſubſtantial benefit to a field when in graſs, as it retains moiſture.

only that it becomes unfit for the purpoſes of vegetation. The natural products of ſuch a ſoil are ruſhes and ſour graſs: *which laſt appears in the furrows, but ſeldom in the crown of the ridge; is dry and taſteleſs like a chip of wood; and feels rough when ſtroked backwards.*

But when in tillage, ridges are neceſſary to prevent rain from ſettling at the bottom; and this is the only caſe where a gravelly ſoil ought to be ridged.

Clay ſoils that have little or no level, have ſometimes a gravelly bottom. For diſcharging the water, the beſt method is, at the end of every ridge to pierce down to the gravel, which will abſorb the water. But if the furrow of the foot-ridge be low enough to receive all the water, it will be more expeditious to make a few holes in that furrow. In ſome caſes, a field may be drained, by filling up the hollows with earth taken from higher ground. But as this method is expenſive, it will only be taken where no other method anſwers. Where a field happens to be partly wet, partly dry, there ought to be a ſeparation by a middle ridge, if it can be done conveniently; and the dry part may be ploughed while the other is drying.

2. Bringing into CULTURE, LAND from the STATE of NATURE.

To improve a moor, let it be opened in winter when it is wet; which has one convenience, that the plough cannot be employed at any other work. In ſpring, after froſt is over, a ſlight harrowing will fill up the ſeams with mould, to keep out the air, and rot the ſod. In that ſtate let it lie the following ſummer and winter, which will rot the ſod more than if laid open to the air by ploughing. Next April, let it be croſs-ploughed, braked, and harrowed, till it be ſufficiently pulverized. Let the manure laid upon it, whether lime or dung, be intimately mixed with the ſoil by repeated harrowings. This will make a fine bed for turnipſeed if ſown broadcaſt. But if drills be intended, the method muſt be followed that is directed afterward in treating more directly of the culture of turnip.

A ſucceſsful turnip-crop, fed on the ground with ſheep, is a fine preparation for laying down a field with graſs-ſeeds. It is an improvement upon this method, to take two or three ſucceſſive crops of turnip, which will require no dung for the ſecond and following crops. This will thicken the ſoil, and enrich it greatly.

The beſt way of improving ſwampy ground after draining, is paring and burning. But where the ground is dry, and the ſoil ſo thin as that the ſurface cannot be pared, the beſt way of bringing it into tilth from the ſtate of nature, as mentioned above, is to plough it with a feathered ſock, laying the graſſy ſurface under. After the new ſurface is mellowed with froſt, fill up all the ſeams by harrowing croſs the field, which by excluding the air will effectually rot the ſod. In this ſtate let it lie ſummer and winter. In the beginning of May after, a croſs-ploughing will reduce all to ſmall ſquare pieces, which muſt be pulverized with the brake, and make it ready for a May or June crop. If theſe ſquare pieces be allowed to lie long in the ſap without breaking, they will become tough and not be eaſily reduced.

(To be continued.)

NOTES *on* FARMING. *Said to be written (and from good authority) by the* HONORABLE CHARLES THOMSON, ESQ.

THE ſucceſs of Farming depends principally on the collecting manure, on a proper change of crops, and on good tillage or ploughing the ground properly, and keeping it clean; on the choice and management of ſtock, and on the care of the orchard and its produce. On theſe ſeveral articles I ſhall make ſome notes, which are chiefly collected from Mr. Young's Farmer's Tour through England; publiſhed in 1771.

1. *Means for collecting Manure, and management of a Farm-Yard.*

Let the farm-yard be made tolerably large, around it let there be ſheds to ſhelter the cattle. The yard ſhould be level, or rather hollow in the middle, that the ooze may not run off. Into this yard throw all your ſtraw, which is not uſed for bedding. But as this will not be ſufficient, it will be well to mow ſtubble, which is cut high, and cart it into the yard. All the rubbiſh and weeds in the lanes, &c. which ſhould be cut while green and before they go to ſeed, ſhould likewiſe be carted in. But above all, rake together the leaves in the woods, which may be loaded into carts with large baſkets, and carry them into the yard. Theſe being ſpread over the yard, will, by the cattle's treading on them and receiving their dung and urine all winter, be converted into as rich a manure as any in the world.

When cattle are houſed, they ſhould be bedded every night with ſtraw or leaves up to their bellies. This contributes to their health, and encreaſes the dung. Let their ſtalls be cleaned out once a week. The heat of their bodies lying on the litter for that time will begin and promote a fermentation, by which it will be reduced to good manure. By this mean, for every horſe or cow kept in a ſtable during the winter, you make at leaſt fifteen or ſixteen large loads of dung. This dung ſhould, in the ſpring, be carted out to a ſtercorary, which ſhould be prepared in the following manner: Firſt, ſpread a layer of earth (the cleanſing of ditches or earth ſcraped up from the ſurface of the ground will anſwer for this) then throw on a thick layer of dung, and then a layer of earth, and ſo alternately a layer of dung and a layer of earth, but ſo that the quantity of earth ſhall not exceed one half the quantity of dung. By this means you will have 23 or 24 large loads of good manure for every beaſt, and this laid on in the fall will be a good dreſſing for an acre of land.

In making the ſtercorary, the carts ſhould not drive on the heap, as this would preſs it too much and prevent the fermentation, which is neceſſary to render it good compoſt. The loads may be ſhot down by the heap and thrown on with ſhovels, &c.

Great care ſhould be taken to preſerve the urine and ooze from the yard and ſtercorary. For this purpoſe ſome careful farmers ſink wells, the bottom and ſides of which are well clayed. To theſe the ooze is conducted, and, when they are full, ſome pump it up and throw it back upon the heap, others cart it out and ſprinkle it over the graſs. This laſt is ſaid to be an excellent practice.

There is another practice which turns to great account, as well for encreaſing the quantity of manure as for feeding horſes and cattle in the cheapeſt manner: Let a field of red clover be ſowed near the farm-yard; in the ſecond year after it is ſown it will be fit for cutting by the ſecond week in May. Let the horſes and cattle be then kept in the yard, and clover cut and given to them in the ſtable or in racks. It has been found by experience that ſeven acres of clover will feed twenty horſes, ſeven cows, five calves and as many pigs, for ſeventeen weeks. Suppoſe the rate of keeping to be as follows:

20 horſes 17 weeks at 2*ſ.* 6*d.* per week,	£. 42 10 0
7 cows 17 weeks at 2*ſ.* 6*d.* do.	14 17 6
5 calves and 5 pigs at 1*ſ.* 6*d.* do.	6 7 6
The amount will be	63 15 0

which is 9*l.* 2*ſ.* 1*d.* per acre. Beſides this, the quantity of dung is immenſe where there is litter at command; and this is always the caſe

where leaves can be gathered from the woods; for cattle fed on green food make much more urine in the ſummer. It has been eſtimated that four or five hundred loads of good dung may be made in the time mentioned from the above horſes and cattle. This, mixed with earth as before directed, will produce upwards of 600 loads of manure, which would be a pretty good dreſſing for thirty acres of land.

It is to obſerved, that a careful farmer ſuffers nothing to go to waſte; and therefore all the urine and offals from the houſe, and all the ordure from the neceſſary are carried and thrown on the ſtercorary or farm-yard.

In preparing a place for the ſtercorary it may not be amiſs firſt to dig out the earth about two or three feet deep. In that caſe the bottom ſhould be well rammed and clayed, to prevent the ooze from ſinking into the earth. The earth that is dug out, if of a loomy quality or ſandy mixed with loom, will ſerve to mix with the dung; ſo that the labour of digging the pit will not be loſt.

In order to mix the earth and dung well together, the ſtercorary ſhould be turned at leaſt once in the ſummer. For this purpoſe a ſmall ſpace ſhould be left at one end; then, beginning at that end, throw an equal ſpace of the compoſt from top to bottom into that empty ſpace, and ſo proceed until the whole is well turned and mixed. The ſtercorary ſhould be kept moiſt, but not too wet; for though a moderate degree of moiſture promotes fermentation and putrefaction, too great a degree will prevent them. As our ſummer ſun is very warm and exhales too much of the moiſture, it will be well to cover the ſtercorary with hurdles or leavy branches, or a thatched cover may be made over it.

(To be continued.)

The DISPOSITION *of an* OLITORY, *or* KITCHEN GARDEN, *with its* APPENDAGES. *By the* ABBE PLUCHE.

A DIALOGUE.

The PRIOR—*The* CHEVALIER.

Chevalier. TO form a complete Olitory, we muſt unite in one plot a good ſoil, a favorable aſpect, a beautiful diſtribution, a ſupply of water, and a proper choice of plants.

Prior. We have liberty to make the model as perfect as we pleaſe in our converſations, and may diſtribute all our materials to the beſt advantage.

The temperaments of earth in general may be diſtinguiſhed into theſe three claſſes; ſand, loam, and clay. Sand is a collection of ſolid, ſtony, and looſe particles, of a roundiſh form, and almoſt incapable of any coheſion with each other. The parts of this earth, in proportion to their enlargement and variation from a globular figure, are gradually changed into gravel, or a couch of pebbles. Theſe different ſtony ſoils are capable of receiving water, oil, ſalts, fire, air, and all the principles of vegetation, into their interſtices; but can never retain them for any conſiderable time, ſince the nutrimental mixtures ſlide through the vacuities as eaſily as they at firſt filled them. The cultivation therefore of this kind of land is ſeldom productive of any fertile effects.

Pure earth on the contrary is a maſs of little clods, extremely fine, and probably of a cubical form, qualified for an intimate conjunction with each other, and for continuing imbodied in that manner. When the earth is very compact, and its conſtituent particulars are not ſeparated by any cavities, it forms ſoils of clay, marl, or chalk, which retain the juices they receive; but are not very tractable to the impreſſions

of water, heat, and air. The fibres of plants can hardly penetrate these soils, and their culture is rendered very difficult, I may venture to say impracticable.

Loam, or that earth which is a medium between sand and clay, is a powder which partakes of the pliancy of sand, and the consistence of pure earth, and may be called a composition of minute supple masses; something spungy in their nature, and easily disunited by labor. They readily open to the influences of the air, and are very retentive of what they receive. Plants can shoot their fibres into this soil without any obstruction, and are there accommodated with a copious nourishment.

Chevalier. Happy is that person, who can form his kitchen-garden in a soil of this nature, which preserves a medium between compact and light earth. But how can we know whether the land be suitable for our purpose?

Prior. That just temperament of soil, which I call loam, is manifested by the pliancy of the parts that compose it, and by the vigour of its productions. But we too often meet with a disproportion in its qualities, and this earth of an intermediate nature may be sandy in several degrees, without being sand itself; or it may resemble marl, without having any real intermixture of that substance.

Chevalier. When a soil is either too lean or too compact, are there no methods of rectifying those defects?

Prior. Our gardeners endeavor to correct them with a variety of manures; by which I mean those earths or composts, which they spread over their gardens to render them fertile. They lay horse-dung, which is light and dry, on a soil of mould, whose little clods are apt to imbody with each other; and they appropriate to a sandy soil an intermixture of cow-dung, which is fat and binding. They endeavor by these expedients to give consistence to the one, and refaction to the other, which is a very judicious and profitable proceeding.

Those proprietors of land, who are industrious, have recourse to a method still more efficacious and durable in its effects, since it strikes at the cause of the evil. They open the ground to a certain depth, either in their garden or some adjoining spot, and endeavor to find a bed of earth entirely different in its qualities from the land they would rectify. They intermix and thicken a dry and sandy soil with a proper quantity of mould, or at least with a marshy earth, which is frequently no more than a black and binding loam. But they open and disunite a marley earth, by mixing it with a large quantity either of river sand, or of that which is found in subterranean veins of gravel. When the earths are thus blended together, they are thrown into heeps till the different ingredients have had time to incorporate in a proper manner. The beams of the sun, the winds and frosts, together with the constant action of the air, will complete the preparation of the whole, and we may then plant in a soil entirely new.

But as we acquire our knowlege by very imperfect degrees, and may be easily deceived in the choice of a soil which appeared to us sufficiently qualified to improve our own land; it will be prudent to make the first experiments on a small quantity of earth, till we are satisfied by very apparent success, that our endeavors to meliorate the whole will not be ineffectual.

As to other circumstances, whether you intend to fertilize all the ground of your kitchen-garden by these intermixtures; or whether you limit your improvements to some particular squares, or the trenches you appropriate to your trees; the two essential points are your permitting the blended soils to lye fallow, a year at least, before you begin to plant;

and your compleating the mixture not in a parſimonious manner, but to the depth of three or four feet: otherwiſe, your trees and ſeveral ſpecies even of your herbage, will inevitably periſh, when their roots begin to penetrate into another vein of earth, which will wound them by its unpliant coheſion, or parch them up by its dryneſs.

Chevalier. I am ſenſible that if the ſoils be intermixed to the depth you have mentioned, the good qualities of the one will reform the imperfections of the other: But ſurely this muſt occaſion a great expence.

Prior. If the garden-plot be very extenſive the attempt will certainly prove too chargeable; but there are other expedients to rectify part of its defects at a very moderate coſt. If the ſoil, for inſtance, be groſs and difficult to be moved, or ſpungy to an extreme degree, the ſquare compartments of the garden ſhould be a little raiſed toward the middle, and ſunk at the extremities into two imperceptible ſlopes; by which means the water that would chill the beds, were it to remain upon them too long, flows off toward the alleys, and may ſink into ſuch a drain as will convey it to the ditch that bounds the garden.

When the ſoil happens to be dry and porous, the ſquare beds ſhould be ſunk a little lower than the alleys, or it may be ſufficient to raiſe the paths higher than the beds, in order to ſecure them a proper humidity in every part, and to afford the herbs and roots the refreſhment of due waterings.

But whatever may be the nature of the land, we find an excellent effect from clearing the alleys of their ſnow in the winter ſeaſon, and throwing it on the beds, whoſe fertility is greatly improved by this method.

Chevalier. Are there any ſoils incapable of being rendered fruitful?

Prior. There are two ſorts, which it would be better to abandon entirely, than riſk the expence of a kitchen garden upon them. Theſe are the ſtony and the chalky ſoils.

Next to the temperament of the earth, which undoubtedly merits the firſt attention, ſince it is chiefly conducive to the plenty and flavor of the productions of an olitory, no circumſtance is more important than the ſituation: And this may properly be ſaid to be good, when it ſhelters the garden from incommoding winds, and lays it open to that aſpect of the ſun, which is moſt beneficial.

(To be continued.)

THE CULTURE OF HEMP.

The following obſervations on the raiſing of Hemp were communicated to the Committee for promoting Agriculture, by John Read, *Eſquire, of Roxbury, and are publiſhed by deſire of ſaid Committee.*

THE ſoil I chooſe for raiſing Hemp, is a light, rich mould, as free from ſtones, gravel and clay, as poſſible. Care is taken to have the ſoil thoroughly manured, & once well ploughed in the fall of the year, if other buſineſs will admit. In the ſpring it is ploughed two or three times more, and as often harrowed with an iron-toothed harrow, in order to ſeparate the particles of earth, and leave them as light as poſſible; then a light bruſh harrow drawn by one horſe over the ground, by which means it is levelled ſo as to receive the ſeed equally, after which, it is marked out for ſowing, in the ſame manner that barley and oats are generally ſown; calculating (if the ſoil is very good) at two and an half buſhels to an acre. The ſeed is always harrowed in, immediately after ſowing, with a fine iron-toothed harrow, and nothing is ſuffered to paſs over it afterwards, leaſt by treading or otherwiſe it might be injured.

The ſeed muſt be of the laſt year's growth, and will be benefitted by lying in the cellar a few weeks previous to its being ſown. In general, I ſow my ſeed the middle of May (being governed by the ſeaſon)—a little ſooner or later will do. My hemp is commonly fit to pull by the 8th or 10th of Auguſt; which is known by the male hemp turning whitiſh juſt at the time when the farina paſſes off; this is eaſily diſcovered by its ſmoking when agitated by the wind, or jarred with a ſtick.

When the hemp is pulled, it is ſpread on the ground where it grew, about an inch thick, and what that will not receive is carried off to other ground; and after laying two or three days, it is turned with a ſmall pole about ſix feet long; then, receiving one or two days more ſun, it is bound into bundles of about 15 or 18 inches in circumference, and immediately houſed from wet until convenient time offers to put it into water for rotting, which is done as ſoon as other buſineſs will admit.—There being a ſmall ſtream of water that runs through my farm, I have erected a dam, which enables me to flow a pond about five or ſix feet high, wherein the hemp is lain (much in the ſame manner that flax is laid for rotting), and after covering it with ſtraw to keep it clean,* the plank and ſtones being placed thereon, the dam-gate is ſhut down, and the hemp being overflowed, remains till it is properly rotted; which is done in ſix or ſeven days, if put in as ſoon as the latter end of Auguſt, or the beginning of September the weather being generally warm at that ſeaſon of the year: If put into the water the latter end of September or beginning of October, I have let it lay 12 days; if the latter end of October or beginning of November, 20 days, unleſs the weather has been uncommonly warm for the ſeaſon; in that caſe, I have found it neceſſary to be removed ſooner, but have made a point of attending to the heat or cold of the weather, as when the water is warm the hemp will get a proper rot much ſooner than when it is otherways.

My practice has been, to draw the water from the hemp 24 hours before the taking it up, leaving the weight thereon in order that it may be well drained, as in that caſe it is much better handled: then it is removed to a dry piece of ground and ſpread about two inches thick, and after remaining a week or 10 days in that ſituation, is turned, and in 8 or 10 days after, it is taken up, tied in bundles, and removed into the barn, where it remains till I have leiſure time to break and ſwingle it out.—When barn-room cannot be ſpared, I have placed it up againſt a rail fence, running the top-ends between the two uppermoſt rails, letting it remain there until proper time for breaking, for which purpoſe I have always found clear cold weather to be the beſt.

My hemp is broke and ſwingled much in the ſame manner that flax is done, excepting that the firſt breaking is done in a coarſe break, the teeth or flats being nearly four inches apart; then a common flaxbreak anſwers well; and being carefully ſwingled, it is fit for uſe.

My practice for raiſing ſeed hath been to ſet apart in the field ſome of my beſt grown hemp for that purpoſe, pulling up the male and female hemp for about 18 inches in the width, ſo that a man may paſs through; leaving the other in beds about ſix feet in width, in order that two men (one on each ſide) may reach in their hands and pull up all the male, without injuring the ſeed bearing hemp.

This proceſs is performed when the general pulling is done in Auguſt—the female hemp muſt ſtand till the

* *It is to be obſerved, that a muddy bottom will require ſtraw previous to the Hemp being laid thereon.*

ſeed is fully ripe, which is known by its turning brown—in wet weather I have been obliged to let it ſtand till the middle of October before it was fit to pull; after which it muſt be tied in bundles, like the other hemp, and carefully ſet up againſt a fence to dry, or if that is not convenient it may be laid on the ground, and after one or two days ſun, beat out in the ſame manner that flax ſeed is beat out, ſtriking lightly; then expoſe the other ſide to the ſun one or two days, after which give it a thorough beating, and ſpread the ſeed with all the leaves, &c. in a dry place for ſome days, then thraſh it with a light flail or rub it by hand, either way, till the ſeed is all out, and after winnowing, put it in a dry place for ſowing the next year.

The ſeed bearing hemp requires a few days longer to rot than the other, owing to the thickneſs of the bark or hurle, and the greater quantity of glutinous ſubſtance occaſioned by its longer ſtanding.

I have always prefered old manure to new, more eſpecially if horſe or cow dung, but new will do, and it is much the better to have it ploughed in, in the fall.

With reſpect to the quantity of hemp, raiſed on an acre of ground, it varies from ſix to twelve hundred weight, much depending on the quality of the ſoil and the manner of preparing it.

The expence of cultivating, &c. an acre of hemp, is not at preſent in my power to aſcertain, great part of the buſineſs being done at leiſure and when the time could be beſt ſpared; I would juſt obſerve, that I can raiſe two or three acres yearly on my ſmall farm, without interfering much with other buſineſs.

The preſent price of hemp, together with the bounty given by the ſtate, to encourage the agriculture of this uſeful plant, amounts to about 220 dollars per ton, which bid fair to eſtabliſh its growth here, and I am fully ſatisfied from my own experience, that at the preſent day no branch of agriculture (where land is found ſuitable) can be carried on to ſo great advantage as that of raiſing hemp, and I have no doubt that our farmers will ſoon be convinced of the truth of this obſervation. It having been found by experience, both in Europe and America, that hemp may be grown on the ſame ground for 20 or 30 years in ſucceſſion without leſſening the crop or impoveriſhing the ſoil——this alſo will have its weight.

The laſt ſeaſon I tried the experiment of raiſing hemp on a piece of diked marſh, the ſalt water having been kept off better than one year: After being ditched, I had a ſmall part near the upland carefully dug and manured with old dung that was well mixed with ſand, the hemp grew to full height and proved to be of the beſt kind—this encouragement has occaſioned my preparing a larger piece for further trial the next ſeaſon, when I mean to make ſeveral experiments on the cultivation and cleanſing of hemp, and if any advantage ſhould accrue therefrom, I ſhall do myſelf the honor of communicating it to you as early as poſſible.

N. B. A man that underſtands the breaking and ſwingling hemp well, will clean from 40 *to* 50 *wt. per day.*

The Manner of deſtroying Inſects which attack Fruit Trees. From the Paris Memoirs of Agriculture.

MONS. DE THOSE, having found that Oil of Turpentine, when applied to animals which were covered with Vermin deſtroyed theſe vermin without hurting the animal, the author of this memoir tried it on ſeveral kinds of tree lice and other inſects; all of which it killed without hurting the trees. He then mixed ſome of the oil of turpentine with

fine earth, ſo as to make it incorporate well, and added water, ſtirring it carefully, till the whole was brought to a conſiderable degree of fluidity. In this mixture he dipped branches of fruit trees, covered with inſects, which were entirely deſtroyed by it, eggs and all, without hurting the fruit, branch or leaves. The compoſition may be got off by artificial watering, or left to be waſhed away by the firſt ſhower. From theſe experiments, he thinks that oil of turpentine may be as well employed for killing various kinds of lice that infeſt domeſtic animals and ſometimes produce diſeaſes on fruit trees. Experiments will aſcertain how far this remedy will prove efficacious in different caſes.

AGRICULTURAL INTELLIGENCE.

Elizabeth-Town.

From the *New Jerſey Journal.*

Mr. PRINTER,

As the approaching ſeaſon is the proper one, for ſowing of Plaiſter of Paris, your publiſhing the following extract of a letter, will oblige a Friend to Agriculture.

UPON the receiving of the Plaiſter of Paris and clover ſeed you ſent me, I plowed up a gravel hill, which had produced no kind of graſs but Indian or poverty graſs—for ſometime before it had lain idle, being ſo very poor a ſoil as not to be worth tilling.—I ſowed about four buſhels of the plaiſter on an acre, with the clover-ſeed, without any other ſeed or grain, to protect the clover, notwithſtanding which it grew vigorouſly, and I mowed three tons of good clover hay, at two crops that year.

Philadelphia.

IT is a ſingular fact in the hiſtory of the ſettlement of Pennſylvania, that ſhe has had a treaſure in her BEECH LANDS which has never been diſcovered till within theſe two years. Theſe lands are of the firſt quality, and afford grain and graſs in equal luxuriance. The ſoil on which the beech grows is ſometimes of a blackiſh and ſometimes of a chocolate colour. A farmer in Northumberland county has reaped 39 buſhels of wheat from a ſingle acre of this land. But fertility is not the only advantage which theſe lands have to recommend them.——The beech affords the largeſt quantity of pot-aſh of any wood in the world. It is cultivated in Hungary for the ſole purpoſe of making pot-aſh.——One buſhel of the aſhes obtained by burning this wood when green yields one third more of the ſalt than common kitchen or family aſhes. The beech tree moreover yields a nut, which affords by preſſure a large quantity of ſweet oil, equal to the pureſt olive oil. Thus we ſee that the timber, which has been avoided as an unwieldy burden upon the ground, is likely to become a ſource of wealth to the ſtate, and the lands which are covered by it bid fair to compoſe the firſt farms in Pennſylvania. It is remarkable that theſe lands require no grubbing, for, after the timber is cut down, the roots and ſtumps rot compleatly in two or three years.

Alexandria.

A Correſpondent wiſhes us to inform the public, that he laſt ſpring ingrafted the Engliſh grape on the wild grape vine, and found it to anſwer his moſt ſanguine expectations.

LETTER *from* ABBE LE BLANC *to* MONSIEUR DE BUFFON.

Of agriculture and plantations; the nurſery at Montbard; and the religion of the Guebres.

SIR, *London, &c.*

AGRICULTURE is a ſlow, but ſure way of inriching one's ſelf; the earth rewards thoſe who cul-

tivate her, with her produce. The Engliſh, in this reſpect, more ſenſible than we are, look upon this as the principal means of augmenting their eſtates: and many rich people among them apply themſelves to country buſineſs, and acquire great wealth by it. They follow the example of the ancient patriarchs, and like them increaſe the inheritance they leave their children. I know a gentleman in the county of Derby, who has acquired a large eſtate by this laudable occupation. He was not contented to have his lands only better cultivated than his neighbours, but ſearched into the bowels of them, and found a great treaſure there; he found a coal-pit, which brings him a greater annual income, than his numerous flocks and herds, and plentiful crops of grain. We buy of the Engliſh the coal we uſe in our forges, but might find ſome in our own provinces, if we would take the trouble to look for it. How many men would enlarge their fortunes, if they followed the wiſe example the Engliſh ſet us?

You, Sir, out of a taſte for whatever can be uſeful to mankind, do what others do only out of private intereſt; thus at Montbard, where the architects of that tower, which has defied the injury of time for ſo many ages, ſaw nothing but ſtones, you have found a quarry of marble; which will enrich the inhabitants of that town, and ſave thoſe of Dijon a great deal of money, who were obliged to purchaſe it at a great diſtance.

I am pleaſed to hear your nurſery of Montbard, is deſigned for the uſe of the people, who looked on it only as an object of curioſity. The ſtates of Burgundy, when they bo't it, did very wiſely, to leave you the direction of it. Thus without any other intereſt, than the pleaſure you take in this part of agriculture, you will continue to gratify your paſſion for plantations; and the laborer who has not time, or does not underſtand the art of cultivating young plants, will receive them, by order of thoſe who are elected, from the gardeners, ready to produce fruits. This eſtabliſhment was dictated by a policy equally wiſe and beneficial. The allurements it offers to particular perſons, who have only their private intereſt in view, conduce to that of the whole ſociety, which they have no regard to. What a ſecret ſatisfaction will you one day have, to ſee the whole province planted with trees of your own ſowing! In this you imitate the great *Cyrus*, who planted all Aſia-minor with fruit-trees.

Your taſte and that of the Engliſh for plantations, recalls to my mind the manners of that people, who formerly made it the principal part of their religious diſcipline. I mean the Guebres or Peris, becauſe they are the ſame nation under different names, ſome of which are ſtill remaining in the mountains of Perſia. Of all the religions, invented by thoſe who have miſtaken error for truth, perhaps there was none more rational than theirs; they adored the ſun, and thoſe who were ſo unfortunate as not to know the true God, ſeem more excuſable, in taking that for the ſupreme being, which giving light, ſeemed to give life to every thing, and conſequently to be the father and benefactor of all nature. As to their morals, if they were not conformable in every thing to the rigid precepts of philoſophy; they were at leaſt conformable to the founder's policy. According to their principles, giving life to new beings, whether by augmenting the number of their fellow-citizens, or planting trees; were the moſt acceptable actions to that exiſtence, which was the ſoul of the univerſe. Thoſe who profeſſed to lead the moſt religious lives, ſpent their time in clearing the ground, and repairing the highways. Judge, Sir, how uſeful ſuch religious inſtitutions

muſt be to a ſtate. Sometimes, a ſociety of devout men undertook to change a piece of barren ground into a fruitful garden; at others, whole towns ſhewed their piety, by planting new foreſts. By the effects of this religious zeal, I ſee the hills covered with vines, the fields yielding plentiful harveſts, the highways bordered with fruit-trees, and milk and honey flowing, as one may ſay, in the meadows. The ſtate grew rich in proportion as the country was beautified, the farmer lived in plenty, commerce flouriſhed, and the nation grew every day more powerful; ſee what advantages, entirely human, indeed, were the conſequence of theſe religious principles! Perſia was then the garden of the eaſt; and if the fruits of that vaſt country are ſo famous, if it has the glory of being the original nurſery of all thoſe which are moſt eſteemed in Europe; perhaps, 'tis as much owing to the culture of thoſe wiſe idolaters, as to the favorable quality of its climate.—— Mahometaniſm, which has exterminated this humane and beneficent nation with the ſword; is on the contrary one of the moſt deſtructive religions to ſociety. The Turks have laid waſte the provinces they have conquered: the ſeraglios of thoſe infidels, the palaces of their pleaſures; are the tombs of mankind. Beſides, I aſk you if fertilizing lands and inriching a country, are not better things in themſelves, than all the ablutions of the muſſulmen?

Doubt not, Sir, but that laboring for the advantage of his creatures, by multiplying the riches the earth only adorns itſelf with to preſent to us; is an agreeable work to the creator.— God did not build palaces for our firſt parents; he placed them in a delightful garden; and though, as a puniſhment for their diſobedience, he condemned their deſcendents to eat their bread, by the ſweat of their brow; he mitigated, as a father, the ſentence he pronounced as a judge. Man plants, but God waters. He that has ſowed with pain, often reaps with joy. The earth pays man the wages of his labor, and the price of his induſtry.

I have the honor to be,

Sir, your moſt humble, &c.

Letter on the culture of Tartary oats.— Addreſſed to the ſecretary of the agricultural ſociety of Boſton—and publiſhed by order of ſaid ſociety.

HAVING had repeated aſſurances and ſeveral proofs of the advantageous culture of Tartary oats, I have made trial of one acre. I ſowed laſt ſpring five and an half, and I have reaped ſixty-five meaſured buſhels.— The land was in very bad order; and I could not dreſs it as it ought to have been done, as I was juſt come to the farm, and could procure but very little dung. I conſider oat ſtraw a great advantage, becauſe cattle are very fond of it, and often prefer it to hay. The ſtalk of theſe oats is very tall, and of ſubſtance enough to ſupport a heavy top, many of which I have counted, and on one ſingle ſtalk have had 146 kernels. Clover ſowed with the oats, moſt farmers know the benefit of; therefore I need not recommend it. The uſual quantity of oats raiſed in theſe parts on one acre, is from 25 to 30 buſhels. I ſowed five buſhels and an half; but four are quite ſufficient. I am, &c.

WILLIAM MARTIN.

ANECDOTE.

A Number of *diſſolute youth*, as they paſſed by a farmer who was ſcattering ſeed in his field, thus accoſted him,——"So, Sir, you ſow, and we reap!"—"It is very probable, replied the huſbandman, it will be ſo, as I am ſowing the ſeed of *hemp!*"

POETRY.

On RELIGION.

BLEST Religion, thee I ſing,
Real pleaſure's genuine ſpring,
Source of happineſs and joy,
Happineſs without alloy.
They who love thee, in thee know
Joys the world cannot beſtow;
Thou it is that can'ſt improve
Gen'rous pity, friendſhip, love;
Thou it is that can'ſt impart
Balſam to an aching heart:
Thou can'ſt ſorrow's ſelf beguile,
With thy ſweet benignant ſmile.
Heav'nly comforts, peace profound,
Ever may with thee be found;
Since ſuch graces then are thine,
Bleſt Religion, be thou mine.

EPIGRAM. *By* Dr. DODDRIDGE, *on his Motto*, Dum vivimus, vivamus.

LIVE while you live, the Epicure will ſay,
And take the pleaſure of the preſent day:
Live while you live, the ſacred preacher cries,
And give to God each moment as it flies.—
Lord, in my view let both united be!
I live in pleaſure, when I live to Thee.

CHARITY. *A Paraphraſe on the Thirteenth Chapter of the Firſt Epiſtle to the Corinthians.*

DID ſweeter ſounds adorn my flowing tongue,
Than ever man pronounc'd, or angel ſung:
Had I all knowledge, human and divine,
That thought can reach, or ſcience can define;
And had I pow'r to give that knowledge birth,
In all the ſpeeches of the babbling earth:
Did Shadrach's zeal my glowing breaſt inſpire,
To weary tortures, and rejoice in fire:
Or had I faith like that which Iſrael ſaw,
When Moſes gave them miracles, and law:
Yet, gracious Charity, indulgent gueſt,
Were not thy pow'r exerted in my breaſt;
Thoſe ſpeeches would ſend up unheed-ed pray'r:
That ſcorn of life would be but wild deſpair:
A tymbal's ſound were better than my voice:
My faith were form, my eloquence were noiſe.

Charity, decent, modeſt, eaſy, kind,
Softens the high, and rears the abject mind;
Knows with juſt reins, and gentle hand, to guide
Betwixt vile ſhame, and arbitrary pride.
Not ſoon provok'd, ſhe eaſily for-gives,
And much ſhe ſuffers, as ſhe much believes.
Soft peace ſhe brings where-ever ſhe arrives:
She builds our quiet, as ſhe forms our even:
Lays the rough paths of peeviſh nature
And opens in each heart a little heav'n.
Each other gift, which God on man beſtows,
Its proper bounds, and due reſtriction knows;
To one fixt purpoſe dedicates its pow'r;
And finiſhing its act, exiſts no more.
Thus in obedience to what Heav'n decrees,
Knowledge ſhall fail, and prophecy ſhall ceaſe:
But laſting Charity's more ample ſway,
Nor bound by time nor ſubject to decay,
In happy triumph ſhall for ever live,
And endleſs good diffuſe, and endleſs praiſe receive.
As through the artiſt's intervening glaſs,
Our eye obſerves the diſtant planets paſs;
A little we diſcover; but allow,
That more remains unſeen, than art can ſhow;
So whilſt our mind its knowledge wou'd improve
(Its feeble eye intent on things above)

High as we may we lift our reaſon up, [Hope:
By Faith directed, and confirm'd by
Yet are we able only to ſurvey
Dawnings of beams, and promiſes of day. [dazzled ſight;
Heav'n's fuller effluence mocks our
Too great its ſwiftneſs and too ſtrong its light. [diſpell'd:
But ſoon the mediate clouds ſhall be
The ſun ſhall ſoon be face to face beheld
In all his robes, with all his glory on,
Seated ſublime on his meridian throne.
Then conſtant Faith and holy Hope ſhall die,
One loſt in certainty, and one in joy:
Whilſt thou, more happy pow'r, fair Charity,
Triumphant ſiſter, greateſt of the three,
Thy office & thy nature ſtill the ſame,
Laſting thy lamp, and unconſum'd thy flame,
Shalt ſtill ſurvive——
Shalt ſtand before the hoſt of heav'n confeſt,
For ever bleſſing, and for ever bleſt.

A Paraphraſe *on the latter Part of the Sixth Chapter of St. Matthew.*

WHEN my breaſt labors with oppreſſive care,
And o'er my cheek deſcends the falling tear; [ſtrife,
While all my warring paſſions are at
Oh, let me liſten to the words of life!
Raptures deep-felt his doctrine did impart, [drooping heart.
And thus he rais'd from earth the
Think not, when all your ſcanty ſtores afford, [board;
Is ſpread at once upon the ſparing
Think not, when worn the homely robe appears,
While on the roof, the howling tempeſt bears: [ſuſtain,
What farther ſhall this feeble life
And what ſhall cloathe theſe ſhiv'ring limbs again. [ſeed?
Say, does not life its nouriſhment exAnd the fair body its inveſting weed?
Behold! and look away your low deſpair—
See the light tenants of the barren air:
To them, nor ſtores, nor granaries, belong [pleaſing ſong;
Nought, but the woodland and the
Yet, your kind heav'nly Father bends his eye [ſky.
On the leaſt wing that flits along the
To him they ſing when ſpring renews the plain,
To him they cry, in winter's pinching reign; [in vain:
Nor is their muſic, nor their plaint
He hears the gay, and the diſtreſsful call, [all.
And with unſparing bounty fills them
Obſeve the riſing lily's ſnowy grace,
Obſerve the various vegetable race;
They neither toil, nor ſpin, but careleſs grow,
Yet ſee how warm they bluſh! how bright they glow;
What regal veſtments can with them compair; [ſo fair!
What king ſo ſhining! or what queen
If, ceaſeleſs, thus the fowls of heaven he feeds, [ſpreads;
If o'er the fields ſuch lucid robes he
Will he not care for you, ye faithleſs, ſay? [they?
Is he unwiſe? or, are ye leſs than

Few Happy Matches.

SAY, mighty Love, and teach my ſong,
To whom thy ſweeteſt joys belong,
And who the happy pairs,
Whoſe yielding hearts, and joining hands,
Find bleſſings twiſted with their bands,
To ſoften all their cares.

Not the wild herd of nymphs and ſwains
That thoughtleſs fly into the chains,
As cuſtom leads the way:
If there be bliſs without deſign,
Ivies and oaks may grow and twine,
And be as bleſs'd as they.

Not ſordid ſouls of earthly mould,
Who, drawn by kindred charms of gold,
To dull embraces move:
So two rich mountains of Peru
May ruſh to wealthy marriage too,
And make a world of love.

Not the mad tribe that hell inſpires
With wanton flames; thoſe raging fires
The purer bliſs deſtroy:
On Ætna's top let furies wed,
And ſheets of lightning dreſs the bed
T' improve the burning joy.

Not the dull pairs, whoſe marble forms
None of the melting paſſions warms.
Can mingle hearts and hands.
Logs of green wood, that quench the coals,
Are marry'd juſt like Stoic ſouls,
With oſiers for their bands.

Not minds of melancholy ſtrain,
Still ſilent, or that ſtill complain,
Can the dear bondage bleſs:
As well may heav'nly concerts ſpring
From two old lutes with ne'er a ſtring,
Or none beſide the baſs.

Nor can the ſoft enchantments hold
Two jarring ſouls of angry mould,
The rugged and the keen:
Sampſon's young foxes might as well
In bands of cheerful wedlock dwell,
With firebrands ty'd between.

Nor let the cruel fetters bind
A gentle to a ſavage mind,
For love abhors the fight:
Looſe the fierce tiger from the deer,
For native rage and native fear
Riſe and forbid delight.

Two kindeſt ſouls alone muſt meet;
'Tis friendſhip makes the bondage ſweet,
And feeds their mutual love:
Bright Venus on her rolling throne
Is drawn by gentleſt birds alone,
And Cupids yoke the doves.

The love of the World detected.

THUS ſays the prophet of the Turk,
Good muſſulman abſtain from pork;
There is a part in ev'ry ſwine,
No friend or follower of mine
May taſte, whate'er his inclination,
On pain of excommunication.
Such Mahomet's myſterious charge,
And thus he left the point at large.
Had he the ſinful part expreſs'd,
They might with ſafety eat the reſt;
But for one piece they thought it hard
From the whole hog to be debar'd,
And ſet their wit at work to find
What joint the prophet had in mind.
Much controverſy ſtrait aroſe,
Theſe chuſe the back, the belly thoſe;
By ſome 'tis confidently ſaid
He meant not to forbid the head,
While others at that doctrine rail,
And piouſly prefer the tail. [clog.
Thus, conſcience freed from ev'ry
Mahometans eat up the hog. [ply'd
You laugh—'tis well—the tale ap-
May make you laugh on t'other ſide.
Renounce the world, the preacher cries—
We do—a multitude replies.
While one as innocent regards
A ſnug and friendly game at cards;
And one, whatever you may ſay,
Can ſee no evil in a play;
Some love a concert or a race,
And others, ſhooting and the chaſe.
Revil'd and lov'd, renounc'd and follow'd,
Thus bit by bit the world is ſwallow'd; [free,
Each thinks his neighbour makes too
Yet likes a ſlice as well as he, [en,
With ſophiſtry their ſauce they ſweet-
Till quite from tail to ſnout 'tis eaten.

On the DEATH *of a worthy* CLERGYMAN.

SAY, peaceful Hermes, for thy golden rod
Conducts the happy to the bleſt abode;
Say, didſt thou lead in all thy airy train
A fairer ſpirit to th' Elyſian plain?
Could the pure eſſence of ætherial flame [frame?
Receive leſs tincture from an earthly
O thou example of untainted youth!
Thou friend to plain ſincerity and truth!

'Twas thine to ſhun falſe pleaſure's mazy wiles, [ſmiles;
Her wanton graces, and perfidious
Alcides-like, the virtuous path to trace
Where all is pleaſantneſs, and all is peace. [extremes,
Wiſely he ſteer'd between the two
Of cold indiff'rence, and fanatick ſchemes. [was fir'd,
With ſacred zeal his glowing breaſt
Devout, not frantick; holy, not inſpir'd,
Bleſt man! along life's troubled ſtream to ſail,
Thro' ſtorms and tempeſts, with a proſp'rous gale;
To hear, when death triumphant ſhook his dart, [heart.
The dreadful ſummons with a chearful
Sure, ſweet reflections on a life well ſpent, [content;
Made the heart eaſy, and the mind
Sooth'd all his anguiſh, ſoften'd all his woe, [foe;
And brav'd the horrors of the ghaſtly
Bade heav'nly proſpects all around him riſe, [eyes.
And pleaſing objects bleſs his cloſing
A ſcene moſt noble in this mortal ſtate! [fate:
A good man yielding to the will of
Like Phœbus ſinking in th' Heſperan wave, [grave.
He ſets with radiant glory in his

On SCIENCE.

FIR'D with the charms fair ſcience does impart, [of art;
In fearleſs youth we tempt the heights
While from the bounded level of our mind, [lengths behind:
Short views we take, nor ſee the
But more advanc'd, behold with ſtrange ſurprize, [riſe,
New diſtant ſcenes of endleſs ſcience
Mount o'er the vales, and ſeem to tread the ſky; [we try;
So pleas'd at firſt, the tow'ring Alps
Th' eternal ſnows appear already paſt,
And the firſt clouds and mountains ſeem the laſt.
But thoſe attain'd, we tremble to ſurvey [en'd way;
The growing labours of the length-
Th' increaſing proſpect tires our wond'ring eyes, [ariſe.
Hills peep o'er hills, and Alps on Alps

The YOUTH *and* PHILOSOPHER.

A Grecian youth, of talents rare,
Whom Plato's philoſophic care
Had form'd for virtue's nobler view,
By precept and example too,
Would often boaſt his matchleſs ſkill,
To curb the ſteed, and guide the wheel;
And as he paſs'd the gazing throng,
With graceful eaſe, and ſmack'd the throng,
The idiot wonder they expreſs'd
Was praiſe and tranſport to his breaſt.
At length, quite vain, he needs would ſhew
His maſter what his art could do;
And bade his ſlaves the chariot lead
To Academus' ſacred ſhade. [fright,
The tremb'ling grove confeſs'd its
The wood-nymphs ſtarted at the ſight;
The Muſes drop the learned lyre,
And to their inmoſt ſhades retire.
Howe'er the youth, with forward air,
Bows to the ſage, and mounts the car,
The laſh reſounds, the courſers ſpring,
The chariot marks the rolling ring,
And gath'ring crowds, with eager eyes,
And ſhouts, purſue him as he flies.
Triumphant to the goal return'd,
With nobler thirſt his boſom burn'd;
And now along th' indented plain
The ſelf-ſame track he marks again,
Purſues with care the nice deſign,
Nor ever deviates from the line.
Amazement ſeiz'd the circling crowd;
The youths with emulation glow'd;
Ev'n bearded ſages hail'd the boy,
And all but Plato gaz'd with joy.
For he, deep-judging ſage, beheld
With pain the triumphs of the field:
And when the charioteer drew nigh,
And, fluſh'd with hope, had caught his eye,

Alas! unhappy youth, he cry'd,
Expect no praiſe from me(and ſigh'd.)
With indignation I ſurvey [way.
Such ſkill and judgment thrown a-
The time profuſely ſquander'd there,
On vulgar arts beneath thy care,
If well employ'd, at leſs expence,
Had taught thee honor, virtue, ſenſe,
And rais'd thee from a coachman's fate
To govern men, and guide the ſtate.

A FABLE.

The *Farmer*, the *Spaniel* and the *Cat*.

WHY knits my dear her angry brow?
What rude offence alarms you now?
I ſaid that Delia's fair, 'tis true,
But did I ſay ſhe equall'd you?
Can't I another's face commend,
Or to her virtues be a friend,
But inſtantly your forehead lours,
As if her merit leſſen'd your's?
From female envy never free,
All muſt be blind becauſe you ſee.
Survey the gardens, fields, and bow'rs, [flow'rs,
The buds, the bloſſoms, and the
Then tell me where the wood-bine grows,
That vies in ſweetneſs with the roſe;
Or where the lily's ſnowy white,
That throws ſuch beauties on the ſight?
Yet folly is it to declare,
That theſe are neither ſweet, nor fair.
The chryſtal ſhines with fainter rays,
Before the di'mond's brighter blaze;
And fops will ſay, the di'mond dies
Before the luſtre of your eyes:
But I, who deal in truth, deny
That neither ſhine when you are by.
When zephyrs o'er the bloſſoms ſtray,
And ſweets along the air convey,
Sha'n't I the fragrant breeze inhale,
Becauſe you breathe a ſweeter gale?
Sweet are the flow'rs that deck the field;
Sweet is the ſmell the bloſſoms yield;
Sweet is the ſummer gale that blows;
And ſweet, tho' ſweeter you, the roſe.
Shall envy then torment your breaſt
If you are lovelier than the reſt?
For while I give to each her due,
By praiſing them I flatter you;
And praiſing moſt, I ſtill declare
You faireſt, where the reſt are fair.
As at his board a Farmer ſate,
Repleniſh'd by his homely treat,
His fav'rite Spaniel near him ſtood,
And with his maſter ſhar'd the food;
The crackling bones his jaws devour'd, [ſcour'd;
His lapping tongue the trenchers
Till, fated now, ſupine he lay,
And ſnor'd the riſing fumes away.
The hungry cat, in turn, drew near,
And humbly crav'd a ſervant's ſhare;
Her modeſt worth the maſter knew,
And ſtraight the fat'ning morſel threw:
Enrag'd, the ſnarling Cur awoke,
And thus, with ſpiteful envy, ſpoke:
They only claim a right to eat,
Who earn by ſervices their meat;
Me, zeal and induſtry inflame
To ſcour the fields, and ſpring the game;
Or, plunged in the wintry wave,
For man the wounded bird to ſave.
With watchful diligence I keep
From prowling wolves his fleecy ſheep;
At home his midnight hours ſecure,
And drive the robber from the door.
For this, his breaſt with kindneſs glows;
For this, his hand the food beſtows;
And ſhall thy indolence impart
A warmer friendſhip to his heart,
That thus he robs me of my due,
To pamper ſuch vile things as you?
I own (with meekneſs Puſs reply'd)
Superior merit on your ſide;
Nor does my breaſt with envy ſwell,
To find it recompenc'd ſo well;
Yet I, in what my nature can,
Contribute to the good of man.
Whoſe claws deſtroy the pilf'ring mouſe?
Who drives the vermin from the houſe?
Or, watchful for the lab'ring ſwain,
From lurking rats ſecures the grain?

From hence, if he rewards beſtow,
Why ſhould your heart with gall o'erflow?
Why pine my happineſs to ſee,
Since there's enough for you and me?
Thy words are juſt, the Farmer cry'd,
And ſpurn'd the ſnarler from his ſide.

CATO'S ADVICE *to his* FRIENDS.

REmember, O my friends, the laws, the rights,
The gen'rous plan of pow'r deliver'd down [forefathers,
From age to age by your renown'd
(So dearly bought, the price of ſo much blood!)
O let it never periſh in your hands!
But pious'ly tranſmit it to your children. [ſouls,
Do thou, great Liberty, inſpire our
And make our lives in thy poſſeſſion happy, [fence.
Or our deaths glorious in thy juſt de-

The NEW CONGRESS.

SEE now aſſembled, in one glorious band— [land;
The greateſt worthies of our weſtern
"*Heroes*, who fought, where brother heroes dy'd; [has try'd;
Patriots, whoſe virtues ſearching time
Lawyers, who ſpeak, as Tully ſpoke before;
Sages, deep read in philoſophic lore;
Merchants, whoſe plans are to no realms confin'd;
Farmers, the nobleſt title to mankind.'
Theſe join to execute the wiſeſt plan,
That e'er maintain'd the ſacred *Rights of Man*.

On Slavery, and the Slave Trade.

BUT ah! what wiſh can proſper, or what pray'r,
For merchants rich in cargoes of deſpair, [and ſpan,
Who drive a loathſome traffic, gage
And buy the muſcels and the bones of man? [friend,
The tender ties of father, huſband,
All bonds of nature in that moment end,
And each endures, whiſe yet he draws his breath,
A ſtroke as fatal as the ſcythe of death.
The ſable warrior, frantic with regret
Of her he loves, and never can forget,
Loſes in tears the far-receding ſhore,
But not the thought that they muſt meet no more; [blow,
Depriv'd of her and freedom at a
What has he left that he can yet forego?
Yes, to deep ſadneſs ſullenly reſign'd,
He feels his body's bondage in his mind, [ſuit
Puts off his gen'rous nature, and to
His manners with his fate, puts on the brute.
Oh moſt degrading of all ills that wait
On man, a mourner in his beſt eſtate!
All other ſorrows virtue may endure,
And find ſubmiſſion more than half a cure;
Grief is itſelf a med'cine, and beſtow'd
T' improve the fortitude that bears the load, [increaſe,
To teach the wand'rer, as his woes
The path of wiſdom, all whoſe paths are peace. [grave.
But ſlav'ry!—Virtue dreads it as her
Patience itſelf is meanneſs in a ſlave:
Or if the will and ſovereignty of God
Bid ſuffer it awhile, and kiſs the rod,
Wait for the dawning of a brighter day, [you may.
And ſnap the chain the moment when
Nature imprints upon what'er we ſee
That has a heart and life in it, be free;
The beaſts are charter'd—neither age nor force [horſe:
Can quell the love of freedom in a
He breaks the cord that held him at the rack, [back,
And, conſcious of an unincumber'd
Snuffs up the morning air, forgets the rein, [mane,
Looſe fly his forelock and his ample
Reſponſive to the diſtant neigh he neighs, [lays,
Nor ſtops till, overleaping all de-
He finds the paſture where his fellows graze.

Foreign Occurrences.

March 1789.

POLITICAL STATE OF EUROPE.

RUSSIA has ſent Prince Davidhoff with her anſwer to the ultimatum of Berlin; but the king of Pruſſia, it is ſaid, will not reply to it, until he hears what the court of Great-Britain ſays to its contents. The prince, therefore, remains at Berlin until ſuch anſwer arrives: in the mean time, all warlike preparations are ſtopped at Berlin; but it muſt not be forgot that

The KING of PRUSSIA is ready for the field.

The KING of SWEDEN has declared by his ambaſſador to the Porte, that he will not make a peace with Ruſſia unleſs the Porte is included.

The DANES and SWEDES are continuing to arm, both by land and ſea, with the greateſt vigor; as likewiſe the Ruſſians.

The EMPEROR may be ſaid to have begun the campaign againſt the Turks, as ſeveral ſkirmiſhes have already happened of the ſame nature as the laſt campaign.

The TURKS too do not appear to be leſs forward, numerous different bodies of their troops having marched and taken poſſeſſion of ſeveral advantageous heights on the mountains, where they annoyed the Auſtrians ſo much laſt year.

In FLANDERS matters appear to be drawing to a criſis. The Emperor has iſſued orders to the Cardinal, archbiſhop of Malines, and the reſt of the clergy downwards, to carry into execution on or before the 8th inſtant, the laws made in 1788, for eſtabliſhing a ſeminary general at Louvain, under pain of the ſuperior clergy having all their temporals ſeized.

This is one of the chief cauſes of the troubles—the other which relates to the annual ſubſidies: the Emperor has empowered that part of the ſtates of Brabant to collect without the conſent of the Tiers Etat, and has ordered the government general of Bruxelles to aſſiſt them with main force if required. Though his Majeſty declares, he hopes they will all ſee their error, that he wiſhes to govern them only by the laws, and that in hopes they will obey, he ſuſpends the execution of his orders ſent the 7th of January, though only ſo long as they behave peaceably as good ſubjects, which, when they have further manifeſted, he will receive a deputation from them, and not before.

As to the accounts of French troops marching into Flanders, they are all erroneous.

The FRENCH have their hands full of employ in domeſtic matters, and a great deal of ſurplus reſpecting foreign affairs. With reſpect to the meeting, or even a number of les Etats General, although the firſt is mentioned for the 17th of April, we repeat, that both are ſtill in fact undeterminable, on account not only of various arrangements, but the numerous applications from places which never ſent members, for ſuch a privilege.

The DUTCH ſeem to be guarding againſt renewing any diſpute with the Emperor, which perhaps they fear may ariſe from the non-payment of the money ſettled by the treaty of 1785, and which France guaranteed, but refuſed the payment of. The Stadtholder has ſent circular letters to all the governors and commanding officers through the provinces, to order all thoſe abſent on leave, by no means, when they return, to enter the ſtates of the Emperor; but a few days, with the advance of ſpring, will diſcloſe politics more fully.

London, Feb. 11. The French government have ordered one hundred hand mills to be erected in Paris,

for grinding flour, to prevent in future any ſcarcity proceeding from ſevere froſts.

Feb. 16. The noblemen of Rouſſillion, in Perpignan, came to a reſolution on the 21ſt of January, not to claim any more privileges in the meeting of the States General in Paris than the citizens; which reſolution they recommended to be followed by the Nobleſſe and clergy throughout the kingdom, on this principle,—"That they were men and citizens, before they were raiſed to their preſent ſituations, and ought not, therefore, to claim any peculiar privilege."

The ſiege of Oczakow, produced one of the moſt bloody engagements, known in modern hiſtory. —The Ruſſian troops conſiſted of 25,000, of whom 14,000 fell—and of 14 000 of the beſieged, 10,000 were deſtroyed.

Domeſtic Occurrences.

BALTIMORE, *May* 26.

WE take great pleaſure in obſerving the cuſtom of profane ſwearing is much exploded by our wiſeſt and beſt men. Indeed it is now looked upon by the moſt judicious as degrading to human dignity. In times paſt, ſome were ſo vain as to think the cuſtom manly, and adopted the *baſe practice* through bravado; but we rejoice that the aſpect is now changed —it is by no means a mark of greatneſs to hear a man profanely ſwear, but rather diminutive. Not long ſince we heard a worthy character ſay, he thought "no conſiderate gentleman would let ſo ungenteel a practice have the aſcendency over him." As humanity, civility, morality and chriſtianity unite in reprobating this hideous habit, we ſhould unite our efforts to baniſh it from all human ſociety.

Philadelphia, May 27. A letter juſt received by Philip Dejean, Eſq. agent for the French marine, reſiding at New-London, informs, that the Dauphin of France is dead. The ſame letter adds, that the laſt winter was ſo rigorous in France, that in January people were walking on the ice in the harbour of l'Iſle de Rhee, from one ſhip to another—a circumſtance unknown before. And when the wind began to blow it caſt an immenſe number of veſſels on the coaſt —The loſs on the river Bourdeaux was calculated at 3 or 4 millions livres: the damage in the interior parts of the kingdom is ſo conſiderable, that it is difficult to calculate it. The States General were to aſſemble the firſt of March, compoſed of 1200 members, viz. 400 of the nobility, 200 of the clergy, and 600 of the commons.

Extract of a letter from a gentleman in Paris, to his friend in Boſton, dated February 19, 1789.

"The politics of this country and of Europe are ſo involved that it is folly to enter upon them in a letter, unleſs you were to have patience to read a volume, and then you would find the folly encreaſe with its bulk, for it would be but a bundle of conjectures. The northern nations will doubtleſs make peace inſtead of war, this ſpring; not becauſe they are wiſe, but becauſe they are poor. France has a moſt fortunate time to eſtabliſh her conſtitution. Light and knowledge are ſpringing up, and the goſpel of civil liberty is ſpreading like the rays of the morning. Pamphlets and handbills without number circulate as they did in America, and breathe the ſame ſpirit. A great degree of order is preſerved. The aſſembly of the States General, will be the epoch of the glory of this country, by uniting the majeſty of the king with the greater majeſty of the people, that union will be produced which will render this the moſt powerful nation in Europe."

New-York, April 29. We hear much of the *Birth Day* of our *Colum-*

Sir: Her natal hour is dated on the 19th of April, 1775.

To-morrow is the Day of her *Eſpouſals*——when, in the preſence of the *King of kings*, the ſolemn Compact will be ratified between her and the darling object of her choice.

May ſhe date from that moment, the brighteſt Scenes of Freedom and Happineſs, under the auſpices of the wiſe and glorious Adminiſtration of the *Preſident of her Affections.*

May 1. Yeſterday took place, according to the reſolution of the two Houſes of Congreſs, the ceremony of the introduction of his Excellency GEORGE WASHINGTON, to the Preſidency of the United States.

The ſcene was extremely ſolemn and impreſſive; we imagine the public cannot be more ſatisfactorily informed, than by an unembelliſhed recital of the events, and a ſimple picture of the figures which compoſed it.

At nine o'clock, A. M. the clergy of the different denominations aſſembled their congregations in their reſpective places of worſhip, and offered up prayers for the ſafety of the Preſident.

About twelve o'clock the proceſſion moved from the houſe of the Preſident in Cherry-ſtreet, through Dock-ſtreet, and Broad-ſtreet, to Federal-hall.

When they came within a ſhort diſtance of the hall, the troops formed a line on both ſides of the way, and his Excellency paſſing through the ranks, was conducted into the building, and in the ſenate chamber introduced to both Houſes of Congreſs—immediately afterwards, accompanied by the two houſes, he went into the gallery fronting Broad-ſtreet, where, in the preſence of an immenſe concourſe of citizens, he took the oath preſcribed by the Conſtitution, which was adminiſtered to him by the Hon. R. R. Livingſton, Eſq; chancellor of the ſtate of New York.

Immediately after he had taken the oath, the chancellor proclaimed him Preſident of the United States—Was anſwered by the diſcharge of 13 guns; and by loud repeated ſhouts; on this the Preſident bowed to the people, and the air again rang with their acclamations. His Excellency with the two houſes, then retired to the ſenate chamber, where he made the following SPEECH:

Fellow Citizens of the Senate, and of the Houſe of Repreſentatives,

AMONG the viciſſitudes incident to life, no event could have filled me with greater anxieties, than that of the notification which was tranſmitted by your order, and received on the fourteenth day of the preſent month.——On the one hand, I was ſummoned by my country, whoſe voice I can never hear but with veneration and love, from a retreat which I had choſen with the fondeſt predilection, and in my flattering hopes, with an immutable deciſion, as the aſylum of my declining years; a retreat which was rendered every day more neceſſary as well as more dear to me, by the addition of habit to inclination, and of frequent interruptions in my health to the gradual waſte committed on it by time.—On the other hand, the magnitude and difficulty of the truſt to which the voice of my country calls me, being ſufficient to awaken in the wiſeſt and moſt experienced of her citizens, a diſtruſtful ſcrutiny into his qualifications, could not but overwhelm with deſpondence one, who, inheriting inferior endowments from nature, and unpractiſed in the duties of civil adminiſtration, ought to be peculiarly conſcious of his own deficiencies. In this conflict of emotions, all I dare aver, is, that it has been my faithful ſtudy to collect my duty from a juſt appreciation of every circumſtance by which it might be effected. All I dare hope, is, that, if in executing this taſk, I have been too much ſway-

ed by a grateful remembrance of former inſtances, or by an affectionate ſenſibility to this tranſcendent proof of the confidence of my fellow citizens; and have thence too little conſulted my incapacity as well as diſinclination, for the weighty and untried cares before me; my *error* will be palliated by the motives which miſled me, and its conſequences be judged by my country, with ſome ſhare of the partiality in which they originated.

Such being the impreſſions under which I have, in obedience to the public ſummons, repaired to the preſent ſtation: it would be peculiarly improper to omit, in this firſt official act, my fervent ſupplications to that Almighty Being who rules over the univerſe—who preſides in the councils of nations—and whoſe providential aids can ſupply every human defect—that his benediction may conſecrate to the liberties and happineſs of the people of the United States, a government inſtituted by themſelves for theſe eſſential purpoſes; and may enable every inſtrument employed in its adminiſtration, to execute with ſucceſs the functions allotted to his charge. In tendering this office to the great author of every public and private good, I aſſure myſelf that it expreſſes your ſentiments not leſs than my own; nor thoſe of my fellow citizens at large, leſs than either. No people can be bound to acknowledge and adore the inviſible hand, which conducts the affairs of men, more than the people of the United States.

Every ſtep by which they have advanced to the character of an independent nation, ſeems to have been diſtinguiſhed by ſome token of providential agency. And in the important revolution juſt accompliſhed in the ſyſtem of their united government, the tranquil deliberations, and voluntary conſent of ſo many diſtinct communities, from which the event has reſulted, cannot be compared with the means by which moſt governments have been eſtabliſhed, without ſome return of pious gratitude, along with an humble anticipation of the future bleſſings which the paſt ſeem to preſage. Theſe reflections, ariſing out of the preſent criſis, have forced themſelves too ſtrongly on my mind to be ſuppreſſed.—You will join with me, I truſt, in thinking, that there are none under the influence of which the proceedings of a new and free government can more auſpiciouſly commence.

By the article eſtabliſhing the executive department, it is made the duty of the Preſident "to recommend to your conſideration ſuch meaſures as he ſhall judge neceſſary and expedient."——The circumſtances under which I now meet you, will acquit me from entering into that ſubject, farther than to refer to the great conſtitutional charter under which you are aſſembled, and which, in defining your powers, deſignates the objects to which your attention is to be given. It will be more conſiſtent with thoſe circumſtances, and far more congenial with the feelings which actuate me, to ſubſtitute, in place of a recommendation of particular meaſures, the tribute that is due to the talents, the rectitude, and the patriotiſm which adorn the characters ſelected to deviſe and adopt them. In theſe honorable qualifications, I behold the ſureſt pledges, that as on one ſide no local prejudices, or attachments—no ſeparate views, nor party animoſities, will miſdirect the comprehenſive and equal eye which ought to watch over this great aſſemblage of communities and intereſts; ſo, on another, that the foundations of our national policy will be laid in the pure and immutable principles of private morality; and the pre-eminence of free government be exemplified by all the attributes which can win the affections of its citizens, and command the reſpect of the world.—I dwell on this proſpect with every ſatisfaction which an

ardent love for my country can inſpire.

Since there is no truth more thoroughly eſtabliſhed, than that there exiſts in the economy and courſe of nature, an indiſſoluble union between virtue and happineſs, between duty and advantage, between the genuine maxims of an honeſt and magnanimous policy, and the ſolid rewards of public proſperity and felicity. Since we ought to be no leſs perſuaded that the propitious ſmiles of heaven, can never be expected on a nation that diſregards the eternal rules of order and right, which Heaven itſelf has ordained. And ſince the preſervation of the ſacred fire of liberty, and the deſtiny of the republican model of government, are juſtly conſidered as *deeply*, perhaps as *finally* ſtaked on the experiment entruſted to the hands of the American people.

Beſides the ordinary objects ſubmitted to your care, it will remain with your judgment to decide, how far an exerciſe of the occaſional power delegated by the fifth article of the Conſtitution, is rendered expedient at the preſent juncture by the nature of objections which have been urged againſt the ſyſtem, or by the degree of inquietude which has given birth to them.

Inſtead of undertaking particular recommendations on this ſubject, in which I could be guided by no lights derived from official opportunities. I ſhall again give way to my entire confidence in your diſcernment and purſuit of the public good.

For I aſſure myſelf, that whilſt you carefully avoid every alteration which might endanger the benefits of an united & effective government, or which ought to await the future leſſon of experience, a reverence for the characteriſtic rights of freemen, and a regard for the public harmony, will ſufficiently influence your deliberations on the queſtion, how far the former can be more impregnably fortified, or the latter be ſafely and advantageouſly promoted.

To the preceding obſervations I have one to add, which will be moſt properly addreſſed to the Houſe of Repreſentatives. It concerns myſelf, and will therefore be as brief as poſſible.

When I was firſt honored with a call into the ſervice of my country, then on the eve of an arduous ſtruggle for its liberties, the light in which I contemplated my duty, required that I ſhould renounce every pecuniary compenſation. From this reſolution I have in no inſtance departed. And being ſtill under the impreſſions which produced it, I muſt decline, as inapplicable to myſelf, any ſhare in the perſonal emoluments which may be indiſpenſibly included in a permanent proviſion for the executive department; and muſt accordingly pray, that the pecuniary eſtimates for the ſtation in which I am placed, may, during my continuance in it, be limited to ſuch actual expenditures as the public good may be thought to require.

Having thus imparted to you my ſentiments, as they have been awakened by the occaſion which brings us together—I ſhall take my preſent leave; but not without reſorting once more to the benign Parent of the human race, in humble ſupplication, that ſince he has been pleaſed to favor the American people with opportunities for deliberating in perfect tranquillity, and diſpoſitions for deciding with unparalleled unanimity on a form of government, for the ſecurity of their union, and the advancement of their happineſs; ſo his divine bleſſing may be equally *conſpicuous* in the enlarged views, the temperate conſultation, and the wiſe meaſures on which the ſucceſs of this government muſt depend.

G. WASHINGTON.

The Addreſs of the Senate to the Preſident of the United States, in anſwer to the preceding.

SIR,

WE, the Senate of the United States, return you our ſincere thanks for your excellent ſpeech delivered to both Houſes of Congreſs; congratulate you on the complete organization of the federal government, and felicitate ourſelves and our fellow citizens on your elevation to the office of preſident; an office highly important by the powers conſtitutionally annexed to it, and extremely honorable from the manner in which the appointment is made. The unanimous ſuffrage of the elective body in your favor is peculiarly expreſſive of the gratitude, confidence and affection of the citizens of America, and is the higheſt teſtimonial at once of your merit and of their eſteem.—We are ſenſible, Sir, that nothing but the voice of your fellow citizens could have called you from a retreat, choſen with the fondeſt predilection, endeared by habit, and conſecrated to the repoſe of declining years; we rejoice, and with us, all America, that, in obedience to the call of our common country, you have returned once more to public life. In you all parties confide, in you all intereſts unite, and we have no doubt that your paſt ſervices, great as they have been, will be equalled by your future exertions; and that your prudence and ſagacity as a ſtateſman will tend to avert the dangers to which we were expoſed, to give ſtability to the preſent government, and dignity and ſplendor to that country, which your ſkill and valor as a ſoldier, ſo eminently contributed to raiſe to independence and empire.

When we contemplate the coincidence of circumſtances, and wonderful combination of cauſes, which gradually prepared the people of this country for independence: when we contemplate the riſe, progreſs and termination of the late war, which gave them a name among the nations of the earth, we are, with you, unavoidably led to acknowledge and adore the great arbiter of the univerſe, by whom empires riſe and fall. A review of the many ſignal inſtances of divine interpoſition in favor of this country, claims our moſt pious gratitude: and permit us, Sir, to obſerve, that among the great events which have led to the formation and eſtabliſhment of a federal government, we eſteem your acceptance of the office of Preſident as one of the moſt propitious and important.

In the execution of the truſt repoſed in us, we ſhall endeavor to purſue that enlarged and liberal policy, to which your ſpeech ſo happily directs. We are conſcious, that the proſperity of each ſtate is inſeparably connected with the welfare of all, and that in promoting the latter, we ſhall effectually advance the former. In full perſuaſion of this truth, it ſhall be our invariable aim to diveſt ourſelves of local prejudices and attachments, and to view the great aſſemblage of communities and intereſts, committed to our charge, with an equal eye.——We feel, Sir, the force, and acknowledge the juſtneſs of the obſervation, that the foundation of our national policy ſhould be laid in private morality; if individuals be not influenced by moral principles, it is in vain to look for public virtue; it is, therefore, the duty of legiſlators to enforce, both by precept and example, the utility, as well as the neceſſity of a ſtrict adherence to the rules of diſtributive juſtice. We beg you to be aſſured, that the ſenate will, at all times, cheerfully co-operate in every meaſure, which may ſtrenghten the union, conduce to the happineſs, or ſecure and perpetuate the liberties of this great confederated republic.

We commend you, Sir, to the protection of Almighty God, earneſtly beſeeching him long to preſerve a life

ſo valuable and dear to the people of the United States and that your adminiſtration may be proſperous to the nation and glorious to yourſelf.

In ſenate, May 16th, 1789.

Signed by order,

JOHN ADAMS,

Preſident of the Senate of the United States.

ANSWER.

GENTLEMEN,

I Thank you for your addreſs, in which the moſt affectionate ſentiments are expreſſed in the moſt obliging terms. The coincidence of circumſtances which led to this auſpicious criſis, the confidence repoſed in me by my fellow citizens, and the aſſiſtance I may expect from counſels which will be dictated by an enlarged and liberal policy, ſeem to preſage a more proſperous iſſue to my adminiſtration, than a diffidence of my abilities had taught me to anticipate. I now feel myſelf inexpreſſibly happy in a belief, that heaven, which has done ſo much for our infant nation, will not withdraw its providential influence before our political felicity ſhall have been completed; and in a conviction that the ſenate will at all times co-operate in every meaſure which may tend to promote the welfare of this confederated republic.

Thus ſupported by a firm truſt in the great Arbiter of the univerſe, aided by the collected wiſdom of the union, and imploring the divine benediction on our joint exertions in the ſervice of our country, I readily engage with you in the arduous but pleaſing taſk of attempting to make a nation happy.

G. WASHINGTON.

Addreſs of the Houſe of Repreſentatives, to GEORGE WASHINGTON, *Preſident of the United States, delivered May* 8, 1789.

SIR,

THE repreſentatives of the people of the United States, preſent their congratulations on the event by which your fellow citizens have atteſted the pre-eminence of your merit. You have long held the firſt place in their eſteem—you have often received tokens of their affection—you now poſſeſs the only proof that remained of their gratitude for your ſervices, of their reverence for your wiſdom, and of their confidence in your virtues. You enjoy the higheſt, becauſe the trueſt honor, of being the firſt magiſtrate, by the unanimous choice of the freeſt people on the face of the earth.

We well know the anxieties with which you muſt have obeyed a ſummons, from the repoſe reſerved for your declining years, into public ſcenes, of which you had taken your leave forever—but the obedience was due to the occaſion. It is already applauded by the univerſal joy, which welcomes you to your ſtation, and we cannot doubt that it will be rewarded with all the ſatisfaction, with which an ardent love for your fellow citizens muſt review ſucceſsful efforts to promote their happineſs.

This anticipation is not juſtified merely by the paſt experience of your ſignal ſervices. It is particularly ſuggeſted by the pious impreſſions under which you commence your adminiſtration, and the enlightened maxims by which you mean to conduct it. We feel with you the ſtrongeſt obligations to adore the inviſible hand which has led the American people through ſo many difficulties, to cheriſh a conſcious reſponſibility for the deſtiny of republican liberty, and to ſeek the only ſure means of preſerving and recommending the precious depoſit in a ſyſtem of legiſlation, founded on the principles of an honeſt policy, and directed by the ſpirit of a diffuſive patriotiſm.

The queſtion ariſing out of the fifth article of the conſtitution, will receive all the attention demanded by its importance, and will, we truſt,

be decided under the influence of all the conſiderations to which you allude.

In forming the pecuniary proviſions for the executive department, we ſhall not loſe ſight of a wiſh reſulting from motives which give it a peculiar claim to our regard. Your reſolution, in a moment critical to the liberties of your country, to renounce all perſonal emolument, was among the many preſages of your patriotic ſervices, which have been amply fulfilled, and your ſcrupulous adherence now to the law then impoſed on yourſelf, cannot fail to demonſtrate the purity, whilſt it increaſes the luſtre of a character, which has ſo many titles to admiration.

Such are the ſentiments which we have thought fit to addreſs to you; they flow from our own hearts, and we verily believe, that among the millions we repreſent, there is not a virtuous citizen whoſe heart will diſown them.

All that remains is, that we join in your fervent ſupplication for the bleſſings of heaven on our country, and that we add our own for the choiceſt of thoſe bleſſings on the moſt beloved of her citizens.

F. A. MUHLENBERG, *Speaker.*

ANSWER.

GENTLEMEN,

YOUR very affectionate addreſs produces emotions, which I know not how to expreſs: I feel that my paſt endeavors in the ſervice of my country, are far overpaid by its goodneſs; and I fear much that my future ones may not fulfil your kind anticipation. All that I can promiſe is, that they will be invariably directed by an honeſt and an ardent zeal. Of this reſource my heart aſſures me. For all beyond, I rely on the wiſdom and patriotiſm of thoſe with whom I am to co-operate, and a continuance of the bleſſings of heaven on our beloved country.

G. WASHINGTON,

ELIZABETH-TOWN, *May* 30.

On Thurſday the 21ſt inſtant, the General Aſſembly of the Preſbyterian Church of the United States met at Philadelphia. The buſineſs of the Aſſembly was opened by the Rev. Dr. Witherſpoon, in a ſermon ſuited to the occaſion. The Rev. Dr. John Rodgers was afterwards choſen moderator, and the Rev. James Armſtrong, clerk of the Aſſembly for the preſent year.

So great is the ſcarcity of grain in this part of the ſtate, that many of the inhabitants have very alarming proſpects before them. Wheat, rye, and Indian corn cannot be procured but at very enhanced prices; which muſt ultimately involve the poor in the evils reſulting from the want of bread.

MARRIAGES.

PENNSYLVANIA.

In Philadelphia—Mr. Wooddrop Sims to Miſs Sarah Hopkins.—Mr. Serles Sewall to Miſs Mary Shields.—Captain John Mulloney to Miſs Catharine Quinlin.

NEW-YORK.

In the capital—Mr. Solomon Levy to Miſs Rebecca Hendricks.—Mr. Richard Lawrence to Miſs Haydock.

At Weſt Farms—Mr. James Leggett, aged 86 years, to Mrs. Rachael Hunt, aged 75 years.

NEW-JERSEY.

At Shrewſbury—The Rev. Jedidiah Morſe, of Charleſtown, in Maſſachuſetts, to Miſs Breeſe.

DEATHS.

CANADA.

At Quebeck—Mr. William Brown, printer, aged 50. He conducted a preſs in that province 25 years, and amaſſed about 7000l. ſterling.

PENNSYLVANIA.

In Lancaſter—Col. Chambers of a wound received in a duel.

At Pittſburgh—Thomas Hutchins, Eſq. geographer of the United States.

NEW-YORK.

In the capital—Mrs Provoſt, aged 70.

RECOMMENDATIONS.

Elizabeth Town, February 19, 1789.

HAVING conſidered the general plan of a Magazine, advertiſed to be publiſhed every other month, by ſubſcription, intitled, *The Chriſtian's, Scholar's, and Farmer's Magazine*; and ſeen ſome of the introductory papers on each of its capital ſubjects, RELIGION, LEARNING and AGRICULTURE, I am of opinion that the undertaking, which appears to be a very laudable one, will, if judiciouſly executed, as is reaſonable to be expected, be of public utility.

WIL. LIVINGSTON,
[Governor of the State of New-Jerſey.]

February 19, 1789.

WE have examined the plan of the *Chriſtian's, Scholar's, and Farmer's Magazine*, and ſeen ſome of the introductory papers; and from this view, and theſe ſpecimens, as well as from the abilities that are to be employed in carrying on this periodical publication, are of opinion that it will be very uſeful and inſtructive.

THOMAS B. CHANDLER,
[D. D. Rector of St. John's Church in Elizabeth Town, New-Jerſey.]
ALEXANDER M'WHORTER,
[D. D. Miniſter of the firſt Preſbyterian Church in Newark, New-Jerſey.
DAVID AUSTIN,
[A. M. Miniſter of the Preſbyterian Church in Eliz. Town, New-Jerſey.]

SINCE the publication of the *firſt Number* of this Performance, the editors have been honored with the Teſtimonials, in its favor, (which they are at liberty to publiſh) of ſeveral gentlemen of literature, who ſuſtain ſome of the moſt elevated Offices of Government in theſe ſtates.

From theſe Teſtimonials, the following are ſelected; the reſpectable names, however, of the authors are omitted, as theſe could not, with propriety, have been publiſhed, except the editors to whom the letters were addreſſed, had permitted their names alſo to have been made public; this meaſure a ſenſe of delicacy prevented; they have, notwithſtanding, thought proper to leave the Original Papers at the office of the printer of this magazine.

State of New-Jerſey,
July 31, 1789.

New-York, June 26th, 1789.

SIR,

I HAVE received the letter you did me the honor to write me the twelfth of this month, with the firſt Number of a new periodical Publication.

I have not been able, as yet, to find time to read the wholé of Chriſtian's, Scholar's, and Farmer's Magazine; but upon looking over ſeveral parts of it, they appear to me to correſpond with the titlé, and to be well calculated to "promote Religion, diſſeminate uſeful Knowledge, and afford literary Pleaſure."

With beſt wiſhes for the ſucceſs of the undertaking, I have the honor to be,

SIR,

Your moſt obedient,
and moſt humble ſervant.

New-York, 28th June, 1789.

DEAR SIR,

I HAVE had the pleaſure of receiving your letter of the 12th inſtant, with the firſt Number of the Magazine mentioned in it. Want of leiſure obliged me to defer reading it 'till lately, and, conſequently, to delay writing to you on the ſubject. Well directed endeavors "to promote Religion, diſſeminate uſeful Knowledge, and afford literary Amuſement," are entitled not only to approbation but encouragement.

The Editors have undertaken a laudable, but an arduous taſk. Their plan embraces ſo great a variety of objects, that a judgment of the Merits of the Work cannot be well formed from its firſt number. If, however, it ſhall be executed in the manner which the characters concerned in it, and their firſt ſpecimen, afford reaſon to preſume it will be, I think their Magazine will be a valuable addition to to the number of our periodical publications, and prove uſeful and entertaining to the public.

With ſentiments of eſteem and regard, I am,

DEAR SIR,

Your moſt obedient humble ſervant.

New-York, 25th June, 1789.

SIR,

I HAVE read the firſt number of the Magazine you ſent me, and think it very well calculated to promote the inter-

eſts of Religion and Morality, and to diffuſe that ſpecies of knowledge which is moſt uſeful to ſociety.

I am, Sir, with eſteem and reſpect,
Your moſt obedient
humble ſervant.

[*The enſuing letter was written by a gentleman whoſe* correſpondence *was ſolicited, and whoſe name we were not at liberty to publiſh.*]

New-York, June 23*d*, 1789.

DEAR SIR,

I CONSIDER myſelf highly honored by your polite attention in encloſing me the firſt number of the Chriſtian's, Scholar's, and Farmer's Magazine, which I have read with great ſatisfaction.

The Work appears to me to be undertaken upon a good plan, and executed with an improved taſte. Though, in my preſent ſituation, I cannot promiſe that I ſhall have much leiſure to indulge myſelf in literary ſpeculations; yet, I aſſure you, it would give me extreme pleaſure (if it ſhould be in my power) to contribute any thing towards a publication, calculated for the promotion of ſuch liberal, rational, and benevolent purpoſes.

With ſentiments of conſideration and eſteem, I am,
DEAR SIR,
Your moſt obedient
and very humble ſervant.

State of New-Jerſey, 13*th July*, 1789.

DEAR SIR,

I HAVE had the pleaſure to receive your letter of the 24th of June, accompanying the firſt number of the Chriſtian's, Scholar's, and Farmer's Magazine.

I have examined the plan of that Work, which to me appears to be a very good one, and I have read the firſt number, from which ſpecimen of the execution, I am led to believe that the ſubſcribers for this publication will be highly gratified, and that, if it ſhall be continued with equal ſkill and judgment, it will be of great public utility.

I have the honor to be, with great eſteem,
Your moſt obedient
humble ſervant.

[*The following letter was written by a gentleman of the clerical order, a doctor of divinity, juſtly diſtinguiſhed for his learning and piety.*]

Philadelphia, July 20th, 1789.

DEAR SIR,

I HAVE been much pleaſed in looking over the firſt number of the Chriſtian's, Scholar's, and Farmer's Magazine. The plan exhibited, is certainly judicious. The variety of matter which it comprehends, together with the choice and arrangement thereof, promiſes greater entertainment and utility to the public, than is uſually received from periodical performances. Some moſt intereſting ſubjects, either omitted entirely, or mentioned only in a caſual way, in monthly, or annual publications, are here to have a ſtated ſpecial notice paid to them, and in that agreeable and conciſe manner, which is moſt likely to do good.

It is true, that in proportion to the comprehenſive ſcale adopted, the difficulty of the execution will be increaſed. But from the ſpecimen now given, and from the known abilities of thoſe who are to be principally concerned in the Work, (if they can find leiſure to perſevere) the difficulty is obviated.

It will be intimated, poſſibly, by ſome, that performances of this ſort, accumulate upon the public too faſt. The intimation is plauſible. This literary buſineſs, however, like commerce of other ſorts, will beſt regulate itſelf.—Good wares will generally be pretty ſure of commanding, at leaſt, a tolerable market, whatever may become of the bad or indifferent.

I am,
DEAR SIR,
with very high reſpect,
Your obedient ſervant.