

M A G A Z I N E,

For OCTOBER and NOVEMBER, 1789.

T H E O L O G Y.

ETHICS; or MORAL PHILOSOPHY.

*(Continued from page 272.)**The LAW of NATURE.*

WHEN we reflect on *man* and his *duty*, we should consider him from two different points of view;

1. *As solitary, and in a state of pure nature.*
2. *As living in society with his fellow beings.*

The first is a speculative and ideal state, the second a practical and real state: the one a state that is possible only, the other that which actually exists. All the celebrated authors who have written on the law of nature, which results from these two states, have given themselves inconceivable trouble to discover the origin of societies: and, at the same time, have had that constantly before them which they have gone so far to seek. It is the state of man in society that is his natural state; and if there are to be found, any where on earth, men who live in perfect solitude, it is on the origin of that state that they should employ their learned researches.

Love, the first principal of the universe, and of all that is in the universe, inspires all beings with a natu-

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ral inclination to unite. The birds which hover in the air, the animals which inhabit the earth, and the fish which possess the waters, all live in a kind of society, that has laws which are proportionate to their nature and wants. It is only necessary to observe the face of nature, in order to be convinced that the idea of property takes place among all animals; and this property is the necessary and absolute consequence of self-love, of the desire of preservation, and of happiness, which is natural to every being that exists. To abridge this argument, let us return to man, and consider him as in a state of perfect solitude. Will not the first question be, How came he there? Is not his very existence a proof of a previous society? But let us consider him again as perfectly unconnected, if it be possible, and without any regard to his origin: Will he not constantly feel a natural impulse to propagate his species? And will he not incessantly seek a companion to satisfy that desire? And if he finds one, is not this the commencement of society?

But let us go still further. From this first society a third human being is produced. In what state does he come into the world? Without the

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least power to provide for his wants: he would perish at the moment of his birth, if nature had not given his parent a love towards him, an inclination to nourish and support him. The author of nature has given milk to his mother, for his sustenance, and force to the father, to protect the mother and the child, and to procure them subsistence. Are not these manifest proofs of the natural and absolute necessity of society? But from the same father and mother are born several children; and these form a family. These children render to their parents, in old age, what they have received from them in their infancy; they defend them from injuries, and supply them with necessaries, when their strength has forsaken them. Is this innate love, this attachment, or instinct, which men and brutes have for those beings to which they have given existence, a matter of no consideration? Do not the smallest of the feathered tribe, who pursue through the air those birds of prey which have robbed them of their young, and endeavor at the risk of their own lives, by incessant efforts and lamentations to regain them; prove that property is a natural and inseparable attribute of the existence of every being? Does not the mother in this instance cry out, *it is mine?* And is man formed differently? Is he born without love and without interest? Has nature no concern in the formation of societies? If a family is in want of necessary sustenance, or is threatened with some danger, in either case it seeks the aid of some neighbouring family; these families become by these means united: love performs the rest: by love a great number of families are united. Here we see the origin of all society. But societies must have laws, that is, relations which arise from the nature of things. The idea of a society naturally implies, therefore, that of property and of laws; for to imagine a society without pro-

perty and natural laws, is to conceive a chimera, an impossibility. And from hence arise the origin of the laws of nature.

We may therefore say, that there are, 1. Natural laws for a man who lives in perfect solitude; but these laws are only ideal and speculative; of no use, as they do not admit of any application: 2. Natural laws for man, as living according to his natural state in society; and these are the natural laws which are real, effective, and of daily application. It is proper, however, to know the speculative laws, as well as the real laws, seeing that the principles of the latter are frequently founded on the former. The assemblage of all these laws, and the duties which result from them, form what is called, by the general title, the law of nature, and which we shall here explain in as concise a manner as possible.

We are obliged to repeat, perhaps too often, that *love* is the principle of all things, and consequently of the law of nature. *Behold man and his law,* says the poet, *it is enough;* and *God himself has vouchsafed to teach us all our duty towards him, by saying Love.* As love consists not only in a lively joy, excited by the contemplation of the perfections of an object, but also in an earnest desire to become possessed of that object, or at least to render it propitious to us, it follows, that all love supposes *duties* to be performed by him that loves. Therefore, as man ought not to refrain from the love of God, of himself, and of his fellow creatures, it is manifest that he has duties to perform,

1. Towards God;	} As living in a state of nature.
2. Towards himself;	
3. Towards other men;	
4. Towards God;	} As living in society.
5. Towards himself;	
6. Towards other men;	

And these are duties which the science of the law of nature explains to us in their natural order, after it has

made the previous inquiries concerning human actions in general, and the human faculties which are to produce them.

No man is born into this world in a state of absolute freedom. Every law contains duties, and every duty takes away a part of our natural liberty: the law of nature, therefore, determines how much of it remains to man; 1. In the state of pure nature; and, 2. In the state in which he lives in society; from whence new natural duties are enjoined him.— We must not however, confound here *the duties which result from the law of nature with the moral duties*; and to render this distinction the more manifest, it is necessary to remark, that all the duties of mankind may be reduced to *three classes*. Those of the first, whose observance is of an *absolute obligation*, such as, not to murder our brethren, to pay or restore what we have borrowed, &c. arise from the law of nature, and may be enforced by public justice. Those of the second, whose observance is of a *mixed obligation*, are such, as to be diligent in procuring necessaries for our families, to be grateful for benefits received, to be charitable, temperate, &c. These are derived from morality, and a man living in society may be constrained to the observance of them, but not with the same rigor. Those of the third, whose *obligation is imperfect and conditional*, are such as to be generous, liberal, to live with a dignity that is agreeable to our circumstances; to be indulgent to our debtors, &c. These are derived either from a less rigorous morality, or from general policy, received opinions, the particular customs of a people, &c. but to these, no man can be restricted by public authority.

Man being a creature who owes his existence to God, who is dependent on him, and is destined by his Creator to live in society, the law of nature teaches him likewise, to what

degree he is obliged to obey, not only the *light of reason*, but also the *divine law* (seeing that he cannot avoid being persuaded, that it has in fact proceeded from God,) and the *civil laws*, which are dictated by lawful authority. All the absolute duties of mankind take their source, therefore, either from the light of reason, from revelation, or from the civil laws; and the science of the law of nature traces their limits.

It is by the study of this law itself, which has been so clearly and so solidly explained by Grotius and Puffendorff, and, above all, by the illustrious Wolff, that man learns the particulars of each of these absolute duties towards the Supreme Being, towards himself, and towards other men; not only in that state in which he enjoys the greatest natural liberty of which he is capable, but also in the state of society with his fellow beings; that state which is so natural to him. And seeing that as long as he lives, he is surrounded by a multitude of other beings, animate and inanimate, which the Creator has here placed, and maintains for the support of the general system, according to the designs of his infinite wisdom, it is evident that man has also duties, either absolute or imperfect, to observe towards all these other creatures; duties that the law of nature points out to him, and the necessary obligation of which it fully proves.

The explication of the general system of the law of nature has produced two large volumes, in quarto, from the pen of M. Puffendorff, and from that of M. Wolff, eight volumes of the same form. The first of these celebrated authors has given a very succinct extract of his work under the title of *the Duties of a Man and a Citizen*, which nevertheless makes a book of near 500 pages in duodecimo. So vast is this single science! It will not be expected, that we should extend this article beyond its due proportion, in order to give here the de-

vail of all the duties which result from the law of nature. We shall content ourselves with having pointed out the source from whence they arise, the objects to which they relate, and the degrees of obligation which they impose. The rest is to be learned by the study of the law of nature itself. As to what relates to the rights, privileges, and duties of men, formed into nations or political states, and which are derived from the law of nature, they constitute the *law of nations*, of which we shall trace the outlines, and explain the principles, in the following number.

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PHYSICO-THEOLOGY :

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

(Continued from page 274.)

HAVING, in the preceding numbers of this work, paid some attention to the appendages of the earth, we shall proceed to notice *the earth itself*; every part of which it may be justly said, exhibits striking evidences, that it was formed by a being of infinite wisdom, power, and goodness.\*

\* How many productions are there in nature, (manifesting the perfections of the great Creator,) which cannot be discovered by the naked eye, but are discerned through the aid of a microscope? And, through the assistance of this instrument, how much more excellent do the works of nature appear, than those of art? Whatever is natural, appears to be adorned with all imaginable eloquence and beauty; whereas the most perfect productions of art seem inelegant and deformed. The point, for instance, of the finest needle, appears as a blunt, rough bar of iron. Or, it may be remarked, the most accurate engravings, or embossments, seem as rude and awkward as if they had been effected by a pickaxe or mattock.

To demonstrate this truth, we shall first, take a *general view* of the earth, and, next, attend to *various particulars* of it.

The FIGURE of the EARTH.

This is *spherical*, or nearly so; a figure the most proper for a world, on many accounts; particularly, as it is capacious, and as its surface is almost equally distant from the centre, not only of the globe, but also of gravity and motion. But these, and other advantages attending the form of the earth, we shall not attend to, but insist only on two or three benefits which result from it's globular figure.

How advantageous is this with respect to *heat and light*? It is in consequence of the orbicular form of the earth, that these blessings, are *uniformly and equally* imparted to us; that they approach us *gradually*, and, in the same manner, recede from us.—The daily and stated returns of light and darkness, cold and heat, would not take place, if the earth was, as some imagined an extensive plain; or like a large hill in the midst of the ocean; or an irregular figure, with many corners, or angles.\*

The spherical figure of the earth is also admirably adapted to afford an *equal distribution* of its waters. By the laws of gravity the waters will possess the lowest places of the earth; if, therefore, it was of a cubical, prismatic, or any other angular figure, too great a part of the earth would be deluged with water, while other parts would suffer for want of this ele-

\* Numerous were the opinions of the ancients respecting the figure of the earth. The most prevailing sentiment was, That the visible horizon was the boundary of the earth, and the ocean the boundary of the horizon; that the heavens and earth above the ocean, were the whole of the visible universe, and that all beneath the ocean was hidden, or the invisible world.

ment: But as the world is orbicular, the waters are advantageously distributed in such manner as seemed best to infinite wisdom and goodness.

The spherical figure of the world is likewise extremely beneficial to the winds and motion of the atmosphere.— If the earth was not orbicular, the currents of air would be much impeded, if not wholly obstructed. Experience teaches us what influence large and high mountains, extensive bays, capes and head-lands, have upon winds; how they prevent some, retard many, and divert and change (near the shores) even the general and constant trade winds, which extend round the globe in the Torrid Zone. If these impediments (which bear so small a proportion to the greatness of the earth) thus affect the winds, it is easy to conceive how they would be retarded if the earth was of an angular form, or indeed, of any figure different from that which was given to it.

The next thing we shall notice, is *The Magnitude of the Earth*. This, indeed, is prodigious. It is a mass that contains more than two hundred and sixty thousand millions of miles of solid matter. And what less, it may be asked, than *Almighty power* could have given it existence?

(To be continued.)

#### ASTRO-THEOLOGY:

Or the BEING and ATTRIBUTES of God proved from a Survey of the heavenly Bodies.

(Continued from page 275.)

HAVING in our last number, answered the objections usually made, by well-meaning people, against the Copernican system of philosophy and astronomy, we shall now proceed to give a particular account of the heavenly bodies, according to the plan we first laid down; and from the whole draw such practical inferences, that the reader, while he is

entertained, may also have his morals improved. It is our design that he may read the book of nature, and be led to believe, that there is an infinitely wise Being, who conducts every thing in the government of the heavens and the earth; who never left himself without a witness, but in the end manifested to men, by grace, what their imperfect understandings could not comprehend by viewing the heavenly bodies, nor even from a view of divine providence. And the first thing that engages our attention, is the magnitude of the heavenly bodies.

As great as this earthly globe may appear, it is much less than many of those heavenly bodies which present themselves to our view; except two or three of the planets, which seem to be less than the earth, namely, Mars, whose diameter is reckoned to be but 4875 English miles; and the Moon, whose diameter is 2748 miles; and Mercury, which is affirmed to be much larger. These, however, are most amazing bodies; and, as far as experiments can determine, many of the others are much larger than the globe on which we live. Thus the two superior planets by far exceed it; Saturn being computed at 93,451 miles in diameter, and consequently in its bulk 427,318,300,000,000 miles. Jupiter is computed to be 120,653 miles in diameter, and in bulk 92,001,120,000,000 miles.— But stupendous as these orbs may appear, they all seem trifling when compared with that glorious source of light and heat, the Sun. It is not only the fountain of light and heat to all the planets around it, but also far surpasses them in magnitude. According to the observations made by Sir Isaac Newton, its diameter is 812,148 English miles, and its solid contents is 290,371,000,000,000,000 miles, supposing the face we see of the sun to be its true and real globe. Such are those stupendous bodies which we commonly call planets; but these are perhaps not the most

considerable bodies in the universe. These fixed stars, in all probability, are so many suns surrounded by their respective systems of planets, as our sun is; and probably of equal, if not superior magnitude.

In our next, we shall take some notice of the immensity of the heavens, the manner in which those glorious orbs we have been treating of are described, and the practical inferences we should draw from such works of the great Creator.

*(To be continued.)*

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ECCLESIASTICAL HISTORY.

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

CENTURY I.

(Continued from page 283.)

THE heresy of the Nazarenes, which arose after the destruction of Jerusalem, was of a different kind. In examining with attention all that St. Epiphanius says of it, we must suppose that the Nazarenes belonged to a Christian church at Jerusalem, whose members, at the approach of the siege, passed Jordan, and fled for refuge to Pella and other neighbouring villages, where they found a safe asylum, and enjoyed a free liberty of conscience until the time of Trajan. Afterwards Adrian permitted all the Christians, who chose it, to return to Jerusalem; but those who could not persuade themselves to renounce circumcision, and the ceremonial law of the Jews, remained beyond Jordan, and retained their old name of Nazarenes, by which they were known to St. Epiphanius and St. Jerom, in the fourth and fifth centuries. All their error consisted in remaining attached to Judaism, notwithstanding God had entirely abolished the Levitical worship, and in keeping themselves upon that

account separated from the rest of the Christian church.

From the Nazarenes, as we may judge, came the Ebionites, probably so called from their chief, Ebion.—The ancients call those Ebionites, who, having quitted the synagogue to become Christians, afterwards mixed, with the faith of the Redeemer, circumcision, and the ceremonial law.

Church history divides the Ebionites into the first and second. Without doubt, the first were no other than the Nazarenes themselves; and that which Theodoret ascribes to the second, must be looked upon a mistake, and agrees to the first: according to him they acknowledge, that our Saviour was born of a virgin; that they used only one gospel, that of St. Matthew; that they observed both the Jewish and Christian Sabbath. All this can be applied to no other than to the first Christians of the church of Jerusalem, and to the Nazarenes. St. Epiphanius likewise quotes a very ancient tradition, which mentions that the heresy of the Nazarenes, and that of the Ebionites, took their rise at the same time, and in the same place; but the Ebionites having made a formal separation, they joined to their first errors, and it was natural to expect, others much more considerable.—Those which Theodoret ascribes to them, and which can be looked upon only as the opinions of the second, are; 1. that the Father is the true God; 2. that Jesus was born of Joseph and Mary, according to the common laws of generation; 3. that the Holy Spirit descended upon him at his baptism, and remained with him to his death. Those who professed these sentiments, may properly be looked upon as Ebionites; the others were more commonly called Nazarenes.

The sect that bore great affinity to the Ebionites was that of the Cerinthians, founded by Cerinthus, of whose country, and the time in which he lived, we have no exact account.

It is however certain, that he may be reckoned among the ancient heretics. He instructed himself at Alexandria in what was called the mixed, or syncretick philosophy, in which Platonism was altered by ancient eastern notions, and was called by the learned the new Platonism. All the Gnostics adopted this philosophy. Cerinthus, after this, probably joined himself with some Ebionites, those whom we called the first; for he borrowed some of their opinions, in exchange for which, he obliged them to receive some of his; and from this association of ideas it is by no means improbable, the second Ebionites took their rise. Cerinthianism was then a new system of religion, formed by a conjunction of the opinions of the Gnostics, the Ebionites, and of some peculiar notions of Cerinthus himself. They may be reduced to the following; 1. Jesus was not born of a virgin by the extraordinary intervention of the Holy Spirit, but from his parents Joseph and Mary, according to the common laws of nature: 2. Jesus the man being baptised, the Christ, or the Spirit of God, descended then upon him, and filled him with wisdom, knowledge, and power; 3. Besides these, the greatest part of the ancients look upon Cerinthus as the father of the Chiliasts or Millenaries. There is foundation for this opinion; but we must remember that the reign of the thousand years, which Cerinthus and the other Gnostics spoke of, was not to take place upon earth, but in some celestial region.

It only remains now to speak of the Nicolaites, who are numbered by the ancients in the rank of hereticks. This name is without doubt taken from the 2d chapter of Revelations, 6, and 15 verses, where we find a sharp censure of the doctrine and conduct of these hereticks. They are joined in these passages with the Bileamites, whom the apostle reproves for eating of things offered to idols, and for giving themselves up to for-

nication. There is no doubt but the name of Bileamites, made use of by St. John, is mystical; and we may presume the fame of the Nicolaites, which comes nearly to the same signification.

To finish this century, we must give an account of the principal historical events, which concerned or interested the Christian church. The most striking of them is certainly that of the intire ruin of the polity of the Jews, and the dispersion of them which followed, and which remains even to this day.

Herod the great died a little after the birth of our Saviour. The emperor Augustus divided his empire amongst his sons; Judea, Samaria, and Idumea, fell to Archelaus, with the title of Ethnarch. Herod Antipas, had Galilee and Perea; Philip, the countries known by the name of Batanea, Trachonitis, and Gaulanitis. These two last had the quality of Tetrarchs. At the end of nine years, Archelaus, being accused by the Jews, was banished by Augustus into Dauphiny; and Judea, as we have already said, being reduced to a Roman province, was governed by Roman magistrates, named procurators. Herod Antipas, who beheaded John the Baptist, and before whom our Saviour was brought a little before his suffering, as an object of ridicule, was likewise sent by the emperor to Lyons. Agrippa, surnamed the great, the son of Aristobulus, and grandson to Herod (called also in the 12th chapter of Acts, Herod, the common name of the family) then obtained the government of the two tetrarchs, his uncles Philip and Antipas; so that soon after his advancement he obtained as much power as his grandfather had possessed. This rendered him cruel and vain: he exercised his cruelty on St. James, the brother of our Saviour, whom he caused to suffer martyrdom; and, just as his pride was going to receive the applauses of a people who equalled him to God, he

was severely punished. Acts xii. 22. The Romans sent again unto Judea procurators, among whom were Felix and Festus, before whom, as well as before Agrippa the younger, the son of the preceding, St. Paul pleaded, Acts xxiv. 25, 26. The heavy burthens which these magistrates, and particularly Gessius Florus, laid upon the Jews, caused them to revolt, to which they indeed before had a great inclination. Torn likewise by their intestine divisions, they made large strides to their destruction.—The Romans, being no longer able to keep them in subjection, declared war against them: this war was begun by Cestius Gallus, governor of Syria; continued by Vespasian, to whom Nero had given the charge of it; and finished by Titus, the son of Vespasian in the reign of his father. The city was destroyed, and the temple reduced to ashes, though Titus much wished to preserve it; declaring more than once that he had no design to exterminate the Jews, but that they brought on their own misfortunes. During the siege of Jerusalem, which lasted six months, there perished, partly by fire, and partly by famine, eleven hundred thousand people, and they took and sold ninety-seven thousand: so that, if we add to them those who perished during the seven years war, the number will amount to 1,337,490, without taking into our account those who were exposed to beasts, sent into banishment, or were the victims of some particular calamity. The war began in the year of Christ 66, and the city was taken and burnt in the year 70. It took near three years to restore the peace of Jerusalem. The history of this war, filled with events which it is impossible to read without being affected, was wrote by Josephus, a Jew himself, and an eye witness of the things which happened. While God exercised his justice in this wonderful manner upon the Jews, he shewed his mercy to the Christians,

who were at Jerusalem. Warned by an oracle of this catastrophe, before it happened, they left the capital, and retired for the most part to Pella, a little city situated beyond Jordan.

Such was the fate of the Jews.—God, who punishes the guilty, tries likewise the just, and permitted the infant church to be exposed to such very violent persecutions, as seemed likely to stifle it in its cradle; but, on the contrary, they served rather to increase the number of the converted, and to strengthen the faithful in the faith. The most enraged enemies of christianity were the Jews, the leaders of whom, as they had shewn the greatest violence against our Saviour during his life, treated the disciples as they had done the maker. The persecutions of the synagogue against the church may be reduced to three. The first is that in which Stephen, the first martyr, was the victim, Acts vi. 7. The second was raised by king Agrippa, who thought by that to please the nation. In this the apostle St. James, called the Major, sealed the gospel with his blood, Acts xii. The chief priest, Ananias, made use of the absence of the Roman governor, to cause the last; in which St. James the Minor, the apostle and brother of our Lord, finished his course, as Eusebius informs us; and his account is confirmed by that of the Jewish historian Josephus.

But the Gentiles treated these innocent people, with a great deal more inhumanity. The diametrical opposition of the gospel precepts, to the dogmas and superstitions of paganism, inflamed the hearts of the Gentiles with the most violent hatred against those who wished to overthrow their idols. This gave rise to violent persecutions, which broke out from time to time, as so many fires which threatened the entire destruction of the church. We shall not, in this place, enter upon their different causes or details. We will confine

ourselves to those which were spread through the whole Roman empire, and were either expressly commanded or consented to, by the emperors themselves. These are generally reckoned ten in number.

Nero, that monster, a reproach both to royalty and humanity, was the author of the first. He did not appear to have acted from any particular hatred to Christianity: he sought only to charge the Christians with crimes of which he himself was guilty, and to satisfy his natural thirst for cruelty, after having himself set fire to the city of Rome; he accused the Christians of this attempt, and condemned them to suffer death for it, by the most incredible tortures, and in the same manner as if they had been lawfully convicted. To all appearance, a great number of the faithful perished; nor was Rome the only scene of these horrid cruelties; they were spread throughout the Roman empire, if we may judge from an inscription found in a town in Portugal: NERONI. CLAVDIO. CAES. AVGPONT. MAXIMO. OB. PROVINCIAM. LATRONIBVS. ET. HIS. QVI. NOVAM. GENERI. HVM. SUPERSTITION. INCVLCAE. PVRGATAM.

The first persecution began in the year of our Lord 64; but we are not certain how long it lasted. St. Peter and St. Paul are commonly numbered among those who suffered martyrdom on this occasion; St. Paul by having his head cut off, the other by being crucified with his head downwards. It appears very certain that these two apostles were put to death by order of Nero, and that since the year we mentioned. The learned are not agreed whether or no Nero gave out these edicts with an intention to render the persecutions universal, as the preceding inscription seems to testify.

Domitian, as cruel but more stupid, than Nero, expressed the same rage against the Christians. There is rea-

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son to suppose that his principal dislike was to the Jews, and that the Christians suffered many times upon their account. This persecution lasted about two years, and ended only with the death of the tyrant. Numbers of Christians, accused by the informers, perished. The consul Flavius Clemens, and his wife or niece Flavia Domitilla, relations to the emperor, with many more of the court, were either condemned to banishment, or suffered death: numbers of martyrs were the victims of this persecution: they pretend that the apostle St. John, being cast into boiling oil, received no hurt, and was banished to the island of Patmos, where he had those visions mentioned in the Revelations. They add that, Domitian having ordered the posterity of David to be put to death, the grandsons of that Jude, who was surnamed the brother of our Lord, were brought to him; the emperor, surpris'd at their mean condition and appearance, ordered them back without doing any thing to them, and ceased any longer to persecute the church. Then the exiles had leave to return; and St. John came back to Ephesus, where he ended his life, which lasted for more than an hundred years. Such is the abridgment of the history of the first century, concerning which, from the scarcity and uncertainty of the materials, we can add no more.

(To be continued.)

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

The MOSAIC HISTORY illustrated.

(Continued from page 285.)

MEN make their appearance gradually in the world. A reason will be assigned for this in another place. The angels, we may suppose, were created at once, and it is the prevailing sentiment of divines,

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that all the apostate angels fell at once; this opinion, however, I cannot entertain, as, to me, it does not appear to be supported either by argument or scripture. Had all the evil angels apostatized at the same period, it is hard to conceive that any thing, except seduction, could have caused them thus to have sinned.

Men have a Redeemer in preference to these apostate spirits, (2 Pet. ii. 4.) The God of perfect justice must have had his reasons for this discrimination. Let us fix it as a *principle*, and see whether any thing will occur in scripture, unfavorable to it, *That any sinner ever had, or can have, forgiveness, who sinned by his own instigation; and that every sinner who can plead seduction, receives the benefit of another trial.*

Concerning the first proposition, I appeal, not as is usual to the *divine justice*, our notions are not so refined as to perceive the full nature of it, but to the *divine truth*.

The second proposition will find its proof in the History of Mankind, and would have, if it could be collected, the most perfect illustration in the history of every individual.

I apprehend that the angels had a limited space of time allotted them, in which they were to evidence their obedience or disobedience to the divine will, in a place less glorious than that which is now enjoyed by those of the Angelic Hosts who sinned not. Perhaps at the end of that period, the Most High created the heaven and the earth. Such angels as directed their free will to the love of God, which was manifested by acknowledging his supremacy, and obeying his pleasure; and such as did not recognize the divine supremacy, nor honor the divine will, (and who, through eternity, would have acted in the same manner) were now to be distinguished, not by the eyes of the Most Perfect, for in him there are no degrees of knowledge, but by the eyes of each other.

God made heaven for the reception of those who were conformed to the image of his only begotten and well beloved Son, who is appointed to be the more immediate object of adoration of creatures of reason and virtue. The earth was formed to afford a probationary state for those beings, designed, it should seem, to associate with the angels of holiness, and to possess that abode of bliss which would have been enjoyed by the other angels, had they not rebelled against their Creator.

The scriptures declare, that the Devil and his angels were cast down to earth; but here it may be enquired, What time was this done? And whether this degradation was the full punishment intended to be inflicted on these sinners, or only preparatory to it? Upon mature consideration, the following, I imagine, may be regarded as a proper reply to these queries.

I. The fallen angels shall be judged with fallen men, by Christ, the great judge of quick and dead. And the holy angels and saints shall be his assistants in this work. 1 Cor. vi. 3. Matt. xxv. 31. 2 Pet. ii. 4. John v. 22, 27.

II. The time that this judgment shall continue, is not to be measured by the sun's diurnal course; but may exceed six thousand years, the time, probably, that is allotted for the duration of our present system.

III. Assistants will be employed in this work, not of necessity, nor to alleviate the burthen of the judge; but to display his glory and power, and to give solemnity to the transaction.

IV. The result of the judgment will be, the acquittal and everlasting happiness of the righteous, and the condemnation and eternal destruction of wicked men and evil angels, who shall be cast into everlasting fire. With respect to men, this punishment is called "a second death;"

and to devils, the "bruising of the serpents head."

V. This destruction doth not include in it, annihilation, (Mark ix. 44. Rev. xiv. 11. xix. 11.) but a reduction to a state of consummate and unceasing misery.

VI. Though there is an interval between the sin committed and the punishment of it, both in angels and men, there is, notwithstanding, some evil that is immediately consequent on sin. This arises from the nature of sin, and it cannot be doubted but the divine lawgiver hath just reasons for suffering a period to elapse between the commission of sin, and the inflicting on the sinner his just punishment.

VII. Evil angels were yet in heaven in the time of Job. (Chap. i. 6.) And, probably, from 1. Kings, xxii. 22. we may justly conclude, in the days of Ahab also. They were however, known and distinguished, as bad.

VIII. The period of the angelic trial, I apprehend, was finished when God made heaven and earth. At that time the holy angels inherited their destined estate in heaven, where God manifests to them his glory.— Upon Satan, and his adherents, was pronounced the divine sentence, *after* he had involved the human race in guilt. It was declared, that his destruction should proceed from the posterity of the injured person, Eve: And as divine wisdom determined, that the seed of the woman, alluded to, should not make his appearance until four thousand years should elapse, the apostate angels were not entirely separated from the elect, until the incarnation of the Redeemer; they were notwithstanding under restraints, and signal marks of disgrace.

IX. The sentence pronounced on Satan, the apostate spirits either then understood, or had it, afterwards, more clearly repeated to them; the latter, is most probable. It appears,

they knew that Christ had power to "torment" them, (Matt. viii. 29.) and that they intreated him, "not to command them to go into the abyss." Luke ix. 31.

X. This abyss is to them a prison, by them abhorred, and wherein they are confined until the judgment of the great day; and though they knew their imprisonment would be unavoidable, after the appearance of Christ, they, it seems, wished to avoid it as long as possible.

XI. Though they are cast into the abyss, this doth not prevent their operations on earth, except when, by a divine power, they are laid under restraint. Rev. xx. 2, 3. xii. 12.

XII. They were cast out of heaven, it is probable, when our Lord ascended thither. Acts i. ii.

XIII. After the general judgment, the earth will be consumed by fire.— 2 Pet. iii. 10.

XIV. Evil angels and men, when condemned, will be eternally separated from God, and everlastingly miserable. Rev. xiv. ii. xxii. 15.

XV. Each of the fallen angels forfeited his estate by his own particular sin.

XVI. The punishment of the damned will be different, according to their transgressions; at least, with respect to mankind, this is certain. Rom. ii. 6.

XVII. Whether there will be an everlasting difference in the thoughts and feelings of those who shall be sentenced to eternal misery; or whether this difference will exist only at the day of judgment, it is not easy to determine.

XVIII. The reason why sinful men are suffered to remain on earth, is manifest in the gospel;—it is to allow them time to repent, and accept of the offers of salvation.

XIX. As marks of degradation were the immediate consequences of the sin of mankind, it cannot be doubted but it was thus also with the fallen angels.

XX. Though the apostate angels remained in heaven after their sin, till the appearance of Christ, it is reasonable to suppose, they did not behold the face of God, in that blissful manner, as did the angels of purity. In heaven we are assured there are many mansions. John xiv. 2.*

XXI. The head of the sinful angels, denominated, in holy writ, *Satan*, was perhaps, the first transgressor of the law of God. That the elect angels have another head, beside Christ, doth not clearly appear from scripture; as there are many reasons for appropriating the name *Michael*, only to Christ, the eternal angel of the covenant.

XXII. As angels of holiness, and departed saints, have their abode in heaven, it is reasonable to conclude, from several passages of the divine word, that evil angels, and the souls of sinful men, separated from their bodies, are confined in one prison, where they will remain until the great day of public retribution.

Lastly. Though the scriptures do not mention the creation of angels, their existence is so connected with the tenets of Christianity, that to deny their being is to deny the being of a Saviour; for he not only "saves us from our sins," (the punishment due to them;) but "he was also manifested, that he might (in us) destroy the works of the Devil." 1 John iii. 8.

The Mosaic History, presupposeth the existence of angels, and its

* *There are some sentiments, above expressed, by the learned writer which are new, and, it is possible, may not be approved of by every reader. Though we forbear making any strictures on them, we shall readily publish such remarks as may be made, with decency, for the satisfaction of any person, and doubt not but our author, with cheerfulness, will endeavor to obviate such objections as may be made to his opinions.*

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first lines introduce both classes of them, the good and bad. Gen. iii. 1, 24. To say that this history contains nothing but allegorical representations of the introduction of evil into the world, would be to grant full liberty to deny every truth of the bible, and, indeed, to subvert all religion and morality. He who attempts an illustration of the Mosaic History, cannot find a more proper place to introduce what relates to the origin and state of angels, than that in which mention is made of the creation of their habitations.

Vain is it to dispute about the mode of creation. It is sufficient for us to know that GOD is the CREATOR of all things. And when we express ourselves on a subject to us so impenetrable, it will be wisdom to use only scripture phrases; as *God created; he made; things which appeared not, he brought to light; instead of saying, he made the world from nothing, or from pre-existent matter.*

(To be continued.)

EVIDENCES in FAVOR of CHRISTIANITY.

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

(Continued from page 286.)

The Theology and Morals of the NEW-TESTAMENT, are worthy of GOD.

THE *Theology and Morals* taught in these books are most worthy of God, and designed to perfect the virtue and happiness of a rational creature. The notions we are taught to form of the Divinity are such as are agreeable to the first dictates and principles of natural religion, and which the mind approves as just and rational. The gospel leads us to cherish the most exalted ideas of the majesty of the ONE supreme God, the great creator and governor of the

universe, from whom all beings ultimately proceeded, and to whose glory all things ultimately conspire.—It represents this Being under the most amiable character, to engage our affection, and attract our love to him.—That we and ours are perpetually under the superintendency of his paternal guardianship and care—that he is ever disposed to direct our enquiries, secure us from error, illuminate our minds, and supply our wants, and that he watches over our best interests and happiness, with all the anxiety and affection which distinguish parental tenderness.—That all rational creatures are the offspring of this good *Being*, who makes the wisest and best provision for their happiness, both in time and eternity—That the providence of God is *universal*, and extends to every individual in the whole system of beings—That *not a sparrow falls to the ground, nor an hair from our head, without the cognizance of the Almighty*—That if God regularly supplies the returning wants of the brute creation, and clothes a transient flower with such inimitable beauty, much more are rational creatures the objects of his providential care. It leads us to conceive how infinitely dear the human-race is to *God*, whose recovery and happiness was the object of his concern, and whose redemption and salvation, a principle of love and compassion for them induced him, by a gracious interposition, to effect and secure. It represents him as a *pure spirit*, not to be worshipped with superstitious foppery, splendid decorations, magnificent fabrics, and the pomp and pageantry of external shew—but that the worship he requireth, consists in the devotion of the mind, and in the oblation of pure and holy affections. It teaches us, that we are not to conceive of *God* as a Being whom we can prevail with to act contrary to his all-wise intentions, by the dint of importunity, and by such noisy and clamorous repetitions and

extravagancies as the *heathens* used in their worship. The *love of God* it enjoins upon us as the *first and great commandment*—that this great principle should fill and possess all our *powers*, and influence the whole of our conduct—that we should aspire after the nearest conformity to the *Deity* our imperfections can attain, and imitate him in doing good. It represents him as continually present with us, the spectator of our conduct, and the intimate witness of the principles which actuate us. It teaches us the great duty of resignation to him from every argument and motive that can affect an ingenious dependent creature, by informing us, that all the dispensations of *God* to us are founded in infinite wisdom and goodness; that the corrections of his rod are salutary; that all afflictions are his messengers; that he knows what allotments are best for us, and will finally prove most perfective of our virtue and happiness. So that piety to *God*, as taught in the *gospel*, is a most amiable, engaging, rational, venerable principle, worthy such a being as man to pay to the *Divinity*—the worship here prescribed hath a noble simplicity in it worthy of the *Deity*, who is pure and perfect mind and intelligence; and the adoration, love, and imitation of him here enjoined, are such as greatly exalt the human character, and ennoble and dignify the heart of the rational worshipper.

The *relative and social duties* the *gospel* inculcates are such as necessarily result from our natural and civil connections, and such as reason tells us any system of morality, established by the sanction of a divine authority, must contain. Man is a social being, and his happiness is dependent on the virtuous exercise and discharge of the social duties. To give us the compleat fruition of this happiness the *gospel* lays us under the strongest obligations to be good parents, good children, good neigh-

hours, good masters, good servants, good citizens and members of society. It teaches us to consider ourselves as intimately allied to all our fellow-men by the endearing bonds of one common nature. That in the *love of God and our neighbour* is virtually comprized the whole moral law.— That we are not to confine our benevolent regards to the narrow circle of our friends, relations, and acquaintance, nor solely to that party and community to which we belong, but to diffuse them to the utmost verge of *God's* rational creation. In the *parable of the Samaritan* we are taught to look upon every one as our neighbour who is in distress, however he may differ from us in religious sentiments, and whatever unhappy prejudices, on account of nation, party, or opinion, we may have entertained against him. It enjoins strict justice in our dealings with others, to do to others as we ourselves should expect were *we* in *their* circumstances, and *they* in *ours*; to make restitution when we have injured them, and generously to forgive those who have offered us injurious and contumelious usage. It recommends benevolence and charity as the perfection of virtue, the glory of human nature, and the distinguishing badge of its professors. Its tendency is to extirpate from the human heart envy, pride, malice, revenge, melevolence, and every principle and passion destructive of the harmony and happiness of human life, and subversive of the noble satisfactions of true self enjoyment. To such a pitch of perfection does it tend to exalt our nature, and carry human virtue, that it commands us to *love even our enemies*, and instead of revenging an injury, to forgive the authors, and pray that *God* would forgive them. The *morality* of the gospel therefore is, in every instance, so pure and sublime; so perfective of the harmony and happiness of domestic, social, and civil

life; so worthy the great and good parent of all rational beings, that our ideas cannot form any revelation from *God* to contain a more excellent and perfect system of conjugal, parental, filial, relative, social duties, than what the *New Testament* comprizes, and enjoins as the great rule of life, and the standard of our moral behavior and conduct.

Christianity tends also to improve and exalt human nature, with regard to the exercise of *self-government* and *personal* virtue. Its grand object and aim is to possess us with real goodness of heart, and to give us all the fruition flowing from this invaluable possession. It is the study and ambition of its great author to purify the human heart from every corrupt affection, and to make us assert the superiority of the rational and intellectual over the animal and sensual part of our nature; to make reason preside and the inferior appetites obey; to purge the mental eye from the films of vicious prejudices and passions; and to possess all its powers with the sacred love of holiness and virtue. Temperance, chastity, self-government, moderation in our desires, contentment in our situations, submissive to *God* in our afflictions, an unruffled tranquillity and mildness of disposition, an unaffected humility, a mutual condescension, an amiable probity and candor of mind, a simplicity of manners, and a conscientious rectitude and integrity of principles, are the great duties it enforces and recommends by every motive and argument; by every insinuating form of address; and by every consideration that can excite us to cultivate and improve what is truly excellent and amiable; to adorn our minds with the noblest attainments, and to pursue and secure the ultimate dignity and perfection of the rational character. Thus is the *morality* of the *gospel* worthy of *God* to publish, and, when shining in a living

character, evinces itself to be the supreme glory and felicity of human nature.

The *pagan* systems of *morality* were defective in many capital and essential articles. They wanted, also, many arguments and motives to enforce the practice of their duty. The offices taught in these deficient erroneous *systems* had not the explicit sanction of a *divine* authority to seal and ratify them—they were not urged from considerations of the omnipresence, fear, and love of *God*, nor pressed upon the conscience by arguments derived from the awful solemnities of future retributions.—The *gospel* is the *only* scheme that hath given *Morality* its final perfection by the additional sanctions which it hath annexed to it, and its cogent motives and powerful incentives, cannot be resisted by any serious, ingenuous, and well-disposed mind.—What constitutes the supreme excellence and glory of the *gospel* is its pure and perfect morality, tending to make human nature what *God* designed it should be; leading us to the imitation of *God* in his rectitude and holiness, and fitting us for the eternal fruition of him in those sacred mansions, into which nothing that is impure and defiled will be admitted. And it is observable, that in order to convey these useful lessons of moral instruction to the human heart thro' the properest vehicle, and to make the remembrance and impression of them most durable and permanent, they are not ranged in a methodical systematic form, and detailed in a dry uninteresting series of didactic dulness. These great rules of life are interspersed and interwoven, not without design, into the body of this divine system; sometimes they are delivered as short sententious maxims; sometimes inserted in the beginning, middle, or end of a discourse; sometimes they form the moral of a parable, and sometimes they are taught by a familiar example. There

is great wisdom in *this* method of conveying instruction to men; for, a short moral story, or *fable*, is never forgotten, and virtue, exemplified in *real* life, hath the most powerful attractions, and seldom fails to make indelible impressions. The *gospel* hath, therefore every thing in it, with regard to its scheme of religion and morality to demonstrate it to be the wisdom of *God* and the power of *God*; to be an explicit revelation from the eternal SOURCE of light and truth, and to have every signature, as to its moral injunctions and the method of communicating and enforcing these instructions, which we can suppose a *divine* hand to impress upon any system of duties.

(To be continued.)

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MISTRANSLATIONS of SCRIPTURE  
rectified.

(Continued from page 290.)

XI. **S**OME parents there are, so severe and cruel to their children, as not to observe any moderation in chastising them, and even apprehend it to be their duty not to indulge compassion in their corrections, because our version makes Solomon say, Prov. xix. 18; "Chasten thy son while there is hope, and let not thy soul spare for his crying." But true it is, that, agreeable to the Hebrew, the latter part of the verse should be thus rendered; "But suffer not thyself to be so transported as to cause him to die." And in this manner it hath been translated by the Vulgar Latin, the Chaldee Paraphrase, Paguin, Vatablus, and divers others.

XII. Several translations, besides our version, make Solomon thus express himself, Prov. xxv. 11; "A word fitly spoken, is like apples of gold in pictures of silver."—We shall here recite the observations of the learned *Danbawer*, on these words, from which it will appear, that a

text, mistranslated, may give birth to many injudicious conceits and fancies.

“ King Solomon, says he, crowns his proverbs with an *orange*, to which he compares a word fitly spoken; but the glosses of interpreters, the errors of versions, and contradiction of explications, have so obscured and injured it, that this wise prince hath had reason to wish, with Tully, that neither the learned nor ignorant had read his writings; because the one, did not understand them as much as was necessary; and the other, more than he desired. For what have not translators ventured to make of the single Hebrew word *Makiorb*?—The Septuagint render it a *necklace of sardonyx*; Symmachus and Theodocian, *flowered silver*; the Royal Bible, *cases of transparent silver*; the Vulgar Latin, *beds of silver*; the Revision of it, *the engraving of silver*; Junius, *figures of silver*. And, generally, those who have attempted an explanation of this text, have erred in their sense of it. Most interpreters have converted the fruit here mentioned, to *artificial or painted apples*, set in rings of perfume, which were carried about the neck. Some have fixed them to Solomon's bed, or to the walls of his palace, which, Josephus informs us, were enriched with imbossed embroidery work, representing trees adorned with leaves and fruit. Here, continues *Danbarver*, we have apples of gold unhandfomely represented.—But what satisfaction is it to see an apple, though of gold? What pleasure could it yield to the taste? Was Solomon inclined to entertain his friends after the manner of Heliogabalus, who presented his guest with fruit of ivory and marble?”

Several learned men, very justly, have thus translated this passage; “ A word fitly spoken, is as graceful as oranges in a flowered basket of silver.”—It is to be observed, that the Hebrew word *thapnach*, never signifies,

in scripture, artificial fruit, but such as is natural.

XIII. Our version makes our Saviour command several things to be performed, which he must have abhorred; as John ii. 19. “ Destroy this temple, and in three days I will raise it up.” xiii. 27. “ What thou doest, do quickly.” Matt. xii. 33. “ Make the tree corrupt, and his fruit corrupt.” These texts should have been rendered in the *future tense*, thus; “ You *will* destroy this body, but in three days I shall raise it up.” Agreeable to our translation, our Saviour commands his apostles; “ To *sleep and take their rest*,” Matt. xxvi. 45. Though this injunction was directly *opposite* to his design. The words, therefore, should have been translated with a note of interrogation; “ Do ye now sleep and take your rest?”—For our Lord adds; “ *Arise, let us go hence!*”

XIV. According to our version, Moses and our Saviour say; “ I hat man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Deut. viii. 3. Matt. iv. 4. This passage should have been thus rendered; “ Man shall not live by bread only, but by every thing that God hath ordained for his support.”

(To be continued.)

#### A DISSERTATION on the SACRED TRINITY.

(Continued from page 292.)

WE come now to the Egyptians, and find among them some vestiges of the same great truth, as among the Hebrews, Chinese, Chaldeans and Persians. A modern French author has advanced, with great ostentation of learning, that all the Egyptian mythology, religion and theogony was derived from the abuse of the original, symbolical hieroglyphical characters, and thus far he is in the right. He pretends, that



he is the first discoverer of this great principle, but he is mistaken. Kircher, Vossius, Cudworth, father La Fontaine, the authors of the journals of Trevoux, and many travellers into China had this idea long before him. His second principle is absolutely false, and absurd, not to say childish and insipid. He tortures and racks his brain to prove, that all the gods and goddesses, the religious rites and ceremonies, the symbolical images, and hieroglyphical characters of Egypt were in their original, primitive institution, only post-signs, to advertise the Egyptians, of the inundations of the Nile, of the seasons of agriculture, of the variations of their climate, and of all the different labours and employments of their husbandmen. Had this author been acquainted with the Chinese, Indian, Chaldean, Persian and Greek mythology, philosophy and religion, he would never have fallen into this irrational scheme. The greater part of the ancient and oriental nations were very little taken up about the periodical inundations of the Nile; and some of them did not so much as know, that there was a corner in the world called Egypt. It is reasonable to believe, that the theogony of their gods, and the source of their religious mysteries were derived from more sublime, more spiritual, and more universal objects that interested equally all the human race, as shall be explained hereafter.

If this author had followed his first principle, and then combined it with the analysis he has given of the Hebrew, Egyptian & Phœnician names which design the gods of the Gentiles, he would soon have altered his thoughts: But blinded, it seems, by his prejudices, he was resolved to show, that the Pagans could have no sublime, intellectual ideas, because, according to the fundamental maxim of a narrow scheme, out of the visible church, there never was, nor

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could be, any supernatural graces, virtues nor lights. Thus, all the symbols, hieroglyphics, gods, goddesses and mythology of the Pagans, must be degraded to a physiological sense, and can signify nothing but the revolutions of the planets, the periodical returns of the sun, the different phases of the moon, the various combats of the elements, or some other phenomena of nature, whether celestial, aerial or terrestrial.

In the Pamphylian obelisk, the Deity is represented by this symbol, a winged globe with a serpent coming out of it. In a Chaldaic fragment imputed to Sanchoniathon, we find this explication of that hieroglyphic. 'The globe signifies the first self-existent incomprehensible Deity without beginning or end.—the serpent, the divine wisdom and creative power; and the wings signify that active spirit that cherishes and enlivens all things.\* The pyramidal obelisks of Egypt, with three different faces placed before the temples, was according to the Pagan philosophers a symbol of the Deity, not only among the Egyptians, but also among the Amazons, and many other people of the east. A Bramin of India, according to father Bouchet,† explained this symbol in the same sense, as the ancients. 'We must, said that Bramin, believe God and his three different names, which answer to his three principal attributes, to be represented in some sense, by these triangular pyramids, erected at the entry of our temples.'

Whatever there be in this, it is certain, that Jamblichus gives us this account of the Egyptian theology.‡

\* See father la Fittau, *mœurs des sauvages*. pag. 149.

† Lettre du pere Bouchet a Mr. l'Evêque d'Avranches.

‡ Jambl. de Myst. Egypt. pag. 153, 154. edit. Ludg. 1552.

• Hermes places the God Emeph,  
 • as the prince and ruler over all the  
 • celestial gods; the Demiurgic  
 • mind and president of truth, which  
 • produced all things with wisdom.  
 • Before Emeph, however, Hermes  
 • places one indivisible monad, called  
 • EICTON, in whom exists the  
 • first intelligent and the first intelli-  
 • gible, and who can be adored only  
 • by silence. After which two,  
 • EICTON and EMEPH, he places  
 • ΠΘΑ, which is a spirit that ani-  
 • mates all things by his vivifying  
 • flame.

Eusebius informs us from Porphyry, that the Egyptians acknowledged one \* intellectual Demiurgus or maker of the world, under the name of Emeph or Cneph, whom they represented by a statue of human form of a dark sky-coloured complexion, holding in his hand a girdle and a sceptre, wearing upon his head a princely plume, and thrusting forth an egg out of his mouth. This hieroglyphic is thus explained by the same Porphyry; God is represented with a dark sky-coloured complexion, because the wisdom that made the world is not easy to be found out, but hidden and incomprehensible. The princely form signifies, that he is the ruler and king of all things.— The feathers upon his head denote his intellectual activity. The egg thrust out of his mouth means, the world created by him. From this Emeph, was said to be generated another god, whom the Egyptians called Ptha.† St Cyril quotes several passages out of the Hermaic writings extant in his time, to prove, that there was a first and supreme God superior to the Demiurgic Mind.‡ The Demiurgic Word, or Logos, is the first power after

\* *Euseb. prep. evang. lib. III. cap. xi. pag. 115.*

† *St. Cyril. contra Julian. lib. i. pag. 53.*

• the supreme Lord. He is uncrea-  
 • ted, infinite and the genuine Son  
 • of the first omnipresent essence.‡  
 Conformable to this passage of St. Cyril's, Jamblichus, in speaking of the mysteries of the Egyptians, says,  
 † Before finite beings, and universal causes, there is one God who is ever prior to the first king. He remains immoveable in the solitude of his own unity. No ideas of finite are mixed with him, nor any thing else. What a difference is there between this sublime idea of God in his solitude, into which not only no finite beings, but also, no finite ideas enter; and the dull notion of the schoolmen, who make the knowledge, and co-existence of all finite ideas as essential to the divine perfection, as the contemplation of himself, and the generation of the Logos? Porphyry continues thus,  
 He is seated as the exemplar of the second God, for there is something greater and first the fountain of all, and the root of all intelligible ideas. From this one, the second God shone forth. This one is self-begotten, the God of Gods, the superessential monad, and the first principle of all beings. These two are the most ancient principles of all, whom Hermes places before the ethereal, empyreal, and celestial Gods.

Here then is a full acknowledgment of the two first hypostases of the divine nature, and if we join this passage with those quoted above from Porphyry and the same Jamblichus, we have the Ptha or the third hypostasis, and so a full declaration of the Hermaic trinity.

Thus the Egyptians called EICTON; EMEPH and ΠΘΑ, what the Persians called Oromasdes, Mythras and Mythra; the Chaldeans—Life, Intellect and Soul; the Chinese, HI, YI, OUBI; the Hebrews AB, EL,

‡ *Jambl. de Myst. Egyptior. pag. 158. ed. Oxon. 1678.*

and RUACH. These three hypostas-  
 es EICTON, EMEPH, PTHA, the  
 Egyptians, according to the testimo-  
 ny of Damascius, 'looked upon as  
 ' one essence incomprehensible, above  
 ' all knowledge, and praised him  
 ' under the name of the " unknown  
 " darkness thrice repeated." This,  
 as we have already remarked, was  
 also a custom among the Jews, to  
 repeat thrice the great name of Jeho-  
 vah in all their public worship, dox-  
 ologies, and thanksgivings. The o-  
 riginal tradition was the same in  
 both nations, and might have been  
 confirmed among the Egyptians by  
 the long stay of the Hebrews upon  
 the borders of the Nile.

(To be continued.)

An ESSAY ON MERCY.

MERCY, is a kind, compassionate,  
 sympathizing concern for the  
 miserable, which prompts to a readi-  
 ness to help, relieve, or at least alle-  
 viate their miseries, when it is in the  
 power of the merciful, and fit and  
 right to be done.

And there could have been no place  
 for the exercise of divine mercy, un-  
 less misery had made its entrance a-  
 mong creatures; so there could have  
 been no place for the exercise of mer-  
 cy between man and man, if man-  
 kind were not miserable.

Mercy, as it is a Christian virtue,  
 must have its seat in the heart and  
 temper; therefore, we are command-  
 ed to "put on bowels of mercies."—  
 It is also like all other Christian  
 graces, a fruit of the Spirit; a part  
 of that image of God reinstamp up-  
 on the fallen soul, in conversion.—  
 There may be a counterfeit appearance  
 of mercy in the actions, from ostentat-  
 ion, or base and unworthy designs, where  
 there are no bowels of mercies, but ra-  
 ther a cruel or unfeeling disposition.  
 The apostle Paul puts the highest  
 outward appearance of a merciful dis-  
 position which can be well conceived,

and yet supposes, that the person may  
 be wholly void of the grace of mercy  
 itself.\*

A merciful disposition, where it is,  
 will give evidence of itself by out-  
 ward correspondent actions. A pre-  
 tence to a merciful disposition, where  
 there is no outward fruits of it, when  
 proper opportunities offer themselves,  
 is the vilest mockery; and is finely  
 exposed by the apostles James and  
 John.†

There may be a very merciful dis-  
 position in the heart, where the per-  
 son who has it, has it not in his pow-  
 er to give very convincing proofs of  
 it, by his actions. However, where  
 it is, it will prompt a person to do all  
 that he can to give proof of it. He  
 will, at least, pity and sympathize with  
 his suffering fellow-creature, and what  
 he can do more, he will do to relieve  
 him. Now, if there be first a willing  
 mind, it is accepted of God, accord-  
 ing to that a man hath, and not ac-  
 cording to that he hath not.‡

Mercy, as a Christian grace, has  
 its first and chief respect to men's souls;  
 the troubles and miseries which they  
 suffer, and the dangers to which they  
 are exposed by sin: And indeed, this  
 concern for the misery of men's  
 souls, is the chief character which  
 distinguishes Christian mercy, from  
 mere humanity. How many good-na-  
 tured men are there in the world,  
 whose hearts bleed to see a fellow-  
 creature in bodily pain or misery,  
 and who would go almost any lengths  
 to relieve him; yet have no mercy  
 on their own souls, nor the souls of  
 their fellow-sinners, but would see  
 them go to hell, and help them thither,  
 without the least attempt to pre-  
 vent it: But Christian mercy bleeds,  
 and is moved chiefly by the misery and  
 danger of human souls; it does all that  
 it can to instruct the ignorant, and

\* 1 Cor. xiii. 3.

† James ii. 15, 16. 1 John iii. 17, 18.

‡ 2 Cor. viii. 12.

to reclaim the wicked and erroneous;—and what it cannot do itself, it rejoices to see done by others, and gives every encouragement in its power, to designs and endeavours to reform men's manners and save their souls, that they may be plucked as brands out of the burning.—Signal proofs and examples of this merciful disposition, we have in *Lot*, *David*, the *Prophets*, and especially in *Christ* and his *Apostles*.

Mercy is not confined to the *soul*, but reaches to the *whole man*. Here it aids *humanity*, and improves it; weeping with those who weep, and looking not only at its *own things*, but also on the *things of others*. It pities and sympathizes with the pains and diseases of others bodies; the troubles and perplexities of their minds; their wants and necessities; their disasters and disappointments; their oppressions and afflictions. And when in its power, it labors to mitigate all these afflictions, by drawing out its soul to the hungry; by clothing the naked; by helping the sick; by pleading the cause of the oppressed; by administering counsel to the perplexed, and comfort to the afflicted. *Mere humanity* only does these things from *instinct*, and to ease the anxiety of the mind on the sight of distress;—but the merciful Christian does them from love to his neighbour, from a consideration of duty, and from obedience to the authority of God.

A merciful disposition is seen in its greatest lustre and advantage, when it pities and forgives persons who, by injurious treatment to ourselves, are wholly at our mercy, and upon whom we have it fully in our power to satiate our revenge; and, when we may do so under the colour of justice.—This is *God-like* mercy indeed!

It belongs, however, to Christian *wisdom* and *prudence* to judge, to whom, and how far, such acts of mercy should extend. That lenity which

would prompt us to give up our rights upon all occasions to lawless men, might often be of mischievous consequence:—It might often tend to harden sinners in their vices, and embolden them to treat others as they have done us, with hopes of impunity. By forgiving a man who attempts my life, I may procure the murder of other innocent persons.—By pardoning and giving liberty to a robber, whom I have caught breaking open my house, and stealing my goods, I embolden this villain to rob my neighbour's. Nor is it in all cases proper nor prudent for a man to forgive personal injuries, without legal satisfaction and exemplary punishment. Acts of lenity and mercy to offenders, should always consist with a proper concern for the public good, and our own personal safety.

Christian mercy, notwithstanding, is always sorry for the authors of injuries, and heartily wishes their *repentance* and *eternal welfare*. It will never admit of cruelty nor revenge against an offender. If his crime will admit of it, it is willing to forgive him, upon proper marks of repentance. If punishment is necessary, it would have it to be of the mildest and gentlest nature, that the offence will admit of; and it pities the person of the guilty sufferer, and would rejoice if the punishment might be wholly remitted;—having nothing at heart but the interest of human society, virtue and justice; and, like God, taking no pleasure in the misery of sinners.

There is also ample room for the display of mercy, in the exaction of debts. If the debtor is fallen into poverty by accidents or misfortunes, it will bear with him, if able; or if able, and circumstances allow, will remit *part* or *whole* of the debt: Or, if he is even bankrupt by his own fault, and therefore, justly deserves to suffer as a criminal, yet it will consider the necessitous circumstances of

his innocent family and connexions, and will remit what it can on their behalf.

Though mercy should extend to all in these instances; yet it will be shown in the first place, and in the highest degree, to those whom God and nature hath connected most intimately with us; such as our families, relations and friends: For, it would be a preposterous disposition, and not Christian mercy, to pity and help strangers, while our own household, kindred and friends were disregarded by us, in their misery.

Our Christian brethren claim a peculiar part in our howels of mercies. If one member suffers, all the members should suffer with it. "We are to bear one another's burdens, and to fulfil the law of Christ."

Our heathen slaves are proper objects and excellent tests of a merciful disposition. Their case and state is allowed to be very pitiable and miserable upon many accounts. They are our fellow-creatures, and might and should be our Christian brethren.—

They are God's creatures, and our neighbours, whom we should love as ourselves. And surely, if a merciful man, will be merciful even to his beast, much more ought he to be so to his human slave!—It may therefore be depended on, that those who have no pity for their slaves, but are of an unfeeling, cruel, merciless temper towards them, are strangers to this grace!

Mercy is one of the most amiable and God-like of all the Christian virtues, being that temper by which we do, in a most eminent manner, resemble and bear the image of the blessed God, and his son Jesus CHRIST; who forgive us ten thousand talents, and are merciful to the evil and unthankful.

It is declared, that they "Shall have judgment without mercy, who shew no mercy;"\* and,

\* James ii. 13.

"That if we forgive not men their trespasses, neither will God forgive us ours. With the merciful, (says David) God will shew himself merciful; and blessed are the merciful, for they shall obtain the mercy of God."†

It need not be added, that a merciful disposition, is one of the most amiable and endearing accomplishments in a man, and stands the fairest chance of rendering him universally beloved by his fellow-creatures.

Let us then, as the elect of God, holy and beloved, put on bowels of mercies!

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

REFLECTIONS on the CHRISTIAN USES of the TONGUE.

THE noblest use that can be made of the tongue, is to glorify God; which is done by this little instrument, by praying to him. Thus we acknowledge our entire dependence on him for all that is needful to our happiness. By praising him. Thus we make known his loving kindness to his needy undeserving creatures. By expressing our admiration of his infinite perfections: Thus exalting his great name. By confessing our iniquities: Thus magnifying his grace, which continues with us, notwithstanding our great unworthiness. By contending for the truth of his word; testifying our confidence in it, and discouraging every indecent freedom with it. By vindicating his providential government, and displaying the wisdom, goodness and equity of his ways. These are, doubtless, some of the principal ends for which the tongue is given to man.

A very good and excellent use of the tongue is, to promote by it the good of our neighbour; which we

† Psal. xviii. 25. Matt. v. 7.

may do, by labouring to instruct the ignorant in what may relate to the concerns of his body; but more especially in what respects his soul. By commendation, in such manner as may be an encouragement to him to proceed in the way of godliness and virtue, so as to advance his good name, and extend the sphere of his usefulness: But in this good office, we should guard in a particular manner against flattery, or imprudent commendation, which is pernicious to most men. By *peace-making*: There being nothing more destructive to religion and virtue than malicious strife; nor any thing more unseemly in a Christian. Those therefore who are the happy instruments of removing this evil from between men, are, in a peculiar manner, considered by the God of peace as *his children*: And, by vindicating injured characters and persons. This is doing very great service to men; discovers a noble spirit, and is an office that procures the esteem of men, and God doubtless regards the discharge of it with complacence.\* One of the greatest and most benevolent uses of the tongue, towards our fellow-creatures, after instructing them in the principles of religion, and animating them to the practice of it; is to pour the balm of consolation into the wounded spirit. Can there be a more *God-like, Christian-like* office than to sooth the throbbings of the anxious mind; to give it, "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness?" This is one of the most amiable and benevolent offices of the gracious Redeemer, "To bind up the broken hearted, and to comfort all that mourn.† And such as imitate him in this branch of his prophetic office, are, to their sorrowing distressed fellow-creatures, as *rivers of water in a dry place*, and the

*shadow of a great rock in a weary land: They are a strength to the needy in distress, a refuge from the storm, and a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.\**

Another Christian use of the tongue, is to manage it so as not to destroy, but to increase, mutual confidence among men. This must be done by maintaining a strict correspondence between our words and our thoughts. Whenever we speak, an honest upright heart should dictate our speech, and we should on no pretence, tell a lie, not even that good may proceed from it.† Great regard should be paid in particular to our promises; that we enter into no engagements but such as we are deliberately resolved to perform at all events.—In short our words should contain nothing but truth, and the whole truth, reserving nothing, where the reserve would amount to a falsehood.

## CHRISTIAN BIOGRAPHY.

### *The LIFE of ST. MARK.*

ST. Mark was not an apostle or companion of our Saviour during his ministry. All that we learn in the *New Testament* concerning him is, that he was the son of a religious woman at Jerusalem, who had embraced the Christian faith, and at whose house the disciples, in those troublesome times, usually met.—We find him in company with Paul and Barnabas in their journey from Jerusalem to Antioch, and afterwards he accompanied them to other countries in the capacity of their minister or assistant. Says St. Paul to Timothy: *Take Mark and bring him with thee, for he is profitable to me for the ministry.* Upon the landing of Paul and Barnabas at Perga in Pamphylia,

\* *Matt.* xii. 35,—37.

† *Isa.* lxi. 1,—3.

\* *Isa.* xxxii. 2.....xxv. 4.

† *Rom.* iii. 8. *Psal.* xv. 1, 2.

*Mark* left them and returned to *Jerusalem*. Here he was personally present with the apostles and heard their discourses—for as yet they were all in *Judæa*, except *James* the son of *Zebedee*, whom *Herod Agrippa* had beheaded. After this we find a violent contention, which ended in a mutual separation, between *Paul* and *Barnabas*, with regard to associating *Mark* with them in their ministerial labours. Having reciprocally agreed to visit the Christian churches they had formed, *Barnabas*, in this intended journey, proposed taking with them *John* whose surname was *Mark*. *Paul* peremptorily opposed this, thinking him an improper companion, as he had before relinquished them at *Pamphylia* and declined travelling farther with them in propagating the gospel. *Barnabas* persisted in his resolution, and took our historian with him to *Cyprus*—*Paul* took *Silas* for his associate, and travelled through *Syria* and *Cilicia*. But though *St. Paul* judged *Mark* to be an improper person to attend them, and this sharp altercation and difference arose about the propriety of his accompanying them, he was afterwards reconciled to him, and during his confinement at *Rome* mentions him in his epistles with great and deserved respect. *Eusebius* mentions a report, that this apostle and evangelist went to *Egypt*, was the first person who in that country preached the gospel which he had composed, and planted churches in *Alexandria*. *Jerom* delivers the same account, and informs us that he died in the eighth year of *Nero*, and was buried at *Alexandria*. From which we learn that he did not suffer martyrdom. *Papias*, *Irenæus*, *Clement* of *Alexandria*, and *Origen*, unite in styling *Mark* the disciple and interpreter of *Peter*. The following circumstance induced *Mark* to compose his gospel. The apostle *Peter* having publicly preached the Christian religion in *Rome*, and delivered the doc-

trines of the gospel by the spirit, many who were present, entreated *Mark*, as he had been a long time his companion, and had a clear knowledge of what was now delivered, that he would commit them to writing. Accordingly, when he had finished his gospel he delivered it to those, who had made this request. To the same purpose *Jerom* says: *Mark*, the disciple and interpreter of *Peter*, at the request of the Christians at *Rome*, wrote a short gospel, according to what he had heard *Peter* relate. The gospel published by *Mark*, says *Tertullian*, may be accounted *Peter's*, whose interpreter he was. *Epiphanius* says, that *Mark* was one of *Christ's seventy* disciples: but this assertion cannot be relied upon. It is allowed by almost all the antients, that he wrote his gospel at *Rome*, and from a declaration of *Irenæus*, that he published it after the decease of *Peter* and *Paul*, it is with certainty concluded that it could not be written before the year 63 or 64 of *Christ*.

OBSERVATIONS ON ST. MARK, as a WRITER.

AT the request of the Christians in *Rome*, as we have noticed in the life of the apostle, who desired to have in writing the doctrine they had heard *Peter* deliver, *St. Mark* wrote his gospel. It bears evident signatures, that it was composed for the use of the believers at *Rome*, as there are several *Latin* words in it. It is a plain, simple, concise, compendious narrative—it contains no account of *Christ's genealogy*, which would have been of less significance to the *Romans*—nor any account of his miraculous conception and birth—It is little else than an abridgment, or abstract, of *St. Matthew* and *St. Luke*, with a few incidental additions here and there inserted. There is hardly a single fact that is not recorded in the gospel of *Matthew* and *Luke*. It

is evident from the slightest collation, that the books of these two evangelists were before him, and that he *epitomised* them, but here and there varied a little in the circumstances of the miracles and parables of our Lord. That a *Roman* might know what a dreary and inhospitable solitude that was in which our Saviour was tempted, he adds—*he was with the wild beasts*. He mentions the number of the swine that perished—*two thousand*.\* He says, the twelve apostles whom Christ commissioned and sent to preach in Judæa, *anointed many with oil*, and healed them—a little incidental circumstance related by no other. *Simon the Cyrenian* being mentioned as the person whom the soldiers compelled to bear the Cross of Christ, he adds, that this person was the father of *Alexander and Rufus*. All these little circumstantial additions to the general accounts in *Matthew* and *Luke*, which he abridged, he undoubtedly received from *Peter*, who was an eye-witness. "He is plainly,† says Dr. Owen, an *Epitomist*, and delivers no facts throughout his whole gospel (a single miracle alone excepted) but what are recorded by one or other of the two former evangelists. He is often indeed very circumstantial in his narration, and adds many things for the sake of the *Romans*, to enable them the better to understand his accounts. And when you have allowed him this, you will find little, or nothing more, that can properly be called his own." And again, p. 52. the same ingenious and learned writer observes: "In compiling this narrative *St. Mark* had little more to do, it seems, than to abridge the gospels

\* See more instances of these little incidental insertions in Dr. Lardner's *Supplement to his Credibility*, Vol. i. p. 202, 203, 2d edit.

† See his *Observations on the four Gospels*, p. 72.

which lay before him—varying some expressions, and inserting some *additions*, as occasion required. That *St. Mark* followed this plan, no one can doubt, who compares his gospel with those of the two former evangelists. He copies largely from both; and takes either the one or the other almost perpetually for his guide." It is obvious to remark, that the date of this gospel comes down lower than *St. Luke's*, for the conclusion of it acquaints us, to what a vast extent Christianity had spread its triumphs in the world before he published his gospel. The apostles, he says, had gone forth from *Jerusalem* into every country, and had promulgated the gospel EVERY WHERE: that is, in every distinct region subject to the *Roman* empire, including also the *barbarous* nations. A demonstration, that the publication of this gospel hath not so early a date as those *Greek subscriptions* affix to it, which the reader will find at the end of this gospel in *Westein's Testament*.

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*The LIFE of ST. CYPRIAN,
BISHOP of CARTHAGE.*

IN what particular year, or of what parentage *Thascius Cæcilius Cyprian* was born, cannot be ascertained. He had a liberal education, adding himself to the study of oratory and eloquence, and became such a proficient therein, that he taught rhetoric publicly at *Carthage*, where he was born, with much applause, living in great pomp and splendor, honor and power, never going abroad without being attended by a great number of followers. His religion, at this time, was that of the Pagans; but being pretty far advanced in age, he was about the year of Christ 246, converted to Christianity by *Cæcilius* a presbyter of *Carthage*, whom on that account he so much esteemed, that in honor to him, he assumed his name, and ever after revered him

as a father; and the other at his death made him his executor, and committed his wife and children to his sole care and guardian-ship.

Having been instructed in the rudiments of Christianity, he was admitted to baptism, at the receiving of which (as he himself affirms) his mind was so powerfully wrought upon by the Holy Spirit, that all his former doubts were entirely dispelled, and he found himself capable of doing those things, which before he esteemed impossible to be done. Shortly after this, he was promoted first to the inferior offices, and then to that of the priesthood, in which station his conduct procured him so much esteem, that he was quickly honored with the episcopal jurisdiction, being in the year 248, chosen bishop of Carthage, at the general request both of the clergy and people. This latter office, however, he studiously endeavored to decline, as thinking himself by no means qualified for so weighty a charge; but his reluctance only increased the importunity of the people, who assembled about his door in great numbers, and, therefore, after having in vain attempted to escape from them, through a window, he agreed to comply with their solicitations.

Soon after he was publicly prescribed by the name of Cælius Cyprian, bishop of the Christians; all persons were commanded not to conceal any of his goods, and the cry was "away with him to the lions!" In consequence of this he withdrew himself, being, (as he asserts) divinely admonished so to do, and least, by continuing to stay in opposition to the public edict, he should provoke the adversaries to fall more feverely on the whole church. Though he was obliged to be absent during a furious persecution, he was by no means inattentive to the welfare of his people. He endeavored to supply the want of his presence by let-

ters to which he wrote no less than thirty-eight.

After that Cyprian had been absent two years, the emperor (Decius) dying, the persecution began to be less violent: he therefore thought it necessary to return to Carthage, and immediately set himself to rectify the disorders and compose the differences which disturbed his church, and that he might be able to do this the more effectually, he convened a synod of the neighbouring bishops.

About the year 252 broke out that most dreadful pestilence, which so terribly afflicted the Roman world, and Carthage had no small share in the common calamity, vast multitudes being there swept away every day; the streets were filled with dead bodies, and there was none that would perform that last office of humanity, which it was likely themselves would so shortly stand in need of; every one trembled, fled, and took care of himself; each deserted their nearest friends and dearest relations, and those who staid behind did so, on no other motive than that of making a prey. In this situation of things, Cyprian called his people together, and exhorted them to the practice of mercy and charity towards their enemies. In consequence of which, every one cheerfully contributed their assistance according to their several abilities: some by personal labor, and others by sums of money, and by this means much of that distress which had been introduced by this fatal calamity, became removed.— He composed an excellent treatise concerning morality on this unhappy occasion, in which he taught Christians how to triumph over the fears of death, and shewed them how little reason there was to mourn excessively for their friends who were thereby taken from them.

The heathen as was usual in such cases, charged the Christian religion with being the cause of this

pestilence; the gods according to them being implacably angry with the world, on account of the profession of Christianity; Cyprian therefore set himself to vindicate it from this calumny, and in a discourse addressed to Demetrian the proconsul, he proves, that Christianity could not be the ground of their evil; but that it ought to be ascribed to other causes, and among those which he mentions, he insists, that the cruelty which they had exercised towards the Christians was one. He tells him also, that the gods whom the Gentiles worshipped, were no gods but devils only, and consequently had it not in their power to be the authors of such calamities: and undertakes to make this appear from the confession of those imaginary deities themselves. "Come, (says he, to Demetrian,) and since you worship the gods believe them whom you worship. You may hear them intreat, groan, and howl under our hands, confessing what they are, even in the presence of their worshippers." Aspasius, the proconsul of Asia, summoned St. Cyprian to appear before him; he attended, and was informed by Aspasius, that the emperors (Valerian and Gallienus) had commanded, that all persons should worship the gods according to the usual manner, and therefore he desired to know whether he intended to comply with this command or not? Cyprian answered, "I am a Christian and a bishop; I acknowledge no other gods but one only true God, who made heaven and earth, and all that is therein. This is he whom we Christians serve, and to whom we pray day and night for ourselves, for all men, and for the happiness of the emperors." The proconsul asked, "Is this then thy resolution?" He replied it was: on which the other informed him, "that he was to search out the presbyters as well as the bishops, and therefore he required him to discover them." To this

Cyprian replied, "that, according to their own laws he was not bound to be an informer:" the proconsul then told him, "that his orders were to prohibit all private assemblies, and to proceed capitally against those who frequented them." Cyprian answered, "It is your best way then to do as you are commanded." The proconsul finding that it was in vain to expect from him a compliance with his desires, banished him to Curabius, a little city on a peninsula in the Lybian sea, near Pentapolis. Here he met with very courteous usage, was visited by the brethren, and furnished with all necessary conveniencies. In his banishment he was accompanied by Pontius his deacon, who relates from Cyprian himself, that on the first day of his exile, it pleased God by a vision, to forewarn him of his approaching martyrdom. The manner was this; as he was going to rest, there appeared to him a young man of large stature, who seemed to lead him to the pratorium, and presented him to the proconsul, who was then sitting on the bench; he, looking upon him, wrote something in a book, which the young man read, and intimated by signs what it was, for extending one of his hands, he made a cross stroke over it with the other; by which Cyprian conjectured the manner of his death; whereupon he begged of the proconsul one day's respite to settle his affairs, and by the pleasantness of his countenance, and the signs made by the young man, he judged that his request was granted. This was exactly fulfilled both as to the time and manner of his death, he being beheaded in one year from that day.

The persecution encreasing, he was informed that the emperor Valerian had sent a rescript to the senate, importing, "that all bishops, presbyters, and deacons, should be put to death without delay; that senators and persons of quality were to be deprived of their preferments, for-

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feit their honors and estates; and if after this, they continued Christians, they were to lose their heads. That the goods of matrons were to be confiscated, and their persons banished." He was likewise acquainted, "that Christus and Quartus had already suffered in the cemetery, where they held their solemn assemblies, and that the governors of the city spoiled and executed all they could meet with." This sad news gave him just reason to expect that the fate which he had so long wished for, was not far off. In these circumstances some persons of the first quality, who were his friends, intreated him to withdraw, offering to provide for him a place of security. But so eager were his desires after an immortal crown, that all their solicitations were ineffectual. However, on receiving information, that officers were coming to conduct him to Utica, he retired, till he might have an opportunity of laying down his life at Carthage, being unwilling to suffer any where but in the presence of those to whom he had so successfully preached the Christian faith, the truth of which he was desirous of sealing with his blood. "It being very fit, as he tells his people in the last letter he ever wrote, that a bishop should suffer for our Lord in the place where his government had been: that by such a confession he might edify and encourage the flock which had been committed to his charge." Accordingly, hearing that Galerius Maximus, the new proconsul was returned to Carthage, he went immediately home to his own gardens. Officers were sent immediately to apprehend him, and having taken him into custody, they put him in a chariot, and conveyed him to the place where the proconsul was retired for his health; who, on being informed that he was come, ordered him to be kept till the next day. The morning following he was led to the palace, the length and hurry of which walk having put him into a

violent sweat, a military messenger, who had been a Christian, offered to accommodate him with dry linen: but he refused to accept thereof, telling him, "that he sought to cure complaints which, perhaps, that day would be no more for ever." The proconsul appearing, asked him, "Art thou Thascius Cyprian, who hath been father and bishop to men of impious minds? the sacred emperor commands thee to sacrifice, be well advised and do not throw away thy life." He replied, "I am Cyprian, I am a Christian and cannot sacrifice; do as thou art commanded; as for me there needs no consultation in so just a cause." The proconsul observing his resolution and constancy, grew angry, and told him, "that he had shewn himself an enemy to the gods and religion of the empire, and continued a long time in this sacrilegious humor: that he had drawn away great numbers into the same wickedness with himself, and was one whom the emperors could never reclaim; and therefore he would make him an example to those whom he had seduced, and establish discipline and severity in his blood." Whereupon he read the following sentence out of a table book; "I will that Thascius Cyprian be beheaded." To which the martyr replied; "I thank God, who is pleased to set me free from the chains of the body."

This sentence being passed, he was led away from the tribunal under a strong guard of soldiers, great multitudes of people following after; the Christians wept and cried out, "Let us be beheaded with him." Being come to the place of execution, which was a large piece of ground called the field of Sextus, he took off his cloak, and folding it up, laid it at his feet: after which kneeling down, he commended his soul to God in prayer; then putting off his under coat, he ordered, that a sum of money (about six pounds) should be given to the executioner: and covering his eyes

with his own hand, he received the fatal stroke, the brethren spreading linen cloths about him, to prevent his blood from being spilt on the ground. His body being taken away by his people, was the same night solemnly interred in the cemetery of Macrobius Candidus, a procurator, near the fish ponds in the Mappalian way.

Thus died this faithful and reverend Minister of Christ, who was the first bishop of his see that suffered martyrdom. He was a person of good natural parts, and most excellent moral accomplishments; his soul was inflamed with a most ardent love to God, whose glory he studied to promote by every method possible; nor was he less remarkable for his extensive charity to mankind. He valued the good of souls above his own life, and labored most earnestly to bring them to happiness. To the poor he was a most liberal benefactor; his doors were ever open to all that came; the necessitous widow never returned from him empty. To the blind he was a guide; to the lame a support: if any were oppressed by power, he was always at hand to contribute to their relief. Having undertaken to solicit money to redeem some Christians who were in captivity, he gave several thousand crowns himself: nor was this a single act done once in his life, but his constant practice on such occasions; these things he used to say ought to be done by all, if they desired to render themselves dear to God. His duty as a Christian bishop he discharged with the greatest wisdom and faithfulness, being an earnest assertor of the church's rights, a resolute patron and defender of the truth, a faithful and vigilant overseer of his flock: powerful and diligent he was in his preaching, judicious and moderate in his counsels and determinations, indulgent to the penitent, but severe to the wicked and contumacious; great pains he took to restore to the

communion of the church those who fell in the time of persecution, inviting them kindly, and treating them tenderly. He was so highly esteemed and honored by foreign churches, that in all transactions of moment his judgment was ever requested; yet so great was his modesty and humility, that in every matter of importance relating to his own charge, he always consulted both his clergy and people. Two magnificent churches were erected at Carthage in veneration of his memory; one on the spot where he suffered, which was called Cyprian's table, as being the place where he was offered up in sacrifice; and the other in the Mappalian way, where he was buried; and among other expressions of regard the Carthaginians used to celebrate yearly a festival, which they called Cypriana in honor of him.

In order to give our readers a still farther view of the excellent disposition of this venerable martyr, we shall subjoin the following extract, from an epistle wrote by him the same year in which he was converted.

— To Donatus — “There is but one way of founding our ease and security upon a safe and lasting bottom; and that is to get off without delay from the waves of this troublesome world, to retire thence, and to fix in the only sure haven of rest and peace; to raise our thoughts from earth to heaven, to interest ourselves in the covenant of grace, to ascend up to God in heart and affections, and to furnish our consciences with those materials of satisfaction and happiness, which the men of this world seek after in a state unable to furnish them. A man who has thus raised himself above the world, will not eagerly expect, nor importunately seek any thing from it. O what a blessed state of repose and safety is this! How firm is the security which is derived from heaven! What a felicity is it to be disengaged from the entanglements of this perplexing

scene, to be purified from the dross of this sinful life, and to be fitted for immortality, notwithstanding all the former attempts of our grand adversary to seduce and corrupt us! When the soul of man is brought to consider and acknowledge its heavenly extract, and hath learned to raise itself above the world, it begins from that moment to enter upon the state for which it believes itself created. You, for your part, my Donatus, are already a soldier of Christ; your only care therefore must be to keep within the rules of that profession, which you are engaged in, and to practice the virtues which it requires of you; be diligent in prayer and in reading the word of God; some times you must speak with God, at others he must speak with you. Let him instruct you with his precepts, and form your mind by the guidance of his counsel."

EXTRACTS of a JOURNEY from
ALLEPPO to JERUSALEM; by the
Rev. Mr. Maundrell.

(Continued from page 303.)
Monday, March 29.

THE next day being Easter Monday, the Mosolem or governor of the city, set out, according to custom, with several bands of soldiers to convey the pilgrims to Jordan.—Without this guard there is no going thither by reason of the multitude and insolence of the Arabs in these parts. The fee to the Mosolem for his company and soldiers upon this occasion, is twelve dollars for each Frank pilgrim, but if they be Ecclesiastics, six; which you must pay, whether you are disposed to go the journey or stay in the city. We went out at St. Stephen's gate, being in all of every nation and sex about two thousand pilgrims. Having crossed the valley of Jehosaphat and part of Mount Olivet, we came in half an hour to Bethany: at present only a small village.—At the first ent-

rance into it is an old ruin, which they call Lazarus's castle, supposed to have been the mansion house of that favorite of our Lord. At the bottom of a small descent, not far from the castle, is shewn the sepulchre out of which he was raised to a second mortality, by that enlivening voice of Christ, *Lazarus, come forth!* You descend into the sepulchre by twenty-five steep stairs, at the bottom of which you arrive first in a small square room, and from thence you creep down into another lesser room about a yard and a half deeper, in which the body is said to have been laid. This place is held in great veneration by the Turks, who use it for an oratory, and demand of all Christians a small capfar for their admission into it.

About a bow shot from hence you pass by the place which, they say, was Mary Magdalen's habitation, and then descending a steep hill, you come to the fountain of the Apostles; so called, because, as the tradition goes, those holy persons were wont to refresh themselves here in their frequent travels between Jerusalem and Jericho. And indeed it is a thing very probable, and no more than I believe is done by all who travel this way: the fountain being close by the road side, and very inviting to the thirsty passenger.

From this place you proceed in an intricate way among hills and valleys interchangeably; all of a very barren aspect at present, but discovering evident signs of the labour of the husbandman in ancient times. After some hours travel in this sort of road, you arrive at the mountainous desert into which our blessed Saviour was led by the Spirit, to be tempted by the Devil. A most miserable dry, barren place it is, consisting of high rocky mountains, so torn and disordered, as if the earth had here suffered some great convulsion, in which its very bowels had been turned outward. On the left hand looking

down in a deep valley, as we passed along, we saw some ruins of small cells and cottages: which they told us were formerly the habitations of hermits retiring hither for penance and mortification. And certainly there could not be found in the whole earth a more comfortable and abandoned place, for that purpose: From the top of these hills of desolation, we had, however, a delightful prospect of the mountains of Arabia, the dead Sea, and the plain of Jericho: into which last place we descended after about five hours march from Jerusalem. As soon as we entered the plain, we turned up on the left hand, and going about one hour that way, came to the foot of the Quarantania, which, they say, is the mountain into which the Devil took our blessed Saviour, when he tempted him with that visionary scene of all the kingdoms and glories of the world. It is, as St. Matthew styles it, an exceeding high mountain, and its ascent not only difficult, but dangerous; it has a small chapel at the top, and another about half way up, founded upon a prominent part of the rock; near this latter are several caves and holes in the side of the mountain, made use of anciently by hermits, and by some at this day, for places to keep their Lent in; in imitation of that of our blessed Saviour. In most of these grots we found certain Arabs quartered with fire-arms, who obstructed our ascent, demanding two hundred dollars for leave to go up the mountains. We departed without farther trouble, not a little glad to have so good an excuse for not climbing so dangerous a precipice.

Turning down from thence into the plain, we passed by a ruined aqueduct, and a convent in the same condition, and in about a miles riding came to the fountain of Elisha: so called because miraculously purged from its brackishness by that prophet, at the request of the men of Jericho.

2 Kings ii. 19. Its waters are at present received in a basin, about nine or ten paces long, and five or six broad: and from thence issuing out in good plenty, divide themselves into several small streams, dispersing their refreshment to all the field, between this and Jericho, and rendering it exceeding fruitful. Close by the fountain grows a large tree spreading into boughs over the water, and here in the shade we took a collation, with the Father Guardian and about thirty or forty Fryars more, who went this journey with us.

At about one third of an hours distance from hence is Jericho, at present only a poor village of the Arabs. We were here carried to see a place where Zaccheus's house is said to have stood, which is only an old square stone building, on the south side of Jericho. About two furlongs from hence the Mosolem, with his people, had encamped, and not far from them we took up our quarters this night.

(To be continued.)

The CHRISTIAN MINISTER.

NUMBER IV.

Having, in the preceding Numbers of this Paper, shewn that the sacerdotal Office cannot be usurped by any, without justly incurring the divine Displeasure; and having also paid attention to the necessary qualifications of the Christian Minister, we shall proceed to notice the principal duties he is to perform.

I.

THE first particular we shall mention, is that of *catechetical instruction.*

Saint Paul adverts to a "Form of sound words," which Timothy had learned from him.* It is probable, that this was a compendium of the Christian Faith which was committed

* 2 Tim. i. 13.

to memory by the converts to Christianity, and children of Christian parents. Certain, however, it is, that great attention was paid to this kind of instruction, by the primitive church, and that several very eminent persons did not think it beneath them to perform this service.†

† *The office of a catechist, in the primitive church, was to instruct catechumens in the first principles of Christianity, and thereby to prepare them for baptism. This service was some times performed by the bishop himself, as is evident from a passage in the 33d epistle of St. Ambrose, wherein he says; "That on a certain Lord's day, after the reading of the scriptures, and the sermon, the bishop took the Competentes, or Candidates for Baptism, into the baptistry of the church, and there rehearsed the creed to them."*—This was on Palm Sunday, when it was customary for the bishop himself to catechise such of the catechumens as were to be baptized on Easter Eve.

Theodoros Lector, (*Collectan. lib. ii. p. 563.*) takes notice of the same custom in the eastern churches; he mentions, that before the time of Timothy, bishop of Constantinople, the Nicene Creed was not publicly rehearsed in that church, except once a year, on the day of our Lord's Passion, when the bishop catechized; at other times, presbyters and deacons were the catechists.

St. Chrysoftom discharged this office, when a presbyter at Antioch, as appears from one of his homilies (*Hom. xxi. ad Popul. Antiochen.*) which is inscribed; *A Catechism, or Instruction, for the Candidates of Baptism.* Deogratias was catechized when a deacon at Carthage, as we learn from St. Austin's book, *de Catechizandis Rudibus*, which was written at the request of Deogratias, to aid him in the performance of this duty.

Catechetical schools, we are informed, were established at Alexandria, Rome, Casarea, Antioch, and other places, in which many men taught, who were distinguished for their piety and learning.

Numerous catechisms have been formed, in different ages, and countries, for the advantage of youth, and, perhaps, none of them possess greater perfection, than those written by some English divines.*

A moment's reflection is sufficient to convince us, that the faithful performance of this duty is of the utmost importance. The interests of religion, in these States, much depend on the attention that shall be paid to this service by the clergy and governors of families. If it shall be neglected, in all probability, the unhappy consequences will be, error in doctrine, instability in the faith, and immoral practices in the rising generation.†

Thus, for instance, Eusebius relates, that Pantæus taught in the school of Alexandria, *An. 181.* He adds, that this seminary was established, many years previous to that period, and that it existed at the time in which he lived.—(*Euseb. lib. v. c. 10.*) St. Jerom deduces the original of this school from St. Mark, the founder of the church at Alexandria, and says that Pantæus taught Christian philosophy at Alexandria, (*Hieron. de Scriptor. c. 36.*) where it had been the custom to have ecclesiastical doctors from the time of St. Mark. This succession was continued several ages thereafter. For Clemens Alexandrinus, succeeded Pantæus; (*Euseb. lib. vi. c. 6.*) and Origen, Clemens; (*Ibid. lib. vi. c. 19.*) Heraclas, Origen; (*Hieron. de Scriptor. in Origine. Euseb. lib. vi. c. 26.*) and Dionysias, Heraclas; (*Euseb. lib. vi. c. 29.*) after whom, some add Athanasius, Malchion, Athanasius, Didymus, &c. (*Hospin. de Templis, lib. iii. c. 3. Synodicon Concil. Tom. ii. p. 1494.*)

* *Vide Stackhouse's Body of Divinity, vol. II. fol. 750.*

† Children are capable of religious instruction, of distinguishing between good and evil, and of having their minds formed to virtue, while very young, much younger, perhaps, than many imagine. "Some persons, (says an emi-

II. Our Lord enjoins it on us to *visit* those in *sickness*, as well as such as are in prison.* It cannot be doubted, but that it is the duty of a minister of the gospel, properly to regard such objects of distress.

In sickness, when earthly objects and vanities are, in a considerable degree, removed from men; when they are not intoxicated with the desire of riches, nor the love of sinful pleasure; and when pained by the remorse of guilt, and terrified by an apprehension of the near approach of death,—religious counsel, if discreetly administered, very probably, will be productive of the most salutary effects. The person addressed, it is possible, may be in greater distress of mind than of body; and peace restor-

ment divine) as distinguished for learning as piety, have supposed, that children are capable of receiving impressions of desire and aversion, and even of moral temper, in the first year of their lives. The justly celebrated M. Fenelon, archbishop of Cambray, remarks, that, 'before children are thought capable of receiving any instruction, or the least pains are taken with them, they learn a language. Many children at four years of age can speak their Mother Tongue, though not with the same accuracy, or grammatical precision, yet with greater readiness and fullness, than most scholars do a foreign language, after the study of a whole life.—If I were to enlarge upon this, I might say, they not only discover their intellectual powers by connecting the idea with the sign, but acquire many sentiments of good and evil, right and wrong, in that early period of life. Such is the attention of children, that they often seem to know their parents tempers sooner and better than they know theirs, and to avail themselves of that knowledge to obtain their desires.' Vide Dr. Witherpoon's *Sermons, just published, on the religious Education of Children, page 9.*

* Matt. xxv. 36.

ed to the former, may greatly contribute to the restoration of health.

Notwithstanding all the cogent arguments which are urged to prevent a procrastination of repentance, great numbers will delay it to the hour of death. And should not this *last* season be improved, by the ministers of religion, in favor of such unhappy persons, to the utmost of their power?

But, on couches of sickness, there will ever be persons of various ages and characters: And it is probable, that the preachers of the gospel, by their faithfulness, prudence, and discretion, may, through the aid of heaven, in some degree, be of service to most of them. Not, however, to make the attempt, must render them culpable in the divine esteem, and evince their want of compassion to the souls of men.

(This subject will be continued.)

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

(Concluded from page 180.)

The EXHORTATION to the PEOPLE.

My Brethren,

YOU have heard the charge given to your minister. Are there, then, so many duties incumbent on him, by his standing in the relation of a pastor to you? Is not the relation mutual? And are there not several correspondent duties incumbent on you as his people? I beg your patience while I put you in mind of a few of the most important and necessary.

In the first place, It is evidently your duty diligently to attend upon his ministry. It is plainly impossible that you can profit by him, if you do not hear him. I am sorry that there are many in these days, who pour contempt upon the ordinances of Christ's institution. But, in par-

ticular, there hath been, of late, a great and remarkable desertion of public worship, by those of higher rank. There is a happy opportunity in this case to put all such among you in mind, that having subscribed a call to their minister, they stand bound by consent to attend upon him. Is it not surprising to think, that any should forget the terms in which that invitation runs, You intreat him ' To take the charge of ' your souls, and promise him all ' due obedience and submission in ' the Lord.' Can a man honestly subscribe this, who seldom comes within the walls of any church? One would be counted infamous in the world, who should act in the face of a signed obligation, in any other matter, or who even should falsify a solemn promise. And, is it less criminal, because it relates to religion, and the service of God? It is, indeed, seldom repented or punished by men, because the offence is not immediately against them, but it remains to be punished by that righteous God, *To whom vengeance belongs,—and who will not be mocked.*

In the next place, My brethren, let me intreat you to be tender of the character of your minister, and of ministers in general. As their office makes the guilt of their sins great, and as a stain on their character is most hurtful to religion, on both accounts, you ought not rashly to receive an accusation against them.

I do not mean to ask indulgence to the unworthy. I give them up freely to that reproach and contempt which they justly deserve. But let it fall upon the person, and not upon the office. Do not transfer the faults of particulars to the whole order. It is easy to observe the different reception, which the faults or miscarriages of ministers meet with, from persons differently disposed. The good are affected with grief and concern for the offence, or filled with zeal and

indignation against the sinner. But loose and careless persons disparage the profession, and bless themselves in their own uniformity, and consistency of character. You may spare your reflections, ' That ministers are but ' men, ministers are but like other ' men,' and the like, when, I assure you, we deny it not. We have all the same great interest at stake. We often speak the more earnestly to you, lest, while we preach the gospel to others, we ourselves should be castaways; and many times describe the workings of a deceitful, wandering, slothful, worldly mind, by taking the copy from our own.

It falls very properly in my way on this occasion, to take notice of a reproach thrown upon ministers, by the mistake or perversion of two of the questions usually put at an ordination, and which you have just heard put to your minister. They are supposed by many to be such as no man can answer with truth, and so quite improper to be put at all. The first of them is in the following terms, ' Are not zeal for the honor of God, ' love to Jesus Christ, and desire of ' saving souls, your great motives, ' and chief inducements, to enter in ' to the function of the holy minist- ' ry, and not worldly designs and ' interests.' This is maliciously interpreted to suppose, that a minister in accepting of a fixed charge, hath no view or intention, primary or secondary, of obtaining a maintenance. This would be both unnatural and unreasonable. *They that serve at the altar, must live by the altar.* The plain meaning is, That the great motives of a minister, in consecrating himself to this employment, and accepting the particular station assigned him, ought to be the honor of God, and interest of religion, as expressed above. And, surely that this should be the case, hath nothing in it incredible, in our country, the provision for the ministry not being so large

but a man of tolerable abilities hath a much greater hazard of rising to wealth and dignity in many other employments. But, alas! how ignorant are they who cavil at this question? Do they not know that every Christian is bound, habitually, and supremely to regard the glory of God in all his actions? This is not peculiar to ministers, except in so far as they ought to be exemplary in every thing. Wo, to every man in this assembly, be his employment what it will, if he does not habitually point his whole actions at the glory of God. *Ye are not your own; ye are bought with a price; therefore glorify God with your bodies, and your spirits, which are Gods.**

The other question is this, 'Have you used any undue methods by yourself, or others, in procuring this call?' It is impossible to find fault with this question, but by leaving out the word, undue. And, indeed, it is so far from being wrong, that there would be no harm if it were more particularly explained.—It was probably intended to discourage all solicitation, other than a man's real character does for itself, or the free unbiaſſed judgment of others, inclines them to do in his behalf. I apprehend it does extend a reproof to all those, who either promote or hinder settlements, from political connections, or in expectation of temporal favours: and to those who, by promises or threatenings, endeavor to influence their inferiors in such a cause. In the mean time, I dare say, it will be allowed, that any thing of this kind done by a minister himself, or at his direction, in his own favor, would be very wrong: And, blessed be God, it is at present among us considered as highly indecent and criminal.

I must also put you in mind of the great duty of family instruction and government. Heads of families must

* 1 Cor. vi. 19, 20.

prepare their children and servants for receiving benefit by public instruction, and endeavor by repetition to fix it in their minds. It is our duty to speak plainly, no doubt; but it is impossible, preserving the dignity of the pulpit, to speak in such a manner as to be understood by those who have had no previous instruction in a familiar way. It is like casting seed upon an unopened, unprepared soil, which takes no root, and brings forth no fruit. Is it not hard, that, when many are so ready to find fault with every neglect of ministers, and sometimes expect more work from one, than ten can perform, they should take so little pains in their families, these smaller districts, which are committed to their own charge?

To conclude all, Strive together with your minister in your prayers to God for him. There is no way more effectual to prepare him for serving you in the gospel: and there is no way more proper for preparing you to attend upon his ministry. If you make conscience of this duty, you will come to receive the answer of your prayers, and, indeed, to hear the word of God. Alas! that there should be so few of our hearers of this charitable, sympathising kind.—We have some stupid and insensible hearers, some proud and disdainful hearers, many criticising and censuring hearers, but few praying hearers. Let all that fear God give themselves to this duty. And, let them, not only remember that corner of God's vineyard in which their own lot is cast, but the kingdom of Christ in general; and pray that his name may be great, *from the rising of the sun, unto his going down.* Amen.

SELECT EXPRESSIONS of the FATHERS.

(Continued from page 308.)

XVI. THAT truly sublime expression, Gen. i. 3. "God said let there be light, and there was light," gave occasion to *St. Basil* to

say; The first word that God pronounced, dispelled darkness, illumed the world, embellished and rejoiced all nature.

What the same Father says to rich Misers, is ingenious and natural.— It is, indeed, he remarks, the perfection of folly to dig gold, with so much trouble, out of the bosom of the earth, and then to place it there again. But you are not only chargeable with this folly, but with the impiety likewise of burying your hearts (which should be given to God) with your money; for most true it is, that, “Where your treasure is, there are your hearts also!”

XVII. The first happiness of a man, says *St. Chryostom*, is not to sin; the second, to be sensible of his sins, and to repent. The insensibility of a sinner; the want of sorrow and penitence, after he hath sinned, provokes God more, if possible, than the sin itself. When God is angry with us, adds the Saint, it is not through a principle of hatred that he shews his anger, but of love, to draw us to repentance.

XVIII. Nothing that is earthly, says *St. Jerom*, continues long. Every thing passeth away, and, in a little time, vanishes. Who could have believed, that *Rome*, the mistress of the world, should so soon have lost her grandeur, fallen to decay, and served as a tomb to those people to whom she had been as a mother!

XIX. It was said by the soldiers who were appointed to guard the sepulchre of our Saviour, that while they slept, his disciples came and stole him away. Who, says *St. Austin*, gave this evidence? Men who were asleep, when, as it is alledged, the fact was committed! How absurd is this tale! If the soldiers were awake, why did they suffer the body to be stolen? If asleep, how could they, if it was taken away, ascertain by whom?

XX. *St. Eucher's* epistle to *Valerian*, is replete with just remarks.—What value, says the Father, can we have for the honor of the age, when indiscriminately, they are conferred on the worthy and unworthy? When we perceive that dignity confounds the wicked and the good, instead of distinguishing them? While we observe, that the most honorable offices, which the most virtuous should possess, in preference to the most vicious, serve to put them on an equality? By a mode altogether new, we do not now behold, in any thing, so small a difference as between a good and bad man! Is it not more honorable to live in obscurity, than thus to be honored? Is it not better to be in possession of real merit, than such honors as are equally bestowed on vice and virtue?

XXI. The woman, says *St. Cyprian*, who affects to please, and studies to wound the heart is not chaste, tho' she preserves her body in chastity.— He advises *Christian* women to avoid superfluity of dress, which, says he, doth not so much adorn beauty, as deform it. She, he adds, who is not pleased with herself as God made her, is sinful and miserable. Why is the colour of the hair changed? Why does she make herself an artificial face? Why is the glass so often consulted, but because she wishes not to be always the same person, nor to appear in a natural form? The dress of a chaste woman should be chaste! Let not a *Christian* woman proclaim to the world that she is an adulteress by her dress!

This Saint thus expresses himself with respect to such rich cloaths, worn by some women, as are loaded with gold and precious stones. How admirable is it, says he, that *women*, whose persons are so delicate, are stronger even than *men*, in carrying loads of extravagance!

(To be continued.)

*A DESCRIPTION of the ANCIENT
JEWISH SYNAGOGUE.*

THE Greek word for synagogue, as well as the Hebrew word for the same thing, signifies, in general, any assembly, whether holy or profane: it is most commonly used to denote the place where people meet to worship God, and is peculiarly applied to the Jewish places of worship. The synagogue was a public edifice, situate either within or without the city, and for the most part in an elevated place. They were generally covered, and thereby distinguished from the *Proseuchæ's* (or places of prayer) which were commonly in the fields, and open to the heavens. In the midst of the synagogue was a desk, or pulpit, upon which the book or roll of the law was read very solemnly. There stood the person who intended to harangue the people. At the highest part of the synagogue, or towards the east and over-against the door, which is always towards the west, as precisely as possible, is the chest or press, wherein the book of the law is kept, wrapped up in fine embroidered cloth. The women, distinct from the men, are seated in a gallery inclosed with lattices; so that they might see and hear, but not be seen.

Such was the form and furniture of the synagogues: which might be erected, in every place, where there were ten *batelim*, that is, ten persons of full age and free condition, always at leisure to attend the service of it: for less than ten such, according to the Jews, did not make a congregation. And where ten such persons might always be had at leisure to attend the synagogue, in all their religious assemblies, this they reckoned a great city, and here they would have a synagogue to be built but no where else. These synagogues at first were few: but afterwards they multiplied to a great

number. In our Saviour's time, there was no town in Judea without them: and we are told, that there were above four hundred of them in Jerusalem only. The most famous synagogue the Jews ever had, was the great synagogue of Alexandria, of which the rabbies say, that 'he who hath not seen it, hath not seen the glory of Israel.' Synagogues were not only erected in towns and cities, but also in the country, especially near rivers, for the better convenience of water for purification.

The service to be performed in the synagogue consisted of prayers; reading the scriptures; and preaching and expounding them.

They have liturgies, in which are all the prescribed forms of their synagogue worship. These at first were very few, but they have increased to a very large bulk, which make their service tedious; as their rubric is intricate, and their ceremonious observances many and superstitious. The most solemn part of their prayers were those called the eighteen prayers, by way of eminence; to which they have added another against the Christians: which runs thus: "Let there be no hope to them, who apostatise from the true religion: and let heretics, how many soever they be, all perish in a moment! And let the kingdom of pride, (i. e. the Roman empire) be speedily rooted out and broken in our days! Blessed art thou, O Lord, our God! who destroyest the wicked and bringest down the proud!"

The book of the law was divided into sections, and so many of them read at a time, that the whole might annually be read over. The prophetic writings too, which they divided peculiarly, were read; and much devotion and respect were paid to these sacred books. These two they expounded and preached from. It is plain, that Christ taught the

Jews in their synagogues both these ways; when he came to Nazareth, in his own city, he was called out as a member of that synagogue to read the Haphterah, that is, the section or lesson out of the prophets, which was to be read that day. And when he had stood up and read it, he sat down, (for this was their custom) and expounded it. For out of reverence to the law and the prophets, the Jews always stood up, when any portion was read from either; and in regard to themselves as teachers, they sat when they expounded. But in all other synagogues, of which Jesus was not a member, when he entered them (as he always did every Sabbath-day, wherever he was) he taught the people in sermons after reading of the law and the prophets was over.

After the Hebrew language ceased to be the mother tongue of the Jews, the holy scriptures were interpreted in their synagogues either in Greek or Chaldee; which afterwards gave rise to the Chaldee paraphrases now extant. The minister (or any other person appointed to read) read one verse in the original Hebrew, and the interpreter rendered the whole in the vulgar tongue. St. Paul, in his first epistle to the Corinthians, ch. xiv. alludes to this custom of interpreting the scriptures in the synagogues. The reading of the prophets, according to the rabbies was closed with the priest's blessing; after which the congregation was dismissed, unless somebody was to preach.—One of the principal ceremonies performed in the synagogue was circumcision; though it was also done sometimes in private houses.

The times of the synagogue service were three days in the week, besides holy days, whether fasts or festivals; and thrice on every one of those days, in the morning, in the afternoon, and at night. The three days in the week more solemn than

the rest, and on which they were themselves indispensibly obliged to appear in the synagogue, were Monday and Thursday; and Saturday the most solemn of all. As more sacrifices than ordinary were offered on the Saboath-day, and other festivals, they were wont to have prayers four times on these days. As for other days they prayed also three times in private.

The ministers in this service were not confined to the sacerdotal order, though they were by imposition of hands solemnly admitted to it. These are called in the New Testament rulers of the synagogues. But how many of these were in every synagogue is uncertain. Next to them, or, perhaps, one of them, was the minister of the synagogue, who officiated in offering up the public prayers to God, for the whole congregation; and was, therefore, called *Sheliach Zibbor*, that is, the angel of the church, as being the delegated messenger to speak to God in prayer for them. Hence it is, that the bishops of the seven Asiatic churches are called angels, a name borrowed from the synagogue. Next to the angel were the deacons or inferior ministers of the synagogue, called in Hebrew, *Chazahim*, that is, overseers; who had the oversight and charge of the books and utensils of the synagogue, and overlooked the readers, who were not fixed, but such as the rulers called out from the congregation; to which they usually called a priest first, if one was present; after him a Levite, and then any other Israelite; till they made up in all the number seven. After the *Chazanim*, the next fixed officer was the interpreter, whose business was to render into the vulgar tongue the lesson from the original Hebrew, as we mentioned above. If no priest was present to bless, the *Sheliach Zibbor*, who read the prayers, gave a blessing in a form proper for him.

The chiefs of the synagogues presided in judicial affairs; and the government they exercised consisted, 1. In punishing the disobedient, which was done, either by censures, excommunications, or other penalties, as fines and scourging; and as they were expressly commanded in their law not to give above forty stripes, for fear of exceeding that number, they reduced it to thirty-nine. 'Five times, saith St. Paul, of the Jews received I forty stripes save one.' 2. In taking care of the alms, which the sacred writer, as well as the rabbies, call by the name of righteousness; they had two treasury chests in their synagogue, one for poor strangers, and another for their own poor. And upon extraordinary occasions they made public collections. They suffered no beggars among them. Julian, the apostate, remarks, "What a shame is it, that we should take no care of our poor, when the Jews suffer no beggars among them: and the Galileans (i. e. the Christians) impious as they are (so Julian esteemed them) maintain their own poor, and even ours."

Such were the synagogues of the Jews: but when the first were erected, authors are by no means agreed. Some infer from several places of the Old Testament, that they are as ancient as the ceremonial law. Others, on the contrary, fix their beginning to the times after the Babylonish captivity. Dr. Prideaux particularly very strongly defends this opinion; and observes, that the passage in the Psalms, alledged on the other side, doth not prove the point: 'They have burned up all the synagogues of God in the land,' Psalm lxxiv. 8. since the original word *Moadhe* signifies no more than the assemblies, by which he conceives were meant no more than the *Proseuche*, or places of prayer—common oratories and private sanctuaries. It is certain, however, they have been long in use, since St. James saith in the Acts,

'that Moses of old time hath in every city them who preach him, being read in the synagogues every Sabbath-day.' But certainly one forcible argument in proof of Dr. Prideaux's opinion, is the total cessation of idolatry amongst the Jews, after their return from Babylon; which he very reasonably assigns to the excellent custom of reading the law and the prophets constantly in the synagogues: and as the Jews were ever prone to idolatry before that time, we may, with much propriety, ascribe their better practice to this laudable institution. A custom, as he well observes, which not only preserved the Jews from future idolatry, but tended greatly to propagate their religion, as it serves at this day, to continue the Christian faith and religion among us. Julian the apostate, sensible of its advantages, determined to pursue the same method, and establish moral philosophers as preachers throughout his dominions, thereby to subvert Christianity. But God was pleased first to call him hence. However, certain it is, nothing could be better calculated to answer his purpose.—And we may presume to say, that even in a political sense, the stated weekly instructions from the pulpit are of the greatest utility.

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*An ACCOUNT of the SADDUCEES,  
mentioned in the New Testament.*

THE sect of the Sadducees derived its origin and name from one Sadoc, who flourished in the reign of Ptolemy Philadelphus, about 263 years before Christ. This Sadoc was the pupil of Antigonus Sochæus, president of the Sanhedrim—an eminent Jewish doctor, who in his lectures inculcated upon his scholars the reasonableness of serving God, from the innate and intrinsic excellence of the *duty* itself, not from the servile principle of mercenary re-

compense. From this doctrine of so celebrated a Rabbi, Sadoc deduced this inference—That there was no *future*, and that all the rewards which the *Deity* bestowed were *solely* confined to *this* life. Sanguine in this sentiment, and active in propagating it, he gained a number of adherents, who espoused his principles, and from him were denominated Sadducees. Their *Creed* is thus concisely represented: The *Sadducees* assert that *there is no resurrection, neither angel nor spirit*. They denied the immortality of the soul, and the existence of all spiritual and immaterial beings—they acknowledge, indeed, that the world was formed by the power of God, and was superintended by his providence, but that the *soul*, at death, suffered one common extinction with the body. Hence that captious query, concerning the woman who had survived *seven* husbands, which, consistently with their avowed principles, they addressed to our Lord for his solution, thinking by it to involve him in an extricable dilemma. They interrogated him to determine for them, to which of *her* seven deceased husbands the should be assigned in a future state. This sect acknowledged the scriptures *alone* to be of divine authority, and obligatory upon men as a system of *religion* and *morals*, and paid no regard to those *traditionary* maxims and *human* institutions which the Pharisees so highly exalted, and even revered above the scriptures themselves. As to *numbers*, this sect was inconsiderable, but this deficiency was supplied by the dignity and eminence of the persons who espoused its principles—for the most illustrious among the Jews, either as to *family* or *opulence*, were Sadducees.—Luke mentions an high priest who was of the sect of the Sadducees—and Josephus mentions several others, as being exalted to this supreme dignity in church and state, who were Sadducees. Their principles, howe-

ver, were not popular—They were only adopted, as the Epicurean principles were in Greece and Rome, by a few persons of the first quality.—The following is the account which Josephus gives of this sect. “The Sadducees maintain, that the soul perishes with the body. They pay no regard to the observance of any prescriptions, except the injunctions of scripture. They deem it a virtue to maintain disputes with the teachers of that wisdom which others espouse. Those who have adopted their tenets are but few, but those *few* are persons of the *first* distinction.—Hardly any business of the state is transacted by them; for when they are invested with any civil office, it is entirely against their inclination, and solely through necessity—for then they conform to the measures of the Pharisees, otherwise the common people would never bear them.” The same historian in *another* place, informs us—that this sect strenuously maintained the perfect freedom and liberty of the human will, in opposition to the *Essenes* and *Pharisees*, who were *predestinarians* and *fatalists*—and observes, that in their mutual intercourse with each other, they were morose and savage; and that, in their judicial sentences, they were always for inflicting punishment upon criminals with the most rigid severity.

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### THE CENSOR.

NUMBER IV.

#### TO THE CENSOR.

SIR,

I HAVE taken the liberty to inclose some extracts from a justly celebrated work, lately published in London. The regard manifested in them for *religious freedom*, inclined me to imagine you would not deem them unworthy of a place in your paper.

While perusing them I could not but reflect, with very sensible pleasure, on the *spiritual liberty* enjoyed by the citizens of *these States*. Their several constitutions, with respect to religion, speak a language worthy of a people of wisdom, virtue and freedom, and, in this particular, justly merit the attention of some, if not all, nations who boast of their religious toleration.

Though the United States of Holland enjoy the honor of having *first* introduced into Europe, a spirit of religious toleration, neither this power, nor Great Britain, can vie with the American States in this article; as those of their subjects who are not of the *established religion*, are deprived of the advantages of sustaining offices of government.

That Christian nation which establishes one sect, in preference to other denominations, doth, by such conduct, injustice to the rest of the community; appears to regard them with contempt; and lays a foundation for such jealousies, feuds and contentions, as may not only disturb the public tranquillity, but involve the State in destruction. Most judicious, therefore, was it in forming our constitutions, to avoid an evil of this sort; And it is not irrational to conclude, that *these States* will convince the world of the truth, that a Christian government can *subsist without a religious establishment*; that devoid of which, religion will suffer *no injury*, nor the members of the State be *less* united by the bonds of interest and affection.

I am, Sir,

Your most obedient servant.

S.

October 1, 1789.

*THE EXTRACTS.*

“FREEDOM of thought is the prerogative of human kind; a quality inherent in the very nature of a thinking being; a privilege that cannot be

denied to him, nor taken from him. Montaigne therefore had *good reason* to say, in his familiar way, that it is setting up one's own opinions very high, to direct another to be roasted alive for them; he spoke feelingly; for all the states of Europe were, at that time, blazing with religious martyrdoms; and it seemed to be the fundamental principle of all sects to execrate and extirpate each other.

Even England itself, the seat of national liberty and benevolence, became a bloody scene of intolerance and persecution. The ministers of peace and christianity, were the active dispensers of death and desolation; and the perpetrators of the most malignant murders, were clad in the pure mantle of religion.

The accomplished and sentimental Sir Thomas More, caused Lutherans to be whipt, tortured and burnt to death in his presence. (It seems almost necessary to produce some instance in support of this assertion, and therefore the following circumstance is mentioned, as related by Bishop Burnet. ‘The clergy now resolved to make an example of one James Bainham, a gentleman of the Temple; he was carried to the Lord Chancellor's house, where much pains were taken to persuade him to discover such as he knew in the Temple, who favored the new opinions; but, fair means not prevailing, More caused him to be whipt in his presence, and after that sent him to the Tower, where he looked on, and saw him put to the rack.’)

Cranmer led Arians and Anabaptists to the stake. Bonner, bishop of London, tore off the beard of a mechanic, who refused to relinquish his tenets; in another instance of the same kind, he scourged a man until his arm ached with the exercise; and held the hand of a third to a candle, to give him a specimen of burning, till the veins and sinews shrunk and burst.



Even Wriothefly, the Chancellor of England, commanded a young and beautiful woman, to be stretched on the rack, for having disagreed with him on the doctrine of the real presence in the sacrament: with his own arm he tore her body almost asunder, and occasioned her to be committed to the flames. In fine: Infants, born at the stake, were thrown in the fire with their parents, as partaking of the same heresy.

Human nature appears detestable under such representations: which (as they are well described by a philosophical writer) sink men below infernal spirits in wickedness, and beasts in folly.

Henry the eighth, whose caprice was the bloody standard of the national faith, (it was made high treason to believe he had been married to Ann of Cleves) ruled all sects, by turns, with a rod of iron. His scholastic subtlety was equal to his cruelty; and we are informed, that in one instance, he pretended he had sufficient reason for sending three Papists, with three Protestants, their companions, in the same procession to the stake.

His daughter Mary, with less ingenuity, possessed the same rancorous and implacable zeal. And we accordingly learn, that during the term of three years, under the auspices of Bishop Gardner, she committed two hundred and seventy-seven Protestants to the flames.

Human sacrifices were, at that period, more frequent in the metropolis of England, than they had ever been, either in Carthage or Mexico: and in all these instances, the eternal damnation of the heretic, was believed to be the inevitable consequence of his death.

This phrenzy had subsisted in England for more than a century. The ensuing is an account of the execution of Lord Cobham, A. D. 1418.

Then was he laid upon a hurdle, as though he had been a most heinous

traitor to the crown, and so drawn forth into St. Giles's field, where they had set up a new gallows: Then he was hung up in a new chain of iron, and consumed alive in the fire, and so he departed hence most christianly. How the Priests, at that time, swore and cursed, requiring the people not to pray for him, but to judge him damned in hell, for that he departed not in the obedience of the Pope, it were too long to write. And this was done in the year of our Lord, 1418.

The writ *de Hæretico Comburendo*, seems to have been founded on the 2d Henry IV. c. 15. It was first used with effect against William Sawtre, A. D. 1401, who had been condemned for heresy by the convocation of Canterbury, and whose sentence had been confirmed by the House of Peers. This writ was issued so late as the year 1611, by James the first, against Bartholomew Legat, an Arian, on conviction before the ordinary. Having subsisted three centuries, it was at last abolished, with all proceedings thereon; and all capital punishments, in pursuance of ecclesiastical censures, by 29th Cha. II. c. 9. It were to be wished, that this statute had proceeded further, and taken from the spiritual arm, every exercise of penal jurisdiction.

The instruments of pious cruelty, seem now to be for ever laid aside: And philosophy and benevolence, are become the companions of religion. The English legislature is now convinced, that it is not the office of the Magistrate to inflame the zeal, and fan the sparks of persecution; that severity ought not, in any instance, to be extended to the peaceable exercise of different opinions; that the law should not be made the scourge of conscience, nor compulsion be added to intolerance. Misdirected piety, is no longer within the province of our tribunals.

K k k

Hear this, ye nations! and let not, in any case, the sacred truths of the gospel, be enforced on mankind by the contaminated hand of the executioner!—Let not an unhappy attachment to hereditary religious errors, confirmed by the prejudices of education, be made a capital crime!

The attempt to overpower by terrors, the misapprehensions of the mind, is unnatural and preposterous. Uniformity of opinion, cannot be the result of force; general orthodoxy, cannot be the creature of mandatory law.

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CONSOLATION for the AFFLICTED,
and INCENTIVES to VIRTUE.

A DIALOGUE, founded on FACTS.

(Continued from page 317.)

CONSOLATION was now administered to the afflicted.

Among other arguments of Comfort, it was observed, that "man is born to trouble as the sparks fly upward:" That in this imperfect state, it is difficult properly to enjoy so great a blessing as uninterrupted prosperity; and, therefore, if we do not solicit adversity, we should not express impatience under it: That a God of infinite goodness governs the world; that he never extends the cup of affliction to his children, in displeasure, but in love, for the perfection of their graces: That, to the righteous, there is a most consoling promise, that the fear of sorrow shall be changed into waters of joy; that "all things shall work together for good to those who love God:" That we are required to put out trust in the divine mercy in affliction, and assured that the Lord will "be a present help in time of trouble;" even "a father to the fatherless, and a friend to the widow!" That if the person, now reduced to a widowed state, hath reason to hope the partner of her life attained salvation, his loss she could

not deplore, "death to him was gain:" That he was not smitten by death in her absence, but, in his last moments, received her kind offices; and that, though she must no more here enjoy his presence, the pledges of conjugal affection remain.

The tree, indeed, is cut down, but these its tender branches are preserved; and, through divine goodness, they may be matured by age, and become permanent blessings! Nurtured by the hand of piety, they, in all probability, will make glad the heart of their mother, and, with honor, bear the name of their father! Support they may her feeble limbs and crown her years with joy!

Fatherless babes! May God, indeed, be your father! Ever may you listen to the voice of wisdom! And may your hearts be inclined to "remember your Creator in the days of youth!"

Peacefully you dwell in the arms of your mother! Torn you are not from her fond embrace, to become slaves, as were the children of the disconsolate widow of Israel, by a merciless creditor! Poverty dwells not in this house; nor does this land admit such a practice of inhumanity!"

* 2 Kings iv. 1. "Now there cried a certain woman, of the wives of the sons of the prophets, unto Elisha, saying; Thy servant, my husband, is dead! And thou knowest thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bond-men!" Most affecting, indeed, must have been this scene of distress!—Unhappy daughter of Jacob! Thine husband of affection, dead! The children of thy love, taken from thee! Thyself, enwrapped with the garb of poverty! No one remains to share thy grief! None to wipe off the tear of woe!—However, her piety obtained the compassion of Heaven. Joy gladdened her heart! Her children were restored! Penury was no more!

Farther to console the distressed, the sublime book, from which the text was taken, was recommended to her perusal.

A book much read, it was said, by the primitive Christians, on days of public fasting, and private sorrow.

It is related of Job, "that he was a man perfect and upright; one that feared God, and eschewed evil."—And yet, how great were his afflictions?—As in a moment, how was he deprived, not only of all worldly goods, but also, of the lives of all his children?—Seven sons, and three daughters, were inclosed in one grave!—Ulcerated too he was from the crown of his head to the sole of his feet!

But his calamity was supported with calmness, fortitude, and resignation. With wisdom he adverted to the hour of his birth; he perceived that he came into the world destitute of the blessings he had lost; that, for the possession of them, he was wholly indebted to divine goodness; that, therefore, when required of him, he had no cause to repine, but be thankful he had so long enjoyed them.—"The Lord gave," said he, "and the Lord hath taken away; blessed be the name of the Lord!"

This person of goodness beheld the wisdom, as well as duty of patience, in distress; he, therefore, resolved duly to regard it, and not to suffer

We do not conceive the Jewish polity justified this act of barbarity of the creditor. The divine law, it is true, permitted parents to dispose of their children, for a limited time. But they were entitled to certain privileges, and to be treated with fraternal affection. In no sort were they to be considered as bond-servants. Persons of this character, the people of Israel were to procure only of the Heathen. "Both thy bond-men, and bond-maids, which thou shalt have, shall be of the Heathen that are round about you; of them shall you buy bond-men and bond-maids." Lev. xxi. 44.

his "righteousness to depart from him, nor his heart to reproach him as long as he lived!"

So steadfast was his confidence in the Almighty, that he was determined not to indulge despair of deliverance from sorrow, though it should be greatly increased. "Though God shall slay me," said he, "yet will I trust in him!"

He reflected on the divine benevolence in permitting his afflictions; that, in the end they would not be less advantageous, than, at present, they were grievous.—"But the Lord knoweth the way that I take. When he hath tried me, I shall come forth as gold!"

And when he had given sufficient testimony of his patience, integrity, and obedience to the divine will, how did he come forth, indeed, not only "as gold;" but, if the expression may be indulged, also with gold?—His graces and virtues were improved, and earthly blessings were conferred on him, much superior to those he had been deprived of. "And the Lord accepted Job and gave him twice as much as he had before.—Then came there unto him all his brethren; and all his sisters; and all they that had been of his acquaintance before, and did eat bread with him in his house. And they bemoaned him and comforted him, over all the evil that the Lord had brought upon him. Every man also gave him a piece of money; and every one an ear-ring of gold. So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep and six thousand camels, and a thousand yoke of oxen. He had also, seven sons and three daughters. After this Job lived an hundred and forty years, and saw his sons, and sons sons, even four generations."

What a distinguished instance was this person of sorrow? But not less so was he of piety; of submission to the will of heaven! And how happy

was the issue of his trouble?—In the words of a prophet, “how did his light break forth as the morning, and his health spring forth with speed? How did his righteousness go before him, and he receive the glory of the Lord for his reward?”—Sickness he exchanged for health! Pain for pleasure! Reproach for honor! Poverty for riches!

Although our afflictions may not be crowned with such temporal blessings, yet, if they shall be duly supported; if they shall be sanctified, they will be of infinitely greater advantage; they “will work for us a far more exceeding, and eternal weight of glory!”

Could not adversity make miserable even a Pagan?—And shall much less distress overwhelm a Christian? In the night of sorrow, shall the heart of the one, be cheered by the obscure light of nature; and the soul of the other, be unblest with the resplendence of divine revelation? Shall the one, unsupported by precedents, with magnanimity, triumph over affliction; and the other, suffer himself to be depressed by its weight, when he beholds numerous examples of deliverance from its power; and when favored also with heavenly promises of consolation?

We shall not, I trust, offend the Almighty by reproving his deeds! We shall not tarnish our character of righteousness, by acts of impatience, nor by despair! Nor shall we so little esteem our felicity, as to add pain to pain, by fruitless, unavailing anguish!

The sermon concluded in these words.

Not one of us, it is presumed, shall hear this voice, this call of Providence, in vain! No one will depart from this house of death unimpressed with a sense of his mortality! Unresolved, with the exemplary and virtuous Job, “patiently,” and preparedly, “to wait until his change shall come!” The fear, the love of

God, shall possess our souls; and we shall regard ourselves only as “strangers and pilgrims here, having no continuing city, and, therefore, seek one that is to come!” Death may come suddenly, but it shall not surprise us! Ever shall we expect its approach! Always have our lamps replenished with oil! And how acceptable will be the voice that shall proclaim the coming of the Bridegroom, and invite us to the enjoyments of his presence? How great will be our blessedness? How pleasing the gratulations of departed friends, and the converse of patriarchs and prophets; of apostles and the spirits of just men made perfect? How delightful the company of angels? How rapturous the knowledge and adoration of the Being of all Beings? But when the power of the divine Saviour shall be displayed; shall open our tombs and give life and health; give beauty and immortality, to our bodies: When, in the presence of the assembled world of angels and men, he shall applaud our deeds of virtue; remit our acts of vice, and declare our blessedness: When we shall “enter into the joy of our Lord;” become citizens of the heavenly Jerusalem; be invested with crowns of glory whose lustre shall never fade; be transported with pleasures which shall never cease, how will the soul rejoice in its existence, and exult in its victory over evil? How will it delight to do homage to the great Author of its being, and to express its gratitude to the compassionate Redeemer?

The presence of the Lord of holiness! The society and glories of heaven!—Immortal, extatic pleasures!

Contrasted with these, how despicable in our view, are all worldly honors and riches; or the enjoyments of vanity? And yet there are those who give these their hearts! Who relinquish celestial joys for sinful pleasure! Who seem ambitious to offend

This denomination deny the eternity of future punishments; and believe that the dead have the gospel preached to them by our Saviour, and that the souls of the just are employed to preach the gospel to those who have had no revelation in this life.— They suppose the *Jewish Sabbath, sabbatical year, and year of jubilee*, are typical of certain periods after the general judgment, in which the souls of those, who are not then admitted into happiness, are purified from their corruption. If any within these smaller periods are so far humbled as to acknowledge God to be holy, just and good, and CHRIST their only Saviour, they are received into felicity: while those who continue obstinate, are reserved in torment until the grand period, typified by the jubilee, arrives, when all shall be made happy in the endless fruition of the Deity.

Caspipini's Letters, p. 70, 71, 72, &c.

Ann. Reg. p. 343.

III. MORAVIANS.

A name given to the followers of Nicolas Lewis, Count of Zinzendorf; who in the year 1722, settled at Bartholdorf, in Upper Lusatia.— There he made profelytes, of two or three Moravian families, and having engaged them to leave their country, received them at Bartholdorf. They were directed to build a house in a wood, about half a league from that village, where, in 1722, this people held their first meeting.

This society increased so fast, that in a few years they had an orphan house and other public buildings.— An adjacent hill, called the Huth-Berg, gave the colonists occasion to call this dwelling place Herenthath; which may be interpreted, the guard, or protection of the Lord: Hence this society are sometimes called Herenthutters.

The following doctrines are maintained by this denomination, to which is added a short specimen of the ar-

guments they make use of in defence of their sentiments:

I. That creation and sanctification ought not to be ascribed to the Father, Son and Holy Ghost; but belongs principally to the Saviour: and to avoid idolatry, people ought to be taken from the *Father* and Holy Ghost; and be first directed singly to Jesus, who is the appointed channel of the Deity.

For the essence of God, both Father, Son and Holy Ghost, is a depth so unfathomable, that in contemplating it we may ruin our intellectual faculties, and yet not be able to form one just expression concerning this mystery, yet we can have all the gifts and effects of their offices, through him who is daily agent between God and man.

II. That Christ has not conquered as God but as man, with precisely the same powers we have to that purpose.

For as his *Father* assisted him he assists us; the only difference is, it was *his meat and drink to do the will of his Father who is in Heaven.*

III. That the law ought not to be preached under the gospel dispensation.

For Paul is very express, that the messengers of Christ are not appointed for the ministration of the letter, 2 Cor. iii. 6. Therefore, the method of preaching the gospel is alone to be preferred.

IV. That the children of God have not to combat with their own sins, but with the kingdom of corruption in the world.

For the *apostle* declares, that *sin is condemned in the flesh.* Rom. viii. 3. and our marriage with it dissolved, through the body of Christ, the *Lamb of God*; who has undergone this conflict once for all; and instead of all.

The Moravians assert, that *faith* consists in a joyful persuasion of our interest in Christ, and our title to his purchased salvation.

They deny the *Calvinistical* doctrines of *particular redemption*, and *final perseverance*.

This denomination have established among themselves a sort of *discipline*, which closely unites them to one another, divides them into different *classes*, puts them under an entire dependence of their superiors, and confines them to certain exercises of devotion, and to the observing of different little rules.

The church at Herenthuth is so divided, that first the husbands, then the wives, then the widows, then the maids, then the young men, then the boys, then the girls, and lastly the little children, are in so many distinct classes: each of which is daily visited, the married men by a married man, the wives by a wife, and so of the rest. Each class has its director chosen by its members, and frequent particular assemblies are held in each class, and general ones by the whole society.

The members of each class are subdivided into people, who are *dead*, *awaked*, *ignorant*, *willing disciples*, and *disciples who have made a progress*.—Proper assistance is given to each of these subdivisions; but above all, great care is taken of those who are spiritually dead.

The Elder, the Co-elder, the Vice-elder, superintend all the classes.—There are likewise informers by office, some of them known, some kept secret, besides many other employments, and titles too tedious to enumerate.

A great part of their worship consists in singing: and their songs are always a connected repetition of those matters which have been preached just before.

At all hours, whether day or night, some persons of both sexes are appointed by rotation to pray for the society.

When the brethren perceive that the zeal of the society is declining,

their devotion is revived by celebrating *agapes*, or *love-feasts*.

The casting of lots is much practiced among them. They make use of it to learn the mind of the Lord.

The elders have the sole right of making matches. No promise of marriage is of any validity without their consent.

This denomination assert, that they are descended from the antient stock of the old Bohemian and Moravian brethren, who were a little church sixty years before the reformation, and so remained without infringement till that time, retaining their particular ecclesiastical discipline, and their own bishops; elders and deacons.

Rimius's History of the Moravians, p. 16, 18, 19.

Moravian Maxims, p. 18, 20, 44, 45, 67, 86.

Zinzendorf's Sermons, p. 200.

Manual of Doctrine, p. 9.

Gillie's Success of the Gospel, vol. ii. p. 66.

Dickenson's Letters, p. 169.

(To be continued.)

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

ADDRESSES from a CLERGYMAN,
to various CHARACTERS of the
PROFESSORS of CHRISTIANITY.

II. To mere nominal Professors.

SERIOUS is the declaration of sacred writ, "That GOD will not be mocked;" or suffer those who mock him to escape with impunity!

But how often is the Almighty mocked? And how provoking and impious is the mockery of "drawing near to him with our lips, while our hearts are far from him?"—Of "saying unto Christ, Lord! Lord! without doing the will of our heavenly Father?"

The life of an *augustly Christian*, is a life of the most solemn mockery of God and of Christ! Such a character defies the power of the omnipotent; insults the mercy of heaven; is justly chargeable with the most reproachful inconsistency of conduct; is accumulating guilt of a crimson dye, and "heaping up wrath, against the day of wrath!"

How awfully, and pathetically, are such *nominal professors* of Christianity addressed in the holy scriptures? As they have "known their Lord's will," (seriously engaged to do it) but have disregarded it, will they not "be beaten with many stripes?"*

The Almighty hath put talents into their hands; but as they *bury* them in the earth, do *not negotiate* with them, when their Lord shall come and reckon with them, will they not be reproached for their sloth and wickedness; be deprived of their talents, (all the means of grace) and, as "unprofitable servants, be cast into utter darkness, where shall be weeping and gnashing of teeth?"† Will it not, in the great day of public justice, be more tolerable, even for the impious inhabitants of Sodom and Gomorrah, than for them?‡

It is an happy truth, that their talents *have not been taken from them*; that their Lord hath *not summoned* them to appear before him in judgment! But shall "God wait to be gracious in vain?"

Yet they may regain the favor of heaven, and do honor to Christianity! With fervency it is wished that it may be thus! Their state excites compassion! Who of virtue is there, but must be solicitous that they shall no longer disgrace the holy religion they profess?—Will they bestow their attention, a moment, while an attempt shall be made to *illustrate* and *enforce* a passage from St. Paul's epistle to the Hebrews, (chap. ii. 3.)

* Luke xii. 47. † Matt. xxv. 15.
‡ Matt. x. 15.

which seems to be *applicable to their situation*.

"How shall we escape, if we neglect so great salvation?"

SOLEMNS is the *question!* And it *implies and declares*, several important particulars.

I. That man is in a *sinful state*; that he *needs salvation*.

How evident is this from the sacred writings? "God made man upright, but he hath sought out many inventions?"* "The Lord looked down from heaven upon the children of men, to see if there were any that would understand and seek after him. But they were all gone out of the way; they were altogether become abominable; there were none that did good, no not one."† The human heart is now corrupt. If not thus, why are we exhorted "to put off the old man, which is corrupt, and to be renewed in the spirit of our minds?"‡ The heart is, indeed, "deceitful above all things, and desperately wicked."§ "In us (in our flesh) dwelleth no good thing."|| "By nature we are children of wrath."¶

The penalty annexed to the violation of the divine law is eternal death;* and "all have sinned and come short of the glory of God."†† "If the Lord should be extreme to mark iniquity, who could stand before him."‡‡

Not any thing is more rational than that God should exercise authority over us. Religion is founded in perfect reason. The Almighty has a just claim to our services and affections, as he is our creator, preserver and benefactor; and as his "law is holy, just and good,"§§ a deliberate violation of this law, evinces great depravity of heart, and justly exposes

* *Eccles. vii. 29.* † *Psal. liii. 3, 4.* ‡ *Ephes. iv. 22, 23.* || *Jer. xvii. 9.* § *Rom. vii. 18.* ¶ *Ephes. ii. 3.* ** *Gal. iii. 10.* †† *Rom. iii. 23.* ‡‡ *Psal. cxxx. 3.* §§ *Rom. vii. 12.*

to the divine displeasure. Sin is not only replete with ingratitude, but it is the highest insult that man can offer to his God; it is, indeed, high treason against the majesty of heaven; a declaration that "God shall not reign over us!" Well, therefore, may the Almighty be "angry with the wicked every day!"* And with what ease can he avenge himself of his adversaries? When he deluged the earth for the sins of men, why did he not extirpate the human race, or erase from the face of nature, the world we inhabit?—The "thoughts of God are not as our thoughts; nor are his ways as our ways!"† He spared mankind that (among other reasons) he might, in a most conspicuous manner, display his power and wisdom; his justice and mercy. And how do these attributes of the Deity shine forth in the economy of our redemption? How great must be that power which "bruises the serpent's head;" demolishes the empire of sin and death; liberates man from the fetters of iniquity; renovates his heart, and restores to him the divine image?‡ How great is that wisdom, which devises a plan of salvation by which the dignity of the divine government is maintained; sin amply punished, and mercy extended to the guilty?|| How exalted is that justice which abates none of its demands?¶ How astonishing is that mercy which prompted the Almighty to part with the Son of his Love to endure every indignity and ill, even death itself, that his enemies might for ever live?††

II. Another truth, therefore, implied in these words of the apostle is, that God hath indulged mankind with the offers of grace. "He sent not his Son into the world to condemn the

world, but that the world, through him, might be saved."**

The eyes of sinful men, could not, at once, endure the bright effulgence of divine revelation. "The sun of righteousness," therefore, arose gradually to dispel the darkness of ignorance and error, and to illumine and bless the world. Several dispensations prepared mankind for the reception of the Saviour. "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law."† Happy period, in which the world was blest with a perfect discovery of the divine will! "God, who, at sundry times, and in divers manners, spake in time past unto the fathers, by the prophets, hath in these last days spoken unto us by his Son."‡ The Almighty hath no other messenger to send; he hath nothing more to reveal; his dispensation of grace is now perfect; "all things are ready, come to the marriage."||—It cannot be doubted, but this was one reason why the apostle, in the passage before us, stiles the salvation it expresses, a great salvation. "How shall we escape if we neglect it?"—In how many other respects does this salvation justly deserve to be denominated great!

1. As it is most extensive in its effects. It was ordered to be preached to "all nations," to "every creature."*** "The ignorance of former times God winked at, but now he commandeth all men, every where, to repent."†† "God is not willing that any should perish, but that all should come to the knowledge of the truth and be saved."‡‡ The merciful Saviour, widely extending his arms of compassion, invites all who

* Psa. vii. 11. † Isa. lv. 8.
‡ Gen. iii. 15. 2 Cor. iii. 18. || Psa. lxxxv. 10. ** Zech. xiii. 7. †† John iii. 16.

* John iii. 17. † Gal. iv. 4.
‡ Heb. i. 1, 2. || Matt. xxii. 4.
** Mark xvi. 15. †† Acts xvii. 30.
‡‡ 1 Tim. ii. 4. 2 Pet. iii. 9.

labour and are heavy laden, to repair to him for rest."*

2. As its *effects* are great and happy. When the gospel is sincerely embraced, how does it promote justice, harmony, peace, and benevolence among men? How doth it dignify and adorn human nature? How sublime are its present enjoyments? and what unfading honors, what exalted, unceasing pleasures, will be its rewards hereafter?

3. As it was purchased with the blood of the SON OF GOD. "We were not redeemed with the corruptible things of silver and gold, but with the precious blood of CHRIST, as a lamb without blemish and without spot."† How costly the oblation for human guilt! What agonies of body and mind were endured to deliver us from the bitter pangs of eternal death!

4. As it will be perpetual, continue to be offered to mankind, 'till the dissolution of the world. It began to be promulged soon after the commencement of time,‡ and will be of equal duration with it. "Heaven and earth shall pass away," before the dispensation of the gospel shall fail.||

5. As it is freely conferred on men, "without money & without price."§ "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."** "By him all that believe are justified from all things from which they could not be justified by the law of Moses."†† "We are saved by grace, through faith; not of works, lest any man should boast."‡‡

6. As its *essential doctrines* may be apprehended by all men, even the illiterate, though of inferior capacity.

* *Matt.* xi. 28. † *1 Pet.* i. 18, 19. ‡ *Gen.* iii. 15. || *Mark* xiii. 31. § *Isa.* lv. 1. ** *Rom.* vi. 23. †† *Acts* xiii. 39. ‡‡ *Ephes.* ii. 8, 9.

7. As through the aid of the *divine spirit*, all men may accept of its terms. Though we can do nothing of ourselves, we can do all things through Christ who strengthens us.*** "Light is come into the world," but if men will "love darkness" rather than light," great will be their condemnation?† How will they escape if they neglect so great salvation? (*The remainder of this address will be inserted in our next.*)

For the CHRISTIAN'S, SCHOLAR'S, and FARMER'S MAGAZINE.

A DISSERTATION ON PUBLIC WORSHIP.

* Holiness becometh thine house, O Lord, for ever.

DEPLORABLE is the case of religion, when reverence and godly fear have no place in the hearts of those who enter the house of God. 'Keep thy foot when thou goest into the house of God,' says the royal preacher, 'and be more ready to hear, than to offer the sacrifice of fools; for they consider not that they do evil.' But should not the majesty, power, and glory of the Divine Being strike every one of us (as rational beings) with awe and veneration, whenever we approach his courts, and assemble together in the presence of him who is omnipresent and omniscient? Are we not excited to venerate him by the extent of his kingdom, the superintendency of his providence, his particular judgments expressed against sin, and his threatenings of vengeance? To this every conscientious person must readily assent; for it is evident, that it is essentially necessary that God, who is holy, should be adored with holy worship: for what hath a God who is entirely holy, to do with services which are unholy?

* *Philip.* iv. 15. † *Jaba* iii. 19.

The nature of God is affected with abhorrence at every thing that is contradictory to his immaculate purity; and what is an irreverent deportment in his house, but an impeachment of his knowledge?—Who can be truly religious and not reverent?

Being feasible that the church is an house of prayer, should not we be cautious, that it be not made a den of thieves!—This is Bethel, the house of God; let it not be made Bethaven, the house of vanity! Let not the contention be, who shall appear the most vain and fantastical, but who shall be most devout, most humble, and most reverent!

It is an indisputable truth, that the intrinsic nature of our holy religion requires that the Deity should be reverentially prayed to, and invoked; and the principal part of worship, due to Almighty God, is prayer. But then, this is not a work to be vainly and negligently performed. God requires purity of heart: they who worship him must 'worship him in spirit and in truth.' When thou prayest, pray not with the voice only, but with the understanding also; for God giveth audience to the devout prayers of the silent, who commune with their own hearts, and are still. Jeremiah was comforted in the prison; Daael rejoiced among the lions; Shadrach, Meshack, and Abednego escaped the rage of the fiery furnace. There is no place but where God is present; and he is intimately acquainted with the secrets of the hearts. What availeth the opening of the lips, if the heart remains dumb? It is not the external shew that is respected by the Supreme Being, but the internal disposition of our minds, on which rest the foundation of our utmost felicity and happiness.

Prayer, when it is properly directed, makes the heart serene, and abstracts it from terrestrial things; it purgeth it from vice, elevates it to heaven, expands, and dilates it to an

extensive degree, in order that it may receive spiritual good. For as the sun affords light to the body, so prayer is the light of the soul. But if mankind are inattentive, or vain mockers, not caring to preserve, but to extinguish that light, how great must be their intellectual darkness?

The bountiful goodness of God daily incites us to this duty of prayer; and does not its very nature speak the same language?—Through this medium we have the most pleasing communion and fellowship with him: our souls are refreshed, and we receive the greatest consolation in the time of trouble. But amidst the performance of this duty, it is highly necessary and expedient, that we should use all our efforts to eradicate from our hearts all impure thoughts and base affections, which are in their tendency repugnant to our most holy religion.

He who is desirous of praying rightly, and in order, ought to be wholly collected within; not having his thoughts and senses distracted, vague, and indeterminate. At the end and consummation of all things, when Christ shall appear in his glory, it will avail us nothing to say, we have frequented the church, and joined in worship with our lips, provided our worship there hath not proceeded from the spirit. It will not be sufficient to say, that we have trodden his courts, if we have been hearers, and not doers of the word. He will say, 'depart from me, ye workers of iniquity, I know you not,' since your behaviour hath not been correspondent to the tenor of the gospel.

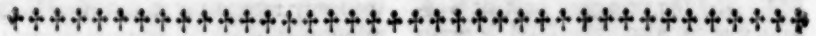
What is the intent of our assembling together in the house of God? Do we go there to satisfy a vain and idle curiosity? or to strive to excel one another in indifference and irreverence, before the original source of wisdom and perfection? Is this behavior consistent with the faculties which are given us by our heavenly

father? Were they not given us to adore his majesty? But if their true use be perverted, by our own evil courses, what is it but an open defiance of his power? Let such, who are actuated by this daring principle, return a little to consideration, and not be infatuated, through the gratification of a vain humor; for 'be not deceived, God is not mocked.'

Consider 'how dreadful is this place!' This is none other but the house of God, and this is the gate of heaven! How expressive are these words of awe? 'Holiness becometh thine house, O Lord, for ever.' How solemn is the scene! We are here presented before God, and should not our deportment bear every mark of reverence? Our thoughts which have the least tendency to an inatten-

tive hearing of God's word read and illustrated, should be suppressed with the greatest care and diligence, lest Satan, who is ever lying in wait to destroy, should sow the tares of wickedness in our hearts; the consequence of which will be, that at the end of the world, the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. But they who persevere in well doing, strictly adhere to God's word, and observe his commandments, shall shine forth as the sun, in the kingdom of their father. "He who hath ears to hear, let him hear!"

(To be concluded in our next.)



L I T E R A T U R E.

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.

(Continued from page 331.)

IT is unnecessary to insist further upon this point. Let us rather attend to certain particular customs which sprung from the establishment of these first positive laws.

The institution of the rights of property, and the laws of marriage, necessarily introduced certain restrictions, customs, and usages which may be regarded as the foundation and origin of all civil laws. These particular customs are such as were ori-

ginally observed in matrimonial contracts,—successions,—making and ascertaining agreements and obligations,—and, in a word, pronouncing and attesting judicial sentences.

Custom, in some places, will now have it, that a wife shall bring a certain portion to the husband, of which he is to be the usufructuary during the marriage. It was quite the contrary in the most ancient times. The husband was obliged in some sort to purchase his wife, either by services performed to her father, or presents made to herself. Abraham charges Eliezer with several magnificent presents when he sends him to demand Rebecca for Isaac. Jacob served Laban seven years to obtain Rachel.—Sethero demanding Dinah the daughter of Jacob, says to the sons of this patriarch, "Ask me never so much dowery and gift, and I will give according as ye shall say unto me."

“but give me the damsel to wife.” This custom subsisted a long time in many countries. Homer speaks of it. It was in use amongst the ancient inhabitants of India, Greece, Spain, Germany, Thrace, Gaul.— At this day the people of China, Tartary, Tonquin, Pegu, Turkey, Transylvania, the Moors of Africa, and the savages, buy their wives.

The division of successions is a matter of great importance in society; of greatest moment indeed to people who cultivate the ground, but still of some consequence to all. Accordingly we find some regulations made in this matter in the remotest ages. Fathers seem then to have had the absolute power of disposing of their effects. The children which Abraham had by his other wives besides Sarah, had no share in his succession. He excluded them, and gave the whole to Isaac. That patriarch contented himself with giving some gifts to his other children in his lifetime. Jacob bestowed on Joseph above his brethren, all the land he had conquered from the Amorites. The author of the book of Job observes, that that holy man gave his daughters an equal share with his sons in his inheritance.

There were, however, even at that time, some prerogatives annexed to seniority. The history of Jacob and Esau affords sufficient proof of this. The rights of seniority also furnished Laban with an excuse for his imposing upon Jacob, by substituting Leah in the place of Rachel whom he had promised him. The best writers of antiquity inform us, that by the universal custom of all civilized nations, the eldest son had authority over his brothers.

The invention of certain usages and means of attesting and authenticating the principal transactions of civil life, may be reckoned amongst the most ancient political institutions.

It has been found necessary in all ages, that the more important affairs of society, such as, bonds of mutual obligation, sales, marriages, sentences of judges, the quality and property of the citizens, &c. should have a certain degree of notoriety, in order to secure their execution and authenticity. To this end, certain forms have been settled for drawing these sorts of deeds, certain persons authorized to receive them, public repositories erected to preserve them, that they might be consulted upon that occasion. For all civil society depends upon the security of those engagements which the members of it enter into with each other.

It was a long time before mankind found out the art of painting words, and rendering them permanent and durable. All deeds were then verbal, yet still it was necessary to authenticate and ascertain them. The method then used was to transact them in public, and before witnesses.— When Abraham bought a cave of Ephron to bury Sarah, the purchase was made in presence of all the people. Homer, in his description of the shield of Achilles, represents two citizens pleading concerning the mulct due for a homicide. The cause is tried in public. He who had slain the man maintains that he had paid the mulct. The relation of the dead declared that he had not received it, and both of them, says the poet, appealed to the deposition of witnesses for determining their dispute. There are some nations at this day, who, not having any kind of writing, make use of the like methods for authenticating their deeds and contracts.

Perhaps also they supplied their want of writing by other inventions. We know of some nations whose conduct gives us an idea of the usages which probably prevailed in ancient times. These nations confirm their sales, purchases, loans, &c. by cer-

tain pieces of wood cut in tallies.— They cut them in two; the creditor keeps one, the debtor the other.— When the debt or promise is discharged, each gives up his piece of wood. Considering their way of life in these remote ages, their contracts could not have many clauses, and such methods would be sufficient to authenticate all their deeds.

The place of dispensing justice was originally at the gates of cities, that is to say, in presence of all the people. Such was the practice in the days of Job. Moses also makes mention of this ancient custom, which, according to Homer, subsisted in heroic ages. This practice was owing to their ignorance of the art of writing. They had no other means of authenticating their sentences, but by pronouncing them in public.— Besides, as civil laws were hardly known in these ages, their trials were very short and summary. The whole depended on the deposition of witnesses; they heard these, and pronounced accordingly. This manner of dispensing justice is still observed in several countries.

Let us mention on this occasion the methods anciently used in promulgating and ascertaining laws.

We have remarked already, that it was long before mankind knew the art of writing; but they very early invented several methods, to supply, in a good measure, that want. The method most commonly used was, to compose their histories in verse, and sing them. Legislators made use of this expedient to consign and hand down to posterity their regulations. The first laws of all nations were composed in verse, and sung. Apollo, according to a very ancient tradition, was one of the first legislators. The same tradition says, that he published his laws to the sound of his lyre, that is to say, that he had set them to music. We have certain proof that the first laws of Greece were a kind of songs. The laws of

the ancient inhabitants of Spain were verses, which they sung. Tuiston was regarded by the Germans as their first lawgiver. They said, he put his laws into verses and songs.— This ancient custom was long kept up by several nations.

It was not enough to make laws; it was also necessary to provide for their execution, and take proper measures for terminating all disputes which might arise among the citizens. The administration of justice is the foundation and support of society. In the first ages every father of a family was the natural judge of the disputes which arose among his children. But when many families were united, it became necessary, in order to decide the contests which arose between family and family, to chuse one common judge who should at the same time have sufficient impartiality to make a just application of the law, and sufficient power to enforce its execution. Political government hath provided such an arbiter, possessed of supreme authority over all the members of the state.

In states where the government was intrusted in the hands of one chief, that chief at first distributed justice in person. Monarchs executed this important office, as long as the number of their subjects was not considerable; but when these became too numerous, it was found necessary to chuse certain persons of known probity and wisdom, to whom the sovereign committed a share of his authority, to dispense justice to his subjects. The holy scriptures countenance the conjecture we have now proposed concerning the origin of judges. We see Moses oppressed with the multiplicity of affairs, chose a certain number of wise men to dispense justice to the people. These judges terminated of themselves common and ordinary matters; but were obliged to give an account to Moses of things of greater moment.

The respect which has been paid, in all ages and countries, to the ministers of religion, was the reason that the administration of justice was originally committed to them. The most ancient nations mentioned in history, knew no other judges but their priests. These were arbiters in the most important affairs, finally determined all disputes, and inflicted such punishments as they thought proper. The authority which religion naturally gave to priests, was not perhaps the only motive which at first determined mankind to make choice of them to be the arbiters of all their disputes, and judges of all their crimes. The high opinion which men have always had of their abilities and wisdom, no doubt, contributed to this choice. However this may be, this ancient custom of committing the dispensation of justice to the ministers of religion, is not quite abolished to this day. We hear of several nations where it still subsists.

(To be continued.)

*The ORIGIN and PROGRESS of ARTS
and MANUFACTURES.*

(Continued from page 336.)

OF DRINKS.

WE may reckon the cultivation of the vine, and the art of making wine, among the first arts which were known to men. All historians, sacred and profane, agree in placing this discovery in the most distant ages. Noah cultivated the vine, and drank wine. According to the Egyptian traditions, Osiris was the first who gave attention to the vine, and its fruit. Having discovered the secrets of planting and cultivating vines, and of extracting wine, he communicated them to mankind. The inhabitants of Africa say the same of the elder Bacchus. We see too, that, in the remotest anti-

quity, their public worship chiefly consisted in offerings of bread and wine. Such was the thank-offering of Melchizedek king of Salem, and priest of the Most High, for the victory gained by Abraham.

The properties of the vine, and the art of making wine, were naturally very obvious. The ancients knew, and we know at this day, several countries which naturally produce vines, whose fruit is very little inferior to those which are cultivated. Their grapes may not only be eaten, but they make good wine. It is not therefore difficult to conceive how the first men, by the help of a little reflection, might arrive at this branch of knowledge.

The consequence of this discovery would be their collecting the vines together, which before were mixed with other underwood, planting them in a proper soil, and on a regular plan. It was even easy to discover the art of cultivating vines. They require only to be dressed and pruned. There is no necessity of uniting different kinds of them by the graft and scutcheon, as is done with other fruit-trees.

We can only guess in what manner they made their wine in these remote ages. At first it is probable they squeezed the grapes with their hands. By degrees they would find out more expeditious methods. If we may believe profane historians, the wine-press is of very great antiquity. They gave the honor of this invention to the elder Bacchus. It is certain that the use of it was known in the age of Job; but we know not in what manner these machines were anciently made.

The invention of vessels proper for holding and keeping liquors commodiously, must have soon followed the discovery of wine. Men would at first make use of such as nature presents them with in all climates.—There are several kinds of fruit, as the gourd, the calabash, the citrul, &c.

which being dried and hollowed may serve very well for keeping and carrying liquors. The Egyptians made much use of these, and they are the common vessels of the savages of this continent at present. Bamboos, a kind of reeds, are equally proper for this purpose. In several countries they supply the place of pails and casks. The ancients imagined that the horns of animals were the first vessels used for keeping liquors, and drinking out of them. The use of them was even continued very long by several nations. The sacred oil of the tabernacle was kept in a horn. Galen remarks, that at Rome they measured oil, wine, honey, vinegar, in vessels of horn; and Horace speaks of them very plainly. Cæsar says the inhabitants of the Hercynian forest used large cups made of the horns of the *urus*. Pliny ascribes this practice in general to all the nations of the north. Xenophon makes the same observation of many nations of Asia and Europe. The ancient poets, Æschylus, Sophocles, and Pindar, always represent the first heroes drinking out of horns. Bartholin assures us, that in Denmark they formerly drank out of nothing but the horns of oxen. In a great part of Africa, these are the only vessels used for keeping liquor. Men, at length, invented earthen ware, both for keeping and drinking their liquors. The Pænicians, Greeks, and several other nations, made much use of them for keeping their wines. Afterwards they found out a way of dressing the skins of animals, so as to make them fit for keeping liquors. The use of bottles is extremely ancient. When Abraham sent away Hagar, it is said he put a bottle of water upon her shoulder. It appears from the book of Job, that bottles were the vessels most commonly used for keeping wine and other liquors in these remote ages.

Next to wine, beer was the most ancient and universal liquor. Beer

was the most common drink of the greatest part of Egypt. It was very early introduced into Greece, and some parts of Italy. The ancient inhabitants of Spain, Gaul, and Germany, knew it from time immemorial. We find this liquor even among the first inhabitants of Peru. The invention of beer is very ancient, and ascribed to Osiris. Tradition says, that this prince, for the sake of those people whose countries could produce no wine, invented a liquor made of barley and water, which was not inferior to wine either in strength or flavor. This is an exact description of beer or ale. They pay the same compliment to the ancient Bacchus.

If the discovery of wine seems simple and natural, that of beer surprises us beyond measure. We are still at a loss to conceive, how the idea and composition of this liquor occurred to the minds of these first men.— We need only reflect a moment on the tedious process necessary to the making of beer, to be convinced of the difficulty of the invention. First, the whole process of making the barley into malt, then the drying and grinding the malt in a particular manner, next the incorporating this with the water; which requires great kettles and furnaces for brewing this mixture of malt and water strongly together; last of all, a certain quantity of yeast must be put to it, to make the liquor ferment. This is a part of the operations necessary to making beer, and these operations require many machines. We suppose indeed, that the composition of this liquor was not originally so complicated as it is at present; there are however a great many operations essentially necessary to the making of it, and which they could not then dispense with, especially as all historians declare that it differed little or nothing from wine in strength and flavor. In whatever manner they then prepared their beer, it could not

be so wholesome as ours, because it had no hops. This plant, which we put into our beer for correcting the faults complained of in the beer of the ancients, is greatly commended by physicians for its virtues. We cannot on this occasion but make some reflections on the great thought and pains which mankind have taken in all ages, and in all countries, to find out some liquor more agreeable than water, more proper to strengthen the body, to cheer the spirits, and even to throw the mind as it were out of itself. The wildest savages have endeavoured to find out strong intoxicating liquors. When Virgil describes a nation in the north, who regaled themselves with a liquor made from the fruit of the service-tree, he paints them as a people gay and frolicksome by means of that unpleasant drink.— An enumeration of the several kinds of liquors which have been used in every age and climate, would be tedious. We shall only mention such as have appeared to us most singular in their composition, and most worthy of attention.

Though the arts of making wine and beer were discovered very early, yet in the first ages there were but few nations who were acquainted with them; a great many were long strangers to them, either through want of a proper soil for the growth of vines and grain, or more probably through want of skill in the cultivation of them. These nations then found it necessary to contrive some other liquor to supply the place of wine and beer: for, in general, men will have some other drink besides pure water. It is said, that several nations were originally accustomed to drink the blood of the animals which they slew, quite hot; a custom which continued long, and which still continues among some savages. This shocking custom, an effect of primitive barbarity, has yet some foundation in natural necessity. It was for want of some other artificial liquor, that they

had recourse to this, which, it is pretended, greatly cherishes and strengthens nature. For those nations which still retain the custom of drinking the blood of animals, and even human blood, have no artificial liquors.

As mankind became civilized, they conceived an aversion to drinking blood, and endeavored to contrive some artificial liquor to substitute in its place. They never succeeded in this but when they hit upon such a composition as fermented: for men really want that warmth which is occasioned by fermentation. Let us examine the composition of some of those liquors which have been used by the nations who had neither wine nor beer.

Mankind have always extracted their liquors from those things which served them for their food. Honey was very soon discovered; for those men had not the secret of collecting bees into hives, yet wild honey is so common, that they must always have had it in plenty. It was not long before they composed a liquor of it. We have already taken notice of the relation there always was between the substance of men's food, and of their sacrifices. Plato says, that anciently men offered nothing to the gods but fruits rubbed with honey. Plutarch, speaking of these ancient sacrifices, gives this reason for them. Before men knew the vine, says he, they had no liquor but honey diluted with water. This is what we call at present *hydromel*. Plutarch adds, that several barbarous nations in his time, who knew not wine, used this liquor, and that they corrected the flatness and insipidity of it by some bitter and vinous roots. We learn from a number of other ancient authors, that the use of *hydromel* was very extensive. We see, even at present, the people of Abyssinia, Lithuania, Poland and Muscovy, who have few vines, and a great deal of honey, make a liquor of this, by diluting it with water, boiling it a

little, then fermenting it in the sun. This liquor is very strong, and not disagreeable. The ancients mention a great many other liquors, which we shall pass over in silence.

(*To be continued.*)

*An ANALYTICAL ABRIDGMENT
of the principle of the POLITE
ARTS; BELLES LETTRES, and
the SCIENCES.*

R H E T O R I C .

(*Concluded from page 338.*)

WE now proceed to the third part of rhetoric, which consists in the connexion of periods, or in propositions and *oratorical syllogisms*. An oratorical or rhetorical syllogism is nothing more than a just form of argument, composed of a number of periods, connected with each other. The syllogism itself, and its principles, are drawn from logic; but the manner of making it appear clear and agreeable, is the object of rhetoric. A syllogism is composed of a protasis and etiology, followed by a just consequence, and commonly in three propositions: as for example,

Protasis. We should not laugh incessantly.

Etiology. For immoderate laughter is a mark of folly.

Syllogism major. Immoderate laughter is a mark of folly.

Syllogism minor. We should avoid that which is a mark of folly.

Conclusion. Therefore we should not laugh immoderately on every occasion.

As every syllogism consists of three propositions, and as we know by the nature of numbers, that three units may have six different combinations, it follows that we may dispose the three propositions of a syllogism into six different positions, by placing them in the following manner:—

1. The major, the minor, the conclusion:—2. The major, the conclusion, the minor:—3. The minor, the conclusion, the major:—4. The mi-

nor, the major, the conclusion.—5. The conclusion, the major, the minor:—6. The conclusion, the minor, the major:—It is necessary to observe here, that, in an oratorical syllogism, each proposition should form a period attended with all its attributes or adjections, and that due regard should be had to the relations which the propositions have to each other, whether the one be antecedent and the other consequent, or if the one be the protasis and the other the reason, &c. It is easy, in these cases, to join them by the particles of connexion; but great care should be taken, that art doth not predominate over nature, for nothing is more disgusting than an affected style, or where we discover incessantly the traces of art.

A *chria* (which is a Greek word that has been adopted by rhetoricians) is a thesis sustained by *reasons* and *amplifications*. Rhetoricians divide *chrias* into two classes. In the first they range those which are called *aphtonian* and *practical*: in the second, those they stile *regular* (ordinants,) and those that are called *inverse*. The *aphtonian chria* contains ten members, which are 1. The eulogy of the author: 2. The paraphrasis or explication: 3. The cause or reason: 4. The contrary: 5. The similitude: 6. The comparison: 7. The example: 8. The testimony of the ancients: 9. A short epilogue: 10. The conclusion.—This *chria* is either *verbal*, when we reason on the words of an author, and relate them by following the train of the ten parts above-mentioned; or *active*, when we cite or examine the actions, the behavior or countenance of any one, by these ten parts; or *mixt*, when we report and examine the words and actions of any one by these same rules. As this *chria* is pedantic, and a mere slave to rules, we ought to make use of it but very rarely. The *practical chria* is of far greater use; it requires only the protasis and etiology, and, to

extend the discourse, the amplification and conclusion. In the protasis, we may employ, either our own thoughts, or those of another; in the etiology, we may draw our arguments from that which is becoming and that which is indecent, from the useful or pernicious, the agreeable or inconvenient, from the easy or difficult, from those things which are necessary or such as are to be avoided, &c. It is here that rhetoric gives particular rules for amplification, and the objects from whence ideas may be drawn. The conclusion has two objects: it either recapitulates the thesis on which we have treated, and sometimes the arguments also; or, it draws consequences, general and particular, from the whole discourse that has been pronounced.

By a *regular chria* we understand that which follows the regular order in the use of the protasis, etiology, amplification, and conclusion, each in its natural rank: and by an *inverted chria* that where the order is somewhat reversed, and where we pass sometimes from the etiology, sometimes from the occasion, and sometimes from the amplification, to the thesis. It is of two different kinds according to the transitions that are made use of, and which are called *chria per antecedens & consequens*, or *chria per thesin & hypothesin*. By means of this last sort of chria, rhetoric teaches what is the thesis and hypothesis, and from whence they are derived; what is the method of disposing the chrias, their natural division; what it is that forms the protasis; what is meant by disposition and artificial division of chrias; the use of etiology and amplification, that of arguments, and what arguments may be used in proving of theses; what are the objects of comparison which are made use of, and their different kinds, or degrees of resemblance; what are the dissimilar objects and their kinds; what is

meant by an easy, moderate, and difficult application; the different sort, of allegories, and what is to be understood by a free and constrained allegory, of the first or second, the simple or composite order; what is the method of disposing, dividing, and amplifying of theses and hypotheses; and all these objects it elucidates by pertinent examples, in order to give its disciples more clear and more comprehensive ideas of these matters.

We are now to treat of the fourth and last part of rhetoric, which consists in the connexion of chrias, or in the forming of a complete discourse. It will be readily conceived, that, as all the parts of a discourse are here united, rhetoric must furnish rules for connecting them with regularity and embellishment. Anciently, rhetoricians divided discourses into three sorts, which they called, 1. Ordinary elocution, that is, such as is used in common conversation: 2. The ordinary elocution in writing, from whence comes the epistolary style, the form and disposition of letters on all sorts of subjects, and, 3. The elocution of compliments for all occasions, as well verbal as written. All these matters are directed by particular rules in the old systems of rhetoric, where those, who are curious, may easily find them. But as it has been found, that these rules, some small matters accepted, are already comprised in the other parts of rhetoric, and that far from being of any great utility, they, on the contrary, only serve greatly to fatigue the memories of young students; and, that they accustomed them to the use of an elocution that was pedantic, frothy and affected; these rules have been suppressed, and the writers on rhetoric now content themselves with laying down the following precepts.

The ordinary language of life, or common elocution, among men of education, should be natural, clear,

noble, and graceful. No expressions should be used but what are just, intelligible, and decent, such as are neither improper, perplexed, low, rude, nor immodest. All sorts of execrations, or impious invocations, should be totally banished, as being only practised by the vilest rank of mankind. The adage, the simile, and other uncommon ornaments of speech, should never be used but with taste, and with great moderation. Every kind of circumlocution, every ambiguous word and phrase, and all pompous expressions, should be most carefully avoided. We should accustom ourselves to speak with perspicuity, and regularity, but at the same time should remember, that this regularity ought not to be too rigorously observed, nor too apparent in our discourse, but that here, as every where else, the highest perfection of art consists in an elegant irregularity.

The epistolary style should follow the rules of ordinary conversation. We should write as we speak. The most perfect models of letters, from those of Cicero, to those of Madam de Sevigne, are such as are wrote in the most natural style. The imitation of the best models and reflection, will much sooner make a good letter-writer, than the study of all the rules. However, as our thoughts are not so soon traced on paper as they are expressed by speech, and as every one who writes is supposed to have had time to reflect, and as it is not possible, in an epistolary correspondence, to elucidate imperfect or obscure expressions by repetitions or illustrations, it is but natural that we should be careful to express ourselves with somewhat more order, more clearness, purity, and even grace and elegance, in a letter, than in common conversation. There are also certain decorums which are established in the epistolary commerce; and rhetoric prescribes rules for that purpose, as well with regard to the

essential form of a letter, and the distribution of the matter it contains, as to ceremonies, &c. It teaches, also, to distinguish between letters of mere complaisance, those of friendship, business, commerce, solicitation, condolence, &c. and it shows what sort of style is to be observed on all these different occasions.

Lastly, The business of compliments (taking the word in the strict sense) has been abolished, or at least the ridiculous use of them greatly diminished among the polite world. The man who should now offer a compliment laboured after all the rules of rhetoric, would only excite laughter, and deservedly pass for a coxcomb. Nothing is more disagreeable to a company than a compliment of this kind, and most of all to the person to whom it is made. Since it has been discovered that true politeness consists in giving to every one the greatest satisfaction in our power, we must necessarily proscribe the use of empty, and above all, long compliments. All the schools of polite education have shown the ridicule of such practice: but if we are constrained by some circumstance in life to make a real compliment, we should do it in expressions which are concise, and include a sentiment that is lively, strong, clear, comprehensive and agreeable.

ELOQUENCE.

(Concluded from page 340.)

THUS have we given a general sketch of the art of oratory, or of the precepts of eloquence. No one is more fully convinced, than we are, of that incontestable truth, that the study of the great models, and particularly of the ancients, is one of the most efficacious means of forming a great master in all the liberal arts, and especially a finished orator. We here lay down this truth as a precept.—

But we do not think, that this is the *only* or even the *first* method that should be made use of to attain this art. This study should be preceded by a regular and solid theory. Notwithstanding the respect we entertain for the memory of the late M. Rollin, we cannot avoid saying that whoever imagines his treatise contains a just and certain method of teaching and studying the Belles Lettres, is very distant from the truth. That method, on the contrary, is the most deceitful that can possibly be adopted, as it is only capable of forming servile imitators; who, making choice of models they know not why, and blindly pursuing them, obtain their end, or wander far from it, they know not how. We cannot suffer our reason to be so far subjected by general prejudice, as to think that the ancients understood the theory of the polite arts equally well with the moderns. The human mind must have successively improved them by the new discoveries during so many ages. How long shall we suffer ourselves to be dazzled by a few fine models of antiquity? Among all the authors of so many ages, time has selected and transmitted to us, but a very small number of such as are excellent; and these owe very much of their merit to genius, and very little to art: as a proof of which, we frequently find in their productions a strong mixture of good and bad; the most sublime strokes of genius, in the midst of the darkest ignorance.

M. Burmann, in the preface to his edition of Quintilian, assures us, that the theory of eloquence is carried by that author to its highest perfection. But he deceives himself; and we sometimes see whole nations, like him, deceive themselves, by attributing all to genius, regarding art as superfluous, and being ignorant, like that learned writer, to what degree the moderns have extended the theory of this art. Beside, the marks

of imperfection and mediocrity, which constantly accompany the commencement of arts, are imprinted, here and there, in all the works which are left us of antiquity. When the ancients excelled, it was almost entirely the effect of genius. They were sensible, indeed, of the uncertainty of this method, and it was for that reason that they invented this art; but they have not carried it to its utmost extent, to the highest degree of excellence: the moderns have advanced far beyond them, and posterity will doubtless still add to the degree of its perfection. We deceive ourselves not so frequently as they did by running into the extravagant, the false sublime, &c. and yet we are not always free from these errors. Let us therefore study the works of the ancients, but let us know why we do it, and let us do it without prepossession: and while we exert our abilities to discover all their beauties, let us have sufficient resolution, discernment, and ingenuity, to criticise all their defects.

We shall now dwell a moment on the different species of harangues, or public orations, which we have comprised under the genus of political eloquence. The first sort is that of the *bar*. Tribunals are not formed among all people, and in all states, on the same model. In some courts written pleadings are made use of, in others such only as are verbal. The latter kind admits of an eloquence more sublime and more florid than the former. The ancients strewed over their pleadings the flowers of rhetoric with bounteous hands: but this false taste is now banished, and the celebrated Patru has given the true model of the eloquence of the bar, by employing a style that is the most nervous and most correct; a diction the most noble of which we have hitherto had any example.

Academic eloquence is employed,
1. In declamations or oratorial discourses; 2. In solemn harangues;

3. In panegyrics; 4. In *allocutions* or compliments addressed to distinguished personages; 5. In the invitations to some solemn act; 6. In *prælectiones* or dogmatic discourses which the masters or professors make in their sciences; 7. In disputations; and 8. In the *programmæ*, or public informations of college exercises. As the orator has here the choice of his theme, and the manner of composing it, he may follow the precepts which have been given for eloquence in general; constantly remembering that this species of elocution admits of a very elevated style, of all the flowers, and every possible ornament of rhetoric: for the sole intention of such compositions is to please and surprise, and to show the powers of the art.

Political eloquence, properly so called, is practised at the court, or in councils of the citizens, in the senate, or in general assemblies of the people; in compliments addressed in the name of the prince to other sovereigns, in nuptial or funeral ceremonies, in the reception of ambassadors, in elections, congresses, and on many other similar occasions. In these kinds of discourses the sublime would be ridiculous, and is therefore to be studiously avoided. The least traces of art should never appear on these occasions, and much less pedantry. A regular exordium and introduction are totally proscribed. The orator passes from the proposition directly to the matter itself of which he intends to treat. But on the other hand, too much attention cannot be given to the strength and beauty of the elocution, as well as to the choice of expressions; which should be clear, strong, noble, elegant, polite, and all in the highest degree.

The eloquence of public ministers requires still more simplicity, and therefore admits of still less ornament. All depends here on the choice of words and phrases. They should express and persuade without appearing to make the least pretension to

eloquence. Ambiguity is the more especially to be avoided, as the most dangerous consequences may be the result. The more concise, energetic, and elegant, the more excellent these sorts of compliments and discourses are. A due observance of titles is above all things necessary; and the peroration is here an essential article. The ambassador should be a perfect master of his discourse, and pronounce it with grace and fluency; not mutter it in an unintelligible tone, nor proclaim it aloud like a common cryer.

PRONUNCIATION, or DELIVERY.

(Concluded from page 342.)

WE proceed to treat next of tones in pronunciation, which are different both from emphasis and pauses; consisting in the modulation of the voice, the notes or variations of sound which we employ in public speaking. How much of the propriety, the force and grace of discourse, must depend on these, will appear from this single consideration; that to almost every sentiment we utter, more especially to every strong emotion, nature hath adapted some peculiar tone of voice; inasmuch, that he who should tell another that he was very angry, or very grieved, in a tone which did not suit such emotions, instead of being believed, would be laughed at. Sympathy is one of the most powerful principles by which persuasive discourse works its effect. The speaker endeavors to transfuse into his hearers his own sentiments and emotions; which he can never be successful in doing, unless he utters them in such a manner as to convince the hearers that he feels them. The proper language of tones, therefore, deserves to be attentively studied by every one who would be a successful orator.

The greatest and most material instruction which can be given for this

purpose, is to form the tones of public speaking upon the tones of sensible and animated conversation. We may observe that every man, when he is much in earnest in common discourse, when he is engaged in speaking on some subject which interests him nearly, has an eloquent or persuasive tone and manner. What is the reason of our being often so frigid and unconvincing in public discourse, but our departing from the natural tone of speaking, and delivering ourselves in an effectual artificial manner? Nothing can be more absurd than to imagine, that as soon as one mounts a pulpit, or rises in a public assembly, he is instantly to lay aside the voice with which he expresses himself in private; to assume a new, studied tone, and a cadence altogether foreign to his natural manner. This has vitiated all delivery; this has given rise to cant and tedious monotony, in the different kinds of modern public speaking, especially in the pulpit. Men departed from nature; and sought to give a beauty or force, as they imagined, to their discourse, by substituting certain studied musical tones, in the room of the genuine expressions of sentiments, which the voice carries in natural discourse. Let every public speaker guard against this error. Whether he speaks in a private room, or in a great assembly, let him remember that he still speaks. Follow nature: consider how she teaches you to utter any sentiment or feeling of your heart. Imagine a subject of debate started in conversation among grave and wise men, and yourself bearing a share in it. Think after what manner, with what tones and inflexions of voice, you would on such an occasion express yourself, when you was most in earnest, and sought most to be listened to. Carry these with you to the bar, to the pulpit, or to any public assembly; let these be the foundation of your manner of pronouncing there; and you will take the surest

method of rendering your delivery both agreeable, and persuasive.

We have said, Let these conversation tones be the *foundation* of public pronunciation; for, on some occasions, solemn public speaking requires them to be exalted beyond the strain of common discourse. In a formal studied oration, the elevation of the style, and the harmony of the sentences, prompt, almost necessarily, a modulation of voice more rounded, and bordering more upon music, than conversation admits. This gives rise to what is called, the declaiming manner. But though this mode of pronunciation runs considerably beyond ordinary discourse, yet still it must have, for its basis, the natural tones of grave and dignified conversation. We must observe, at the same time, that the constant indulgence of a declamatory manner, is not favorable either to good composition, or good delivery; and is in hazard of betraying public speakers into that monotony of tone and cadence, which is so generally complained of. Whereas, he who forms the general run of his delivery upon a speaking manner, is not likely ever to become disagreeable through monotony. He will have the same natural variety in his tones, which a person has in conversation. Indeed, the perfection of delivery requires both these different manners, that of speaking with liveliness and ease, and that of declaiming with stateliness and dignity, to be possessed by one man; and to be employed by him, according as the different parts of his discourse require either the one or the other. This is a perfection which not many attain; the greatest part of public speakers, allowing their delivery to be formed altogether accidentally; according as some turn of voice appears to them most beautiful, or some artificial model has caught their fancy; and acquiring, by this means, a habit of pronunciation, which they can never vary. But the capital direction, which

ought never to be forgotten is, to copy the proper tones for expressing every sentiment from those which nature dictates to us, in conversation with others; to speak always with her voice; and not to form to ourselves a fantastic public manner, from an absurd fancy of its being more beautiful than a natural one.

It now remains to treat of gesture, or what is called action in public discourse. Some nations animate their words in common conversation, with many more motions of the body than others do. The French and the Italians are, in this respect, much more sprightly than we. But there is no nation, hardly any person so phlegmatic, as not to accompany their words with some actions and gesticulations, on all occasions, when they are much in earnest. It is therefore, unnatural in a public speaker, it is inconsistent with that earnestness and seriousness which he ought to show in all affairs of moment, to remain quite unmoved in his outward appearance; and to let the words drop from his mouth, without any expression of meaning, or warmth in his gesture.

The fundamental rule as to propriety of action, is undoubtedly the same with what we gave as to propriety of tone. Attend to the looks and gestures, in which earnestness, indignation, compassion, or any other emotion, discovers itself to most advantage in the common intercourse of men; and let these be your model. Some of these looks and gestures are common to all men; and there are also certain peculiarities of manner which distinguish every individual. A public speaker must take that manner which is most natural to himself. For it is here, just as in tones. It is not the business of a speaker to form to himself a certain set of motions and gestures, which he thinks most becoming and agreeable, and to practise these in public, without their having any correspondence to the manner which is natural to him in pri-

vate. His gestures and motions ought all to carry that kind of expression which nature has dictated to him; and, unless this be the case, it is impossible, by means of any study, to avoid their appearing stiff and forced.

However, although nature must be the groundwork, we admit that there is room in this matter for some study and art. For many persons are naturally ungraceful in the motions they make; and this ungracefulness might, in part at least, be reformed by application and care. The study of action in public speaking, consists chiefly in guarding against awkward and disagreeable motions, and in learning to perform such as are natural to the speaker, in the most becoming manner. For this end, it has been advised by writers on this subject, to practise before a mirror, where one may see, and judge of their own gestures. But we are afraid, persons are not always the best judges of the gracefulness of their own motions; and one may declaim long enough before a mirror, without correcting any of his faults. The judgment of a friend, whose good taste they can trust, will be found of much greater advantage to beginners, than any mirror they can use. With regard to particular rules concerning action and gesticulation, Quintilian has delivered a great many, in the last chapter of the 11th book of his Institutions; and all the modern writers on this subject have done little else but translate them.— We are not of opinion, that such rules, delivered either by the voice or on paper, can be of much use, unless persons saw them exemplified before their eyes.*

* *The few following hints only we shall adventure to throw out. When speaking in public, one should study to preserve as much dignity as possible in the whole attitude of the body. An erect posture is generally to be chosen: standing firm, so as to have the fullest and freest command of all his motions; any*

We shall only add further on this head, that in order to succeed well in delivery, nothing is more necessary than for a speaker to guard against a certain flutter of spirits, which is peculiarly incident to those who begin to speak in public. He must endeavor above all things to be recollected, and master of himself. For this end, he will find nothing of more use to him, than to study to become wholly engaged in his subject; to be possessed with a sense of its importance or seriousness; to be concerned much more to persuade, than to please. He will generally please most, when pleasing is not his sole nor chief aim. This is the only rational and proper method of raising one's self above that timid and bashful regard to an audience, which is so ready to disconcert a speaker, both as to what he is to say, and as to his manner of saying it.

We cannot conclude, without an earnest admonition to guard against all affectation, which is the certain ruin of good delivery. Let your manner, whatever it is, be your own; neither imitated from another, nor

inclination which is used, should be forwards towards the hearers, which is a natural expression of earnestness. As for the countenance, the chief rule is, that it should correspond with the nature of the discourse, and when no particular emotion is expressed, a serious and manly look, is always the best. The eyes should never be fixed close on any one object, but move easily round the audience. In the motions made with the hands, consists the chief part of gesture in speaking.— The ancients condemned all motions performed by the left hand alone; but we are not sensible, that these are always offensive, though it is natural for the right hand to be more frequently employed. Warm emotions demand the motion of both hands corresponding together.— But whether one gesticulates with one or with both hands, it is an important rule,

assumed upon some imaginary model, which is unnatural to you. What ever is native, even though accompanied with several defects, is likely to please; because it shews us a man; because it has the appearance of coming from the heart. Whereas a delivery, attended with several acquired graces and beauties, if it is not easy and free, if it betrays the marks of art and affectation, never fails to disgust. To attain an extremely correct, and perfectly graceful delivery, is what few can expect; so many natural talents being requisite to concur in forming it. But to attain, what as to the effect is very little inferior, a forcible and persuasive manner, is within the power of most persons; if they will only unlearn false and corrupt habits; if they will allow themselves to follow nature, and will speak in public as they do in private, when they speak in earnest, and from the heart. If one has naturally any gross defects in his voice or gestures, he begins at the wrong end, if he attempts at reforming them, only when he is to speak in public. He should begin by rectifying, in his private manner

that all his motions should be free and easy. Narrow and straitened movements are generally ungraceful; for which reason, motions made with the hands are directed to proceed from the shoulder, rather than from the elbow. Perpendicular movements too with the hands, that is, in the straight line up and down, which Shakspeare in Hamlet calls "sawing the air with the hand," are seldom good. Oblique motions are, in general, the most graceful. Too sudden and nimble motions should be likewise avoided. Earnestness can be fully expressed without them. Shakspeare's direction on this head, is full of good sense; "use all gently," says he, "and in the very torrent and tempest of passion, acquire a temperance that may give it smoothness."

of speaking; and then carry to the public the right habit he has formed. For when a speaker is engaged in a public discourse, he should not be then employing his attention about his manner, or thinking of his tones and his gestures. If he is so employed, study and affectation will appear. He ought to be then quite in earnest; wholly occupied with his subject and sentiments; leaving nature, and previously formed habits, to prompt and suggest his manner of delivery.

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PHILOSOPHY of PYTHAGORAS and  
MEMOIRS of this PHILOSOPHER.

**P**Ythagoras, a Greek, was born between the time of the forty-third and fifty-third olympiad, in the island of Samos. His father took him while yet an infant into Phœnicia, and entrusted him to the care of the celebrated philosopher Pherecydes. There are many falsehoods propagated concerning the different masters by whom he was instructed. What is certain is, that he travelled into Egypt, and was there initiated into the mysteries of the country. There he began by consulting the Phœnicians from whom he derived his origin. We are forbidden by chronology to give credit to what is said of his taking a journey into Judea, where he was made a captive, and carried by order of Nebuchadnezzar into Babylon, from whence he penetrated as far as the Indies. It is more rational to believe that, after having returned from Egypt to Ionia, and having consulted many of the most famous oracles, he erected a school of philosophy in Samos, the place of his birth. As he was not a little addicted to imposture in the propagation of his doctrines, he shut himself up for some time in a cave, where he boasted that he had acquired an insight into several mysteries. Leaving Samos, he next went to Crotona, in Italy, where he had a great concourse of hearers and disciples.— Here he appears to have been well

skilled in the arts of deception, and was able to impose upon the credulity of the people, who considered him as a worker of miracles; so that he may be placed among the number of remarkable impostors. His morals, however, were, or seemed to be, strict and regular; his address polite and engaging. He always testified a great respect for religion, and neglected no opportunity of acquiring popular applause, and of rendering himself an object of veneration. By these talents he at length succeeded in his aim; he was regarded by the people, not only as a person of exalted merit, but one of a superior order of beings, who came upon the earth to honor and improve it by his presence. He had by his wife Theano two sons, Telauges and Mnœarchus, and three daughters. His family inherited the emoluments arising from his school. The time, as well as the manner, of his death is uncertain, though all antiquity agree that he ended his days in a violent manner.

It is not known whether Pythagoras left any writings behind him, though it is probable that his attachment to the secret method of instruction prevented this. Whatever now goes under his name is, at best, the work of some of his disciples, who added their master's name, according to the custom of the ancients. The most celebrated of all these are the golden verses of Pythagoras, as they are called.

His doctrine was twofold, public and secret. He taught the former indiscriminately to all, and it chiefly consisted of rules respecting our moral conduct. The latter, on the contrary, was communicated only to a few of his most intimate disciples, whom he united into a kind of community, and bound by the most strict observances. The auditors of Pythagoras were obliged to undergo a long and painful noviciate before they could expect to be admitted partners of his secret philosophy. They were

to divest themselves of all their worldly possessions, to observe a strict silence for several years, and engaged never to reveal upon any account the mysteries of their profession. After all these preparations, they were at length admitted behind the veil; the depths of his philosophy were disclosed, and they became mathematicians, naturalists, metaphysicians, and some of them legislators. There were fixed and regulated exercises for every part of the day, which they employed either in speculation, music, dancing, sacrificing, or walking for recreation. Their food was also under divers regulations; some sorts of vegetables were prohibited, such as beans, and the more perfect amongst them entirely abstained from all animal food whatsoever. All the Pythagorean philosophy, the most secret not excepted, was taught in allegory, and from hence arises the obscurity of the Pythagorean symbols, the explanation of which has exhausted much vain learning and fruitless conjecture.

In general, the whole body of Pythagorean philosophy is at present involved in impenetrable obscurity, which proceeds from different causes; the principal of which are, the silence of the sect with regard to their more hidden doctrines, the number of doctrines falsely ascribed to Pythagoras by his adversaries, and the confusion introduced into all ancient philosophy by the modern Platonists, who, by attempting to amend the tenets of philosophers, have altered and disfigured them. The enthusiasm, even of those who call themselves philosophers, has injured their cause more than that which has had its rise from the bosom of religion.

The principal intent of this philosophy seems to have been the disengaging the soul from too intimate an union with the body, and the elevating it by degrees, particularly by means of mathematical preparations, to the intuition of the reality of things,

things that subsist by themselves only. To answer this purpose, his disciples began by arithmetic, of which there is little satisfactory to be said at present. Pythagoras distinguished numbers into intellectual and scientific. The first existed, according to him, from all eternity in the divine understanding, and from thence all things proceeded by the extension of procreative intellect, and the production of unity in action. To this he added, that an infinite number was even; that a monade, or unit, was the beginning of rest, and proceeded from the divinity; that a dual number proceeded from this, and from thence matter in its unformed and discordant state. He asserted that a ternary number was the first perfect calculation, and that this comprehended the most profound mysteries of divine philosophy. He went on to teach that the number six was perfect, seven sacred, and ten harmonic; and that, in short, by means of numbers it was possible to predict what was to come, from whence came the art of arithmomaney. After this came music, which was not to be considered so much as an object for the pleasure of the ear as the understanding. He made this art to result from the concordance of contraries, and gave its parts their proper names, such as diapason, diapente, diatessaron. He then divided it into three kinds, the diatonic, chromatic, and enharmonic; and shewed the relation of each sound upon the monochord. This music, thus regulated, with the addition of chants, modulations, and rhythms, he was of opinion would correct morals, and cure all the diseases of the soul. As to geometry, this philosopher added figures to numbers, to determine and represent the elements of things. He carried this science so far as to invent several problems, which are of the utmost utility at this day. In his astronomy he supposes ten heavenly spheres, the last of which was oppos-

ed to our earth. The sun he alledged was placed in the middle, and the planets and earth moved about it as round a center. The movement of the planets was in harmony, and highly melodious, but impossible to be heard by human ears. The moon, and the rest of the planets, he asserted were worlds inhabited like ours; and he held that there were antipodes.

If we go on to the tenets which more particularly characterized the Pythagorean philosophy, we shall find them asserting, that all things are essential beautiful and divine, immaterial, and incorruptible; that the name of creatures improperly belongs to those things which are subject to the laws of generation; that the end of philosophy is to conduct the soul to the intuitive knowledge of God, and thus making men partakers of the divine nature; that for this intent man should disengage the soul from the body and its passions by a philosophical death; that the soul retiring into itself would thus be capable of greater elevations; and that an happy disposition would still farther assist these aspirations towards the divinity. To all this Pythagoras added this admirable maxim, *That a wise man is surprized at nothing.*

These general principles were supported by more particular institutions, which regraded either the education of youth, and were called *pedeutic*, or the government of the state, and had the name of *politic*. The precepts of the former were, that the pupil should receive instruction; that he should keep silence, abstain from animal food, acquire courage, and labor to be temperate and sagacious. Virtue was considered by him as constituting human perfection, and reason was acknowledged as the best guide and instructor. The soul was supposed to have three principle affections; knowledge regulated by reason, anger by force, and desire by appetite; from whence proceeded all

the virtues, such as patience, continence, courage, temperance, justice, &c. His politic institutions may be reduced to these heads: men ought to live in society united by friendship; they are bound in duty to pay worship to the gods, and reverence the dead. The general principle of all these doctrines was, that men should follow God. The idea which he formed of this supreme being was, that he was the soul of the world, diffused through all its parts, and that all that had life received it from him: that he was an invisible being that supported the world, had created matter from his own substance, and governed all things by an unalterable necessity. He characterized this being by the different epithets, of the first Monade, the intellectual fire, and the warmth of the supreme ether. After God, were placed beings endued with mind; such as the gods, heroes, dæmons, and souls of men: of whom the air is full. His explication of the phænomena of nature consisted in saying, that all things came from unity and the dual number; that the world was the work of God; that destiny is the cause of the order, which reigns in it; that the sun and the stars are gods; that the planets are worlds; that the moon is like our earth; that mankind have always existed, and will never have an end; that the soul is a number which moves itself; that it is reasonable and immortal, and that it was originally separated from the divine substance with which it was united.

The number of Pythagoras's disciples was very great, and his school subsisted long after him; but envy, which had for a long time secretly persecuted him, at length assaulted him with open violence. The people set fire to the house in which he kept his school; the greatest part of his scholars were butchered, and the rest sent into exile. Aristeus, a celebrated mathematician, collected the remains of this philosophy; and hav-

ing headed the sect himself, he left his collections and his employment to Mnesarchus and Telauges, the sons of Pythagoras, from whom a succession of philosophers was continued to the times of Ptolomy Lagus. In this school also there were female philosophers.

The principal followers of the philosophy of Pythagoras deserve only the name of Semi-Pythagoreans, as the doctrines of the founder were greatly altered, particularly in those parts which attempted to explain the appearances of nature. Let us take a transient view of the most remarkable.

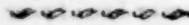
Ephantus of Syracuse. He pretended that it was impossible to arrive at the knowledge of truth, and supposed that the first principles of things consisted in an infinite collection of individual corpuscles, or monades, to which he added a vacuum. According to him all bodies move by a divine power.

Hippo of Rhegium taught that heat and cold, or in other words, fire and water, were the principles of things; that fire, by which he meant the spiritual fire, came forth from the water, and leaving the chaos formed the world. The soul he said was produced in the same manner from moisture.

Empedocles of Agrigentum was the most celebrated of the Pythagoreans. He lived in his own country with the utmost splendor, and was the declared enemy of tyrants. He was an excellent naturalist, which got him the reputation of a worker of miracles. He was not less celebrated for his abilities in physic, to which he also added magic, and a taste for poetry. It is said of him, that he ended his days by throwing himself into the mouth of Mount *Ætna*; but this is a fable. As to his opinions, he asserted that we should judge of truth not by our senses, but our reason, as the senses generally gave us false information. He made

reason to come from without, as a thing that was in some measure infused into man, and he gave it for its object intelligible things.

With regard to the interpretation of nature, he established a double principle of all things, one active; namely, the *Monade*, or God: the other passive, or matter. The first was the intellectual fire from whence all things came, and into which they must return. He admitted but of one world, and submitted terrestrial things to the government of dæmons or inferior spirits. He asserted, that matter was perfectly inert, but supposed that, prior to the elements, all matter was composed of small round particles, which had motion of themselves, and from their agreement or disagreement all things were produced.



A DIALOGUE between HORACE and VIRGIL, exhibiting the Characters of these celebrated Poets.

*Virgil.* HOW happy and sedate we live upon the flowery banks of this silver stream, so near this odoriferous grove!

*Horace.* Take care, or you'll make an eclogue presently, a work unfit for a shade; behold Homer, Hesiod, and Theocritus crowned with laurel? They hear their verses sung, but compose no more.

*Virgil.* With joy I hear that yours are still the delight of learned men, though many ages are past since they were written: You was not mistaken when in your Odes you said you could never entirely die.

*Horace.* Time indeed has not defaced my works, but I must love you as tenderly as I do, to be free from jealousy, on your account; you are placed immediately after Homer.

*Virgil.* Our muses ought not to be jealous of one another, they are so very different in their kinds. Your great beauty is your variety, your

odes are sometimes soft and tender, often rapid and sublime. Your satyrs are plain, short, ingenuous, and full of spirit. We find in them a true knowledge of mankind, a serious philosophy, a pleasing turn, which, as they instruct, and redress the morals of mankind, at the same time divert them. Your art of poetry shows, that you had all the extent of acquired knowledge, all the strength of genius necessary for the greatest works, the epic poem, or the tragic drama.

*Horace.* And can you talk thus, who in your eclogues have made use of the natural tenderness of Theocritus? Your Georgicks are full of the most lively descriptions. You enrich and beautify all nature; and in short, the order, strength, magnificence and sublimity of Homer, appear in every line of your *Æneids*.

*Virgil.* But I followed him step by step.

*Horace.* You did not follow him in your fourth book, when you sing the loves of Dido; this whole book is an original, nor can it be denied, but that *Æneas's* descent into hell is far more beautiful than the evocation of souls in the *Odyssey*.

*Virgil.* My last books are incorrect, I did not think of leaving them so imperfect; you know I ordered that they should be burnt.

*Horace.* What pity 'twould have been! This was an excess of modesty. But we plainly see, that the author of the *Georgicks* could have finished the *Æneids* as carefully. I don't look upon this last correction, so much as upon the towering genius, the conduct of the whole work, and the strength and boldness of the strokes. To deal ingeniously with you, if any thing hinders you from equalling Homer, it is your being more polite, and more correct; but not so plain and sublime as he is:—For at once he lays Nature open before our eyes.

*Virgil.* I own that sometimes I

have wanted a little from Nature, to suit myself to the taste of a magnificent, nice, and polite people. Homer seems often to have forgot the reader, when he is describing Nature in her simplicity; in this I yield to him.

*Horace.* You are still the same modest Virgil, who was so backward in introducing himself in the court of Augustus. I have told you freely what I think of your works; be as free with me, and shew me the faults of mine. Do you think me incapable of acknowledging them?

*Virgil.* There are, I think, some verses in your odes that might be omitted, without prejudice to the subject, and which are something foreign to the purpose: I am sensible that extasy becomes an ode, but it is not to introduce superfluous things. In some sublime verses you shall also find words wanting, either to make the lines more harmonious, or to express the simplicity of the passions; never was man more happy in his turns, or in his words to express his meaning, with more brevity and politeness; the words whilst you use them, become new, but all is not equally smooth, there are some things I should fancy too forced.

*Horace.* No wonder that you should criticise upon their harmony, seeing that your own verss are so soft and smooth, that they force tears from the eyes.

*Virgil.* The harmony of an ode should be very different from the other, and more various than mine; and this you shewed that you was sensible of.

*Horace.* However, I have composed but little trifling pieces. I have censured faults, and given rules for the avoiding them; but I never wrote any thing like your heroic poem.

*Virgil.* I think, dear Horace, that we have been bestowing praises upon one another a little too long; prithee let us have done.

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EXTRACTS from an ESSAY on the CAUSES of the VARIETY of COMPLEXION and FIGURE in the HUMAN SPECIES. By the REV. DR. SAMUEL S. SMITH.

(Continued from page 348.)

**E**NCIRCLE the earth in every zone, and, making those reasonable allowances which have been already suggested, and which will afterwards be farther explained, you will see every zone marked by its distinct and characteristic colour. The black prevails under the equator; under the tropics, the dark copper; and on this side of the tropic of Cancer, to the seventieth degree of north latitude, you successively discern the olive, the brown, the fair and the sanguine complexion. Of each of these there are several tints or shades.— And under the arctic article, you return again to the dark hue. This general uniformity in the effect indicates an influence in the climate that, under the same circumstances, will always operate in the same manner. The apparent deviations from the law of climate that exist in different regions of the globe will be found to confirm it, when I come, in the progress of this discourse, to point out their causes.\*

The power of climate, I have said, appears from obvious and undeniable events within the memory of history. From the Baltic to the Mediterranean you trace the different latitudes by various shades of colour. From the same, or from nearly resembling nations, are derived the fair German, the dark Frenchman, the swarthy Spaniard and Sicilian. The south of Spain is distinguished by complexion from the north. The same observation may be applied to most of the other countries of Europe. And if we

\* Independently on the effects of the state of society which will be hereafter illustrated, there are, in reality, various climates under the same parallels.

would extend it beyond Europe to the great nations of the east, it is applicable to Turkey, to Arabia, to Persia and to China. The people of Pekin are fair; at Canton they are nearly black. The Persians near the Caspian sea are among the fairest people in the world;† near the gulph of Ormus they are of a dark olive. The inhabitants of the Stony and Desert Arabia are tawny; while those of Arabia the Happy are as black as the Ethiopians. In these ancient nations, colour holds a regular progression with the latitude from the equator. The examples of the Chinese and the Arabians are the more decisive on this subject because they are known to have continued, from the remotest antiquity, unmingled with other nations. The latter, in particular, can be traced up to their origin from one family. But no example can carry with it greater force on this subject than that of the Jews. Descended from one stock, prohibited by their most sacred institutions from intermarrying with other nations, and yet dispersed, according to the divine predictions, into every country on the globe, this one people is marked with the colours of all. Fair in Britain and Germany, brown in France and in Turkey, swarthy in Portugal and in Spain, olive in Syria and in Chaldea, tawny or copper coloured in Arabia and in Egypt.‡

Another example of the power of climate more immediately subject to our own view may be shown in the inhabitants of these United States. Sprung within a few years from the British, the Irish and the German nations, who are the fairest people in Europe, they are now spread over this continent from the thirty-first to

† The fair Circassian has become proverbial of the women of a neighbouring nation.

‡ Buffon's nat. hist. vol. 3d.

the forty-fifth degree of northern latitude. And, notwithstanding the temperature of the climate—notwithstanding the shortness of the period since their first establishment in America—notwithstanding the continual mixture of Europeans with those born in the country—notwithstanding previous ideas of beauty that prompted them to guard against the influence of the climate—and notwithstanding the state of high civilization in which they took possession of their new habitations, they have already suffered a visible change. A certain countenance of paleness and of softness strikes a traveller from Britain the moment he arrives upon our shore. A degree of fallowness is visible to him which, through familiarity, or the want of a general standard of comparison, hardly attracts our observation. This effect is more obvious in the middle, and still more, in the southern, than in the northern states. It is more observable in the low lands near the ocean than as you approach the Apalachian mountains; and more, in the lower and labouring classes of people, than in families of easy fortune who possess the means, and the inclination to protect their complexion. The inhabitants of New-Jersey, below the falls of the rivers, are somewhat darker in their colour than the people of Pennsylvania, both because the land is lower in its situation, and because it is covered with a greater quantity of stagnant water. A more southern latitude augments the colour along the shores of Maryland and Virginia. At length the low lands of the Carolinas and of Georgia degenerate to a complexion that is but a few shades lighter than that of the Iroquois. I speak of the poor and labouring classes of the people who are always first and most deeply affected by the influence of climate, and who eventually give the national complexion to every country. The change of complexion which has already passed upon these

people is not easily imagined by an inhabitant of Britain, and furnishes the clearest evidence to an attentive observer of nature that, if they were thrown, like the native Indians, into a savage state they would be perfectly marked, in time, with the same colour. Not only their complexion, but their whole constitution seems to be changed. So thin and meagre is the habit of the poor, and of the overseers of their slaves, that, frequently, their limbs appear to have a disproportioned length to the body, and the shape of the skeleton is evidently discernible through the skin.\* If these men had been found in a distant region where no memory of their origin remained, the philosophers who espouse the hypothesis of different species of men would have

\* *The dark colour of the natives of the West-India Islands is well known to approach very near a dark copper.—The descendants of the Spaniards in South America are already become copper coloured: [See phil. transf. of roy. soc. Lond. No. 476, sect. 4.] The Portuguese of Mithoba in Sierra Leona on the coast of Africa have, by intermarrying with the natives, and by adopting their manners, become, in a few generations, perfectly assimilated in aspect, figure and complexion, [See treatise on the trade of Great Britain to Africa, by an African merchant.] And lord Kaims, who cannot be suspected of partiality on this subject, says of another Portuguese settlement on the coast of Congo, that the descendants of those polished Europeans, have become, both in their persons and their manners, more like beast than like men. [See sketches of man, prel. disc.] These examples tend to strengthen the inference drawn from the changes that have happened in the Anglo-Americans. And they shew how easily climate would assimilate foreigners to natives in the course of time, if they would adopt the same manners, and equally expose themselves to its influence.*



produced them in proof, as they have often done nations distinguished by smaller differences than distinguish these from their European ancestors. † Examples taken from the natives of the United States are the stronger because climate has not had time to impress upon them its full character. And the change has been retarded by the arts of society, and by the continual intermixture of foreign nations.

These changes may, to persons who think superficially on the subject, seem more slow in their progress than is consistent with the principles hitherto laid down concerning the influence of climate. But in the philosophy of human nature it is worthy of observation, that all national changes, whether moral or physical, advance by imperceptible gradations, and are not accomplished but in a series of ages. Ten centuries were requisite to polish the manners of Europe. It is not improbable that

† *The habit of America is, in general, more slender than that of Britain. But the extremely meagre aspect of the poorest and lowest class of people in some of the southern states may arise from the following cause, that the changes produced by climate are, in the first instance, generally diseases. Hereafter, when the constitution shall be perfectly accommodated to the climate, it will by degrees assume a more regular and agreeable figure. The Anglo-Americans, however, will never resemble the native Indians. Civilization will prevent so great a degeneracy either in the colour or the features. Even if they were thrown back again into the savage state the resemblance would not be complete; because, the one would receive the impressions of the climate on the ground of features formed in Europe—the others have received them on the ground of features formed in a very different region of the globe. The effects of such various combinations can never be the same.*

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an equal space of time may be necessary to form the countenance, and the figure of the body—to receive all the insensible and infinite impressions of climate—to combine these with the effects that result from the state of society—to blend both along with personal peculiarities—and by the innumerable unions of families to melt down the whole into one uniform and natural countenance.\* It is even questionable whether, amidst eternal migrations and conquests, any nation in Europe has yet received the full effects of these causes. China and Arabia are perhaps the only civilized countries in the world in which they have attained their utmost operation; because they are the only countries in which the people have been able, during a long succession of ages, to preserve themselves unmixed with other nations. Each parallel of latitude is, among them, distinctly marked by its peculiar complexion. In no other nations is there such a regular and perfect gradation of colour as is traced from the fair natives of Pekin, to Canton, whose inhabitants are of the darkest copper—or, from the olive of the Desert Arabia to the deep black of the province of Yemen. It is plain then that the causes of colour, and of other varieties in the human species, have not yet had their full operation on the inhabitants of these United States. Such an operation, however, they have already had as affords a strong proof, and an interesting example of the powerful influence of climate. †

\* *In savage life men more speedily receive the characteristic features of the climate, and of the state of society: because the habits and ideas of society among them are few and simple; and to the action of the climate they are exposed naked and defenceless to suffer its full force at once.*

† *The reader will please to keep in*

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## HISTORY.

A COMPENDIUM of the HISTORY  
of GREECE.*(Continued from page 350.)*

## Of MACEDON.

*Quest.* HOW is Macedon situated?  
*Ans.* It is bounded on the east by the Ægean Sea, on the south by Epirus and Thessaly, on the west by the Ionick and Adriatick Seas, and on the north by the river Strymona and the Marinean mountains.

*Q.* Which were the chief towns of Macedon?

*A.* Apidamus or Dyrrachium, Apollonia, Pella, Ægea, Ædeffa, Pallene, Olynthus, Torone, Arcanthis, Thessalonica, Stagira, Amphipolis and Philippi.

*Q.* What do you find remarkable in history of any of these towas?

*mind that in remarking on the changes that have passed on the Anglo-Americans, I have in view the mass of the people. And that I have in view likewise natives of the second or third generation, and not such as are sprung from parents, one or both of whom have been born in Europe; though even with regard to these the remarks will be found to hold in a great degree. I am aware that particular instances may be adduced that will seem to contradict each remark. But such examples do not overthrow general conclusions derived from the body of the populace. And these instances, I am persuaded, will be very rare among those who have had a clear American descent by both parents, for two or three generations. They will be more rare in the low and level country where the climate is more different, and the descents more remote from Europe, than in the countries to the west where the land rises into hills. Here the climate is more similar to that in the middle of Europe, and the people are more mingled with emigrants from Ireland and Germany.*

*A.* Pella was the capital of the country, and is thought to have been the birth-place of Philip, and Alexander the Great his son; the last of which is called, by Juvenal in his tenth satire, the Pellean. Ædeffa was commonly the burial-place of the kings of Macedon. Olynthus, from which Demosthenes named his Olynthiacs. Stagira was the birth-place of Aristotle, who is therefore often called the Stagirite. Philippi, near this place Pompey was defeated by Cæsar; and Brutus and Cassius by Augustus and Anthony.

*Of the GRECIAN ISLES.*

*Q.* WHICH are the principal of the Grecian Isles?

*A.* In the Ionian sea are Corcyra, Cephalene, Zacynthus, Ithaca, and Dulichium: over against Laconia is Cythera, and a little farther eastward, Crete: In the Ægean Sea or Archipelago are the Cyclades and the Sparades, Eubœa, Scyrus, Lemnos, Samothrace, Lesbos, Chios, Samos, and some others.

*Q.* What are there worthy of note in any of these isles?

*A.* Ithaca is famous for being the birth-place of Ulysses: Cythera is the place where the poets say, Venus was formed from the froth of the sea, from whence she is called Cytherea. Crete, the largest of all the Grecian Isles, is famous for its labyrinth, where a certain monster called a Minotaur, something betwixt a man and a bull, was inclosed; and which was slain by Theseus, who afterwards escaped from the labyrinth by a clue of thread, given to him by Ariadne the king's daughter. Dictys who wrote of the wars of Troy, Epimenides the poet, and Ctesiphon the architect, were all natives of Crete. The Cyclades and the Sporades were several small islands in the Ægean sea, betwixt Greece and Asia, the chief of which were Andros, Delos, and Paros, noted for fine marble.—Eubœa, the chief city of which was

Chalcis, is said by some authors to have been divided from the continent of Greece by an earthquake. This island produces a stone which they call asbestos, of which they make a kind of linen which is incombustible, and is made clean by casting it into the fire. Lemnos is famed by the poets for the fall of Vulcan from heaven upon it. Samos gave birth to Heorhile the Samian sibyl; and to Pythagoras the great philosopher.

Q. Had not the Greeks some other settlements in Asia?

A. Yes, particularly in Æolis, Ionia, and Doris.

Q. What is remarkable of Æolis?

A. The poets call it the country of the winds, from the diversity of winds that blow there, and from Æolus a certain king of the country, who was skilful in foretelling the course of the winds, and taught his people the use of the sail. Its principal cities were Cumæ, Phocæa, and Elea.

Q. What is remarkable of Ionia?

A. Some suppose it took its name from Io the daughter of Inachus.—The Ionian sea, so called, is not that which runs by the country of Ionia, but that which is between Greece and Sicily. Its principal cities were Miletum, which gave birth to Thales the philosopher, Ephesus, Smyrna, Colophon, Heraclea, Erythra, and Clazomene.

Q. What is remarkable of Doris?

A. Doris is that part of the kingdom of Caria, which extends into the Ægean sea, almost like a peninsula. Its principal cities were Cnidus, and Halicarnassus; the last of which gave birth to Herodotus and Dionysius, two celebrated historians. It was also famous for the Mausoleum of Artemisia, which was accounted one of the wonders of the world.

Q. I wish some account of this Mausoleum.

A. Artemisia, queen of Caria, bore so great a love for her husband,

Mausoleus, that when he died, she resolved to make her own breast his sepulchre, and accordingly drank the ashes of his heart, mingled in a cup of wine. She also decreed a prize to him that should write the best panegyric in his praise, which Suidas tells us was won by Theopompus the orator. And determining to make his name immortal, she built a monument to his memory, which she called the Mausoleum; which was all of fine marble, and most exquisite workmanship. It consisted of four fronts, each sixty-three feet wide, and twenty-five cubits high. The eastern front was built by Scæpas, the south by Timotheus, the west by Leochares, and the north by Briasius. Pythus raised a pyramid in the midst, on the top of which he placed a chariot and four horses of marble. The height of the whole from the ground was one hundred and forty feet. And tho' Artemisia died of grief before this work was finished, it was nevertheless completed; and all sumptuous monuments are from hence called Mausoleums.

*A concise HISTORY of ROME.*

(Continued from page 353.)

*From the death of Romulus to the death of Numa Pompilius, the second king of Rome.*

UPON the death of Romulus the city seemed greatly divided in the choice of a successor. The Sabines were for having a king chosen from their body, but the Romans could not bear the thoughts of advancing a stranger to the throne. In this perplexity the senators undertook to supply the place of the king, by taking the government, each of them in turn, for five days, and during that time enjoying all the honors and all the privileges of royalty. This new form of government continued

for a year, but the Plebians, who saw that this method of transferring power was only multiplying their masters, insisted upon altering that mode of government. The senate being thus driven to an election, at length pitched upon Numa Pompilius, a Sabine, and their choice was received with universal approbation by the people.

Numa Pompilius, who was now about forty, had long been eminent for his piety, his justice, moderation, and exemplary life. He was skilled in all the learning and philosophy of the Sabines, and lived at home at Cures, contented with a private fortune, unambitious of higher honors. It was not, therefore, without reluctance that he accepted the dignity, which, when he did, it produced such joy, that the people seemed not so much to receive a king as a kingdom.

No monarch could be more proper for them than Numa, at a conjuncture when the government was composed of various petty states lately subdued, and but ill united among each other: they wanted a master who could by his laws and precepts soften their fierce dispositions, and by his example induce them to a love of religion, and every milder virtue.

Numa's whole time therefore was spent in inspiring his subjects with a love of piety, and a veneration for the gods. He built many new temples, instituted sacred offices and feasts; and the sanctity of his life gave him credit enough to persuade his people that he had a particular correspondence with the goddess Egeria. By her advice he built the temple of Janus, which was to be shut in time of peace, and open in war; he ordained vestal virgins, who, being four in number, had very great privileges allowed them.

For the encouragement of agriculture, he divided those lands which Romulus had gained in war among

the poorer part of the people; he regulated the kalendar, and abolished the distinction between Romans and Sabines, by dividing the people according to their several trades, and compelling them to live together.— Thus having arrived at the age of four score years, and having reigned forty-three in profound peace, he died, ordering his body to be buried in a stone coffin, contrary to the custom of the times, and his books of ceremonies, which consisted of twelve in Latin, and as many in Greek, to be buried by his side in another.

*From the death of Numa to the death of Tullus Hostilius, the third king of Rome.*

UPON the death of Numa the government once more devolved upon the senate, and continued till the people elected Tullus Hostilius for their king, which choice had also the concurrence of the other part of the constitution. This monarch, who was grandson to a noble Roman, who had formerly signalized himself against the Sabines, was every way unlike his predecessor, being entirely devoted to war, and more fond of enterprize than even the founder of the empire himself had been; so that he only sought a pretext for leading his forces into the field.

The Albans were the first people who gave him an opportunity of indulging his favorite inclinations.— The forces of these two states met about five miles from Rome, prepared to decide the fate of their respective kingdoms; for almost every battle in these times was decisive. The two armies were for sometime drawn out in array, awaiting the signal to begin, both chiding the length of that dreadful suspense, when an unexpected proposal from the Alban general put a stop to the onset. Stepping in between both armies, he offered the Romans a choice of deciding the dispute by single combat; adding, that the side whose champion

was overcome should submit to the conqueror. A proposal like this suited the impetuous temper of the Roman King, and was embraced with joy by his subjects, each of which hoped that he himself should be chosen to fight the cause of his country. There were at that time three twin brothers in each army; those of the Romans were called Horatii, and those of the Albans Curiatii, all six remarkable for their courage, strength, and activity, and to these it was resolved to commit the management of the combat. At length the champions met in combat together, and each, totally regardless of his own safety, only sought the destruction of his opponent. The spectators, in horrid silence, trembled at every blow, and wished to share the danger, till fortune seemed to decide the glory of the field. Victory, that had hitherto been doubtful, appeared to declare against the Romans; they beheld two of their champions lying dead upon the plain, and the three Curiatii, who were wounded, slowly endeavoring to pursue the survivor, who seemed by flight to beg for mercy. Soon however they perceived that his flight was only pretended, in order to separate his antagonists, whom he was unable to oppose united; for quickly after, stopping his course, and turning upon him who followed most closely behind, he laid him dead at his feet: the second brother, who came on to assist him who was fallen, only shared the same fate; and now there remained but the last Curiatius to conquer, who, fatigued and quite disabled with his wounds, slowly came up to offer an easy victory. He was killed, almost unwilling, while the conqueror exclaiming, offered him as a victim to the superiority of the Romans, whom now the Alban army consented to obey.

But none of the virtues of that age were without alloy; the very hand that in the morning was exerted to

save his country, was before night embued in the blood of his sister. For returning triumphant from the field, it raised his indignation to behold her bathed in tears, and lamenting the loss of her lover, one of the Curiatii, to whom she was betrothed. This provoked him beyond the power of sufferance, so that he slew her in a rage. This action greatly displeased the senate, and drew on the condemnation of the magistrates, but he was pardoned by making his appeal to the people.

Hostilius died after a reign of 32 years; some say by lightning, others, with more probability, by treason.

*From the death of Tullus Hostilius to the death of Ancus Martius, the fourth king of Rome.*

AFTER an interregnum, as in the former case, Ancus Martius, the grandson of Numa, was elected king by the people, and the choice afterwards was confirmed by the senate. As this monarch was a lineal descendent from Numa, so he seemed to make him the great object of his imitation. He instituted the sacred ceremonies which were to precede a declaration of war; he took every occasion to advise his subjects to return to the arts of agriculture, and to lay aside the less useful stratagems of war.

These institutions and precepts were considered by the neighbouring powers rather as marks of cowardice than of wisdom. The Latins therefore began to make incursions upon his territories, but their success was equal to their justice. Ancus conquered the Latins, destroyed their cities, removed their inhabitants to Rome, and increased his territories by the addition of part of theirs.— He quelled also an insurrection of the Veii, the Fidenates, and the Volsci; and over the Sabines he obtained a second triumph.

But his victories over the enemy were by no means comparable to his

works at home, in raising temples, fortifying the city, making a prison for malefactors, and building a sea port at the mouth of the Tyber, called Ostia, by which he secured to his subjects the trade of that river, and that of the salt pits adjacent.— Thus having enriched his subjects, and beautified the city, he died after a reign of twenty-four years.

(To be continued.)

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GENERAL DESCRIPTION of AMERICA.

(Continued from page 354.)

THE adjustment of these colours is a matter of as great consideration with the Indians of Louisiana and the vast regions extending to the north, as the ornaments of dress among the most polished nations.— The business itself they call *Masaber*, and they do not fail to apply all their talents and assiduity to accomplish it in the most finished manner. No lady of the greatest fashion ever consulted her mirror with more anxiety, than the Indians do while painting their bodies. The colours are applied with the utmost accuracy and address.— Upon the eye-lids, precisely at the root of the eye-lashes, they draw two lines as fine as the smallest thread; the same upon the lips, the openings of the nostrils, the eye-brows, and the ears; of which last they even follow all the inflexions and sinuosities. As to the rest of the face, they distribute various figures, in all which the red predominates, and the other colours are assorted so as to throw it out to the best advantage. The neck also receives its proper ornaments; a thick coat of vermilion commonly distinguishes the cheeks. Five or six hours are requisite for accomplishing all this with the nicety which they effect. As their first attempts do not always succeed to their wish, they efface them, and begin a-new upon a better plan. No coquette is more

nice in her choice of ornament, none more vain when the important adjustment is finished. Their delight and self-satisfaction are then so great, that the mirror is hardly ever laid down. An Indian *Maschered* to his mind is the vainest of all the human species. The other parts of the body are left in their natural state, and, excepting what is called a *cachecul*, they go entirely naked.

Such of them as have made themselves eminent for bravery, or other qualifications, are distinguished by figures painted on their bodies. They introduce the colours by making punctures on their skin, and the extent of surface which this ornament covers is proportioned to the exploits they have performed. Some paint only their arms, others both their arms and legs; others again their thighs, while those who have attained the summit of warlike renown, have their bodies painted from the waist upwards. This is the heraldry of the Indians; the devices of which are probably more exactly adjusted to the merits of the persons who bear them, than those of more civilized countries.

Besides these ornaments, the warriors also carry plumes of feathers on their heads, their arms, and ancles. These likewise are tokens of valour, and none but such as have been thus distinguished may wear them.

The propensity to indolence is equal among all the tribes of Indians, civilized or savage. The only employment of those who have preserved their independence is hunting and fishing. In some districts the women exercise a little agriculture, in raising Indian corn and pompions, of which they form a species of aliment, by bruising them together: they also prepare the ordinary beverage in use among them, taking care, at the same time, of the children, of whom the fathers take no charge.

The female Indians of all the conquered regions of South America

practise what is called the *ureu* (a word which among them signifies *elevation*). It consists in throwing forward the hair from the crown of the head upon the brow, and cutting it round from the ears to above the eye; so that the forehead and eye-brows are entirely covered. The same custom takes place in the northern countries. The female inhabitants of both regions tie the rest of their hair behind, so exactly on the same fashion, that it might be supposed the effect of mutual imitation. This however being impossible, from the vast distance that separates them, is thought to countenance the supposition of the whole of America being originally planted with one race of people.

This custom does not take place among the males. Those of the higher parts of Peru wear long and flowing hair, which they reckon a great ornament. In the lower parts of the same country they cut it short, on account of the heat of the climate; a circumstance in which they imitate the Spaniards. The inhabitants of Louisiana pluck out their hair by the root, from the crown of the head forwards, in order to obtain a large forehead, otherwise denied them by nature. The rest of their hair they cut as short as possible, to prevent their enemies from seizing them by it in battle, and also to prevent them from easily getting their scalp, should they fall into their hands as prisoners.

The whole race of American Indians is distinguished by thickness of skin and hardness of fibres; circumstances which probably contribute to that insensibility to bodily pain for which they are remarkable. An instance of this insensibility occurred in an Indian who was under the necessity of submitting to be cut for the stone. This operation, in ordinary cases, seldom lasts above four or five minutes. Unfavorable circumstances in his case prolonged it to the uncommon period of 27 minutes. Yet all

this time the patient gave no tokens of the extreme pain commonly attending this operation: he complained only as a person does who feels some slight uneasiness. At last the stone was extracted. Two days after, he expressed a desire for food, and on the eighth day from the operation he quitted his bed, free from pain, although the wound was not yet thoroughly closed. The same want of sensibility is observed in cases of fractures, wounds, and other accidents of a similar nature. In all these cases their cure is easily effected, and they seem to suffer less present pain than any other race of men.— The skulls that have been taken up in their ancient burying-grounds are of a greater thickness than that bone is commonly found, being from six to seven lines from the outer to the inner superficies. The same is remarkable as to the thickness of their skins.

It is natural to infer from hence, that their comparative insensibility to pain is owing to a coarser and stronger organization, than that of other nations. The ease with which they endure the severities of climate is another proof of this. The inhabitants of the higher parts of Peru live amidst perpetual frost and snow. Although their clothing is very slight, they support this inclement temperature without the least inconvenience. Habit, it is to be confessed, may contribute a good deal to this, but much also is to be ascribed to the compact texture of their skin, which defends them from the impression of cold through their pores.

The northern Indians resemble them in this respect. The utmost rigours of the winter season do not prevent them from following the chase almost naked. It is true they wear a kind of woollen cloak, or sometimes the skin of a wild beast, upon their shoulders; but besides that it covers only a small part of their body, it would appear that they use it rather for ornament than warmth,

In fact, they wear it indiscriminately, in the severities of winter and in the sultriest heats of summer, when neither Europeans nor Negroes can suffer any but the slightest cloathing.— They even frequently throw aside this cloak when they go a hunting, that it may not embarrass them in traversing their forests, where they say the thorns and undergrowth would take hold of it; while, on the contrary, they slide smoothly over the surface of their naked bodies. At all times they go with their heads uncovered, without suffering the least inconvenience, either from the cold, or from those *coups de soleil*, which in Louisiana are so often fatal to the inhabitants of other climates.

The Indians of South America distinguish themselves by modern dresses, in which they affect various tastes. Those of the high country, and of the valleys in Peru, dress partly in the Spanish fashion. Instead of hats they wear bonnets of coarse double cloth, the weight of which neither seems to incommode them when they go to warmer climates, nor does the accidental want of them seem to be felt in situations where the most piercing cold reigns. Their legs and feet are always bare, if we except a sort of sandals made of the skins of oxen. The inhabitants of South America, compared with those of North America, are described as generally more feeble in their frame; less vigorous in the efforts of their mind; of gentler dispositions, more addicted to pleasure, and sunk in indolence.— This, however, is not universally the case. Many of their nations are as intrepid and enterprising as any others on the whole continent. Among the tribes on the banks of the Orinoko, if a warrior aspires to the post of captain, his probation begins with a long fast, more rigid than any ever observed by the most abstemious hermit. At the close of this the chiefs

assemble; and each gives him three lashes with a large whip, applied so vigorously, that his body is almost flayed. If he betrays the least symptom of impatience, or even of sensibility, he is disgraced for ever, and rejected as unworthy of the honor. After some interval, his constancy is proved by a more excruciating trial. He is laid in his hammock with his hands bound fast; and an innumerable multitude of venomous ants, whose bite occasions a violent pain and inflammation, are thrown upon him. The judges of his merit stand around the hammock; and whilst these cruel insects fasten upon the most sensible parts of his body, a sigh, a groan, or an involuntary motion expressive of what he suffers, would exclude him from that dignity of which he is ambitious. Even after this evidence, his fortitude is not deemed to be sufficiently ascertained, till he has stood another test more severe, if possible than the former. He is again suspended in his hammock, and covered with the leaves of the palmetto. A fire of stinking herbs is kindled underneath, so as he may feel its heat, and be involved in smoke.— Though scorched and almost suffocated, he must continue to endure this, with the same patient insensibility.— Many perish in this essay of their firmness and courage; but such as go through it with applause, receive the ensigns of their new dignity with much solemnity, and are ever after regarded as leaders of approved resolution, whose behavior, in the most trying situations, will do honor to their country. In North America, the previous trial of a warrior is neither so formal nor so severe: Though, even there, before a youth is permitted to bear arms, his patience and fortitude are proved by blows, by fire, and by insults, more intolerable to a haughty spirit than either.

(To be continued.)

HISTORY of the DISCOVERY of AMERICA, by CHRISTOPHER COLUMBUS.

(Concluded from page 357.)

WHATEVER care was taken to soften the harshness of this declaration, Columbus considered it as a final rejection of his proposals. But happily for mankind, that superiority of genius, which is capable of forming great and uncommon designs, is usually accompanied with an ardent enthusiasm, which can neither be cooled by delays nor damped by disappointment. Columbus was of this sanguine temper.— Though he felt deeply the cruel blow given to his hopes, and retired immediately from a court, where he had been amused so long with vain expectations, his confidence in the justness of his own system did not diminish, and his impatience to demonstrate the truth of it by an actual experiment became greater than ever. Having courted the protection of sovereign states without success, he applied, next, to persons of inferior rank, and addressed successively the dukes of Medina Sidonia, and Medina Celi, who, though subjects, were possessed of power and opulence more than equal to the enterprize which he projected. His negotiations with them proved as fruitless as those in which he had been hitherto engaged; for these noblemen were either as little convinced by Columbus's arguments as their superiors, or they were afraid of alarming the jealousy, and offending the pride of Ferdinand, by countenancing a scheme, which he had rejected.

Amid the painful sensations occasioned by such a succession of disappointments, Columbus had to sustain the additional distress, of having received no accounts of his brother, whom he had sent to the court of England. In his voyage to that country, Bartholomew had been so

unfortunate as to fall into the hands of pirates, who having stripped him of every thing, detained him a prisoner for several years. At length, he made his escape, and arrived in London, but in such extreme indignance, that he was obliged to employ himself during a considerable time, in drawing and selling maps, in order to pick up as much money as would purchase a decent dress, in which he might venture to appear at court. He then laid before the king the proposals, with which he had been entrusted by his brother, and, notwithstanding Henry's excessive caution and parsimony, which rendered him averse to new and expensive undertakings, he received Columbus's overtures, with more approbation than any monarch to whom they had hitherto been presented.

Meanwhile, Columbus being unacquainted with his brother's fate, and having now no prospect of encouragement in Spain, resolved to visit the court of England in person, in hopes of meeting with a more favourable reception there. He had already made preparations for this purpose, and taken measures for the disposal of his children during his absence, when Juan Perez, the Prior of the monastery of Rabida, near Palos, in which they had been educated, earnestly solicited him to defer his journey for a short time. Perez was a man of considerable learning, and of some credit with Queen Isabella, to whom he was known personally. He was warmly attached to Columbus, with whose abilities as well as integrity he had many opportunities of being acquainted. Prompted by curiosity or by friendship, he entered upon an accurate examination of his system, in conjunction with a physician settled in the neighbourhood, who was a considerable proficient in mathematical knowledge. This investigation satisfied them so thorough-

ly, with respect to the solidity of the principles on which Columbus founded his opinion, and the probability of success in executing the plan which he proposed, that Perez, in order to prevent his country from being deprived of the glory and benefit, which must accrue to the patrons of such a grand enterprise, ventured to write to Isabella, conjuring her to consider the matter anew, with the attention which it merited.

Moved by the representations of a person whom she respected, Isabella desired Perez to repair immediately to the village of Santa Fé, in which, on account of the siege of Granada, the court resided at that time, that she might confer with him upon this important subject. The first effect of their interview was a gracious invitation of Columbus back to court, accompanied with the present of a small sum to equip him for the journey. As there was now a certain prospect, that the war with the Moors would speedily be brought to an happy issue by the reduction of Grenada, which would leave the nation at liberty to engage in new undertakings; this, as well as the mark of royal favour, with which Columbus had been lately honoured, encouraged his friends to appear with greater confidence than formerly in support of his scheme. The chief of these, Alonso de Quintanilla, comptroller of the finances in Castile, and Luis de Santangel, receiver of the ecclesiastical revenues in Aragon, whose meritorious zeal in promoting this great design, entitles their names to an honorable place in history, introduced Columbus to many persons of high rank, and interested them warmly in his behalf.

But it was not an easy matter to inspire Ferdinand with favourable sentiments. His cold distrustful prudence still regarded Columbus's project as extravagant and chimerical, and in order to render the efforts of his partizans ineffectual, he had the

address to employ in this new negotiation with him, some of the persons who had formerly pronounced his scheme to be impracticable. To their astonishment, Columbus appeared before them with the same confident hopes of success as formerly, and insisted upon the same high recompence. He proposed that a small fleet should be fitted out, under his command, to attempt the discovery, and demanded to be appointed perpetual and hereditary admiral and viceroy of all the seas and lands which he should discover, and to have the tenth of the profits arising from them, settled irrevocably upon himself and his descendants. At the same time, he offered to advance the eighth part of the sum necessary for accomplishing his design, on condition that he should be entitled to a proportional share of benefit from the adventure. If the enterprise should totally miscarry, he made no stipulation for any reward or emolument whatever. Instead of viewing this conduct as the clearest evidence of his full persuasion with respect to the truth of his own system, or being struck with that magnanimity, which after so many delays and repulses, would stoop to nothing inferior to its original claims, the persons with whom Columbus treated, began meanly to calculate the expence of the expedition, and the value of the reward which he demanded. The expence, moderate as it was, they represented to be too great for Spain, in the present exhausted state of its finances. They contended, that the honors and emoluments claimed by Columbus, were exorbitant, even if he should perform the utmost of what he had promised; and if all his sanguine hopes should prove illusive, such vast concessions to an adventurer would be deemed not only inconsiderate, but ridiculous. In this imposing garb of caution and prudence, their opinion appeared so plausible, and was so warmly supported,

by Ferdinand, that Isabella declined giving any countenance to Columbus, and abruptly broke off the negotiation with him which she had begun.

This was more mortifying to Columbus than all the disappointments which he had hitherto met with.— The invitation to court from Isabella like an unexpected ray of light, had opened such prospects of success, as encouraged him to hope that his labours were at an end; but now darkness and uncertainty returned, and his mind, firm as it was, could hardly support the shock of such an unforeseen reverse. He withdrew in deep anguish from court, with an intention of prosecuting his voyage to England, as his last resource.

(To be continued.)

HISTORY of the AMERICAN REVOLUTION.

(Continued from page 234.)

GENERAL Washington, with other officers appointed by congress, arrived at Cambridge, and took command of the American army in July. From this time, the affairs of America began to assume the appearance of a regular and general opposition to the forces of Great Britain.

In autumn, a body of troops, under the command of General Montgomery, besieged and took the garrison at St. John's, which commands the entrance into Canada. The prisoners amounted to about seven hundred. General Montgomery pursued his success, and took Montreal; and designed to push his victories to Quebec.

A body of troops, commanded by General Arnold, was ordered to march to Canada, by the river Kennebec, and through the wilderness. After suffering every hardship, and the most distressing hunger, they arrived in Canada, and were joined by

General Montgomery, before Quebec. This city, which was commanded by Governor Carleton, was immediately besieged. But there being little hope of taking the town by a siege, it was determined to storm it.

The attack was made on the last day of December, but proved unsuccessful, and fatal to the brave General, who, with his aid, was killed in attempting to scale the walls.

Of the three divisions which attacked the town, one only entered, and that was obliged to surrender to superior force. After this defeat, Gen. Arnold, who now commanded the troops, continued some months before Quebec, although his troops suffered incredibly by cold and sickness. But the next spring, the Americans were obliged to retreat from Canada.

About this time, the large and flourishing town of Norfolk in Virginia, was wantonly burnt by order of lord Dunmore, the then royal governor of that province.

General Gage went to England in September, and was succeeded in the command, by General Howe.

Falmouth, a considerable town in the province of Maine in Massachusetts, shared the fate of Norfolk; being laid in ashes by order of the British admiral.

The British king entered into treaties with some of the German Princes for about seventeen thousand men, who were to be sent to America the next year, to assist in subduing the colonies. The parliament also passed an act, forbidding all intercourse with America; and while they repealed the Boston-port and fishery bills, they declared all American property on the high seas, forfeited to the captors. This act induced Congress to change the mode of carrying on the war; and measures were taken to annoy the enemy in Boston. For this purpose, batteries were opened on several hills, from whence

shot and bombs were thrown into the town. But the batteries which were opened on Dorchester point had the best effect, and soon obliged general Howe to abandon the town. In March 1776, the British troops embarked for Halifax, and General Washington entered the town in triumph.

In the ensuing summer, a small squadron of ships commanded by Sir Peter Parker, and a body of troops under the generals Clinton and Cornwallis, attempted to take Charleston, the capital of South Carolina. The ships made a violent attack upon the fort on Sullivan's Island, but were repulsed with great loss, and the expedition was abandoned.

In July, Congress published their declaration of independence, which separated America from Great Britain. This great event took place two hundred and eighty-four years after the first discovery of America by Columbus—one hundred and sixty-six, from the first effectual settlement in Virginia—and one hundred and fifty-six from the first settlement of Plymouth in Massachusetts, which were the earliest English settlements in America.

Just after this declaration, General Howe with a powerful force arrived near New-York; and landed the troops upon Staten-Island. General Washington was in New-York with about thirteen thousand men, who were encamped either in the city or the neighbouring fortifications.

The operations of the British began by the action on Long-Island, in the month of August. The Americans were defeated, and general Sullivan and lord Stirling, with a large body of men, were made prisoners. The night after the engagement, a retreat was ordered, and executed with such silence, that the Americans left the island without alarming their enemies, and without loss.

In September, the city of New-York was abandoned by the American army, and taken by the British.

In November, Fort Washington on York Island was taken, and more than two thousand men made prisoners. Fort Lee, opposite to Fort Washington, on the Jersey shore, was soon after taken, but the garrison escaped.

About the same time, general Clinton was sent with a body of troops to take possession of Rhode-Island; and succeeded. In addition to all these losses and defeats, the American army suffered by desertion, and more by sickness, which was epidemic, and very mortal.

The northern army at Ticonderoga, was in a disagreeable situation, particularly, after the battle on Lake Champlain, in which the American force, consisting of a few light vessels, under the command of general Arnold and Waterbury, was totally dispersed. But general Carleton, instead of pursuing his victory, landed at Crown Point, reconnoitred our posts at Ticonderoga and Mount Independence, and returned to winter quarters in Canada.

The American army might now be said to be no more. All that remained of the army, which at the opening of the campaign, amounted to at least twenty-five thousand men, did not now exceed three thousand. The term of their engagements being expired, they returned, in large bodies, to their families and friends; the few, who from personal attachment, local circumstances, or superior perseverance and bravery, continued with the Generals Washington and Lee, were too inconsiderable to appear formidable in the view of a powerful and victorious enemy.

In this alarming and critical situation of affairs, General Lee, through an imprudent carelessness, which ill became a man in his important station, was captured by a party of the

British light horse commanded by Col. Harcourt; this unfortunate circumstance gave a severe shock to the remaining hopes of the little army, and rendered their situation truly distressing.

While these things were transacting in New-Jersey, General Washington, far from being discouraged by the loss of General Lee, and always ready to improve every advantage to raise the drooping spirits of his handful of men, had made a stand on the Pennsylvania side of the Delaware. Here he collected his scattered forces, called in the assistance of the Pennsylvania militia, and on the night of the 25th of December (1776) when the enemy were lulled into security by the idea of his weakness, and by the inclemency of the night which was remarkably boisterous, as well as by the fumes of a Christmas eve, he crossed the river, and at the breaking of day, marched down to Trenton, and so completely surprized them, that the greater part of the detachment which were stationed at this place, surrendered after a short resistance. The horsemen and a few others made their escape at the opposite end of the town. Upwards of nine hundred Hessians were taken prisoner at this time.

This successful expedition first gave a favorable turn to our affairs, which, after this, seemed to brighten through the whole course of the war. Soon after, General Washington attacked the British troops at Princeton, and obtained a complete victory; not, however, without being bravely opposed by Colonel Mawhood.

The address in planning and executing these enterprizes, reflected the highest honor on the commander, and the success revived the desponding hopes of America. The loss of General Mercer, a gallant officer, at Princeton, was the principal circumstance that allayed the joys of victory.

(To be continued.)

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

(Continued from page 360.)

PARIS.

The Public Gardens.

A Person, who wishes to see the people he is come amongst, will certainly repair, as soon as possible, to the public walks, which are, the gardens of the Thuilleries, the Luxembourg, and the Palais Royal. The last of these is not frequented for the beauty of the place, but for show and fashion, because it is the resort of politeness. The garden of the Thuilleries, which joins to one of the royal palaces of that name, has a terrace four hundred yards in length, which runs parallel to the river, and the divisions of the whole garden are very spacious and magnificent: but the French gardens, in general, have this imperfection, that their walks are always at right angles; there are no elegant irregularities, no pleasing deviations, but all is artificial, stiff, and uniform. In an afternoon and evening of the summer, the great middle alley of this garden is filled with variety of good company, ladies and gentlemen, priests, lawyers, and dominicans, &c. hundreds of whom are seated under the trees, and conversing together in parties; for which purpose the walk is supplied with a multitude of little ordinary matted chairs, with the use of which, the company is accommodated, for the payment of a small piece of money. At the lower end of this magnificent garden is an area, to which you pass by a draw-bridge. This is called the *Place of Louis the Fifteenth*, on which spot a very large fair is kept at the latter end of August, where all the most brilliant wares of the city of Paris are exposed to sale. The temporary shops, erected for this occasion, are disposed in the form of a cross, with a large circle in the middle of it. At night, when the can-

dles are lighted up, the shew is very fine. The booths, erected for coffee-houses, &c. have concerts of vocal and instrumental music of the middling sort; some have plays and pantomime entertainments; many coaches, filled with the best company, are driving about, and a large concourse of people, on foot, are taking their walks under the awnings of the shops, and amusing themselves with a sight of the furniture within. This fair continues for several weeks, and the Sundays themselves are not excepted after twelve o'clock at noon.

Our residence being near to the Thuilleries, I walked there very often for exercise and meditation. As I was taking my turn one morning, pretty early, on the terras, the swallows, invited by a swarm of flies, were skimming about, in great numbers, by the side of it, and, amongst them, I observed one that was perfectly white. It flew by me several times, so that I could have shot it with ease, if such a thing had not been absolutely prohibited by the laws of the place. I spoke of this circumstance, a day or two afterwards, to Monsieur Daubenton, the keeper of the king's cabinet, who shewed me a white swallow in that collection, but it was in very indifferent preservation. It seemed not to have been, originally, so perfect a specimen as that which I saw alive; to which my ingenious friend Mr. Lever would do great justice if he had it, and I wished it in his possession for that purpose.

The Luxembourg.

The gardens of the Luxembourg, which is another of the royal palaces, are not so grand as the former, but they have the advantage of more variety, and some parts would present a sweet agreeable retirement, if they were kept in as good order as those

of the Thuilleries. The palace of Luxembourg has a large gallery, which is every where celebrated for the twenty-four large pictures of Rubens, with which it is furnished, containing the history of *Mary de Medicis*, the mother of Louis the XIIIth. I can say nothing new in commendation of them: but whoever sees them, must be amazed at the brightness of the colours, which have been laid upon the canvas an hundred and fifty years. The matter of the history is all expressed in symbols, taken from the heathen religion and mythology, with which it is rather overloaded, to please my fancy. I have long been of opinion, that our poets and painters have fallen into a degree of servility, and not seldom of manifest absurdity, by their invariable and intemperate application of the heathen machinery to all subjects; but in this, perhaps, I may be accounted squeamish, and find but few followers. There are other apartments, belonging to this palace, in which there are some very fine, and many very pleasing pictures, which were brought from the king's cabinet; particularly one of the Crucifixion, with the sun eclipsed; and another of our Saviour driving the buyers and sellers out of the temple. The capital figure, which is that of our Saviour himself, is too mild and placid for the occasion; but near him there is a Jew, with an air of fauciness in the countenance and the attitude, which is incomparably well hit, so that one may put into his mouth the sense he is speaking. In a corner, of the same piece, there is an excellent figure of a miser, brooding over his money-table, and beginning to be alarmed for the fate of his treasure. The face is excellent; but the painter, by a strange metæchronism, has put a large pair of spectacles upon his nose.

(To be continued.)

NATURAL HISTORY.

MAN, considered as the Governor of the World.

(Continued from page 376.)

THE arm and hand together contribute still more to the exercise of the authority of man.

Since man has an arm, he is master of every thing on earth. This must naturally follow. That being truly the token and instrument of a most effectual sovereignty. Behold the animals. One is a hunter, and has the instruments fit for hunting. Another is a fisher, and it is in order that he may reach very deep into the water, that he has both his neck and beak very long: He has also long scaly unfledged thighs, that he may dip into the water without soiling himself in the mire. The vocation of another is to carry or draw burdens; to which purpose his hams and shoulders are wonderfully adapted. All have their proper functions, together with the tools belonging to them.— They all have a trade, in which they respectively excel: But no more is to be expected from them. You may perhaps with blows, inticements, or exercise, break them to some less common operation, and oblige them to vary their motions according to your desires, and the repeated signals you give them: But all that skill resides in yourself, and argues no particular dexterity in them; much less is it the mark of any design of theirs, or of the least degree of perfection acquired by reasoning. In short, all their free operations are as limited as the instruments of their profession: But the arm of man being an universal instrument, his operations and government extend as far as nature itself.

That arm, by stiffening, performs the functions of a lever or a bar.— When bent it imitates the sail, the bow, and any kind of spring whatsoever. By doubling the fist that ter-

minates it, it strikes like a mallet.— When it rounds the cavity of the hand, it holds liquids like a cup. By bending or joining its fingers close to each other, it makes hooks, pincers, and nippers of them. The two arms stretched out imitate the balance; and when one of them is shortened to support some great burthen, the other stretched out immediately on the opposite side, constitutes an equilibrium, and, like the Roman balance, makes up the overplus of the weight with the length of the lever.

But comparing the arm and hand with those of our ordinary instruments, is lessening their merit. The arm is both the model and soul, as it were, of all instruments whatsoever. It is the soul of them, as the excellence of their effects always proceeds from the arm and hand which direct them. It is likewise the model of them: Since they are all so many imitations or extensions of its different properties. That arm, which by stiffening heaves up a stone or a piece of timber, has given us the idea of the lever. It lengthens itself in a manner by laying hold of that lever, its strength may thus be increased an hundred-fold, and then it turns over a rough piece of marble, or makes a heap of trees it has cut down move before it. That arm, which could give alone no indifferent blow, and which raised, no doubt, the first idea of all hammers, by closing up the fingers, when it comes to borrow the assistance of an axe, knocks down an ox at a blow.

That hand which would even bruise itself, if it struck immediately upon stones and metals, needs but direct a few pieces of wood or iron to master all things, and render them useful.

That arm which is not two cubits long, performs wonders when assisted by the vigour of the tools which represent or defend it. It seems that nothing can resist or stop it. It bruises vast rocks, and breaks through mon-

tains. It restrains rivers, and forces them to run in new channels. Iron and all metals take what turn it is pleased to give them. It conquers the resistance of marbles and stones: It shapes them at pleasure like a piece of soft wax; and now makes of them an arch to join the two sides of a large canal; now whirles them about into a stair-case, to render every part of man's abode accessible to him, or lays them abreast and in a string, from Rome to Brundisium,* to make them become in the middle of the muddiest plains, a way as hard as iron itself; a road that shall be passable and frequented after two thousand years service.†

How does it compass the hewing and fashioning a rough piece of marble, so as to make a noble figure, a light drapery, the features of a man come out of it? What it could not attain to by itself, it performed by the assistance of the mallet and chissel.— How did it dare attempt to raise and hang up a bell of thirty thousand pounds weight an hundred feet from the ground, or to terminate the vast pediment of the colonnade of the Louvre by an ogee of two stones only? It called to its help, leavers, pulleys, wheels, cranes, and all sorts of machines, in which a very small force gets the better of a very great one.— With these helps the hand of man makes itself sure of the victory over what resists it, and it is that kind of magic that constitutes its glory, by infallibly subduing the heaviest and most unmanagible matters.—The fierceness of wild animals, which serves to people every part of nature without the intermission or cares of man, does nevertheless not hinder the hand of man from putting them under the yoke, and making a profit by them whenever there is need. 'Tis true, it is weak, and could not resist the tiger's teeth. The elephant would

bruise it with one blow of its trunk; and if it attempted to bridle the camel's head, it would not be able to reach it. It is that very hand, nevertheless, that confines both the tiger and the lion. It is that which makes the elephant pass from one region into another.

Far from diminishing the encomiums of the hand of man, we shall complete them the more, by saying that it causes itself to be seconded every where by a force which is not its own; that it employs matters which existed, and were made before it; that it has the skill to take advantage of the proportion which is between the weight of the water and the lightness of wood, to charge rivers with the greatest weights: That it makes up its own insufficiency with tools and counterpoises, and by the acceleration of the motions it finds throughout every part of nature. Things inanimate, the strongest animals, the most immoveable weights, the most determinate motions obey it. It not only softens the roughness of the fiercest animals, but it makes their very passions and violence serve its purposes. And its dexterity turns every thing to its profit.

(To be continued.)

BIOGRAPHY.

MEMOIRS of SIR ISAAC NEWTON.

THIS incomparable man was born at Wollstrop, in Lincolnshire, in the year 1642. He entered Trinity college, Cambridge, in 1660. There are proofs of his having made several profound researches in geometry at the early age of twenty-four; and even then of his having laid the foundations of his two principal works, *Principia* and his *Optics*. However, he modestly distrusted his talents at that time, and kept up his designs 'till age and reflection should appreciate their value.

* *The Via Appia.*

† See *Mission's Voyage to Italy.*

At length, in the year 1687, he was resolved to print his discoveries, and accordingly published his *Mathematical principles of natural philosophy*. This work, in which the most profound geometry serves as the base of a system of physics perfectly new, was not at first received with all the applause it merited: but, when it came to be sufficiently known, all the suffrages which he slowly obtained joined at once in exclamations of applause. Two theories principally predominate in this work, namely, that of the doctrine of central forces, and the resistance of bodies moving through fluid mediums, both entirely new, and the subject illustrated by the force of sublime geometry. These subjects cannot now be treated of by another without either repeating Newton's words, or diminishing from their force and precision. Attraction and space, both banished from natural philosophy by Descartes, were restored by Newton: though these great men differed in several respects, in many instances their sentiments strongly corresponded. They both entertained a just contempt for the subtilities of the schools; they were both admirable geometricians, and saw the expediency of introducing it into physics; and both created systems which were never touched upon by others.

While Newton was thus employed in perfecting his *Principia*, he still laboured at another performance, equally original, though of a less general extent. This was his *Optics*, or his treatise upon lights and colours, which first appeared in the year 1704. This treatise was founded upon experiments made by the author for the thirty years preceding, all equally tending to elucidate the principles of this science, and to anatomize, if we may so express it, the rays even of light; so that Newton may be regarded as the original inventor of this whole doctrine.

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But he was not confined to the speculative principles of the art alone; he made an improvement in the mechanical part of optics, the reflecting telescope being entirely of his invention, though it was improved by several succeeding artists. This treatise upon optics he left unfinished, his experiments being interrupted, and being either unwilling or unable to renew them. He was chosen professor of mathematics at Cambridge in 1669, and was one of the deputies who were sent to court to support its privileges, and also a member to represent the university in parliament. At the intercession of the earl of Halifax with king William he was made treasurer of the mint in the year 1696, and was very serviceable in a new coinage which was then set forward. Three years after he was made master of the mint, the revenue of which employment was very considerable, and which he enjoyed till his death. In 1703 he was elected president of the Royal Society, and held that honour without interruption for twenty-two years. He was made a knight by the queen in 1705. He was held in still higher consideration under George the first; and the princess of Wales, who was afterwards queen, gave him the kindest marks of her esteem. Above all other philosophers, Newton had the singular pleasure of enjoying his reputation while living. All the learned of England placed him at their head, as if by an unanimous suffrage. His philosophy was adopted by the whole body of his countrymen; and it prevailed through all the writings of the Royal Society as if already consecrated by a long succession of ages. In a word, he was honoured while living to such a degree, that death itself could not increase his reputation. In the year 1699, when the members of the academy of sciences at Paris were to chuse a foreign associate, they unanimously turned their eyes

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upon Newton. This great philosopher also placed his talents to the improvement of chronology, of which he composed a system, not so solid indeed as that of his Principia, yet still worthy of him. In this manner he continued improving mankind, and reaping the fruit of his labours, for several years. He lived to the age of eighty-five, and enjoyed during that whole term, all but the last five years, the most perfect and uninterrupted health. He died the 28th of March, 1727, his funeral being performed with a splendor equal to that of persons of the most high rank. He lived in celibacy, and left considerable possessions to his heirs. He was fond of solitude, and did not chuse to be interrupted in his studies; but in other respects he was affable and kind. He preferred retirement to glory, but had the singular advantage of enjoying both at the same time.

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LIFE of the HONORABLE MAJOR  
GENERAL PUTNAM.

(Concluded from page 363.)

*Remarkable Instances of his Preservation.*

*In the Essay on the Life of General Putnam, we are informed, that frequently, in a very particular manner, he was exposed to death. We have room to insert only the two following accounts of his deliverance.*

**M**AJOR PUTNAM (says Colonel Humphreys) chanced to lie, with a batteau and five men, on the eastern shore of the Hudson, near the Rapids, contiguous to which Fort Miller stood; his men on the opposite bank gave him to understand that a large body of Savages were in his rear and would be upon him in a moment.—To stay and be sacrificed—to attempt crossing and be shot—or to go down the falls, with an almost absolute certainty of being drowned, were the sole alternatives, that pre-

sented them selves to his choice. So instantaneously was the latter adopted, that one man who had rambled a little from the party, was, of necessity, left, and fell a miserable victim to savage barbarity. The Indians arrived on the shore soon enough to fire many balls on the batteau before it could be got under way. No sooner had our batteau-men escaped, by favor of the rapidity of the current, beyond the reach of musket shot; than death seemed only to have been avoided in one form, to be encountered in another, not less terrible.—Prominent rocks, latent shelves, absorbing eddies, and abrupt descents, for a quarter of a mile, afforded scarcely the smallest chance of escaping without a miracle. Putnam, trusting himself to a good Providence whose kindness he had often experienced, rather than to men, whose tenderest mercies are often cruelty, was now seen to place himself sedately at the helm, and afford an astonishing spectacle of serenity: His companions, with a mixture of terror, admiration and wonder, saw him, incessantly changing the course, to avoid the jaws of ruin, that seemed expanded to swallow the whirling boat. Twice he turned it fairly round to shun the rifts of rocks. Amidst these eddies in which there was the greatest danger of its foundering, at one moment the sides were exposed to the fury of the waves; then the stern, and next the bow glanced obliquely onward, with inconceivable velocity.—With not less amazement the Savages beheld him sometimes mounting the billows, then plunging abruptly down, at other times skilfully veering from the rocks, and shooting through the only narrow passage; until, at last, they viewed the boat safely gliding on the smooth surface of the stream below. At this sight, it is asserted, that these rude sons of nature were affected with the same kind of superstitious veneration, which the Europe-

ans in the dark ages entertained for some of their most valorous champions. They deemed the man invulnerable, whom their balls (on his pushing from shore) would not touch; and whom they had seen steering in safety down the rapids that had never before been passed. They conceived it would be an affront against the *Great Spirit*, to attempt to kill this favored mortal with powder and ball, if they should ever see and know him again.

In the month of August, five hundred men were employed, under the orders of the Majors, Rogers and Putnam, to watch the motions of the enemy near Ticonderoga. At South Bay they separated the party into two equal divisions, and Rogers took a position on Wood Creek twelve miles distant from Putnam. Upon being, some time afterwards, discovered, they formed a re-union and concerted measures for returning to Fort Edward. Their march through the woods, was in three divisions by VILLES, the right commanded by Rogers, the left by Putnam and the center by Captain D'Ell. The first night they encamped on the banks of *Clear River*, about a mile from old Fort Ann, which had been formerly built by General Nicholson. Next morning, Major Rogers and a British officer, named Irwin, incautiously suffered themselves, from a spirit of false emulation, to be engaged in firing at a mark. Nothing could have been more repugnant to the military principles of Putnam than such conduct; or reprobated by him in more pointed terms. As soon as the heavy dew which had fallen the preceding night would permit, the detachment moved in one body, Putnam being in front, D'Ell in center and Rogers in the rear. The impervious growth of shrubs and underbrush that had sprung up, where the land had been partially cleared some years before, occasioned this change in the order of march. At the moment of moving, the fa-

mous French partizan Molang, who had been sent with five hundred men to intercept our party, was not more than one mile and an half distant from them. Having heard the firing, he hastened to lay an ambuscade precisely in that part of the wood most favorable to his project. Major Putnam was just emerging from the thicket into the common forest, when the enemy rose, and with discordant yells and whoops, commenced an attack upon the right of his division. Surprised, but undismayed, Putnam halted, returned the fire and passed the word for the other divisions to advance for his support. D'Ell came. The action, though widely scattered and principally fought between man and man, soon grew general and intensely warm.— It would be as difficult as useless to describe this irregular and ferocious mode of fighting. Rogers came not up: but, as he declared afterwards, formed a circular file between our party and Wood Creek to prevent their being taken in rear or enfiladed.— Successful as he commonly was, his conduct did not always pass without unfavorable imputation. Notwithstanding it was a current saying in the camp, "that Rogers always *feared*, "but Putnam *led* his men to action;" yet, in justice, it ought to be remarked here, that the latter has never been known, in relating the story of this day's disaster, to affix any stigma upon the conduct of the former.

Major Putnam, perceiving it would be impracticable to cross the creek, determined to maintain his ground. Inspired by his example, the officers and men behaved with great bravery: sometimes they fought aggregately in open view, and sometimes individually under cover; taking aim from behind the bodies of trees and acting in a manner independent of each other. For himself, having discharged his fuzee several times, at length it missed fire, while the muzzle was pressed against the breast of

a large and well proportioned Savage. This warrior, availing himself of the indefensible attitude of his adversary, with a tremendous war-hoop sprang forward, with his lifted hatchet, and compelled him to surrender; and having disarmed and bound him fast to a tree, returned to the battle.

The intrepid Captains D'Ell and Harman, who now commanded, were forced to give ground for a little distance: the Savages, conceiving this to be the certain harbinger of victory, rushed impetuously on, with dreadful and redoubled cries. But our two partizans, collecting a handful of brave men, gave the pursuers so warm a reception as to oblige them, in turn, to retreat a little beyond the spot at which the action had commenced. Here they made a stand. This change of ground occasioned the tree to which Putnam was tied to be directly between the fire of the two parties. Human imagination can hardly figure to itself a more deplorable situation. The balls flew incessantly from each side, many struck the tree, while some passed through the sleeves and skirts of his coat. In this state of jeopardy, unable to move his body, to stir his limbs or even to incline his head, he remained more than an hour. So equally balanced and so obstinate was the fight! At one moment, while the battle swerved in favor of the enemy, a young Savage, chose an odd way of discovering his humor. He found Putnam bound. He might have dispatched him at a blow. But he loved better to excite the terrors of the prisoner, by hurling a tomahawk at his head—or rather it should seem his object was to see how near he could throw it without touching him—the weapon struck in the tree a number of times at a hair's breadth distance from the mark. When the Indian had finished his amusement, a French Bas-Officer (a much more inveterate savage by nature, though descended from so humane and po-

lished a nation) perceiving Putnam, came up to him, and, levelling a fusée within a foot of his breast attempted to discharge it; it missed fire—ineffectually did the intended victim, solicit the treatment due to his situation, by repeating, that he was a prisoner of war. The degenerate Frenchman did not understand the language of honour nor of nature: deaf to their voice and dead to sensibility, he violently and repeatedly pushed the muzzle of his gun against Putnam's ribs, and finally gave him a cruel blow on the jaw with the butt of his piece. After this dastardly deed he left him.

At length the active intrepidity of D'Ell and \*Harman, seconded by the persevering valor of their followers, prevailed. They drove from the field the enemy, who left about ninety dead behind them. As they were retiring Putnam was untied by the Indian who had made him prisoner and whom he afterwards called master. Having been conducted for some distance from the place of action, he was stripped of his coat, vest, stockings and shoes; loaded with as many of the packs of the wounded as could be piled upon him; strongly pinioned, and his wrists tied as closely together as they could be pulled with a cord. After he had marched, thro' no pleasant paths, in this painful manner, for many a tedious mile; the party (who were excessively fatigued) halted to breathe. His hands were now immoderately swelled from the tightness of the ligature: and the pain had become intolerable. His feet were so much scratched that the blood dropped fast from them. Exhausted with bearing a burden above his strength, and frantic with torments exquisite beyond expression; he entreated the Irish Interpreter to implore as the last and only grace he

\* *This worthy officer is still living at Marlborough, in the State of Massachusetts.*

desired of the Savages, that they would knock him on the head and take his scalp at once, or loose his hands. A French officer, instantly interposing, ordered his hands to be unbound and some of the packs to be taken off. By this time the Indian who captured him and had been absent with the wounded, coming up, gave him a pair of moccasins and expressed great indignation at the unworthy treatment his prisoner had suffered.

That Savage Chief again returned to the care of the wounded, and the Indians, about two hundred in number, went before the rest of the party to the place where the whole were, that night, to encamp. They took with them Major Putnam, on whom (besides innumerable other outrages) they had the barbarity to inflict a deep wound with a tomahawk, in the left cheek. His sufferings were in this place to be consummated. A scene of horror, infinitely greater than had ever met his eyes before, was now preparing. It was determined to roast him alive!—For this purpose they led him into a dark forest, stripped him naked, bound him to a tree and piled dry brush with other fuel, at a small distance, in a circle round him. They accompanied their labours, as if for his funeral dirge, with screams and sounds inimitable but by savage voices. Then they set the piles on fire. A sudden shower damped the rising flame. Still they strove to kindle it, until, at last, the blaze ran fiercely round the circle. Major Putnam soon began to feel the scorching heat. His hands were so tied that he could move his body. He often shifted sides as the fire approached. This sight, at the very idea of which all but Savages must shudder, afforded the highest diversion to his inhuman tormentors, who demonstrated the delirium of their joy by correspondent yells, dances and gesticulations. He thought that his final

hour was inevitably come. He summoned all his resolution and composed his mind, as far as the circumstances could admit, to bid an eternal farewell to all he held most dear.—To quit the world would scarcely have cost a single pang but for the idea of home, but for the remembrance of domestic endearments, of the affectionate partner of his soul, and of their beloved offspring. His thoughts was ultimately fixed on a happier state of existence, beyond the tortures he was beginning to endure. The bitterness of death, even of that death which is accompanied with the keenest agonies, was, in a manner, past—nature, with a feeble struggle, was quitting its last hold on subsidiary things—when a French officer rushed through the crowd, opened a way by scattering the burning brands, and unbound the victim. It was Molang himself—to whom a Savage, unwilling to see another human sacrifice immolated, had run and communicated the tidings. That Commandant spurned and severely reprimanded the barbarians, whose nocturnal Powwas and hellish Orgies he suddenly ended. Putnam did not want for feeling nor gratitude. The French Commander, fearing to trust him alone with them, remained until he could deliver him in safety into the hands of his master.

The Savage approached his prisoner kindly and seemed to treat him with particular affection. He offered him some hard biscuit, but finding that he could not chew them, on account of the blow he had received from the Frenchman, this more humane Savage soaked some of the biscuit in water and made him suck the pulp-like part. Determined, however, not to lose his captive (the refreshment being finished) he took the moccasins from his feet and tied them to one of his wrists: then directing him to lie down on his back upon the bare ground, he stretched one arm to its full length, and bound it

fast to a young tree; the other arm, was extended and bound in the same manner—his legs were stretched apart and fastened to two saplings. Then a number of tall, but slender poles were cut down; which, with some long bushes, were laid across his body from head to foot: on each side lay as many Indians as could conveniently find lodging, in order to prevent the possibility of his escape. In this disagreeable and painful posture he remained until morning. During this night, the longest and most dreary conceivable, our hero used to relate that he felt a ray of cheerfulness come casually across his mind, and could not even refrain from smiling, when he reflected on this ludicrous group for a painter, of which he himself was the principal figure.

The next day he was allowed his blanket and mocasons, and permitted to march without carrying any pack, or receiving any insult. To allay his extreme hunger, a little bear's meat was given, which he sucked through his teeth. At night, the party arrived at Ticonderoga and the prisoner was placed under the care of a French guard. The Savages, who had been prevented from glutting their diabolical thirst for blood, took every opportunity of manifesting their malevolence for the disappointment, by horrid grimaces and angry gestures; but they were suffered no more to offer violence or personal indignity to him.

MEMOIRS of BARON FREDERICK  
TRENCK.

*Extracted from his Life, written by  
himself.*

(Continued from page 366.)

A FEW days after the battle of Sorau, the usual camp post-man brought me a letter from my cousin Trenck, the colonel of pandours, dated

at Essick, four months back, of which the following is a copy:

“Your letter of the twelfth of February, from Berlin, informs me you desire to have some Hungarian horses. On these you would come and attack me and my pandours. I saw, with pleasure, during the last campaign, that the Prussian Trenck was also a good soldier; and that I might give you some proofs of my attachment, I then returned the horses which my men had taken. If, however, you wish to have Hungarian horses, you must take mine, in like manner, from me in the field of battle; or, should you so think fit, come and join one who will receive you with open arms, like his friend and son, & who will procure you every advantage you can desire, &c.”

At first I was terrified at reading this letter, yet could not help smiling. Cornet Wagenitz, now general in chief of the Hesse Cassel forces, and Lieutenant Grotthausen, both now alive, and then present, were my camp comrades. I gave them the letter to read, and they laughed at its contents. It was determined to shew it to our superior officer, Jaschinsky, on a promise of secrecy, and it was accordingly shewn him within an hour after it was received.

The reader will be so kind as to recollect that, as I have before said, it was this Colonel Jaschinsky, who on the 12th of February, the same year, at Berlin, prevailed on me to write to the Austrian Trenck, my cousin; that he received the letter open, and undertook to send it according to its address; also that, in this letter, I, in jest, had asked him to send me some Hungarian horses, and when they came had promised one to Jaschinsky. He read the letter with an air of some surprize: we laughed, and it being whispered through the army, that in consequence of our late victory, detached corps would be sent into Hungary, Jaschinsky said, “We

" shall now go and take Hungarian horses for ourselves." Here the conversation ended, and I returned, little suspecting future consequences, to my tent.

I must here, make the following observations:

1st. I had not observed the date of the letter, brought by the post-man, which, as I have said, was four months back: this, however, the colonel did not fail to remark.

2d. The probability is, that this was a net spread for me by this false and wicked man. The return of my horses, during the preceding campaign, had been the subject of much conversation. It is possible he had the king's orders to watch me; but, more probably, he only prevailed on me to write, that he might entrap me, by a fictitious answer. Certain it is, my cousin Trenck, at Vienna, affirmed, to his death, he never received any letter from me, consequently never could send any answer. I must, therefore, conclude this letter was forged.

Jaschinsky was at this time one of the king's favorites; his spy over the army, a tale-bearer, an inventor of lies and wicked calumnies. Some years after the event of which I am now speaking, the king was obliged to break and banish him the country.

The day after the receipt of this letter I was, unheard, unaccused, unjustly, conducted like a criminal, from the army, by fifty hussars, and imprisoned in the fortress of Glatz. I was allowed to take three horses, and my servants, but my whole equipage was left behind, which I never saw more, and which became the booty of Jaschinsky. My commission was given to Cornet Schatzel, and I cashiered, without knowing why. There were no legal enquiries made; all was done by the king's command.

Unhappy people! where power is superior to law, and where the inno-

cent and virtuous, meet punishment instead of reward! Unhappy land! where the omnipotent, SUCH IS OUR WILL, supercedes all legal sentence, and robs the subject of property, life, and honor!

I once more repeat, I was brought to the citadel of Glatz: I was not, however, thrown into a dungeon, but imprisoned in a chamber of the officer of the guard; was allowed my servant to wait on me, and permitted to walk on the ramparts.

I did not want money, and there was only a detachment from the garrison regiment, in the city of Glatz, the officers of which were all poor. I soon had both friends and freedom, and the rich prisoner, every day kept open table.

He, only, who had known me in this ardor of my youth, who had witnessed how high I aspired, and the fortune that attended me at Berlin, can imagine what my feelings were, at finding myself thus suddenly cast from my high hopes.

I wrote submissively to the king, requested to be tried by a court-martial, and not desiring any favor, should I be found guilty. This haughty tone in a youth, was displeasing, and I received no answer, which threw me into despair, and induced me to use every possible means to obtain my liberty.

Five months soon passed away in prison: peace was concluded; the king was returned to his capital: my commission in the guards was bestowed on another, when Lieut. Paifchky, of the regiment of Fouquet, and Ensign Reitz, who often mounted guard over me, proposed that they and I should escape together. I yielded, our plan was fixed, and every preparatory step taken.

At that time there was another prisoner at Glatz, whose name was Manget, by birth a Swiss, and captain of cavalry in the Natzmerschen hussars; he had been broken and condemned by a court-martial, to ten years im-

prisonment, with an allowance of only four six-dollars per month.

Having done this man kindnesses, I was resolved to rescue him also, from bondage, at the same time with myself. I communicated my design, and made the proposal, which was accepted by him, and measures were taken; yet were we betrayed by this vile man, who thus obtained pardon and freedom.

Pisachky, who had been informed that Reitz was arrested, saved himself by deserting. I denied the fact in presence of Manger, with whom I was confronted, and bribed the auditor with a hundred ducats. By this means Reitz only suffered a year's imprisonment, and the loss of his commission. I was then closely confined in a chamber, for having endeavored to corrupt the king's officers, and was guarded with greater caution.

My destiny at Glatz, was now become more untoward and severe. The king's suspicions were increased, as likewise was his anger, at my late attempt to escape.

Left to myself, I considered my situation in the worst point of view, and determined either on flight or death. The length and closeness of my confinement became unsupportable to my impatient temper.

I had always had the garrison on my side, nor was it possible to prevent my making friends among them. They knew I had money, and in a poor garrison regiment, the officers of which are all dissatisfied, having, most of them, been drafted from other corps, and sent thither as a punishment, there was nothing that might not be undertaken.

My scheme, then, was as follows:

My window looked toward the city, and was ninety feet from the ground in the tower of the citadel, out of which I could not get, without having found a place of refuge in the city.

This an officer undertook to procure me, and prevailed on an honest

soap-boiler to grant me a hiding place. I then notched my pen-knife, and sawed through three large iron bars; but this was too tiresome a mode, it being necessary to file away eight bars from my window, before I could pass through: another officer procured me a file, which I was obliged to use with caution, lest I should be overheard by the sentinels.

Having ended this labor, I cut my leather portmanteau into thongs, sewed them end to end, added the sheets of my bed, and descended safely from this astonishing height.

It rained, the night was dark, and all seemed fortunate, but I had to wade through moats full of mud, before I could enter the city, a circumstance I had never once considered. I sank up to the knees, and after long struggling, and incredible efforts to get out, I was obliged, myself, to call the sentinel, and desire him to go and tell the governor, Trenck was stuck fast in a ditch!

My misfortune was the greater on this occasion, because that General Fouquet was then governor of Glatz. He was one of the cruellest of men. He had been wounded by my father in a duel; and the Austrian Trenck had taken his baggage in 1744, and also laid the country of Glatz under contribution. He was, therefore, an enemy to the very name of Trenck; nor did he lose any opportunity of giving me proofs of his enmity, and especially on the present occasion, when he left me standing in the mud till noon, the sport of the soldiers. I was then drawn out, half dead, only again to be imprisoned, and shut up the whole day, without water to wash me. No one can imagine how I looked, exhausted and dirty, my long hair having fallen into the mud, with which, by my struggling, it was loaded. I remained in this condition till the next day, when two fellow-prisoners were sent to assist and clean me.

*(To be continued.)*



## MISCELLANEOUS.

*The SPIRIT of MASONRY.**(Continued from page 370.)*

## BROTHERLY LOVE.

**T**HE necessity there is for the exertion of brotherly regard among masons in the lodge, is obvious to every one:—**PEACE, REGULARITY, and DECORUM** are indispensable duties here:—all the fire of resentment, and remembrance of injuries, should be forgotten; and that cordiality ought to be warm among us, which brings with it cheerfulness and rejoicing:—the true worshippers of the Deity, men who held just notions of the principles of nature, in the times of barbarous ignorance, dared not publicly practise the one nor promulgate the other:—but happy is our estate, in this lettered age and this land of liberty, we profess our sentiments with freedom, and without fear; we exercise our religious principles under a full toleration; and as social beings we assemble in the lodge, to enjoy the pleasures of friendship, and the breathings of true benevolence without alloy.

After the business of the lodge is dispatched, we are met together to expand the cheerfulness of our hearts without guile; for here are no tale-bearers, censors, nor revilers among us;—our lodge is sacred to **SILENCE**:—hence we may say figuratively, “it is situate in the secret places, where the cock holdeth not his watch, where the voice of railing reacheth not, where brawling, as the intemperate wrath of women, cannot be heard.”

Without suspicion of being betrayed in our words, or ensnared in the openness of our dealings, our mirth here is undisguised, is governed by **PRUDENCE** tempered with **LOVE**, and cloathed in **CHARITY**:—thus it standeth void of offence:—no malicious mind wraps innocent expressions

to wicked constructions, nor interprets unmeaning jests into sarcasms or satyres; but as every sentiment flows full of benevolence, so every ear here, is attuned to the strain, in harmonious concord, and tastes the pleasures of festivity so pure, that they bear our reflections, in the morning, without remorse.

Peace, regularity, and decorum, are not the offspring of controul, nor the issue of authority; but a voluntary service, which every man brings to the lodge.

There are seasons indeed, in which authority is properly exercised;—man is frail;—the most prudent may sometimes deviate:—it was a maxim of the ancient philosophers, that “to err was human;” therefore in the lodge there ought to be a constant governor, who should restrain the improprieties which may intrude among us, by any brother coming here after an intemperance in liquor.

Another degree of brotherly love which should prevail here, is to hear the petitions of every member of this society with tenderness and attention.—Where there is at any time a brother of our community sick or in distress, the case of his calamities should come here represented by a brother, who will neither deceive us, nor hold back any part of his merits:—and the lodge must testify all due regard, by receiving the petition patiently, and giving relief according to the deserts.

The most material part of that brotherly love which should subsist among masons, is that of speaking well of each other to the world:—more especially it is expected of every member of this fraternity, that he should not traduce his brother.—Calumny and slander are detestable crimes against society.—Nothing can be viler than to traduce a man behind his back; it is like the villainy of an assassin, who has not virtue enough to give his adversary the means

of self-defence; but lurking in darkness, stabs him whilst he is unarmed, and unsuspecting of an enemy.

Of this crime the much-admired poet Shakespeare has given a just description.

- "The man who steals my purse,  
steals trash;*  
*"Twas mine, 'tis his, and may be  
slave to thousands :*  
*"But he who pilfers from me my good  
name,*  
*"Robs me of that which not enriches  
him,*  
*"But makes me poor indeed."*

Calumny has this direful consequence, that it carries with it not a momentary effect only, but endures for time uncounted.—The wickedness of the world is such, that it is greedy of scandal; and when once the voice of defamation hath uttered its poison, like a pestilence it smites and contaminates;—it spreads jealousies in families, division and wrath among friends, urges fathers against children, and brother against brother.—When once the pernicious tale gets birth, it cannot be recalled; and thence the sinner's penitence is not capable of expiation: for the evil consequences may lay dormant in the womb of futurity, and become an intail of sorrow on the third and fourth generation of him that is injured.—What malice and mischief, what infernal disposition, must actuate the mind which is capable of defaming the innocent!—there is no crime of which such a wretch might not be the perpetrator;—against such a villain there is no armour for defence;—he assaults the naked and unsuspecting, and like the contagion of some horrid disease, he smiteth whilst the victim sleeps.—Justice is disarmed against such a sinner, as concealment is his safe-guard, and only the eye of heaven discovers his iniquity.

It is not only expected of masons, that they should, with a conscientious soul, refrain from evil-speaking; but

also, that they should speak well of each other.

To give a man his just and due character, is so easy a duty, that it is not possible for a benevolent mind to avoid it;—it is a degree of common justice which honesty itself prompts one to.—It is not enough that we refrain from slander; but it is required of masons that they should speak graciously and with affection, withholding nothing that can be uttered to a brother's praise or good name with truth.—What pleasure doth it give the heart, feeling benevolent dispositions, to give praises where due! —There is a selfish joy in good speaking, as self approbation succeeds it.—Besides, the breast of such a man feels enlarged, whilst he utters the praise due to his neighbour; and he experiences all the finest sensations of love, whilst he moves others to the same object of his regard.

The neutral disposition, frigid and reserved, neither speaks good nor evil;—but the man tasting brotherly love, is warm to commend. It is an easy and cheap means of bestowing good gifts and working good works;—for by a just praise to industry, you recommend the industrious man to those to whom he might never be known, and thereby enlarge his credit and his trade.—By a just commendation of merit, you may open the paths of advancement through those whose power might never have been petitioned.—By a proper praise of genius and art, you may rouse the attention of those patrons to whom the greatest deservings might have remained a secret. It is a degree of justice which every man has a right to, from his brother, that his virtues be not concealed.

To shroud the imperfections of our friend, and cloak his infirmities, is christian-like, and charitable, consequently becoming a mason:—even the truth should not be told at all times; for where we cannot approve, we should pity in silence.—What

pleasure or profit can there arise by exposing the secrets of a brother?—To exhort him, is virtuous;—to revile him, is inhuman;—and to set him out as an object of ridicule, is infernal!

From hence we must necessarily determine, that the duty of a good man leads to work the works of benevolence; and his heart is touched with joy, whilst he acts within her precepts.

Let us therefore be steadfast and immoveable in our ordinances, that we be proved to have A TONGUE OF GOOD REPORT!

(To be continued.)

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A SYSTEM of POLITE MANNERS.

(Continued from page 371.)

GOOD-BREEDING.

WITHOUT good-breeding, every other qualification will be imperfect, unadorned, and to a certain degree unavailing.

Good-breeding being the result of good sense and good nature, is it not wonderful that people possessed of the one, should be deficient in the other? The modes of it, varying according to persons, places, and circumstances, cannot indeed be acquired otherwise than by time and observation, but the substance is every where and always the same.

What good morals are to society in general, good manners are to particular ones; their band and security. Of all actions, next to that of performing a good one, the consciousness of rendering a civility is the most grateful.

We seldom see a person, let him be ever so ill-bred, deficient in respect to those whom he acknowledges to be his superiors; the manner of shewing this respect, then, is all we contend for. The well-bred man expresses it naturally and easily, while he who is unused to good company expresses it awkwardly. Study, then,

to shew that respect which every one wishes to shew, in an easy and grateful way; but this must be learnt by observation.

In company with your equals, or in mixed companies, a greater latitude may be taken in your behavior; yet, it should never exceed the bounds of decency; for, though no one in this case, can claim any distinguished marks of respect, every one is entitled to civility and good manners.—A man need not, for example, fear to put his hands in his pockets, take snuff, sit, stand, or occasionally walk about the room; but it would be highly unbecoming to whistle, wear his hat, loosen his garters, or throw himself across the chairs. Such liberties are offensive to our equals, and insulting to our inferiors. Easiness of carriage by no means implies inattention and carelessness. No one is at liberty to act, in all respects, as he pleases; but is bound by the laws of good manners to behave with decorum.

Let a man talk to you ever so stupidly or frivolously, not to pay more attention to what he says, is unpolite. Nay, if he even forces his conversation on you, it is worse than rudeness not to listen to him; for your inattention in this case, tells him, in express terms, that you think him a blockhead and not worth hearing.—If such behaviour is rude to men, it is much more so to women, who, be their rank what it will, have, on account of their sex, a claim to officious attention from the men.

When invited to dinner or supper, you must never usurp to yourself the best places, the best dishes, &c. but always decline them, and offer them to others, except, indeed, you are offered any thing by a superior, when it would be a rudeness, if you like it, not to accept it immediately, without the least apology.—Thus, for example, was a superior, the master of the table, to offer you a thing of which there was but one, to pass

it to the person next you, would be indirectly charging him that offered it to you, with a want of good manners and proper respect to his company; or, if you were the only stranger present, it would be a rudeness if you make a feint of refusing it with the customary apology, 'I cannot think of taking it from you, sir;' or, 'I am sorry to deprive you of it;' as it is supposed he is conscious of his own rank, and if he chose not to give it, would not have offered it; your apology therefore, in this case, is putting him upon an equality with yourself. In like manner, it is rudeness to draw back when requested by a superior to pass a door first, or to step into a carriage before him. In short, it would be endless to particularise all the instances in which a well bred man shews his politeness in good company, such as not yawning, singing, whistling, lounging, putting his legs upon the chairs, and the like, familiarities every man's good sense must condemn, and good-breeding abhor.

But, good-breeding consists in more than merely not being ill-bred. To return a bow, speak when you are spoken to, and say nothing rude, are such negative acts of good-breeding, that they are little more than not being a brute. Would it not be a very poor commendation of any man's cleanliness, to say that he was not offensive? If we wish for the good will and esteem of our acquaintance, our good-breeding must be active, cheerful, officious and seducing.

For example, should you invite any one to dine or sup with you, recollect whether ever you had observed them to prefer one thing to another, and endeavor to procure that thing; when at table, say, 'At such a time, I think you seemed to give this dish a preference, I therefore ordered it.' 'This is the wine I observed you like best, I have therefore been at some pains to procure it.' 'Trifling as these things may appear,

they prove an attention to the person they are said to; and as attention in trifles is the test of respect, the compliment will not be lost.

I need only refer you to your own breast. How have these little attentions, when shewn you by others, flattered that self-love which no man is free from? They incline and attach us to that person, and prejudice us afterwards, to all that he says or does.

Address and manners, with weak persons, who are actually three-fourths of the world, are every thing; and even people of the best understanding are taken in with them.—Where the heart is not won, and the eye pleased, the mind will be seldom on our side.

In short, learning and erudition, without good-breeding, are tiresome and pedantic; and an ill-bred man is as unfit for good company, as he will be unwelcome in it. Nay, he is full as unfit for business as for company. Make, then, good-breeding the great object of your thoughts and actions. Be particularly observant of, and endeavor to imitate, the behaviour and manners of such as are distinguished by their politeness; and be persuaded, that good-breeding is to all worldly qualifications, what charity is to all christian virtues; it adorns merit, and often covers the want of it.

(To be continued.)

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

The INFLUENCE of the FEMALE SEX on the ENJOYMENTS of SOCIAL LIFE.

I SHALL ask the indulgence of the fair sex, while I make a few observations on the figure which the ladies are calculated to make in a matrimonial state, and in social life. It may afford them instruction, and I

think can not fail of being agreeable.

Matrimony, among savages, having no object but propagation and slavery, is a very humbling state for the female sex: But, delicate organization, quick sensibility, lively imagination, with sweetness of temper, above all, qualify the fair for a more dignified society with men, who are to be their companions and bosom friends. In the common course of education, young ladies are educated to make an agreeable figure, and to behave with external decency and propriety. Very little attention is paid to the improvement of the mind, and little doth it redound to the honour of the human race. Due cultivation of the female mind would add greatly to the happiness of the gentlemen, and still more to that of the ladies. Time imperceptibly glides off; and, when youth and beauty vanish, a *fine lady*, who never entertained a thought into which her admirer did not enter, surrenders herself now to peevishness and discontent. A lady, on the contrary, who has merit, improved by virtuous and refined education, retains, in her decline, an influence over a gentleman, more flattering than even that of beauty; she is the delight of her friends, as formerly of her admirers. Admirable would be the effects of such refined education; contributing no less to public good than to private happiness. A gentleman, who at present must degrade himself into a sop or coxcomb in order to please the ladies, would soon find that their favour could not be gained but by exerting every manly talent in public and private life; and the two sexes, instead of corrupting each other, would be rivals in the race of virtue; and a mutual desire of pleasing would give smoothness to their behaviour, delicacy to their sentiments, and tenderness to their passions. The union of a worthy man with a trifling, frivolous woman, can never, with all

the advantages even of fortune, be made agreeable. How different the union of a virtuous pair, who have no aim but to make each other happy!

Cultivation of the female mind is of great importance, not with respect to private happiness only, but with respect to society at large. The ladies have it in their power to form the manners of the gentlemen, and they can render them virtuous and happy, or vicious and miserable. What a glorious prize is here exhibited, to be contended for by the sex!

E. N.

A DIALOGUE between MERCURY;
an ENGLISH DUELLIST, and a
NORTH-AMERICAN SAVAGE.*

Duellist. MERCURY, Charon's boat is on the other side of the water. Allow me, before it returns, to have some conversation with the North-American Savage, whom you brought hither with me. I never before saw one of that species. He looks very grimly.—Pray, sir, what is your name? I understand you speak English.

Savage. Yes, I learnt it in my childhood, having been bred for some years among the English of New-York. But, before I was a man, I returned to my valiant countrymen, the Mohawks; and having been villainously cheated by one of yours in the sale of some rum, I never cared to have any thing to do with them afterwards. Yet I took up the hatchet for them with the rest of my tribe in the late war against France, and was killed while I was out upon a scalping party. But I died very well satisfied: for my brethren were victorious; and, before I was shot, I had gloriously scalped seven men, and five women and chil-

* Extracted from Lord Littleton's *Dialogues of the Dead*.

dren. In a former war I had performed still greater exploits. My name is *the Bloody Bear*: it was given me to express my fierceness and valor.

Duellist. *Bloody Bear*, I respect you, and am much your humble servant. My name is Tom Pushwell, very well known at Arthur's. I am a gentleman by my birth, and by profession a gamester and man of honor. I have killed men in fair fighting, in honorable single combat; but do not understand cutting the throats of women and children.

Savage. Sir, that is our way of making war. Every nation has its customs. But, by the grimness of your countenance, and that hole in your breast, I presume you were killed, as I was, in some scalping party. How happened it that your enemy did not take off your scalp?

Duellist. Sir, I was killed in a duel. A friend of mine had lent me a sum of money. After two or three years, being in great want himself, he asked me to pay him. I thought his demand, which was somewhat peremptory, an affront to my honor; and sent him a challenge. We met in Hyde Park. The fellow could not fence: I was absolutely the adroitest swordsman in England. So I gave him three or four wounds; but at last he ran upon me with such impetuosity, that he put me out of my play, and I could not prevent him from whipping me through the lungs. I died the next day, as a man of honor should, without any sniveling signs of contrition or repentance: and he will follow me soon; for his surgeon has declared his wounds to be mortal. It is said that his wife is dead of grief, and that his family of seven children will be undone by his death. So I am well revenged; and that is a comfort. For my part I had no wife—I always hated marriage.

Savage. Mercury, I won't go in a boat with that fellow. He has mur-

dered his countryman; he has murdered his friend: I say positively, I won't go in a boat with that fellow. I will swim over the river: I can swim like a duck.

Mercury. Swim over the Styx! it must not be done; it is against the laws of Pluto's empire. You must go in the boat, and be quiet.

Savage. Don't tell me of laws. I am a Savage: I value no laws. Talk of laws to the Englishman: there are laws in his country, and yet you see he did not regard them; for they could never allow him to kill his fellow-subjects, in time of peace, because he asked him to pay a debt. I know indeed that the English are a *barbarous nation*; but they cannot possibly be so brutal as to make such things lawful.

Mercury. You reason well against him. But how comes it that you are so offended with murder; you, who have frequently massacred women in their sleep, and children in the cradle?

Savage. I killed none but my enemies: I never killed my own countrymen; I never killed my friend.—Here, take my blanket, and let it come over in the boat; but see that the murderer does not sit upon it, nor touch it. If he does, I will burn it instantly in the fire I see yonder. Farewell.—I am determined to swim over the water.

Mercury. By this touch of my wand, I deprive thee of all thy strength.—Swim now if thou canst.

Savage. This is a potent enchantment.—Restore me my strength and I promise to obey thee.

Mercury. I restore it; but be orderly, and do as I bid you: otherwise worse will befall you.

Duellist. Mercury, leave him to me. I'll tutor him for you. Sirrah Savage, dost thou pretend to be ashamed of my company? Dost thou know that I have kept the best company in England?

Savage. I know thou art a scoun-

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drel.—Not pay thy debts! Kill thy friend who lent thee money for asking thee for it! Get out of my sight. I will drive thee into Styx.

Mercury. Stop—I command thee. No violence.—Talk to him calmly.

Savage. I must obey thee.—Well, fir, let me know what merit you had, to introduce you into good company? What could you do?

Duellist. I danced very finely.

Savage. I'll dance with thee for thy ears.—I can dance all day long. I can dance the *war-dance* with more spirit than any man of my nation. Let us see thee begin it. How thou standest like a post! Has Mercury struck thee with his enfeebling rod? or art thou ashamed to let us see how awkward thou art? If he will permit me, I would teach thee to dance in a way that thou hast never yet learnt. But what else canst thou do, thou bragging rascal?

Duellist. O heavens! must I bear this! What can I do with this fellow? I have neither sword nor pistol. And his shade seems to be twice as strong as mine.

Mercury. You must answer his questions. It was your own desire to have a conversation with him. He is not well bred; but he will tell you some truths, which you must necessarily hear when you come before Rhadamanthus. He asked you what you could do besides dancing.

Duellist. I sang very agreeably.

Savage. Let me hear you sing your *death song*, or the *war-ruboop*. I challenge you to sing. Come, begin. The fellow is mute. Mercury, this is a *liar*—He has told us nothing but *lies*. Let me pull out his tongue.

Duellist. *The lie given me!*—and alas! I dare not resent it. What an indelible disgrace to the family of the Pushwells! This indeed is *damnation*.

Mercury. Here, Charon, take these two Savages to your care. How far

the barbarism of the Mohawk will excuse his horrid acts, I leave Minos to judge. But what can be said for the other, for the Englishman?—The custom of duelling? A bad excuse at the best! but here it cannot avail. The spirit that urged him to draw his sword against his friend is not that of *honor*; it is the spirit of the Furies, and to them he must go.

Savage. If he is to be punished for his wickedness, turn him over to me. I perfectly understand the art of tormenting.

Duellist. O my honor, my honor, to what infamy art thou fallen!

ANECDOTE of ALEXANDER SEVERUS, a Roman Emperor.

THE simple journal of his ordinary occupation exhibits a pleasing picture of an accomplished emperor, and with some allowance for the difference of manners, might well deserve the imitation of moderns.—Alexander rose early; the first moments of the day were consecrated to private devotion, and his chapel was filled with images of those heroes, who, by improving or reforming human life, had deserved the grateful reverence of posterity. But as he deemed the service of mankind the acceptable worship of the gods, the greatest part of his morning hours was employed in his counsel, where he discussed public affairs and determined private causes, with a patience and discretion above his years. The dryness of business was relieved by the charms of literature, and a portion of time was always set apart for his favorite studies in poetry, history, and philosophy. The works of Virgil and Horace, the republics of Plato and Cicero formed his taste, enlarged his understanding, and gave him the noblest ideas of man and government. The exercises of the body

succeeded those of the mind; and Alexander, who was tall, active, and robust, surpassed most of his equals in the gymnastic arts. Refreshed by the use of the bath and a slight dinner, he resumed with new vigor the business of the day, and till the hour of supper, the principal meal of the Romans, he was attended by his secretary, with whom he read and answered the multitude of letters, memorials, and petitions, that must have been addressed to the master of the greatest part of the world. His table was served with the most frugal simplicity: and, whenever he was at liberty to consult his own inclinations, the company consisted of a few select friends, men of learning and virtue, amongst whom Ulpian, his prime minister, and a good man, was constantly invited. Their conversation was familiar and instructive; and the pauses were occasionally enlivened by the recital of some pleasing composition, which supplied the place of dancers, comedians, and even gladiators, so frequently summoned to the tables of the rich and luxurious Romans. The dress of Alexander was plain and modest, his demeanour courteous and affable; at the proper hours, his palace was open to all his subjects; but the voice of a crier was heard as in the Eleusinian mysteries, pronouncing the same salutary admonition, "Let none enter these holy walls, unless he is conscious of a pure and innocent mind!"

AMUSING ANECDOTES.

A Gentleman who was going to fight a duel, asked a friend of his who had won a considerable sum, the night before, to be his second.—My dear friend, replied the gamester, I won fifteen hundred guineas last night, and shall cut but a poor figure at fighting to-day. But if you apply to the person I won them of, he will fight, for he has not one farthing left.

SOME years since, as *Dr. Franklin* was travelling through New-England, he, on a winter's evening, alighted at a tavern, and ordered his horse to be stabled. To the Doctor's mortification, he found there was but one room in the house accommodated with a fire, and that this was so engrossed by indolent countrymen that he could not approach it. To obtain the benefit of the fire was an object of importance to a traveller shivering with the cold, and this was effected by the following device.—"Landlord," said the Doctor, "have you Oysters?"—"Yes, Sir."—"Give my horse an half bushel of them."—"Sir! Oysters! Your horse an half bushel of Oysters?"—"Yes, Sir, give him the Oysters." The guest was obeyed; and as this discourse did not escape the attention of the countrymen, curiosity prompted them to repair to the stable to see in what manner the horse would eat oysters. The Doctor rejoiced in their absence, and seated himself by the fire. But a few minutes, however, passed before the men returned, when the host thus exclaimed; "Sir, your horse won't eat the Oysters!"—"Will he not?" said the Doctor. "O then bring them here and roast them; they will answer for my supper!"—The loungers had sagacity sufficient to discern the wit and intention of the traveller, and, not being entirely devoid of shame, they soon, by degrees, sneaked off, and left the philosopher in a very comfortable situation.*

ONE day, Earl Temple in the course of conversation with a lady at court, complained that some of her ladyship's relations had spoken disrespectfully of him:—Indeed, my good Lord, replied the lady, patting him upon the forehead—*There is nothing in it.*

* *We had this anecdote from good authority; but do not recollect ever to have seen it in print.*

A G R I C U L T U R E.

HISTORY of AGRICULTURE.

(Continued from page 379.)

NEARLY in the same period, the practice of husbandry became more prevalent among this people and the Flemings than the publishing of books on the subject.— Their intention seemed to be that of carrying on a private lucrative employment, without instructing their neighbours. Whoever therefore became desirous of copying their method of agriculture, was obliged to visit that country, and make his own remarks on their practice.

The principal idea they had of husbandry was, by keeping the lands clean and in fine tilth, to make a farm resemble a garden as nearly as possible.

Such an excellent principle, at first setting out, led them of course to undertake the culture of small farms only, which they kept free from weeds, continually turning the ground, and manuring it plentifully and judiciously. When they had by this method brought the soil to a proper degree of cleanliness, health, and sweetness, they chiefly cultivated the more delicate grasses, as the surest means of obtaining a certain profit upon a small estate without the expence of keeping many draught horses and servants. A few years experience was sufficient to convince them, that ten acres of the best vegetables for feeding cattle, properly cultivated, would maintain a larger stock of grazing animals than forty acres of common farm grass on land badly cultivated. They also found, that the best vegetables for this purpose were lucerne, saintfoin, trefoil of most kinds, field turnips, &c.

The grand political secret of their

husbandry, therefore, consisted in letting farms on improvement. They are said also to have discovered nine sorts of manure; but what they all were, we are not particularly informed. We find, however, that marle was one of them; the use and virtues of which appear also to have been well known in Great-Britain two hundred years ago, although it was afterwards much neglected.— They were the first people among the moderns who ploughed in green crops for the sake of fertilizing the soil; and who confined their sheep at night in large sheds built on purpose, the floors of which were covered with sand or virgin earth, &c. which the shepherd carried away each morning to the compost dunghill.

In England, during the civil wars, though the operations and improvements in husbandry suffered some temporary checks, there flourished several excellent writers on the subject, and the art itself received considerable encouragement. Sir Hugh Platt was one of the most ingenious husbandmen of the age in which he lived; yet so great was his modesty, that all his works, except his *Paradise of Flora*, seem to be posthumous. He held a correspondence with most of the lovers and patrons of agriculture and gardening in England; and such was the justice and modesty of his temper, that he always named the author of every discovery communicated to him. Perhaps no man in any age discovered, or at least brought into use, so many new kinds of manure. This will be evident to those who read his account of the compost and covered dung-hills, and his judicious observations on the fertilizing qualities lodged in salt, street-dirt, and the sullage of streets in great

cities, clay, fuller's earth, moorish earth, dung-hills made in layers, fern, hair, calcination of all vegetables, malt-dust, willow-tree earth, soaper's ashes, urine, marle, and broken pilchards.

Gabriel Plattes may be said to have been an original genius in husbandry. He began his observations at an earlier period, in the reign of Queen Elizabeth, and continued them down to the Commonwealth. But notwithstanding the great merit of this writer, and the essential service he had rendered his country by his writings, the public ungratefully suffered him to starve and perish in the streets of London; nor had he a shirt to his back when he died.

Samuel Hartlib, a celebrated writer on agriculture in the last century, was highly esteemed and beloved by Milton, and other great men of his time. In the preface to his work intitled *His Legacy*, he laments that no public director of husbandry was established in England by authority; and that we had not adopted the Flemish method of letting farms upon improvement. This remark of Hartlib's procured him a pension of £.100 a-year from Cromwell; and the writer afterwards, the better to fulfil the intention of his benefactor, procured Dr. Beatti's excellent annotation on the *Legacy*, with other valuable papers from his numerous correspondents.

The time in which Hartlib flourished seems to have been an æra when the English husbandry rose to great perfection, compared with that of former ages; for the preceding was had impoverished the country gentlemen, and of course made them industrious. They found the cultivation of their own lands to be the most profitable station they could fill. But this wise turn was not of long continuance. At the Restoration, they generally became infected with that intoxication and love of pleasure

which succeeded. All their industry and knowledge were exchanged for neglect and dissipation; and husbandry descended almost entirely into the hands of common farmers.

Evelyn was the first writer who inspired his countrymen with a desire of reviving the study of agriculture; and he was followed by the famous Jethro Tull. The former, by his admirable treatises on earth and on planting, and the latter, by showing the superior advantages of the drill-husbandry, excited numbers to bring their theory to the test of fair experiment.

Many valuable and capital improvements have, since that period, been made in English husbandry; and these great men have been succeeded by a variety of writers, many of whom have done essential service, by enlightening the minds of their countrymen, and exciting them to emulation.

About the middle of the last century, Ireland began to make a considerable figure in the art of husbandry. It must indeed be confessed, that the Irish had very strong prejudices in favor of a wretched method of agriculture, till Blyth opened their eyes by his excellent writings. Since that time, a spirit of improvement has more or less been promoted, and in many instances carried on with great zeal, by the nobility, clergy, and gentry of that kingdom. In proof of this, it will be sufficient to observe, that the Transactions of the Dublin Society for encouraging Husbandry are now cited by all foreigners in their memoirs relating to that subject. And the observations of that discerning and judicious writer, Arthur Young, Esq. in his late Tour through that kingdom, show, that in many respects improvements there have of late years made a progress nearly as rapid as in England.

(To be concluded in our next.)

THEORY of AGRICULTURE.

(Continued from page 381.)

WE shall conclude this part of the subject with an account of some experiments concerning the effects of saline substances on the growth of vegetables. The following are related by Lord Kames, in his *Gentleman Farmer*. "A number of Jerusalem artichokes were set in pots filled with pure sand. One plant was kept as a standard, being nourished with water only. Other plants of the same kind were nourished with water in which salt of tartar, a fixed alkali, was dissolved. These grew more vigorously than the standard plant; but, by reiterated waterings, there came to be such an accumulation of the fixed alkali among the sand, as to make the plants decay, and at last to die. Some plants were nourished with water in which sal-ammoniac, a volatile alkali, was dissolved. These grew also well for some time; but, like the former, were destroyed by frequent reiterated waterings of it. Weak lime-water promoted the growth of its plants more than common water. But water completely saturated with quicklime, proved more noxious than that which contained a fixed alkali, though less than that which contained a solution of volatile alkali.—Urine promoted, for a long time, the growth of its plants; and the most putrid appeared to have the strongest effect; but at last it totally destroyed them. *Water impregnated with putrid animal and vegetable substances, did more effectually promote the growth of its plants than any other solution; and in every stage of the process appeared to be salutary.*

With regard to other saline substances, there are not many experiments which can be depended upon concerning their qualities as a manure. Mr. Anderson relates an experiment made with common salt; the success of which, we apprehend,

may justly be taken as a specimen of what is to be expected from manures of a similar kind.—He marked out a circle of six feet diameter in the middle of a grass-field, which he distinguished by driving a stake in the centre. All over this circle he strewed common salt, which, about the stake, lay near an inch thick on the ground. In this state he left it to the operations of nature. The grass sprung up as usual, neither better nor worse about the stake than in the rest of the field, and the place where the circle was could be distinguished only by the stake, which was left there for some years.

Upon these experiments we need make very few observations. They are so much in favor of our theory, that they seem made on purpose to confirm it. The fixed alkali employed in Lord Kames's experiments would first exert its solvent powers on such heterogeneous substances as it met with among the sand; for no sand can be supposed to be perfectly free of these. As long as it exerted its strength on these only, the plant would thrive, for the reasons we have already mentioned; but having exhausted the small quantity of substances contained in the sand, it would next attack the plant itself, which consequently would decay and die. The same effects would necessarily follow in a greater degree from strong lime-water which contains lime in its caustic state; for this is a more powerful solvent than fixed alkali itself, and would not fail to destroy every thing it touched; nor is it at all improbable that the plant would seem to grow vigorously by the dissolution of part of its own roots, more nourishment being by this means given to those which remained found.—Volatile alkali is likewise a powerful solvent: but, by reason of its volatility, would exert its caustic power on the plant sooner than either lime or fixed alkali; and accordingly it seems to have been the most dan-

tructive of any thing that was tried. It seems owing to this, that putrid urine at last destroyed the plants whose growth it so long promoted; while water impregnated with other putrid matters, which yield no volatile alkali without heat, proved always salutary.

From all this, we may draw the following general conclusion, viz. That the principal end which a farmer ought to keep in view, is to impregnate his ground as much as possible, with substances which either actually contain putrid matter, or which are in their own nature *septic*, or promoters of putrefaction. To impregnate the air with putrid effluvia is impossible: and though it could be done, would be highly dangerous; for however salutary such effluvia may be to vegetables, nothing can be more fatal to mankind. The putrid substances, therefore, can only be used by mixing them with the earth; and in whatever manner they can be most perfectly, and in the greatest quantity, mixed with the soil, there the best crops may be expected.

(To be continued.)



The PRACTICE of AGRICULTURE.

(Continued from page 383.)

SETTING of wheat, a method which is reckoned one of the greatest improvements in husbandry that has taken place this century. It seems to have been first suggested by planting grains in a garden from mere curiosity, by persons who had no thought or opportunity of extending it to a lucrative purpose. Nor was it attempted on a larger scale, till a farmer near Norwich began it about 17 years since, upon less than an acre of land. For two or three years only a few followed his example; and these were generally the butt of their neighbours' merriment for adopting so singular a prac-

tice. They had, however, considerably better corn and larger crops than their neighbours: this, together with the saving in seed, engaged more to follow them: while some ingenious persons, observing its great advantage, recommended and published its utility in the Norwich papers. These recommendations had their effect. The curiosity and inquiry of the Norfolk farmers (particularly round Norwich) were excited, and they found sufficient reason to make general experiments. Among the rest was one of the largest occupiers of lands in this country, who set 57 acres in one year. His success, from the visible superiority of his crop, both in quantity and quality, was so great, that the following autumn he set 300 acres, and has continued the practice ever since. This noble experiment established the practice, and was the means of introducing it generally among the intelligent farmers in a very large district of land; there being few who now sow any wheat, if they can procure hands to set it. It has been generally observed, that although the set crops appear very thin during the autumn and winter, the plants tiller and spread prodigiously in the spring. The ears are indisputably larger, without any dwarfish or small corn; the grain is of a larger bulk, and specifically heavier per bushel than when sown.

The lands on which this method is particularly prosperous, are either after a clover stubble, or on which trefoil and grass-seed were sown the spring before the last. These grounds, after the usual manuring, are once turned over by the plough in an extended flag or turf, at ten inches wide; along which a man, who is called a *dibbler*, with two setting-irons, somewhat bigger than ramrods, but considerably bigger at the lower end, and pointed at the extremity, steps backwards along the turf and makes the holes about four inch-

es afunder every way, and an inch deep. Into these holes the droppers (women, boys, and girls) drop two grains, which is quite sufficient.— After this, a gate bushed with thorns is drawn by one horse over the land, and closes up the holes. By this mode, three pecks of grain is sufficient for an acre; and being immediately buried, it is equally removed from vermin or the power of frost. The regularity of its rising gives the best opportunity of keeping it clear from weeds, by weeding or hand-hoeing.

Wheat-setting is a method peculiarly beneficial when corn is dear; and, if the season be favorable, may be practised with great benefit to the farmer. Sir Thomas Beevor of Hethel-Hall in Norfolk, found the produce to be two bushels per acre more than from the wheat which is sown; but having much less small corn intermixed with it, the sample is better, and always fetches a higher price, to the amount generally of two shillings per quarter.

This method, too, saves to the farmer and to the public six pecks of seed-wheat in every acre.

The expence of setting by hand is now reduced to about six shillings per acre; which, in good weather, may be done by one dibbler, attended by three droppers, in two days. This is five shillings per day; of which, if the dibbler gives to the children sixpence each, he will have himself three shillings and sixpence for his day's work, which is much more than he can possibly earn by any other labour so easy to himself.

It is, however, to be observed with regard to this method, that in seasons when seed-corn is very cheap or the autumn particularly unfavorable to the practice, it must certainly be lessened. In light lands, for instance, a very dry time prevents dibbling; as the holes made with the instrument will be filled up again by the mould as fast as the instrument is

withdrawn. So, again, in a very wet season, on strong and stiff clays, the seeds in the holes cannot be well and properly covered by the bushes drawn over them. But these extremes of dry and wet do not often happen, nor do they affect lands of a moderately consistent texture, or both light and heavy soils at the same time, so that the general practice is in fact never greatly impeded by them.

Propagating of wheat by dividing and transplanting its roots. In the Philosophical Transactions for 1768, we meet with a very extraordinary experiment, of which the following is an abstract. On the 2d of June 1766, Mr. C. Miller sowed some grains of the common red wheat; and on the 8th of August a single plant was taken up and separated into 18 parts, and each part planted separately. These plants having pushed out several side-shoots, by about the middle of September some of them were then taken up and divided, and the rest of them between that time and the middle of October.— This second division produced 67 plants. These plants remained thro' the winter, and another division of them, made between the middle of March and the 12th of April, produced 500 plants. They were then divided no further, but permitted to remain. The plants were in general stronger than any of the wheat in the fields. Some of them produced upwards of 100 ears from a single root. Many of the ears measured seven inches in length, and contained between 60 and 70 grains.

The whole number of ears which, by the process above mentioned, were produced from one grain of wheat, was 21,109, which yielded three pecks and three quarters of clear corn, the weight of which was 47lb. 7 ounces; and from a calculation made by counting the number of grains in an ounce, the whole number of grains was about 576,840.

By this account we find, that there was only one general division of the plants made in the spring. Had a second been made, Mr. Miller thinks the number of plants would have amounted to 2000 instead of 500, and the produce thereby much enlarged.

The ground was a light blackish soil, upon a gravelly bottom; and, consequently, a bad soil for wheat. One half of the ground was well dugged, the other half had no manure. There was, however, not any difference discoverable in the vigor, or growth, or produce, of the plants.

It must be evident, that the expence and labour of setting in the above manner by the hand, will render it impracticable upon a large scale so as to be productive of any utility. A correspondent of the Bath Society, therefore (Robert Bogle, Esq. of Daldowin near Glasgow,) with a view to extend the practice, has proposed the use of the harrow and roller until some better implements be invented. This method occurred to him from attending to the practice usual with farmers on certain occasions, of harrowing their fields after the grain is sprung up. Upon investigating the principles upon which these practices are founded, he found them confined merely to that of pulverising the earth, without any attention to Mr. Miller's doctrine. They said, "that after very heavy rains, and then excessive dry weather, the surface of their lands were apt to be caked, the tender fibres of the young roots were thereby prevented from pushing, and of course the vegetation was greatly obstructed; in such instances, they found very great benefit from harrowing and rolling."

These principles he acknowledges to be well founded, so far as relates to pulverising; but contends, that the benefit arising from harrowing and rolling is not derived from pulverising entirely, but also from subdividing and enabling the plants to tiller (as it is termed.) "The har-

row (he observes) certainly breaks the incrustation on the surface, and the roller crumbles the clods; but it is also obvious, that the harrow removes a great many of the plants from their original stations; and that if the corn has begun to tiller at the time it is used, the roots will be, in many instances, subdivided, and then the application of my system of divisibility comes into play. The roller then serves to plant the roots which have been torn up by the harrow."

But on this the Society observe, that the teeth of a harrow are too large to divide roots so small and tenacious as are those of grain; and whenever such roots (however tilled) stand in the line any tooth makes, they will, if small, be only turned on one side by the earth yielding to their lateral pressure, or, if large, the whole root will probably be drawn out of the ground. The principal uses, therefore, derived from harrowing and rolling these crops are, opening the soil between the plants, earthing them up, breaking the clods, and closing the earth about their roots.

In a subsequent letter, Mr. Bogle, without contesting these points, further urges the scheme of propagating wheat by dividing and transplanting it roots. "I have conversed (says he) much with many practical farmers, who all admit that my plan has the appearance not only of being practical, but advantageous. I have also seen in the ninth number of Mr. Young's *Annals of Agriculture*, the account of an experiment which strongly corroborates my theory. It was made by the Rev. Mr. Pike of Edmonton. From this, and other experiments which have been made under my own eye, I foresee clearly, that the system is practicable, and will certainly be productive of great benefit, should it become general.— Besides the saving of nine-tenths of seed in the land sown broad-cast, other very important advantages will

attend the setting out of wheat from a seed-bed, such as an early crop; the certainty of good crops; rendering a summer fallow unnecessary; saving dung; and having your wheat perfectly free from weeds without either hand or horse-hoeing. Five hundred plants in April produced almost a bushel of grain. My gardener says, he can set one thousand plants in a day, which is confirmed by the opinion of two other gardeners. Mr. Miller found no difference in the produce of what was planted on lands that had dung, and on what had none, except where the land was improper for wheat at all."

On this letter we have the following note by the society: "Mr. Bogle will see, by the society's premium-book this year, that by having offered several premiums for experiments of the kind he so earnestly recommends, we wish to have the theory brought to the test of practice. Our reason for this, as well as for printing Mr. B's letter, was rather to excite decisive trials by ingenious persons, than from any expectation of the practice ever becoming a general one. General, indeed, it never can be. A sufficient number of hands could not be found to do it. Unkindly seasons at the time of transplanting and dividing the roots would frequently endanger and injure, if not destroy the crops. But admitting the mode generally practicable, we very much doubt whether all the advantages he has enumerated would be derived from this mode of culture. Why should dividing and transplanting the roots of wheat cause the crop to be early, or afford a *certainty* of its being a *good one*? We cannot think that *less manure* is necessary in this method, than either in drilling or broad-cast; nor can we by any means admit, that such crops would "be perfectly free from weeds without either hand or horse-hoeing." We readily agree with Mr. Bogle, that by this mode of culture on a general

scale, an immense quantity of seed-corn would be annually saved to the nation; and in this, we believe, the advantage, were it practicable, would principally consist."

(To be continued.)

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#### NOTES on FARMING.

(Continued from page 385.)

**A**FTER the wheat is reaped, it is a common practice with the Norfolk farmers to harrow the stubble and cart it home to the yard, if the wheat be cradled there will be less stubble left on the field; but still it will be worth while to harrow and cart home what can be collected. After this they proceed in the culture of the land for turnips next year, and in the succession of crops, as before mentioned, without ever suffering the land to lie idle.

As the culture of turnips is not common, at least to such a degree in this country as in England, I am inclined to think Indian corn may be substituted to good advantage in place of turnips: and as we have not yet found marle for manuring our lands, though I have no doubt but there is plenty of it if sought for, but till it be found, lime, where it can be got conveniently, may be used instead of marle. In this culture I would recommend the ploughing up the field in the fall. Then lay on about forty bushels of unslacked lime fresh from the kiln to every acre. Various methods are used in laying on the lime: some put it in heaps, and when it is slacked, they mix it with earth and cart out the mixture and spread it over the land. Some shoot down a load of forty bushels on each acre, there let it slack, mix it when slacked with some earth, and so carry it out and spread it over the ground. Others divide the load into small heaps on the ground, and as soon as it slacks, spread it with a shovel without any mixture of earth,

taking care to scrape up the ground under the heap. Then they harrow the ground to mix and cover the lime: which of these methods is the best I cannot determine, not having had sufficient experience. Different experiments may be made, which is the only mode of acquiring knowledge in this business.

In the spring, plough and harrow the ground, and when it is time to plant, sow the ground, crossing it at right angles with deep furrows for planting: The furrows should be strait and equidistant. The breadth of the intervals between the furrows, or rows, will depend on the goodness of the soil. When the ground is furrowed out drop two or three grains at every intersection of the furrows and cover them with a hoe. If a shovel full of good dung is mixed with earth and put in each intersection where the corn is planted, the goodness of the crop will largely repay the expence. Then plough and harrow it as usual till the corn begins to tassel, always keeping the ground loose and clear from weeds and grass. But after it tassels, and the silk begins to appear, it should be left to itself. Meddling with it at that time is hurtful. And if it has had a good fall and spring ploughing, been limed and well tended till that time, the weeds afterwards will not come to any great height, or at least not to injure the crop. When the corn is ripe, plough the ground down from the rows into the furrows or middle, leaving the corn standing to dry, the blades of the stalks being stripped off, and the tops cut and carried home. After the corn is pulled, the stalks may be cut down, and the ridge ploughed up. And thus the ground may be left the ensuing winter either for barley and clover seed, or for potatoes, which is a crop that deserves the attention of the farmer, either for the market or for feeding.

There is another method of preparing the ground for planting Indian

corn, which I am inclined to prefer to that just mentioned. It is to be observed that this corn does not strike a deep root, but draws its nourishment from the upper coat of earth. For this cause it is common to make hills with a hoe round the root of the stalks, but as this requires much labour, I would recommend the ploughing the land in the spring, into ridges of the width of the intended intervals between the rows, making the first furrow pretty deep; then cross the ridges with a deep furrow, and at the intersections of the ridge and cross furrows, plant the seed, and as the corn springs up, plough down the ridges into the furrows, and harrow the ground to keep it clear of weeds. By this method the corn will have plenty of rich loose mould for supplying it with nourishment without much trouble in hoeing.

If potatoes are fixed on to follow the corn, I would recommend ploughing the ground in April, pretty deep, into ridges of three and an half feet wide. Dung the furrow with about 14 or 15 loads of yard dung to an acre; then plant the potatoes on the dung, one row in a furrow, and one foot asunder. Some recommend the laying the potatoes on the earth, and the dung over them, and as the beginning of our summers are usually dry and warm, I am inclined to believe this is the best method. However, in this, as has been already observed, experience will be the best guide. Then cover them with a plough from each side. When the shoots appear a few inches above ground, plough down the land to them, and repeat the ploughing till the centre of the ridges becomes a furrow. Some, after this, give them one hand-hoeing, drawing up the earth close to the stalks; but this is condemned by others, who say that the centre of the ridge should be left low to retain the moisture and rain, and prevent its running off. If in ploughing between the rows, a plough



was used with a double mould-board, to throw the earth on both sides, the furrow in the middle might be sunk deeper and the earth thrown up to the stalks without injuring the roots. In October they are to be dug up with prongs. This operation may be rendered easy by cutting down the ridges on both sides into the furrows with a plough.

When the potatoes are gathered they should be spread to dry, and, when dry, then stored away till they be carried to market or used at home. They are found to be an excellent food for cattle and hogs; cows will eat them raw greedily; hogs will fatten well on them boiled and mashed with a little barley meal or Indian corn meal mixed. In England they are estimated to be worth  $2/6$  a bushel for feeding cattle; and by the culture above mentioned, an acre of land will produce upwards of one hundred bushels, and of some sorts two hundred bushels. The time for planting is about the end of April, but they will do in May, or even the first week in June. Next spring sow barley and clover seed, as before mentioned, first giving the ground one good ploughing, then sowing and harrowing in the barley, and rolling in the clover seed as before directed. As your ground will now be in good heart, you may get a tolerable crop of clover that season after the barley: but then in December, when the ground is frozen, and before the snow falls, you should lay on about ten loads an acre of yard dung. The clover may remain two years; then follow it with wheat on one ploughing.

After this some let the land lie fallow one year; but, if this be adopted, it will be best to plough in the stubble and sow early in the spring about one half the usual quantity of rye. This will afford fine pasture in the spring and summer. Some sow clover seed with the wheat, and this

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has been found to answer well, as it furnishes good fall pasture after the wheat is reaped, as well as rich pasture the summer following. This is a mode practised by the German farmers in Pennsylvania, and is found very advantageous.

If the trouble and labor required for raising two spring crops the same season, which must be the case provided potatoes be adopted as one of the rotine or coarse crops, be thought too much, in this case corn and potatoes together, I mean a certain number of acres, for each may be made one coarse.

I have not mentioned oats, because in this country it is a contemptible crop, and scarce worth raising; barley being far better even for the feed of horses.

A farm with one hundred acres clear land, besides what is necessary for the kitchen garden and barn-yard, if disposed agreeably to the above directions, will every year afford the following crops:

16 $\frac{2}{3}$  acres Indian corn,  
16 $\frac{2}{3}$  acres potatoes,  
16 $\frac{2}{3}$  barley,  
33 $\frac{1}{3}$  clover: if the clover is continued two years,  
16 $\frac{1}{2}$  wheat.

Or if potatoes are excluded from being one of the coarces, then there may be

20 acres Indian corn and potatoes,  
20 acres barley,  
40 acres clover, if continued two years,  
20 acres wheat.

Or if the clover is continued but one year, and the land suffered to lie fallow every fifth year, then there will be

20 acres Indian corn and potatoes,  
20 acres barley,  
20 acres clover,  
20 acres wheat,  
20 acres wheat stubble fallow.

T t t

Any of these modes will enable a farmer to keep a large stock in proportion to his farm, and to provide a sufficient quantity of manure to keep it always in heart.

In case of leaving a field every year fallow, it might be well to sow clover seed with the wheat, which will afford most excellent pasture after the wheat harvest, and in the spring following the field may be ploughed, and about the first of June sowed with buckwheat, which will destroy the weeds which grow up after the wheat and prepare the ground for Indian corn and potatoes the year following. Buckwheat is a meliorating crop, and, if it succeeds, is, in my opinion, equal, if not superior, to oats. In this mode then there will be

20 acres Indian corn and potatoes,  
20 acres barley,  
20 acres clover,  
20 acres wheat,  
20 acres buckwheat.

The quantity of one hundred acres is fixed on as a certain given quantity: if the cleared land be more or less the divisions above mentioned will of course be proportionably greater or less.

If at all adventures oats must be raised, I would recommend a practice which, I am told, has been followed by some farmers to advantage: They chuse out a piece of ground, no matter though of indifferent quality so it be convenient to the house; they first plough it up in the fall and lime it with about forty bushels of unslacked lime to an acre; in the spring they plough it again and sow it with oats: as soon as the oats are cut and gathered in, they plough in the stubble, harrow the ground and shut up the field. The oats scattered in reaping or cradling spring up and yield a good fall pasture for milch cows. Next spring it is again sown with oats and treated in the same manner, and so from year to year. I was told by a farmer that he had six-

teen crops of oats successively year after year from the same field treated in this way, and that the land, from being very poor, became so rich that he was obliged to change the crop and sow barley. I will not vouch for the truth of this, but it may be worth trying.

(To be continued.)

*The DISPOSITION of an OLIVORY, or KITCHEN GARDEN, with its APPENDAGES.*

(Continued from page 109.)

*Chevalier.* ARE not all winds injurious in proportion to their violence? How then are their fatal effects to be evaded?

*Prior.* We at least should endeavor to be sheltered from those that are most pernicious; I mean the *northern* blasts, or those of the *northwest*, and all tempestuous winds. We may say of the first of these, what the Scripture declares with relation to a victorious people, whom God in his wrath caused to march forth: \* *The land is as the garden of Eden before them, and behind them a desolate wilderness.* The country was a verdant paradise before their approach, but was rendered a dreary desert by their passage through it. The breadth of the *northwest* is not so destructive as that of the *northeast* wind, but it checks every plant that begins to bloom, and its discontinuance is frequently preceded by a tempest of hail, which, in a few moments, lays waste all the luxuriant promises of the spring.

Though these two winds are commonly the most malignant, there are others to be dreaded in every situation we can possibly chuse: We ought therefore to consider those particular quarters which are productive of the most dangerous blasts; and especial-

\* *Joel* ii. 31

ly the quarters which engender such storms as strip the trees of their fruits.

*Chevalier.* Of what advantage is a knowledge of this nature? We may easily distinguish the regions from whence the winds blow, but how can we prevent their effects?

*Prior.* A kitchen garden may be defended from the insults of those winds which are most to be feared; either by a lofty wall or a spacious edifice, or we may cause these blasts to be intercepted by a large wood which breaks all their force; and this is the expedient practised in *Normandy* and *Britany*: Or else we may form the kitchen garden under the shelter of a hill, which shuts up all avenues to it.

The benefit of a fine sun-shine is as much to be desired for such a garden, as the noxious winds are to be dreaded. A situation to the *south* is generally the most eligible to any, unless your land be extremely light and thin; for it will then be exhausted by too much heat. An opening to the *east* is likewise more esteemed than one to the *west*, but a *northern* aspect is the worst of all, if it be not recompensed by an excellent temperament of soil.

*Chevalier.* I doubt a plot of land entirely exposed to the cold winds will never produce any thing good.

*Prior.* We, however, see some instances to the contrary; the admirable wine of *Sillery* grows on the declivity of *Verzenai*, which slopes to the *north*, without the least shelter, and lies obliquely to the sun.

*Chevalier.* What you have observed, Sir, of the situation of a garden in general, may certainly be said of each particular wall. The best espaliers, therefore, are those which are visited by a *southern* sun; and next to this situation we approve of a wall placed to the *east*. Be so good as to inform me, Sir, to what trees these exposures are appropriated, I have

sometimes seen peaches and pears that have been rather scorched than ripened, in a position to the *south*.

*Prior.* A *southern* espalier is reserved for winter bonchétiens, muscadine grapes, and all those fruits that are not easily ripened. A wall that fronts the rising sun is more proper for peaches, apricocks, and some species of exquisite and tender pears, whose colour we have an inclination to heighten. A *western* exposure has likewise its merit, but a *northern* is the least favorable of all, for the sun, even in the longest days, can only visit that quarter with a few scattered rays, divested of their genial warmth.

*Chevalier.* His lordship, the count, gave me an opportunity of observing that he had made every wall in his kitchen garden accessible to the sun. Instead of causing the four walls directly to front the four quarters of the world, he opposed to those regions the four corners that join the walls. In consequence of which disposition the rising sun warms the two espaliers that unite in the *western* point; when he gains his noon-day height, he sheds his heat along the two walls that join to the *north*; and and when he sinks to the *west*, he darts his rays on the walls that point to the *east*.

*Prior.* All the parts of the garden therefore receive his benign impressions, and every wall is covered with a uniform verdure.

As the extraordinary benefit, that results from proper exposures, peculiarly relates to the espaliers, care should be taken to strengthen the reflexion of the sun beams by a very white and smooth parget, which exactly closes all the cavities that would otherwise imbibe or deflect the light.

*Chevalier.* The same expedient chases away rats, mice, dormice, and all noxious animals, and compels them to search elsewhere for their prey. I must now, Sir, desire you to inform me what particular wood is

used for the lattice-work which sustains the espalier, and beautifies the whole garden.

*Prior.* The heart of oak or chestnut is appropriated to this use, and the whole ought to be well joined and preserved from putrifying, by being painted first with a lay of white lead, and afterward with two lays of mountain-green liquified into an oil. Such a lattice-work as this will last between thirty and forty years.

*(To be continued.)*

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

*An HINT to FARMERS.*

**I** Need not mention the importance of wood, for timber and fuel, to farmers. It may, however, be of consequence to suggest an expedient by which farms deprived, or nearly so, of wood, may be replenished with timber. Most easy is the cultivation of trees. Let a farmer devote a piece of ground for this purpose, that is natural to wood, (and, of all his land, the most useless, on account of its roughness, or any other circumstance) and prepare the soil as if for the reception of grain.

In the fall of the year, let him, at proper distances, plant blackwalnuts, hickorynuts, chestnuts, or acorns: In a few years, if cattle shall not be suffered to graze on the land, it will be covered with thrifty wood, and greatly enriched by the leaves which shall fall from the trees.

M. W.

*October 5th, 1789.*

*The Advantages of Husbandry, and a Country Life, to Old Age.*

*By TULLY.*

**A**LL the writings of Xenophon are on many accounts highly useful. How fully and excellently does he, in that book called his *Oeco-*

*nomics*, set out the advantages of husbandry and a country life? And that you may see he thought no employment so fit for a king as this, Socrates, there discoursing with Critobulus, tells him, that when Lyfander of Lacedaemon, a person of great merit, went to Cyrus the younger, king of the Persians, at Sardis, with the presents their allies had collected; Cyrus entertaining him with great courtesy and civility; shewed him a garden planted with extreme elegance; in which Lyfander observing the beautiful forms of the trees in their ranges, exactly disposed in the quincuncial order; the cleanness and neatness of the walks and borders, and the delicious fragrantcy of the flowers that breathed all around their refreshing odours; he was greatly taken with them all: But above all the rest, he said, he admired the ingenuity of the man, who had designed, and with so much art and skill disposed the whole. This is all my own doing, said Cyrus; the design was mine, I marked and measured out the walks and rows, and many of the trees I planted with my own hands. Then Lyfander observing also at the same time the neatness of his person, and viewing his purple, with the richness of his attire, set off, after the Persian manner, with much gold and jewels, said, They may justly call you happy, Cyrus, since you are at the same time both good and great; your virtue and your fortune equally adorn each other. And this happiness, I say again, is left for old men to enjoy; nor can age or any length of years disable them, while they have health and strength to walk, from enjoying, to their last period, those sweet amusements and diversions, that rural scenes and the employments of a country life afford. We find that Marcus Corvinus lived an hundred years, and spent his last days in agriculture on his farm. Between his first and last consulate there were forty-six years; he, therefore, was en-

gaged in public employments and truits of honour the full term that our ancestors set for the commencement of old age. But in this, his latter days were more happy and glorious than his preceding life, that he was more illustrious in himself, and clothed with a greater authority, freed from the toil that commonly attends it: For authority I esteem the crown and glory of old age. How conspicuous did this appear in L. Cæcilius Matellus? And how in Atilius Calatinus? on whom many nations agreed in conferring this great and noble character, That *he was the worthiest man of his country*; as it is fully declared in that copy of verses now inscribed on his tomb, which therefore are well known. Justly then might he be accounted honourable and great, in whose praises the voices of all nations conspired. How deservedly great did the late supreme pontiff, Publius Crassus, as also his successor in the same dignity, Marcus Lepidus, appears to us all? Why should I again mention Paulus, or Africanus, or Maximus? Who all bore so great an authority with the people, that not only their opinions when declared, but even their looks and nods carried an awe with them, and in a manner commanded submission. Old age in a person graced with honors, is attended with such respect and authority, that the sense of this alone is preferable to all the pleasures youth can enjoy.

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ANECDOTE of a GENTLEMAN and
his TENANT.

A Country gentleman had an estate of two hundred pounds a year, which he kept in his own hands till he found himself so much in debt, that he was obliged to sell one half to satisfy his creditors, and let the remainder to a farmer for one-and-twenty years. Before the expiration of his lease, the farmer asked the gen-

tleman, when he came one day to pay his rent, whether he would sell the land he occupied? Why, will you buy it? said the gentleman. If you will part with it, and we can agree replied the farmer. That is exceedingly strange, said the gentleman.— Pray tell me how it happens that I could not live upon twice as much land, for which I payed no rent, and that you after regularly paying me a hundred a year for the half, are able, in a few years, to purchase it? The reason is plain, answered the farmer. You sat still, and said, Go. I got up, and said Come. You lay in bed, and enjoyed your ease. I rose in the morning, and minded my business.

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The HERDSMAN.

A Certain herdsman verified the maxim, that 'every man may acquire a character in his station.' His reputation, which was the result of honesty and plain sense, made him considerable in his village: all men confided in his word. Matters of property in dispute were deposited in his hands, till the cause was decided. His benevolence of temper disposed him always to reconcile animosities, and his strength of understanding qualified him for a right decision, whenever his neighbours appointed him arbitrator.

As a clear sky gradually dispels black clouds, and enlightens the whole hemisphere; so the report of a good name extends to remote parts, and is universally well received. The king, who at that time ruled over the country, was a mild and judicious prince. He dispensed his favours impartially to men of merit. He sent for the herdsman, tried his honesty and understanding, and, as the latter improved, he raised him from one employment to another, till the herdsman arrived, without artifice or ambition, to the highest pitch of fortune; and had such weight and authority,

that no resolution of consequence was taken, without previously consulting him. Good counsel is the compass by which a prince steers his course. Whilst he follows that, all his measures succeed; which was the case here.—The king was in no danger, for he was beloved. The people rested in peace, for the labourer was secure of his pay. Innocence was free from anxiety, for she could rely upon protection. Vice only trembled, for she was prosecuted; and envy sat watching and disturbed by her side, for virtue was crowned by fortune.

It happened, during this general tranquillity, that an aged man, who had formerly an intimacy with the herdsman, returned home after a distant journey. His first inclination was to see the court. He was not a little surprised to see the herdsman exalted to the King's right hand; while the herdsman, whose mind continued invariably the same, rejoiced, in the midst of his grandeur, at the arrival of his friend.

In the evening, when they were retired to private conversation, the old experienced man thought himself obliged to admonish his friend.—“You are now, said he, in the slippery road of honour, and resemble the blind man, who in searching for the staff he had lost, among stones and bushes, picked up a serpent stiff with cold. A prudent traveller, who was passing by, advised him to throw it away; but the unhappy blind man rejected his counsel, and thought himself happy in a safe support; till the serpent was refreshed, and bit him mortally. Your own good sense, continued he, will enable you to make the application.”

The herdsman was somewhat affected by the story, but being conscious of no evil himself, and not apprehensive of any design against him, persevered in the faithful and diligent discharge of the duties of his office. He might have continued in the

same to the day of his death, had not the artful practices of the envious, after several attempts, at last succeeded to render him suspected by the King. Their first pretence was, that the herdsman had built himself a sumptuous house, by extorting money from the poor, and gratifications from the rich. The King was determined to believe no eyes but his own, in a matter which concerned the reputation of an honest man. He made a visit to the herdsman, and surveyed his dwelling, but found neither the building, nor the decorations, nor the furniture, unequal to his station, nor the expence greater than consisted with the liberal rewards himself had conferred upon him.—The herdsman was therefore commended for not disgracing his rank, and for administering to the laborious part of mankind that support, which they have a right to expect from men of power and fortune. The King summoned the envious accusers, and remonstrated to them on the falsity of their charge. They invented another falsehood to excuse the former; for no iniquity is so fruitful as this; one deceit begets another, unless the first be stifled in its birth. “It is very true, sir, said they, he is cautious of exposing his treasures to public view; but there is a chest by his bed-side filled with gold and jewels; which contain more property than all your subjects possess.” The King being a lover of truth, repaired once more to the herdsman's dwelling.—He found the chest, and commanded him to open it; the herdsman begged to be excused, assuring him that it contained nothing worthy of any one's curiosity; but the King's suspicions were heightened by the earnestness with which he declined the order. The chest was opened, and what were the contents? No more than a plain herdsman's coat, and a staff stripped of its bark! The herdsman upon this deposited his fine cloaths in the chest, and, recollecting

his friend's fable of the blind man and the serpent, put on his former dress, walked to his native home, and could not be prevailed with, by the intreaties nor promises of the King, to depart from his resolution of finishing his days in the cottage where he had drawn his first breath.

PLAISTER of PARIS.

*Copy of a letter from Mr. Henry Wynkoop, of Vreden Hoff, Bucks County, Pennsylvania, 13th August, 1787, to the President of the Agricultural Society of Philadelphia.*

SIR,

CONSIDERING of the utility of the Plaister of Paris as a grafs manure, I communicate to you for the information of the Society, an experiment which I lately made. In the month of March last, as soon as the snow was off the ground, and it so settled as to bear walking upon the surface, I spread eight bushels of the Plaister of Paris upon two and an half acres of wheat stubble ground, which had been sown the spring before (in common with the rest of the field) with about two pounds of red clover seed for pasture; this spot yielded about the middle of June five tons of hay. A small piece of ground within the enclosure, and of similar quality, having been left unspread with the plaister, afforded an opportunity of distinguishing the effects of Plaister of Paris as a manure; for from the produce of the latter, there was good reason to judge that my piece of clover, without the assistance of the plaister, might have yielded one and an half tons of hay; so that the eight bushels of pulverized stone must have occasioned an increase of three and an half tons of hay upon two and an half acres of ground, in addition to which it is now covered, to appearance, with between two and three tons fit for the scythe.— This soil has been in course of tillage

about fifty years, and never had any dung or manure upon it, but yet was what might be called good wheat land. As the effects of the plaister were thus powerful upon such kind of ground, there is good reason to conclude they would be much greater upon a soil previously manured.

With due respect, I am, &c.

(Signed) HENRY WYNKOOP.  
*The President of the Agricultural Society of Philadelphia.*

*Copy of a letter from Robert Morris to Jesse Lawrence.*

AFTER the conversation which passed between thee and me, on the subject of Plaister of Paris, I conceived it might not be improper to give thee an account of the several trials which I have made with it as a manure for land. Perhaps it might have been in the year 1775 that it was recommended to me as a manure for land; I accordingly purchased five bushels—yet my faith therein was so weak, that it lay until 1778, when in the month of March I sowed at the rate of  $2\frac{1}{2}$  bushels per acre, on some ground which I had tilled and sowed with clover seed the spring preceding, leaving a piece in the middle not sowed, and likewise on each side. That season, where there was no plaister sown, the clover stood on the ground about twelve inches high, but where the plaister was sown, the clover stood upon an average 34 inches high; this ground I sowed for about four seasons after, and found it to have less grafs every year, tho' that which was sown with the plaister had as much more in proportion as the first year. I afterwards ploughed up all this ground except one-fourth of an acre, upon this I again put Plaister of Paris, in the year 1785, and no other manure whatever since 1778, and it is now in much better order than it was at that time, and it has produced me about two tons of hay every year for the first crop, and a tolerable good second

crop, and sometimes a third crop, or very good pasture; though the last time I manured it, I put in the proportion of six bushels of this plaister to an acre. I have likewise made many experiments otherwise, I have tried it with Indian corn, where it does tolerably well, with buckwheat, and it makes it grow so rapidly that it has always fallen down, and I have lost my crop. I have tried it with wheat, and it is not possible to discover that it makes any difference when sown on the crop; but when it is sown on grass ground, and this ground turned up and laid down in wheat, it is amazing the advantage it is of to the crop. Last fall was a year I put down about eight acres of wheat, which I harrowed in and then sowed clover seed, which came up and looked very fine in the fall; but the winter being very severe with but little snow, the clover was dead in the spring; when I sowed it again

with clover seed, and about six bushels of Plaister of Paris to the acre; and by harvest time I had clover all over the piece better than 12 inches high, and which I mowed in about two or three weeks after my wheat was cut. I believe I might have cut full a ton of hay off from each acre, and I am well satisfied that if I had not put Plaister of Paris on it, I should not have had any grass that I could have cut. I have likewise sold this manure to many people in this state as well as New-Jersey, Maryland, Delaware, &c. and after trial their applications to me for more has been very great, which induces me to believe they have found the like benefit from the use of it as I have myself.

With respect, I am thy friend,  
ROBERT MORRIS.

*Philadelphia, Feb. 15, 1789.*

To Jesse Lawrence.

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## P O E T R Y.

HAPPINESS to be found only in VIRTUE.

**K**NOW then this truth (enough for Man to know)  
 "Virtue alone is Happiness below."  
 The only point where human bliss stands still,  
 And tastes the good without the fall to ill;  
 Where only Merit constant pay receives,  
 Is blest in what it takes, and what it gives;  
 The joy unquall'd, if its end it gain,  
 And if it lose, attended with no pain;  
 Without satiety, tho' e'er so blest'd,  
 And but more relish'd as the more distress'd:  
 The broadest mirth unfeeling Folly wears,  
 Less pleasing far than Virtue's very tears:  
 Good, from each object, from each place acquir'd,  
 For ever exercis'd, yet never tir'd;  
 Never elated while one man's oppress'd;  
 Never dejected, while another's blest'd;  
 And where no wants, no wishes can remain,  
 Since but to wish more Virtue, is to gain.  
 See the sole bliss Heav'n could on all bestow!  
 Which who but feels can taste, but thinks can know:



Yet poor with fortune, and with learning blind,  
 The bad must miss; the good, untaught, will find;  
 Slave to no sect, who takes no private road,  
 But looks thro' Nature, up to Nature's God:  
 Pursues that Chain which links th' immense design,  
 Joins heav'n and earth, and mortal and divine;  
 Sees, that no being any blifs can know,  
 But touches some above, and some below;  
 Learns from this union of the rising whole,  
 The first, last purpose of the human soul;  
 And knows where Faith, Law, Morals all began,  
 All end in Love of God, and Love of Man.

For him alone Hope leads from goal to goal,  
 And opens still, and opens on his soul;  
 'Till lengthen'd on to Faith, and unconfin'd,  
 It pours the blifs that fills up all the mind.  
 He sees, why Nature plants in Man alone  
 Hope of known blifs, and faith in blifs unknown;  
 (Nature, whose dictates to no other kind  
 Are giv'n in vain, but what they seek they find)  
 Wise is her present; she connects in this  
 His greatest Virtue with his greatest Blifs;  
 At once his own bright prospect to be blest,  
 And strongest motive to assist the rest.

Self-love thus push'd to social, to divine,  
 Gives thee to make thy neighbour's blessing thine;  
 Is this too little for the boundless heart?  
 Extend it, let thy enemies have part:  
 Grasp the whole worlds, of Reason, Life, and Sense,  
 In one close system of Benevolence:  
 Happier as kinder, in what'er degree,  
 And height of Blifs, but height of Charity.

God loves from Whole to Parts: but human soul  
 Must rise from Individual to the Whole.  
 Self-love but serves the virtuous mind to wake,  
 As the small pebble stirs the peaceful lake;  
 The centre mov'd, a circle straight succeeds,  
 Another still, and still another spreads;  
 Friend parent, neighbour, first it will embrace;  
 His country next; and next all human race;  
 Wide and more wide, th' o'erflowings of the mind  
 Take ev'ry creature in, of ev'ry kind;  
 Earth smiles around, with boundless bounty blest,  
 And Heav'n beholds its image in his breast.

*An extemporal Ode in a Sleepless Night. By a Lady, (Mrs. S. of New-Jersey) while attending on her Husband in a long and painful Illness.*

SLEEP! balmy Sleep! has clos'd the eyes of all,  
 And darkness reigns o'er this terrestrial ball.  
 But me, *ab se*, no respite can I gain,  
 Not one soft slumber cheats this vital pain!

All day in secret sighs I've pour'd my soul,  
And now, at night, in floods of sorrow roll!  
My downy pillow, us'd to scenes of grief,  
Has lost its power to yield the least relief!

'Thro' all the silence of this dreary night,  
Made awful by that taper's gloomy light;  
My aching heart re-echos ev'ry groan,  
And makes each sigh, each mortal pang, its own!

But why should I implore sleep's friendly aid?  
O'er me her *poppies* shed no ease impart;  
But dreams of dear departing joys invade,  
And rack, with fears, my sad foreboding heart!

Ah! could I take the fate to *him* assign'd  
And leave the helpless family their head;  
How pleas'd, how peaceful to my lot resign'd;  
I'd quit the nurse's station for the bed!

Oh *Death!* Thou canker worm of human joy!  
'Thou *cruel foe* to sweet domestic peace!  
He soon shall come that shall thy shafts destroy,  
And cause thy dreadful ravages to cease!

Yes! The REDEEMER comes to wipe the tears,  
The briny tears, from ev'ry streaming eye!  
And Death and Sin, and doubts and fears,  
Shall all be lost in endless victory!

[Want of room hath occasioned us, till now, to delay publishing the following Lines.]

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

ANNIVERSARY ODE, for JULY 4th, 1789.

TUNE—"COLUMBIA."

LET laureats endeavor their monarchs to praise,  
And celebrate princes in bombastic lays;  
Let kingdoms and empires implicitly fall  
And deity tyrants and despots extol,  
Let orient nations, where slavery e'er reigns,  
To sultans pay homage, benumb'd with their chains;  
While Freedom, blest goddess, expell'd from their shores,  
Their stupor and blindness, and folly deploras.

Thus, exil'd those regions, the seraph has flown  
And left the dull myriads in shackles to groan;  
While Europe invites her, she skims o'er the main,  
And in this new Empire commences her reign.

Hail heaven born Freedom, of virtue the spring !  
Hail bright Independence ! thy birth-day we sing ;  
Unfold all thy graces, thy brilliance display,  
Entrapture our souls and inspirit our lay.

What time the proud Briton, with conquest elate,  
Our charters infring'd and invaded our state ;  
Consign'd us to slavery, the mansion of woe,  
And vainly predestin'd our final o'erthrow :  
'Twas thou, O Columbia ! thy CHIEFTAIN arose,  
Who, aided by Heaven, defeated our foes ;  
Caus'd the tumults and horrors of combat to cease,  
And rais'd us to freedom, to glory and peace.

No more the dread clangors of battle shall roar ;  
No longer each field be incrimson'd with gore ;  
But peace, smiling cherub, transcendently gay,  
Her heart-cheering prospects and glories display.  
'To day let the trumpet of liberty sound ;  
Let sorrow be banish'd ; let gladness abound ;  
Let grateful sensations in each breast arise,  
And tuneful hofannas ascend to the skies.

Awake fair Columbia, thou child of the skies ;  
Awake to importance ; to virtue arise :  
On pinions of genius and industry soar ;  
The fountains of science and wisdom explore.  
See rich agriculture exult o'er the land,  
And new manufactures, fast rising, expand ;  
While nature propitious luxuriantly smiles ;  
Mechanics and farmers rejoice in their toils.

See hills, plains and vallies invested with grain,  
Which, wantonly waving, resembles the main ;  
See verdant savannas and landscapes display,  
Where steeds, herds and lambkins promiscuously stray ;  
See forests majestic their branches extend ;  
See gardens and orchards rich fruitage portend :  
Hence gladness and plenty exults o'er the plain,  
And commerce triumphant glides over the main.

Hail Source of all being ! Hail Essence divine !  
Thou Fountain of goodness ! Columbia combine ;  
On Virtue's firm basis sublime may she rise ;  
" Extend with the main and dissolve with the skies."  
May righteousness triumph ; may union prevail,  
And justice impartial exhibit her scale ;  
May discord and slavery be banish'd our shore,  
And liberty bless us till time be no more.

A S P A S I O.

AN ODE—WRITTEN *at the ENTRY of THE PRESIDENT of the UNITED STATES in the TOWN of BOSTON, October 4, 1789.*

**D**ID human eye e'er see so fair a day!  
Behold thy Genius, FREEDOM! lead the way.  
Rude Kings of old did ruffian armies wait,  
And swell with barb'rous port the pomp of state;  
While the proud car, bedeck'd with guilty gold,  
On FREEDOM'S *writhing neck* triumphant roll'd:  
The nobles proud, who led the gorgeous train,  
Wore Slavery's badge and drew a gilded chain:  
While the loud shouts that pierc'd the troubled air,  
The tongue of nations, only trill'd with fear:  
The eye adoring scarce could check its flow,  
For all their trophies swell'd on human woe.

The tracks of triumph thus the nations trod,  
And thought the sov'reign power deriv'd from God.  
Hence o'er the historic roll what hateful crimes  
Were wrought the model of succeeding times?

But now fair LIBERTY illumines the age,  
And reason tints Renown's recording page—  
Blots from her eye the fierce barbarian's name,  
And even Cæsar blurs the page of fame.

Who wrought the wond'rous change, what pow'ry divine?  
The wond'rous change, O WASHINGTON was thine!  
'Tis your own æra! grace the radiant page,  
The fostering Father of the filial age!

Thou too, illustrious HANCOCK! by his side  
In every lowering hour of danger try'd,  
With him conspicuous o'er the beamy page,  
Descend the theme of every future age.

When first the sword of early war we drew,  
The King presaging fix'd his eye on you;  
'Twas your dread finger press'd the sacred seal,  
Whence rose to sov'reign power the public weal.

'Then WASHINGTON, O dearly honor'd name!  
From callow youth the favorite of fame!  
When hov'ring navies, (haughty *Albion's* boast,)  
Pour'd their proud armies o'er the trembling coast,  
Your country beck'd you from the rural bower,  
And nerv'd your mighty arm with all her power.  
The tyrant saw, and sick'ning at the view,  
In fancy bid his frantic hopes adieu.

But, prompt by fate, still had his armies dare,  
Slew the vain trump and wag'd abortive war;  
At length you drew the tyrant from his throne,  
And bad his seal your course of glory crown.

When polish'd Wisdom seem'd her seats to fly,  
On thee again the public cast her eye—  
How raise the Model from your forming hand!  
The proud palladium of our happy land!

Ah! gentle parent of the cradled States,  
On whose fond eye an infant nation waits;

While now affection seems your step to stay,  
 And swarming concourse chokes your lab'ring way :  
 Perhaps, among the loud-acclaiming throng,  
 Your ear may touch the Muse's transient song.  
 The high-horn Muse, from adulation free,  
 Attunes, O CHIEF! the haughty lyre to thee.  
 No vulgar theme could ever tempt her strain,  
 Perhaps the proudest of the tuneful train,  
 Seclude from busy life her hours are led,  
 And her lone steps the shade of Science tread.  
 Her years revolving roll a playful flow,  
 Nor ever care o'erhung the Muse's brow.  
 From her recess, where her own roses twine,  
 How of her fancy drew a form like thine :  
 Ere morning wak'd she wing'd her early way,  
 To hail the dawn of this auspicious day.

*On the APOSTACY and REDEMPTION  
 of MAN.*

By Miss P. D. of Essex County,  
 New-Jersey,

UNhappy Adam! thus to ruin all  
 Thy sons and daughters by thy  
 early fall! [blow ;  
 The *whole* creation feels thy deadly  
 We cannot rise, sunk by thy sin so  
 low! [holy word,  
 When thou rebell'd and broke God's  
 He turn'd his mercy to a flaming  
 sword! [the rod  
 How dreadful thus to lie beneath  
 And si'ry veng'ance of an angry God!  
 Unable, of ourselves, to satisfy  
 An injur'd Judge, or from his wrath  
 to fly! [ears ;  
 But hark! A voice of love salutes our  
 The Son of God in man's behalf ap-  
 pears! [dress'd ;  
 And thus his heav'nly father he ad-  
 (His father listen'd to his mild request.)  
 " Father, said he, accept, and I will  
 give  
 Myself a sacrifice that man may live!  
 If nought but death can answer thy  
 demands [hands!"  
 Freely I'll suffer at thy righteous  
 The Lord, who still had mercy kept  
 in store [more!"  
 For sinful man, reply'd; " I ask no

But what amazing and unbounded  
 love! [above ;  
 He leaves his father and the realms  
 Descends to earth, and loaded with  
 the sins [gins!  
 Of fallen man, his painful task be-  
 But how was he receiv'd? Let us re-  
 left. [due respect?  
 Did men acknowledge him with  
 Ah! No, They, harden'd rebels still  
 did prove; [of love!  
 Return'd, with malice, all his acts  
 No palace deck'd! No readiness is  
 made! [said!  
 The Infant Sav'our's in a manger  
 No downy pillow waits to rest his  
 head! [bed!  
 His room a stable, and the straw his  
 But ere two years had fully past away,  
 Maliciously they sought the babe to  
 slay! [ture grew,  
 And as his years increas'd and sta-  
 So did their hatred and his sorrows  
 too! [ning rod,  
 While for our sins he bore the chast'-  
 Was deem'd by man forsaken of his  
 God!  
 Now, in the garden, on the ground  
 he lies ;  
 In humble posture, earnestly he prays!  
 His soul's distress'd; but he is pati-  
 ent still;  
 And all submission to his father's will!

But now the night, the fatal night  
 appears, [wears!  
 When all around a gloomy aspect  
 His friends forsake him, and his foes  
 prevail; [fall!  
 Yet neither doth his love nor courage  
 With cords they bind his sacred hands  
 and feet; [ment feat?  
 And, scoffing, drag him to the judg-  
 No mercy do they know, nor pity  
 feel; [steel!  
 No sorrow penetrates their hearts of  
 'They scourge him sore! and still their  
 malice burns!  
 They smite his face, and crown his  
 head with thorns!  
 And is not this enough to satisfy  
 God's dreadful anger? No; he still  
 must die! [away:  
 Sentence is pass; and he must haste  
 He bears his Cross; arrives at Gol-  
 gotha. [wood!  
 Now we behold him, fasten'd to the  
 His hands and feet, all streaming  
 down with blood!  
 Thus he's extended on the cursed tree!  
 Who but must weep? How great his  
 misery?  
 He's parch'd with thirst; but begs  
 for drink in vain;  
 Gall, vinegar, indeed, he doth obtain!  
 To his heavenly father now he cries!  
 And now he groans; he bows his  
 head and dies!  
 The sun, astonish'd at the awful sight,  
 To hide the scene, refus'd to give his  
 light!  
 The earth doth quake; the solid  
 rocks are rent:  
 Yet harden'd Jewish hearts do not  
 relent!  
 Their raging malice is not satisfy'd,  
 But with a spear they pierc the  
 Sav'our's side!  
 Look up, my soul, behold the bleed-  
 ing Lamb! [name!  
 Love and adore, and praise his holy  
 For us he suffer'd; and for us he bled;  
 For us he now is number'd with the  
 dead! [stood around,  
 His dearest friends, who mournful  
 Now lay his lifeless body in the  
 ground!

But, the third day, he reassumes his  
 breath,  
 And bursts asunder all the bands of  
 death! [rise  
 Is forty days on earth, and then doth  
 Again triumphant to the lofty skies!  
 Now with his heavenly father inter-  
 ceeds,  
 And even for his enemies he pleads!  
 Ye sons of men, awake! behold his  
 love! [prove!  
 No longer to your God rebellious  
 O from the lethargy of sin awake!  
 And seek for mercy, 'ere it be too late!  
 If threatenings can't affright; let mer-  
 cy turn  
 Your hearts and cause you for your  
 sins to mourn!  
 Consider what the dear redeemer bore;  
 And steadfastly resolve to sin no more!  
 That heart must be as adamant, in-  
 deed, [not bleed!  
 That at the sight with sorrow doth  
 And thou, my soul, with thankful-  
 ness record  
 The death and suffering of thy blef-  
 sed Lord! [ring;  
 Let earth and skies with allelujahs  
 And ev'ry being praise our heav'nly  
 king!

C O N T E N T.

**H**AIL, sweet content! whose ma-  
 gic pow'r  
 Can blunt misfortune's keenest dart,  
 And when black skies with tempest  
 lour,  
 Serene and cheerful guard the heart.  
 All gracious, hither urge thy way,  
 And make my breast thy dearest cell;  
 My mind protect from dire dismay,  
 And round me spread thy potent  
 spell.  
 Instead of pride, which now consumes,  
 And wears my spirits by her cares,  
 At fancied slights full idly fumes,  
 'The victim of her peevish airs.  
 Good humor then still, blithe and free  
 Despising pomp and hating strife,

Shall crown with gay hilarity  
The circling periods of my life.  
Instead of envy's baleful train,  
That mourn amidst fair plenty's  
store ;  
If heaven's sunshine, or its rain,  
Pour greater at a neighbour door :  
Benevolence, with heart humane,  
Wishing all happy as herself,  
Shall then extract from thy rich mean,  
Gold far more precious than mere  
peif.

Each to say, I tasted breath,  
But the cup was fraught with death.  
I have sigh'd, have laugh'd, have  
wept,  
Wak'd to think, and thinking slept,  
Slept my wearied limbs to rest,  
Wak'd with labor in my breast.  
Met with sorrows, haply o'er,  
Mix'd in pleasures now no more.  
Hop'd and fear'd, with equal sense,  
Dup'd by many a slight pretence.  
Soon shall my soul her veil throw by,  
My body with its kindred lie.

## S O L I T U D E.

SWEET companion of the muse,  
Lovely Solitude, appear ;  
All thy calm content infuse,  
Soften anguish, banish care :  
Lead me, O majestic queen,  
Through the aromatic scene.  
Nature's copied here by art,  
Joyful we the fraud confess,  
Yet so close performs her part,  
'Tis but nature's better dress ;  
Solitude, here fix thy seat,  
Here in Cowley's soft retreat.  
Teach me all the healing pow'rs,  
Of each plant and every tree ;  
Say how short-liv'd are the flowers ;  
Bring the moral home to me.  
Bid me fleeting life despise !  
Make me humble, make me wise.  
Stretch me on the verdant mead,  
Where the marin'ring river flows,  
Where the elm expands her shade,  
And each rising beauty blows ;  
There I'll say in peace of mind,  
"Empty greatness, fall behind,"  
Pride within thy humble cell,  
Never yet uprear's her head ;  
Solitude with thee I'll dwell,  
Pride with me is long since dead.  
Cold to pleasure, deaf to praise,  
Here I wish to end my days.

## The EXTENT of LIFE'S VARIETY.

JUST this little, and no more,  
Is in ev'ry mortal's pow'r,

To a YOUNG LADY, on her fine Ear  
for Music.

WITH joy, sweet Amoret, we  
hear  
That music has enrapt your ear.  
O may no harsh, discordant strite,  
Jar on the tenor of your life !  
May harmony all cares assuage,  
From sprightly youth, to solemn  
age !

To solemn age, from sprightly youth  
Keep time, and lend an ear to truth,  
Take virtue for a *l'esu* fair :  
Let honor be your fav'rite air :  
Hold as your happiness you prize,  
In concert with the good and wife.  
When the connubial joys you prove,  
Such be the *symphony* of love,  
That you may deem your ravish'd  
ears,

Imbibe the music of the spheres !  
And when this being of a day,  
Like some soft sound has died away,  
May you with angels join to sing,  
Praise to the great eternal king !

On the BIRTH of a FIRST CHILD.

EXHAUSTED by her painful  
throes,  
Let nature take her due repose :  
Sweet, dearest Anna, be thy sleep,  
While I my joyful vigils keep ;  
O be thy joy sincere as mine,  
For sure my pangs have equal'd thine.

Sleep on, and waking, thou shalt see  
All that delights thy soul in me;  
Friend, husband; & a name most dear;  
The father of thy new-born care;  
As thou on her thy eyes shall cast,  
Thank Heaven for all the danger past.

Heaven for no trivial cause ordains,  
That joy like this succeeds thy pains,  
But by th' secret pledge demands  
A parent's duty at thy hands;  
While thou thy infant charge shall rear,  
My love shall lighten every care.

Since I before the hallow'd shrine  
First called my dearest Anna mine,  
Ne'er did my pulse so rapid move,  
Nor glad my heart with equal love;  
Those charms that in this infant lie  
Shall bind us by a closer tie.

My partial eyes with pleasure trace  
The features in its infant face;  
And if kind heaven in mercy hear  
The fondness of a father's prayer,  
In her may I those manners see,  
Those virtues I adore in thee.

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## FOREIGN OCCURRENCES.

LONDON, *October 17:*

ON the arrival of the regiment de Flanders at Versailles, an entertainment as usual was given by the officers of the *Garde de corps*, &c. to the officers of the regiment de Flanders. After this festivity had continued some time, on the appearance of the king and queen from the gallery, there was a cry of *Vive le Roy et Vive le Reine*: on which the officers, and those of the Swiss guards (who were likewise present, as if by a pre-concerted plan) pulled the national cockades from their hats, trampling them under their feet; and having black cockades at hand, they were immediately distributed, and supplied the place of the red and blue. An account of this soon reached Paris, and occasioned a general discontent. The people assembled for two or three days, without any decisive measures, till the fourth day after the transaction at Versailles, when a large body without any head, sat out from Paris for that place, and soon after the Marquis de la Fayette marched at the head of about twenty thousand of the Paris militia. On their arrival at Versailles, they found three regiments drawn up to receive them; but on being ordered to fire, the regiment de Flanders clubbed their fire-

locks, and went over to the Marquis—the Swiss regiment refused to fire, and stood motionless—and the *garde de corps* were soon dispersed, flying for shelter to whatever covert they could find. The Marquis immediately waited on the king and queen, informing them that to satisfy the people, and to avoid worse consequences, they must remove to Paris. They were accordingly on their way; but so great was the crowd, that they were eight hours in going from Versailles to Paris.

The transactions at Versailles appeared to have been intended as a prelude to some more serious efforts on the part of royalty; as it was supposed, and we apprehend justly supposed, that the regiments then under the eye of the king, would not have ventured on such a measure, to insult the national cockade, without the assurance of some powerful support, and even without the consent of their superiors. The equivocation of the king to the application of the national assembly, requesting his assent to their articles or plan of a constitution, first gave rise to such a surmise, which subsequent facts have corroborated.

The national assembly have resolved to remove likewise to Paris.



where it is hoped their deliberations will be conducted with more unanimity and dispatch; for we are sorry to say that there appears in many of the members of that body a disposition to delay, protract and embarrass every measure at a time when the public exigence requires a contrary conduct from every friend to his country. The clergy in particular come under the imputation of duplicity; and it is thought there must be a few more examples of severity before the abettors of despotism will be induced to relinquish the share of public plunder which has fallen to them.—There is a report that there has since been a proscription of a number of these prevaricating gentry; but the truth of this is not sufficiently ascertained.

It is thought that the removal of the king to Paris may be attended with beneficial effects; as it may remove from him evil counsellors, and shew the folly of opposing the general wish; and that spirit which asserts the long neglected rights of human nature, against the encroachments of prerogative.

*Discourse delivered at the National Assembly of France on the 7th of Sept. 1789, by the female Citizens who came to make an offering of their jewels and other ornaments as a voluntary contribution towards the discharge of the public debts.*

MESSEIGNEURS,

THE regeneration of the state is a work committed to the national representatives.

The liberation of the state should be the care of every good citizen.

In order to enable the senate to fulfil a vow that was made by Camillus to Apollo before the capture of Veium, the Roman ladies made a voluntary offering of their ornaments to the republic.

But no vows can be more sacred than engagements contracted with the creditors of the state; the public

debt should be scrupulously discharged; but the means should be rendered easy to the people.

It is in that view that several citizens, wives or daughters of artists, come to offer to this august national assembly those ornaments, which they would blush to wear, when patriotism bids them sacrifice them to the public good. What woman is there, worthy the title of citizen, who would not prefer to the insipid parade of vanity, the inexpressible pleasure of converting the ornaments of her person to so excellent an use?

Our offering is no doubt of small value; for among the votaries of the fine arts, glory rather than riches is the pursuit: our offering is in proportion to our means, but not to the sentiment that animates our breasts.

May our example be followed by many citizens of either sex, whose circumstances are far more opulent than ours! and our example will, my Lords (Messieurs) be followed, if you will but deign graciously to accept, if you will procure the facility of making voluntary contributions, by establishing from this moment a bank, for the sole purpose of receiving patriotic gifts in money or jewels, to be invariably applied to the discharge of the national debt.

*Reply of Le President of the National Assembly, to the female Citizens, who have made an offering of their personal ornaments towards the discharge of the public debt.*

THE national assembly beholds, with infinite satisfaction, your generous sacrifice, which emanates from motives of true patriotism.

May the noble example which you offer us at this present moment, communicate to all ranks of citizens the heroic sentiment from which it proceeds, and may it find as great a number of imitators as it does admirers!

You are far more adorned by your virtues, than you could be by the precious ornaments which you sacri-

fiat to the good of your country.— The national assembly will take into consideration the plan which you propose with all the warmth which it inspires.

A true copy. (Signed)

HENRY DE LONGEVE,

Sec. Nat. Ass.

DECHAMPS, Sec.

Silas Deane, who died a few days since at Deal, in Kent, was one of the most remarkable instances of the versatility of fortune, which has occurred perhaps during the present century.

Being a native and merchant of Boston, at an early period of the American war, he was selected by Congress as one of the representatives of America at the court of France.

During his residence in that kingdom, he lived in great affluence, and was presented by Louis XVI. with his picture set round with brilliants, as a mark of respect on account of his integrity and abilities.

Having, however, soon after been accused of embezzling large sums of money intrusted to his care for the purchase of arms and ammunition. Mr. Deane sought for an asylum in this country; where his habits of life, at first economical, and afterwards penurious in the extreme, amply retorted the malevolence of his enemies.

So reduced, indeed, has this gentleman, who was supposed to have embezzled upwards of £.100,000 sterling, lately been, that he experienced all the horrors of the most abject poverty, in the capital of England, and has for these last few months been almost in danger of starving.

The king of Spain has given orders for a voyage round the world, under the direction of the Chevalier Malaspini, an Italian, and captain of a frigate. The principal object of the voyage is to obtain exact hydrographic charts of the immense shores of the South Sea, and the Archipelago of the Philippines.

In Germany an excellent and cheap dye has been invented, adapted to woollen and cotton manufactures; it consists chiefly of the seeds of the red Trefoil, a plant very common in this country, and employed to feed horses, &c. A decoction of these seeds is mixed with different mineral substances, and the dyes produced are very beautiful, and of a great variety; among which are yellows and greens of different shades, as also citron and orange colours. These dyes resist the action of the substances with which trials are usually made much better than common dyes, and promise many advantages, if adopted, to the manufactures of this country.

## Domestic Occurrences.

PHILADELPHIA, *November 21.*

ON Tuesday, the 10th instant, the District Court of the United States, in the District of Pennsylvania, was opened in the State-house in this city, by the Honorable FRANCIS HOPKINSON, Esq. Judge of the Court.

Such members of Congress as were in town, the Mayor and Recorder of the city, and a number of respectable citizens attended on this occasion.

After the commissions of the Judge, of the Attorney for the United States, and of the Marshal of the Court were proclaimed, and a number of the Gentlemen of the Bar admitted, the Judge addressed the Grand Jury in a charge suited to the occasion.

The Foreman, in behalf of the Jury, requested a copy of the Judge's Charge, for publication, of which the following are the concluding observations:

"Thus hath the government of United States been established on the broad basis of the will of the people; which is the only just and permanent foundation on which government can be built; for, *the people* are the true source of power, and the object of

government should be the good and prosperity to those from whom government is derived, and for whom it is instituted.

"My hearers, will, I am sure, rejoice with me in the prospect of the future glory of our new founded empire—A dominion extending through various climates—resources inexhaustible—the blessings of nature improved and heightened by the powers of art—endless population—commerce unlimited—and, above all, the wealth and strength of so many potent States, united and bound together by a liberal, and yet vigorous constitution, gives us a reasonable hope that America will soon rise, like her own eagle, and soar above those clouds and storms which disturb and terrify birds of a weaker wing.

"GENTLEMEN,

"If any crimes or offences, cognizable by the jurisdiction of this court, have come to your knowledge, it is your duty to enquire concerning them, and present them for trial. Should you want any information respecting the law, or instruction in points of form, the court, or the attorney for the United States, will be ready to give you all necessary assistance."

After the address several causes, criminal, civil and maritime, were instituted in this new court.

Let me recommend (says a correspondent) one particular of an important *employment*, for reducing the balance of trade which is against the citizens of America: WOOL! It is no exotic, and can owe to no foreigner! Be at expence on this article amongst ourselves: encourage the growth of it; and promote woollen manufactures: begin, in small associations or companies, with the simplest fabrication; such as of blankets: they are necessary as coats. Other objects for a well applied industry will occur, the one after another.—As a forerunner to promoting *employment*, be bold in amending the regulations respecting the poor: principally provide *checks* on the magis-

trates, governors, and overseers, who through levity, weaknesses or other cause, suffer their country to be shamefully abused and oppressed in particular parts of the continent, and involve in their lax government a marked encouragement of some of the greatest evils that can enfeeble nations or affect mankind; *idleness* and *debauchery*, with their concomitant *wretchedness*. John will be at *ease*; will be *idle*; will be a *foe*, because John can whine himself into the society of public paupers without difficulty, be and there provided for, as a drone, by the industrious. The laws provide for the poor, but—not for the imposter: I would provide for the poor, but—they should be kept to some *employment*; all paupers who are capable of whittling a stick, may be induced to pass their time in producing toys for others; as the Dutch people are used to supply our babies, big and little. A steadiness in work, of various sorts, according to the abilities of the respective inmates, would greatly lessen the public burthen; both by thy income produced by it, and from impostors shrinking from a compulsive work under *confinement*, when they can chuse to work *at large*. Want of a right criterion for admitting of applicants, to be provided for at the public expence, is the principal cause of nineteenth of them being in reason, in humanity, policy and in justice, improperly received. That a man is *poor*, is not alone sufficient cause for the servants of the public to provide for him at the cost of the industrious part of the community: besides his being in a state of indigence, he must be *incapable* of working sufficiently to support himself in necessaries; and he must be without any connection capable and compellable by law to provide for him. Indulging a whining drone, *capable* of getting a living by labor or in any way of his former employments, is encouraging the vices above enumerated, and in effect multiplies paupers and wretchedness.

**Elizabeth-Town, Nov. 30.**

From the circumstance of most of the Noblesse of France being in exile, there is too much reason to think that the commotions in France will be renewed; and that kingdom be made a scene of bloodshed, similar to what was in England in the unhappy reign of Charles the First.

To the marquis de la Fayette may the present emancipation of the citizens of the commonwealth of France be more justly attributed, than to any other of their patriotic characters. His long residence in England and America gave him just ideas of government—and he has been taught the relative rights of the ruler and the ruled, in the continual correspondence he has kept up with his adopted father, general Washington,—the hero and statesman,

“Who with the enlighten'd patriots met.

On Schuylkill's banks, in close divan,

And wing'd that arrow sure as fate,  
Which “ascertain'd the sacred rights of man.”

The following experiment to preserve crops of corn in case they should be frost bitten, has been made with success by a farmer of Connecticut: An early frost had severely bit the corn in all the neighbourhood, while it was yet in the milk; on perceiving it, he immediately caused his field to be cut near the ground; the stalks, with the ears on, were bound together in small shocks, near the top, and a number of them put into a loose stack: In this manner the stalks dried, the corn ripened, and was very good—while his neighbours corn rotted in the field.

**D E A T H S.****VIRGINIA.**

*Aug. 25. At Frederickburgh*—Mrs. Washington, aged 82, the venerable mother of his Excellency the President of the United States:

**MARYLAND.**

*In Baltimore*—Matthew Ridkey, Esq; aged 43.

**PENNSYLVANIA.**

*In Philadelphia*—Dr. John Morgan, medical professor in the college of Philadelphia, and member of many literary sciences, both in Europe and America.—John Lucans, Esq; surveyor general of the state.

**NEW-YORK.**

*In the capital*—Mrs. Jonnah Van Burgh Duychinck, aged 92 years and 6 months.—Mrs. Mary Kemper, aged 75.—Mrs. Macomb, consort of Alexander Macomb.

*At Albany*—Mrs. Jane Cuyler, aged 19, consort of Mr. John Cuyler.

**NEW-JERSEY.**

*At Princeton*—Mrs. Elizabeth Witherspoon, aged 67, consort of the Rev. Dr. Witherspoon, president of Princeton college.—Mr. James Macombe, of the city of New-York.

*At Burlington*—Mrs. Reed, consort of Bowes Reed, Esq.

*In Suffex*—Miss Hannah Ogden.

**FOREIGN DEATHS.**

*At Berlin, Prussia*—Baron Knyphausen, the Hessian general in America, during the late war, aged 59.

*At Guadalupe*—Mr. John Baptist Arsenon, aged 108.

**M A R R I A G E S.****PENNSYLVANIA.**

*In Philadelphia*—The Rev. Isaac S. Keith, of Charleston, South Carolina, to Miss Hannah Sproat, daughter of the Rev. Dr. Sproat, of Philadelphia.

**MASSACHUSETTS.**

*In Boston*—Noah Webster, junior, Esq; of Hartford, Connecticut, to Miss Rebecca Greenleaf, daughter of William Greenleaf, Esq; of Boston.

**NEW-YORK.**

*In the capital*—Mr. Peter Catlet, of Virginia, to Miss Susan Meeks, daughter of Major Edward Meeks, of New-York.—Mr. Martin Hoffman, to Miss Murry, daughter of the late Mr. Robert Murry.—Simon De Witt, Esq; to Miss Lynot.