

## M A G A Z I N E,

For DECEMBER and JANUARY, 1789—90.

## T H E O L O G Y.

REFLECTIONS  
ON CHRISTMAS DAY.

**P**LEASING must it be to the partakers of the benefits of the gospel, frequently to contemplate every circumstance in the economy of man's redemption, that their minds may be suitably impressed with grateful sentiments for the inestimable privileges bestowed by the gospel; a thankful remembrance of which is at all times due from us, and in a particular manner at this season of the year in which we are called upon to celebrate the first advent of our Redeemer, the groundwork and foundation of all our joyful hopes. What amazing condescension! What unutterable love! But still more amazing the ingratitude! more astonishing the impiety of those who reject the offers of redeeming grace, merely for that condescension!

Ye vain objectors! betray not your own inattention to his life, by rejecting the Messiah for the meanness of the character he assumed in the world: search and examine, you will soon perceive, added to all the poverty and meanness of the man, all the power and majesty of the God; of both which natures it was necessary for the reconciling Mediator, the Re-

VOL. I. No. 5.

stor of a fallen, degenerate world to partake. Man had sinned: God was offended. The harmony of the divine attributes can never be violated; justice must be satisfied before mercy could be offered. Transgression required an atoning sacrifice.— Human nature was become corrupt, and, consequently, incapable of atoning for corruption. The divine nature could not suffer. A deity incarnate only could effect both; such the Saviour appeared, God manifested in the flesh; God and man in one Christ. One not by conversion of the Godhead into flesh, but by taking the manhood into God. For us men, and for our salvation, he came down from heaven, and to give an undeniable proof of his humanity, submitted to be born of a woman; and, indeed, from the external circumstances of his birth, little respect was paid him by the rich and mighty. No train of courtiers, no stately edifice received this royal babe; on the contrary, void of every necessary requisite, a stable was his birth place; and his cradle a manger! But how do all worldly pomp and grandeur sink into nothing, when compared with the honors paid him by the choir of angels and archangels, who, with hymns of praise celebrated his nativity!

Y y y

How insignificant the temporal en-  
signs of royalty, while a glorious and  
uncommon star shone resplendent in  
the firmament, to declare he was a  
God!

View him advanced in life. We  
find his outward circumstances no  
ways improved; a wanderer, destitute  
of a place where to lay his head;  
subject to hunger, cold, and every  
innocent infirmity of human nature,  
to prove himself a very man: but he  
was, at the same time, dispensing  
blessings all around him; healing all  
manner of diseases, giving eyes to the  
blind, and feet to the lame; but a-  
bove all, forgiving of sins, casting  
out devils and raising the dead, to  
prove himself a God!

Attend him to the close of life,  
and in the view of human pride we  
see him even still more abased: ar-  
raigned before a perishable creature  
whom his own hand had formed;  
mocked, buffeted, and spit upon;  
scourged with rods, and crowned  
with thorns; and to close the ago-  
nizing scene, exposed as a malefactor  
on the shameful cross, where he gave  
up the ghost to prove himself a man;  
but, in the same moment, we hear  
him disposing of paradise, to prove  
himself a God!

Thus, in every part of his life, from  
his first to his last hour, we see the  
mean appearance of his despised hu-  
man nature in the glory and splen-  
dor of the divine. In every parti-  
cular stage of his life did he manifest  
to the world his own inherent and  
divine perfections.

In his infancy he disputed with,  
and surprised, by his wisdom, the  
most learned doctors of the Jewish  
law. In his public character he suf-  
ficiently evidenced, that the elements  
were at his absolute disposal; he dis-  
played his uncontrollable power o-  
ver earth, and seas, and air, making  
even winds and waves obey his ir-  
resistible commands. And, when his  
appointed hour was come, how fully  
did he prove the voluntary sacrifice

he made of himself for the sins of a  
guilty world, when, by a word, he  
threw backward to the ground an  
armed host that came to seize his per-  
son!

Consider, Christians! at how inef-  
timable a price your immortal souls  
were purchased from that eternal mi-  
sery they deserved; this was to be  
obtained for us by nothing less than  
the blood of Jesus Christ, who, for  
our sakes, left the glories of his ce-  
lestial kingdom, with the adoration  
of myriads of the heavenly host, to  
dwell in humble clay! Cease to re-  
vile, ye scoffers, and join the univer-  
sal chorus in the celebration of his  
birth! may it at last prove the spiri-  
tual birth-day of every immortal be-  
ing, that all nations under heaven  
may acknowledge Jesus the Redeem-  
er, and sing praises to the Lord our  
righteousness; that every inhabitant  
of the earth may fall down and wor-  
ship him, as the Wonderful Counsel-  
lor; the mighty God; the everlast-  
ing Father; the Prince of Peace!

ATTEBURY.

On the SUBJECT of the NEW YEAR.

A DIALOGUE.

*Philonous.* **H**OW fleeting is time!  
In quick succession  
year succeedeth year, and most sensi-  
bly diminisheth the duration of life.

*Pictas.* Happy would it be should  
this truth be so regarded by men as  
to cause them duly to improve the  
moments which remain!—But how  
many, probably, will enter on the  
NEW YEAR with dispositions of im-  
pious mirth, and resolutions still to  
devote their hours to the service of  
sin! Live as though *another year*  
was added to their lives, and not *subtracted*  
from them!

*Philonous.* Will yet live, I fear, as  
if life's narrow limits could not be  
past; as though the end of life was  
vanity itself!—But what temper of  
mind can be so reproachful as this?

What resolution of practice so injudicious and unhappy?

*Pietas.* Sinful mirth, it must be confessed by all, is a most disgraceful offering for the preservation of our being: And that most unwise is the determination, by deeds of wickedness, to provoke the omnipotent to shorten our days.

*Philonous.* Subverting the intention of life, how can we hope for its continuance?

*Pietas.* PHILETUS, in the morn of life, and in the perfection of health, commenced the preceding year, fearless of death and regardless of virtue. Imagination painted to him, as his own, length of days and those of pleasure.—But how hath he been disappointed in the enjoyment of his hopes?—*Philetus* is no longer an inhabitant of time!—And what anguish attended his death!—What expressions of reproach for the delusion of himself;—for the transgressions of his life!

*Philonous.* Happy will it be if his folly shall teach others wisdom! If his unhappiness shall become their felicity!

*Pietas.* But this, how improbable?—Such is the defect of human prudence, that the effects of vice, on others, seldom alarm our fears, nor excite us to escape the dangers visibly before us. We seem resolved to embrace destruction; to be disregarding of duty and inattentive to interest; to be, in truth, rational beings without rationality.

*Philonous.* Happily, however, there are those who do honor to humanity, and are ornamental to virtue; who suffer reason to predominate, and their actions to be impelled by wisdom; who, with gratitude, will *this day* adore that divine power which hath been their protection, and *anew* devote themselves to the service of religion; who properly estimate the value of time, and ardently wish more perfectly to answer the design of their creation.

*Pietas.* Of such persons of holiness was CHREMYLUS. From his youth he participated of the pleasures of religion, and to him, death, so terrifying to the person of unrighteousness, became a messenger of peace.—“I have lived,” said he, in his last moments, with cheerful voice, and in modest triumph over the foes to his salvation,—“and through heavenly favor, not lived in vain. The end of my being hath been considered, and the duties of my station performed. The assaults of Satan have been repelled and my affections detached from earth. My treasure is in Heaven: And with infinitely greater joy do I now go to enter upon its possession, than could the worldling, conceiving himself smitten by death, return to life and the enjoyment of his wealth.”

*Philonous.* Most happy *Chremylus!*—Who would not tread his sacred steps that such may be his end?

*Pietas.* Contemplating the reward of virtue, who, possessed of reason, can be vicious? Or attentive to the effects of evil, who can refrain from goodness?

*Philonous.* How important are our present actions, as on these depends our future happiness or misery?

*Pietas.* As the man whose deeds are iniquitous hath no assurance his life shall be protracted, how doth it concern him to relinquish his sins, and “make haste and delay not to keep the divine commands?”

*Philonous.* How *felicitous* to him, indeed, may be the *present season?*

*Pietas.* How grateful should he be, that YET he lives!—I hat, though most vile, meriting eternal death, he may be exalted to honor and enjoy immortal life! *Happy* TO HIM, truly, may be THIS DAY indulged by time!

*Philonous.* TIME!—How should its *very name* affect mortals, and remind them of the state of their existence?

*Pietas.* The *effects* of TIME, how great?—What numbers do a single

year usher into life? And how many convey to the abodes of death?

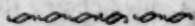
*Philonous.* What scenes of happiness and woe; of poverty and grandeur, doth time exhibit?—How doth it occasion the rise and declension of nations?—How destroy the monuments of fame, and deversify the face of nature?

*Pietas.* At length, how will even nature itself be demolished by its power?

*Philonous.* Blessed will be those who shall behold the dissolution of creation;—shall see *time itself* expire in death and remain unmoved;—then possess the joys of eternal life!

*Pietas.* Be it our ambition *so to live*, that we may be blest with happy LIFE when all nature shall be dissolved, and by angelic voice, it, through space, shall be proclaimed,—"THAT TIME SHALL BE NO MORE!"

January 1, 1790.



#### ETHICS; or MORAL PHILOSOPHY.

(Concluded from page 400.)

##### THE LAW OF NATIONS.

EVERY one talks of the *law of nations*, but few conceive a just idea of it. Some suppose it to be the mere law of nature; others imagine that it is a written code; others again believe that there are conventions and treaties which the different nations of the earth have made among themselves: but all these opinions are equally erroneous. M. Vattel, enriched with all that Grotius, Puffendorf, Burlamacqui, Wolff, and other philosophers, had already wrote on the law of nations, is the author who appears to us to have treated this subject in the best and most systematic manner, and whose excellent work may be studied to great advantage.

According to him, and to truth, *the law of nations is a separate science, and consists in a just and rational appli-*

*cation of the law of nature* (and we may add also, of certain ancient customs universally received) *to the affairs and conduct of nations or sovereigns.* The law of nations, therefore, supposes a law of nature, societies, states, nations, and sovereigns, and also a communication between these nations and their sovereigns. *Love*, which is the principle of all things, produces self-love; and self-love produces interest. Nations or states ought to be considered as moral individuals, and therefore have an interest: this interest, natural and particular, is their preservation and increase; and these cannot be obtained but from a reciprocal observance of the law of nature, by all the nations who compose the human race, whether it be to facilitate their mutual communication, or not to give another nation the right of reprisal, and the liberty of violating, with regard to us, that natural equity which we have violated with regard to them; which would be repugnant to our true interest.—The maxims and precepts of the law of nature, which are applicable to nations, are comprised under the general title of the law of nations, which is therefore a natural and necessary law, and that state, which violates its precepts, transgresses *the natural, necessary and universal law of nations.*

There is, also, a law of nations which is called *arbitrary*; and is a kind of *customary* law of nations, consisting of tacit conventions between civilized states, relative to customs that time has established, which are founded in the natural law, and which they observe towards each other for their common interest. This law of nations has been held sacred among the most ancient states. The Romans themselves, those notorious violators, and sophistical interpreters of the law of nations, where their own interest was concerned, acknowledged, however, that there was such a law. Their *social law* was no other

than a law of nations that related to public treaties, and particularly to war. The *feciales*, or heralds, were the interpreters, guardians, and in a manner the priests of the public faith: but, unhappily, they frequently made those oracles speak according to the inclinations of their sovereigns.

As we have treated, in the preceding Number, of the study of the law of nature, it is proper to show here how, and to what degree, the precepts of that law are applicable to civil societies, to nations or states, and their sovereigns; and what are the arbitrary maxims and rules which nations have established among each other, by a tacit and unanimous consent.

The science of the law of nations teaches us, therefore, the knowledge of the nature of civil societies, of sovereign nations or states independent of others; of the natural prerogatives of sovereignty, and of the rights of the body over its members; the form of government; the states united by unequal alliances, or by treaties of protection; states tributary and feudatory; states forming a confederate republic; and states which have passed under the dominion of another, &c. It next passes to the examination of the general principles of the duties of a nation towards itself; of the constitution of the state; of the duties and rights of a nation in that respect; of the sovereign, his rights and obligations; of states elective, successive, or hereditary; and of those which are called patrimonial, &c.

The whole body of a nation, or a part of that body, or even a simple individual, may likewise have particular relations to other states, from whence result mutual rights and duties. It is here, that the law of nations considers the case of protection that is sought by a whole nation, or by some of its members, or even by an individual; and the voluntary submission to a foreign prince: in what manner a body of people may separate themselves from a state of

which they are members; or renounce their obedience to a sovereign when he no longer affords them protection: the establishment of a nation, a colony, or of an individual, in a country either inhabited or uninhabited: the rights which result from the connexion to a country: emigrations; the right of naturalization; that of habitation, &c. To these matters the science of the law of nations joins the examination of public properties, common and particular, and of the manner of acquiring them; of the principal domain, of the alienation of public estates or effects, or of part of the state; of waters, rivers, and lakes, and of the right of navigation; of the sea, its shores, bays and ports; of the right of tolls; and of ship-wrecks; of the jurisdiction of its coasts and borders; and of many other objects which either naturally appertain or relate to these matters.

The law of nations furnishes, moreover, rules for the common duties of one nation towards another; for the offices of humanity to be observed between them; for the necessary security of different religions; for the mutual commerce of nations; for the treaties of commerce; for agents and consuls; for the rights of security in general; for the rights which result from the sovereignty and independence of nations; for the observance of justice between nations; for the concern that one nation may have in the actions of the subjects of another; for the matter of dominion among nations: for the jurisdiction and the violation of territory which result from it; for the general and particular conduct that a nation ought to observe with regard to strangers; for the rights which remain to all nations after the introduction of property and inheritance; and for those rights of which men cannot be deprived; for the manner in which a nation ought to use its right of territory, and at the same time, to perform its duties to other nations, with regard to innocent uti.

lities, as the inoffensive passage of men and merchandise; for prescription among nations, &c.

It is also from the law of nations, that are deduced the solid principles of treaties of alliance, and other public negotiations; the validity or nullity, the continuance, obligation, and violation, the dissolution and renewal of treaties; the qualities which they ought to possess who have the right of making or dissolving them; and what relates to all other public conventions; those which are made by inferior powers; the agreement between the sovereign and his subjects; the important object of the faith of treaties; securities given for the performance of treaties; the comprehensive subject of the interpretation of treaties; the collision or opposition of laws and treaties; the manner of determining the differences between nations; what relates to articles of agreement, mediation, arbitration, conference, congress, the law of retaliation, the retortion of rights, reprisals, &c.

After considering the objects which relate to the reciprocal rights of different states during the time of peace, the law of nations lays down the rules which they are bound to observe with regard to each other during the time of war, in order to prevent that plague, and disgrace of human nature, from becoming more baleful to mankind than is absolutely necessary. It treats, therefore, of war in general, and of its several kinds; of the right of making war; of that which is the support of a war; of the legal or unjust levy of forces; of their commanders or the subaltern powers in a war, and of hiring soldiers; of arms which are prohibited, as poisoned weapons, balls, or other instruments of war; of the just causes of a war; of the declaration and form of going to war; of the enemy, and such matters as relate to the enemy; of the allies of an enemy; of the associations in war; of auxiliaries and

subsidies; of neutralities and the passage of troops through a neutral country; of what is right and allowable to do in a just war against the person and the property of an enemy, and of such things as are to be exempt from all injury; of pillage, burning, devastation, spoil, contribution, protection, &c. of faith among enemies; of stratagems and the subtilties of war, and of spies; of the sovereign who makes an unjust war, and of the right that results from it; of acquisitions made by war, and principally by conquests; of the right of postliminy, by virtue of which, persons & things taken by the enemy are restored to their primitive state, when they come under the dominion of the nation to which they belong; of the right of individuals in a war, as privateers, volunteers, &c. of convoys or escorts, and of passports; of the ransom of prisoners of war; of civil wars; of the re-establishment of peace; of the obligation of cultivating peace; of the treaties of peace, of an amnesty, &c. of the executing of a treaty of peace; of the observance and rupture of a treaty of peace; of the rights of an ambassador or envoy, and of the reception of public ministers, and of their several ranks; of the representative character, and of the privileges of public ministers; of the judge of an ambassador in civil matters, and of the house, the family and attendance of an ambassador.

This sketch shows the objects which appertain to the natural, universal, and necessary law of nations, and for which it furnishes rules drawn from the law of nature. But as there are still some articles for which it is impossible for the law of nature to furnish rules, these matters belong to the *voluntary law of nations*. Thus, for example, the law of nature can make no definitive determination concerning *rank* in general; concerning the *nobility* and their prerogatives; or the regard that is to be paid to each *state* in society; concerning *titles*, *dig-*

ities, and marks of honor; and those of ambassadors and public ministers in particular; the honors which are assigned to these, and the conveniencies which we should endeavor to procure them; their privileges and immunities; and that representative character which is allowed in a certain degree to every class of ministers; concerning the security which is granted to trumpets and heralds of arms, and the respect that is to be showed them; concerning the respect that nations mutually pay to their flag, by sea; the manner of striking the flag, and manner of saluting it, whether by sea, or by ports and fortresses; concerning the degree of humanity with which we ought to treat prisoners of war; the respect and civility with which officers who are prisoners are to be treated, and the facility with which we ought to grant them releases on parole; on the exchange of prisoners; and many other like matters, which cannot be determined by the precepts of the law of nature applied to these situations, but which relate to the customary and arbitrary law of nations; that is to say, to customs received from time immemorial among civilized nations, and often, likewise, to general conventions.

PHYSICO-THEOLOGY:

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

(Continued from page 400.)

The MOTIONS of the EARTH.

THE motions which our globe hath, are round its own axis, and its source of light and heat, the sun. That so vast a body of earth and water should be moved, in any degree; that it should have two such different motions as its diurnal and annual are; and that these motions should be so constant and regular, for near six thousand years, (except

some hours in the days of Joshua and Hezekiah, through the immediate interposition of the Almighty) manifestly evince that it is under the controul of infinite power and wisdom. These circumvolutions of the earth, it may be remarked, are of the greatest utility to its inhabitants. To the former of these motions we are indebted for the comfortable changes of day and night; the one for business, the other for repose; the one for man, and most other animals to provide food, habitations and other necessaries of life; the other to rest, refresh and recruit their spirits, waked by the labors of the day.\*

The latter of these motions produces the seasons; summer and winter, spring and autumn, with the numerous beneficial effects which these have on the bodies and state of animals, vegetables, and divers other things, in the Torrid, Temperate, and Frigid Zones.

The PLACE and SITUATION of the EARTH, with respect to the HEAVENLY BODIES.

OUR world, it may be observed, is at the most happy distance from the sun; from its neighbouring planets of the solar system, and the fixed stars. In this disposition of the earth,

\* The ingenious *Dr. Cheyne*, in his *Philos. Princ. of Natural Religion*, saith, among other benefits derived from day and night, that night is most proper for sleep; because when the sun is above the horizon; sleep is prejudicial, by reason perspiration is then too great, that nutrition is mostly, if not wholly, performed in time of rest, and as the blood hath too rapid a motion in the day, therefore, in our night sleep, our bodies receive the greatest nourishment, and our spirits are the most effectually refreshed.

These observations of *Dr. Cheyne*, merit, we apprehend, (if they regard their health) the attention of such as by their mode of living, turn day into night, and night into day.

the divine wisdom and goodness are very conspicuous. If the world was at a greater distance from the sun, its inhabitants would perish for want of food, or be frozen to death. If the earth was nearer this luminary, we should be greatly distressed, or consumed by heat; the most combustible things of the world would be burnt, and it would be afflicted with perpetual conflagrations; for we perceive that even a few rays of the sun, collected by a small burning glass, are sufficient, in our moderate climate, to communicate fire to combustible matter.

*The DISTRIBUTION of the EARTH and WATERS.*

THIS distribution, however unnoticed it may be by the inattentive observer of the works of nature, is admirably adjusted for the advantage and convenience of the world.

The earth and waters are so distributed, that there is a proper equipoise of the whole globe. The Northern balanceth the Southern Ocean; the Atlantic the Pacific Sea. The land of this continent, is a counterpoise to the land of Europe, Asia and Africa.

The earth and waters, it may be further remarked, are so happily disposed of, as to be of mutual benefit to each other. The great oceans and small seas and lakes, afford vapors sufficient for clouds and rain, to refresh the earth with fertile showers, and to afford a supply of fresh water to fountains and rivers.

So great is the blessing that the indulgent creator affords us by this distribution of waters, that though there is a plenty of fresh water for the benefit of the world, there is not such a surplus of it as either to deluge the nations of the earth, or to remain on its surface to stagnate, and poison them; but this water is gently conveyed, through proper channels, to the fountains from which it proceed-

ed; and much of it through such large tracts of land, and to such great distances, that it may justly excite our admiration, that the fountains are high enough, & the seas sufficiently low, to afford a conveyance so lengthy. Witness the Danube and Wolga, of Europe; the Nile and Niger, of Africa; the Ganges and Euphrates, of Asia; the Amazon river and Rio de la Plata, of America, and many others which might be mentioned; some of which run more than five thousand miles from their fountains to the sea. Such extensive and large conveyances of water evince, that no accidental currents of this element; that no art nor power of man; that nothing less than the fiat of the Almighty, could have formed such long and commodious declivities and channels for the passage of water.

*(To be continued.)*

*ASTRO-THEOLOGY:*

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

*(Continued from page 402.)*

IT is found that there is in human comprehension an almost infinite space for these glorious works of God to act the different parts allotted for them. In support of this doctrine, let us attend to the following particulars.

First, Some, if not all of those heavenly orbs, have their motions. This is frequently manifest to the naked eye; but in what manner these motions are performed, whether by the heavenly bodies moving round the earth, or by the earth, round its own axis, or in any other way unknown to us, is not the present subject of enquiry.

Secondly, It is evident, that the earth is set at such a distance from the heavenly bodies, and the heaven-



by bodies at such a distance from each other, as not to interfere with, or discompose one another. Nay, so great is their distance, so convenient their situation, that they do not so much as eclipse one another, except in some particular places.

Thirdly, It is evident that those vast bodies are so far off, as to appear extremely small to the natural eye, considering their prodigious magnitude. For the effecting of this, it is necessary there should be a sufficient space; and that there is, has been demonstrated by the latest experiments.

Let us therefore begin with that orb which is nearest to us, namely, the moon, whose bulk is the least of all the celestial globes, but yet it takes up a space of four hundred and eighty thousand miles in breadth to perform its revolutions in. And as for the earth, if with the moderns we suppose it to revolve round the sun, the space must be five hundred and forty millions of miles in circumference, and one hundred and seventy-two millions of miles in breadth.—But, as vast a space as this may seem to be, it is not such as to cause either the earth or moon to clash with any of the other celestial bodies; even their shadow does not approach them.

If thus, what ample orbs must the three superior planets have! What a space is necessary for them, and their numerous moons, to perform their much longer courses in! We find, according to the latest discoveries, that the orb of Saturn is one thousand six hundred and forty-one millions, five hundred and twenty-six thousand, three hundred and eighty-six English miles in diameter; the orb of Jupiter is eight hundred and ninety-five millions, one hundred and forty-three thousand miles; the orb of Mars is two hundred and sixty-two millions, two hundred and eighty-two thousand, nine hundred and ten miles; the orbit of Venus is one hundred and twenty-four millions, four hundred

and eighty-seven thousand, one hundred and fourteen miles; and that of Mercury is sixty-six millions, six hundred and twenty-one thousand miles. All these spaces, with their distance in their revolutions round the sun, point out strong marks of infinite wisdom.

Here let us, before we proceed farther, pause a little, and reflect on what influence these things should have upon us. We would ask how any rational creature can behold the regions above, and consider the things therein contained, without acknowledging at the same time, that they declare the glory of God? Who can view the firmament in which those bodies are, and not acknowledge the handy-work of an omnipotent Being? We are naturally led to admire the vast bulk of this our terrestrial globe: but when we consider how much it is surpassed by most of the heavenly bodies, what a point doth it diminish into! This gives us a just and noble idea of the infinite Creator's works, such as is worthy of God, and such as may make us slight, not overvalue, this little ball on which we dwell, and raise our thoughts unto heavenly glories.

This world is a point in which we sail, in which we war, in which we dispose of kingdoms. But above are vast spaces, into the possession of which the mind is admitted, on condition it brings no carnal lusts along with it. When the soul hath touched those celestial regions, it is nourished and grows up into its original state of maturity. And this proof it hath of its divinity, that it delights in divine matters, and is conversant with them, not as things strange, but its own. There it serenely beholds the rising and setting stars, and thence it admires infinite wisdom! There the immortal soul discovers every thing, and pries into the secrets of the Deity! There the soul is satisfied; a privilege it could not attain to here below!

The window of creation is set open, the mysteries of providence are unravelled, and divine grace is extolled!  
(*To be continued.*)

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

(*Continued from page 405.*)

#### CENTURY II.

THE Christian church, received, during the course of this century, a more considerable increase, than can be conceived any other way than by reflecting on that divine power, which was the first and efficacious cause of its success. The gospel spread itself, notwithstanding the heat of the persecutions, into all the countries of the then known world. In Gaul, many churches were founded; among others, those of Lyon and Vienna became the mothers of several others: Germany likewise obtained a considerable number: Africa also was not without her share.—Pantænus, an illustrious doctor of the school of Alexandria, propagated the gospel to much advantage among the Indians; that is, as we have very good reasons to suppose, among the inhabitants of Arabia Felix. Great Britain was certainly enlightened with this heavenly doctrine, though we cannot give full credit to what is reported of the conversions of Lucius king of the Britons, and of Donald king of Scotland. It is sufficient in general if we can give credit to what Irenæus and Tertullian, authors of that time, report, that there was scarce any nation in the habitable world, to whom the truth was not declared.—It is easy to believe, that the churches, founded by the apostles in the preceding age, flourished and daily increased. That which most favored the endeavors of these apostolical men, was the care they took to have

the sacred books of the N. T. translated in many languages,\* that they might be understood by those who had no knowledge of the Greek.

The interior state of the church, i. e. the doctrine which they taught, the lives, both public and private, of those who composed it, their faith and worship, was as yet pure and respectable. There had been no more changes since the time of the apostles; the prophetic gifts of the spirit had not entirely ceased, as appears from the writings of persons of undoubted credit: concerning other miraculous gifts, which they pretend then existed, we can speak with no certainty. It is from the history of the persecutions, that we have the most striking and indubitable proofs of the ardent zeal and of the constant piety of the ancient faithful, who were always ready to maintain the profession of their faith, and to persevere in it with cheerfulness to the last, without being moved either by promises or threats, or by the most dreadful tortures, which they endured praising and glorifying God. The Church of this century had preserved the essential marks of the doctrine of the preceding; they did not confine true christianity to elegant discourses, but made it consist in good actions.

With regard to ecclesiastical government, after the death of St. John, who survived all his colleagues, ordinary ministers had then the direction. They continued to conduct things after the apostolical institutions, to reserve only the difference that was introduced between bishops and priests, and which was soon uni-

\* *The Syriac version made for all the eastern nations, still exists, as well as that which is commonly called the Italic, made for the people of the west. We may consult the introduction to the books of the N. T. written in German by the learned Mr. John David Mißebasis, Sec. 48. 53. and 61. 65.*

versally received. The bishops were superior to the priests, and had together with them the care of the churches; afterwards some churches sought to raise themselves above others, and the bishops, from a thirst of power, formed high pretensions: it will easily be conceived, that the more considerable cities claimed these rights, and those which held at that time the first rank in the christian world, were Rome, Alexandria, Antioch, and Jerusalem.

The public worship was as yet highly commendable for its great simplicity, though they had already added new rites in the room of those used in the apostles' time. The religious assemblies began by the singing of psalms, prayers, and the reading of the word of God. The bishop afterwards addressed himself to the people, in a discourse and sermon suitable to the persons, times, and other circumstances. They returned again to prayers, which they said on Sundays standing, and on other days kneeling; they then sung more hymns and psalms, and in every part of their worship they expressed the greatest earnestness and devotion. All the faithful afterwards approached the table of the Lord, to receive the Sacrament of the Holy Supper; they concluded the whole by collecting alms for the relief of the poor.

The administration of baptism was made a part of the public worship. They baptized from this time infants, as well as adults. St. Irenæus and Tertullian affirm it positively; the last making mention of godfathers and godmothers. The learned likewise bring other convincing proofs for infant baptism. The adults, as soon as they renounced their religion,

† Many authors have wrote on the worship of the primitive church; but the reader will find the greatest satisfaction in the learned Bingham's *Antiquities*.

whether Judaism or Paganism, and expressed a desire to become Christians, were placed in the rank of catechumens; and when they had been sufficiently instructed, and were prepared by fasting and prayers, they received baptism: but before they received it, the catechumens were obliged solemnly to renounce the devil and his works, the world, its pomps and vanities, devote themselves entirely to Christ Jesus, embrace his doctrine, and promise obedience to his commands. They then pronounced a profession of faith; after that, putting off their cloaths, they were dipped three times in water, by the bishop or priest, in the name of the Father, the Son, and the Holy Ghost. This celebration of baptism was followed by some customs, the intention of which was good, such as the unction, † the sign of the cross, and the milk and honey given to the new baptized to taste.— But when they administered baptism to the Cliniques, i. e. to those who were confined to their beds from illness, they made use only of simple sprinkling. The time particularly appointed for these baptismal solemnizations, was Easter-eve, and the whole time from Easter to Whitsuntide.

In all the solemn assemblies of the Christians, the Holy Sacrament always made a second part of their worship. They accustomed themselves afterwards to call it the mass.\*

† We may consult, on this unction, the 12th book of Bingham, as well as a learned treatise of Mr. Daille, on this subject, entitled, *De duobus Latinorum ex unctione sacramentis, confirmatione & extrema unctione*.

\* In a book of Cardinal Bona, entitled, *Res liturgicæ*, lib. i. chap. i. 1, 2, 3. we have a good account of every thing that respects the word *Mass*, its origin and usage. Bingham likewise treats of this in his 15th book, to whom in general, we refer for all the customs of the primitive church.

of the faithful, as the sacrament of baptism was called the mass of the catechumens. The sacred elements of the Eucharist were round leavened loaves, and wine mixed with water. The bishop or priest consecrated these elements by prayer, and all the people answered with a loud voice, Amen. They proceeded then to the breaking of bread, a piece of which they gave to each of the communicants, as well as some of the wine: every member partook daily of this mystical repast, and those dishonored themselves who omitted it; and that those who were confined at home through illness might have the same benefit, a part of it was carried to them. After the participation of the Holy Supper, the communicants celebrated their love-feast.

The Christians of the second century assembled every day in the week to perform divine worship: but the day the most solemn, was the first of the week, called the day of the Lord, or Sunday. In some countries they likewise celebrated the seventh day, at first, as it appears, out of compliment to the Jews, and with them; and afterwards in commemoration of the burial of Christ. Others again added the fourth day in memory of the treachery of Judas; and the sixth as being the day of the death and passion of our Saviour. This custom was soon omitted, and they then only added to the common worship of these days some other religious ceremony; and likewise fasted half the day. We do not find that the church celebrated at this time any more than two anniversary feasts, those of Easter and Whitsuntide. Some churches had also days appointed for the commemoration of their particular martyrs.

† *The author that will afford the reader most instruction on this subject, is Bishop Beverege, in his *Canones Apostolici vindicati*, lib. iii. ch. 10.*

As the Christians then assembled on fixed days, it was necessary they should have fixed places for this purpose: they were not permitted to use great churches or temples, or any building of particular structure, much less of pompous decoration, as they used afterwards in the following centuries;‡ but, notwithstanding in the places where they assembled, they had every thing regulated in the most proper manner, suitable to the nature of their worship. The writers of this century usually call these places, Churches, Oratories, and Dominica, or the houses of the Lord.

During the persecutions, the Christians, to conceal themselves the better, sought the most concealed retreats, and particularly fled for refuge to the sepulchres of the martyrs, where they served God in secret, and at uncustomary hours, before break of day,\* as Pliny, in his famous letter, informs us.

It appears certain, from the testimony of contemporary writers, that the ecclesiastical discipline was then very severe, though not equally so in all churches. This severity increased greatly in the following century: those who were fallen into great crimes, and had caused some public scandal, particularly apostates, homicides and adulterers, submitted to most austere penances.† These culprits were brought before the bishop, or ruling priest; and, after a very severe censure, they were separated from the communion of the church,

‡ *The learned Jof. Mede has wrote a very exact treatise on the ancient churches, entitled, *Churches or places appropriated for Christian worship in, and ever since the Apostles' time.**

\* *The learned greatly esteem a dissertation of Mr. Boehmer, Chancellor of the University of Hall; *De antelucanis Christianorum cœtibus.**

† *For a History of the Public Penance, we may consult P. Sirmond, inserted in the 4th volume of his works.*

when they were afterwards, upon their request, admitted among the penitents; they were placed in the rank of the fallen, in the order of penitents, to which they were introduced by prayers, accompanied with the laying on of hands. This penance began by a public confession of their sins, which they made in the face of the church, and which was accompanied with many acts expressive of the greatest humility, frequently repeated in a certain space of time. The penitents were excluded from the sacrament, till they had obtained pardon from the church, which was confirmed to them, by again repeating prayers, and laying on of hands.

Such was the discipline of the primitive church: we will now proceed to examine her doctrine. After the decease of the apostles, there were apostolical men, who trod faithfully in their steps, who maintained the purity of the gospel, and now did great services to the church, by teaching, governing, and some of them by their writings. At the head of these we must place St. Ignatius, Bishop of Antioch, a hearer of the apostles, and one of the greatest lights and principal ornaments of the ancient church. This holy man finished his course with the crown of martyrdom; there remain seven epistles of his writing. Next to him we may place St. Polycarp, a disciple of the apostle St. John, and Bishop of Smyrna, who edified the church during the course of a very long life, which he finished by a most glorious death: we have an epistle of his to the Philippians. There are certain accounts of the martyrdom of these two great men. Those of the martyrdom of St. Polycarp, were compiled by the pastors of the church of Smyrna, and inserted, in part, into Eusebius's Ecclesiastical History. These are undoubted monuments of those times.

(To be continued.)

## EVIDENCES in FAVOR of CHRISTIANITY.

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

(Continued from page 411.)

*The doctrines of the NEW TESTAMENT are presumptive arguments of its being a divine revelation.*

THE assurances and discoveries this volume comprizes are presumptive evidences of its being a divine revelation. What system of human philosophy ever taught so clearly the doctrine of an universal and particular providence, comprehending at once the boundless immensity of the universe, yet superintending every distinct separate being in the whole scope of the creation? A generous mind cannot but detest the impiety, and lament the ignorance of the heathens when they talk on this subject. The Epicureans made the greatest banter and ridicule of the notion of God's governing the world. They thought the little affairs of mortals were too mean and despicable for the notice and inspection of the immortal Gods. — The vast fabric of the world, it seems, was formed by a fortuitous concurrence of atoms, and is governed and preserved by an original establishment of cause and effect. They taught that the Gods were perpetually reclining on the clouds in supine inactive ease, and that their tranquillity was not discomposed by the government of the world, business, which they thought altogether unworthy of a God. The Stoics, who were the most zealous assertors of the doctrine of a divine providence, made it only extend to some detached parts, not to the whole community of nature. Their wise men had its protection, but the untaught vulgar neither enjoyed, nor deserved to enjoy, its interpositions. Some taught that there was a general providence, that gu-

verned the several species and orders of being, and maintained them in their beauty and harmony, but that it did not extend to the individuals of those orders. They thought the *Gods* superintended matters of the *greatest* importance, such as placing a governor over a nation, and conserving the order of a whole *collective* body of men, but that they did not stoop to the low concerns of *private* families and *particular* persons. Alas! how far are such principles as these from administering consolation! How dark and gloomy is such a scheme of religion which is thus defective in one of the most capital articles! If I, many a man say, am not an object of *God's* providence, as the philosophers cannot assure me I am, what principles can I have to support me in an hour of adversity and pain! Or of what avail is it to me that God governs the *whole* universe, if I am exempted from his *particular* protection! How uncomfortable are these tenets when they are compared with that scheme of providence so clearly taught in the divine pages of our blessed religion, which assures us that we and all our interests are under the perpetual cognisance and direction of infinite wisdom, power, and goodness!

The assurance of the divine *placability*, and his *remission* of atrocious guilt upon repentance is another grateful doctrine in favor of the divinity of our religion. By consulting the books which are written by those who only enjoyed the *light of reason*, we find how perplexed and embarrassed they were in their reasonings on this article, how far *repentance* would avail to reinstate persons in the divine favor! Some asserted that great enormities often repeated and persisted in for the major part of human life, left a total inaptitude and inability upon the mind for virtuous practice and virtuous pleasure, and consequently would never be forgiven. Others, as *Plato*, and *Virgil*, declar-

ed, that though ten men repented of their vices in this life, yet it was necessary they should undergo a severe discipline on account of them in an intermediate state of correction—be hung up to the *winds* to take out the moral stains their souls had contracted, or disciplined in the *fire* to purge and purify all the remaining blemishes; and when, after these wholesome *temporary* severities, they came forth, from this *windy* and *fiery* trial, pure and *immaculate*, they were then admitted to the complete blessedness of the *Elysian* fields. They were led to infer these inflictions in this intermediate state, because they saw true *penitents* in *this* life, suffer for their *former* vices long after they had renounced and abandoned them. How far the divine clemency would extend—whether the *whole* collective sum of vice would at once be expunged, or only *part* of it—whether, in particular, those vices would be totally forgiven which had prematurely impaired and destroyed the noble fabric of God the human *body*, or had totally debilitated the *mind* for virtue, were subjects which human reason found great difficulty to determine. It is, therefore, a favorable presumption that the christian religion hath the infinitely good and merciful *God* for its author, which publishes to every sincere penitent the absolute entire remission of his former transgressions, how heinous, atrocious and aggravated soever; and assures him, upon his deliberate amendment and reformation, of the clemency, favor and acceptance of *God*. The reader will have a full conception of the happiness of such a grateful assurance as this, and consequently how worthy it is of the compassionate father of the universe to proclaim to the world in *any* revelation he is pleased to give to mankind, if for one moment he considers what a scene of melancholy distress and gloom the present life would be, without a full persuasion of the divine forgiveness of our nu-

merous crimes, and how dismal and ominous our prospects must be into futurity. To be placed in a state where by the frailty of our nature, the imperfection of our virtue, and the weakness of our best resolutions, we often contract guilt, wound our consciences, and incur the divine displeasure; and yet to be deprived of the assurance of the divine placability; not to have one cheerful ray of light satisfactorily to console the mind, and dispel its cruel doubts concerning it, extent! How great the unhappiness! But under the *gospel* scheme all these perplexing difficulties vanish. *Ten thousand talents*, the greatest sum of guilt supposable, are at once generously forgiven, and the immense debt for ever cancelled!

With every rational intelligent person it must also greatly recommend this religion, when claiming its original from *God*, to consider the *divine assistance* it offers to human virtue.— One of the greatest encouragements that any scheme of religion can offer to its votaries with regard to the successful practice of morality, is the full persuasion that if we study to cultivate and improve our rational intellectual powers, and to acquire the pleasures and habits of virtue, we shall certainly enjoy the *divine concurrence*. That *God* will not suffer imperfect virtue to struggle, *alone*, through the dangerous paths of life, is an assurance that infuses into the human heart the noblest satisfaction. In this fundamental article the system of *heathen* morals was greatly defective. Some of their *wise* men taught the world to expect no *divine* assistances in the practice of virtue. The virtuous man, it seems, had no occasion for them, and the low illiterate vulgar were infinitely unworthy the expense of divine interpositions. Man must derive virtue from *himself*. Man was self-sufficient to his *own* felicity. There *wise* and *perfect* man had no such things as wants and defects about him—he was equal to *Jupiter*

himself in the all-sufficiency and consummate happiness of his nature.— The religion of *Jesus* teaches us to form more *modest* and *dissident*, and consequently more *rational* and *just*, notions of human nature, and shews us our intimate dependence on the Deity for all the functions and enjoyments of *natural* and *moral* life.— This *divine philosophy* teaches us, what the principles and dictates of *reason* teach us, that we are not self-sufficient to our own virtue and to our own happiness; that we are frail and indigent, surrounded with temptations, and exposed to sorrows and sufferings innumerable; that in the exigencies *God* will not desert a sincere mind to the weak efforts of its own imperfect virtue, but will, by his gracious concurrence, guard it from vice and error; illuminate it with heavenly light; kindle devout affections; invigorate its powers; suggest holy resolutions, and by his *divine* agency and co-operation, confirm and establish it in the principles and practice of virtue. Such a doctrine is worthy of *God*, and worthy to form a necessary article in any religion which claims a *divine* original. Such an assurance as this is a most powerful incentive to the resolution of amendment and to the practice of all virtue, and must have all its weight upon the ingenuity of every rational being. For if in the undertaking of any work of considerable labor and difficulty we esteem it a great happiness to be assured that we shall be assisted in the execution of it by *wise* and *benevolent* persons, whose aid and endeavors concurring with our own will ensure success, how much more must it incite and encourage us to engage and persevere in a religious life, to be assured, that *God* will co-operate with our virtuous resolutions; enable us to surmount every impediment; carry us through the difficulties and dangers which infest our path; confirm us in the habits of piety and holiness, and final-

ly crown us with eternal life and blessedness? Such is the strength of *christian* principles, and the perfection of *christian* doctrine!

The clear revelation of a *future state* is a very strong argument in favor of *divine* authority and credibility of the *christian* religion. Concerning a *future state* we find a great variety of *opinions* among those who had only the light of reason to aid their enquiries. The most learned and eminent *philosophers* the *heathen* world ever produced, express themselves, in general, with great hesitation and diffidence on this momentous subject.\* A *great part* of them thought the grave terminated all our existence. Others made a future state consist in pleasures altogether unworthy of a rational and immortal soul. Some of the most *distinguished* among them believed that such imperfect beings as we are would not be admitted *immediately* after death into the regions of purity and happiness, but first *previously* go through a necessary process of rigorous correction and discipline, before they could be worthily introduced into the *pure* and *holy* seats of *Elysium*. They were likewise in great uncertainty with regard to the *nature* of this state, and the *happiness* men would enjoy in it. *Heroes* and *conquerors*, some imagined, would there amuse themselves in marshalling and arranging visionary armies—*Kings* and *princes* in governing and regulating ideal states—*lawgivers* and *philo-*

*sophers* in compiling systems of laws for imaginary republics—*poets*, *painters*, *musicians*, in cultivating their respective arts, and *all orders* and *classes* of mortals, in those happy mansions amuse and recreate themselves in following the *same* occupations and studies, in which they once delighted. Others imagined this happiness would not be strictly *eternal*, but that these spirits, after a flight of many ages would be brought down to *Lethe's* stream—drink its oblivious waters—animate a mortal body—and for ever lose all remembrance of what they once were. What ideal, visionary, fantastical, contemptible reveries are these!—yet indulged by the *wisest* and *best* men that Pagan ages ever produced! O how different is *that state* of immortality after which the *gospel* teaches its professors to aspire! With what clearness and certainty doth it exhibit it before us in all its grand and striking importance! The veil, that *once* interposed, is now drawn aside, and the glories of a blessed futurity spread before us in one vast, various, and boundless prospect. What *heathen* virtue always wanted to give it its just weight and efficacy with *mankind*, our Saviour hath given it. Every system of religious and moral truths must be defective in a very essential point, that either makes *no* mention of a future state, or mentions it in *obscure*, *dubious*, and *ambiguous* terms. *Christianity* is the perfection of all religion, for by *bringing immortality to light* it hath completely given all those additional sanctions to the practice of virtue, which all former systems of philosophy wanted.

(To be continued.)

MISTRANSLATIONS OF SCRIPTURE  
rectified.

(Continued from page 412.)

XV. **D**IVERS versions have so strongly disfigured what is said, Psal. cx. 3. that there are

\* The concluding words of the Apology of Socrates are *affectionally expressive* of this great man's uncertainty. And now it is time to depart—I to death, you to life—but whether I or you are returning to greater happiness, God only knows! Cicero tells us that while he was perusing Plato's discourse on the immortality of the soul, his arguments convinced him, but no sooner did he lay aside the book and carefully revolve these arguments in his mind, but all his former convictions vanished.



scarce two interpreters, of any note, who agree in explaining it. The vulgar Latin translates; "The beginning was with thee, the day of thy virtue, in the splendor of the saints; I have begotten thee from the womb, before the morning star."—The Geneva version; "Thy people shall be a willing people, in the day when thou assemblest thy army in holy pomp; the dew of thy youth shall be furnished unto thee from the womb of the morning."—Our translation is; "Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning; thou hast the dew of thy youth." It is hardly possible for any thing to be more obscure than these translations, except, perhaps, the paraphrase that St. Austin gave of the text, which is as follows; "The Son is the beginning with thee, O Father, in the day of thy virtue, in the splendor of the saints, to the end the saints may be illuminated and their hearts purified; I have begotten thee from the womb, of my self, of my own substance, viz. in secret; for who shall declare his generation? Before the morning star; synecdochically, before there was any star."—Genebrand treats all as gnostics who will not admire this paraphrase.—We shall not insist on several other explications which have been given of these words, but furnish our readers with the natural and plain translation of them by *Bostius*; "Thy troops shall be willing, when thou shalt raise thy army in thy glorious sanctuary; thou hast shone like the morning, from thy very birth; thy youth hath been covered with dew." *Animad.* c. 2. c. 8. 8. 10.

XVI. Our version says; "That Jonas was three days and three nights in the *whale's* belly." *Matth.* xii. 40. The word, however, in the original, translated a whale, no more signifies this fish than any other great fish that hath fins; and naturalists have ob-

served, that the whale's throat is so far from being wide enough to swallow a whole man, that it is in width but six inches, and that they eat nothing but grass and small fish. Some writers have, notwithstanding, endeavored to prove that there is nothing impossible in this matter.—All historians, it may be observed, who treat of the Mediterranean, seldom mention whales, but frequently a monstrous fish they call *Carcharias*, or *Lamia*, which hath a throat and belly so very large, that, with ease, it can swallow a man without the least injury. It is, therefore, much more natural to believe, that it was a fish of this kind that swallowed Jonas, than to multiply miracles without necessity, by supposing that God who preserved Jonas in the belly of the fish, enlarged also the whale's throat. —*Rondelet* relates, that he has seen upon the coasts of *Saintogne*, a fish of this species, of a small size, that had a throat capable of swallowing the largest man. *P. Gillis* assures us, that in his time, some of these monsters were taken at *Nice* and *Marseils*, which weighed four thousand pounds, and that they found in the bellies of them, men in complete armour. This text, therefore, (agreeable to the sense of the most learned interpreters of scripture) should be thus rendered; "For as Jonas was three days and three nights in the belly of the fish; so," &c.

XVII. Several translations make the psalmist say; (*Psal.* xxxv. 26.) "Let them be ashamed and be brought to confusion together, that rejoice at my hurt, &c." As some, from these expressions, apprehend that it is lawful to curse their enemies; so there are those who, considering the nature of God, and the spirit of Christianity, cannot read these passages without astonishment and horror. It should be remarked, that the words which are translated, *Let them be ashamed*, should be rendered, *They shall be a-*

shamed. The whole psalm, therefore, instead of containing so many forms of execrations, or imprecations against God's enemies, or the foes of the psalmist, contains only so many testimonies of his assured confidence that God would fulfil to him his gracious promises, and disappoint the evil intentions of his enemies. In this sense are all the psalms to be understood which appear to be replete with curses against the enemies of God.—*Vide Hammond in Psal. xxxv. 26.*

(*To be continued.*)

*A DISSERTATION on the SACRED TRINITY.*

(*Continued from page 415.*)

LET us now proceed to the vestiges we find of a triplicity in the divine nature among the ancient Greeks. If we can prove that Orpheus, Pythagoras and Plato had the same ideas of the Trinity, as the Egyptians, Chaldeans, Persians, and Chinese, the additional testimony of the three first will confirm the doctrine of the four last: for the original source of tradition being the same in all, every succeeding testimony confirms the precedent, and forms an indissoluble chain.

We begin first with Orpheus. Damascius in his book concerning the principles, gives us this account of the Orphic theology. 'Orpheus introduced a triform deity, which he represented by a dragon having the heads of a bull and a lion; and in the midst the face of a god with golden wings upon his shoulders.' Dr. Cudworth accuses Orpheus of a monstrous extravagancy to have thus symbolized the Deity: but that great man had forgot, it seems, that the cherubin wherein, according to the prophet Ezekiel, the glory of God resided, and from whence the voice of the Lord was heard, is represented by the prophet, as having four faces, that

of a man, that of a lion, that of a bull, and that of an eagle. There is a great parity betwixt the Orphic and prophetic symbols. The bull, the lion, and the eagle were the hieroglyphic types and signs of the three elements of fire, light and air, and these three elements are the three emblems, by which sacred writ paints forth the three hypostases of the divine nature. The Father is called in scripture a consuming fire. The Logos *et.*, or irradiator, and the light of the world. The holy Spirit, air, breath or wind. We shall show afterwards, that the fourth animal, which in the cherubin had the face of a man, and in the Orphic symbol the face of a god, represents the sacred pre-existent humanity of the Messiah, received into, and hypostatically united with the divine essence.

Justin Martyr, in his exhortation to the Greeks, has preserved to us this wonderful fragment of Orpheus, where the poet speaks thus of the Logos. 'The word of the Father, which went out of his mouth, and became his counsellor when he created the world.' Is there any thing that resembles more the description of Solomon in his Proverbs, when he says, 'The Lord possessed me in the beginning of his ways, I was set up from everlasting before his works of old. When he appointed the foundations of the earth, when he prepared the heavens I was there.' If St. Justin had forged, or adulterated this passage, and falsely attributed it to Orpheus, would not the Greeks have objected to him this imposture?

Suidas, upon the word Orpheus, says, this philosophical poet declares, 'That the highest of all beings is called LIGHT, COUNSEL, and LIFE, and in fine, that these three names express the powers of the same deity, who is the maker of

\* *Proverb. ch. viii. 22. 27. 29.*

† *See Cudworth. ch. iv. pag. 300.*

all, and who produceth all out of nothing, into being whether visible or invisible.'—Timotheus adds, 'The same Orpheus declared, that all things were made by the same Godhead under three names called URANUS, CHRONUS, & PHANES.' Phanés, according to Father Kircher, is an Egyptian name which signifies LOVE, and accordingly, Proclus, in commenting upon Plato's *Timæus*, calls PHANES soft and tender Love, which is the personal character of the third hypostasis. Conformable to this Proclus assures us, that Amelius the Platonic, who was contemporary with Plotinus, makes\* 'A threefold Demiurgus, or creator of the world, three minds and three kings, him that is, him that has, and him that beholds; which three minds differ thus, the first is essentially he that is; the second possesses in himself intelligence, but receives all from the first, and so is second; the third possesses also in himself intelligence, but hath what is in the second and looks up to the first, for all these three are the same essence with their conjoined intelligibles. Amelius therefore supposes those three minds and Demiurgic principles to be the same with Plato's three kings, and with Orpheus's trinity.' Damascius also, in his book of principles, assures us, that Orpheus maintained 'a tri-form deity.' Thus, according to Suidas, to Timotheus, to Proclus, and to Damascius, the sublime poet and philosopher Orpheus looked upon the triplicity in the divine nature not as three distinct substances, nor independent minds, nor simple attributes, but as three intellectual agents or beings that subsist and act in the same essence. It is therefore no wonder if Timotheus, who was a Christian, affirmed, that† 'Orpheus long

ago had declared, that all things were made by a co-essential triad.'

Pythagoras had the same ideas of the divine triad. Since all agree that he borrowed his philosophy from Orpheus, the Egyptians, the Persian Magi, and the Chaldean Sages, his notions of a triplicity in the divine nature must have been the same. For this reason we conclude, that the true meaning of this great maxim of the Pythagoric philosophy, 'God is a monad from whom proceeds an infinite duality,' signifies, that from the great unity, monad, or self-existent mind, proceed two other hypostases, inseparable from their self-originated cause. Hence Moderatus, in a fragment preserved to us by Simplicius, says,\* 'according to the Pythagoreans, the first one, monad or unity, is above all essence; the second contains all ideas; and the third, which is Psyche, or soul, partaketh of both, of the first unity and of the ideas.' Numenius, according to Proclus,† says, 'That the Pythagoreans having praised the three Gods, called them the grand Father, the Son, and the grand Son, thereby intimating, that, as the second was the offspring of the first, so the third proceeds from the first by the second.' Jamblichus adds according to the testimony of Proclus,‡ 'That there were three Gods also praised by the Pythagoreans.'

It is true, that Pythagoras did not only call the supreme Deity a monad, and a triad, but also a tetrad: for Tetractys, in the golden verses, is called the fountain of eternal Nature, and therefore Hierocles, in commenting upon these verses, says,§ 'There is nothing in the whole world

\* *Simplicius in Aristot. phys. fol. 70.*

† *Proclus in Timæum, pag. 93.*

‡ *Procli theol. Platon. lib. i. cap. V.*

§ *Hierocli. aurea carm. pag. 168. Cantab. 1709.*

\* *Proclus in Tim. pag. 93.*

† *Cedrenus de Timoth. chronog.— See Dr. Cudworth pag. 306.*

• which doth not depend upon the  
 • Tetractys, as its root and principle.  
 • For the Tetrad is the maker of all  
 • things, the intelligible God, the  
 • cause and Father of the heavenly  
 • and sensible God.' The latter Py-  
 thagoreans and Platonists endeavor to  
 give reasons why God should be cal-  
 led Tetras or Tetractys, from certain  
 imaginary mysteries contained in the  
 number four. Some modern critics  
 fancy, that the Pythagorean Tetractys  
 is the same with the Hebrew name  
 Jehovah, that consists of four letters:  
 but both these conjectures are chime-  
 rical and trifling. It seems less hy-  
 pothetical and imaginary to look up-  
 on the word Tetrad as originally de-  
 rived from the ancient hieroglyphic  
 which almost in all nations was the  
 symbol of the Deity, which the He-  
 brews called Cherubin, and which  
 Orpheus represents also under a qua-  
 druple form. The three first denote  
 the three consubstantial agents or hy-  
 postases of the divine nature, and the  
 fourth having the face of a man is the  
 sacred humanity of the Logos, which  
 Hierocles calls the celestial and visi-  
 ble God, son of the first cause. This  
 hieroglyphical symbol called Cheru-  
 bin was copied by the Gentiles and  
 called Teraphim, as shall be explained  
 hereafter.

(To be continued.)

AN ESSAY

On the best METHOD of maintaining  
 PEACE, LOVE, and UNITY, among  
 CHRISTIAN BRETHREN.

**C**ONSIDER, that although  
 Christianity is a *perfect institu-  
 tion*, and tends to make *Christians  
 perfect*; yet Christians being only in  
 the way of cure, in a state of recovery,  
 do not arrive at absolute perfection  
 in this life, at least, not before death.

It is therefore *absurd and unreason-  
 able* in one Christian to expect abso-  
 lute perfection in the character and

temper of another, while here below  
 in the school of Christ. As long as  
 I live, I will have my failings and  
 infirmities, and my brother will have  
 his.—Hence arises,

The duty of, and obligation to,  
*mutual forbearance* among Christian  
 brethren: For, if I hope and expect,  
 that any brother will *bear with my  
 failings and infirmities* in temper and  
 conduct, and will have pity and com-  
 passion on my weakness; justice and  
 charity require that *I should bear with  
 his*, and not be *over rigid and severe*  
 in my requirements from him. If  
 not, *I do not* unto others, as *I would  
 they should do unto me*, and am become  
 a transgressor of this golden rule of  
 equity.

If this Christian maxim of *bear  
 and forbear*, or of *pitying*, and, in love,  
*forgiving one another*, is not regarded  
 and observed, there cannot possibly  
 be any such thing as a Christian so-  
 ciety, great or small, held together  
 upon earth.

The failings and imperfections of  
 our Christian brethren, though very  
 undesirable in themselves, yet are o-  
 ver-ruled to serve excellent purposes  
 in this state of trial and probation:  
 Upon them are grafted some of the  
 noblest Christian virtues, such as *cha-  
 rity, meekness, patience, self-denial, com-  
 passion, forbearance*, and a *forgiving  
 temper*;—and they are excellent *touch-  
 stones*, whereby we may examine and  
 prove our own spirits, and discover  
 whether we are indeed possessed of  
 these Christian graces, i. e. whether  
 we are Christians.

Wholly to break society and fel-  
 lowship with my Christian brother or  
 brethren, because *he or they* have of-  
 fended me, speaks the most unuffer-  
 able pride.—It is, in plain con-  
 struction, to presume that I myself  
 am perfect and blameless, and need  
 no forbearance nor forgiveness from  
 my brethren.

If God should break with us for  
 every offence, what would become of

us? Yet the example of GOD and of CHRIST are expressly set before us for our imitation in this duty.\*

But what are the terms and conditions of forgiving, or being reconciled with our Christian brother, when he offends us? I answer, *signs of true penitence*; and to forgive him, and be reconciled with him, and keep up Christian fellowship and communion with him, upon *these signs*, is a Christian duty so indispensably necessary, that our Saviour has charged us, if our Christian brother offends us, not only *seven times*, but even *seventy times seven*, i. e. four hundred and ninety times in one day, and return, and say, *I repent*, we must *as often forgive him*.†

But are there not some offences, which, though they claim our forgiveness, yet give just cause of our quitting all Christian fellowship and society with our brethren? Answer. No offence can justify *private revenge* in a Christian. If my brother should even attempt to take away my life, and turn again and shew signs of true sorrow and penitence, I must, as a Christian, forgive him and be reconciled to him; though, in such cases, public justice must be allowed to take place for the good of society: But, a man who is called a *brother*, may, by the *nature* and *number* of his offences, and by a *proud, haughty, impatient* disposition, render himself wholly unworthy of Christian fellowship and communion in any society; yet so as to be again received and re-admitted, upon giving proper signs of true penitence.

But must we *so put up with*, and *forbear* the failings and infirmities of our Christian brethren, as to neglect the duties of *reproof* and *admonition*, lest we break the bond of peace, and provoke or displease our offending brother? By no means. This would be to *suffer sin upon our brother*. Unity

and *peace* among Christian brethren, must be founded on, and comport with truth, integrity and a charitable zeal for each other's welfare. We are to continue rebuking and exhorting, in a Christian manner, but never to break the bond of Christian fellowship, till men appear to be *incorrigible reprobates*. I have *one failing*, you have *another*: I must bear with your failing, while I use every endeavor to correct it; you must do the same by me. We must regard this mutual duty, till we both obtain heaven; where, being both perfect, we shall have no need of mutual forbearance and forgiveness.

I will not renounce nor disown my *natural brother*, nor quit the family, though he offends me, or is angry with me without cause. He is my *brother*, and a multitude of tender and endearing considerations plead for forgiveness, and a re-establishment of peace and unity: And shall I renounce and disown a *Christian brother*, and quit the *fellowship of the saints*, for the like reason, where the obligations to brotherly love are much more *numerous, sacred* and *noble*, and the motives to forgiveness and unity, much more tender and endearing?

The same reasons which will engage us to quit one Christian society, because of the failings and infirmities of our brethren, should engage us to quit the fellowship of the church itself; and then we renounce all union and communion with the body of Christ, and putting ourselves out of the way of all the means of salvation, we *virtually* renounce heaven itself, i. e. apostatize!

If we are indeed Christians, we must all *meet in heaven*, and there live together as friends, in one society forever: And shall we part society for every trifle on the road, where we have so much need of each other's mutual advice, reproof, forbearance and charity?

Consider the damage done to Christianity by *schism* and *divisions* a-

\* *Eph.* iv. 2. 32. *Col.* iii. 13, 14.

† *Matth.* xviii. 15—35.

mong Christian brethren; the pleasure it gives to the *devil*; the tendency it has to prevent others from uniting themselves to those communities, from which deserters have carried off an evil report, and the malicious and wicked triumph it gives to the envious enemies of Christian union, communion and peace, and the injury it does to the great and noble designs of such societies.

If a deserter from a religious society should be asked by an enemy of religion, what his reason was for deserting? Consider the danger he is in of wounding religion in the answer he must make. 'I did not like the men; or, I did not like their proceedings; or, I got no good, but rather harm, by being of the number.' Here a man speaks at once *uncharitably* of his Christian brethren, and *falsely and unfavorably* of the ways of God: For, few men are so just and modest as to declare the true reasons of such a conduct, and to lay the blame, where it properly is, upon their own sickness, inconsistency, unchristian disposition, and distaste and dislike to that which is good; or, perhaps, a mean and vile ambition to please and gratify some declared and malicious enemy to so good a design.

Let a man consider, whether, on his *death-bed*, he could approve of having broken the bonds of Christian peace and unity, and quitted a society, formed on Christian principles, and in which he might have both *done* and *received* some spiritual good; merely, because all his Christian brethren were not just, in all respects, such as he would have them; while he himself had possibly as great failings as any among them.

Real offences from our Christian brethren cannot justify our quitting Christian communion: Much less *supposed* offences, or *real* benefits so mis-called.

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

A SERMON, never before published, delivered in *St. Paul's Chapel*, in the city of *New-York*, May 20, 1787.

MARK viii. 36.

*What shall it profit a man, if he shall gain the whole world, and lose his own soul?—Or what shall a man give in exchange for his soul?*

THE wisdom of virtue, and the folly of vice, most clearly appear, from many passages of sacred writ. But in no part, perhaps, of the holy scriptures, are those things exhibited in a more striking point of view, than in the words of our text.—Our Lord here, in condescending goodness, most forcibly addresses himself to our understanding on this subject.—“What,” says he, “would it profit a man, should he gain the whole world;”—all its riches, honors and pleasures, which he could enjoy but for a moment, at the expence of immortal happiness; the loss of heaven itself, and his sustaining everlasting and inconceivable woe; the miseries of eternal condemnation?

Though subtilty itself cannot adduce even the shadow of an argument, in favor of vice, how numerous are its votaries?—By how many, even of the Christian world, is it cherished, revered, practised; in opposition to the dictates of reason; the voice of conscience, and the language of inspiration?

If, unhappily, there are any present, who have been so intoxicated with the cup of sinful pleasure; so fascinated by the tinsel of vanity, displayed by the world, that all their hopes of the enjoyment of happiness, are sensual, or confined to this earth, and limited by time; let us beg their attention, a few moments, while we shall endeavor, through the aid of Heaven, to effect a change, in their

temper and conduct, favorable to virtue and their present and future felicity; or while we shall attempt to notice and enforce the important particulars contained in the text: In discoursing upon which, we will attend to the occasion of its being expressed.

Next, observe, that man is endued with an immortal soul, which, thro' divine goodness, he may save; or, by means of his folly, he may lose.

We will also consider the defect of wisdom which will attend us, if, for any earthly considerations, we shall relinquish celestial happiness.

And regard the truth,—that the soul, when lost, cannot be regained; for “what shall be given for it in exchange?”

First, we are to shew how the words of the text came to be delivered.

From the many expressions of the prophets, which respected the kingdom of our Lord; particularly, such as declared, that “he should sustain the power of government;” that he should “sit on the throne of his father David, and that of his kingdom there should be no end;” that the “heathen should be given to him for an inheritance, and the uttermost parts of the earth for a possession;”—the people of Israel, thro' their being devoid of the spirit of religion, most unjustly concluded, that when the Messiah should make his appearance, he would assume the ensigns of royalty; subdue the nations of the earth, and be invested with the supreme government of the world: And this idea of earthly grandeur was entertained, for a season, even by the apostles themselves; and was the cause of their ambitious contention, “which of them should be the greatest;” or have the pre-eminence, in that worldly kingdom of Christ, they flattered themselves was then about to be established.

But not any thing was more opposite to the kingdom of our Lord, than worldly pomp and splendor.—He, therefore, withdrew from the

people, when, by violence, they were going to invest him with regal authority.

He took several opportunities to undeceive his apostles, in this particular;—he told them expressly, that “he came not to be ministered unto, but to minister; and to give his life a ransom for many;”—he also informed them, in words most explicit, that “his kingdom was not of this world;”—and in the chapter from which our text is taken, he speaks of his approaching sorrows and death at Jerusalem. “The Son of Man,” says he, “must suffer many things; and be rejected of the elders; and of the chief priests; and scribes; and be killed; and, after three days, rise again.”

But such language, was extremely ungrateful to the apostles; which occasioned Peter, with rashness, to rebuke our Lord for these expressions, After this apostle had been reprehended for this conduct, our Saviour declares to the people, and to his disciples, that by embracing, and adhering to his religion, they might rather expect the frowns of the world, than the enjoyment of its smiles. “Who-soever will come after me, let him deny himself, and take up his cross, and follow me.” And lest a regard for earthly prosperity, and the preservation of life, should occasion men not to receive; or having received, to deny the Christian faith, they are assured, that the indulgence of such a disposition, would terminate vastly to their disadvantage: “For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it;” or find it happily exchanged for a life celestial and immortal:—And the more forcibly to prevail with mankind, to embrace Christianity, and duly to honor it, our Saviour adds: “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?—Or what shall a man give in exchange

for his soul?"—Our Lord subjoins a sentence, which is most worthy of our serious consideration!—"Who-soever, therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."

Having thus shown the occasion of the words of our text, which were principally designed to prevent men from apostatizing from the Christian faith, and to excite them properly to revere it; permit us, as we proposed,

Next, to observe, that we are endued with souls, which are immortal; and that these, by us, through divine goodness, may be saved; or, by our folly, be lost.

It is of the first consequence, with regard to the practice of religion, to believe the immortality of the soul: And we are compelled to confess, that we are indebted for the perfect knowledge of this truth,—that our souls are immortal,—not to the disquisitions of human reason; nor to the investigations of heathen philosophers, on the subject, but to divine revelation.

Several Pagans, indeed, of wisdom and virtue, conjectured, wished, and were desirous of maintaining this fact, but were unable to prove it, or to discuss the matter to their entire satisfaction. Socrates and Cicero, the most eminent of those who were disposed to believe the existence of the soul, after the dissolution of the body, expressed their doubts concerning this particular; which occasioned Seneca justly to remark,—that the "immortality of our souls, however desired by us, was rather spoken of, than proved, by these great men."

Happy are we, that we are not left to uncertain conjecture, to doubtful probability, in this important point, but that "life and immortality, are brought to light through the gospel!"

We are not to conclude, however, that this doctrine was not revealed under the Jewish economy; but that by the Christian dispensation, it is more clearly and fully declared.

Our Saviour inculcates this tenet, by affirming that "God is the God of Abraham, of Isaac, and of Jacob; and that he is not the God of the dead, but of the living."—But the bodies of these patriarchs had been dead, many ages, before these words were uttered by our Lord; their souls, therefore, must then have been in existence; for "God was their God; and he is not the God of the dead, but of the living."

Our Saviour again teaches this truth, in the parable of Dives; after death, he "lifted up his eyes in hell, being in torments;" and the "soul of Lazarus was conveyed, by angels, into Abraham's bosom." This tenet is also enforced by our Lord, when he exhorts us not to fear those "who kill the body, but are not able to kill the soul;" and when he mercifully grants the petition of the penitent on the cross. "This day," said he to him, "thou shalt be with me in paradise."

"We know," saith St. Paul, "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

The martyr Stephen being fully convinced of this truth, in his last moments, supplicated God to receive his spirit."—"Blessed," we read, "are the dead which die in the Lord; yea, saith the Spirit: for they rest from their labors, and their works do follow them."

Saint John saw, in holy vision, "under the altar, the souls of those who were slain for the word of God, and their testimony in favor of divine truth."

Every promise, it may be remarked, of reward to the righteous, in a future state; and each denunciation



of divine vengeance, on the wicked, in the other world, contained in the holy scriptures, necessarily imply, the immortality of the soul;—indeed, the doctrine, that our souls perish not with our bodies, is inseparably connected with the Christian system; and the belief of this fact, most essential to the Christian character.

But the mode of the soul's existence, after the death of the body; and the manner of its perception, infinite wisdom hath thought proper to conceal from us;—this knowledge we can attain only by experience; and all the various opinions of learned and ingenious men respecting it, are but the effusions of mere fancy. This, and many other particulars, of the spiritual world we must now be contented to "behold, as through a glass, darkly; but hereafter, face to face;" with the greatest ease and perspicuity.

(The remainder of this Sermon will be inserted in our next.)

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

*The UNCHRISTIAN ABUSES of the TONGUE.*

AS the noblest use of the tongue, consists in those exercises of it which tend to celebrate, magnify and glorify God, and set forth his excellencies to our fellow-creatures; so whatever has a direct, or indirect tendency to dishonor God, or give our fellow-creatures *wrong, mean and unworthy* apprehensions of him, are the most *capital sin* and *abuses* of the tongue—such as, (1.) *atheistical* speeches: As saying, that *there is no God*; denying or disputing his being, or insinuating such hints and arguments, as tend to destroy this belief in ourselves or fellow-creatures. This is striking at the glory of God with a witness, and erasing the very foundations of all religion among men.

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Equally pernicious are those speeches and arguments, which, while they seem to admit the being of a God, insinuate, that he did not create, and does not rule and govern the world:—Or, allowing his universal providence, in giving general laws to nature, while they deny his particular providence, or his ordering and overruling all the particular actions of his creatures.—Nor is it any better to deny God's moral government of his rational creatures; that he is the *observer of men*; the witness and judge, the rewarder and punisher of their moral conduct. To this may be added the vile guilt of robbing God of any of his perfections, of his omniscience, omnipresence, his holiness, justice, mercy or truth;—or of extolling any of these perfections, to the prejudice of the rest.

(2.) *BLASPHEMY*: Either cursing God, as *Job's wife* would have persuaded him to do; or challenging God, to come forth, and do his worst; or boldly and insolently defying his vengeance; or charging him foolishly, as cruel and unjust, and laying more on us than we deserve; or boldly calling down his vengeance upon ourselves or others; or sporting with his judgments, undervaluing his mercies, and ridiculing his works, or word, or providences.

(3.) *PROFANITY*, nearly bordering on the former. Speaking slight and disrespectfully of holy things and ordinances, and that holiness which is the image of God on his people;—mimicking and mocking holy actions, such as prayer, preaching, the sacraments, and the like;—making a jest of the scriptures, and using them proverbially to profane purposes;—making a mock at sin as a mere *trifle*, and talking of the most awful and serious matters, such as death, judgment, heaven and hell, in such a slight, vain, and sportive manner, as plainly shews that we have no practical belief of them.

4 B

(4.) SOLEMN PERJURY; or calling GOD to witness a known lie, and praying down his vengeance upon us, in case our declaration is not true.

(5.) COMMON SWEARING; which by the frequent and familiar abuse of GOD's holy name, lessens our own reverence and that of others for an oath; turns the venerable name of JEHOVAH, into an *empty sound*, to convey our hellish passions to others, and paves the way to *customary, horrid perjury*. This is an abuse of the tongue, which, besides its being forbidden by the word of GOD, on the penalty of his severest displeasure, is attended with neither pleasure, profit nor honor;—is rude, barbarous, uncivil, and unmeaning, and fit only for devils and damned spirits.

(5.) The common and profane use of GOD's name, even where neither cursing, swearing, nor damning is annexed to it: Such as, O GOD! O LORD! O CHRIST! and GOD bless us! CHRIST bless us! and the like, when they are spoken in a *light, unmeaning, customary manner*: For, as GOD's name is sacred and glorious, so every *common use* of it, is an *irreverent abuse* of it, and is expressly forbidden in the third commandment, "Thou shalt not take the name of the LORD thy GOD in vain, &c."

As the next important use of the tongue, is to promote the good of our fellow-creatures; so, whatever tends directly, or indirectly to hurt or injure our neighbour in any of his interests, is a *wile, unchristian, diabolical abuse* of it. Indeed, all the above-mentioned abuses of it, are against *Christian charity*: For, though they directly and immediately tend to dishonour GOD, yet they mediately and indirectly tend to corrupt and ruin our neighbour. Indeed, whatever sin proceeds from the tongue, is, and necessarily *must be* defiling to all around us, who are disposed to receive infection. But the abuses of the tongue, which are most immediately repugnant to Christian charity, are the fol-

lowing: (1.) *Direct lying, or untruth*: For, as the tongue and speech were given to be a true and regular *index* and *interpreter* of the mind; so a man who speaks not truth, is like a *clock* whose hand points to the wrong hour, or like a *compass* whose needle deviates from the true pole, *useless* and *worth nothing*. Besides, as truth is the foundation of all right intercourse between men, so there could be no living in society, nor transacting business with our fellow-creatures, if falsehood prevailed universally. Indeed, truth is so *sacred, valuable* and *important* a branch of Christian morality, and so essentially necessary to the well-being of human society, that it should never be violated, even in jest, nor upon the slightest and most trivial occasions.

(2.) DISSIMULATION: Either by wilfully concealing necessary truth, or speaking in a doubtful, ambiguous, enigmatical manner, with a design to deceive or mislead our neighbour.

(3.) DOUBLE-DEALING; being fair to our neighbour's face, and otherwise behind his back.

(4.) MISREPRESENTING a *story* or *fact*, which is one of the most mischievous kinds of lying and backbiting; for by omitting *one single word* or *circumstance* of a story or fact, it may be quite altered to the unspeakable prejudice of our neighbour and of the truth.

(5.) DECEITFUL-PROMISING: Causing our neighbour to rely on a promise, which we either do not intend to perform, or which we have no hope of being able to perform punctually, at the time and in the manner proposed: This occasions unspeakable confusion in the *trading world*, and in every other department of life, and tends effectually to ruin our character, and very often our neighbour's too, who is led to deceive others on the strength of our promise.

(6.) BEARING FALSE WITNESS against our neighbour; either by tel-

ling known and malicious lies to the prejudice of our neighbour, in the way of calumny, slander and backbiting; or by unnecessarily abetting, propagating and spreading the slanders of others, whom we have reason to suspect of malice against him:— Much more, by taking away his life, interest, or good name, by perjury.

(7.) Speaking the very worst that we can of our neighbour, consistent with truth, with a designed concealing any good qualities he possesses, on purpose to injure his character or interest, or to impede his usefulness: For, we may do unspeakable hurt often, even by speaking *improper and unseasonable truths*: But nothing short of *Christian charity and prudence* can direct in this matter.

(8.) Divulging such secrets as our neighbour may have, in confidence entrusted us with, either with a malicious design to hurt him, or through mere imprudence, and a tattling disposition.

(9.) All such abusive, ignominious names and insulting language, either *of or to* our neighbour, as tends to break Christian charity, excite anger, and occasion quarrels and lawsuits; which besides their provoking nature and unhappy consequences, prove the want of charity, meekness, humility and patience, and are a scandal and disgrace to our common Christianity.\*

(10.) All sporting with, and mocking at the *sins and natural infirmities* of our neighbour, and speaking degrading things of him, on account of the latter.

(11.) Vain, *idle, unedifying* conversation, which neither tends to *comfort nor improve* either ourselves or others; especially if it is continued long, to the destruction of our own, or our neighbour's precious time: For, we are told, we shall "give an account of every idle word we speak at the day of judgment."

(12.) Propagating evil, pernicious

principles and doctrines, which tend to poison our neighbour's mind, and to prepare the way for a vicious practice.

(13.) Flattering our neighbour in his follies and vices, and thereby increasing his pride and strengthening his hands in folly and wickedness; more especially, with the detestable view of getting some favor from him, or advantage over him, as the reward of this iniquity.

(14.) Abusing our neighbour's confidence in us, by giving him bad or ruinous advice, when we hope to benefit by his complying with it.

(15.) Corrupting our neighbour, and seducing *him or her* to sin, and thereby committing the very worst kind of murder, both upon the soul and body.

(16.) By filthy songs, or corrupt and profane speeches, polluting and debauching the minds and hearts of our neighbours, and inducing them to the love and practice of sin.

(17.) Instead of comforting the sick, afflicted and distressed, laughing at and insulting their miseries, and thereby adding to the burthen of their sorrows.

The sins of the *tongue* are the most numerous class of all our sins, except those of the *heart*; and indeed, they will never be much lessened, until the heart is renewed and sanctified by divine grace.

As the sins of the tongue are the *most destructive*, as well as the *most numerous*, we had need to set a double guard over the motions of this unruly member, seeing that in no way are we like more to disgrace our Christian profession, than by an unbridled tongue.

The right use and government of the tongue, is one of the *least doubtful proofs* of true religion.—"If any man offend not in word, the same is a perfect man. If any man among you seem to be religious, and bidle not, &c.\*"

\* *Matth. v. 21—26:*

\* *James i. 26.—iii. 2.*

## CHRISTIAN BIOGRAPHY.

## The LIFE of ST. LUKE.

ST. LUKE, says Eusebius, was a native of Antioch, by profession a *physician*, and for the most part a companion of the apostle Paul. From his attending St. Paul in his travels, and from the testimony of some of the ancients, Basnage, Fabricius, and Dr. \* Lardner have been induced to conclude that this evangelist was a Jew—and some learned men both among the *antients* and *moderns* have been of opinion that he was one of the *seventy*.† The first time that this evangelist is mentioned in the New Testament is in his own history of the *Acts of the Apostles*. We find him‡ with St. Paul at Troas. He attended the apostle to Jerusalem—continued with him during his troubles in Judæa—sailed in the same ship with him when he was sent prisoner from Cæsarea to Rome—and stayed with him in the imperial city during his two years confinement there. In St. Paul's epistles, written during his imprisonment, he is mentioned by name, and, in *one* of those letters, styled the *beloved physician*. The *antients* have not mentioned his suffering martyrdom—it is probable, therefore, that he died a natural death.—St. Luke was *not* an *apostle*—but he was, as Irenæus observes, an inseparable *companion* of the apostle Paul, and committed to writing, the gospel preached by him. Clement of Alexandria, as quoted in Eusebius, mentions a traditionary report handed down from the presbyters of more ancient times, which was, that the gospels which contained the *genealogies* were written *first*. If this tradition may be depended upon, and it

is very *probable*, the gospels of Matthew and Luke were written before St. Mark's. Tertullian calls Matthew and John disciples of Christ, Mark and Luke, disciples of *apostles*. In like manner Eusebius says, that Luke had delivered in his gospel a faithful narrative of those transactions, of whose truth he himself had been fully assured, from the distinguished advantages he enjoyed from his great intimacy and long continuance with Paul, and his converse with the other *apostles*. We learn from the *proem* of his gospel with what fidelity and accuracy he compiled the history of those wonderful transactions it records. He tells his reader with what religious solicitude he had examined into the historical facts on which Christianity was founded, with what care and caution he had traced the stream to its source, and what application and study he had employed to digest and arrange these great events in a regular series. "As there have been several persons, says he, who have compiled and published to the world historical accounts of those celebrated transactions, for the veracity of which we have such ample and undoubted evidence, having been furnished with materials by those persons who were not only the *preachers* of Christianity, but, from the beginning, were *eye witnesses* of the facts themselves: After their example, I too, O most illustrious Theophilus, after having diligently examined into these events and accurately investigated them to their source, have judged it proper to digest them into a regular and connected narration, in order that you may see on what a firm and unshaken basis that religious system is supported, into the doctrines of which you have been carefully initiated." This marks his fidelity as an historian, and strongly prepossesseth the reader in favor of the veracity and probity of the writer. This history, says St. Jerom, he composed and published

\* Lardner's Supplement to the Credibility, Vol. i. p. 236. 2d. Edit.

† See Dr. Whitby's Preface, and Dr. Lardner's history of this Evangelist, *ubi supra*.

‡ Acts xvi. 10, 11.

in the regions of Achaia and Boeotia. Dr. Lardner, who examined these subjects with the greatest accuracy and critical judgment, hath fixed the date of this *gospel* and of the *Acts* to the year 63 or 64. Dr. Owen hath assigned an earlier period to the publication of this *gospel*—about the year 53.

REMARKS ON ST. LUKE as a WRITER.

HAD not St. Paul informed us, that this Evangelist was by profession a physician, and consequently a man of letters, his writings would have been a sufficient evidence that he had enjoyed a liberal education. "Pure classic Greek, exclaims Grotius, for which this author, who had read the medical and historic writers, is eminently distinguished." And in another place, Luke, as being a scholar, abounds with expressions that are of classical purity. The distinguished sweetness of his stile, the smoothness of his periods, the beautiful and perspicuous arrangement of his words, cannot fail to strike and delight every reader possessed of an elegant taste in polite literature. When we have read either his *gospel* or his history of the apostles, our thoughts are naturally directed to Xenophon, whom the Athenians stiled the *Attic muse*, for his sweet and melodious prosaic numbers, on whom they said the nine Parnassian sisters had shed their selectest influence, and whose language all the graces had combined to form and embellish. Nothing can be better accommodated to the grand transactions he records, than the elegant simplicity of his stile—divested of all studied ornaments—plain, chaste, and perspicuous—one easy, regular, well-conducted narrative—greatly resembling Xenophon's history of the *Expedition of Cyrus*, or his *history of Greece*, for the simple, artless, unaffected

manner of the narration, or the *Commentaries of Julius Caesar*, a work distinguished for its plainness, but which, in point of elegance and the true sublime, says Hirtius, was never surpassed by the most elaborate compositions. But his history of Christ is not merely recommended by the elegance of its composition, but for the authenticity of its facts. In writing it he acted the part of a faithful historian. Truth was his great object and aim. He diligently traced, he tells us, the sacred stream up to its source. Others incited by the greatness of the transactions, had published historical accounts of them that were crude and inaccurate, intermixed with fable and fiction, abounding with marvellous events, that had their foundation only in uncertain fame. But this Evangelist, who enjoyed, he tells us, the happiest opportunities for exploring and investigating truth, and who had carefully examined and enquired into these great events, had every qualification, from the probity and goodness of his heart, from his living in the times in which these illustrious transactions happened, and from his being a companion and fellow-labourer with the apostles, for giving the world a faithful and authentic history of them. With regard to his composing and publishing an exact and minute account of these things, he was precisely in the same situation as the historian Thucydides, who acted for some time in the Peloponnesian war which he relates, and who tells us, almost in the words of St. Luke, that to qualify himself for publishing to the world a circumstantial and accurate detail of its great transactions, he had made the most diligent and particular enquiries, with the utmost fidelity, concerning every incident. And with respect to his writing the history of the *Acts of the Apostles*, he had every advantage, with regard to the knowledge of facts, and of their principles and motives, that an historian

can enjoy. For he was personally conversant with those who had been eye witnesses and ministers of the word from the beginning—he was the inseparable attendant of St. Paul during a very considerable part of the transactions he celebrates, and was not merely a spectator, but one of the principal actors in that public theatre, whose various and affecting scenes he exhibits before his reader. His history of Christ has all the characters of fidelity and accuracy. He begins at the fountain-head, follows with careful footsteps the stream in its heavenly course, till after the death of Christ we see it derived into a thousand different channels, in every direction, to refresh and bless the whole world. He begins his history with the miraculous conception of John, the appointed harbinger of Christ—the mission of the angel Gabriel to the Virgin Mary—represents the mutual salutations and devout acknowledgments of Elizabeth and Mary, upon the prospect of their giving birth to children so illustrious—the birth of John the baptist, and the prophetic strains of pious exultation, which Zacharias, under a divine impulse, then uttered. We have next an account of the edict which Augustus published, that all the inhabitants of Judea should be assessed—of Joseph and the Virgin Mary travelling to Bethlehem in consequence of this edict—of the nativity of Jesus—of the manner in which he was accommodated—of the glorious appearance of the angels to the shepherds—of his mother taking him to Jerusalem to present him to God, according to the Jewish custom—of Simeon's exultation upon seeing the Consolation of Israel—of his conversing with the Jewish doctors in the temple at twelve years of age—of his returning to Nazareth, and of his filial and dutiful subjection to his poor and indigent parents. We have particularized these things, because this

Evangelist is the only one who hath related them—and because they evince the care he had taken to trace his subject to its source. The reader will be pleased with the following character of this Evangelist, as a writer, by an excellent scholar, and one of the best judges in polite literature, which the present age hath produced.† “ St. Luke is pure, copious, and flowing in his language, and has a wonderful and most entertaining variety of select circumstances in his narration of our Saviour's divine actions.—Both in his gospel and apostolical acts, he is accurate and neat, clear and flowing, with a natural and easy grace; his style is admirably accommodated to the design of history. The narrative of the *Acts of the Apostles* is perspicuous and noble; the discourses inserted, emphatical, eloquent, and sublime. He is justly applauded for his politeness and elegance by some critics, who seem to magnify him, in order to depreciate the rest of the evangelists.—St. Luke's style has a good deal of resemblance with that of his great master Paul; and like him he had a learned and liberal education. I believe he had been very conversant with the best classic authors; many of his words and expressions are exactly parallel to theirs.” St. Luke, on many occasions, seems to have had St. Matthew's gospel before him, and to have transcribed from that Evangelist many passages, with very few alterations or variations, almost word for word. The similarity and coincidence is too great to be a casual and accidental thing. Several examples of this transcription are produced in Dr. Owen's observations on the four gospels. We are indebted to this historian for several discourses and parables of our Lord, not recorded in the other evangelists—particularly

† *Blackwell's sacred Classics*, Vol. 1. 295. 12MO.

for two distinguished parables, which most illustriously shew our Saviour's understanding and powers to be more than human, that he could, as incidents arose, and occasions presented themselves, invent and deliver extempore such elegant and admirable apologues as these—the most difficult species of composition—so finely contrived, so well connected, so striking and so instructive in their several parts, rising with such greatness to their conclusion, concluding with so useful a moral, and forming such a beautiful and consistent whole—and they also eminently shew how well adapted our Saviour's method of instruction was to reclaim and to instruct mankind, to awaken and to impress them, since dry didactic precepts are soon lost to our remembrance, while short moral stories, such as our Saviour's parables were, delivered by a prophet invested with a divine authority, would never be forgotten. The two distinguished parables we mean, for which we are indebted to St. Luke, are the parable of the prodigal son, and the parable of the rich man and Lazarus.—The first containing such a variety of incidents, narrated in so artless and affecting a manner, awakening in our bosoms a thousand different passions and sensibilities by turns, indignation, sorrow, sympathy, joy, placing him, as in a theatrical representation, before our eyes, in a great diversity of fortune, and producing the strongest emotions the heart can feel; the other presenting to our view the miseries which await the luxurious voluptuary, and the hard-hearted unfeeling miser, in a future world, and the blessedness that will crown indigent and suffering virtue.

\* This is justly remarked, and finely represented, by the ingenious Mr. Bourne of Norwich, in his excellent discourses on the parables. Vol. 3d. Introduction sub. fin.

*The LIFE of ULRICUS ZUINGLIUS,  
the Reformer of Switzerland.*

THIS eminent instrument of God in the great work of the reformation, was of a good family, and born on the first of January, 1487, at Wildehausen, in the county of Tockenburgh, which is a distinct republic in alliance with the Switzers or Helvetic body. He received the first rudiments of learning at Basil; and studied afterwards at Vienna and Basil, where he was made doctor in 1505; and the next year, began to preach with such good success, that he was elected pastor of Glatz, the chief town of the canton of that name.—He continued there till 1516, when the reputation, which he had acquired by his sermons, occasioned him to be called to the Hermitage, a place famous for pilgrimages to the Virgin Mary. His next call was soon after to Zurich, to undertake the principal charge of that city, and to preach the word of God among the inhabitants. It was about the year 1517, that Luther, his cotemporary, began to be famous. Zuinglius shewed himself at first very favorable to Luther, and recommended his books to his auditors, though he would not preach them himself. But a Franciscan friar being sent by the pope to publish indulgencies at Zurich, Zuinglius then followed the example of Luther, by declaiming powerfully against the friar and his indulgencies. Hugh, bishop of Constance, believed that Zuinglius was displeas'd only with the abuse of these things, and exhorted him to proceed under his patronage: but Zuinglius went farther, and solicited that prelate, as also the papal legate in Switzerland, to favor the doctrine he intended to settle, which he called evangelical truth. They refused his proposals, and he opposed the popish ceremonies from the year 1519 to 1523, when he found an opportunity of establish-

ing his own doctrine, and of abolishing the superstition of Rome.

This able divine conducted the reformation in Switzerland with as much progress as Luther did that in Saxony, though he conducted himself with more moderation and prudence: he propounded his doctrine in his sermons, which he preached four years successively in Zurich; and thereby prepared the minds of the people for its reception: but he would not attempt to make any alterations in the mode of worship, without the concurrence of the magistrates; for which purpose he caused an assembly to be called by the senate of Zurich in January, 1523, when he proposed several articles which were agreed to, some of which are as follow: "That the gospel is the only rule of faith: the church is the communion of saints: we ought to acknowledge no other head of the church but Jesus Christ: all traditions should be rejected: there is no other sacrifice but that of Jesus Christ upon the cross, and the mass is no sacrifice: we have no need of any other intercessor with God, than Jesus Christ. The habits of monks favor of hypocrisy. Marriage is allowed to all men," &c. with many more of the like nature, immediately levelled at papistical errors. It is easy to imagine that after this, the doctrine of Zuinglius became general through the canton of Zurich; where also, after another assembly, the reformation was carried still farther; the mass put down, relics taken out of the churches, and other inventions of popery abolished; while by preaching, writing and publishing, Zuinglius manfully defended the evangelical truth.

Zuinglius differed much from Luther, in the matter of the Lord's supper. Luther, it is evident by his doctrine of consubstantiality, could not wholly abstract himself from the Roman catholic doctrine. Zuinglius

was more disengaged; he ordered, "that the holy table should be covered with a white cloth, on which were to be set the patine full of leavened bread, and vessels filled with wine; that the minister and deacons should stand by the table, where they were to exhort the people to approach with reverence. After which one of the deacons should read the institution of the Lord's supper, taken out of the first Epistle to the Corinthians; and another should repeat a part of the sixth chapter of St. John: that the minister should then read the creed, and exhort all the communicants to examine their own consciences, that they might not be guilty of the body and blood of the Lord, by receiving them unworthily: that the minister and people should then kneel and say the Lord's prayer: after which, the minister should take the bread in his hands, and deliver the words of the institution of the Lord's supper, with an audible voice; then give the bread and wine to the deacons, who should distribute them to the people, while the minister should read the discourse which our Saviour had with his disciples before his passion, as related in the gospel of St. John. This was the form of administering the sacrament, which Zuinglius appointed to be used. He maintained, in his doctrine concerning the sacrament, that these words of Jesus Christ, "This is my body, this is my blood," are to be understood thus: This signifies my body and blood: this bread and this wine, are a figure of my blood; this is a testimony and pledge, that my body shall be delivered up, and broken for you upon the cross, and that my blood shall be shed for you. From whence it follows, that not only the bread and wine exist after consecration; but also that the real body and blood of Christ are not present in the eucharist, and that the bread and wine are only a figure of the body and blood of Christ, communicated in a spiritual manner by faith.



Against this doctrine of Zuinglius Luther strongly opposed and wrote; the former answered him, and propagated his opinions very widely thro' Switzerland; opinions, which as they were more removed from, so were they far more offensive than those of Luther to the papists.

In 1531, a civil war began in Switzerland, between the five catholic cantons, and those of Zurick and Bern. The Zurickefe were defeated in their own territories, with the loss of 400 men. Zuinglius, who was desirous to let the world see he was ready to defend his doctrine as well by the sword as the pen, was killed in this action at the head of a battalion, in the 44th year of his age. Great cruelty was shewn to his body, and it was attempted to be burnt. He was called the blessed servant and saint of God; and his doctrine was defended by his successor Henry Bollinger; but in 1538, by a treaty of accord, the disputes between the Lutherans and Zuinglians were concluded.

The works of this learned reformer, in four volumes folio, with an apology for his doctrine, were published by Rodolphus Gualterius.—The Switzers paid the utmost regard to his memory, and his remains were interred with all the pomp of a Grecian funeral for a man who had devoted his life to the service of his country. Zuinglius and Oecolampadius were more esteemed by the learned men of their times, than any other of the reformers, because they had more moderation.

Zuinglius had good skill in music, and a love for it. He always studied standing, and was always a great student. He received a most courteous letter from Pope Adrian the sixth, and might have had any favors, if he would have declared himself a friend to the see of Rome. But steady to truth and a good conscience, he gave up all temporary emoluments; and his memory thereby is become dear to every lover of religion and liberty.

VOL. I. No. 5.

EXTRACTS of a JOURNEY from ALEPPO to JERUSALEM, by the Rev. Mr. Maudrell.

(Continued from page 426.)

Tuesday, March 30th.

THE next morning we set out very early for Jordan, where we arrived in two hours. We found the plain very barren as we passed along it, producing nothing but a kind of samphire, and other such marine plants. I observed in many places of the road, where puddles of water had stood, a whiteness upon the surface of the ground; which, upon trial, I found to be a crust of salt, caused by the water to rise out of the earth, in the same manner as it does every year in the Valley of Salt near Aleppo, after the winters inundation. These saline efflorescencies I found at some leagues distance from the dead Sea, which demonstrate that the whole valley must be plentifully impregnated with that mineral.

Within about a furlong of the river, at that place where we visited it, there was an old ruined church, and convent, dedicated to St. John, in memory of the baptizing of our blessed Lord. It is founded, as near as could be conjectured, at the very place where he had the honor to perform that sacred office, and to wash him, who was infinitely purer than the water itself. On the farther side of the forementioned convent, there runs along a small descent, which you may fitly call the first, and outermost bank of Jordan, as far as which it may be supposed the river does, or at least did anciently, overflow, at some seasons of the year. viz. At the time of harvest, Josh. iii. 15. or as it is expressed, Chron. xii. 15. in the first month, that is, in March. But at present (whether it be because the river has by its rapidity of current worn its channel deeper than it was formerly, or whether because its waters are diverted some other way) it seems to have lost its ancient

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greatness; for we could discern no sign of such overflowings, when we were there: which was the thirtieth of March; being the proper time for these inundations.

After having descended the outermost bank, you go about a furlong upon a level strand, before you come to the immediate bank of the river. This second bank is so beset with bushes, and trees, such as tamarisk, willows, oleanders, &c. that you can see no water till you have made your way through them. In this thicket anciently (and the same is reported of it at this day) several sorts of wild beasts were wont to harbor themselves. Which being washed out of their covert by the overflowings of the river, gave occasion to that allusion, Jer. xlix. 19. and l. 44. *He shall come up like a lion from the swelling of Jordan.*

No sooner were we arrived at the river, and dismounted, in order to satisfy that curiosity and devotion, which brought us thither, but we were alarmed by some troops of Arabs appearing on the other side, and firing at us: but at too great a distance to do any execution. This intervening disturbance hindered the friars from performing their service prescribed for this place; and seemed to put them in fear of their lives, beyond what appeared in the rest of the company. Though considering the fordidness of their present condition, and the extraordinary rewards, which they boast to be their due in the world to come, one would think in reason, they of all men should have the least cause to discover so great a fear of death, and so much fondness for a life like theirs.

But this alarm was soon over, and every one returned to his former purpose; some stripped and bathed themselves in the river; others cut down boughs from the trees; every man was employed one way or other to take a memorial of this famous stream: the water was very turbid,

and too rapid to be swam against. Its breadth might be about twenty yards over; and in depth it far exceeded my height. On the other side there seemed to be a much larger thicket than on that where we were, but we durst not swim over, to take any certain account of that region for fear of the Arabs; there being three guns fired just over against us, and (as we might guess by their reports) very near the river.

Having finished our design here, we were summoned to return by the Mosolem; who carried us back into the middle of the plain, and these sitting under his tent, made us pass before him, man by man; to the end he might take the more exact account of us, and lose nothing of his eaphar. We seemed at this place to be near the dead sea, and some of us had a great desire to go nearer, and take a view of those prodigious waters. But this could not be attempted, without the licence of our commander in chief. We therefore sent to request his permission for our going, and a guard to attend us: both which he readily granted, and we immediately prosecuted our purpose.

Coming within about half an hour of the sea, we found the ground uneven, and varied into hillocks; much resembling those places in England where there have been anciently lime kilns. Whether these might be the pits at which the kings of Sodom and Gomorria were overthrown by the four kings, Gen. xiv. 10. I will not determine.

Coming near the sea we passed through a kind of coppice, of bushes and reeds: in the midst of which our guide, who was an Arab, shewed us a fountain of fresh water, rising not above a furlong from the sea. Fresh water he called it, but we found it brackish.

The dead sea is enclosed on the East and West, with exceeding high mountains; on the North it is bounded with the plain of Jericho,

on which side also it receives the waters of Jordan. On the South it is open, and extends beyond the reach of the eye. It is said to be twenty-four leagues long, and six or seven broad.

On the shore of the lake we found a black sort of pebble, which being held in the flame of a candle soon burns, and yields a smoke of an intolerable stench. It has this property, that it loses only of its weight, but not of its bulk by burning. The hills bordering upon the lake, are said to abound with this sort of sulphureous stone. I saw pieces of it, at the convent of St. John in the wilderness, two feet square. They were carved in basso relievo, and polished to as great a lustre as black marble is capable of, and were designed for the ornament of the new church at the convent.

It is a common tradition, that birds, attempting to fly over this sea, drop dead into it; and that no fish nor other sort of animal can endure these deadly waters. The former report I saw actually confuted, by several birds flying about, and over the sea, without any visible harm; the latter also I have some reason to suspect as false, having observed amongst the pebbles on the shore, two or three shells of fish resembling oyster-shells. These were cast up by the waves, at two hours distance from the mouth of Jordan: which I mention, least it should be suspected that they might be brought into the sea that way.

As for the bitumen, for which this sea hath been so famous, there was none at the place where we were. But it is gathered near the mountains on both sides in great plenty. I had several lumps of it brought me to Jerusalem. It exactly resembles pitch, and cannot readily be distinguished from it, but by the sulphureousness of its smell, and taste.

The water of the lake was very limpid, and salt to the highest degree,

and not only salt, but also extreme bitter, and nauseous. Being willing to make an experiment, of its strength, I went into it, and found it bore up my body in swimming with an uncommon force. But as for the relation of some authors, that men are buoyed up to the top, as soon as they go deep into it; I found, upon experiment, not true.

Being desirous to see the remains (if there were any) of those cities, anciently situated in this place, and made so dreadful an example of the divine vengeance, I diligently surveyed the waters, as far as my eye could reach. But neither could I discern any heaps of ruins, nor any smoke ascending above the surface of the water, as is usually described in the writings and maps of geographers. But yet I must not omit what was confidently attested to me by the father guardian and procurator of Jerusalem; both men in years, and seemingly not destitute either of sense or probity: viz. that they had once actually seen one of these ruins; that it was so near the shore, and the waters so shallow, at that time, that they together with some Frenchmen, went to it, and found there several pillars, and other fragments of buildings. The cause of our being deprived of this sight was, I suppose, the height of the water.

On the west side of the sea is a small promontory, near which, as our guides told us, stood the monument of Lot's metamorphosed wife: part of which (if they may be credited) is visible at this day.

As for the apples of Sodom so much talked of, I neither saw, nor heard of any. Nor was there any tree to be seen near the lake, from which one might expect such a kind of fruit. \*Which induces me to believe that there may be a greater deceit in this fruit, than that which is

\* Tacit. Hist. Lib. 5. Joseph. Bell. Jud. Lib. 5. Cap. 5.

usually reported of it; and that its very being, as well as its beauty, is a fiction, only kept up, as my Lord Bacon observes, many other false notions are, because it serves for a good allusion, and helps poets to a similitude.

In our return from the dead sea, at about one hours distance from it, we came to an old ruined Greek convent. There was good part of the church remaining, with several pieces of painting entire; as the figures of several Greek saints, and over the altar the representation of our Lord's last supper. Hereabout, and also in many other places of the plain, I perceived a strong scent of honey, and wax, (the sun being very hot) and the bees were very industrious about the blossoms of that salt weed which the plain produces. In about one hour and a half more we returned to our tents, and company, at the same place where we slept the night before, and there we spent this night also.

Amongst the products of this place, I saw a very remarkable fruit, called by the Arabs *Zac-cho-ne*. It grows upon a thorny bush, with small leaves, and both in shape and colour resembles a small unripe wall-nut. The kernels of this fruit the Arabs bruise in a mortar, and then putting the pulp into scalding water, they skim off an oil, which rises to the top. This oil they take inwardly for bruises, and apply it outwardly to green wounds, preferring it before balm of Gilead. I procured a bottle of it, and have found it, upon some small trials, a very healing medicine. The roses of Jericho were not to be found at this season.

(To be continued.)

SELECT EXPRESSIONS of the  
FATHERS.

(Continued from page 431.)

XXII. **G**OD, says *St. Austin*, spares a sinner when he

threatens him; he defers to punish; he holds his hand ready; he bends his bow; he says he is going to inflict justice:—but would he act thus, if he was not willing to spare; if he took pleasure in the destruction of the wicked?

XXIII. *ST. CHRYSOLOGUE* thus expresses himself on the death of *Dives* and *Lazarus*. What revolution, what change is this? Holy angels convey the soul of the poor man to heaven! Hell swallows up the rich man! The happy death of *Lazarus* eclipses all the glory of the life of *Dives*, and tarnishes all the splendor and pomp of his funeral! Why, therefore, do we permit ourselves to be dazzled by appearances? Why suffer funeral pomp to impose on us? At the funeral of a rich man, a numerous croud of *servants*, and *slaves* attend, clothed in mourning, with dejected countenances! But an innumerable company of *angels* escort the virtuous poor man, in triumph, to heaven, with songs of melody and joy!

XXIV. *THE Almighty*, says *St. Jerom*, is never more provoked with us, than when he appears the least displeas'd; his greatest anger is not to shew his anger.—On the same subject, *St. Paulin* says; That the goodness of our heavenly Father is so great, that even his anger proceeds from his mercy: he chastens not, but to pardon.

XXV. *WILL* you still murmur, exclaims *St. Bernard*, to the Christian unwilling to endure pain, and say; "I have a long time suffered: I can no longer endure such a load of ill?"—What you suffer lasts but a moment; but what you hope for, after your sorrow, is eternal! Why do you count days and years? Time passes away and pain with it; but the glory that succeeds trouble, passeth not away! Trouble is sustained in a day; the happiness which follows it, will continue for ever! In this world, sufficient for every day is

the evil thereof; what, however, we shall suffer to-morrow, we do not feel to-day; but we shall be recompensed for all our afflictions in that day which is not to be followed by another. It will be in that day that the crown of righteousness, I wait for, shall be given me! The bitterness of life is tasted drop by drop; but the pleasures of paradise are as torrents, which seem to overflow the hearts of the saints! These are rivers of pleasure; rivers which diffuse, but do not exhaust themselves; they keep an eternal course; waters always living, always full! This recompense of the righteous is an eternal weight of glory! It is not a glorious palace, nor a glorious garment that is promised them, but glory itself! It is not something that gives joy, but joy itself, pure and un-mixed!

XXVI. WE may, says *St. Paulin*, fall into vice by the way of virtue. If we are not circumspect, we shall be in danger of being proud because we are humble.

XXVII. WHAT a beautiful sight is it, says *Minucius Felix*, to behold a *Christian* engaged with grief; bravely enduring the threatenings of tyrants; the cruelty of executioners; the frowns of monarchs, with an air of magnanimity, and yielding to God only, to whom he belongs; victorious over himself and others, and, with noble pride, trampling death under his feet!

XXVIII. SEE, says *St. Austin*, (discoursing on the crucifixion of *Christ*) a wonderful sight; an astonishing spectacle! If it is beheld by impiety, it is a subject of ridicule! If by piety, it is a great mystery!

XXIX. WITHOUT hope, says *St. Zenon*, every thing languishes among men. The arts are neglected; no virtues are exercised. Take away hope, all things perish and die. Why is a scholar taught, if he hopes nothing from his study? Why does the

mariner expose his vessel to storms and tempests, if he does not hope to arrive at the desired port? Why does the soldier despise fatigue and danger, but because he is animated with the hope of glory? Why does the husbandman scatter his grain, if he hopes not to be recompensed with a plentiful harvest? And why does the *Christian* believe in *Christ*, if he doth not hope, one day, to enter on the eternal happiness that *Christ* hath promised him?

(To be continued.)

The CHRISTIAN MINISTER.

NUMBER V.

In this, and in the ensuing Number of this Paper, we shall continue to mention the principal Duties of the Christian Minister.

III. HIS private addresses, counsels and exhortations, should not be confined to such as are sick, but extend to those also, committed to his charge, who are in health.

Among other epithets applied to the ministers of religion, they are stiled *watchmen*. And shall they be *watchful only* but a very few hours, in a whole week, over the souls of such as are entrusted to their care?—Shall they neglect the many private opportunities they may be favored with, to warn some to “flee from the wrath of God to come;”—to establish others in the faith;—to administer consolation to such as are in sorrow;—to instruct the ignorant;—to resolve the doubts and dispel the fears of others, and, in some way, to benefit all to whom they minister?

To render this service successful, it will, indeed, require a considerable knowledge of human nature; a very happy address; great meekness, patience, wisdom, virtue, perseverance and discretion.

"Nothing," (saith an excellent prelate of the church of England,\* in a charge to the clergy of his diocesis) "will more contribute to render our *public instructions* effectual, than *private conversation*, conducted with prudence, with a view to accomplish this end.—We must make it our endeavor, not only to convert the mistaken and vicious, but to excite the negligent to serious thoughtfulness, and the good themselves to more eminent goodness.—We must convince men of the urgent necessity there is for our interposing in behalf of religion and virtue, and suggest to them the means of engaging, with success, in an holy life.—Nor must we devote so much of our attention to those of *higher station* in life, as to neglect those of *inferior condition*; whose number is so much larger; whose dispositions, in general, are more favorable to religion, than others.—Immortal happiness (he adds) is of as great importance to the indigent, as the rich; we should, therefore, be as solicitous to promote the salvation of the one as the other, and make it our great concern, as it was that of our divine Master, to *preach the gospel to the poor*.—We must apply ourselves to this most useful service with *cheerfulness*. If it requires pains to discharge it; if it shall rob us of innocent and agreeable amusements; if it shall interrupt us even in useful studies, we should remember that *this is our indispensable duty*;—that we have *dedicated* ourselves to the public service of religion; that the *vows* we have made to God are *upon us*, and, therefore, that we should not seek means to *evade* our duty, but to *fulfil* it; and 'take the oversight of those committed by God to our care, not by constraint, but willingly.'—If we shall perform *only* those things, for the neglect of which we should be

\* Doctor Secker, at that time Bishop of Oxford, but, afterwards Archbishop of Canterbury.

punished by our superiors, we need not expect *much success* in our ministry, nor any *great reward* for our services."

IV. A church is composed of divers characters. Among its members there is often a great diversity with respect to riches, learning, wisdom, virtue, temper, and religious and moral attainments. And how often, through ambition, pride, passion, sinister views, partial interests, prejudice, animosity and contention, a captious disposition, or some unjustifiable conduct, or evil practice of individuals, is the harmony of the community interrupted and its peace destroyed; to the great advancement of vice, and suppression of virtue?—No duty is more clearly enjoined on the professors of Christianity than that of unity or peace.

Saint Paul exhorted the church at Ephesus, "To keep the unity of the spirit in the bond of peace;"\* and that of Corinth, "to be perfect; to be of one mind, and to live in peace;"† and the church at Philippi, "to stand fast in one spirit."‡—"Mark those," says he, "who cause divisions and avoid them,"§ Our Lord enjoins us to "have peace one with another;"\*\* just before he left the world, he gave his church the benediction of peace,†† and prayed for its unity,‡‡ which he assures us is essential to its prosperity; and, indeed, very existence.§§ Saint Paul, being thoroughly convinced of this truth, in his Epistle to the Galatians, says; "If ye bite and devour one another, take heed that ye be not consumed one of another."¶¶

How important a part, therefore, is it of a minister's duty, by every rational and just means in his power, to *prevent* strife and debate, discord

\* *Ephes. iv. 3.* † *2 Cor. xiii. 11.*  
 ‡ *Phil. i. 27.* ¶ *Rom. xvi. 27.*  
 \*\* *Mark ix. 50.* †† *John xiv. 27.*  
 ‡‡ *John xvii. 11.* §§ *Mark iii. 25.*  
 ¶¶ *Gal. v. 15.*

and division from taking place in his church; or if it is in a state of contention, to restore it to tranquillity and peace?—"Blessed," indeed, "will be such peace makers; for they shall be called the children of God."†

V. Is it not also, the duty of a preacher of the gospel, to *preserve*, to the utmost of his ability, the church committed to his care, from *error*; to "be ready, with all faithful diligence, to banish and drive away, all erroneous and strange doctrines, contrary to God's word?"—This service, we apprehend, will be most successfully performed, not by language of reproof, nor by railing; but either by a candid, minute, and full confutation of the error; or by establishing the truth opposed to it, without mentioning the doctrine we conceive to be unscriptural.—This last mode, we imagine, in general, is to be preferred to the other; as it is *more modest*, and, probably, will not so irritate those whom we wish to reclaim from erroneous tenets.

VI. No church can be truly respectable, nor in a state of prosperity, that is destitute of *discipline*, which it is incumbent on a minister duly to regard; (our Lord having committed the keys of his church to his apostles‡) and especially to prevent, as far as possible, the *unworthy* from being admitted to the privilege of partaking of the holy sacrament of the Lord's supper; and, in a proper manner, to exclude such as have approached this sacred ordinance, whose immoral conduct justly deprives them of the right of communicating, (and would prevent them from receiving any benefit from this institution,) until they shall give sufficient testimony of their reformation.

Many unhappy consequences may succeed the want of attention to discipline. It is worthy of observation, that the apostles, and especially Saint

Paul, were duly attentive to it; he, for instance, severely reprimanded some members of the Corinthian church for their profanation of the Lord's supper;\* and, for their impiety, precluded Hymenius and Alexander the enjoyment of church privileges.†

VII. It is the duty of a clergyman, not only to exercise discipline in the church, but to be subject to ecclesiastical government himself; and also, to assist, when necessary and it shall be required of him, in the public deliberations and acts of the church. And would he maintain orthodoxy and peace, he should be particularly careful that he does not suffer himself to be seduced by error, nor to transgress the precepts of peace.

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

### V I R T U E

TO BE PREFERRED TO BEAUTY.

*Illustrated in the History of unfortunate English Beauties.*

PRINCES have bowed to the empire of beauty; heroes have been subdued by its power; philosophers have felt its influence, and poets have exerted themselves in its praise: but virtue is true dignity; the best friend and comforter in every situation of life.

Antiquity affords many instances of this kind; but without dwelling upon those fatal effects which beauty brought upon Helen in Greece; Lucretia in Rome; Cleopatra in Egypt, and Mariamne in Judea, there are many striking proofs of it in the history of England.

Editha, daughter of earl Godwin, was married to King Edward the Confessor, in 1044, but the marriage was never consummated.—Godwin was hated by the king; he

† *Matth. v. 9.* ‡ *Matth. xvi. 19.*

\* *1 Cor. xi. 20.* † *1 Tim. i. 20.*

fomented a civil war, and was banished the kingdom; while the king ungenerously stripped his own queen of her effects, and confined her in the nunnery of Werewel, only because she was the daughter of Godwin.— Edward died without issue, whereby the male branch of the Cerdic and Egbert line became extinct; though, if this weak prince had not preposterously abstained from conversing with his queen, he might perhaps have had children, and thereby prevented a revolution, which involved the English in slavery, and transferred the crown to William Duke of Normandy.

The princess Maud married the emperor of Germany, whose death left her a beautiful widow, and the mistress of an immense fortune, while she was the undoubted heiress to the crown of England. In 1127, the empress Maud married Geoffry Plantagenet, earl of Anjou, by whom she had a prince named Henry; and the English not only renewed their fealty to the mother, but extended it to the son. Maud succeeded her father in his duchy of Normandy, while the kingdom of England was seized upon by Stephen, earl of Bulloign, third son of the earl of Blois, by Adela, daughter to William the Conqueror, who found little difficulty in obtaining the crown, before Maud could arrive in the kingdom; for the English dreaded that her husband should have any command over them.— However, Maud gained the discontented clergy and nobility to her interest; took Stephen prisoner, who promised to renounce the crown, and pass the remainder of his life in a monastery, if Maud would grant him his liberty; but this was impolitely refused, and a revolt ensued in favor of Stephen; because the empress retained that Norman pride, which made her father, uncle, and grandfather, consider the English subjects as so many slaves. She was besieged in Winchester castle, and with difficulty escaped being taken prisoner; but

her son married the divorced queen of Lewis, king of France, and again invaded England; when Stephen agreed, that after his decease, Henry should succeed him as his lawful heir. Thus Maud was precluded from ascending the throne; but it was ascended by Henry the Second, her son, in whom the Norman and Saxon blood was united.

Henry the Second was an illustrious prince, and had several children by queen Eleanor, daughter of William, duke of Aquitain: but he was so greatly enamored with fair Rosamond, daughter of the Lord Clifford, that he kept her in a labyrinth, built on purpose, at Woodstock, to secure her from the rage of the queen, who, it is reported, in 1172, found means to dispatch her rival by poison. Fair Rosamond was certainly the most beautiful lady in England: her beauty won her the love of a great monarch; but it raised the jealousy of a bold spirited queen, who encouraged her sons to rebel against their father. This occasioned the effusion of much blood, the death of Fair Rosamond, and the imprisonment of queen Eleanor; for the greatest beauty, without virtue, is generally attended with many calamities.

Avifa, the daughter of the great earl of Gloucester, was remarkable for her beauty; she was married nine years to king John, who, in 1200 became so enamoured with the charms of Isabella of Angouleme, that he obtained a divorce from his queen Avifa, and married Isabella, though she was contracted to the earl of Marche, who, in revenge, attempted to dethrone the king.

Arthur, duke of Bretagne, was the right heir to the crown of England, which had been seized by his uncle John, whom he also endeavored to dethrone, in conjunction with the earl of Marche; but they were defeated by king John, near Maribel, in Poictou, in 1202, who took them prisoners, together with the princess



Eleanor, sister to the duke. This lady was called the beauty of Bretagne; but she was sent to England, where she was confined forty years in the castle of Bristol, and her brother was murdered by his uncle.

Edward the First unhappily lost his excellent queen Eleanor, in 1291.— In 1299, he married Margaret, sister to the king of France, though she was only eighteen, and Edward was sixty years of age. Edward had three children by Margaret, but none of them succeeded to the crown; and this beautiful lady was very unhappy; for her son-in-law, Edward the Second, married her niece Isabella, daughter of the French monarch, when she was only thirteen years old. Notwithstanding the beauty of his queen, Edward was so fond of his favorite Pierce Gaveston, that Isabella complained to her father of the fondness of her husband for this man; which alienated his affections from her, and made her an entire stranger to his bed. Gaveston was beheaded by the earl of Warwick; but the king became equally fond of Hugh Spencer. Charles the Fair, king of France, was dissatisfied at the ill treatment of his sister Isabella, who went into France, where she formed a conspiracy for dethroning her husband, and placing her son upon the throne: she succeeded in her views, but prostituted her charms in the embraces of Roger Mortimer, while the husband was cruelly murdered. Indeed, the Spencers had so far incensed the people against the king, that they called the queen their deliverer; but she became so very arbitrary, that her son, Edward the Third, confined her for life to her house at Risings, and her favorite Mortimer was hanged at Tyburn.

Joanna of Kent was cousin to the Black Prince, who married her for her great beauty; but she had the mortification to see her glorious husband cut off in the flower of his age;

and though her son, Richard the Second, succeeded to the throne, he was deposed on account of his favorites, after marrying Anne of Luxemburg, sister to the emperor Wenceslaus.

Henry the Sixth married Margaret, the daughter of Rene, duke of Anjou, titular king of Sicily, and niece of the queen of France. She was a lady of great beauty and spirit; but her husband lost the kingdom of France, which his father had won. The duke of York was victorious over all the friends of the house of Lancaster; but he was defeated by the queen, and slain at the battle of Wakefield. She afterwards beat the great earl of Warwick, on Bernard's Heath, near St. Albans; but was herself defeated by Edward the Fourth, between Caxton and Towton, though she fought with all the spirit of a Zenobia. She then fled into Scotland, where she raised another army, and re-entered England, but was suddenly repulsed by Lord Montague, and obliged to fly again into Scotland. Prince Edward, the son of Henry the Sixth, was married to Anne, the daughter of the earl of Warwick, who then opposed king Edward the Fourth, and obliged him to retire into Holland, from whence he soon returned, defeated and slew the earl of Warwick at Barnet. However, queen Margaret levied another army, but was overtaken by Edward the Fourth at Tewksbury, who made her and her son prisoners. The young prince was in the eighteenth year of his age, and was barbarously massacred by some of the principal Yorkists, in the presence of his mother, who was confined in the Tower of London four years, when she was ransomed by her father for fifty thousand crowns.

Edward the Fourth, while he was demanding Bona of Savoy in marriage, who was sister to the French queen, accidentally fell in love with,

and married Elizabeth Woodville, the widow of Sir John Grey, who was killed in the battle of Bernard's Heath. However, the queen had little happiness from this alliance; only the marriage occasioned the birth of a princess, who after the murder of her two brothers by their uncle, Richard the Third, became the happy instrument of uniting the contending houses of York and Lancaster. This queen was also made unhappy by three concubines kept by the king; of whom the celebrated Jane Shore was the greatest favorite, being equally remarkable for her beauty in youth, and her misery in age; for she had been the happy wife of an opulent merchant, the idolized mistress of a potent king, and the fair adulteress of a noble lord. The protector was afraid of taking her life, but he stripped her of her fortune: However, as the modern historian, Mr. Barnard, observes, she did not perish for want, according to common report; and though Mr. Rowe has beautifully embellished her story, he must have been sensible that she was alive in the reign of Henry the Eighth.

Richard the Third married the young widow of the prince of Wales, whom he murdered at Tewksbury, and then caused her death through excess of grief, that he might marry his own niece, the princess Elizabeth, daughter of Edward IV. who expressed the utmost abhorrence at such an union.

Richmond invaded England, and laid claim to the crown, as the immediate heir of the house of Lancaster. He defeated and slew Richard at Bosworth; after which he was crowned, and united both roses by marrying the princess Elizabeth, who was the most beautiful lady of her time. But Henry the Seventh was so jealous of any thing that might aggrandize the house of York, and so suspicious of any respect that was paid to his queen, that he shewed her very

little regard, which occasioned several insurrections.

Henry the Eighth had six wives, and some of them very remarkable for their beauty; but none of them enjoyed much felicity. Catharine of Arragon, was cruelly divorced: Anne Boleyn was wrongfully beheaded: Jane Seymour died in child-bed: Anne of Cleves was arbitrarily divorced: Catharine Howard was somewhat unjustly beheaded: and Catharine Parr owed her escape more to her own prudence and good fortune than the humanity of her husband.

Lady Jane Grey was universally allowed the most uncommon beauty of her age. She was the eldest daughter of the duke of Suffolk, by Frances Brandon; who, in the will of Henry the Eighth, was the next in succession after the princess Elizabeth; but by the will of Edward the Sixth, lady Jane was appointed his immediate successor. She married the accomplished Dudley, lord Guilford, fourth son to the aspiring duke of Northumberland, whose ambition brought on the destruction of that amiable pair. It was the duke who persuaded the king to appoint lady Jane his successor: it was he who prevailed upon her to accept of the regal dignity: and it was he who attempted to preserve the crown for her by force of arms. She was proclaimed queen in the sixteenth year of her age; but the princess Mary claimed the crown, and won it, though she was a professed papist, and lady Jane was a zealous protestant. Northumberland was unsuccessful, and lady Jane was deprived of her royalty nine days after she came to it.—The duke was first beheaded, then his son the lord Guilford, and afterwards his unparalleled wife, who was only 18 years old, the ornament of England for religion, beauty and learning.

The death of this princess was soon followed by that of Mary queen of Scots, grand daughter to James the

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Fourth, and to Margaret eldest daughter of Henry the Seventh, by virtue of which right, her son, James the First, was recognized king of England. Mary was daughter to James the Fifth, king of Scotland, and to Mary of Lorrain, eldest daughter to Claude duke of Guise, and widow of Lewis duke of Longueville. She was married to Francis the Second, king of France; upon which occasion she assumed the title of Queen of England; pretending that Elizabeth was illegitimate, and unworthy to sit on the throne. On the death of her consort, Francis the Second, in 1561, she returned to Scotland, of which kingdom she was queen, and espoused Henry Stuart, lord Darnly, son to the earl of Lenox, who became jealous of some familiarities between his queen and David Rizzo, the famous Italian musician; but Rizzo was killed in her presence; after which she became fond of the earl of Bothwell, who killed the lord Darnly, and married his queen, though she had prince James by the former. The Scotch lords drove Bothwell into banishment, who lived very miserably in Denmark; while the earl of Murray assumed the supreme authority, in the name of prince James; and the queen took refuge in England, where queen Elizabeth threw her into prison, and kept her there 18 years, when she brought her to a trial, for being an accomplice in certain conspiracies formed against her person; for which she was beheaded on the 8th of February, 1587, in Fotheringay castle, in the forty-sixth year of her age, though most of the princes in Europe employed very earnest solicitations to procure her liberty.

Such are the illustrious and unfortunate beauties represented in the annals of the English history; by whose misfortunes we may learn, that beauty, however powerful, is not considered either as an ornament or support, equal to virtue. This charm

will dignify unfortunate beauty; and be a sure source of comfort to the fair sex, when their charms can no longer please, or may have produced the most fatal effects.

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### THE CENSOR.

NUMBER V.

*The wicked, their children dance.*

SACRED WRIT.

THE following dialogue, it is presumed, is capable of being both useful and entertaining.

Miss B—. And we shall not be favored then with Miss W—'s presence this evening?

Miss W—. No my dear, I beg to be excused.

Miss B—. We shall certainly be vastly unhappy in your absence; and may I be indulged with the reasons why you decline the entertainment?

Miss W—. Miss B— does me honor in thinking me capable of contributing to the pleasure of the company. Such amusements as they will enjoy were once, indeed, agreeable to me; but they would now be so far from affording me pleasure, that they would render me unhappy.

Miss B—. Miss W—, I fancy is affected by the death of some friend; or by some intelligence that is disagreeable?

Miss W—. No Miss. Not any thing occasions me to be unhappy. I never enjoyed such felicity as I now experience.

Miss B—. I must imagine then Miss W— conceits she enjoys happiness in religion. The change of her temper I cannot attribute to any thing else. And, truly, how strange will it be for the agreeable, the polite, and the gay Miss W— to become a Saint! Religion! What felicity can there be in religion; in confessing sins and saying prayers?—It may perhaps, agree very well with persons decept with age, or on the

couch of death, but, of all things, I think it the most unsuitable to genteel life and the vivacity of youth. And, if I mistake not,—pardon me Miss!—your serious disposition will soon change, and we shall again enjoy Miss W—'s company; and the retirement will cause her more sensibly to enjoy the pleasures of fashionable diversion. Was it not so with Miss M—?

Miss W—. I can very readily pardon the rallery of Miss B—, as, but a few days since, I entertained sentiments similar to those she is now possessed of. But I beg leave to assure her, I do not blush to own that I wish, most sincerely with and mean, to be religious. And as ridiculous as this profession may occasion me to appear to some, I am convinced I shall not deplore my change of disposition and conduct. I have only to regret that I have so long offended my Creator; been regardless of christianity; acted unworthy of a rational being, and been inattentive to my temporal and everlasting felicity! The most sensible gratitude possesses my heart when I reflect on the divine goodness I have experienced! Long since might I not have been deprived of life; cited to appear at the bar of divine justice, and consigned over to eternal misery?—But yet I live to enjoy a Saviour's love and the smiles of Heaven! Still I live to be supremely blest; to know religious joys; a peaceful mind, and hopes of endless bliss! And I also live to tell Miss B— the happiness of religion; devoid of which, beauty is but deformity; wisdom, folly; and pleasure, pain!

Miss B—. This may be so. But if religion forbids innocent mirth,—and I conclude Miss W— is of opinion it does forbid it, or she would not deny us her company,—I cannot but think it most unsuitable to polite life and the gaiety of youth.

Miss W—. Assure yourself Miss B— I do not apprehend religion ex-

cludes innocent mirth. It prohibits, I conceive, no one enjoyment our natures are capable of that is unattended by guilt. It is no enemy to the pleasures of society and innocent recreation. These may tend to preserve our health and polish our manners.—But is Miss B— positive her mirth this evening will be rational and entirely innocent? As high an opinion as I entertain of Miss B—'s discretion, I fear her approaching pleasures will not be succeeded by reflections the most pleasing. For my own part, I freely confess I feel reproach for those many seasons I have past in pleasures like those which Miss B— is now so fond of. What impropriety of conduct have they occasioned? How have they engaged my affections, and obliterated serious impressions? What single sentiment of wisdom have I obtained from the many hours consumed at the table devoted to cards? and might I not have enjoyed exercise, for the preservation of health, which would have been attended with much less hazard than that of dancing? Must it not be acknowledged, that, innocently to pass an evening of sociability, agreeable to the present mode, requires greater self-government than young ladies in general are mistress of? Do not such social enjoyments expose them to certain dangers of evil? And is it prudence to risque our innocence for the pleasures of vanity? I would ever wish to resign myself to sleep prepared to wake no more; but immediately after several hours of giddy mirth,—forgive the expression!—would it not be extremely difficult to become prepared for our dissolution?

Miss B—. But do not persons of religion frequent genteel company, and partake of their amusements?

Miss W—. It would ill become me to assert the contrary; but I am of opinion it would be wisdom, and more consistent with their character, to abstain from such enjoyments;

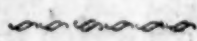
since with perfect security of their morals they may ever participate of pleasures more rational and sublime. How great, for instance, is the happiness derived from books written with judgment, elegance and taste? Particularly, what satisfaction arises from the perusal of the holy volume of inspiration, whose variety of matter and sublimity of sentiments so amuse the understanding; whose heavenly doctrines so illumine the mind; whose expressions of clemency so compose the breast of guilt, and whose most gracious promises so exalt our hopes? What refined felicity too is attendant on actions of benevolence? What inexpressible delights also accompany the contemplation of the perfections of the Almighty; the divine benignity manifested to mankind; the happiness of heaven, and the performance of acts of devotion and sacred praise? and how much more commendable is it to be perfecting ourselves in goodness, than, for the enjoyment of that mirth which is so often succeeded by sorrow, not to make progress in virtue; or to deviate, though in the smallest degree, from its precepts?—The unhappy Miss M— whom Miss B— was pleased to mention, for some time appeared sincerely religious; but through the repetition of importunity, she unadvisedly permitted herself, at first, occasionally only, again to attend our recreations, should I not say, of folly? Miss B— recollects the fatal consequences. How soon were enfeebled her resolutions of piety? And how wretched was the catastrophe?—But two days only she survived a night of gaiety and seeming joy!—May her indiscretion teach me prudence!—Miss B— was present at her death?

Miss B— Yes; I was with Miss M— in her last moments.

Miss W— And Miss B— remembers, I presume, Miss M—'s extreme unhappiness? Her despair and self reproach; her fruitless tears and unavailing grief, by me will ne-

ver be forgotten.—Poor Miss M—! my companion! my friend! For thee I weep! For thee now falls the plaintive tear!—Excuse me Miss—long intimacy with Miss M— and the thoughts of her present misery and future woe, cause me thus to be affected!—But will Miss B— pardon my freedom? Suppose the shaft of death had past Miss M— and Miss B. herself had been the victim? But so it was not ordered. And shall Miss B— be spared in vain?—Her good sense, I trust, shall answer no. To no future precarious day will she postpone her peace with heaven,—if this peace is yet to make,—and preparation for the approach of death; that king of terrors, who no mercy shows; whose dreaded stroke not youth, nor wealth, nor charms can turn aside, nor cause to be delayed!

Miss B— Miss W— will accept my thanks for these her words of friendship. Such solemn thoughts ne'er to my heart were known! I see myself most vile, exposed to death, and to the Almighty's wrath! Be banished far all noisy mirth, and let me hear religion's voice!



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

THE *Pharisees* were the most distinguished, popular and flourishing sect among the Jews. This name they assumed on account of their separating themselves to superior strictness in religious observances. They affected great mortification and abstraction from the world—imposed on themselves frequent stated fasts, which they solemnized with all the formal austerities that superstition could invent—made long prayers at the corners of crowded streets, to attract upon them the eyes of the passing multitude, and cause themselves to be admired and venerated, as mirrors of sanctity and devotedness to God. They disfigured their faces

that they might appear to men to fast—they macerated their bodies with penal inflictions and abstinence—changed their features with gloom and solemnity—made their phylacteries ostentatiously broad—founded a trumpet before them, to give public notice when they should distribute alms—paraded about the market, and places of public concourse, in long flowing robes, feasting on the incense and fulsome applause of the gazing vulgar. According to our *Saviour's* representation of them, they were a race of the most demure hypocrites that ever disgraced human nature—for under this specious mask of religion and piety, lurked the most abominable and atrocious vices—What dire woes and denunciations doth the holy Redeemer utter against them—comparing them to *whited sepulchres*, which *outwardly* appear beautiful, but *inwardly* are full of putrefaction and horror—branding them with making clean the *outside* of the cup and platter, while the *inside* was polluted with rapaciousness, intemperance, and all iniquity—stigmatizing them with devouring widows houses, and, with unfeeling cruelty, depriving the orphan and widow of their just property—and yet all the while, for a pretence, making long prayers, covering these private scenes of the blackest wickedness with the fair and showy veil of religion? They compassed sea and land, to make *profelytes* to the *Jewish* religion from among the *Pagans*; and these *profelytes*, through the influence of their own scandalous examples and characters, they soon rendered more profligate and abandoned than ever they were *before* their conversion. In short, from the faithful representation of our *Saviour*, and from the account of the evangelists, they made the essence of religion solely consist in scrupulously observing a vast multiplicity of invented rites and ceremonies—embellishing it with external pomp, and show, and

pageantry—discharging a number of little superstitious niceties and minute formalities—paying tithes of mint, anise and cummin, but utterly neglecting the weightier matters of the law, justice, fidelity, and mercy—the *former* they most punctiliously performed, the *latter* they contemned, as of comparative insignificance.—The scriptural glosses, and comments, and maxims of their rabbinical ancestors, they held in the highest estimation, and defamed the plain rules and prescriptions of the law of God, as but of subordinate and *secondary* value and excellence to them. *They made the law of God of none effect, through their traditions.*—But their fondness for these superstitious traditional maxims, they absolutely vacated and annulled the plain and express injunctions of God by *Moses* and the *prophets*—teaching for *doctrines* the commandments of *men*, and exalting *human* inventions into *divine* directions. They had always the greatest sway in the government, both of church and state; and if at any time the *Sadducees* were, through necessity, compelled to fill any posts of office and dignity, they were obliged, as *Josephus* assures us, to be under the direction of *Pharisaic* measures and influence. The *common people* were entirely devoted to them. This appears from many passages in *Josephus*, and above all, from the account of the condemnation of Jesus Christ, recorded by the evangelists—for tho' infinite crowds had conducted him in triumph to the capital and to the temple, yet no sooner were they conscious that the *Pharisees* and leading men were unanimous for his *execution*, but they joined in the general clamour; Crucify him! Crucify him! This would be unaccountable, considering the late honors and adoration they universally paid him, did not we know, both from *Josephus* and from *scripture*, that the *common people* were entirely at the disposal of the *Pharisees*, and implicitly gave their

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franchise to every religious prescription and judicial sentence that had their sanction. So absolute is their influence over the multitude, says Josephus, that if they speak but a word, even against a king or an high priest, they are instantly credited. They were adored by the people, and this inflated them with such supercilious arrogance and pride. The Sadducees believed there was no resurrection, neither angel nor spirit; but the Pharisees confessed both. But their notion of the resurrection was nothing more than the Pythagorean transmigration, as appears from the testimony of Josephus, who was a Pharisee. They believed the doctrine of predestination, and that all things were under the government of an irreversibile fatality. The doctrine of everlasting torments was an article of their creed. In fine, the scrupulous performance of a thousand trifling minutenesses made up their religion,—the love and acquisition of power, and the reputation of superior sanctity, were the end and aim of all their actions—they had a form of godliness, but were strangers to the power of it—for they were under the dominion of the most detestable of all vices, spiritual pride and hypocrisy!

*Decorative flourish*

A View of various DENOMINATIONS  
of CHRISTIANS.

(Continued from page 443.)

IV. SHAKERS.

THE first who acquired this denomination were Europeans; a part of which came from England to New-York in the year 1774, and being joined by others, they settled at Nisquenja, above Albany; from whence they have spread their doctrines, and increased to a considerable number.

Anna Leese, whom they stile the *Elect Lady*, is the head of this party. They assert, that she is the woman

spoken of in the twelfth chapter of Revelations; and that she speaks seventy-two tongues:—and though those tongues are unintelligible to the living, she converses with the dead, who understand her language. They add further, that she is the mother of all the elect: that she travails for the whole world; and that no blessing can descend to any person, but only by and through her, and that in the way of her being possessed of their sins, by their confessing and repenting of them, one by one, according to her direction.

The principal doctrines which are attributed to the Shakers, by those who have had opportunities to be acquainted with their religious tenets, are as follow:

I. That there is a *new dispensation* taking place, in which the saints shall reign a thousand years with Christ, and attain to perfection; and that they have entered into this state; are the only church in the world; and have all the apostolic gifts.\*

They attempt to prove this doctrine of a new dispensation by counting the mystical numbers specified in the prophecies of Daniel, as well as by their signs and wonders.

II. That God, through Jesus Christ in the church, is reconciled with man: and that Christ is come a light into human nature to enlighten every man who cometh into the world, without distinction.

III. That no man is born of God, until, by faith, he is assimilated to the character of Jesus Christ in his church.

IV. That in obedience to that church, a man's faith will encrease until he comes to be one with Christ, in the Millennium church state.

\* They assert, that all external ordinances, especially baptism and the Lord's supper, ceased in the apostolic age; and that God had never sent one man to preach since that time, until they entered into this new dispensation, and were sent to call in the elect.

V. That every man is a free agent to walk in the true light, and chuse or reject the truth of God within him; and, of consequence, it is in every man's power to be obedient to the faith.

VI. That it is the gospel of the first resurrection which is now preached in their church.

VII. That all who are born of God, as they explain the new birth, shall never taste of the *second death*.

VIII. That those who are said to have been regenerated among Christians, are only regenerated in part; therefore, not assimilated into the character of Christ in his church, while in the present state, and, of consequence, not tasting the happiness of the first resurrection, cannot escape, in part, the second death.

IX. That the word everlasting, when applied to the punishment of the wicked, refers only to a limited space of time—excepting in the case of those who fall from their church: but for such, there is no forgiveness, neither *in this world, nor that which is to come*.

They quote Matt. xii. 32. to prove this doctrine.

X. That the second death having power over such as rise not in the character of Christ in the first resurrection, will, in due time, fill up the measure of his sufferings beyond the grave.

XI. That the righteousness and sufferings of Christ, in his members, are both one: but that every man suffers personally, with inexpressible woe and misery, for sins not repented of, notwithstanding this union, until final redemption.

XII. That Christ will never make any public appearance, as a single person, but only in his saints: That the judgment day is now begun in their church; and the books are opened, the dead now rising and coming to judgment, and they are set to judge the world. For which they quote 1st of Cor. vi. 2.

XIII. That their church is come out of the order of natural generation, to be as Christ was; and that those who have wives be as though they had none; that by these means, Heaven begins upon earth, and they thereby lose their sensual and earthly relation to Adam the first, and come to be transparent in their ideas in the bright and heavenly visions of God.

XIV. That there is no salvation out of obedience to the sovereignty of their dominion: that all sin which is committed against God is done against them, and must be pardoned for Christ's sake through them, and confession must be made to them for that purpose.

XV. They hold to a travel and labor for the redemption of departed spirits.

The discipline of this denomination is founded on the supposed perfection of their leaders: the mother it is said obeys God through Christ; European elders obey her; American labourers, and the common people obey them, while confession is made of every secret in nature, from the oldest to the youngest. The people are made to believe they are seen through and through in the gospel glass of perfection, by their teachers, who behold the state of the dead, and innumerable worlds of spirits good and bad.

These people are generally instructed to be very industrious, and to bring in according to their ability to keep up the meeting. They vary in their exercises, their heavy dancing, as it is called, is performed by a perpetual springing from the house floor, about four inches up and down, both in the men's and women's apartment, moving about with extraordinary transport, singing, sometimes one at a time, sometimes more, making a perfect charm.

This elevation affects the nerves, so that they have intervals of shuddering as if they were in a strong fit



of the ague.—They sometimes clap hands, and leap so as to strike the joist above their heads. They throw off their outside garments in these exercises, and spend their strength very cheerfully this way; their chief speaker often calls for their attention, then they all stop, and hear some harrangue, and then fall to dancing again. They assert, that their dancing is the token of the great joy and happiness of the new *Jerusalem state*, and denotes the victory over sin. One of the postures which increase among them, is turning round very swift for an hour or two. This they say is to show the great power of God.

They sometimes fall on their knees and make a sound like the roaring of many waters, in groans and cries to God, as they say, for the wicked world who persecute them.

*Rathburn's account of the Shakers,*  
p. 4, 5, 6, 14.

*Taylor's account of the Shakers,* p.  
4, 7, 8, 9, 15, 16.

*West's account of the Shakers,* p.  
8, 13.

(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.

(Concluded from page 446.)

III. THIS great salvation, it is declared, by our apostle, may be neglected. But by whom is it neglected?

By great numbers of those who are in possession of affluence. "Not many wise men after the flesh; not many mighty; not many noble;" not many of opulence, appear to pay due attention to their salvation. Some, however, there have been of power, nobility and wealth, in every age, who have extended their thoughts

beyond the narrow limits of this earthly scene; and who, notwithstanding their worldly honors and riches, have been ambitious to possess that honor which will never fade; those treasures which will never decay, and such enjoyments as will never satiate, never cease. Some such characters there are, at present, of wisdom and virtue. But this is not an age in which religion is fashionable. Dissipation, vice and folly, possess the hearts of the generality of those who should be examples of goodness, and who are under peculiar obligations to be devoted to their creator and munificent Benefactor! "How hardly," indeed, "shall they that have riches, enter into the kingdom of God."\*

No man of real wisdom will desire to be rich. Such snares are riches to our depraved hearts! Such impediments are they to our attainment of salvation! "Give me not riches," said Agur, "lest I be full and deny thee, and say, who is the Lord?"†—This man of prudence, however, was solicitous to be preserved from poverty, "lest he should steal and take the name of God in vain." Poverty has its temptations as well as riches. Of those who are clothed in rags, there are but few, it is feared, who possess the goodness of a Lazarus. Unhappy, indeed, are such whose portion of the good things of this world is very scanty, and who will for ever be covered with the garb of poverty!—That Agur might properly attend to the concerns of religion, he desired "Food convenient for him;" a competency only of the world's goods. It cannot be doubted but those who are not distressed by indigence, nor tempted by wealth, pay the greatest attention to religion. But how many are there, even of this description, who neglect their salvation; who are

\* *Lazar' x. 23.* † *Prov. xxx. 8, 9.*

strangers to that piety required by the gospel? It may be truly said, that this salvation is neglected by all who indulge themselves in sin;\* who, in their affections, are wedded to the world,† or who are in a state of unregeneracy:‡ And various reasons may be assigned why men are inattentive to their salvation; or will not obtain redemption.

1. Many, it is probable, will not attain salvation through ignorance. They imagine the religion of the gospel to be very different from what it is. They apprehend, if they attend to the external duties of Christianity, and practise some moral virtues; or are not so impious as some others, they are the heirs of salvation; though they possess a righteousness far inferior to that of the Scribes and Pharisees; allow themselves, in a greater or less degree, to commit iniquity; and, it may be, deny, or regard as enthusiastic, the important doctrine of regeneration; though so clearly taught, and so strongly insisted on, by Christ and his apostles!¶—Thus they indulge fallacious expectations of salvation; “say to themselves, peace, peace, when there is no peace,” and raise the superstructure of their hopes of heaven upon a sandy foundation!

2. Others neglect this salvation, through a disregard of the means of grace; particularly of preaching, and devotion. Our Lord, in great compassion, hath established in his church, an order of men to inculcate and enforce the religion of the gospel; and, by preaching, how many have been excited properly to regard their salvation?—While we neglect devotion, we neglect our salvation. The prayerless, it is justly said, are ever graceless. The Almighty generally

conveys to us the aids of his holy spirit, through the medium of prayer.\* To frequent and fervent devotion it was principally owing, that the “man after God’s own heart,” attained to such elevated piety; and that numerous saints have entertained such exalted ideas of this salvation, that, rather than relinquish it, they, with cheerfulness, have parted with every thing dear to them in this life, and even with life itself!

3. Some neglect this salvation, through fear and shame. Unhappy must be their state; as the “fearful will have their part in that lake which burneth with fire and brimstone, which is the second death;”† and as such as “are ashamed of Christ and his ways, of them will he be ashamed, when, in his own glory; the glory of his Father also, and of the holy angels, he shall come to judge the world!”‡ But why “fear those who can kill the body only?” Why blush to be possessed of wisdom and virtue; to own and acknowledge our subjection to HIM whom myriads of angels worship with the profoundest reverence, and who possesses every possible excellence and perfection?

4. Multitudes neglect this salvation through their love of guilty pleasures; “The lusts of the flesh; the lust of the eyes, and the pride of life.”§ They “are lovers of pleasure, more than lovers of God.”¶ Though their sinful enjoyments are unsatisfactory; though they are succeeded by the pangs of remorse, and will terminate in everlasting misery, they are preferred to the present refined joys of virtue; even to exquisite, unceasing happiness!

5. Too great anxiety for their present subsistence, occasions many to neglect this salvation. But acting rationally, why should they distrust pro-

\* 1 John v. 18. † Matth. vi. 24. ‡ John iii. 5. § Matth. xviii. 3. ¶ John iii. 3. Rom. ii. 28, 29. Gal. vi. 15. † 1 John v. 4.

\* Ezek. xxxvi. 37. Luke xi. 13. † Rev. xxi. 7, 8. ‡ Luke ix. 26. § 1 John ii. 26. ¶ 2 Tim. iii. 4.

vidence? Such are exhorted to "take no thought for the morrow;"\* they are assured that the God who feeds the ravens when they cry, will extend his providential care for their relief; † it is promised, that if they seek first the kingdom of God and his righteousness, all necessary things for their support, shall be added unto them. ‡

6. Great numbers, through a disposition of *avarice*, or inordinate love of the world, neglect their salvation. Impossible is it to "serve two masters." § "Where our treasure is, there will our hearts be also." ¶ Those, it is declared, "who will be rich, fall into temptations and snares; into many foolish and hurtful lusts, which cause their perdition; for the love of money is the root of all evil."\*\*

7. Great multitudes neglect their salvation through a *procrastination of repentance*. They consider the importance of religion, and purpose in old age, or on the couch of death, to attend to it; but till then, to be regardless of their God; to be devoted to sinful pleasure! How great is this impiety? How inexpressible this folly? Can *subtily itself* adduce even the least shadow of an argument in favor of such conduct? Can any, even the smallest good, result from it? In all probability, will it not be attended with numberless ills; with the most serious consequences?

These are *some of the reasons* why this salvation is neglected.

IV. Saint Paul assures us, that *those who neglect it*, must expect to endure the severity of the divine displeasure! "If the word spoken by angels was steadfast, and every transgression and disobedience [under the law] received a just recompence of reward,—how shall we *escape* if we neglect the great salvation of the gospel?"

We shall, therefore, be amenable to the Almighty for our *misimprovement* of the day of grace! "It is a fearful thing, we are assured, to fall into the hands of the living God!"\* What apologies will the *mere nominal professors* of Christianity make for discarding their baptismal vows and promises; for their contempt of the divine authority; their neglect of the overtures of salvation?—Will they not be condemned by their *own lips*? In words, they have declared the gospel to be divine; by their deeds, they have regarded it to be a fable! They are the professors of virtue; but practitioners of vice! By their profession, they are the servants of God; by their practice, the slaves of Satan!—If condemned by their "own hearts," how will they *escape* the condemnation of heaven? How *escape* that aggravated punishment they have brought on themselves?

In vain will they attempt to escape the vengeance of an *incensed* God! In vain will they "call on mountains and rocks to fall on them, and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb!" † Their cries will be unheard! Dragged they must be before the seat of divine justice! Every attribute of God will then be armed against them! Whither will they flee from his presence? How elude his omniscience? How contend with omnipotence? Truth must be maintained! Justice must be satisfied! Holiness must detest impurity! Honor will reject infamy! Light can have no fellowship with darkness!

But *wherefore* should this salvation be neglected? What argument can be urged in favor of neglecting freedom for slavery! Honor for dishonor! Pleasure for pain! The joys of heaven for the miseries of hell!—Would the person of poverty, despise riches? The man of sickness, reject health? The malefactor, prefer death to life?

\* *Matth.* vi. 34. † *Luke* xii. 24.  
‡ *Matth.* vi. 33. § *Matth.* vi. 24.  
¶ *Ibid.* ver. 21. \*\* *Tim.* vi. 9, 10.

\* *Heb.* x. 31. † *Rev.* vi. 16.

By what *various means* are we now called on not to neglect our salvation? By the voice of conscience; by the gentle whispers of the holy spirit; by the ministers of religion; by the calls of providence; by the examples of the righteous; by all the saints above; by all the damned in the infernal regions!

Shall this salvation *still be neglected*? Shall we attend to any thing, to every thing, except this "one thing needful?"—Where is our wisdom? Where our virtue? Where our sense of danger, or desire of safety? Where our thirst for honor; our love of pleasure?

Shall this salvation be deemed of *infinite importance* by CHRIST? But in our view, shall it be of all things the most *despicable*, the *least* to be regarded?

With what *malicious pleasure* do the infernal spirits behold our neglect of this salvation! With what *grief* and *astonishment*, do the angels of holiness observe in us such conduct!

*Solemn* is the truth, that *long* it will not be in our power to *neglect* this salvation! Death is fast approaching us, and the grave admits of no repentance!

O ye *mere nominal professors of Christianity*! From these important considerations, be intreated, be prevailed on, no longer to neglect your salvation! Attend to it, with seriousness, from the *present moment*! Seek it by repentance, by faith in Christ, and in the path of holiness! Your sins are *great*, but not too great to be forgiven! For you Christ hath purchased a *great salvation*, in every respect accommodated to your wants! Rejoice that still it may be yours! Be ambitious to be entitled to it; to become the heirs of God, and joint heirs with Christ of immortal happiness!

\* *Rom. viii. 17.*

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

A DISSERTATION ON PUBLIC WORSHIP.

(Concluded from page 448.)

WHAT can afford greater satisfaction to a pious soul, than to reverence and adore the almighty king of the universe, when he considers that in him he lives, moves, and has his being? was God but for a moment to withdraw his life-infusing influence, our bodies would be immediately reduced to their original dust! Is not this enough to excite in us the most fervent ardor, and stimulate our devout passions, which should be rendered expressive by our words, countenance, and gesture? For if we are deficient in faith, repentance, and unfeigned devotion, let our outward service appear never so devout, it is only mere hypocrisy and illusion! If our intentions be not entirely sincere, and founded in holiness, it is an affront to God in the highest degree! Can God be pleased to see men professing to honor his law, who make no scruple of breaking it every day? Unto the wicked God faith, what hast thou to do, to declare my statutes, or that thou shouldest take my covenants in thy mouth seeing thou hatest to be reformed, and castest my words behind thy back? Nay, so hardened and audacious are some in open contempt of God's word, that the courts of his house are filled with their impertinences, and the irreverent effusions of an ill-regulated conduct! But from what has been said above, it plainly appears, that such a conduct is an abomination in the sight of the Lord; for nothing but holiness becometh his house for ever!

The fool may say in his heart, there is no God; but does not every thing, in the visible creation, evi-

dently demonstrate the reality of his existence! All the productions of nature, with silent, but irresistible eloquence, proclaim a deity aloud. Who can take a survey of the different appearances which attract our attention in this sublunary scene, and not declare them to be the effects of uncontrouled omnipotence?

From the earth let us lift our eyes to heaven, and shall we not then cry out with the Psalmist; 'The heavens declare the glory of God, and the firmament sheweth his handy work!' Are not these striking evidences of the wisdom of their Creator? Does not every minute particular relative to that stupendous structure, declare the power, eternity, and majesty of that sovereign Lord and King, who resides there in glory; and yet beholds the works of the children of men! The human mind, indeed, is charmed and enraptured with what is grand, noble, and magnificent. Then let us ask, which is the most noble; a thing created, or an uncreated self-existent being? Certainly a superior, and incomparable excellency must be adjudged to the latter by reason, which shows that spontaneous motion is not inherent in matter, but that it requires a first mover to put it in motion: nor would the universal frame of nature remain in its present situation, was it not supported and balanced by a supreme and all intelligent being.

Think not, O man, to conceal thy most secret thought, or imagination; for 'he that made the ear, shall he not hear; or he that formed the eye, shall he not see?' God is infinite, beyond the comprehension of any finite being; and what is infinite must necessarily include every perfection in itself, part of which may be communicated to the finite being, according to the pleasure of that which is infinite. 'O Lord, says David, thou hast searched me, and known me, thou knowest my down-sitting, and

mine up-rising, thou understandest my thoughts afar off. Thou compassest my path and my laying down, and art acquainted with all my ways. For there is not a word in my tongue but lo, O Lord, thou knowest it altogether.'

Let these truths sink deep into the heart of every one who reads or hears these observations; and let all inattention be banished from public worship; knowing that where two or three are gathered together, devoutly to offer up their prayers, the Lord is in the midst of them! Let every wandering thought be suppressed; and let the deportment of all, respecting posture and action, be such as becomes devout christians, paying their adoration and homage to an almighty God, who rejects not the prayers of the pious, but abundantly rewards them! and knowing that holiness becometh the house of the Lord for ever, let each as often as he enters it, say with David, 'Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting!'

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

REFLECTIONS ON

S N O W.

'He giveth Snow like Wool.'

THE whole world of Nature is under the absolute dominion and the never-ceasing direction of God. Every wind that blows, is of his breathing; and every drop, whether fluid or condensed, that falls from the sky, is of his sending. At this season of the year must adoring nations confess, that 'he scattereth the hoar frost, like ashes; he casteth forth his ice, like morsels; who can stand before his cold?' 'He saith to the snow, Be thou on the earth:

likewise to the small rain, and to the great rain of his strength.

The same question may be put to the reader, which Omnipotence once puts to Job; 'Hast thou entered into the treasures of snow?' Hast thou considered its nature, its properties, and its uses?

Dew, mist, rain, snow, hail, and clouds, are no more than coalitions of watery vapors, which have been partly forced towards the surface of our globe, by the latent fires with which its bowels are fraught; and partly drawn up from it, by the insinuating attractive agency of the sun. The humid particles, thus exhaled, naturally ascend; as being, in their uncombined state, lighter than the surrounding air: and permit to soar, till they arrive at a region of the atmosphere, where their flight is stopt by other preceding vapors, already exhaled, and condensed into clouds. Thus arrested and detained, they unite (like the contacting globules of water in a containing vessel) into floating masses; and remain in a state of literal suspension and fluctuation, till, by accumulated compression, and by their own collected weight, they become specifically heavier than the sustaining air, and fall in larger or smaller drops to the earth or ocean from whence they sprung. Striking representation of man in his best estate! Are you rich, or exalted, or prosperous, or gay? remember, that you are under as absolute obligation to providence for these glittering distinctions, as a rising vapor is indebted, for its transitory elevation, to the action of the solar beams! Vapor like, you too must fall, after having hovered your few destined moments: for, 'Dust thou art, and unto dust shalt thou return!' 'What is your life?' It is even a vapor that appeareth for a little time, and then vanisheth away!

When the watery treasures of the sky descend to their native earth, in moderate quantities, and with not

too impetuous force, we call them showers. When they greatly exceed in those two particulars, we give them the name of storms. Thus the human passions, if rectified and regulated by supernatural grace, are instruments of happiness; and productive of the most beneficial effects. But, if unrestrained, they operate like the deadly Egyptian tempest, which smote both man and beast, and destroyed every herb, and brake all the trees of the field.

The middle regions of the air being impregnated with frost, the falling drops are congealed in the course of their descent. Hail, and snow, are but other names for different modifications of frozen rain. Hail is rain consolidated into an hard and heavy mass. Snow is a multitude of small, hooked icicles, which, interfering with each other in their fall, become mutually entangled and interlinked; and cohere in delicate but irregular flakes, of very light, because of very expansive and superficial texture.—It snow is no more than particles of water, congealed in their passage to the earth; it affords but too just an emblem of our affections, when, instead of aspiring to God in Christ, they subside and gravitate towards a perishable world!—Under such spiritual declension, our comforts are chilled, and our graces benumbed; till a rising sun of righteousness upon our souls dissolves the moral frost, and again warms us into the meltings of penitential love!

#### PROVIDENCE,

*The PROTECTOR of GOOD MEN : Exemplified in the History of the Siege of Calais, by Edward the Third.*

AFTER the death of Charles the Fair of France, which happened in the year 1328, the crown of that kingdom devolved on Philip of Valois, as nearest of kin to the royal

male line; but Edward the Third, of England, claimed the crown against him as much nearer related than Philip, and being in reality no less than the grandson of the deceased king, on the mother's side. The only obstacle that could be laid in his way, was the salick law, which decrees, that no woman shall inherit in France.

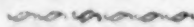
Upon this, the gallant king, who had no inclination to give up his claim to so glorious a patrimony, had nothing to do but to dispute the validity of the salick law itself. His ambassadors were heard upon the subject, but the French were not to be persuaded out of the force of their favorite law, and unanimously declared for Philip of Valois.

Edward, who had as much of the statesman as of the general in him, took no notice of this determination, until he had got together a formidable army; with this he entered France, declared himself their rightful king, and sat down in form before the first city, which refused to acknowledge him as such, which was Calais. The place held it out in a resolute manner, and took up the English monarch so much time, that he determined to act in such manner as should prevent a second defence of this kind. When the city was reduced to such distress, that it was ready to be stormed, the inhabitants desired to capitulate, but the monarch refused them a hearing, except upon one condition, and this he gave them but three hours to think of. The condition was, that they should deliver him up six of the principal tradesmen of the place, in their shirts, and with ropes about their necks, whom he informed them he should immediately hang up at the gates of the town. The townsmen were either to comply with this, or no quarter was to be given them.

It was scarce a greater difficulty to consent to this cruel demand, than to determine whom they should devote

to death, among a body of people equally innocent. In this extremity, while the whole council were silent, with terror and despair, six of the most eminent tradesmen of the town entered in a body among them, and Eustace St. Peter, who was at their head, spoke to them in the following manner: "Arise, and be safe: We whom you see together, are ready to be delivered up, and to submit to the cruel terms of this inexorable king; we are happy to be the means of atoning that wrath, which else must consume thousands, and shall die with pleasure, as we know that our deaths will protect the lives of our fellow citizens!"

It was to no purpose, that, amidst the admiration of that great assembly, the friends and relations of these noble patriots opposed so generous a resolution; nothing could shake their firmness; they were delivered up to the English sovereign, in the dresses prescribed, and were led to the place of execution, with a placid courage in their looks, that perhaps never appeared in men going to death before. Before they could be executed, the queen of the English monarch, struck with the horror of such a barbarity, had by her tears procured their pardon. Happy would it be, if the world would learn by such instances, that there is a peculiar Providence over the virtuous, and that the most resolute and seemingly desperate actions, in a good cause, are often attended with almost miraculous deliverances!



CONVERSION, *most DIFFICULT in the HOUR of DEATH.*

CONVERSION, (says a celebrated divine\*) in the last hour is

\* The Rev. John Claude, who was minister of the French Reformed Church, at Charenton.

the most *difficult* thing in the world; the soul is as it were exhausted, without power, without light, without vigour; the heart is bound by a thousand old habits, which like so many chains prevent a freedom of action. The conscience has long been in a profound lethargy, all the doors of the soul are shut against ideas of piety, and these ideas like strangers know none of the avenues to the heart. In short the whole man is so sunk in stupidity, and so incorporated with the world (if I may venture to say so,) that the world is as it were converted into his own substance, and become essential to him. By what means then shall a man be brought out of such a miserable state? By what means can he be detached from all the relations and connections, which he has formed with the world and its vanities? I know, God can do it, for nothing is impossible to him: but for this purpose there must be an extraordinary fund of grace, a singular effort of the omnipotence of God. If our Lord said, it was *easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of heaven*: how much more may we say so of an *old* rich man, of an old sinner, who has added to the obstacle of his riches thousands of vices, and crimes!

I am not afraid to say, that the sin of those who defer their repentance, is of so *aggravated* a nature, that it renders them altogether unworthy of God's extraordinary aid to convert them. Such people are crafty deceivers, who act fraudulently with God, and pretend to dupe him with their artifices; for they do as much as say, "God calls us, and, we acknowledge, repentance is just and necessary, if we mean to be saved; but in order to this we must quit our pleasures. What then shall we do to enjoy our delightful sins and yet avoid damnation? This is the way, we will be wiser than God; we will employ all our best days in debauch-

eries and sins; and when we are no longer good for any thing, we will be converted, and so prevent our damnation." Do you think, a reasoning so horrible, a procedure so detestable can be agreeable to God? Do you think it will extremely invite him to bestow extraordinary converting grace on such affronting wretches? What! because God is free in the dispensation of his grace, is there any likelihood that he will bestow it to establish and reward deceit?

Consider, I intreat you, there cannot be a more unwise and rash design than that of putting off repentance to old age; since it takes for granted the most doubtful and uncertain thing in the world, which is that we shall *live* to a hoary old age. Is not this the grossest of all illusions? I omit urging what all the world knows, that no one can assure himself of the morrow. I say to you something more striking. Make the different orders of men pass before your eyes; count them one by one, and, it is certain, the number of those, who die before they are thirty years of age, is incomparably greater than of those, who come to that age. How many die between thirty and forty! how few arrive at fifty! fewer still live to sixty, and how very small in all ages and countries is the number of old men? In a city, which contains a million of souls, you will find two, or perhaps three thousand old people, that is, in the proportion of two or three hundred to every hundred thousand souls. Allowing this, what folly is it to imagine you shall be in the happy number of these two or three hundred, in a multitude of an hundred thousand! Were a man to hazard his fortune on such an uncertainty he would pass in the world for a madman, and all his relations and friends, his wife and children would pity and confine him: but thou! miserable wretch! dost thou hazard thy salvation, thy soul, the



friendship of thy God, thine eternal happiness on this frivolous hope! and to complete thy misery, does thy wife; do thy children, thy friends, thy relations; do all the world let thee go on to do so! or, if they advise thee to the contrary, dost thou pay no regard to their advice!



*The UNHAPPY DEATH of the WICKED.*

**I**N the excellent sermon of Massillon, entitled "the Death of the Righteous and Wicked," the unhappiness of a wicked man, in his last moments, is thus described. The passage begins with "Alors le pecheur mourant," and ends thus.—

" At length, amidst these distressful efforts, his eyes fix—his features alter—his countenance is disfigured—his livid mouth falls open of itself—his whole frame trembles—and, by a final struggle, his unhappy soul starts with reluctance from its habitation of clay, falls into the hands of God, and finds itself naked at the bar of his formidable tribunal.

Thus, my brethren, do they die who forget God through life! Thus will you die, if your sins accompany you to your death! Every object around you will change, you alone will remain the same—you will die: and you will die wicked, as you have lived; your death will resemble your life!... O preclude this misery by living the life of the righteous!"



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 451.)*

*The SECOND RANK of POSITIVE LAWS.*

**W**HAT we have hitherto said of the origin and establishment of laws, is alike applicable to every kind of political society. Let us now proceed to consider those laws which owe their establishment and origin only to nations who applied themselves to agriculture. This second class of laws is very near the first in date, and in the necessity of its e-

stablishment. Agriculture, by giving rise to arts and to commerce, by a necessary consequence very soon gave birth to civil law; and agriculture was known to many nations in very ancient times.

The culture of the earth requires great care and labor. The nations which embraced this way of life, were obliged to have recourse to industry for the succours they stood in need of. These inquiries gave birth to many arts; these arts produced commerce; commerce multiplied and diversified the interests of the different members of society. There was a necessity for regulations on all these subjects. It is thus agriculture, by its dependencies, gave occasion to the establishment of a great number of laws. These laws, necessary to govern a people who cultivate the ground, compose the body of civil jurisprudence.

The first law such a people would establish, would be one for assigning and securing to each family a certain portion of ground. When husbandry was unknown, all lands were common. There were no boundaries nor land-marks; every one sought his subsistence where he thought fit. By turns they abandoned and repossessed the same districts, as they were more or less exhausted. But, after agriculture was introduced, this was not practicable. It was necessary then to distinguish possessions, and to take necessary measures, that every member of society might enjoy the fruits of his labors. It was highly reasonable that he who had sowed should reap, and not see another seize the profits of his toil and care. Hence the laws concerning the property of lands, the manner of dividing and possessing them. These objects have always very much employed the thoughts of legislators. Homer informs us, that, in these remote ages, it was one of the first cares of those who formed new establishments, to divide the lands amongst the members of the colony. The Chinese say, that Gin-hoand, one of their first sovereigns, divided the whole lands of his empire into nine parts; one was destined for dwellings, and the other eight for agriculture. We see also by the history of Peru, that their first Incas took great pains in dividing and distributing the lands amongst their subjects.

It was not enough to establish and regulate the division of lands; it was also necessary to suppress and prevent usurpations. Ancient legislators took all possible precautions for this purpose. With a view to restrain avidity, and obviate all contention, they obliged every person to fix the boundaries of his grounds by land-marks, either such as nature had set up, or others of the most solid and durable materials. This practice is very ancient. We find it alluded to very plainly in Genesis. It was also prac-

tised in the days of Job. He puts those who remove land-marks at the head of his list of wicked men. Moses expressly forbids the Israelites to do this; and from the words he uses, it appears, the use of land-marks was known long before his time. Profane authors represent this practice as no less ancient. Homer speaks of it as a custom of the highest antiquity. Virgil refers the institution of it to the age of Jupiter, that is to say, to the most remote times. Legislators decreed very severe punishments to those who removed land-marks. Numa ordered this crime to be punished with death. Politicians interested religion in a matter, of so much moment to society, that such as the laws of men could not restrain might be overawed by the fear of the gods.

Agriculture then gave rise to the holding lands in property; but this property must necessarily change at the death of each possessor. The toil and labor which the cultivation of land requires, gave men a strong attachment to what cost them so much fatigue. Hence the desire of transmitting the possession and enjoyment of it to those they held most dear. It became necessary, therefore, to establish laws and regulations concerning the manner of disposing of inheritances, either when a man left several children, when he left no posterity, or when he inclined to dispose of it in a particular manner. Thus the division of lands gave rise to rights, and to jurisprudence. The laws relating to that matter make up a principal part of the civil code.

We should never have done, if we were to enumerate all the laws which agriculture has occasioned. It suffices to say, that we must never lose sight of the discovery of that art, and those which depend upon it, when we desire to discover the origin of civil law. Further, it is not possible to give any clear account of the first civil laws of the most ancient nations.

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We have not a sufficient number of facts nor particulars of the history of these remote ages. What may be affirmed with most probability, is, that civil law at first was very imperfect. Jurisprudence was not formed into any regular system but by a long course of time. No one legislator could foresee all events. Uncommon cases and new circumstances gave occasion to the establishment of the greatest part of civil constitutions.—Whenever a new case arose, a new law was made,

Agriculture, as we have said already, gave birth to the greatest part of arts, arts produced commerce, and commerce necessarily occasioned a great number of regulations: it even became necessary, in succeeding times, to extend or reform these regulations in proportion as commerce grew more extensive; as industry advanced to perfection; as commodities were represented by new signs; as new discoveries were made; and as abundance introduced luxury and magnificence.

It was long before men found out metals, and the manner of working them; but, when this discovery was made, it produced many new arts, and greatly advanced those which had been known before. These were often sources of new laws. The introduction of these same metals into commerce, as a common price of all commodities, necessarily occasioned new regulations, and new ordinances. Acquisitions and obligations are the natural consequences of commerce and of industry, and of the administration and of the circulation of money. Hence the origin of certain forms for drawing and attesting deeds, by which the members of society bound and obliged themselves to each other. Hence the necessary establishment of public officers, charged with the care of receiving and registering these deeds.

Add to this, that wars have very often changed the face of empires.

Conquests have introduced new notions of things, new manners, new designs, and even new arts. Of consequence, the political system of states must have varied very often according to the different circumstances and various positions of the people; and the legislature was necessarily affected with all these variations.

(To be continued.)

*The ORIGIN and PROGRESS of ARTS and MANUFACTURES.*

(Continued from page 454.)

*The ART of making OIL.*

**O**IL is at least as necessary to man as wine, and other liquors of that kind. We do not know but in some respects it is more indispensibly necessary. There are few arts which do not require the use of oil. For this reason the Greeks made Minerva, who discovered the olive, to preside over all the arts. Accordingly we see, that all nations have endeavored to procure themselves oil, and to extract it from every substance they thought capable of yielding it. The invention and use of oil is of the highest antiquity. It is said Jacob poured oil upon the pillar he erected at Bethel, in memory of his dream.

There are many plants and fruits from which oil may be made; but that which is extracted from the fruit of the olive-tree is by far the most excellent. This discovery was not obvious. It was not easy to discover that olives would yield oil, but still more difficult to find out the art of extracting it. The invention of machines, proper for this operation, requires much reflection and many trials. To extract oil from olives, they must first be reduced to a paste by the help of the millstone; this paste must be put into large trails, and boiling water poured upon it; at last the whole must be pressed, and the oil which swims on the top col-

lected with spoons. The consideration of all these operations might incline us to deny the first ages the knowledge of the oil of olives, and to doubt whether that which Jacob used was of this kind.

But, on the other hand, we find, that the olive was known and cultivated in the remotest times. The traditions of almost all ancient nations agree, that the olive was the first tree men learned to cultivate. The Egyptians believed they owed this discovery to the elder Mercury. The Atlantides said, that Minerva was the first who taught men to plant and cultivate olive-trees, and extract the oil of olives. This fact is the more probable, as the management of the olive is extremely easy, this tree hardly requiring any care.

It is also certain, that olive-oil was known in the days of Job; and, by the manner in which Moses speaks of it, we may perceive plainly, that it was much used in his time. There is no room therefore to doubt, that many nations, in these first ages, knew the art of extracting oil from olives. But it does not appear that they made use of the same machines in that operation which we have at present. The press, particularly, was not known then. They pounded the olives in mortars to extract their oil.

If we will believe the ancient tradition of the Atlantides, that people knew very early the secret of rendering olives eatable. They gave the honor of this discovery to Minerva. It must be owned, that the softening the bitterness of olives, by the means of brine, is a very subtle invention.

Our being accustomed at present to obtain oil with ease, is the reason we are not sensible of all the merit of the first discovery. To be convinced of this, we need only reflect upon the immense profits the Phœnicians made by the oils they imported into Spain in their first voyages. They formerly set so great a value upon this liquor, that the laws of the ancients

expressly forbade the olive-gatherers to beat the trees, or break any of their branches. It is not surprising that the ancients took so much care of these trees; their oil was exceedingly precious to them, they consumed vast quantities of it, and put it to many more uses than we do at present.

One of the most valuable properties of oil, is that of its giving a clear and lasting light, by means of any inflammable matter dipt in it. Without doubt, all nations have sought the means of dispelling darkness. To procure light amidst the gloomy shades of night, was probably one of the first objects which employed the thoughts of men. But an easy and commodious method of doing this was not so soon found out. It is probable, that originally they knew no other artificial light but fires. It was thus the Greeks procured light in the heroic ages; by bringing, when it was night, a pan of burning coals into their apartments. When they wanted to light themselves from one place to another, they lighted long thin pieces of wood, and carried them in their hands. There are many nations at present in both continents in this state, who have no other method of showing light but by fires. Some traces of these primitive practices still remain in many civilized countries. The Chinese use the branches of the pine dried at the fire, as torches for travelling with at night. In many places of Europe the country people use pieces of wood dried in ovens for lamps and torches, as they did in the first ages.

Industrious and ingenious people must be soon sensible of the inconvenience of these practices. They sought therefore for more commodious methods of procuring light. By chance some person or other took notice that some bodies, after they had been dipt in oil, gave a very lasting light, and consumed but slowly.— This observation was enough to give a hint for the invention of lamps.—

This invention is ascribed to the Egyptians. Lamps in fact must have been very well known in Egypt before Moses' time. The great use which this legislator has made of them, and the circumstantial descriptions he has given of their construction, leaves us no room to doubt of this.

But there are other facts which prove, that the use of lamps was much more ancient. In Abraham's mysterious dream recorded in Genesis, it is said that he saw, among other things, a burning lamp pass before him. Job also speaks very often of lamps, and even makes frequent allusions to them. Doubtless these machines were at first very coarse and clumsy; by degrees they formed them with much more art & magnificence. Finally, lamps were the most perfect means the ancients were acquainted with for giving light. They had no idea of employing tallow or wax for that purpose.

*(To be continued.)*

AN ANALYTICAL ABRIDGMENT  
of the principal of the POLITE  
ARTS; BELLES LETTRES, and  
the SCIENCES.

POETRY.

REASON tells us, that, before the invention of letters, all the people of the earth had no other method of transmitting to their descendants the principles of their worship, their religious ceremonies, their laws, and the renowned actions of their sages and heroes, than by poetry;—which included all these objects in a kind of hymns that fathers sung to their children, in order to engrave them with indelible strokes in their hearts. History not only informs us, that Moses and Miriam, the first authors known to mankind, sung on the borders of the Red Sea, a song of divine praise, to celebrate the deliverance which the Almighty had

vouchsafed to the people of Israel, by opening a passage to them thro' the waters, but it has also transmitted to us the song itself, which is at once the most ancient monument, and a master piece of poetic composition.

The Greeks, a people the most ingenious, the most animated, and, in every sense, the most accomplished, but at the same time the most ambitious that the world ever produced—the Greeks strove to ravish from the Hebrews the precious gift of poetry, which was vouchsafed them by the Supreme Author of all nature, that they might ascribe it to their false deities. According to their ingenious fictions, Apollo became the God of poetry, and dwelt on the hills of Phocis, Parnassus, and Helicon, whose feet were washed by the waters of Hyppocrene, of which each mortal that ever drank was seized with a sacred delirium. The immortal swans floated on its waves.—Apollo was accompanied by the Muses—those nine learned sisters—the daughters of Memory: and he was constantly attended by the Graces. Pegasus, his winged courser, transported him with a rapid flight into all the regions of the universe. Happy emblems! by which we at this day embellish our poetry, as no one has ever yet been able to invent more brilliant images.

The literary annals of all nations afford vestiges of poetry, from the remotest ages. Nature asserts her rights in every country, and every age. Tacitus mentions the verses and the hymns of the Germans, at the time when that rough people yet inhabited the woods, and while their manners were still savage. The first inhabitants of Runnia, and the other northern countries, those of Gaul, Albion, Iberia, Ausonia, and other nations of Europe, had their poetry, as well as the ancient people of Asia, and of the known borders of Africa. But the simple productions of nature

have constantly something uniform, rough, and savage. The divine wisdom appears to have placed the ingenious and polished part of mankind on earth, in order to refine that which comes from her bosom rude and imperfect: And thus art has polished poetry, which issued quite savage from the brains of the first of mankind. It is this art whose principles we shall here investigate, and of which we shall point out the principal rules. Severe reason, do not abandon us in this rugged path! Enlighten us with thy torch, and guide our pen! Teach us that style which is proper in the search of truth! But permit us sometimes to adorn this truth, simple and natural, with a garland formed by the hands of the Muses!

But what is poetry? It would be to abridge the limits of the poetic empire, to contract the sphere of this divine art, should we say, in imitation of all the dictionaries and other treatises on versification, that *poetry is the art of making verses, of lines or periods that are in rhyme or metre.*— This is rather a grammatical explanation of the word, than a real definition of the thing, and it would be to degrade poetry thus to define it: for this would present the idea of an art, that has scarce more merit than there is in the dexterity of throwing the grains of millet through the eye of a needle. Let us therefore form a more noble and more rational idea, and let us say, that *poetry is the art of expressing our thoughts by fiction.*

It is after this manner that all the metaphors and allegories, that all the various kinds of fiction, form the first materials of a poetic edifice: It is thus that all images, all comparisons, illusions, and figures, especially those which personify moral subjects, as virtues and vices, concur to the decorating of such a structure. A work, therefore, that is filled with invention, that incessantly presents images which render the reader attentive and

affected, where the author gives interesting sentiments to every thing that he makes speak, and where he makes speak by sensible figures, all those objects which would affect the mind but weakly when clothed in a simple prosaic style, such a work is a poem. While that, though it be in verse, which is of a didactic, dogmatic, or moral nature, and where the objects are presented in a manner quite simple, without fiction, without images or ornaments, cannot be called poetry, but merely a work in verse: for the art of reducing tho'ts, maxims, and periods into rhyme or metre, is very different from the art of poetry.

An ingenious fable, a romance that is short and full of vivacity, the sublime narrative of the actions of a hero, such as the Telemachus of M. Fenelon, though wrote in prose, but in measured prose, is therefore a work of poetry: because the foundation and the superstructure are the productions of genius, as the whole proceeds from fiction; and truth itself appears to have employed an innocent and agreeable deception to instruct with efficacy. This is so true, that the pencil also, in order to please and affect, has recourse to fiction; and this part of painting is called the *poetic* composition of a picture.— It is therefore by the aid of fiction that poetry, so to speak, paints its expressions, that it gives a body and a mind to its thoughts, that it animates and exalts that which would otherwise have remained insensible. Every work therefore, where the thoughts are expressed by fictions or images, is poetic; and every work where they are expressed naturally, simply, and without ornament, although it be in verse, is prosaic. The difference, therefore, between verse and prose, is perhaps not so great as between poetry and prose; for we frequently see prosaic verses, but never prosaic poetry, for that would imply a contradiction. Let

such as reject our definition, or who are of a contrary sentiment to what we have here advanced, or who attribute to mere versification, prerogatives to which it can have no pretension, tell us to what class of diction or writing they would refer those works we just now mentioned, those fables, romances, poems, where the invention and the style are equally poetic. If they place them among the number of writings which are merely prosaic, they are far distant from the truth. Arts and sciences have been reduced into systems, merely to establish more order in their several divisions; to abridge the labor of the memory and discernment, by ranging each matter in its proper place; and in this arrangement no other place can be found for these kind of works, the children of genius and of fiction, than in the sanctuary of poetry.

Let it not be imagined, however, that we regard verse as foreign or superfluous to poetry: We are very far from entertaining so gross an error! To reduce these images, these fictions into verse, is one of the greatest difficulties in poetry, and one of the greatest merits in a poem: and for these reasons; the cadence, the harmony of sounds, and still more, that of rhyme, delight the ear to a high degree, and the mind insensibly repeats them while the eye reads them. There results therefore a pleasure to the mind, and a strong attachment to these ornaments: but this pleasure would be frivolous, and even childish, if it were not attended by a real utility. Verses were invented in the first ages of the world, merely to aid and strengthen the memory: for cadence, harmony, and especially rhyme, afford the greatest assistance to the memory that art can invent. It is impossible in verse, that the periods can become tedious, for the poet is obliged, whatever may be his inclination, to concenter his ideas, and include each thought in a certain given num-

ber of syllables. From whence it is, that each thought becomes of itself a sentence, under the pen of a good poet; and the images, or poetic fictions which strike our senses, assist in gravating them with such deep traces in our minds, as even time itself frequently cannot efface. Montagne, who is always singular in his expressions, says, *A sentence, that comes running on the numerous feet of poetry, rouses my mind with a more hearty jolt.*— How many excellent apothegms, sentences, maxims, and precepts would have been buried in oblivion, if poetry had not preserved them by its harmony? To give more efficacy to this lively impression, the first poets sung their verses, and the words and phrases must necessarily have been reduced, at least to cadence, or they could not have been susceptible of musical expression. One of the greatest excellencies of poetry consists therefore in its being expressed in verse; from whence it follows, that it has two parts, the first of which relates to *invention* in general, and is called, by way of excellence, *Poetry*; and the other, which relates to the *execution*, is called *Versification*.

(To be continued.)

## VERSIFICATION.

IN the conclusion of the preceding article, we observed that poetry hath two parts, *Invention* and *Versification*. We shall treat of the former under the head of *Poetry*; and of the latter under the title of *Versification*.

This has, in some respects, the same relation to poetry that rhetoric has to eloquence. As poetry commonly makes use of verse in its expression, it is necessary to understand the mechanism of its construction. By verse we understand a certain connexion of periods, the words of which are measured by feet or syllables, in order to form a sonorous and harmonious expression. We have already

remarked, that there are found, among all ancient and modern nations, traces of poetry, even from their very origin: and what is still more remarkable, the most ancient proverbs or sentences, which contain such universal truths as have made them of common and constant use, are almost all in rhyme; which has given occasion to many conjectures concerning the origin of versification in general, and of rhyme in particular.

The ancients did not usually make their verses in rhyme, but measured them by long and short syllables, which they *scanned*. Modern nations have not all observed the same method; and we think a very natural reason may be given why they have not. Men in the first ages of the world had but few wants, little knowledge, and little commerce with each other, and consequently but few words in their phraseology. They endeavored to express their thoughts by language, and, in order to make themselves more easily intelligible, they took sufficient time to distinguish their syllables into long and short.— All the eastern nations were inclined to taciturnity: the Turks, their successors, are so at this day, and serve as an example. The Greeks and Latins were very far from speaking with the same volubility as do the French and English, and they had not the same number of words as the moderns have to express their thoughts: It is only necessary to compare the several dictionaries in order to be convinced of the difference. It may be proved, also, by many unanswerable arguments, that all the ancient people, especially the Greeks and Latins, had long and short syllables very distinguishable, precisely determinate, and that, by a caution which degenerated into a habit, they employed exactly twice the time in pronouncing the long, that they did in the short. Such was their dialect, their pronunciation, their peculiar accent. The changes and regular

combinations of these syllables distinctly long and short, naturally formed a cadence, a measure, regular verses. That was sufficient. The language, which consisted of measured periods, was distinguished from the common language, and applied to poetry; thus the first verses, of which we have any knowledge, are not wrote in distinct lines, but in continuance, like ordinary prose.

In proportion as the human mind advanced in knowledge, as the original arts were improved, or as new ones were invented, as men had more connection and intercourse with each other, the increase of words became inevitable, as the number of objects they were to express were greatly augmented: The necessary consequence of which was, that conversation became more voluble; and, in fact, modern nations, from reflection, and by habit, have introduced a pronunciation so rapid as totally to destroy all that accurate distinction of long and short syllables which was observed by the ancients. Whoever attends to the common conversation of the English, French, Germans, &c. will be easily convinced of this truth. A studied discourse, where the speaker should endeavor precisely to mark the long and short syllables, would now appear highly affected and insupportably tedious.— The fluency of modern languages will not therefore admit, either in prose or verse, of the methodical cadence of the ancients.

To avoid that tedious uniformity which would arise from a language constantly of the same measure in all its syllables, modern nations have varied and distinguished them by accents. But these accents do not distinguish the time by resting a longer or shorter space on each syllable, but by an inflexion of the voice more or less strong on the different letters or syllables. Properly speaking, there are not therefore in modern languages, any sensible distinctions of long and



short syllables, but many that are to be lightly passed over, and others on which a strong accent or inflexion of the voice is to be placed. We should take care, therefore, not to confound our accented syllables with the long and short syllables of the ancients, as they are, in fact, very different.

When modern poets began to perceive, that a just distinction of long and short syllables was not to be made in their languages, they were obliged to invent a new character for their verse, such as was sufficient clearly to distinguish it from prose: This character they found in rhyme; and, in fact, the expedient was a very happy one. For, in the first place, rhyme serves to characterize verse; secondly, to please the ear by a certain harmonious concord, but such as is continually varying; thirdly, it offers to the reader one difficulty more that the poet has to overcome, in order to promote his pleasure, and in this he constantly finds a secret satisfaction; fourthly, it is a help to the memory, as all agree, that verses with rhymes are far more easily retained than those without: and lastly, it is of use, especially in long poems, to prevent the disagreeable monotony of metre, which would be insupportable without rhymes.

The modern restorers of verse without rhyme, and particularly of hexameters, have submitted to a strange illusion. They have been told, that "such beautiful verses have been made with rhymes, that we should not now think of throwing off that happy yoke." They reply, that rhyme gives so great an uniformity to verse, as to become insufferable in poems of great length, as, for example, in an epopee. Strange error! The scansion of verses, cadenced by the measure of feet, forms a kind of melody; and it is certain, that the ancients had a musical rhythm for their verses without rhymes.—

Where is the ear that can suffer this

continual monotony, this musical rhythm, the same melody of declamation always in the same tone, or in any other melody whatever, but constantly uniform, in an epic poem of five or six thousand verses? We must confess it is past our comprehension; and if, for example, we are not surfeited, even with the beautiful versification of the *Aeneid*, it is because the mind is continually relieved by the charms of the ideas. In proportion also as these poems are regularly declaimed, according to the exact rules of the prosody of the ancients, the monotony is the greater, and they become more insipid; and the only method of making them sufferable to modern ears, is to break the verse, and to pronounce them in such manner that the cadence may not be perceived, but that they may resemble prose.

(To be continued.)

MUSIC.

MUSIC is the third method of expressing our thoughts by the organ of the voice; and being, like eloquence and poetry, calculated to excite, by the sense of hearing, lively or tender sensations in the mind of the auditor, and thereby to rouse his sentiments and passions; we shall here make the analysis of this ingenious and sublime art. It would be employing our time to very little purpose, were we to make any learned researches, or rather conjectures, concerning the origin of music; and whether it were not from the warbling of birds that men first learnt this art. Every being soon discovers those faculties with which nature has endowed it. The least elevation or depression of the voice must have, necessarily, made the first race of men perceive that their organs were capable of producing other sounds than those of speech; and that singing was

as natural to them as speaking. A little more experience must have shown them that metals, and all other bodies, when struck and disposed in a certain manner, produced also sounds. The different musical instruments have been successively invented. And who knows how many others may hereafter be produced?—The tones which are drawn from china, glass, wood, and even straw, were almost unknown till our days.

We shall not inquire into the physical cause of the sounds of bodies; nor what is the metaphysical reason of the sensation of harmony. We shall also avoid, as far as possible, the considering of music as it relates to the mathematics, and engaging in calculations concerning the different combinations of sounds. It is our intention to consider the practical part of this art only; and we shall, therefore, endeavor briefly to point out the principles on which this practice is founded; and to show in what manner genius is here concerned; what it is that forms the talent of a musician; and what is that beauty of expression which has caused music to be ranged among the polite arts.

But before we proceed to the analysis of this art, such as it now is, it will be necessary to dwell a moment on the music of the ancients, and of its several kinds, in order to facilitate the understanding of what is to follow. The ancients divided their music into six genders: 1. the *rhythmic*; which regulated the movements of the dance: 2. the *metric*, that governed the cadence in declamation: 3. the *poetic*, which prescribed the number and dimension of feet in verse: 4. the *organic*, that regulated the performance of instruments: 5. the *hypocritic*, which gave rules for the gestures of pantomimes: and, 6. the *harmonic*, by which singing was regulated. We find these names, and different distinctions, in the writings and monuments of the ancients; but we are very far from knowing what

was their true essence. Ancient music appears to be lost to us; and notwithstanding all the efforts of the learned, there is but little probability that we shall ever be able to transpose any one of their modes to any mode that is known to us. We do not even know all their instruments; and still less the effects they produced.

Other genders of music have succeeded to those of the ancients. We know nothing more of the metric, poetic, rhythmic, and hypocritic, than their names; though we still apply music to verse, and to poetry. It is now divided into *vocal* and *instrumental*, *diatonic*, *chromatic*, and *enharmonic*. Vocal music regulates singing, and the instrumental all kinds of musical instruments whatever.—The diatonic gender proceeds by different tones, either in ascending or descending; and contains only the two tones, major and minor, and the semitone major. There is in this gender a tone between all the notes, except *mi* and *fa* (or *e* and *f*, according to the Italians); and between *fa* and *re* (or *b* and *c*) where there is only a semitone major. This natural and regular order of sounds probably formed the most ancient gender of music. The second, or chromatic gender; so called because the Greeks marked it with coloured characters; or, as others think, the words signifying coloured and variegated, it was so called, because it varies and embellishes with its semitones, with which it abounds, the simple diatonic gender; and makes, so to say, a coloured picture of a print. The flat *B* belongs to this gender, and was, they say, invented in the time of Alexander the Great, by Timotheus the Milesian. The third, or enharmonic gender, is full of diesis, which are the least sensible divisions of a tone: so that the enharmonic diesis, which is marked on the tablature or scale, with the figure of St. Andrew's cross, is the difference between a semitone

major and minor. All these three genders are equally applicable both to instrumental and vocal music.

They likewise now distinguish in Europe the different national musics; as the Italian, French, German, English, Polish, &c. and this distinction arises from a sort of musical style, from the particular use that is made of the modes, the time and measure, and other objects, which give them peculiar characters.

(To be continued.)

### PAINTING.

**P**AINTING is the art of representing to the eyes, by means of figures and colours, every object in nature that is discernible by the sight; and of sometimes expressing, by figures, the various emotions of the mind. Painting therefore consists, as well as poetry, in an *expression by fiction*. But it acts by a different sense; it excites ideas in the mind by a different organ than does poetry, which operates by the ear. It follows, that the whole system of the art of painting must be very different from that of poetry, and all other arts that affect the mind by the sense of hearing.

The parts of the system of painting consist, 1. In the invention of a picture: 2. In the poetic composition: 3. In the disposition: 4. In the observance of the *costume*: 5. In the arrangement of the groups: 6. In the drawing: 7. In the drapery: 8. In the colouring: 9. In the tone, the clair obscure, or the effects of light and shade: and 10. In the expression of the passions and emotions of the mind by the countenance. If we can clearly explain all these matters, we think we shall furnish our readers with a sufficient idea of this art; the most admirable, perhaps, that has ever been invented by mankind; an art so noble, and so excellent, that in ancient Greece it was

not lawful for slaves to attempt it.— But before we proceed to the analysis, we shall give, in a few words, what history informs us of the origin of this art.

It is to be imagined that men must naturally and very early have conceived an idea of the first principles of the art of painting: The shadow of each plant and animal, and of each edifice, must have afforded them the means of conceiving the method of imitating the figures of all bodies whatever. But as in the first ages of the world the art of writing was unknown, as mankind were ignorant of astronomy, and as their year did not consist of the same number of days as does that of the moderns, how is it possible now to determine the epoch, the precise date of the rise of each art or science? The almanacs of the first inhabitants of the earth were, most probably, very different from ours; they did not attempt there to mark the date of each invention with that precision and boldness that we do. The Egyptians pretend that painting was in use among them many ages before it was known to the Greeks, and this is highly probable; for the Egyptians being the most ancient people, the Greeks drew from them many other branches of learning; the hieroglyphics of the former were, also, a sort of painting. Diodorus Siculus, l. ii. c. 4. relates, that Semiramis, having re-established Babylon, built there a wall of two leagues and a half in circumference, the bricks of which were painted before they were burnt, and represented various kinds of animals. He adds, that she had another wall, on which were the figures of all sorts of animals painted in their natural colours; and that there were among them even pictures which represented hunting matches and combats. This is, in fact, an anecdote of great antiquity.

The Greeks were acquainted with the art of writing: They were high-

ly ostentatious, and had among them men of real genius. This was sufficient to make them attribute the invention of all the arts and sciences to themselves. Their authors, however, do not agree about the inventor of painting. Pliny, in his Natural History, l. xxxv. c. 12. assures us, that Dibutades, a potter of Sicyonia, invented the art of making figures in clay; but that he owed the invention to his daughter, who, on taking leave of her lover that was going to a distant country, contrived to trace on a wall, by the means of a lamp, the outline of his shadow: The father, by applying his clay to those lines, formed a statue, which he hardened in his stove; and which was preserved in the temple of the nymphs, till the time that Mummius signalized himself by the destruction of Corinth. Love, therefore, was the first master of painting; and that God seems, at this day, to have renewed in France that method of the Greeks, by those portraits drawn from shadows, which they call *la Silhouette*. It should seem, however, that neither the Greek historians, nor Pliny, were acquainted with that book of Moses intitled Genesis, for they would have there seen, in the thirty-first chapter, that Rachael, the wife of Jacob, stole from her father Laban his images, or little figures of household Gods; which was in the time of the highest antiquity. That Aaron afterwards made in the desert a golden calf; that the ark of the covenant of the Hebrews was ornamented with figures of cherubins; that Moses forbade the people the use of images: All of which supposes a knowledge of design.

Be this as it may, if we are to judge by all the paintings of antiquity which have come down to us, and in particular those which have been lately discovered in the ruins of Herculaneum, the paintings of the ancients did not equal those of the moderns. For if we except the correct-ness of design in which the Greeks

excelled, as is apparent by their attitudes, and the expressions of the passions by the countenance, the first invention of which is attributed to Aristides, all the other parts of their paintings are far inferior to the moderns. There is no appearance of any knowledge of perspective, or gradation in the several plans of a picture, and the clair obscure appears to be carelessly applied. They had, moreover, no knowledge of the art of painting in oil; for that was not invented till about the middle of the 15th century, by John von Eick, a native of Maestricht in the bishopric of Liege. Till then they could paint only in chalk, or in stucco, *as al fresco*; or, at most, with colours mixed with the white of an egg, gum, or paste, &c. All this could produce a dead colouring only, when compared with a picture of Rubens or Titian painted in oil. The art of painting, imperfect as we suppose it, was entirely lost during the time the barbarians over-ran Europe. Cimabue, a painter of Florence, born in the 1230, was the first who laboured to re-establish it. The golden days of Leo X. Charles V. Francis I. and Henry VIII. all cotemporaries, became the epoch of its perfection.

It is therefore of the different parts of this art, thus re-established, extended and improved, that we are here to treat. To learn to paint we must begin with drawing, proceed to colouring, and finish by the study of composition: but in the practice we must begin with the composition of the picture, proceed to the drawing, and finish with the colouring. We shall here follow the last order. In the first place, therefore, *invention* consists in the choice of the subject on which the painter proposes to form his picture. But as all the objects in nature are susceptible of imitation by the pencil, the masters of this art have applied themselves to different subjects, each one as his ta-

sents, his taste, or inclination, may have led him. From whence have arose the following classes of painting :

1. *History painting*; which represents the principal events in history, sacred and profane, real or fabulous; and to this class belongs *allegorical expression*. These are the most sublime productions of the art, and in which Raphael, Guido, Rubens, Le Brun, &c. have excelled.

2. *Rural history*, or the representation of a country life, of towns and villages, and their inhabitants. This is an inferior class, and in which Teniers, Breughel, Watteau, Pater, &c. have great reputation, by the rendering it at once pleasing and graceful.

3. *Portrait Painting*; which is an admirable branch of this art, and has engaged the attention of the greatest masters in all ages, as Apelles, Guido, Van Dyke, Rembrandt, Regauds, Pefne, Kneller, La Tour, &c.

4. *Grotesque histories*, as the nocturnal meetings of witches; forceries, and incantations; the operations of mountebanks, &c. a sort of painting in which the younger Breughel, Teniers, and others, have exercised their talents with success.

5. *Battle pieces*; by which Huchtemberg, Wouwerman, &c. have rendered themselves famous.

6. *Landscapes*; a charming species of painting, that has been treated by masters of the greatest genius in every nation, as Pinacker Reusdahl, Vandervelde, Dubois, &c.

7. *Landscapes diversified with waters*; as rivers, lakes, cataracts, &c. which require a peculiar talent to express the water sometimes smooth and transparent, and at others foaming and rushing furiously along.

8. *Sea pieces*; in which are represented the ocean, harbours, and great rivers; and the vessels, boats, barges, &c. with which they are covered; sometimes in a calm, sometimes with a fresh breeze, and at others in a

storm. In this class Backhuysen, Vandervelde, Biome, and many others, have acquired great reputation.

9. *Night pieces*; which represent all sorts of objects, either as illuminated by torches, by the flames of a conflagration, or by the light of the moon. Schalek, Vandermeer, Vanderpool, &c. have here excelled.

10. *Living animals*; a more difficult branch of painting than is commonly imagined, and in which Rosa, Carré Vandervelde, and many others, have happily succeeded.

11. *Birds of all kinds*; a very laborious species, and which requires extreme patience minutely to express the infinite variety and delicacy of their plumage.

12. *Culinary pieces*; which represent all sorts of provisions, and animals without life, &c. a species much inferior to the rest, in which nature never appears to advantage, and which requires only a servile imitation of objects which are but little pleasing. The painting of fishes is naturally referred to this class.

13. *Fruit pieces*, of every kind, imitated from nature.

14. *Flower pieces*; a charming class of painting. *Plants and insects* are usually referred to the painters of flowers, who with them ornament their works.

15. *Pieces of architecture*; a kind of painting in which the Italians excel all others. Under this class may be comprehended the representations of ruins, sea-ports, streets, and public places: such as are seen in the works of Caneletti, and other able masters.

16. *Instruments of music*, pieces of furniture, and other inanimate objects; a trifling species, and in which able painters only accidentally employ their talents.

17. *Imitations of bas-reliefs*; a very pleasing kind of painting, and which may be carried, by an able hand, to a high degree of excellence.

18. *Hunting pieces*: These also require a peculiar talent, as they unite the painting of men, horses, dogs, and game, to that of landscapes.

(To be continued.)

*The PHILOSOPHY of the STOICS,  
and MEMOIRS of ZENO.*

**H**E was a native of Cyprus, and the founder of this philosophy. Arriving, when young, at Athens to study philosophy, he followed Crates, the Cynic, for some time; but he could not approve the filthiness of his master's habit, nor the contempt he shewed for all the sciences. This led him to attend the lectures of Xenocrates, Stilpo, and Polemon. Having afterwards conceived a design of founding a new school himself, he fixed upon a place, from the name of which the sect was afterwards denominated. Although he abandoned the Cynic sect, he retained all their severity of manners, and was attended by a numerous concourse of disciples. He composed many works, and died in an advanced age.

The system of Zeno was almost entirely taken from the opinions of Pythagoras, Heraclitus, and Plato: these he endeavored to refine by the subtleties of the Megaric school, and adopted the morality of the Cynics. His principal intention was to oppose his new system to those of Arcefilaus, Carneades, and particularly of Epicurus; which, in succeeding times, produced the greatest animosity, and almost an implacable hatred between the two sects. The melancholy disposition of Zeno first led him into the paradox which he taught, and which his future disciples supported with an obstinacy that was rather the effect of pride than real conviction.

The logic of the Stoics was perfectly embarrassing; it was rather

the art of endless disputation, and of maintaining contradictions, than of investigating truth. It was divided into rhetoric and dialect. They laid down two foundations upon which all knowledge was supported, the outward impression of objects, and the internal sensation. The former only depends upon the fortuitous circumstances of things; the latter, as it is seated in the mind, is the criterion of truth. Mental comprehension, therefore, is the science of real existence, whether it arises from intuition, from reasoning, or from demonstration. From hence proceeds the assent given by the mind to the evidences of things. We have no innate ideas: they are all acquired by the senses. These and many other subtleties, which it would be superfluous to mention, were warmly maintained amongst them.

As to their natural philosophy, they supposed that in the beginning a chaos existed impregnated with seminal reasons, which being arranged and disposed, the universe or nature was produced. This universe is but one, say they; but it contains two principles, one an efficient principle, which is God; the other a passive principle, which is matter. God is a fire or a pure æther; he inhabits the circumference of heaven, and, as opposed to matter, is to be considered as a spirit, eternal, incorruptable, good, and endued with foresight in consequence of his intimate connection with all parts of the universe. From hence proceeds destiny which governs the world, and to which all things are subject, not of their own desire, but by virtue of an internal necessity in their nature; from whence it may be inferred that there is an immutable law, which is nothing more than the natural order and chain of causes. Dæmons and souls are particles of, and emanations from, the divinity. The world is an animal. The sun consists of a very pure fire, and is fed like the

my m  
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victory

stars by vapours. The world is to be consumed by a general conflagration.

The Stoics have derived their greatest reputation from their morality. In fact, it had a very imposing aspect; but, when more closely examined, it appeared to be ill founded, and even dangerous in practice. They taught that the true end of man consisted in living in a manner conformable to nature, and that each should obey his internal monitor, that particle of the divinity which constitutes the soul. Good is what conducts men to perfect happiness: all good things are equal. The passions arise from false judgments in the mind, and duty consists in a knowledge of truth, and in conformity to nature. Virtue is a disposition of the soul agreeable to life. There are four cardinal virtues which cannot be separated from each other; and there is no mediocrity, between vice and virtue. Their commentaries and further divisions of this subject would lead us into tedious disquisitions to very little purpose.

Zeno had many successors; the most celebrated of whom were Perseus, Aristo of Chio, who made great alterations in the stoical system, Hecyllus, Spærus, Cleanthes who lived in poverty, Chrysippus, the most famous of the sect and a great logician, Zeno of Tarsus, and Diogenes of Apollonia.

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A DIALOGUE between ACHILLES and HOMER.

An agreeable manner of insinuating into the heart a love for learning and glory.

**Achilles.** I AM heartily glad, O illustrious poet! that thro' my means you are become immortal; my quarrel with Agamemnon, my grief for the death of Patroclus, my combats with the Trojans, and my victory over Hector have given you

one of the finest subjects for a poem, that ever was heard of.

**Homer.** I own, that the subject is fine, but others as good might have been found. Nor needs this much proof, since I myself actually found another; the adventures of the sage and patient Ulysses, do not fall short of the rage of the haughty Achilles.

**Achilles.** And dare you compare the crafty and deceitful Ulysses, to the son of Thetis, more terrible than Mars? begone; ungrateful poet! or—

**Homer.** You have forgot, perhaps, that 'tis in vain for shades to put themselves in a passion; no body will mind them, nor can any arms be now of service to you but sound reasoning.

**Achilles.** Why then, do you come to disown, that you are indebted to me for your best poem? The other is a mere rhapsody of old women's tales, every line in it languishes, and you may plainly discover the decayed poet, whose fire is quite extinguished, and who never knows when to have done.

**Homer.** You are like a vast number of others, who, ignorant of the different kinds of writing, think that an author droops, as soon as he passes from a lively rapid style, to one more soft and smooth. Perfection in writing consists in observing your various characters. To vary your style, as occasion requires; and to soar, or droop, *à propos*, and by this contrast, characters will be more agreeable, and more distinguished. You must know how to sound the trumpet, to tune the lyre, and play on the rural pipe. I suppose you would have me describe Calypso, with her nymphs in the grotto, or Nausica on the sea-shore, after the same manner that I would heroes, and even gods themselves, fighting before the gates of Troy. Talk of war, and keep within your own element; but never pretend to judge of poetry in my presence.

*Achilles.* How proud you are, poor blind man! you take advantage now of my death.

*Homer.* No more than I do of my own: I consider you as the shade of Achilles, myself as the ghost of Homer.

*Achilles.* Oh! could I but make this ungrateful ghost sensible of my former strength!

*Homer.* Since you talk so much of ingratitude, I'll take the pains to undeceive you: you have furnished me with a subject, which I might have found any where else; but I have given you a name, which another could not have given you, and which will never be forgotten.

*Achilles.* How! Do you imagine that without the assistance of your verses, the great Achilles would not have been admired, in all nations, and in all ages?

*Homer.* Intolerable vanity; and that for having shed more blood than another at the siege of a town, which was not taken but after thy death? How many heroes have subdued nations, and conquered kingdoms? notwithstanding this, they are buried in oblivion, & their names are forgotten. The Muses only can make heroic actions immortal. A king, who is ambitious of glory, must acquire it by these two means, first, by his virtues he must deserve it, and then he must make himself be beloved by the sons of Parnassus, who will transmit his name to all posterity.

*Achilles.* But 'tis not in the power of princes always, to have great poets. It was accidentally, and long after my death, that you resolved upon writing your Iliad.

*Homer.* That's true; but when a prince is a lover of learning, there will arise, during his reign, many great men; his favors, and his rewards, will raise a noble emulation amongst them. Let but a prince love and encourage the Muses, and there will soon appear enough ready to praise whatever is praise-worthy in

him. If a prince is without a Homer, 'tis because he does not deserve to have one; it must be his want of taste, that occasions ignorance and barbarism. Barbarism! which dishonors a whole nation, and must deprive the prince of all hopes of having his actions made immortal! Do you not know, that Alexander, who lately came down hither, wept, because he had not a poet to do that for him, which I have done for thee? That was because he had a true taste of glory; for your part, you owe me all yours, and yet you upbraid me with ingratitude. 'Tis in vain to put yourself in a passion now, your anger when before Troy was fit to furnish me with a subject for a poem; but I cannot sing your present rage, and consequently you would reap no honor from it. But remember this, fate having deprived you of all other advantages, you have nothing now remaining, but the glorious name which my verses have given you. Farewell, when you are in a better humour, I'll come, and in this grove rehearse to you some lines of the Iliad, particularly the defeat of the Greeks, during thy absence; the confusion of the Trojans, when they saw thee appear to revenge the death of Patroclus, even the gods themselves astonished to see thee so like Almighty Jove, when armed with thunder. After that, say if you dare, that Achilles does not owe his glory to Homer,

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

(Continued from page 469.)

THE preceding observations have been intended chiefly to explain the principle of colour. I proceed now to illustrate the influence of climate on other varieties of the human body.



It would be impossible, in the compass of a discourse like the present, to enter minutely into the description of every feature of the countenance and of every limb of the body, and to explain all the changes in each that may possibly be produced by the power of climate combined with other accidental causes. Our knowledge of the human constitution, or of the globe, or of the powers of nature is, perhaps, not sufficiently accurate and extensive to enable us to offer a satisfactory solution of every difficulty that an attentive or a captious observer might propose. But if we are able, on just principles, to explain the capital varieties, in figure and aspect, that exist among different nations, it ought to satisfy a reasonable enquirer; as no minuter differences can be sufficient to constitute a distinct species.

I shall, therefore, confine my observations at present, to those conspicuous varieties that appear in the hair, the figure of the head, the size of the limbs, and in the principle features of the face.

The hair generally follows the law of the complexion, because its roots, being planted in the skin, derive its nourishment and its colour from the same substance which there contributes to form the complexion. Every gradation of colour in the skin, from the brown to the perfectly black, is accompanied with proportionable shades in the hair. The pale red, or sandy complexion, on the other hand, is usually attended with redness of the hair. Between these two points is found almost every other colour of this excrescence, arising from the accidental mixture of the principles of black and red in different proportions. White hair, which is found only with the fairest skin, seems to be the middle of the extremes, and the ground in which they both are blend-

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ed.\* The extremes, if I may speak so, are as near to each other as to any point in the circle, and are often found to run into one another. The Highlanders of Scotland are generally either black or red. A red beard is frequently united with black hair. And if, in a red or dark coloured family, a child happens to deviate from the law of the house, it is commonly to the opposite extreme. On this observation permit me to remark, that those who deny the identity of human origin, because one nation is red and another is black, might, on the same principle, deny, to persons of different complexion, the identity of family. But as the fact, in the latter instance, is certain; we may, in the former, reasonably conclude that, the state of nerves or fluids which contributes to produce one or other of these effects in a single family, may be the general tendency of a particular climate. In this example, at least, we see that the human constitution is capable of being moulded, by physical causes, into many of the varieties that distinguish mankind. It is contrary therefore to sound philosophy, which never assigns different causes, without necessity, for similar events, to have recourse, for explaining these varieties, to the hypothesis of several original species.†

\* *That black hair is sometimes supposed to be united with the fairest skin, arises from the deception which the contrast between the hair and skin puts upon the sight.*

† *If we suppose different species to have been created, how shall we determine their number? Are any of them lost? or where shall we, at present, find them clearly distinguished from all others? or where the species of men made capable of being blended together, contrary to the nature of other animals, so that they should never be discriminated, so rendering the end unnecessary for which they were supposed to be created? If we have reason, from the*

Climate possesses great and evident influence on the hair not only of men, but of all other animals. The changes which this excrecence undergoes in them is at least equal to what it suffers in man. If, in one case, these transmutations are acknowledged to be consistent with identity of kind, they ought not, in the other, to be esteemed criterions of distinct species. Nature hath adapted the pliancy of her work to the situations in which she may require it to be placed. The beaver, removed to the warm latitudes, exchanges its fur, and the sheep its wool, for a coarse hair that preserves the animal in a more moderate temperature. The coarse and black snag of the bear is converted, in the arctic regions, into the finest and whitest fur. The horse, the deer, and almost every animal protected by hair, doubles his coat in the beginning of winter, and sheds it in the spring when it is no longer useful. The fineness and density of the hair is augmented in proportion to the latitude of the country. The Canadian and Russian furs are, therefore, better than the furs of climates farther south. The colour of the hair is likewise changed by climate. The bear is *white* under the arctic circle; and in high northern latitudes, *black* foxes are most frequently found. Similar effects of climate are discernible on mankind. Almost every nation is distinguished by some peculiar quality of this excrecence. The hair of the Danes is generally red, of the English fair or brown,

*varieties that exist in the same family, or in the same nation, to conclude that the Danes, the French, the Turks, and people even more remote are of one species, have we not the same reason to conclude that the nations beyond them, and who do not differ from the last by more conspicuous distinctions, than the last differ from the first, are also of the same species? By pursuing this progression we shall find but one species from the equator to the pole.*

and of the French commonly black. The Highlanders of Scotland are divided between red and black. Red hair is frequently found in the cold and elevated regions of the Alps, although black be the predominant complexion at the foot of those mountains. The aborigines of America, like all people of colour, have black hair; and it is generally long and straight. The straightness of the hair may arise from the relaxation of the climate, or from the humidity of an uncultivated region.— But whatever be the cause, the Anglo-Americans already feel its influence. And curled locks, so frequent among their ancestors, are rare in the United States.\*

Black is the most usual colour of the human hair, because those climates that are most extensive, and most favorable to population, tend to the dark complexion. Climates that are not naturally marked by a peculiar colour may owe the accidental predominancy of one, to the constitutional qualities of an ancestral family—They may owe the prevalence of a variety of colours to the early settlement of different families; or to the migrations or conquests of different nations. England is, perhaps for this reason, the country in which is seen the greatest variety in the colour of the hair.

But the form of this excrecence which principally merits observation, because it seems to be farthest re-

\* *They are most rare in the southern states, and in those families that are farthest descended from their European origin. Straight lank hair is almost a general characteristic of the Americans of the second and third race. It is impossible, however, to predict what effect hereafter the clearing of the country and the progress of cultivation may have on the hair as well as other qualities of the Americans. They will necessarily produce a great change in the climate, and consequently in the human constitution.*

moved from the ordinary laws of nature, is seen in that sparse and curled substance peculiar to a part of Africa, and to a few of the Asiatic islands.

This peculiarity has been urged as a decisive character of a distinct species with more assurance than became philosophers but tolerably acquainted with the operations of nature.—The sparseness of the African hair is analogous to the effect which a warm climate has been shewn to have on other animals. Cold, by obstructing the perspiration, tends to throw out the perspirable matter accumulated at the skin in an additional coat of hair.—A warm climate, by opening the pores, evaporates this matter before it can be concreted into the substance of hair: and the laxness and aperture of the pores renders the hair liable to be easily eradicated by innumerable accidents.

Its curl may result in part, perhaps, from external heat, and in part from the nature of the substance or secretion by which it is nourished.—That it depends in a degree on the quality of the secretion is rendered probable from its appearance on the chin, and on other parts of the human body. Climate is as much distinguished by the nature and proportion of the secretions as by the degree of heat. Whatever be the nutriment of the hair, it seems to be combined, in the torrid zone of Africa, with some fluid of a highly volatile or ardent quality. That it is combined with a strong volatile salt, the rank and offensive smell of many African nations, gives us reason to suspect. Saline secretions tend to curl and to burn the hair. The evaporation of any volatile spirit would render its surface dry and disposed to contract, while the center continuing distended by the vital motion, these opposite dilatations and contractions would necessarily produce a curve, and make the hair grow involved. This conjecture receives some confirmation

by observing that the negroes born in the United States of America are gradually losing the strong smell of the African zone; their hair is, at the same time, growing less involved, and becoming denser and longer.\*

External and violent heat parching the extremities of the hair tends likewise to involve it. A hair held near the fire instantly coils itself up. The herbs roll up their leaves, in the extreme heats of summer, during the day, and expand them again in the coolness of the evening. Africa is the hottest country on the globe.—The ancients who frequented the Asiatic zone esteemed the African an uninhabitable zone of fire. The hair as well as the whole human constitution suffers, in this region, the effects of an intense heat.

(To be continued.)

## HISTORY.

### A COMPENDIUM of the HISTORY of GREECE.

(Continued from page 371.)

The ancient Kingdom of SICYONIA.

Quest. **W**HEN was this kingdom established?

Answer. If what Eusebius says is true, it was established about 150 years after the flood, and may challenge a superior antiquity to most kingdoms in the World. But Sir Isaac Newton, and other chronologers, place it much lower.

\* Many negroes of the third race in America have thick close hair, extended to four or five inches in length. In some who take great pains to comb and dress it in oil, it is even longer, and they are able to extend it into a short queue. This is particularly the case with some domestic servants who have more leisure and better means than others to cherish their hair. Many negroes, however, cut their hair as fast as it grows, preferring it short.

*Q.* By whom was it founded ?

*A.* Ægialeus is the supposed founder of it, from whom it was for many years called Ægialea : It was afterwards called Apia, from Apis, another of its kings, and lastly Sicyonia, from Sicyon.

*Q.* How long did this kingdom continue ?

*A.* From its supposed foundation by Ægialeus, to the death of Zeuxippus, its last monarch, was 962 years.

*Q.* What followed after the death of Zeuxippus ?

*A.* The kingdom was for some time governed by the priests of Apollo Carneus, till at last it became subject to the kingdom of Argos.

*Q.* Has history left nothing remarkable of any of these kings ?

*A.* Its early period being before the use of letters was introduced into Greece, hath left it involved in so much obscurity, that some have almost questioned its existence. As nothing therefore can be certainly known of this kingdom, we shall pass on to the next in antiquity, which was Argos.

#### ARGOS.

*Q.* WHEN was this kingdom founded ?

*A.* About the year of the world 2148, which is 1080 years before the beginning of the Olympiads.

*Q.* Who was its founder ?

*A.* Inachus, commonly called the son of Oceanus, probably from his coming by sea out of Egypt into Greece.

*Q.* Who succeeded him ?

*A.* His Son Phoroneus, who drew together the scattered people, and incorporated them in a city which he built for them, calling it after his own name Phoronium. To him succeeded his son Apis, who dying without issue, was succeeded by his nephew Argus. Who was also succeeded by several other kings, of

whom history has left nothing that is either worth recording, or that can be depended on, till Perseus their fifteenth monarch.

*Q.* Who was Perseus ?

*A.* He was the grandson of Acrisius, who being informed by the Oracle, that his daughter Danaë, should have a son who would procure his death, kept her under close confinement, that she might not converse with any man. But Jupiter, as the poets say, came to her in a shower of gold, and left her with child of Perseus.

*Q.* What may probably be the literal truth of this story ?

*A.* That her uncle Prætus, or some other person bribed her keepers with a large sum of money, got her with child, and then to save her honour, fathered the child upon Jupiter. Or perhaps the poets, in telling the story, purposely concealed the truth, under the allegory of a golden shower.

*Q.* What followed ?

*A.* When it came to the ears of her father Acrisius, that she was brought to bed, he ordered the child with its mother to be cast into the sea, in hopes of destroying them, but they were miraculously conveyed to the island Seriphus, where he was brought up by Dictys, the brother of Polydectes, king of that island, as his own son, and early signalized his courage in destroying monsters, particularly the Gorgon Medusa, the figure of whose head he placed as a trophy in the midst of his shield.— When he grew up he married Andromeda, after having rescued her from a sea monster, and then set sail with her to Argos, to visit his grandfather.

*Q.* Was not Acrisius afraid to see him ?

*A.* Yes ; and, therefore, when he heard of his coming, he privately retired into Thessaly ; but Perseus, also, being driven thither, and being accidentally present at the celebrati-

on of some funeral games, he threw a disk, or quoit, which fell upon Acrisius's foot and killed him, and thus unwillingly fulfilled the oracle.

*Q.* Did not Perseus upon this succeed his grandfather in the kingdom of Argos?

*A.* Yes; but he removed the royal seat from Argos, and founded a new city and a kingdom, which he called Mycenæ: So that the period of the kingdom of Argos is by many dated from the death of Acrisius, after it had lasted 544 years. But the generality of historians consider the kingdom of Mycenæ only as a continuation of that of Argos, and therefore carry it down under the same succession of kings for many years after.

*Q.* What did Perseus after he had settled himself at Mycenæ?

*A.* Some say, he conquered the kingdom of Persia, which from him took its name. But this is doubtful.

*Q.* Who succeeded him?

*A.* Euristheus, the son of Sthenelus, who imposed upon Hercules all his labours.

*Q.* How happened that?

*A.* Hercules being a youth of great courage and virtue, and nearly related to the crown. Euristheus grew very jealous of him, and put him upon many desperate attempts in hopes to get rid of him. Hercules perceived his design, and consulting the Oracle what he should do, he was answered, It was the will of the gods that he should serve Euristheus 12 years. This threw him into so great a melancholy, that for some time he was not in his right senses, during which period he committed many desperate acts; among the rest, he put away his wife Megara, and slew 12 children which he had by her; for which reason Euristheus imposed on him twelve labours, as an expiation for their murder.

*Q.* What were the twelve labours of Hercules?

*A.* 1. He slew the Nemean lion, whose skin was impenetrable; for which reason he ever after wore it on his shoulders. 2. He killed the Hydra with two heads. 3. He overcame the Centaurs, and brought the Erymanthian boar alive upon his shoulders to the city. 4. He caught the hart with golden horns, after having hunted it a year on foot. 5. He cleansed the stable of Augeus, which 30,000 oxen had stood in for many years, by turning the river Alpheus into it. 6. He chased away those mischievous birds which infested the country near the lake Stympthalis, and are said to have lived on human flesh. 7. He fetched away from Crete the minotaur, a monster betwixt a man and a bull, which Pasiphaë, the wife of Minos king of Crete is said to have fallen in love with. In this expedition he assisted Jupiter to conquer the Titans; and having reconciled that God to Prometheus, he delivered him from mount Caucasus, where a vulture had continually preyed upon his liver. 8. He fetched from Thrace the mares of Diomedes, who fed them with the flesh of such strangers as travelled that way, but first he threw their masters to be devoured by them. 10. He conquered the army of the Amazons, and took from Hippolyta their queen the finest girdle in the world. 11. He went down to hell, and bro't from thence the three-headed dog Cerberus. 12. He slew the dragon which defended the Hesperian gardens, and brought from thence the golden apples.

*Q.* Are these stories thought to be literally true?

*A.* No; they are probably poetical fictions, under which either some moral truth is inculcated, or some historical fact concealed.

*Q.* Who succeeded Euristheus?

*A.* His uncle Atreus, the son of Pelops, who being entrusted with the government during an expedition of

his nephew into Attica, secured it to himself; and thus the Pelopida got the ascendancy over the race of Perseus, which only subsisted now in Hercules and his children.

*Q.* Who succeeded Atreus?

*A.* His son Agamemnon, who was accounted the wealthiest and most powerful monarch at that time in all Greece. For which reason he was chosen general of the expedition against Troy, of which the rape of Hellen, by Paris, was the occasion, and which is the subject of Homer's *Iliad*.

*Q.* What happened to Agamemnon after this expedition?

*A.* At his return to Mycenæ, he was murdered by his wife Clytemnestra and his cousin Ægistus, who, during his absence, had lived in unlawful love together. Having committed this murder, they seized the government, and held it ten years, till Orestes, the son of Agamemnon, (who had been privately conveyed into Phocis by Electra, his father's sister) grew up to man's estate, who then, to revenge his father's death, killed his mother Clytemnestra, with her gallant Ægistus, and ascended the throne himself.

*Q.* Is not something remarkable recorded of Orestes?

*A.* His friendship with Pylades, the son of Strophius, with whom he had been brought up. They are reported to have been so exactly like each other, in face, shape, voice and temper, that when Thoas king of Taurica would have put Orestes to death, and each of them came affirming himself to be Orestes, desirous each to die for his friend, the king could not possibly determine which was the right person.

*Q.* Who succeeded Orestes?

*A.* His son Penthius, after whose death the Heraclidæ, or descendants of Hercules, made themselves masters of the kingdom, and also of the

greatest part of the Peloponnesus, which they held till the conquest thereof by the Macedonians.

*(To be continued.)*

#### A concise HISTORY of ROME.

*(Continued from page 474.)*

*From the death of Ancus Martius to the death of Tarquinius Priscus, the fifth king of Rome.*

**L**UCIUS Tarquinius Priscus, whose original name was Lucumon, and who was appointed guardian to the sons of the late king, took the surname of Tarquinius from the city of Tarquinia, from whence he last came. His father was a merchant of Corinth, who had acquired considerable wealth by trade, and had settled in Italy upon account of some troubles at home. His son Lucumon, who inherited his fortune, married a woman of family in the city of Tarquinia; and, as his birth, profession, and country, were contemptible to the nobles of the place, by his wife's persuasion he came to settle at Rome, where merit only made distinction. On his way thither, say the historians, as he approached the city gate, an eagle, stooping from above, took off his hat, and flying round his chariot for some time with much noise, put it on again. This, his wife Tanaquil, who it seems was skilled in augury, interpreted as a presage that he should one day wear the crown; and perhaps it was this which first fired his ambition to pursue it.

Ancus being dead, and the kingdom, as usual, devolving upon the senate, Tarquin used all his power and arts to set aside the children of the late king, and to get himself elected in their stead. For this purpose, upon the day appointed for election, he contrived to have them sent out of the city; and in a set

speech to the people, in which he urged his friendship for them, the fortune he had spent among them, and his knowledge of their government, he offered himself for their king. As there was nothing in this harangue that could be contested, it had the desired effect, and the people, with one consent, elected him as their sovereign.

A kingdom, thus got by intrigue, was, notwithstanding, governed with equity. In the beginning of his reign, in order to recompence his friends, he added an hundred members more to the senate, which made them in all three hundred.

But his peaceful endeavors were soon interrupted by the inroads of his restless neighbours, particularly the Latins, over whom he triumphed, and whom he forced to beg a peace. He then turned his arms against the Sabines, who had risen once more, and had passed over the river Tyber; but Tarquin, attacking them with vigor, routed their army; so that many who escaped the sword were drowned in attempting to cross over, while their bodies and armour floating down to Rome, brought news of the victory even before the messengers could arrive that were sent with the tidings. These conquests were followed by several advantages over the Latins, from whom he took many towns, though without gaining any decisive victory.

Tarquin, having thus forced his enemies into submission, was resolved not to let his subjects corrupt in indolence, but undertook and perfected several public works for the convenience and embellishment of the city.

In his time also, the augurs came into great reputation, and he found it his interest to promote the superstition of the people, as this was in fact but to increase their obedience. Tanaquil, his wife, was a great pretender to this art; but Axtius Navius was the most celebrated adept of

the kind that was ever known in Rome. Upon a certain occasion, Tarquin being resolved to try the augur's skill, asked him, Whether what he was then pondering in his mind could be affected? Navius, having examined his auguries, boldly affirmed that it might: 'Why then,' cries the king, with an insulting smile, 'I had thoughts of cutting this whetstone with a razor.' 'Cut boldly,' replied the augur; and the king cut it through accordingly.—Thence forward nothing was undertaken in Rome without consulting the augurs, and obtaining their advice and approbation.

Tarquin was not content with a kingdom without also the ensigns of royalty. In imitation of the Lydian kings, he assumed a crown of gold, an ivory throne, a sceptre, with an eagle on the top, and robes of purple.—It was, perhaps, the splendor of these royalties that first raised the envy of the late king's sons, who had now for above thirty-seven years quietly submitted to his government. His design also of adopting Servius Tullius, his son-in-law, for his successor, might have contributed to inflame their resentment. Whatever was the cause of their tardy vengeance, they resolved to destroy him; and at last found means to affect their purpose, by hiring two ruffians, who demanding to speak with the king, pretending that they came for justice, struck him dead in his palace with the blow of an axe. The listors, however, who waited upon the person of the king, seized the murderers, who were attempting to escape: they were put to death; but the sons of Ancus, who were the instigators, found safety by flight.

Thus fell Lucius Tarquinius, surnamed Priscus, to distinguish him from one of his successors of the same name, aged fifty-six years, of which he had reigned thirty-eight.

*(To be continued.)*

GENERAL DESCRIPTION of  
AMERICA.*(Continued from page 476.)*

**O**F the manners and customs of the North Americans more particularly, the following is the most consistent account that can be collected from the best informed and most impartial writers.

When the Europeans first arrived in America, they found the Indians quite naked, except those parts which even the most uncultivated people usually conceal. Since that time, however, they generally use a coarse blanket, which they buy of the neighbouring planters.

Their huts or cabins are made of stakes of wood driven into the ground, and covered with branches of trees or reeds. They lie on the floor either on mats or the skins of wild beasts. Their dishes are of timber; but their spoons are made of the skulls of wild oxen, and their knives of flint. A kettle and a large plate constitute almost the whole utensils of the family.—Their diet consists chiefly in what they procure by hunting; and sagamite, or pottage, is likewise one of their most common kinds of food.—The most honorable furniture amongst them is the scalps of their enemies; with those they ornament their huts, which are esteemed in proportion to the number of this sort of spoils.

The character of the Indians is altogether founded upon their circumstances and way of life. A people who are constantly employed in procuring the means of a precarious subsistence, who live by hunting the wild animals, and who are generally engaged in war with their neighbours, cannot be supposed to enjoy much gaiety of temper, or a high flow of spirits. The Indians therefore are in general grave even to sadness; they have nothing of that giddy vivacity peculiar to some nations of Europe, and they despise it. Their

behavior to those about them is regular, modest, and respectful. Ignorant of the arts of amusement, of which that of saying trifles agreeably is one of the most considerable, they never speak but when they have something important to observe; and all their actions, words, and even looks, are attended with some meaning. This is extremely natural to men who are almost continually engaged in pursuits, which to them are of the highest importance. Their subsistence depends entirely on what they procure with their hands; and their lives, their honor, and every thing dear to them, may be lost by the smallest inattention to the designs of their enemies. As they have no particular object to attach them to one place rather than another, they fly wherever they expect to find the necessaries of life in greatest abundance. Cities, which are the effects of agriculture and arts, they have none. The different tribes or nations are for the same reason extremely small, when compared with civilized societies, in which industry, arts, agriculture, and commerce, have united a vast number of individuals, whom a complicated luxury renders useful to one another. These small tribes live at an immense distance; they are separated by a desert frontier, and hid in the bosom of impenetrable and almost boundless forests.

There is established in each society a certain species of government, which over the whole continent of America prevails with exceeding little variation; because over the whole of this continent the manners and way of life are nearly similar and uniform. Without arts, riches, or luxury, the great instruments of subjection in polished societies, an American has no method, by which he can render himself considerable among his companions, but by superiority in personal qualities of body or mind. But as nature has not been very lavish in her personal distinctions, where all



enjoy the same education, all are pretty much equal, and will desire to remain so. Liberty, therefore is the prevailing passion of the Americans; and their government, under the influence of this sentiment, is better secured than by the wisest political regulations. They are very far, however from despising all sort of authority; they are attentive to the voice of wisdom, which experience has conferred on the aged, and they enlist under the banners of the chief in whose valour and military address they have learned to repose their confidence. In every society, therefore, there is to be considered the power of the chief and of the elders; and according as the government inclines more to the one or to the other, it may be regarded as monarchical, or as a species of aristocracy. Among those tribes which are most engaged in war, the power of the chief is naturally predominant; because the idea of having a military leader was the first source of his superiority, and the continual exigencies of the state requiring such a leader, will continue to support, and even to enhance it. His power, however, is rather persuasive than coercive; he is revered as a father, rather than feared as a monarch. He has no guards, no prisons, no officers of justice, and one act of ill-judged violence would pull him from the throne. The elders, in the other form of government, which may be considered as an aristocracy, have no more power. In some tribes, indeed, there are a kind of hereditary nobility, whose influence being constantly augmented by time, is more considerable. But this source of power, which depends chiefly on the imagination, by which we annex to the merit of our contemporaries that of their forefathers, is too refined to be very common among the natives of America. In most countries, therefore, age alone is sufficient for acquiring respect, influence, and

authority. It is age which teaches experience, and experience is the only source of knowledge among a barbarous people. Among those persons business is conducted with the utmost simplicity, and which may recel to those who are acquainted with antiquity a picture of the most early ages. The heads of families meet together in a house or cabin appointed for the purpose. Here the business is discussed; and here those of the nation, distinguished for their eloquence or wisdom, have an opportunity of displaying those talents.— Their orators, like those of Homer, express themselves in a bold figurative style, stronger than refined, or rather softened passions can well bear, and with gestures equally violent, but often extremely natural and expressive. When the business is over, and they happen to be well provided with food, they appoint a feast upon the occasion, of which almost the whole nation partake. The feast is accompanied with a song, in which the real or fabulous exploits of their forefathers are celebrated. They have dances too, though, like those of the Greeks and Romans, chiefly of the military kind; and their music and dancing accompany every feast.

To assist their memory, they have belts of small shells, or beads, of different colours, each representing a particular object, which is marked by their colour and arrangement. At the conclusion of every subject on which they discourse, when they treat with a foreign state, they deliver one of those belts; for if this ceremony should be omitted, all that they have said passes for nothing.— These belts are carefully deposited in each town, as the public records of the nation; and to them they occasionally have recourse, when any public contest happens with a neighbouring tribe. Of late, as the materials of which those belts are made, have become scarce, they often give

some skin in place of the wampum (the name of the beads), and receive in return presents more valuable from our commissioners; for they never consider a treaty as of any weight, unless every article in it be ratified by such a gratification.

*(To be continued.)*

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

*(Continued from page 479.)*

**A**BOUT that time Granada surrendered, and Ferdinand and Isabella, in triumphal pomp, took possession of a city, the reduction of which extirpated a foreign power from the heart of their dominions, and rendered them masters of all the provinces, extending from the bottom of the Pyrenees to the frontiers of Portugal. As the flow of spirits which accompanies success elevates the mind, and renders it enterprising, Quinterailla and Santangel, the vigilant and discerning patrons of Columbus, took advantage of this favorable situation, in order to make one effort more in behalf of their friend. They addressed themselves to Isabella, and, after expressing some surprise, that she, who had always been the munificent patroness of generous undertakings, should hesitate so long to countenance the most splendid scheme that had ever been proposed to any monarch; they represented to her, that Columbus was a man of a sound understanding and virtuous character, well qualified, by his experience in navigation, as well as his knowledge of geometry, to form just ideas with respect to the structure of the globe and the situation of its various regions; that, by offering to risk his own life and fortune in the execution of his scheme, he gave the most satisfying evidence both of his integrity and hope of success; that the sum requisite for

equipping such an armament as he demanded was inconsiderable, and the advantages which might accrue from his undertaking were immense; that he demanded no recompence for his invention and labor, but what was to arise from the countries which he should discover; that as it was worthy of her magnanimity to make this noble attempt to extend the sphere of human knowledge, and to open an intercourse with regions hitherto unknown, so it would afford the highest satisfaction to her piety and zeal, after re-establishing the Christian faith in those provinces of Spain from which it had been long banished, to discover a new world, to which she might communicate the light and blessings of divine truth; that if now she did not decide instantly, the opportunity would be lost irremediably; that Columbus was on his way to foreign countries, where some prince, more fortunate or adventurous, would close with his proposals, and Spain would for ever bewail the fatal timidity which had excluded her from the glory and advantages that she had once in her power to have enjoyed.

These forcible arguments, urged by persons of such authority, and at a juncture so well chosen, produced the desired effect. They dispelled all Isabella's doubts and fears; she ordered Columbus to be instantly recalled, declared her resolution of employing him on his own terms, and regretting the low state of her finances, generously offered to pledge her own jewels, in order to raise as much money as would be needed in making preparations for the voyage. Santangel, in a transport of gratitude, kissed the queen's hand, and in order to save her from having recourse to such a mortifying expedient for procuring money, engaged to advance immediately the sum that was requisite.

Columbus had proceeded some leagues on his journey, when the

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messenger from Isabella overtook him. Upon receiving an account of the unexpected revolution in his favor, he returned directly to Santa Fé, though some remainder of diffidence still mingled itself with his joy. But the cordial reception which he met with from Isabella, together with the near prospect of setting out upon that voyage which had so long been the object of his thoughts and wishes, soon effaced the remembrance of all that he suffered in Spain, during eight tedious years of sollicitation and suspense. The negotiation now went forward with facility and dispatch, and a treaty or capitulation with Columbus was signed on the seventeenth of April, one thousand four hundred and ninety-two. The chief articles of it were, 1. Ferdinand and Isabella, as sovereigns of the ocean, constituted Columbus their high admiral in all the seas, islands, and continents which should be discovered by his industry; and stipulated, that he and his heirs forever should enjoy this office, with the same powers and prerogatives which belonged to the high admiral of Castile, within the limits of his jurisdiction. 2. They appointed Columbus their viceroy in all the islands and continents which he should discover; but if, for the better administration of affairs, it should hereafter be necessary to establish a separate governor in any of those countries, they authorized Columbus to name three persons, of whom they would chuse one for that office; and the dignity of viceroy, with all its immunities, was likewise to be hereditary in the family of Columbus. 3. They granted to Columbus and his heirs for ever the tenth of the free profits accruing from the productions and commerce of the countries which he should discover. 4. They declared, that if any controversy or law-suit shall arise with respect to any mercantile transaction in the countries which should be discovered, it should be determined by

the sole authority of Columbus, or of judges to be appointed by him. 5. They permitted Columbus, to advance one-eighth part of what should be expended in preparing for the expedition, and in carrying on commerce with the countries which he should discover, and intitled him, in return, to an eighth part of the profit.

Though the name of Ferdinand appears conjoined with that of Isabella in this transaction, his distrust of Columbus was still so violent, that he refused to take any part in the enterprise, as king of Aragon. As the whole expence of the expedition was to be defrayed by the crown of Castile, Isabella reserved for her subjects of that kingdom an exclusive right to all the benefits which might redound from its success.

*(To be continued.)*

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

*(Continued from page 482.)*

P A R I S.

*The CATHEDRAL.*

THE great cathedral of Paris is the Notre Dame, standing, with many other buildings, on an island of the river Seine. The architecture, which is very ancient, is fine, and crowded with ornament; but the design of the whole, when taken together, is not so grand either as Westminster Abbey or the great church at Canterbury; and the two towers at the west end are much lower. The inside is in most excellent repair, and the ornaments far surpassed all I had yet seen, so that it would be endless to describe them. The choir has some charming pictures, and many capital statues in bronze and marble. There are eight pictures round the body of the choir, each of which is worthy of particular admira-

ration, but none are more pleasing than the Annunciation by Hallé, and the Visitation by Jouvenet, who painted this his last picture with his left hand, when his right was paralytic. By the side of an aisle which surrounds the choir, are several small chapels, some of which have excellent pictures, by the best painters of France, with many other curiosities. As soon as you enter the west door, there is a colossal figure of St. Christopher, in marble; but there seems nothing very extraordinary in the design or execution: It is rather a goblin, like the giants in Guildhall.

*The MINT.*

AS we returned from Notre Dame, we came by a very fine new building called the Monnoye or Mint: It consists of many parts; but I could not help admiring, in a more particular manner, a spacious room on the ground-floor, with eight or ten brass engines in it for the striking of money, and which, for elegance and cleanliness, seemed rather like an apartment in a palace than the workshop of a mint. I observed to the French servant, who was with us, that the appearance of so magnificent an office, for the coining of money, must impress every foreigner with a sense of the wealth and grandeur of the French monarchy: Upon which the man took occasion to answer in my ear, *La maison au roy de Grande Bretagne est bien vilaine.* I did not know whether I ought to laugh or to be angry; but this reproach is not new to us: The gloomy courts of St. James's palace are by no means answerable to the dignity of the British crown, nor to the private character of their present inhabitant, who has the hearts of nine-tenths of his subjects; and may mislead strangers to presume upon the weakness and poverty of the kingdom. It is a mortifying consideration, that the sixth part of what is sunk annually for interest, in the hopeless gulph of the

national debt, would build one of the finest palaces in Europe, and preclude all such unpleasing reflections for the time to come.

*The PEOPLE.*

THE observations which occurred, on the manners of the people of Paris, were many; those on their dress, and outward appearance, were but few. The French women, in general, are not so handsome as the English; and, whatever may be the cause of it, their young ladies have not a young look. I imputed this either to the custom they have of walking for hours, in the sun and air, with nothing on but their domestic head-dress; or to the use of paint. In general they dress much like the English, except in the preposterous custom they have of dressing up little girls, of eight or ten years of age, till they stagger under the weight of their own heads, and are interrupted in their steps by the stiffness of a brocaded silk gown and petticoat. The women of rank make themselves hideous, by great blotches of paint upon their cheeks, which, in some ladies, are as well defined as the circumference of a circle, and as red as the Saracen's head upon a sign post. To hide or disguise the paint, so as to imitate nature, is not the thing intended: It is not meant as an improvement, but as a badge of quality, in which the women of the middle order, either through fear or wit, do not follow them. It appeared very singular to me to see men with ear-rings; but the ear-ring is a common ornament at Paris, with porters, hostlers, watermen, and postillions. A young man, who has been unaccustomed to dress, may come hither to be made a fop; but the fop who comes ready made, stands a good chance to be cured of his vanity.—Finery is here so cheap and universal, that his trouble is thrown away, and his figure passes undistinguished, as a single wave among the waters of

the ocean. The footmen wear bag-wigs, and have their hair dressed as gentlemen. The first sight I saw in the morning, when I rode, at Calais, was a man servant, digging up potatoes in the garden, in a bag-wig.

(To be continued.)

NATURAL HISTORY.

MAN, considered as the Governor of the World.

(Continued from page 484.)

The MOUTH.

VAST praises have been bestowed on Torricellius, Pascal, Gueric, and Boyle, for having observed the overpowering pressure of the external air upon what does not contain any other air or fluids capable of resisting that pressure. They are looked upon as the fathers of modern physics; because they have led us through experience to many truths never perceived before, and fruitful in consequences, by either inventing or improving such machines as (by the subtraction of the air contained in them) evidence the full force of the ambient air, destitute of a counterpoise. What these great men have executed with so many praises on our part, is still more wonderfully effected by the lips of a new-born infant. They apply themselves to the breast of the mother, without suffering any air to enter into the mouth. The lungs attract to themselves the air that was contained in the mouth.—The tongue, by its contraction, occasions a vacuum which is not filled by any new air. The air, which from the whole height of the atmosphere does then exert its pressure upon the nurse's breast, finds no resistance in the orifices of the nipple surrounded by the lips; so that the milk must needs be forced out of the breast, and rush into the mouth of the infant. Very often his little hands will,

without any instruction, second the action of the air, and hasten the assistance.

As the lips are the rampart of the gums, the latter are the fence of the tongue and of the roof of the mouth. The gums are a couple of true bulwarks shelving at the foot, and rounded into two platforms making a semicircle, not only to form an exact inclosure round the tongue, but also to serve as a basis to the two rows of teeth, which have their roots very deep in them, and there disperse a multitude of small vessels through which the teeth receive their life and nourishment,

• These instruments, chiefly appointed to grind and dissolve, are of a bony substance, and perfectly hard. But as the function of these bones is important, and their work incessantly repeated; they have been covered over with an enamel harder still, which embellishes the mouth by its whiteness, and preserves those precious tools from the friction of massy foods, and the insinuation of penetrating liquors.

The incisory teeth fill the forepart of the mouth, and are four or rather eight in number, since there is a double row of them, on account of the double jaw. They are thinner at the end like a wedge, and as sharp as knives, that they may bring to a convenient shape the quantity of food which the mouth can contain and dispatch.

The two canine teeth which accompany the four incisors, one on the left, the other on the right, are rounded longer than the rest, and end in a point, that they may break and cut up what is fibrous and capable of resistance.

All the teeth which come next, and are together, sometimes sixteen, but more commonly eighteen or twenty in number, have a square surface that grows wider and wider, as the tooth is deeper in the mouth.—They are called *molars* or grinders;

because when the upper teeth apply their surface against that of the inferior ones, they visibly appear to be appointed to grind. The effect of this disposition is to render the trituration finer in proportion as the meats advance under wider grinders, and draw near the point at which both jaws being united, have, on that account, the strongest action.

The incisores, which offer first, cut out what shall be the task of the others. The canine break through every thing, and fashion the work.—The grinders pulverize the whole, and by a sufficient mastication completely spare the stomach the overplus of the work it must have with pieces barely quartered.

All these pieces, though totally void of intelligence, yet do nothing blindly, but, on the contrary, unanimously work for the same purpose. What can be the wisdom that guides them? Is it that of man? But he is commonly served without knowing the artifice of this preparation; and the understanding of the most skilful anatomist has no share in it. Here, as well as in any other case, the goodness of the instrument is a great relief to human reason; but the superiority of the latter is still maintained, since it was left to its sagacity to try and improve every thing by coction, by proper mixtures, and a just seasoning.

The tongue has not a muscle, but an amazing assemblage of various muscles joined together. It may in an instant, and without any other preparation than the bare desire or intention of the person that uses it, successively lengthen, shorten, swell, grow sharp, round, flat, or stiff; it may bend, turn about a thousand ways, and beat now against the roof of the mouth, and now against the end or the root of the teeth, and make motions with a volubility in many respects superior to that of the tongue of the nightingale.

It is bordered, especially about its root, with glands full of a water somewhat salt and saponaceous, which being squeezed out of them by the motions of the tongue and jaws, runs into the mouth and helps on the deglutition.

At the very root of the tongue begin a couple of pipes laying one above the other, called the oesophagus, and the trachea. The first of these ducts takes in the drinks and foods, and conveys them into the stomach: the other, which is more internal, as it lies under the oesophagus, conveys the air into the lungs in inspiration, and conveys it back in expiration. As soon as any thing but air enters into the trachea, either coming from without, or by expectoration, it experiences an immediate tremor which shakes all the cartilaginous rings it is composed of; and then it makes an effort to free itself from that strange body by a convulsion which is called coughing. One can hardly conceive, that notwithstanding the danger of letting the least body whatsoever fall into the trachea, the creator has nevertheless placed above the very orifice of that canal the mouth of the pipe through which all our victuals are to be conveyed into the stomach. But, by an artifice, the boldness whereof is worthy of the great author of all mechanics, there is at top of the trachea a small draw-bridge that rises for the passing of the air in and out of the body, and is let down so as to shut exactly the orifice of the canal at the very instant that the minutest particle of either solid or fluid offers at the oesophagus. What constitutes the chief beauty of this precaution, is, that the least quantity of food imaginable presses, in its going down, the nerves of the lower part of the tongue, whose action is always followed by the bridge being let down upon the trachea, before the food or drink can reach it.

But these wonders, which no one can have so much as a hint of without being amazed at them, are as much multiplied throughout the human body, as the very organs of it are, that is, they are innumerable.—Anatomists observe them to the best of their power; they assign names to them; they know the action of those which are most perceptible, and dispute upon the use of the rest: but they at the same time confess that the structure of all is, to any strict enquirer, an abyss that swallows up both our eyes and our reason.

However, if this structure, which has a great affinity with that of the body of the animal, was perfectly unfolded to us, we should not make it our topic here; as the plan we have laid for our rule is to establish a resemblance of God in man. In what then does the mouth of man shew him to be appointed to preside over every thing on earth!

*(To be continued.)*

**BIOGRAPHY.**

**JOHN LOCKE, Esq.**

*The CHARACTER of Mr. LOCKE: In a Letter to the Author of the Nouvelles de la Republique des Lettres.*

*By Mr. P. COSTE.\**

LONDON, Dec. 10, 1704.

S I R,

**Y**OU must have heard of the death of the illustrious Mr. Locke. It is a general loss. For that reason he is lamented by all good men, and all sincere lovers of truth, who were acquainted with his character. He

\* *That letter was printed in the Nouvelles de la Republique des Lettres, for the month of February, 1705, Art. 2. pag. 154. with this Title: A LETTER of Mr. COSTE, to the Author of these Nouvelles, written on occasion of the Death of Mr. LOCKE.*

was born for the good of mankind. Most of his actions were directed to that end; and I doubt, whether, in his time, any man in Europe applied himself more earnestly to that noble design, or executed it with more success.

I will forbear to speak of the valuableness of his works. The general esteem they have attained, and will preserve as long as good sense and virtue are left in the world; the service they have been to England in particular, and universally to all who set themselves seriously to the search of truth, and the study of christianity, are their best eulogium. The love of truth is visible in every part of them. This is allowed by all who have read them. For, even they who have not relished some of Mr. Locke's opinions, have done him the justice to confess, that the manner in which he defends them, shews he advanced nothing, that he was not sincerely convinced of himself. This his friends gave him an account of from several hands: *Let them after this, answered he, object whatever they please against my works; I shall never be disturbed at it. For since they grant I advance nothing in them but what I really believe, I shall always be glad to prefer truth to any of my opinions, whenever I discover it by my self, or am satisfied that they are not conformable to it.* Happy turn of mind! which, I am fully persuaded, contributed more, even than the penetration of that noble genius, to his discovery of those great and useful truths which appear in his works.

But without dwelling any longer upon considering Mr. Locke in the quality of an author, which often serves only to disguise the real character of the man, I haste to show him to you in particulars much more amiable, and which will give you a higher notion of his merit.

Mr. Locke had a great knowledge of the world, and of the business of it. Prudent without being cunning;

he won people's esteem by his probity, and was always safe from the attacks of a false friend, or a fardid flatterer. Averse from all mean complaisance; his wisdom, his experience, his gentle and obliging manners, gained him the respect of his inferiors, the esteem of his equals, the friendship and confidence of those of the greatest quality.

Without setting up for a teacher, he instructed others by his own conduct. He was at first pretty much disposed to give advice to such of his friends as he thought wanted it: but at length finding, that *good counsels are very little effectual in making people more prudent*, he grew much more reserved in that particular. I have often heard him say, that the first time he heard that maxim, he thought it very strange; but that experience had fully convinced him of the truth of it. By *counsels*, we are here to understand those, which are given to such, as do not ask them. Yet, as much as he despaired of rectifying those whom he saw taking false measures; his natural goodness, the aversion he had to disorder, and the interest he took in those about him; in a manner forced him sometimes to break the resolution he had made of leaving them to go their own way; and prevailed upon him to give them the advice which he thought most likely to reclaim them: But this he always did in a modest way, and so as to convince the mind by fortifying his advice with solid arguments, which he never wanted upon a proper occasion.

But then, Mr. Locke was very liberal of his counsels, when they were desired: And no body ever consulted him in vain. An extreme vivacity of mind, one of his reigning qualities, in which perhaps he never had an equal; his great experience, and the sincere desire he had of being serviceable to all mankind, soon furnished him with the expedients, which were most just and least dangerous. I

say, the least dangerous; for what he proposed to himself before all things, was to lead those who consulted him into no trouble. This was one of his favorite maxims, and he never lost sight of it upon any occasion.

No body was ever a greater master of the art of accommodating himself to the reach of all capacities: which, in my opinion, is one of the surest marks of a great genius.

It was his peculiar art in conversation, to lead people to talk of what they understood best. With a gardener, he discoursed of gardening; with a jeweller, of a diamond; with a chymist, of chymistry, &c. "By this," said he himself, I please all those men, who commonly can speak pertinently upon nothing else. As they believe I have an esteem for their profession, they are charmed with shewing their abilities before me; and I, in the mean while, improve myself by their discourse." And indeed, Mr. Locke, had by this means acquired a very good insight into all the arts, of which he daily learnt more and more. He used to say too, that the knowledge of the arts contained more true philosophy, than all those fine learned hypotheses, which, having no relation to the nature of things, are of no consequence; but make men lose their time in inventing, or comprehending them. A thousand times have I admired, how by the several questions he put to artificers, he would find out the secret of their art, which they did not understand themselves; and often give them views entirely new, which sometimes they put in practice to their profit.

This easiness with which Mr. Locke knew how to converse with all sorts of men, and the pleasure he took in doing it, at first, surprized those, who had never talked with him before. They were charmed with this condescension, not very common among men of letters; and which they so little expected from a



person, whose great qualities raised him so very much above all other men. Many who knew him only by his writings, or by the reputation he had gained, of being one of the greatest philosophers of the age, having entertained the opinion, that he was one of those scholars, who being always full of themselves and their sublime speculations, are incapable of familiarizing themselves with the common sort of mankind, or of entering into their little concerns, or discoursing of the ordinary affairs of life; were amazed to find him nothing but affability, good-humour, humanity, pleasantness; always ready to hear them; to talk with them of things which they best understood; much more desirous of informing himself in what they understood better than himself, than to make a shew of his own science. I know a very ingenious gentleman in England, who was for some time in the same prejudice. Before he saw Mr. Locke, he had formed a notion of him to himself under the idea of one of the ancient philosophers; with a long beard, speaking nothing but by sentences; negligent of his person; without any other politeness but what might proceed from the natural goodness of his temper; a sort of politeness often very coarse and very troublesome in civil society. But one hour's conversation entirely cured him of his mistake, and obliged him to declare, that he looked upon Mr. Locke to be one of the politest men he ever saw. *He is not a philosopher always grave, always confined to that character, as I imagined: he is, said he, a perfect courtier, as agreeable for his obliging and civil behaviour, as admirable for the profoundness and delicacy of his genius.*

Mr. Locke was so far from assuming those airs of gravity, by which some, as well learned as unlearned, love to distinguish themselves from the rest of the world; that on the

contrary, he looked upon them, as an infallible mark of impertinence. Nay, sometimes he would divert himself with imitating that studied gravity, in order to turn it the better into ridicule; and upon this occasion he always remembered this maxim of the Duke of la Rochefoucault, which he admired, *That gravity is a mystery of the body, invented to conceal the defects of the mind.* He loved also to confirm his opinion on this subject, by that of the famous Earl of Shaftsbury,\* to whom he took a delight to give the honour of all the things, which he thought he had learnt from his conversation.

Nothing ever gave him a more sensible pleasure than the esteem, which that earl conceived for him, almost the first moment he saw him, and which he afterwards preserved as long as he lived. And indeed, nothing set Mr. Locke's merit in a better light, than the constant esteem of Lord Shaftsbury, the greatest genius of his age, superior to so many great men that shone at the same time at the court of Charles II, not only for his resolution and intrepidity in maintaining the true interests of his country; but also for his great abilities in the conduct of the most intricate affairs. When Mr. Locke studied at Oxford, he fell by accident into his company, and one single conversation with that great man, won him his esteem and confidence to such a degree, that soon afterwards Lord Shaftsbury took him to be near his person, and kept him as long as Mr. Locke's health or affairs would permit. That earl particularly excelled in the knowledge of men. It was impossible to gain his esteem by moderate qualities; this his enemies themselves could never deny. I wish I could, on the other hand, give you a full notion of the idea

\* Chancellor of England in the reign of Charles II.

which Mr. Locke had of that nobleman's merit. He lost no opportunity of speaking of it; and that in a manner which sufficiently shewed he spoke from his heart. Tho' my Lord Shaftsbury had not spent much time in reading; nothing, in Mr. Locke's opinion, could be more just than the judgment he passed upon the books, which fell into his hands. He presently saw through the design of a work; and without much regarding the words, which he ran over with vast rapidity, he immediately found whether the author was master of his subject, and whether his reasonings were exact. But above all, Mr. Locke admired in him that penetration, that presence of mind which always prompted him with the best expedients, in the most desperate cases; that noble boldness, which appeared in all his public discourses; always guided by a solid judgment, which never allowing him to say any thing but what was proper, regulated his least word, and left no hold to the vigilance of his enemies.

During the time Mr. Locke lived with that illustrious lord, he had the advantage of becoming acquainted with all the polite, the witty, and agreeable part of the court. It was then, that he got the habit of those obliging and benevolent manners, which supported by an easy and polite expression, a great knowledge of the world, and a vast extent of capacity, made his conversation so agreeable to all sorts of people. It was then too, without doubt, that he fitted himself for the great affairs, of which he afterwards appeared so capable.

I know not whether it was the ill state of his health, that obliged him, in the reign of King William, to refuse going ambassador to one of the most considerable courts in Europe. It is certain that great prince judged him worthy of that post, and no bo-

dy doubts but he would have filled it with reputation.

The same prince, after this, gave him a place among the Lords Commissioners, whom he established for advancing the interest of trade and the plantations. Mr. Locke executed that employment for several years; and it is said (*absit invidia verbo*) that he was in a manner the soul of that illustrious body. The most experienced merchants were surpris'd, that a man who had spent his life in the study of physic, of polite literature, or of philosophy, should have more extensive and certain views, than themselves, in a business which they had wholly applied themselves to from their youth. At length, when Mr. Locke could no longer pass the summer at London without endangering his life, he resigned that office to the king himself, upon account that his health would permit him to stay no longer in town. This reason did not hinder the king from intreating Mr. Locke to continue in his post, telling him expressly that tho' he could stay at London but a few weeks, his services in that office would be very necessary to him: but at length he yielded to the representations of Mr. Locke, who could not prevail upon himself, to hold an employment of that importance, without doing the duties of it more regularly. He formed and executed this design, without mentioning a word of it to any body; thus avoiding with a generosity rarely to be found, what others would have earnestly sought after; for, by making it known that he was about to quit that employment, which brought him in a thousand pounds a year, he might easily have entered into a kind of composition with any pretender, who having particular notice of this news, and being favored with Mr. Locke's interest, might have carried the post from any other person. This he was told of, and that too by way of re-

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proach. *I knew it very well, replied he, but this was the very reason why I communicated my design to no body. I received this place from the king himself, and to him I resolved to restore it, to dispose of it as he thought proper. Hæu præca sides!* Where are such examples, at this day, to be met with.

(To be concluded in our next.)

Sketch of the CHARACTER of the  
HON. MAJOR GENERAL WARREN.

*Extracted from Gordon's History of the Rise, Progress, and Establishment of the Independence of these States.*

"**HIS** enemies bear testimony to his importance by triumphing at his fall, and rating it as better to them than 500 men. Neither resentment, nor interested views, but a regard to the liberties of his country, induced him to oppose the measures of government. He stepped forward into public view, not that he might be noted and admired for a patriotic spirit, but because he *was* a patriot. He was a gentleman of integrity, in whom the friends of liberty could confide. The soundness of his judgment enabled him to give good advice in private consultations. His powers of speech and reasoning commanded respect, and gained him influence in the provincial congress. He aimed not at a separation from, but a coalition with Britain, upon a full redress of grievances, and a reciprocal intercourse of interests and affection. He was valued in private life for his engaging manners, and as a physician for his professional abilities. The death of an amiable comfort had made his life of the greatest importance to his children; he was willing however to risk it in the service of the public. His intrepidity and zeal for the cause he had espoused, together with the electing voice of the provincial congress, induced

him to enter upon the military line. Within four days after his appointment to a major-generalship, he fell a noble sacrifice to the natural rights of mankind. He was of a middling size, and of a lowish stature. The ladies pronounced him handsome.

MEMOIRS of BARON FREDERICK TRENCK. *Extracted from his Life, written by himself.*

(Continued from page 492.)

**M**Y imprisonment now became more intolerable. I had still eighty louis-d'ors in my purse, which had not been taken from me at my removal into another dungeon, and these, afterward, did me good service.

The passions now all assailed me at once, and impetuous, boiling, youthful blood overpowered reason; hope disappeared; I thought myself the most unfortunate of men, and my king an irreconcilable judge, more wrathful and fortified in suspicion by my rashness. My nights were sleepless, my days miserable: my soul was tortured by the d. fire. of fame: a consciousness of innocence was a continued stimulus inciting me to end my misfortunes. Youth, unexperienced in woe and disastrous fate, beholds every evil magnified, and desponds on every new disappointment, more especially, having failed in attempting freedom.

I read much during my confinement at Glatz, where books were allowed me; time was, therefore, less tedious: but when the love of liberty awoke, when fame and affection called me to Berlin, and my baulked hopes painted the wretchedness of my situation; when I remembered my loved country, judging by appearances, could not but pronounce me a traitor; then was I, hourly, impelled to rush on the naked bayonets of my guards, by whom, to me, the way of freedom was barred.

Big with such-like thoughts, eight days had not elapsed, since my last fruitless attempt to escape, when an event happened which would appear incredible, were I, the principal actor in the scene, not alive to attest its truth, and might not all Glatz, and the Prussian army, be produced as eye and ear witnesses. This incident will prove that bold, and even rash, daring actions will render the most improbable undertakings possible, and that desperate attempts may, often, make a general more fortunate and famous than the wisest and best concerted plans.

Major Doo came to visit me, accompanied by an officer of the guard, and an adjutant. After examining every corner of my chamber, he addressed me, taxing me with a second crime in endeavoring to obtain my liberty; adding, this must certainly increase the anger of the king.

My blood boiled at the word crime; he talked of patience; I asked how long the king had condemned me to imprisonment; he answered, a traitor to his country, who has corresponded with the enemy, cannot be condemned for a certain time; but must depend for grace, and pardon, on the king.

At that instant I snatched his sword from his side, on which my eyes had some time been fixed, sprang out of the door, threw the sentinel from the top to the bottom of the stairs, passed the guard who happened to be drawn up before the prison door to relieve guard, attacked them sword in hand, threw them suddenly into surprize by the manner in which I laid about me, wounded four men, made my way through the rest, sprang over the breast-work of the ramparts, and with my sword drawn in my hand, immediately leaped this astonishing height, without receiving the least injury. I leaped the second wall, with equal safety, and good fortune. None of their arms were loaded; no one durst leap after me, in order to

purfue, they must go round through the town and the gate of the citadel; so that I had the start full half an hour.

A sentinel, however, in a narrow passage, endeavored to oppose my flight, but I parried his fixed bayonet, and wounded him in the face.— A second sentinel, in the meantime, came from the outwork, to seize me behind, and I, to avoid him, made a spring at the palisadoes; there I was unluckily caught by the foot, and received a bayonet wound in my upper lip: thus entangled, they beat me with the butt-end of their musquets, and dragged me back to prison, while I struggled and defended myself like a man grown desperate.

Certain it is, had I more carefully jumped the palisadoes, and dispatched the sentinel who opposed me, I might have escaped, and gained the mountains. Thus might I have fled to Bohemia, after having, at noon-day, broke from the fortress of Glatz, sprung past all its sentinels, over all its walls, and passed with impunity, in despite of the guard, who were under arms, ready to oppose me. I should not, having a sword, have feared any single opponent, and was able to contend with the swiftest runners.

That good fortune, which had so far attended me, forsook me at the palisadoes, where hope was at an end. The severities of imprisonment were increased; two sentinels and an under officer were locked in with me, and were, themselves, guarded by sentinels without: I was beaten and wounded by the butt-ends of their musquets, my right foot was sprained, I spit blood, and my wounds were not cured in less than a month.

I was now, first, informed the king had only condemned me to a year's imprisonment, in order to learn whether his suspicions were well founded. My mother had petitioned for me, and was answered, Your son

must remain a year imprisoned, as a punishment for his rash correspondence.

Of this I was ignorant, and it was said, in Glatz, my imprisonment was for life. I had only three weeks longer to repine at the loss of liberty, when I made this rash attempt. — What must the king think? Was he not obliged to act with this severity? How could prudence excuse my impatience, thus to risk a confiscation, when I was certain of receiving freedom, justification, and honor, in three weeks? But such was my adverse fate, circumstances all tended to injure and persecute me, till at length, I gave reason to suppose I was a traitor, notwithstanding the purity of my intentions.

Once more, then, was I in a dungeon, and no sooner was I there, than I formed new projects of flight: I first gained the intimacy of my guards; I had money, and this, with the compassion I had inspired, might effect any thing among discontented Prussian soldiers. Soon had I gained thirty-two men, who were ready to execute, on the first signal, whatever I should command. Two or three excepted, they were unacquainted with each other; they, consequently, could not all be betrayed at a time; and I had chosen the under officer, Nicholai, to head them.

The garrison consisted only of one hundred and twenty men, from the garrison regiment, the rest being dispersed in the country of Glatz, and four officers, their commanders, three of whom were in my interest. Every thing was prepared; swords and pistols were concealed in an oven, which was in my prison. We intended to give liberty to all the prisoners, and retire, by beat of drum, into Bohemia.

Unfortunately, an Austrian deserter, to whom Nicholai had imparted our design, went and discovered our conspiracy. The governor instantly sent his adjutant to the citadel, with

orders that the officer on guard should arrest Nicholai, and, with his men, take possession of the casement.

Nicholai, was one of the guard, and the lieutenant was my friend, and being in the secret, gave the signal that all was discovered. Nicholai only, knew all the conspirators, several of whom were, that day, on guard. He instantly formed his resolution, leaped into the casements, crying, "Comrades, to arms, we are betrayed!" All followed to the guard house, where they seized on the cartridges, the officer having only eight men, and threatened to fire on whoever would offer resistance, came to deliver me from prison; but the iron door was too strong, and the time too short, for that to be demolished. Nicholai, calling to me, bid me aid them, but in vain; and perceiving nothing more could be done for me, this brave man, heading nineteen others, marched to the gate of of the citadel, where there was an under-officer, and ten soldiers, obliged these to accompany him, and thus arrived safely at Branau, in Bohemia; for, before the news was spread thro' the city, and men were collected for the pursuit, they were nearly half way on their journey.

*(To be continued.)*

## MISCELLANEOUS.

### *The SPIRIT of MASONRY.*

*(Continued from page 495.)*

*On the Rites, Ceremonies and Institutions of the Ancients.*

**T**HERE is no doubt (says Mr. Hutchinson) but our ceremonies and mysteries were derived from the rites, ceremonies, and institutions of the ancients, and some of them from the remotest ages. Our morality is deduced from the maxims of the Grecian philosophers, and perfected by the christian revelation.

The institutors of this society had their eyes on the progression of religion, and they symbolized it, as well in the first stage, as in the advancement of masons.—The knowledge of the God of Nature forms the first estate of our profession; the worship of the Deity under the Jewish law, is described in the second stage of masonry; and the christian dispensation is distinguished in the last and highest order.

It is extremely difficult, with any degree of certainty, to trace the exact origin of our symbols, or from whence our ceremonies or mysteries were particularly derived.—I shall point out some ancient institutions from whence they may have been deduced.

The Assideans (a sect among the Jews, divided into the merciful, and the just) the fathers and predecessors of the Pharisees and Essenes:—They preferred their traditions before the written word, and set up for a sanctity and purity that exceeded the law: They at last fell into the error of the Sadducees, in denying the resurrection, and the faith of rewards and punishments after this life.

The Essenes were of very remote antiquity, and it hath been argued by divines, that they were as ancient as the departure of the Israelites out of Egypt. They might take their rise from that dispersion of their nation, which happened after their being carried captive into Babylon. The principal character of this sect was, that they chose retirement, were sober, were industrious; had all things in common; paid the highest regard to the moral precepts of the law, but neglected the ceremonial, any further than what regarded bodily cleanliness, the observation of the sabbath, and making an annual present to the temple at Jerusalem. They never associated with women, nor admitted them into their retreats. By the most sacred oaths, though they were in general averse to swearing, or to requi-

ring an oath, they bound all whom they initiated among them, to the observance of piety, justice, fidelity, and modesty; to conceal the secrets of the fraternity, preserve the books of their instructors, and with great care commemorate the names of the angels. They held, that God was surrounded by spiritual beings, who were mediators with him, and therefore to be revered. Second, that the soul is defiled by the body, and that all bodily pleasures hurt the soul, which they believed to be immortal, though they denied the resurrection of the body, as it would return the soul to sin. Third, that there was a great mystery in numbers, particularly in the number seven; they therefore attributed a natural holiness to the seventh or Sabbath-day, which they observed more strictly than the other Jews. They spent their time mostly in contemplation, and abstained from every gratification of the senses. The Essenes introduced their maxims into the Christian church; and it is alledged by the learned, that St. Paul, in his epistles to the Ephesians and Colossians, particularly censures the tenets of this sect.

“Of these Essenes there were two sorts; some were *Theoricks*, giving themselves wholly to speculation; others *Practicks*, laborious and painful in the daily exercise of those arts or manufactories in which they were most skilful. Of the latter, Philo treateth in his book, intitled, *Quod omnis vir probus*: of the former, in the book following, intitled, *De vita contemplativa*.” Godwyn's Moses and Aaron.

The Essenes were denied access to the temple.

The Practicks and Theoricks both agreed in their aphorisms or ordinances; but in certain circumstances they differed.

1. The Practicks dwelt in the cities; the Theoricks shunned the ci-

tics, and dwelt in gardens and solitary villages.

2. The Practicks spent the day in manual crafts, keeping of sheep, looking to bees, tilling of ground, &c. they were artificers. The Theoricks spent the day in meditation and prayer; whence they were, from a kind of excellency, by Philo, termed supplicants.

3. The Practicks had every day their dinner and supper allowed them; the Theoricks only their supper.

The Practicks had for their commons, every one his dish of water-gruel and bread; the Theoricks only bread and salt: If any were of a more delicate palate than other, to him it was permitted to eat hyssop; their drink for both was common water.

Some are of opinion that these Theoricks were Christian Monks; but the contrary appeareth for these reasons.

1. In the whole book of Philo, concerning the Theoricks, there is no mention either of Christ or Christians, of the Evangelists or Apostles.

2. The Theoricks, in that book of Philo's, are not any new sect of late beginning, as the Christians at that time were, as is clearly evinced by Philo's own words, in calling the doctrine of the Essenes, a philosophy derived unto them by tradition from their forefathers.

In Grecian antiquity, we find a festival celebrated in honor of Ceres, at Eleusis, a town of Attica, where the Athenians, with great pomp and many ceremonies, attended the mystic rites.—Historians tell us, that these rites were a *mystical* representation of what the mythologists taught of that goddess; and were of so sacred a nature, that no less than death was the penalty of discovery.

There was another great festival celebrated by the Greeks at Platæa, in honour of Jupiter Eleutherius; the assembly was composed of delegates from almost all the cities of

Greece; and the rites which were instituted in honor of Jupiter, as the guardian of Liberty, were performed with the utmost magnificence and solemn pomp.

In the institution of the orders of *Knighthood*, the eyes of the founders were fixed on various religious ceremonies, being the general mode of ancient times—Knights of the Bath had their hair cut and beards shaven, were shut up in the chapel alone all the night preceding their initiation, there to spend the solemn hours in fasting, meditation, and prayer: They offered their sword at the altar, as devotees to the will of heaven, and assumed a motto expressive of their vow, "Tres in Uno;" meaning the unity of the three theological virtues.—Various orders of Knights wear a cross on their cloaks: The order of Christ, in Livonia, instituted in 1205, wore this ensign, and were denominated brothers of the sword. The order of the Holy Ghost wear a golden cross.

An ancient writing which is preserved amongst masons with great respect, requires my attention in this place, as it discovers to us what the ancient masons regarded as the foundation of our profession.

This writing is said to have come from the hand of King Henry the VIII, who began his reign in 1422: It is in the form of an inquisition for the discovery of the nature of masonry.

From this ancient record we are told, "that the mystery of masonry is a knowledge of nature and its operations."

"That this science arose in the east."—From the east, it is well known, learning first extended itself into the western world, and advanced into Europe.—The east was an expression used by the ancients to imply Christ.

"That the Phœnicians first introduced this science."

"That Pythagoras journeyed into Egypt and Svria, and brought with him these mysteries into Greece."

It is known to all the learned that Pythagoras travelled into Egypt, and was initiated there into several different orders of priests, who in those days kept all their learning secret from the vulgar. He made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five years silence.—He is supposed to be the inventor of the 47th proposition of Euclid, for which, in the joy of his heart, it is said he sacrificed an hecatomb.—He knew the true system of the world, revived by Copernicus.

The record also says, that Pythagoras framed a great Lodge at Crotona, in Grecia Magna, and made many *Masons*; some of whom journeyed to France, and there made *Masons*; from whence, in process of time, the art passed into England.—From whence it is to be understood, that the pupils of this philosopher, who had been initiated by him in the Crotonian school in the sciences and the study of nature, which he had acquired in his travels, dispersed themselves, and taught the doctrines of their preceptor.

The same record says, that *Masons* teach mankind the arts of agriculture, architecture, astronomy, geometry, numbers, music, poesy, chymistry, government, and religion.

I will next observe how far this part of the record corresponds with what Pythagoras taught.

The Pythagoric tetracties, were a point, a line, a surface, and a solid.—His philosophical system is that, in which the Sun is supposed to rest in the center of our system of planets, and in which the earth is carried round him annually, being the same with the Copernican.

It seems as if this system was pro-

fessed by *Masons*, in contradistinction to those who held the Mosaic system.

Among the Jews were a set of men who were called *Masorites*: in Godwyn's Moses and Aaron this account is given of them, "that their name was derived from masar, signifying tradere, to deliver, and masor, a tradition, delivered from hand to hand to posterity without writing, as the Pythagorians and Druids were wont to do."

Pythagoras lived at Samos, in the reign of Tarquin, the last king of the Romans, in the year of Rome two hundred and twenty, or according to Livy, in the reign of Servius Tullius, in the year of the world three thousand four hundred and seventy-two.—From his extraordinary desire of knowledge, he travelled, in order to enrich his mind with the learning of the several countries through which he passed.—He was the first that took the name of philosopher, that is, a lover of wisdom; which implied, that he did not ascribe the possession of wisdom to himself, but only the desire of possessing it.—His maxims of morality were admirable, for he was for having the study of philosophy solely tend to elevate man to a resemblance of the deity.—He believed that God is a soul diffused through all nature; and that from him human souls are derived: that they are immortal, and that men need only take pains, to purge themselves of their vices, in order to be united to the deity.—He made unity the principle of all things, and believed that between God and man there are various orders of spiritual beings, who are the ministers of the supreme will.—He condemned all images of the deity, and would have him worshipped with as few ceremonies as possible.—His disciples brought all their goods into a common stock—contemned the pleasures of sense—abstained from swearing—eat nothing that had life—and

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believed in the doctrine of a metempsychosis or transmigration of souls.

Some eminent writers deny that Pythagoras taught that souls passed into brute animals. Reuchlin, in particular, denies this doctrine, and maintains that the metempsychosis of Pythagoras implied nothing more than a similitude of manners and desires, formerly existing in some person deceased, and now reviving in another alive.

Pythagoras is said to have borrowed the notion of metempsychosis from the Egyptians; others say from the ancient Brachmans.

(To be continued.)

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

AN ESSAY ON MATRIMONY.

Triumphant beauty never looks so gay  
As on the morning of a nuptial day;  
Love then within a larger circle moves,  
New graces adds, and ev'ry charm improves.

POMFRET.

Sine convictore amico insuavis vita est.

THE above lines of Mr. Pomfret, truly describe the happiness attending the marriage state, when love, real esteem, and affection actuate the uniting parties, and inspire them with a desire to please and be pleased with each other. But! alas, how few are there, in these days, who are united by such lasting bands as love and friendship, and are urged to act by those noble principles, which flow from a desire of mutual happiness and content;—How many are there, who instead of acting from those honorable motives that first gave birth to the sacred institution, make wealth, and not happiness their chief aim! Dr. Watts, in his few happy matches, after describing many of the miseries which are the consequence of imprudent marriages, says,

Not sordid souls of earthly mould,  
Who, drawn by kindred charms of gold,  
To dull embraces move:

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So two rich mountains of Peru,  
May rush to wealthy marriage too,  
And make a world of love.

Marriage may be productive of the greatest happiness we can enjoy in this life; but we find by fatal experience that it often proves the greatest curse, though, upon strict enquiry, we shall perceive that it is owing to the imprudence of the uniting parties, and not to any imperfection in the state itself. For those who are actuated by the same principles that Thomson describes in his Celadon and Amelia, certainly must be happy. When he is relating their equal passion, he says,

'Twas friendship, beight'ned by the mutual wish,  
[glow,  
Th' enchanting hope, and sympathetic  
Beam'd from the mutual eye. Devoting  
all  
To love, each was to each a dearer self:  
Supremely happy in th' awaken'd pow'r  
Of giving joy.

Free should the sons of freedom wed,  
The maid by equal fondness led,  
Nor heaping wealth on wealth:  
Youth pine in age's wither'd arms,  
Deformity polluting charms,  
And sickness blasting health.  
But house for house, and grounds for  
grounds,  
And mutual bliss in balanc'd pounds  
Each parent's thoughts employ;  
These samm'd by Wingate's solid rules,  
Let fools, and all the sons of fools,  
Count less substantial joy.

ARMSTRONG.

The man who seeks in the object of his desires the agreeable companion, the sincere friend, the soother of his cares, and the partner of his joys, his counsellor and assistant in his domestic duties, and has the happiness to possess such a desirable help-meet, must, of consequence, be raised to the highest pitch of earthly felicity: but, if youth and beauty are the only motives which form the nuptial tie, such

a pair must not, and, if they reflect,  
cannot, expect lasting happiness.

*Rest, mortals, e'er you take a wife,  
Contrive your pile to last for life,  
Since beauty scarce endures a day,  
And youth so swiftly flies away.  
On sense and wit your passion found,  
By decency cemented round;  
Let prudence with good-nature strive  
To keep esteem and love alive;  
Then come old age wane'er it will,  
Your friendship shall continue still,  
And thus a mutual gentle fire  
Shall never but with life expire.*

SWIFT.

A parent may chuse for a child one  
who is entirely agreeable as to per-  
son and temper, whose fortune is  
large, whose connexions in the world  
are many and honorable; a person of  
wit and extensive knowledge, and  
who has had the advantage of a libe-  
ral education, all which qualificati-  
ons are very desirable; but those alone  
will not constitute real happiness;  
there must be a similitude of senti-  
ments, temper, and disposition, or it  
is impossible they can possess lasting  
peace and happiness.

*Let not the cruel fetters bind  
A gentle to a savage mind,  
For love abhors the sight;  
Loose the fierce tyger from the deer,  
For native rage, and native fear  
Rise and forbid delight.*

*Two kindred souls alone must meet,  
'Tis friendship makes the bondage sweet,  
And feeds their mutual loves;  
Bright Venus on her ralling throne  
Is drawn by gentlest birds alone,  
And Cupids yoke the doves.*

WATTS.

*How happy they! the happiest of their  
kind!*

*Whom gentler stars unite, and in one fate  
Their hearts, their fortunes, and their  
beings blend.*

*'Tis not the coarser tie of human laws,  
Unnatural oft, and foreign to the mind,  
That binds their peace, but harmony it-  
self,  
Attuning all their passions into love:*

*Where friendship full exerts her softest  
pow'r,*

*Perfect esteem, enliv'n'd by desire  
Ineffable, and sympathy of soul:  
Thought meeting thought, and will pre-  
venting will,*

*With boundless confidence; for nought  
but love* {care.

*Can answer love, and render bliss se-  
cure.*  
THOMSON.

*O happy state! when souls each other  
draw,*

*When love is liberty, and nature law!  
All then is full, possessing and possess'd,  
No craving void left aching in the breast;  
E'en thought meets thought, e'er from  
the lips it part,  
And each warm wish springs mutual  
from the heart.*

POPE.

Many parents would not scruple  
to give their child, who is just in the  
bloom of youth, into the dull em-  
braces of an old decrepit husband,  
with the false pretence of her being  
entirely happy, on account of his large  
fortune. But these are vain hopes!  
Many have experienced the facility  
of such a pursuit; many parents have  
lived to curse the day they gave a  
daughter up to that misery which  
will be of as long duration as life it-  
self! Armstrong very well describes  
the imprudence of such a conduct in  
his Marriage Ode.

*The victim comes in rich attire,  
Dragg'd trembling by her ruthless sire,  
Thy child, O monster, save!*

*Better the sacrificing knife,  
Plung'd in her bosom, and that life  
Thy fatal passion gave.*

*With torch inverted Hymen stands,  
The furies wave their livid brands,  
Wild Horror, pale Dismay;*

*Soft Pity drop the melting tear,  
And lustful Satyrs grinning leer,  
Sure of their d'fain'd prey,*

*Compell'd, the fault'ring priest slow  
ties*

*The knot of plighted perjuries,  
For spotless truth ordain'd;*

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More sily had some dæmon sell,  
Some minister of Sin and Hell,  
The sacred rites profan'd.

ARM TRONG.

Love, free as air, at sight of human ties  
Spreads its light wings, and in a moment  
Flies: [dame,  
Let wealth, let honor with the wedded  
August her deed, and sacred be her fame,  
Before true passions all these views re-  
move. [to love.  
Fame, wealth, and honor, what are you  
POPE.

There are many, who, urged by custom, without any happy prospect before them, rush into matrimony with eager impetuosity, neither actuated by love nor the desire of wealth: the conduct of such is highly blameable.

Not the wild herd of nymphs and swains,  
That thoughtless fly into the chains,  
As custom leads the way;  
If there be bliss without design,  
Ivies and oaks may grow and twine,  
And be as bliss as they.

WATTS.

The situation of those in the marriage state, if peace, happiness, and content are their constant companions, is abundantly more eligible; even in a cottage, than the splendor of a palace, if discord, strife, and jealousy are there.

*The* INTRINSIC MERITS OF WOMEN.

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

GENTLEMEN,

WHILE laboured encomiums are made on beauty, and most Magazines teem with songs of praise to elegance of form; I flatter myself that a corner of your very instructive and pleasing miscellany, will not be deemed unusefully employed whenever it is attempted to point out the neglected worth, and prove the

generally superior virtues of that disregarded part of the female sex, who have not the advantage of beauty to recommend them to our notice. But while their superlatively good qualities, and their superior intrinsic merits are exhibiting to our view, let me not be suspected of having formed a latent design of casting a veil over the lustre of beauty, nor of depriving it of any of the just praise and admiration it has met with in all ages: such an attempt would be as unnatural as absurd.

But has the experience of all ages proved that the most amiable and generous soul, generally animates that body, whose form exhibits an elegant combination of the finest symmetry and the fairest complexion? Have those men in all ages, who, deaf to the remonstrances of reason, surrendered themselves captives to the powerfully enticing charms of a fine form, found that the daily sight of their object atoned for the want of female meekness, unassuming good sense, tender feelings, economy, constancy and fidelity? I need not labour to make apparent what matter of fact daily proves, that the husbands of beauties are the most miserable of husbands. Their hearts throbb with sorrow, their bosoms heave with affliction, while inconsiderate beholders count them happy. Vexed by the vanity, exalted by the extravagance, tortured by the inconstancy, worried by curtain lectures, and teized by a daily torrent of matrimonial rhetoric, life, instead of a blessing, becomes to them a purgatory, while they hourly curse the day their affections got the ascendancy over reason, and hurried them blindfold into a labyrinth of incessant perplexity. Such, alas! is too commonly the lot of those men who fondly sacrifice their all at the shrine of beauty! In regard to those females, upon whom this desired appellation cannot be bestowed, we find that the parent of all good has not been unmindful of their case,

nor left them destitute of that in which they may glory. Their being endowed with a more ample share of intrinsic excellence, more than atones for any little external deficiency.— Their's is generally the mindfraught with those qualities, through the medium of which, flow many of our choicest earthly blessings. Among the first of our temporal joys we justly rank domestic felicity. Instead of the tiresome loquacity of a beauty; the insipid small talk, and disgusting nonsense of her who dotes upon her own charms; the woman who has not devoted her time to the purposes of self-admiration, has a fund of useful knowledge, out of which she brings things new and old, and both instructs and entertains. Having fortunately never been flattered on the account of beauty, she is not arrogant and imperious in her temper; and therefore though she may be possessed of knowledge, in many things, superior to that of her husband, her unaffected meekness and genuine humility are such, as will not allow her either to entertain or shew a consciousness of it. Content to keep within her own province, though she may for their mutual good, seasonably give her advice; she scorns to usurp authority, or to evidence the least desire of depreciating her husband's good sense, by a display of her own wisdom, and the vast importance of her counsels. Her husband cannot but be deeply impressed with a sense of her worth, while he finds to his unspeakable comfort, he has obtained at the hand of Providence an "help meet for him." He finds his best interests effectually promoted by her provident care. His children are early taught to tread in the paths of virtue, instead of being initiated in the fashionable follies of the age, and accustomed to imitate every destructive foible as soon as it presents itself on the stage of the world. His house through her, has the blessings of the poor, which the man of piety knows

how to estimate. Her example cannot but have the most happy influence on her domestics, who will long remember, and generally strive to imitate, the shining and much applauded virtues of her, under whose gentle sway they found themselves so happy. The good that is in her increases with her years, and ripens as she approaches the mansions where she is to be amply rewarded. As it is natural to her to do good, she is not solicitous about being praised, yet her virtues are sure to be noticed, and cannot fail to render her truly amiable; being

' Distinguish'd by her modest sense,  
Her mental charms—sweet excellences  
Which most deserve our preference.'

Her piety also ought not to pass here unnoticed. If a religious turn of mind is of any value, those of the fair who lay no claim to beauty, have doubtless the greatest share of it. Temptations to pride and haughtiness being at greater distance from them, and their hearts unentangled in the shackles of vanity, ascend up in pure devotion towards him who gave them being. And the more they engage in the holy exercises of religion, the more their minds are freed from every base and unworthy principle; the more they are fitted to discharge every relative and social duty, and be comforts to their families. While most beauties choose quite the contrary course. Their's is to promote every ignoble pursuit, and every species of dissipation, ruinous gambling not excepted.

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#### ACCOUNT of a BURNING RIVER.

**A**T Tremoulac, in France, is a rivulet which is inflammable, and may be easily set on fire. This discovery was owing to a poacher who went to steal craw-fish, with a torch made of twisted straw, the better to find out the holes they lay in. Whilst

he walked on a level bed of gravel, the surface of the water never caught fire, but when he came to any uneven part, or where there were holes, he was much surprized to see the water inflamed, even so much as to set his shirt on fire. *Abbe D'Alme* repeated the experiment several times, and always found it to succeed; he thought it so curious a phenomenon, that he communicated it to the Paris Academy, in 1741, and they thought it worthy inserting in their memoirs of that year.

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*Remarkable CURE of a FEVER, by MUSIC.*

AT Aix la Chapelle, a few years since, a celebrated Master of Music, a Doctor in the Science, and a great Composer, was seized with a fever, which increasing daily, became perpetual: On the 9th day he fell into a very violent delirium, accompanied with shrieks, tears, pinnies, and a perpetual wakefulness, almost without any intermission. On the third day of his delirium, one of those natural instincts, which, it is said, cause the brute animals, when sick, to seek the herbs that are proper for them, caused him to desire that a little concert might be performed in his chamber. It was with great difficulty that the Physician consented to it. On the patient hearing a tune he himself composed, and which was much approved, his countenance assumed a serene and pleasing air, his eyes were no longer fierce or wild, the convulsions, totally ceased, he shed tears of pleasure, and shewed a much greater sensibility than could have been expected or hoped for so soon. He was free from the fever during the whole concert; but as soon as it was finished, he relapsed into his former condition. Upon this they did not fall to continue the use of the remedy, whose success had been so

unforeseen, and so happy; the fever and delirium were ever suspended during the time the concert was performing; and music in a few days time became so necessary to the patient, that at night he prevailed on a kinswoman who attended him to sing several tunes; and even to dance. One night in particular, when there was not any person with him but the nurse, who had no voice for singing, nor knew any piece but a wretched stupid ballad, he was obliged to her for even that dull performance, and it is said had some relief from it. In about a fortnight music perfected his cure without any other assistance than once bleeding in the foot, the efficacy of which was held as rather doubtful.

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DESCRIPTION of GIN-SEM.

THERE is in China, (says Father Le Compte, in his memoirs and observations made in a journey, the last century, through that country) a root, scarce and valuable, stiled *Gin-Sem*:\* *Gin* signifies a man, and *Sem* a plant, or *simple*, as much as to say, *the humane simple*, or the simple that resemble a man. Those who till this time had given another construction to these words are excusable, because they did not understand the emphasis of the Chinese characters, which alone contain the true signification of terms: The learned give it abundance of other names in their writings, which sufficiently declare how much they value it; as the Spirituous Simple, the pure Spirit of the Earth, the Fat of the Sea, the *Pandæa*, and the Remedy that dispenses Immortality, and several others of that nature.

It is a root as thick as half the little finger, and as long again. It is divided into two branches, which

\* In these States, commonly called *Ginseng*.

makes a figure like a man with his two legs; its colour inclines to yellow, and when it is kept any time it grows wrinkled, and dried like wood; the leaves it shoots forth are little, and terminate in a point; the branches are black, the flower violet, and the stalk covered with hair; they say that it produces but one of them; that this stalk produces three branches, and that each branch bears the leaves by fours and fives; it grows in the shade, in a moist soil, yet so slowly, that it comes not to perfection till after a long term of years. It is commonly found under a tree called *Kue-chu*, little differing from the sycamore. Although they fetch it from several places, yet the best came heretofore from Petchij. That which is at this day in use is taken in Leaotum, a province depending upon China, and situate in the oriental Tartary.

Of all cordials, according to the Chinese opinion, there is none comparable to *Gin-sem*; it is sweet and delightful, although there be in it a little taste of bitterness: Its effects are marvellous; it purifies the blood, fortifies the stomach, adds motion to a languid pulse, excites the natural heat, and augments the radical moisture. Physicians never know how to make an end when they specify its virtues, and have written volumes of its different uses. I have a collection of their receipts that I should report entire in this place, if I were not afraid to be tedious. I may print them hereafter, together with a great many treatises relating to the physic, or medicine of the Chinese. I shall only add, to what I have but now spoken, the usual course they take in distempers attended with faintness & swooning, whether it proceeds from some accident, or from old age.

Take a dram of this root, (you must begin with a little dose, and may increase it afterwards, according to the effect the former doses shall produce) dry it before the fire

in a paper, or infuse it in wine, till it be saturated by it; then cut it in little pieces with your teeth (and not with a knife, iron diminishing its virtue) and when it is calcined, take the powder in form of a bolus, in warm waters or wine, according as your distemper will permit. This will be an excellent cordial, and by continuing it you will find yourself sensibly fortified.

Take also the same quantity of *Gin-sem*, or more if you be extreme weak, and when you have divided it into little pieces, infuse it in half a glass full of boiling water, or else you may boil it with the water itself; the water, if you drink it, will have the same effect. The root may serve a second time, but it abates of its force. They likewise make broths of it, electuaries, lozenges, and syrups, which are excellent remedies for all sorts of distempers.

#### INSTANCES of CHINESE COURAGE.

**I**N China, (says the author last mentioned) the emperors themselves cannot reject the authority of their parents without running the risque of suffering for it; and history tell us a story which will always make the affection which the Chinese have to this duty appear admirable. One of the emperors had a mother who managed a private intrigue with one of the lords of the court; the notice which was publicly taken of it, obliged the emperor to shew his resentment of it, both for his own honor and that of the empire: so that he banished her into a far distant province; and because he knew that this action would not be very acceptable to his princes and mandarins, he forbid them all, under pain of death, giving him advice therein. They were all silent for some time, hoping that of himself he would condemn his own conduct in that affair; but

seeing that he did not, they resolved to appear in it, rather than suffer so pernicious a precedent.

The first who had the courage to put up a request to the emperor in this matter was put to death on the spot. His death put not a stop to the mandarins proceedings; for a day or two after, another made his appearance, and to shew all the world that he was willing to sacrifice his life for the public. He ordered his hearse to stand at the palace gate.—The emperor regarded not this generous action, but was rather more provoked at it. He not only sentenced him to death, but to terrify all others from following his example, he ordered him to be put to the torture. One would not think it prudent to hold out longer. The Chinese were of another mind, for they resolved to fall one after another rather than to pass over in silence so base an action.

There was therefore a third who devoted himself. He, like the second, ordered his coffin to be set at the palace gate, and protested to the emperor that he was not able any longer to see him still guilty of his crime. *What shall we lose by our death, says he? nothing but the sight of a prince, upon whom we cannot look without amazement and horror! Since you will not hear us, we will go and seek out yours and the empress your mothers ancestors! They will bear our complaints, and perhaps in the dark and silence of the night you will bear ours and their ghosts reproach you with your injustice!*

The emperor being more enraged than ever at this insolence, as he called it, of his subjects, inflicted on this last the severest torments he could devise. Many others encouraged by these examples, exposed themselves to torment, and did in effect die the martyrs of filial duty. At last this heroic constancy wearied out the emperor's cruelty; and whether he was afraid of more dangerous consequences, or was himself convinced

of his fault; he repented, as he was the father of his people, that he had so unworthily put to death his children; and as a son of the empress he was troubled that he had so long misused his mother. He recalled her, therefore; restored her to her former dignity; and after that, the more he honored her, the more was he himself honored by his subjects.

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#### ENTERTAINING ANECDOTES.

A Certain Italian having written a book upon the *art of making gold*, dedicated it to pope Leo X. in hopes of a good reward. His holiness finding the man constantly following him, at length gave him a large empty purse, saying, "*Sir since you know how to make gold, you can have no need of any thing but a purse to put it in.*"

SOME gentlemen at a tavern, were conversing on the increasing neglect in writers of that necessary part of composition, *punctuation*. It was remarked, that the omission began with the long robe, who never use any stops in their writings.—A third person added, that he would not say any thing to their using commas, semicolons, or colons; but he had sufficient authority to say, there was no period to their works.

A Little gentleman of the long robe having a dispute with a remarkable bulky barrister, the big man threatened to put him into his pocket: If you do so, said Dapper, you will have more law in your pocket, than ever you had in your head.

AN impertinent poet, having begun to read to a certain person a poem of his own making, asked him, which of his verses were the best? those, answered he, *thou hast not yet read, for they have not made my head ache.*

SIR THOMAS MORE, the day he was beheaded, had a barber sent him, because his hair was long, which it was thought, would make him more commiserated by the people. The barber asked him whether he would be trimmed? In good faith, honest fellow, said Sir Thomas, the king and I have a suit for my head; and till the title be cleared, I will bestow no cost upon it.

MACKLIN and Doctor Johnson, disputing on a literary subject, Johnson quoted Greek. I do not understand Greek, said Macklin.—A man who argues, should understand every language, replied Johnson.—Very well, answered Macklin, and gave him a quotation in *Irisb.*

A Good judge of painting, was shewn a picture, done by a very indifferent hand, but much commended, and asked his opinion of it. Why truly, said he, the painter is a very good painter, and observes the Lord's commandments. What do you mean by that? said one who stood by.—Why, I think, answered he, that he hath not made to himself *the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth.*

THE late king of Prussia rung his bell one day and nobody answered. He opened the door, and found the page asleep on a sofa. He was going to wake him when he perceived the end of a billet sticking out of his pocket. He had the curiosity to know the contents; he took and read it. It was a letter from his mother, who thanked him for having sent her a part of his wages, to assist her in distress; and besought God to bless him for his filial goodness. The king returned to his room, took a roller of ducats, and slid them with the

letter into the page's pocket. Red turning to his apartment, he rang so violently that the page awaked and entered. "You have slept well," said the king. The page made an apology, and in his embarrassment, happened to put his hand into his pocket, and felt with astonishment the paper of money. He drew it out, turned pale, and looking at the king, burst into tears without being able to speak a word. "What is the matter?" said the king, "What ails you?" "Ah! Sire," said the young man, throwing himself at his feet, "some body would wish to ruin me.—I know not how this money came into my pocket." "My friend," said the king, "God often sends us good in our sleep. Give it to thy mother. Salute her in my name, and tell her that I will take care of her and you."

AN Indian chief being asked his opinion of a cask of Madeira wine presented to him by an officer, said, he thought it a juice extracted from woman's tongues and lion's hearts; for after he had drank a bottle of it, he said, *he could talk for ever and fight the devil.*

A Rich farmer's son, who had been bred at the university, coming home to visit his father and mother, they being one night at supper on a couple of fowls, he told them, that by logic and arithmetic, he could prove these two fowls to be three. Well, let us hear, said the old man. Why this, cried the scholar, *is one*, and this, continued he, *is two*, two and one, you know make three.—*Since you have made it out so well, answered the old man, your mother shall have the first fowl, I will have the second, and the third you may keep to yourself for your great learning.*



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

## HISTORY of AGRICULTURE.

*(Concluded from page 501.)*

AFTER the peace of Aix-la-Chapelle, most of the nations of Europe, by a sort of tacit consent, applied themselves to the study of agriculture, and continued to do so, more or less, amidst the universal confusion that succeeded.

The French found, by repeated experience, that they could never maintain a long war, or procure a tolerable peace, unless they could raise corn enough to support themselves in such a manner as not to be obliged to harsh terms on the one hand, or to perish by famine on the other. This occasioned the King to give public encouragement to agriculture, and even to be present at the making of several experiments. The great, and the rich of various ranks and stations, followed his example; and even the ladies were candidates for a share of fame in this public-spirited and commendable undertaking.

During the hurry and distresses of France in the war of 1756, considerable attention was paid to agriculture. Prize-questions were annually proposed in their rural academies, particularly those of Lyons and Bourdeaux; and many judicious observations were made by the Society for improving agriculture in Brittany.

Since the conclusion of that war in 1760, matters have been carried on there with great vigour. The university of Amiens made various proposals for the advancement of husbandry; and the Marquis de Tourbilly (a writer who proceeded chiefly on experience) had the principal direction of a Geographical society established at Tours.

The society at Rouen also deserves notice; nor have the King and his ministers thought it unworthy their attention. There are at present about fifteen societies existing in France, est-

ablished by royal approbation, for the promoting of agriculture; and these have twenty co-operating societies belonging to them.

About this time vigorous exertions began to be made in Russia to introduce the most approved system of husbandry which had taken place in other parts of Europe. The present Empress has sent several gentlemen into Britain and other countries to study agriculture, and is giving it all possible encouragement in her own dominions.

The art of agriculture has also been for near 30 years publicly taught in the Swedish, Danish, and German universities, where the professors may render effectual service to their respective countries, if they understand the practical as well as the speculative part, and can converse with as much advantage with the farmer as with Virgil and Columella.

Even Italy has not been totally inactive. The Neapolitans of this age have condescended to recur to the first rudiments of revived husbandry, and begun to study anew the Agricultural System of Crescenzo, first published in 1478. The people of Bergamo have pursued the same plan, and given a new edition of the *Recordo d'Agricoltura de Tarello*, first published in 1577. The duchy of Tuscany have imbibed the same spirit for improvement. A private gentleman, above forty years since, left his whole fortune to endow an academy of agriculture. The first ecclesiastic in the duchy is president of this society, and many of the chief nobility are members.

His Sardinian Majesty has also sent persons to learn the different modes of practice in foreign countries; and made some spirited attempts to establish a better method of agriculture among his subjects.

In Poland, also, M. De Bieluski, grand marshal of the crown, has made

many successful attempts to introduce the new husbandry amongst his countrymen; and procured the best instruments for that purpose from France, England, and other parts of Europe.

The Hollanders are the only people now in Europe who seem to look upon agriculture with indifference. Except the single collateral instance of draining their fens and morasses, they have scarcely paid any attention to it; and even this seems to have proceeded more from the motive of self-preservation than any love of, or disposition to, husbandry.

In the year 1759, a few ingenious and public spirited men at Berne, in Switzerland, established a society for the advancement of agriculture and rural oeconomics. In that society were many men of great weight in the republic, and most of them persons of a true cast for making improvements in husbandry, being enabled to join the practice with the theory.

Nor must we here omit to mention, that the justly celebrated Linnæus and his disciples have performed great things in the north of Europe, particularly in discovering new kinds of profitable and well tasted food for cattle. About the same time, Sweden bestowed successful labours on a soil which had before been looked upon as cold, barren, and incapable of melioration. Of this the Stockholm memoirs will be a lasting monument.

Denmark, and many of the courts in Germany, followed the same example. Woollen manufactures were encouraged, and his Danish Majesty sent three persons into Arabia Felix to make remarks, and bring over such plants and trees as would be useful in husbandry, building, and rural affairs.

The duchy of Wirtemburgh, also, a country by no means unfruitful, but even friendly to corn and pasturage, has contributed its assistance towards the improvement of agriculture, having more than 30 years since published 14 oeconomical relations at Sturgard.

Neither must we forget the very assiduous attention of the learned in

Leipfic and Hanover to this important object. During the rage and devastation of a long war, they cultivated the arts of peace; witness the *Journal d' Agriculture* printed at Leipfic, and the *Recueils d' Hanover* printed in that city.

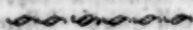
Even Spain, constitutionally and habitually inactive on such occasions, in spite of all their natural indolence, and the prejudices of bigotry, invited Linnæus, with the offer of a large pension, to superintend a college founded for the purpose of making new enquiries into the history of Nature and the art of agriculture.

Among the Japanese, agriculture is in great repute; and among the Chinese it is distinguished and encouraged by the court beyond all other sciences. The Emperor of China yearly, at the beginning of spring, goes to plough in person, attended by all the princes and grandees of the empire. The ceremony is performed with great solemnity; and is accompanied with a sacrifice, which the emperor, as high-priest, offers to Chang-Ti, to ensure a plentiful crop in favor of his people.

But we are fully justified in asserting, that Britain alone exceeds all modern nations in husbandry; and from the spirit which for the last twenty years has animated many of the nobility and gentry, to become the liberal patrons of improvement, there is reason to hope that this most useful of arts will, in a few years, be carried to a greater pitch of perfection than it has ever yet attained in any age or country.—The Royal Society, the Bath Society, and the Society of Arts, &c. in particular, have been signally useful in this respect; and the other associations, which are now established in many parts of the kingdom, co-operate with them in forwarding their laudable designs.

It is not to the exertion of public societies, excellent and honorable as they are, that all our modern improvements in agriculture owe their origin. To the natural genius of the people have been added the theory and practice of all nations in ancient and modern times. This accumulated mass of knowledge has been ar-

ranged, divided, and subdivided; and after passing the test of practical experiments, the essential and most valuable parts of it have been preserved, improved, and amply diffused in the works of Lord Kames, Mr. Young, Stillingfleet, Dr. Hunter, Anderson, Dickson, Ellis, Randal, Lisle, Marshall, Mortimer, Duhamel, Bradley, Kent, Mills, and a few other writers upon this great art of rendering mankind happy, wealthy, and powerful.



### THEORY of AGRICULTURE.

(Continued from page 504.)

*Of the different Soils, and the Manure most proper for each.*

ACCORDING to the theory we have just now laid down, the richest soil must be that which contains the greatest quantity of putrid matter, either animal or vegetable; and such is the earth into which animal and vegetable substances resolve themselves. Was this earth to be had in perfection, it is evident it could not stand in need of manure of any kind, or be in the least enriched by it; for containing an immense quantity of putrid matter, it would freely communicate it to the vegetables planted in it, which would grow in the most luxuriant manner, without requiring any other care than that of keeping them constantly supplied with water. If we suppose the crop left upon the ground to putrefy and mix with the earth as before, the soil will contain the same quantity of putrid matter the second year that it did the first, and be equally prolific: but if the crop is removed to another place, and nothing is brought back to enrich the ground in its stead, it is evident, that it will contain less of the true vegetable food the second year than it did the first, and consequently be less prolific. For some time, however, the difference will not be perceptible; and people who are in possession of such ground may imagine that they enjoy a soil which will be perpetually fertile; but long experience has taught us, that the richest soils will at last be exhausted by repeated crop-

ping without manure, as according to our theory they ought to be.

Where the ground has been suffered to remain uncultivated for many ages, producing all that time succulent plants which are easily putrefied, and trees, the leaves of which likewise contribute to enrich the ground by their falling off and mixing with it, the soil will in a manner be totally made up of pure vegetable earth, and be the richest, when cultivated, that can be imagined. This was the case with the lands of America. They had remained uncultivated perhaps since the creation, and were endowed with an extraordinary degree of fertility; nevertheless we are assured that such grounds as had been long cultivated, were so much exhausted, as to be much worse than the generality of cultivated grounds in Europe. Here then, we have an example of one species of poor soil; namely, one that has been formerly very rich, but has been deprived, by repeated cropping, of the greatest part of the vegetable food it contained. The farmer who is in possession of such ground, would no doubt willingly restore it to its former state; the present question is, what must be done in order to obtain this end? We have mentioned several kinds of manures which long practice has recommended as serviceable for improving ground: we shall suppose the farmer tries lime, or chalk; for, as we have already seen, their operations upon the soil must be precisely the same. This substance, being of a septic nature, will act upon such parts of the soil as are not putrefied, or but imperfectly so; in consequence of which, the farmer will reap a better crop than formerly. The septic nature of the lime is not altered by any length of time. In ploughing the ground, the lime is more and more perfectly mixed with it, and gradually exerts its power on every putrescible matter it touches. As long as any matter of this kind remains, the farmer will reap good crops: but when the putrescible matter is all exhausted, the ground then becomes perfectly barren; and the caustic qualities of the lime are most unjustly blamed for

burning the ground, and reducing it to a *caput mortuum*; while it is plain, the lime has only done its office, and made the soil yield all that it was capable of yielding.

When ground has been long uncultivated, producing all the time plants, not succulent, but such as are very difficultly dissolved, and in a manner incapable of putrefaction; there the soil will be excessively barren, and yield very scanty crops, tho' cultivated with the greatest care. Of this kind are those lands covered with heath, which are found to be the most barren of any, and the most difficultly brought to yield good crops. In this case lime will be as serviceable, as it was detrimental in the other: for by its septic qualities, it will continually reduce more and more of the soil to a putrid state; and thus there will be a constant succession of better and better crops, by the continued use of lime when the quantity first laid on has exerted all its force. By a continued use of this manure, the ground will be gradually brought nearer and nearer to the nature of garden-mould: and, no doubt, by proper care, might be made as good as any: but it will be as great a mistake to imagine, that, by the use of lime, this kind of soil may be rendered perpetually fertile, as to think that the other was naturally so; for though lime enriches this soil, it does so, not by adding vegetable food to it, but by preparing what it already contains; and when all is properly prepared, it must as certainly be exhausted as in the other case.

Here, then, we have examples of two kinds of *poor* soils; one of which is totally destroyed, the other greatly improved, by lime, and which therefore require very different manures; lime being more proper for the last than dung; while dung, being more proper to restore an exhausted soil than lime, ought only to be used for the first. Besides dunging land which has been exhausted by long cropping, it is of great service to let it lie fallow for some time: for to this it owed its original fertility; and what gave the fertility originally, cannot fail to restore it in some degree.

By attending to the distinction be-

tween the reasons for the poverty of the two soils just now mentioned, we will always be able to judge with certainty in what cases lime is to be used, and when dung is proper. The mere poverty of a soil is not a criterion whereby we can judge; we must consider what hath made it poor. If it is naturally so, we may almost infallibly conclude, that it will become better by being manured with lime. If it is *artificially* poor, or exhausted by continual cropping, we may conclude that lime will entirely destroy it.

(To be continued.)

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### *The PRACTICE of AGRICULTURE.*

(Continued from page 307.)

UPON the same subject, and that of harrowing all kinds of corn, we are informed, Mr. Bogle afterwards communicated to the society his thoughts more at large, together with authentic accounts which were made at his instance, and which were attended with very great success. These, however, were received too late for publication in the last (3d) volume of their papers. But the society, conceiving his system may be attended with considerable advantages if brought into general practice, have given, at the end of the volume, a few of his leading principles. Mr. Bogle states, 1. That he has known many instances of very great crops having been obtained by harrowing fields of corn after they were sprouted; and therefore recommends the practice very warmly.

2. That he has also received an authentic account of one instance where the same good effects were produced by ploughing the field.

3. On the system of transplanting, he states, that a very great proportion of the seed will be saved, as a farmer may have a nursery, or small patch of plants, from which his fields may be supplied; he calculates that one acre will yield plants sufficient for one hundred acres.

4. That a very great increase of crops may be obtained by this method, probably a double crop, nay perhaps a triple quantity of what is

reaped either by drilling, or by the broad-cast husbandry.

5. That a great part of the labour may be performed by infirm men and women, and also by children, and that of course the poor's rates may be considerably reduced.

6. That the expence will not exceed from 20s. to 30s. per acre, if the work be performed by able-bodied men and women; but that it will be much lower, if that proportion of the work which may be done by employing young boys and girls should be allotted to them.

7. That in general he has found the distance of nine inches every way a very proper distance for setting out the plants at; but recommends them to be tried at other spaces, such as six, eight, or even twelve inches.

8. That he conceives an earlier crop may be obtained in this manner than can be obtained by any other mode of cultivation.

9. That a clean crop may also be procured in this way because if the land be ploughed immediately before the plants are set out, the corn will spring much quicker from the plants than the weeds will do from their seeds, and the corn will thereby bear down the growth of the weeds.

10. That such lands as are overflowed in the winter and spring, and are of course unfit for sowing with wheat in the autumn, may be rendered fit for crops of wheat by planting them in the spring, or even in the summer.

11. That he has known instances of wheat being transplanted in September, October, November, February, March, April, and even as late as the middle of May, which have all answered very well.

12. That he has known an early kind of wheat sown as late as the middle of May, which has ripened in very good time; and from that circumstance he conceives, if the plants should be taken from that early kind, the season of transplanting might be prolonged at least till the 1st of July, perhaps even later.

13. That he has reason to think wheat, oats, and barley, are not annuals, but are perennials, provided they

are eaten down by cattle and sheep, or are kept low by the scythe or sickle; and are prevented from spinning or coming to the ear.

14. That one very prevalent motive with him in prosecuting this plan, is, that he is of opinion it may enable government to devise means of supporting the vagrant poor, both old and young, who are now to be met with every where, both in towns and in the country, and who are at present a burden on the community: but if such employment could be struck out for them, a comfortable subsistence might be provided for them by means of their own labour and industry; and not only save the public and private charitable contributions, but may also render that class of people useful and profitable subjects; instead of their remaining in a useless, wretched, and perhaps a profligate and vicious course of life.

Lastly, Mr. Bogle has hinted at a secondary object which he has in view, from this mode of cultivation, which he apprehends may in time, with a small degree of attention, prove extremely advantageous to agriculture.—It is, that in the first place, the real and intrinsic value of different kinds of grain may be more accurately ascertained by making a comparison of it with a few plants of each kind set out at the same time, than can be done when sown in drills or broad-cast; and when the most valuable kinds of wheat, oats, or barley, are discovered, he states, that in a very short time (not exceeding four or five years) a sufficient quantity of that valuable kind may be procured to supply the kingdom with seed from a single grain of each kind; for he calculates, that 47,000 grains of wheat may be produced by divisibility in two years and three months.

Upon these propositions the Society observes, "That although Mr. Bogle appears to be too sanguine in his expectations of seeing his plan realized in *general practice*, it certainly merits the attention of gentlemen farmers. We wish them to make fair experiments, and report their success. Every grand improvement has been, and ever will be, progressive. They

must necessarily originate with gentlemen; and thence the circle is extended by almost imperceptible degrees over provinces and countries. At all events Mr. Bogle is justly intitled to the thanks of the society, and of the public, for the great attention he has paid to the subject."

*(To be continued.)*

#### NOTES ON FARMING.

*(Continued from page 510.)*

**T**HOUGH crops of corn and potatoes, barley, clover and wheat, may be considered as the staple articles in farming, yet there are other articles of produce which deserve the attention of a farmer.

Pumpkins is one of these: For raising a crop of pumpkins; chuse a piece of ground near the farm-yard; a light loomy soil answers best; plough it up in the fall, then cross plough and harrow it in the spring; farrow it out into squares of ten feet each, and provide a quantity of well rotten dung, and particularly hogs dung in preference to any other.

In the last week of May dig holes at the interfections of the furrows, and throw into each two or three shovels full of dung, mixing it well with a parcel of the mould dug out of the holes. About the tenth of June mix again the dung and mould in the holes and plant the seed. The yellow fleshed round pumpkins or the flat ribbed sort are reckoned the best. After the seed is planted, plough up the ground between and harrow it; and while the plants are growing, plough and harrow the ground as often as is necessary to keep it loose and clear of weeds, always hand-hoeing round the plants. It is the practise of some to make up hills and plant the seed in hills: This may be proper in England; from whence, I presume, the practise has been brought, where the summer sun is weak and faint; but it is certainly improper in this country under our scorching sun, and where summers are commonly dry; and therefore the holes, when the dung and mould are mixed in them for

planting, should be somewhat lower than the surface of the adjoining ground. About six or seven seeds should be planted in each hole; but when the plants are up and out of danger from flies or insects, then the weakest should be plucked up, and only three of the most vigorous plants left in each hole. When the pumpkins are ripe, gather them into heaps, laying them on a thick bed of straw and cover the heaps well with straw to guard them from frost. They are an excellent food for both cattle and hogs. They are to be broken or chopped in pieces and given to the cattle in troughs or thrown upon clean grass. Several farmers have fattened both hogs and cattle entirely with them.—The produce is immense: it is calculated that an acre of ground may produce upwards of twenty tons. The same piece of ground may be used in succession for any number of years.

As the keeping of stock is of great importance there are other crops raised for their food by careful farmers, such as carrots, cabbages, beans, peas, &c. Where the soil is a fine rich deep sand, or light loam, the culture of carrots is very profitable. The culture recommended for them is as follows: In October plough the land twice in the same furrow to the depth of twelve inches; in about a month after stir it again in the same manner and to the same depth; in the spring, as soon as the ground is fit for ploughing, manure the ground with rotten farm-yard dung; then stir the ground as before and harrow it; then sow the seed, four pounds to an acre, and cover it by another harrowing. Drilling in the seed is recommended for the convenience of hoeing. The carrots, while growing, are to be hoed and kept clear of weeds. An acre will produce from 18 to 25 tons of roots. The roots may be raised with a plough or dug up with prongs. They are used in feeding cows and sheep, fattening beasts and hogs, and in keeping horses. No milk, cream or butter, can be finer than what is got from carrots all through the winter and spring; no food will carry on a hog quicker or fat him better than raw carrots; cows and oxen may be fat-

tened on them compleatly, horses do extremely well on them, and sheep eat them very greedily: all which prove that they are one of the most useful and important crops that can be introduced into field husbandry. The roots should be well dried before they are stored away.—Some persons have ploughed their land only six inches deep, giving it three ploughings, two in the fall and one in the spring, and manuring with twelve loads of rotten dung per acre, and found it to yield a very great crop. It should not be forgotten, that this crop is an excellent preparation of the ground for barley and clover. If a farmer could cultivate every year eight or ten acres of carrots, eight or ten acres of potatoes, and four or five acres of pumpkins, he might keep a very large stock though his farm be small.

Near Norwich, in England, carrots are a common crop: their mode of culture is as follows: In autumn they plough up the stubble designed for carrots, and on that ploughing manure with long yard-dung, ten loads to an acre, which they turn in by a trench ploughing with two ploughs, the one following the other in the same furrow. In the spring the seed is harrowed in. The carrots have three hoeings, and the crop is taken up with a three pronged fork as it is wanted. Barley is always sown after them. The profit on this crop is great, as it enables the farmer to keep a large stock, and consequently to provide a larger quantity of dung. But to ascertain with exactness the true value of this crop, it would be well for a farmer to keep an account of the expence, then buy a lot of hogs or oxen, fatten them with the carrots and sell them: This would accurately ascertain the true value of the carrot crop.

In England, where the winters are moderate, some leave the carrots in the ground, and dig them only as they are wanted. But others think it best to dig them as soon as the tops wither. Then dry them well, and pack them close together in some dry place, where they are kept for winter food. But it is always to be observed that the success of a carrot crop depends greatly on the nature of the soil. A

light or sandy loam is the best. The roots should stand at about eight inches distant from each other in general. The same piece of ground may be used alternately for potatoes and carrots, if the farmer has no other ground equally suitable: but if he has, he may follow the carrots or potatoes with barley and clover.

Cabbages is a crop much cultivated in England for the food of cattle. On a light loam, plough the ground well in the fall; as soon as the frost is out of the ground, plough it again in the spring, and a third time about the beginning of April, or latter end of March. On this earth manure with compost; twelve loads to an acre, turn it in, in June. Sow the seed in a garden the middle of April; three quarters of a pound of seed for each acre intended to be planted. Prick out the plants when in two leaves, six inches apart from each other, in beds prepared for the purpose. About the 20th of June transplant them into the field in rows, three feet asunder, and the plants eighteen inches distant.—This may be done by the slight mark left by the plough in striking every fourth furrow.—If the ground is ploughed by a good ploughman, the rows will be quite straight enough, without the troublesome exactness of a line, which is otherwise necessary on flat land. Some plant in rows, four feet by two, from plant to plant. And it has been observed that the larger the plants are at setting out, so much the better is the crop. The ground must be kept clean by hoeing.

Strong clay land has been found to answer by the following culture. The land was summer-fallowed, or ploughed the year before, and again the spring following. The seed was sown in April, and the plants set on three feet ridges, two feet from each other, the 24th June. They were horse-hoed twice with a shim plough, which is so constructed as to cut or shave the surface of the ground without turning a ridge. The rows were twice hand-hoed, and after that furrows were struck with a common plough, earthing up the plants.

Cabbages are found to be excellent for completing the fattening of oxen

or weathers which have had the summer's grafs, and should be applied to that purpose, and consumed in the fall.

*The Application of the foregoing Crops in feeding.*

POTATOES boiled and mixed with rye or barley meal in the proportion of one or two bushels to twenty, fatten large hogs better than corn alone. In the proportion of one to forty, they fatten porkers, and half fatten bacon hogs. One-third barley meal, and two-thirds potatoes boiled, are found to exceed peas or barley alone in fattening hogs; but what is more material, experience has proved, that being boiled and given alone, they will fatten porkers as well as possible. Feeding cows with them has likewise been tried and found to answer well, and the milk and butter have proved exceedingly good. But it is to be observed that it is bad management to give cows in winter a food which will answer for fattening any animal; and therefore the grand object of potatoe culture ought to be the fattening of hogs, for which use experience has proved they will answer in great perfection, and yield a large profit.

I have not heard of any accurate experiments to ascertain the best use that may be made of pumpkins; but as they are a rich solid food, I am inclined to think they may be applied to the purpose of fattening, and may be found nearly equal to carrots.

Carrots are found to be excellent for feeding horses and fattening sheep, cattle and hogs. Boiled and given to hogs, they have been found to be worth four pounds sterling a ton, or 2s. a bushel: given raw, they are estimated to be worth 1s. sterling a bushel, or 40s. a ton, either for feeding horses or fattening hogs, sheep or cattle. It has been estimated, and experience hath proved, that ten acres of good carrots will fatten sixty sheep, four large oxen, and winter eight horses: This sufficiently shews the great profit arising from this culture: Nor is this all, the ground is admirably cleaned and prepared for future crops, and the dung arising in the expenditure of the crop is of vast conse-

quence in the improvement of other fields. By actual experiments made, it has been found, that twenty tons fattened four oxen, weighing, on an average, 1330lb. in fourteen weeks, each beast having seven pounds of hay per day: and less than two hundred weight fattened a pig, bought for the purpose, and which, sold to the butcher, yielded a profit of eight shillings sterling.

The best use of cabbage has been mentioned above. The application of all roots to the food of cattle or hogs is the material object; because the difference in good husbandry between selling a crop and using it at home is immense. Upon the most moderate computation, one acre of potatoes or carrots, if the cattle are kept well littered, which may easily be done by collecting leaves or stubble, or both, will in the consumption raise dung enough to manure two acres well.—The encreasing fertility of a farm, a part of which is so employed, wants no illustration: it is an object alone sufficient to change the face of land.

I shall omit making any observations on the culture of beans, peas, onions, &c. my object being principally the improvement of a farm with the view of raising a fattening stock. Where there are natural meadows, I presume these will not be neglected; and where there is a command of water, I take it for granted, a careful farmer will not fail to lead it over his sloping grounds, and the sides of hills which he will keep for mowing grounds. If he has boggy lands, he will be careful to drain them, or if that cannot be done, he will try to produce meadow or duck grafs, which will grow in very miry places, and form a tolerable firm surface even upon bogs, so that in a few years they may not only be mowed, but will be sufficiently firm to bear horses with carts to carry off the hay.

Where the land is gravelly and unfit for the culture before mentioned, it will be well to try the sainfoine grafs. This is a native of Italy or the hilly country bordering on the Alps: It is now much cultivated in France, and of late years has been introduced into England; and from all accounts, it appears as if it would answer well in



this country. It strikes a deep root, grows on poor soils, and yields a large crop. Even when sown on the tops of hills and on stony or gravelly ground, it is said that it will yield, on an average, two tons an acre, and a good fall pasture. It is sown broad cast among oats or other spring grain, in the same way as clover, and will last from fifteen to twenty years. Any soil will do for it if free from springs and stagnant water. When it grows weedy, it is harrowed till the ground has the appearance of a fallow. This destroys the weeds and natural grasses without injuring the sainfoine, and adds to its duration. If half what is said of it be true, it certainly will deserve the attention of our farmers. The seed may be imported from France or England. The usual time of sowing it is in April. The quantity of seed is four bushels to an acre. About ten loads of dung to an acre, laid on in the fall, every four years, and a good harrowing the spring following is all the culture necessary.

There are several other artificial grasses, such as burnet, luzerne, &c. which are highly recommended, but I have some doubt, notwithstanding what is said of them, whether, upon a fair experiment, they will be found to excel our blue grass and white clover, or our red clover. Sainfoine, indeed, according to what is said of it, has this in its favor, that it will thrive and yield a good crop even on poor soils, may be sown with grain, and will last for many years. Its culture is cheap and simple, and when it begins to fail it may be soon renewed. But after all, the culture of clover deserves the particular attention of the farmer, and will be found to be one great pillar of good husbandry. The importance of a grass which is of so hardy a nature as to bear sowing with grain, and is subject to scarcely any failure; which will, the year after it is sown, yield from three to four tons of hay from an acre, and often times more at two mowings; which will last one or perhaps two years longer if it suits the farmer, and which is for wheat a better preparation than the finest fallow, requiring at the same time but one ploughing be-

fore the wheat is sowed. All these circumstances unite to render clover an object of high importance and well deserving the attention of a farmer.—The advantage will appear still greater when it is considered that the crop may be all, and usually is, consumed by cattle at home. Hence the farmer is enabled to keep great stocks of cattle on soils where he could not otherwise have any, and thereby raise much dung, and keep his land in good heart.

Hitherto I have directed the attention of the farmer almost altogether to the collecting and making manure from his stock. This is the more necessary as other kinds of manure, such as marl, lime, &c. are not always within his reach; but where any of these can be got at a reasonable rate, he will be very wrong if he does not avail himself of the advantage.

As the subject of liming land is of importance, I will here insert the observations and practice of a friend of mine in the use of lime for manure, which he was so obliging as to communicate to me as follows:

“I have in the course of seven years, put on as many thousand bushels of lime in a great variety of modes.—With respect to farming for wheat, rye or corn, every one takes his own method. It is impossible to form any general rule to suit all soils. The method must depend on the quality of your land. If the land be much worn out, it will take the less quantity of lime. The soil best adapted for lime is a loamy ground inclining to sand, at least I have found it to answer best, though I have heard of great things being done with lime on clay. Deep ploughing, in the first instance, ought to be practised, but shallow ploughing after the lime is laid on. Lime evaporates, but it has a greater inclination to sink into the earth. Mixing it well by frequent harrowing is absolutely necessary. You may put on a greater quantity if you plough deep; but do not be in haste for your profit the first year, as the cultivation requires frequent ploughing and tending. Rye will answer the first year; but wheat will come to nothing, as the

crops on limed ground are late, and the mildews with us operate most on late crops. I generally begin with forty bushels of unslacked lime per acre, and put on the same quantity every third year. This you may continue to do until you find your land in sufficient heart. I have never exceeded 120 bushels an acre, put on as before described. My land would not average without lime above eight bushels of wheat an acre, and when I had limed it sufficiently, I have had in some instances twenty-five, and on an average twenty bushels per acre. The best time for putting on lime is in the autumn, after ploughing deep, put on your lime, harrow it in and let the ground lie fallow through the winter. There is no advantage in letting your ground lie idle, as the lime waites as well without as with a crop. If you chuse to turn your ground into grass, the best way I have found is, after taking off three crops of grain, to sow buckwheat with the grass seed after harvest. Let it lie three years in clover, which of itself meliorates the land; you may then plough it and proceed with the usual cultivation for grain, putting on lime as before. I have successfully ploughed in clover when it was in full blossom: This is a great manure, and your crop overpays for the loss of the grass. I have found great benefit by sprinkling about a pint of slacked lime on every hill of Indian corn just after it is planted."

On this I would just observe, that had my friend attended to the true course of crops, he would have experienced much greater advantage from his lime. The taking three crops of grain, or even two crops, after Indian corn, must foul the land and exhaust it too much.

*(To be concluded in our next.)*

*On the USE of OXEN in HUSBANDRY.*

THE use of horses in husbandry would not be so general here, if farmers would think for themselves. That oxen would be of equal utility (beast for beast) in point of working, is a fact decided by the experience of

old countries. This being granted, the four following proofs of the superior convenience and profit of cattle, must give an undoubted preference to them.

1st. To a new settler, the cost of stocking his farm with oxen is much less than with horses.

2d. The facility of feeding oxen, also gives them the preference—although clean, they will eat a coarser food than horses, and less in quantity.

3d. They are more hardy, and less subject to disease; and they can better endure labor, inclemency of weather, and the unavoidable exposure in new settlements.

4th. With loss of sight, old age, or broken limb, they will command, if fat, a price equal to their original value.

As the strength of your cattle, and their value to the butcher, depend entirely on their shape, strict attention must be observed in the choice of your breeding stock. The form which should be the criterion of a cow, bull, or ox, is that of a hog's head, truly circular, with small, and as short legs as possible: The smaller the bones, the truer will be the make of the beast—the quicker it will fatten—and the weight we may easily conceive, will have a larger proportion of valuable meat. Flesh, not bone, is the butcher's object; and strength, not size, is the farmer's.

To make the ox most serviceable, you must begin with it when a calf; handle it frequently, treat it gently, and feed it well. If you have room, it should be housed with your cows, and should have a separate stall, early. It must be broken to labor by degrees, and early put into harness; \* but only used as leader to a light load for a year, before it shares the labor of a farm.—The slowness of an ox appears to be the only objection; and this will be effectually removed by the above treatment and care, in breaking them.

Should the above only induce a few to adopt the use of cattle, experience of their superior utility, must make it general.

\* *By this means, their strength is entirely applied to the draft of the load, and not divided as with yokes.*

*Letter on the use of plaister of Paris, as a manure. From George Logan, Esq. to the Philadelphia country society for the promotion of agriculture and domestic manufactures.*

IT is generally allowed, that gypsum is principally composed of calcareous earth, but it is not so well ascertained, with what substance it is united, which prevents it from having the power of quick lime, when burnt. Regarding calcareous earth as forming the basis of this substance, it may be necessary to take notice of the different forms under which calcareous earths appear.

That which is in the greatest quantity, and properly called calcareous, is distinguished from the rest by the effect which fire has upon it, in converting it into a quick lime; all others should rather be termed alkaline absorbents. Calcareous earth appears in a variety of forms; there are very considerable strata of it in the bowels of the earth, as marble, limestone, and chalk, which differ only in the degree of purity or mode of concretion.

It is often found in veins, filling up the rents or cavities of mountains, and is called calcareous spar; some of which contain a quantity of this earth, but not in a pure state: some are perfectly transparent; and from being found in Iceland, are called Iceland crystals.

The matter with which animal and vegetable substances are incruited, or penetrated by the waters of particular springs, so as to retain their external form, but lose their nature, and become stone, is generally of this kind; and shews that this earth is capable of being dissolved by water, and being introduced into the texture of animal and vegetable substances. This earth also produces the large pendulous columns and cones that are found hanging from the roofs of large caves, as in Derbyshire.

The stony shells of all crustaceous animals, from the coarsest, to the coral and pearl, are all composed of this earth, and a small quantity of animal glue. A viscid fluid proceeds from the surface of the animal, which be-

comes a tough membrane, and gradually hardens into this form. The shells of all kinds of animals, together with all coralline concretions, consist of the calcareous earth, united with a small proportion of animal glue.

Marl is an alkaline earth, but cannot be converted to quick lime: it is composed of calcareous earth and clay: and its value, as a manure, is estimated in proportion to the quantity of calcareous earth which it contains. Marls assume a variety of colors, but are properly divided into shell and stone marl.

Shell marl is composed of the shells of shell fish, or other aquatic animals, which are sometimes entire, and often decayed or mixed with other earthy substance.

Examining this matter, as occurring in different places, it may be distinguished into fresh water marl and the marl of sea-shells. The first is composed of a small fresh water wick or snail: this animal, when alive, is not easily discoverable, the shells being much of the same colour as the stones covered with the water; but great numbers of them are to be found in many small brooks, particularly in their passage through the low wet grounds: as the animal dies, the shell is deposited.

The second, composed of sea-shells, constitutes much greater collections, and is found in innumerable places now far removed from the sea. That, most particularly described by naturalists, is a collection of this kind in Touraine, a province in France. The part of the country, where it is found, is computed to contain eighty square miles of surface; and wherever they dig to a certain depth, they find this collection of shells, composing a strata of twenty feet thick. The country at present is one hundred and eight miles from the sea.

The stone or clay marls bear more or less resemblance to clay; they are very various in their colour, and other appearances, but agree in containing a quantity of clay united with calcareous earth, so as to effervesce with acids—the stone marls are harder than the clays, but upon being exposed to the action of the sun and frost, they crumble into powder, which is easily mixed

with the soil, though some of them require a very long time before they are divided fine enough to be mixed completely with it.

These are the principal forms in which calcareous earth is found. They all derive their origin from the calcareous matter of shells; for we find relics of shells in by far the greatest number of limestones, chalks, gypsums, and marbles.

From the natural history of these fossils, and their effects in promoting vegetation, we may conclude that they contain in themselves a certain nourishment to plants, arising from a concentration of the animal glue existing in their original state of shell-fish.

Too much pains cannot be taken to engage our farmers generally in the use of these valuable manures.

I am, gentlemen,  
With great respect,  
Your friend,

GEORGE LOGAN.

Stenton, October 3, 1789.

Read before the society, October 4th, 1789.

*A LETTER from L'ABBE LE BLANC,  
to MONSIEUR DE BUFFON.*

*The Riches of the English Farmers,  
and the Difference between them and  
the French.*

STAMFORD, &c.

S I R,

THIS in the country you perceive most, the difference there is between France and England; one might almost say, that luxury reigns as much in the country in England, as it does in the cities in France. The English farmer is rich, and enjoys all the conveniences of life in abundance: if he labours for the merchant, he partakes, as well as the rest of his countrymen, of the advantages of commerce. In several parts of England, a farmer's servant drinks his tea, before he goes to plow.

The wisdom of the English government, is to be justly praised for taking such particular care of the happiness of this class of men, which we ought to regard as the first, because 'tis they

who subsist all the rest. A country where the farmer is in easy circumstances, must be a rich country. The cultivation of the land, and the welfare of those employed in it, should be the principal object of the legislative power. 'Tis unreasonable that he who sows, should reap only for others, and that he who labours, should not enjoy the fruits of his labor. Let the maxims, dictated by hard-heartedness to the miserable, which but too often is the concomitant of luxury and opulence, and adopted by bad policy, be what they will; lands are always better cultivated, in proportion as the farmers are richer: at least, certain it is, those who are ill fed, are not able to endure the fatigue of labour.

Our neighbours, in this respect, act upon quite different principles; humanity dictates them, and experience shews their wisdom. The care with which the country is cultivated with them, is the consequence of the plenty, in which the farmer lives; and if he is truly, commonly speaking, more robust here, than in France, 'tis, perhaps, because he is better fed. The fruits of his labor, are not only sufficient for his necessities, but also enable him to procure that sort of superfluity, which makes what we term, *the pleasure of life*; and which varies according to men's different conditions, all of which we may say, have their luxuries. In England, as well as in Holland, the villages are neater and better built, than in France; every thing in them declares the riches of the inhabitants. One perceives by the houses of the English farmers, that they are in easy circumstances enough, to have a taste for neatness, and that they have leisure sufficient to satisfy it. I have found them every where well clothed. They never go out in the winter, without a riding-coat. Their wives and daughters not only dress, but adorn themselves. In the winter, they wear short cloth cloaks, to defend themselves from the cold; and straw-hats, in the summer, to guard themselves from the heat of the sun. All the English women have fine complexions, even those in the country, are not without; and the ease they enjoy, permits them to take care of them. A young country

girl, in other countries, is a meer peasant; here, by the neatness of her dress and genteelness of her person, you would take her for a shepherdess in one of our romances. I know provinces in France, where there is no difference between the man and his wife, but the petticoat; some of them also labour as much, especially in the country, where they participate with them the fatiguing labor of the plow. We very rarely see the English women employed in laborious works.

The effects of this wise economy are visible in every thing in the country, even in their animals; and the earth repays the husbandman, with usury, what it cost him to have good horses, and feed them well. If he carries his grain to market, he has one particularly for his own riding. But 'tis at horse-races especially that we see proofs of the comfortable lives the English farmers lead. There are none where you do not see two thousand countrymen, most of which have their wife or daughter behind them; and you often see great fat farmers wives galloping there, who are happy enough to have horses able to carry them. People never run after diversions, except when their family affairs do not require their presence at home.

'Tis pity this plenty which the English farmer enjoys, should make him so proud and insolent. He does not only dispute the road with those whom the order of society has made his superiors, but sometimes jostles and insults them, for his pleasure. Whoever has forty shillings a year estate, gives his vote at elections for members of parliament; an English farmer is very proud of this privilege, and thinks more of making his advantage, than a good use of it. How happy would the English people be, if they had a right idea of all their advantages! But it does not appear that they are sensible of their value; for rich as they are, they are not the less venal for it. They do not reflect, that in making so bad a use of this privilege, they run the risque of losing it; and that those who buy their votes, must naturally sell their own. Yet he sells his vote; and instead of giving it to the honestest man in the county, gives it to him

who gives him most beer. As the farmers live more comfortably here, than in other countries; they are more addicted to drink; than any where else. Nothing is so frequent as drunkenness among the common people of England. This vice is so habitual to some of them, that it deprives them of all other considerations; even that of death itself. Every body knows, that those unhappy wretches who are condemned to suffer the severity of justice; die contentedly, provided they die drunk. I will tell you what happened some years since at Lincoln, a considerable large city in this neighbourhood.—Five or six wretches lay in the prison there, under sentence of death, for robbing on the highway: two days, before that of their execution, they found means to get out of the place in which they were confined, by breaking a hole through the wall; but unhappily for them, the place they got into, when escaped out of the dungeon, was a cellar. They were heated with working, and finding good beer, drank so plentifully of it, that they were all found drunk in the cellar the next morning.

However, in the midst of this plenty, we easily perceive that the farmer is not so gay here, as in France; so that he may perhaps be richer, without being happier. The English of all ranks have that melancholy air, which makes part of their national character. The farmers here, few very little mirth, even in their drunkenness: whereas in France, the farmers in several provinces drink nothing but water, and yet are as gay as possible. The shepherd conducting his flock, the plowman leaning at his plow, the artificer in the midst of his work, even the most laborious; in our country, every body sings: whether it be that the greatest part of them are insensible of the toils of their condition, or that they only sung to alleviate them, I shall not examine; but they certainly either by constitution or reflection take the wisest course.

The people in France are of a mild disposition, and satisfied with a little; they are of all Europeans the best formed for happiness, and I think their moderation proves, they very much

deserve it. Henry IV, who knew this, and admired it, as soon as ever he had established peace in his kingdom, found there was a necessity to ease the country. He, as wise a politician as a good prince, desired those who cultivated the earth, should reap the fruits of it without bitterness. Death deprived France of him too soon. I wish a king, who loves his subjects as much as the wise monarch under whose government we live, could execute this project; so worthy of one of his ancestors, who called himself the father of his people.

I have the honor to be,

S I R,

Your most humble, &c.

#### INDUSTRY RECOMMENDED.

##### An ALLEGORY.

**A**S *Industry* was going abroad early to his labour, and climbing, with great patience, a lofty mountain over which he was obliged to pass, he espied on the summit a beautiful nymph employed in searching for uncommon flowers, and often viewing, with great attention, the wide extended scenes which were stretched around her. Her eyes were piercing as the beams of the evening star, with a certain twinkling wantonness in them that heightened the resemblance. Her features were irregular, yet not less pleasing than those of a more perfect beauty. She had a most agreeable wildness in her air, her dress, her countenance; and something so speakably inquisitive in the latter, that almost every feature seemed to ask a question. Upon the approach of *Industry* she fell into immediate discourse with him, and asked him, almost in the same breath, who he was, where he lived, whether he was going, and what there was in the neighbourhood worth seeing? *Industry* ever accustomed to make the best of his time, answered the last question first. He told her, that there was nothing so well worth seeing as a beautiful pleasure-house in the adjacent wood, and offered to conduct her to it. The nymph, whose name was *Curiousity*, eagerly followed him and by

the numberless questions she put to him as they passed, discovered an insatiable thirst after knowledge. *Industry*, who liked the humour of the nymph, failed not to make every possible advantage of this; and though she found herself deceived in some points, when she arrived at the wood, yet she was gratified in so many others, that she could not help loving her deceiver, and yielding to every proposal of his that might tend to her information. In consequence of this conversation, *Curiousity*, in due time, brought forth a son, who, by order from the Sylvan Deities, was named *Travel*.—He was favored by all the Gods, and in his youth was frequently instructed by them in visions. As he grew up, he discovered in his temper his mother's thirst of knowledge, and his father's activity; he never staid longer in any place than, like the bee, to collect the sweets he found there. *Pleasure* and *Wisdom* were his companions, and his attendants were *Plenty* and *Variety*. By observing the manners and customs of various nations, he became polite and unprejudiced; and by comparing their laws, and various modes of worship and government, he learned to be just and politic, and to serve the gods acceptably. In a large city, where much was to be seen, he had recourse for accommodations to the house of a gentleman who was known to take a pleasure in entertaining travellers. The name of this person was *Idleness*. He was a corpulent good-natured man. If he had but provision for the day, a companion to laugh away the hours, which were otherwise tedious to him, he was contented. He never interfered in the interest of others, nor felt the emotions either of friendship or enmity. He would not, on any account, go two furlongs from his own door; but used to say, pleasure and trouble were such inveterate enemies, that they could not possibly meet upon the same occasion; he was much entertained with the conversation of *Travel*; and conceiving a design to dissuade him from rambling any more, that he might keep him with him, "My friend, said *Idleness*, I am amazed at your strange disposition. Who, like you, would for

ever wander about, in search of pleasure, and not stand still a moment to enjoy it? Why will you expose yourself to perpetual dangers, and needless difficulties, and undergo abroad a thousand inconveniencies which you would never meet with at home? Why should you, who are a free man, submit to the arbitrary government of a sea captain; more boisterous than the element on which he commands: or to the no less absolute sway of an itinerant coachman?" "Cease your queries, said *Travel*, till I have proposed an equal number; and then, if you please, we will balance the account.—How can you waste your time, and impair your health, by refusing to give your body and mind that due exercise nature so loudly calls for? How can you confine that arduous curiosity, which was implanted in the soul to urge you on to unbounded knowledge, within the narrow limits of a single city or province? Are you really so destitute of courage as to be over-awed by visionary dangers and trivial inconveniencies?" Here ended the dispute. *Idleness* would not be at the pains to urge further arguments, and, if he had, would *Travel* have staid to hear them.

ANECDOTE of KING PHILIP, and the ungrateful COURTIER.

PHILIP, king of Macedon, sent one of his courtiers on a voyage, to transact an affair of some consequence; but a storm coming on, the courtier was shipwrecked, and must have perished, had it not been for the hospitality of a peasant who lived on the sea-shore, and who ventured his own life in a small boat, to preserve that of a distressed stranger! By this peasant the courtier was taken up, brought to his own house, recovered, and treated with the utmost humanity; and, after staying with him a month, kindly dismissed, and furnished with money to bear his expences. At his return, the King was made acquainted with the peril he had been in, and the distress he had

undergone; but not with the benefits he had received. Philip, moved with the story, told him he would remember his fidelity, and the dangers he had suffered for his sake. The courtier, taking advantage of the king's promise told him he had observed a beautiful little farm on the sea-coast, that exactly suited his taste, on the very spot where he had been wrecked, and besought him to bestow it on him, as a monument of his escape, and his majesty's bounty. Accordingly Philip wrote to Pausanias, the governor of the province, to put him in possession of the desired farm. The poor peasant, who had so generously saved the life of this wretch, being robbed of his right, and stung with the ingratitude of the act, immediately made a journey to the court of Philip, applied himself to the king, and related his story. Philip, amazed and enraged at the ingratitude of his villainous courtier, had him seized instantly, and marked in the forehead with these words, THE UNGRATEFUL GUEST! and restored the farm to its proper owner.

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

PROPAGATION OF MULES.

A Person, well acquainted with the emoluments arising from the propagation of mules, and who has the farming interest at heart, recommends that quadruped as the most lucrative animal they can generate. They command a ready sale, at forty or fifty dollars a piece, at one year old, though produced from mares of not half that value. They might be made an article of export to the West India islands, where they are much used, on the sugar estates, and sell for from 20 to 30 guineas. For drudgery, they are far superior to horses, and require not the one-sixth the keeping, living upon the very refuse of the farm.—Their strength and longevity ought to make them objects with the husbandman for the cultivation of the earth.

## P O E T R Y.

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

An ODE for CHRISTMAS DAY.

[By Mrs. S. of New-Jersey.]

AURORA ushers in the glorious day,  
That shot thro' realms of death  
the vivid ray,  
And shed the balm of peace.  
Celest' al harbingers proclaim our hope,  
The SAV'OUR'S BORN, and Nature's  
mighty prop  
Bids ev'ry sorrow cease!

SPIRIT of *grace*, before whose awful  
sight, [height,  
The groves retire on Pindus lofty  
Breathe on my trembling lyre!  
Smile on the humble off'ring of the  
poor, [ous store,  
Brought not from pride's self-righte-  
But waits thy kindling fire!

If ever rapture on a theme divine,  
With hallow'd incense rose from hu-  
man shrine

To mix with seraphs lays:  
If bands of angels and archangels bring  
Their golden harps to hail the infant  
king,

Receive my mite of praise!

Ages before this azure arch was rear'd,  
When on the gloomy void no form  
appear'd

Of mountains tow'ring peak;  
Of grove, or plain, or rivers winding  
stream;

Or sun, or star, had cast a lucid beam,  
To cheer the dread opaque.

The Almighty Sire revolved the plan,  
And caus'd the shadows of the state  
of man

To pass before his throne.

He saw them tempted,—lose their  
blissful state, [late,

Deeply involv'd in woe;—but ah! too  
They'd mourn th' unhappy deed.

Divine compass'on fill'd th' eternal  
mind, [kind,

And to the errors of his offspring-  
Redempt'on was decreed.

His sacred son, the darling of his soul,  
Offer'd to drink for man the bitter  
bowl,

And suffer in his stead.

Adam for all his race the curse pro-  
cur'd,

But CHRIST the dreadful penalty en-  
dur'd,

And bruis'd the serpent's head.

The Holy Spirit too would undertake,  
To cure the deadly wound that sin  
should make,

And justice mercy crown'd.

The sacred Three th' amazing con-  
tract seal'd,

And ev'ry bright intelligence was  
fill'd

With rev'rence most profound.

Nor can th' eternal plan of mystic love,  
By all the arts of hell abortive prove,  
For num'rous hearts shall yield:

And sad captivity be captive led,  
Receive the gift by union with the  
head,

And all their griefs be heal'd.

Now light, mankind, your hospitable  
fires,

And let the flame such charity inspires,  
Like holy incense rise!

More sweet than all the choicest fra-  
grant gums,

The eastern sages mingl'd in perfumes,  
A costly sacrifice!

Far in the east they saw an unknown  
star, [phere;

Gild with superior light the hemi-  
Led by the sparkling ray:

They found the place of JESU'S hum-  
ble birth, [earth,

Saw bands of angel forms descend to  
With heav'n's eternal day.

The song begins,—the morning-stars  
rejoice,

Mortals so favor'd join your grateful  
voice!

*On earth be endless peace!*

Celest' al harbingers proclaim our hope,  
The SAV'OUR'S BORN, and Nature's  
mighty prop

Bids ev'ry sorrow cease.



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

An HYMN written on NEW-YEAR'S  
EVE.

**O** LORD, in this concluding eve,  
Thy holy name I will revere;  
Who of thy goodness hath prolong'd,  
My thread of life another year.

Nor life alone I did enjoy,  
But health and strength thro' all the  
year;  
And perfect peace which is I own,  
A blessing I esteem most dear.

Thy bounty has with food in store,  
My humble table daily spread;  
My body hath been all along,  
With food convenient for me, fed,  
And when the timely hours of sleep,  
Did to refreshing rest invite:  
Thou didst my peaceful slumbers  
watch, [night.

And safely guard me thro' each  
When distant friends secure I reach'd,  
Thy providence I freely own;  
Or whilst I travell'd on the road,  
And lodg'd in towns to me un-  
known.

Thro' thy permission ev'ry place,  
Did to thy servant health afford;  
Safe I went out, and safe return'd,  
For thou wast ever with me, Lord.

Oh! may thy presence guard me still,  
And guide my steps in virtuous  
ways;

For in the midst of snares I walk,  
And wander in a dangerous maze.  
And whilst my errors, Lord, and all,  
Thy gracious mercies I review;  
I wonder and adore the grace,  
That hath preserv'd me hitherto.

THE FIRE-SIDE.

**D**EAR Chloe, while the busy crowd,  
The vain, the wealthy, and the  
proud,  
In Folly's maze advance;  
Tho' singularity and pride  
Be call'd our choice, we'll step aside,  
Nor join the giddy dance.

From the gay world we'll oft retire  
To our own family and fire,  
Where love our hours employs;

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No noisy neighbor enters here,  
No intermeddling stranger near,  
To spoil our heart-felt joys.

If solid happiness we prize,  
Within our breast this jewel lies;  
And they are fools who roam:  
The world has nothing to bestow,  
From our own selves our joys must flow,  
And that dear hut, our home.

Of rest was Noah's dove bereft,  
When with impatient wing she left  
That safe retreat, the ark;  
Giving her vain excursion o'er,  
The disappointed bird once more  
Explor'd the sacred bark.

Tho' fools spurn Hymen's gentle  
pow'rs,  
We, who improve his golden hours,  
By sweet experience know,  
That marriage, rightly understood,  
Gives to the tender and the good  
A paradise below.

Our babes shall richest comforts bring;  
If tutor'd right, they'll prove a spring,  
Whence pleasures ever rise:  
We'll form their minds, with studious  
care,  
To all that's manly, good, and fair,  
And train them for the skies.

While they our wisest hours engage,  
They'll joy our youth, support our age,  
And crown our hoary hairs:  
They'll grow in virtue ev'ry day,  
And thus our fondest loves repay,  
And recompence our cares.

No borrow'd joys! they're all our own,  
While to the world we live unknown,  
Or by the world forgot:  
Monarchs! we envy not your state;  
We look with pity on the great,  
And bless our humbler lot.

Our portion is not large, indeed;  
But then how little do we need!  
For Nature's calls are few:  
In this the art of living lies,  
To want no more than may suffice,  
And make that little do.

We'll therefore relish with content,  
What'er kind Providence has sent,  
Nor aim beyond our pow'r;  
For, if our stock be very small,  
'Tis prudence to enjoy it all,  
Nor lose the present hour.

40

To be resign'd, when ills betide,  
Patient when favors are denied,  
And pleas'd with favor's giv'n;  
Dear Chloe, this is wisdom's part;  
This is that incense of the heart,  
Whose fragrance smells to heav'n.

We'll ask no long protracted treat,  
Since winter life is seldom sweet;  
But, when our feast is o'er,  
Grateful from table we'll arise,  
Nor grudge our sons with envious eyes  
The relicks of our store.

Thus, hand in hand, thro' life we'll go;  
Its chequer'd paths of joy and woe  
With cautious steps we'll tread;  
Quit its vain scenes without a tear,  
Without a trouble or a fear,  
And mingle with the dead.

While conscience, like a faithful friend,  
Shall thro' the gloomy vale attend,  
And cheer our dying breath;  
Shall, when all other comforts cease,  
Like a kind angel whisper peace,  
And smooth the bed of death.

*The WINTER'S WALK.*

**B**Ehold, my fair, where'er we rove,  
What dreary prospects round us  
rise;  
The naked hill, the leafless grove,  
The hoary ground, the frowning skies!

Nor only through the wasted plain,  
Stern Winter, is thy force confess'd;  
Still wider spreads thy horrid reign,  
I feel thy power usurp my breast.

Enlivening Hope and fond Desire  
Resign the heart and Spleen and Care;  
Scarce frighted Love maintains his fire,  
And Rapture saddens to despair.

In groundless hope, and causeless fear,  
Unhappy man! behold thy doom,  
Still changing with the changeful year,  
The slave of sunshine and of gloom.

Tir'd with vain joys, and false alarms,  
With mental and corporeal strife;  
Snatch me, my Stella, to thy arms,  
And screen me from the ills of life.

*On GOD'S OMNIPOTENCE.*

**W**HEN Egypt's host God's chosen  
tribes pursu'd,  
In crystal walls th' admiring waters  
stood  
When thro' the dreary waste they took  
their way,  
The rocks relented, and pour'd forth  
a sea.  
What limits can th' almighty good-  
ness know,  
Since seas can harden, and since rocks  
can flow?

*The CHRISTIAN'S FORTITUDE in the  
HOUR of DEATH.*

**W**HY should my soul start back  
with fear,  
At the grim form of ghastly death?  
What tho' the dreaded monster near,  
Shou'd strike his dart, and stop my  
breath?

My soul secur'd by sov'reign grace,  
May death's worst terrors then defy;  
May all its horrors boldly face,  
Rejoice in life, nor dread to die.

Fir'd with the hopes of heav'n, I view  
Its ten-fold horrors with disdain:  
My Saviour's death my hopes renew,  
Who spoil'd its sting, and left its  
pain.

The guilty soul shall view with dread,  
The ghastly monster's fatal dart;  
While, level'd at his impious head,  
Immortal anguish strikes his heart.

Not so the faint, whose pardon'd guilt  
Inspires his breast with joys divine;  
The saint around whose fainting head,  
Immortal bliss and glory shine.

This be my lot, when death's cold  
hand  
Shall seize this feeble mortal clay;  
With joy I'd wait the great command,  
Nor in this prison wish to stay.

With horror let the sinner die,  
And headlong, plunge into despair;  
My hopes, secur'd, shall reach the sky,  
And angels shout my spirit there!

CHARITY: OR CHRISTIAN LOVE.

WHAT tho' I boast the ways of  
 heav'n to scan,  
 In all the tongues and eloquence of  
 man,  
 Or could I modulate with lips of fire,  
 In strains which list'ning angels might  
 admire:  
 Did science her mysterious page un-  
 roll,  
 And with sublimer truths enlarge my  
 soul;  
 Did prophecy, in one expanse of light,  
 Lay all the future open to my sight:  
 What tho' my faith all miracles dis-  
 plizy,  
 Bid plains ascend, and mountains melt  
 away,  
 Rocks at my fiat into ocean hurl'd,  
 And earthquakes break the order of  
 the world;  
 Or could I regulate th' obedient sun,  
 In other orbits bid the planets run,  
 Nature convuls'd, a diff'rent aspect  
 wear,  
 Confound the seasons, and invert the  
 year:  
 Yet did not charity its aid bestow,  
 Inspire my voice, and in my bosom  
 glow,  
 Tho' sweeter far than angels ever sung,  
 Persuasion on my lips enamour'd hung,  
 My fairest eloquence should scarce sur-  
 pass,  
 The tinkling sycambal or the sounding  
 brass.  
 Faith, science, prophecy, would all  
 expire,  
 Nor leave one spark to wake the dying  
 fire.  
 What tho' I consecrate my goods to  
 blefs,  
 And succour patient merit in distress,  
 Afflicted virtue of its tears beguile,  
 And bid the face of sorrow wear a  
 smile;  
 Or could I with the glorious three al-  
 ly'd,  
 The fiery furnace unappall'd, divide;  
 Yet did not charity possess my soul,  
 And all its powers and faculties con-  
 trol,  
 My most heroic fortitude were vain,  
 Patience of evil, and contempt of pain;  
 My gift and alms the wretched to be-  
 friend,  
 In weakness would begin, in weakness  
 end.

The CHRISTIAN WARFARE.

MORTALS in constant tumults  
 dwell;  
 War with the world began:  
 Satan and all the powers of hell  
 Combine to ruin man.  
 Where shall we fly? whence succours  
 bring,  
 But, Lord, from thy strong arm?  
 What but the shadow of thy wing,  
 Can shelter us from harm?  
 The buckler bring, the bow extend;  
 Grasp in thy hand the spear:  
 While thou wilt deign to be our friend,  
 No danger can we fear.  
 No pestilence that walks around,  
 Tainting the mid-day air,  
 No arrow of the night can wound:  
 No hunter can ensnare.  
 O God, arise, shew us thy light;  
 Our foes in ambush lie:  
 Beneath Christ's banner let us fight,  
 And sin and death defy.  
 The robe of mercy let us wear;  
 The sword of justice wield:  
 Salvation's helmet let us bear;  
 And, faith, be thou our shield.  
 Clad in heaven's armour bold we  
 stand,  
 Our footsteps shall not slide:  
 Tho' thousands fall at our right hand,  
 Ten thousand at our side.  
 But we'll go on from strength to  
 strength,  
 And songs of triumph sing;  
 Till glorious we ascend at length  
 The city of our king.  
 There saints and martyrs conquerors  
 dwell,  
 Death's arrows broken lie;  
 Sin is no more—o'er vanquish'd hell  
 The Christian flag waves high.

The GRASSHOPPER and ANT.

WHEN winter's rage and cruel  
 storms  
 Of every pleasant tree,  
 Had made the boughs stark naked all,  
 As bare as bare might be;  
 When not a flow'r was left i'th' field,  
 Nor green on bush or brier,  
 But all was robb'd in piteous plight,  
 Of summer's rich attire;

A grasshopper, in great distress,  
Unto an ant did come,  
And said, dear friend, I pine for food,  
I pray thee, give me some;

Thou art not pinch'd, alas! like me;  
I know, thine early care  
For winter's want and hard distress  
In summer doth prepare.

Know'st thou my care, replied the ant,  
And lik' it it too full well,  
Then, wherefore tak'st thou not the  
like,

Grasshopper? pray thee, tell.

Marry, quoth he, the summer-time  
I merrily do pass,  
And sing all day most cheerfully  
In the delightful grass.

I take no care for time to come,  
My mind is on my song;  
And think the glorious sunshine-days  
Are everlasting long.

While thou art hoarding up thy food  
Against those hungry days,  
Mindless of thought or future time,  
Pleasure I only praise.

'Tis therefore now I'm driv'n to thee,  
To share thy friendly store:  
Thou art deceiv'd, friend, said the ant,  
I labor'd not therefore.

'Twas not for thee I did provide,  
With tedious toil and pains;  
But that myself, of labors past,  
Might have the future gains.

Such idle ones must buy their wit;  
'Tis best when dearest bought:  
And note this lesson now too late,  
Which by the ant is taught.

If summer be your singing-time,  
When you do merry-make,  
Winter must be your weeping-time,  
When penance you must take.

~~~~~  
On her BIRTH DAY. *By a LADY.*

THOU pow'r supreme by whose  
command I live,  
The grateful tribute of my praise re-  
ceive;

To thy indulgence I my being owe,  
And all the joys that from that being  
flow:

Scarcely eighteen suns have form'd the  
rolling year, [the sphere;  
And run their destin'd courses round

Since thou my undistinguish'd form  
survey'd

Among the lifeless heaps of matter  
laid:

Thy skill my elemental clay rein'd,  
The vagrant particles into order join'd;  
With perfect symmetry compos'd the  
whole,

And stamp'd thy sacred image on my  
soul.

A soul, susceptible of endless joy,  
Whose form, nor force, nor time, can  
e'er destroy;

Which shall survive when nature claims  
my breath,

And bid defiance to the darts of death;  
To realms of bliss, with active free-  
dom soar,

And live, when earth, and skies, shall  
be no more.

Author of life! in vain my tongue ef-  
fays

For this immortal gift to speak thy  
praise;

How shall my heart its grateful sense  
reveal,

Where all the energy of words must  
feel?

Oh! may its influence in my life ap-  
pear,

And ev'ry action, prove my thanks  
sincere.

Grant me great God! a heart to thee  
inclin'd;

Increase my faith, and rectify my mind.  
Teach me sometimes, to tread thy sacred  
ways,

And to thy service consecrate my days;  
Still as thro' life's perplexing maze I  
stray,

Be thou the guiding star to mark my  
way,

Conduct the steps of my unguarded  
youth,

And point their motions to the paths  
of truth.

Protect me by thy providential care,  
And warn my soul to shun the tempter's  
snare;

Through all the shifting scenes of va-  
ried life,

In calms of ease, or ruffling storms of  
grief;

Thro' each event of this inconstant  
state,

Preserve my temper, equal and sedate;  
Give me a mind that nobly can despise,  
The low designs and little arts of vice.

Be my religion, such as taught by thee,  
 Alike from pride, and superstition free;  
 Inform my judgment, regulate my will,  
 My reason strengthen, and my passion  
 still;  
 To gain thy favor, be my first great  
 end;  
 And to that scope, may ev'ry action  
 tend;  
 Amidst the pleasures of a prosperous  
 state  
 Whose flatt'ring charm the untutor'd  
 heart elate;  
 May I reflect to whom these gifts I owe,  
 And bleis the bounteous hand from  
 whence they flow;  
 Or if an adverse fortune be my share,  
 Let not its terrors tempt me to despair;  
 But fixt on thee, a steady faith main-  
 tain,  
 And own all good which thy decrees  
 ordain;  
 On thy unfailling providence depend  
 The best protector, and the surest  
 friend.  
 Thus on life's stage may I my part  
 maintain,  
 And at my exit, thy applauses gain.  
 When thy pale herald summons me  
 away,  
 Support me in that dread catastrophe;  
 In that last conflict guard me from a-  
 larms,  
 And take my soul expiring to thy arms.

A W I S H.

**G**RANT me ye Gods, a calm and  
 safe retreat,  
 Far from the noisy splendor of the  
 great,  
 Where I in plenty, peace, and health  
 may spend  
 Those few short days which heaven  
 shall me lend.  
 I'd have (if that I for myself might  
 chuse)  
 A little cottage neat, but not profuse,  
 Which on the summit of a hill should  
 stand,  
 And of the neighbouring plains the  
 view command;  
 On this side, woods; on that a ver-  
 dant mead;  
 A river near, stor'd with the finney  
 breed.

Enough (but not too much) of world-  
 ly wealth,  
 The smiles of that auspicious goddess,  
 health.  
 A little garden too, which I'd have  
 stor'd,  
 With the best fruits each country could  
 afford:  
 Nor be the well chose library forgot,  
 Which I would have to grace my lit-  
 tle cot.  
 Ye powers divine, unto my suit at-  
 tend,  
 And add (to compleat all) a faithful  
 friend;  
 From fopp'ry, pride, dissimulation free;  
 One, who would always think and act  
 like me;  
 Except, when I was wrong, and then  
 so kind,  
 To tell me of those faults to which I'm  
 blind.  
 And, if indulgent heaven blest my  
 store [poor;  
 With an increase, I'd give unto the  
 The indigent and needy should not  
 wait [gate.  
 In vain, nor unbeliev'd go from my  
 To serve my God, should be the  
 chiefest end  
 Of life: to him should all my actions  
 tend. [ling toys,  
 This world I'd scorn, and all its trif-  
 illusion all, and visionary joys!  
 A better I've in view, and to prepare  
 For that, should be my chief, my only  
 care. [latest days,  
 Thus, would I live, and spend my  
 In chanting hymns to my creator's  
 praise. G.

THE RETROSPECT OF LIFE.

*Or the One Thing valuable.*

**R**ICHES chance may take or give;  
 Beauty lives a day and dies;  
 Honor lulls us while we live,  
 Mirth's a cheat, and pleasure flies.  
 Is there nothing worth our care?  
 Time and chance, and death our foes;  
 If our joys so fleeting are,  
 Are we only ty'd to woes?  
 Let Religion answer, No;  
 Her eternal powers prevail,  
 When honors, riches, cease to flow,  
 And beauty, mirth, and pleasure fail

M A R I A.

## Foreign Occurrences.

## FRANKFORT, (Germany) Oct. 25.

AT the end of the year 1787, the number of Protestants in the kingdom of Bohemia were calculated at 14,212 not including the inhabitants of the Canton of Aisch all of whom were of the above persuasion. The number of those of the Helvetic persuasion is 33,975.

## LONDON, October 28.

*A laudable example.*—Mr. T. Bradford, late an upholsterer at Doncaster, a few years ago became a bankrupt; but from a return of fortune, on Tuesday last, by public advertisement, he convened his creditors, and not only paid them near 2000l. but, with other friends, gave them an elegant entertainment. The bells of the church were rung, and the day concluded with the greatest harmony.

November 9. The Imperial forces in Brabant under General d'Alton, have hung up every person they have found in arms. At Louvaine, several of the Insurgents have been executed on a temporary gallows.

Nov. 10. Among the few curiosities hitherto imported from Botany Bay, is a leaf of very uncommon properties; the most extraordinary is, that when dried, even without being pulverised, it goes off on the explosion of a match, with an application somewhat in the manner of gunpowder; the air is afterwards agreeably perfumed.—Experiments are now making, to try what force it may possess, compared with other materials of explosion.

## PARIS, November 5.

The final decision of the grand question on the property of the Clergy, was agitated in no less than nine different assemblies, and has produced most violent debates. The importance of the decision, brought back all ranks of people to Paris, and it was finally determined in the fullest meeting that has assembled since the first opening of the States General, there being no fewer than 964 members present.

The Count de Mirabeau, closed the

debate with the following pertinent remarks, tending to shew the revenues of the Clergy were the property of the people.

“These revenues, says he, have been given to the Clergy, either by monarchs or private persons, or purchased by them. If monarchs gave them, in that case, they originally belonged to the people; if private persons—they bestowed them on the Clergy for the use of the public worship, which belongs to the people; if the revenues have been purchased, it was done with the saving of money, the amount of which belonged to the people.”

The question was then carried in the following words:

First, “That all the Ecclesiastical property is at the disposal of the nation, at the charge of providing in a proper manner for the propagation of religion, to maintain its ministers, and ease the poor, under the inspection, and conformable to the instructions of provinces.”

Art. II. “That in the dispositions to be made for maintaining the ministers of religion, no curate shall have less than 1200 livres per annum, exclusive of his lodging and garden.”

|                        |     |
|------------------------|-----|
| In favor of the decree | 578 |
| Against it             | 346 |
| Majority               | 232 |

## Domestic Occurrences.

## LEXINGTON, (Kentucky) Oct. 31.

On Thursday last, it was so dark from about two o'clock until half past four, in the evening, that the inhabitants of this place were obliged to have lighted candles to dine by.

Various are the conjectures with respect to the cause of the darkness—some supposed it proceeded only from an uncommon thick fog, or clouded atmosphere—whilst others are of opinion, that some immense opaque body passing at that time between the body of the sun and the earth, was the cause. All objects had that yellow appearance which they have in a great eclipse of the sun.

**WINCHESTER, (Virginia) Jan. 13.**

Emigrants to Kentucky, passed by Muddingum from 1st of August, 1786, to 15th May, 1789, 19,389 souls, 1067 boats, 8884 horses, 2297 cattle, 1926 sheep, 627 waggons; besides those which passed in the night unnoticed.

**BALTIMORE, January 19.**

The following gentlemen are unanimously elected corresponding members of the Medical Society of Baltimore, viz. Doctor Francis Cheney, senior, of Somerset county; Doctor Francis Cheney, junior, and Doctor John Woolford, of Princess-Anne, in the same county; and Solomon Birkhead, M. B. of Cambridge.

Arrivals at this port, from January 1, 1789, to January 1, 1790—56 ships, 8 snows, 157 brigs, 260 schooners, and 211 sloops—Total 692.

**HARTFORD, January 7.**

Since the first of September 1788, ten thousand two hundred and seventy-eight yards of woollen cloth have been made at the woollen manufactory in this city. It is with pleasure we add that this manufactory is in a flourishing state—four thousand weight of fine wool has just come to hand from Spain, which with what was before on hand makes a large stock—A number of good workmen are employed, and broad and narrow cloaths of various colours, superfine, middling, and low priced, are sold on as reasonable terms as they can be imported.

**PHILADELPHIA, December 30.**

The following is the produce of 35 acres of ground, 14 acres of which is ploughed ground, farmed by William Johnson, at Frankford mill.

- 170 1-2 Bushels Barley,
- 139 Ditto Rye,
- 36 Ditto Wheat,
- 256 1-2 Ditto Buckwheat,
- 180 Ditto Indian Corn
- 50 Tons Hay,
- 20 Ditto Pumpkins,
- 250 Bushels Potatoes,
- 100 Ditto Turnips,
- 1-2 Acre Flax.

**NEW-YORK, January 7.**

On Sunday last the Rev. Anton

Theodore Brown, Romish Missionary among the Indians, and lately from Canada, read his recantation from the errors of the Church of Rome, in the Lutheran Church in Frankfort-street, before the Rev. Dr. Kunzie, and a large and respectable congregation.

For the last 12 months Mr. Brown preached to a Lutheran congregation in New-Johnston, Canada; but would not administer the sacrament until he had made a public recantation.

Mr. Brown was greatly respected among the Romish Clergy, and had got letters of recommendation from the Bishop of Canada, with leave to go to Europe.

Account of the sea vessels which have arrived at the port of New-York, from the 1st of January, 1789, to the 1st of January, 1790.

|             | Ships. | Brigs. | Sch'rs. | Sloops. |
|-------------|--------|--------|---------|---------|
| American,   | 43     | 145    | 167     | 415     |
| British,    | 68     | 73     | 91      | 75      |
| Portuguese, | 3      | 6      | 1       | —       |
| Spanish,    | 3      | 3      | 1       | 4       |
| Dutch,      | 2      | 1      | —       | —       |
| French,     | 1      | 5      | —       | —       |
| Swedes,     | —      | 2      | —       | —       |

**ELIZABETH TOWN, January 30.**

The London papers prophesy a change in the British ministry, and mention a negotiation with Spain being on the carpet—the view of Great Britain being to trade to the Spanish colonies in South America, or otherwise to have a free trade to Old Spain.

Extract of a letter from a House of respectability in Bourdeaux, dated November 17, 1789, to a gentleman in Philadelphia.

“Matters are now perfectly quiet and peaceable at Paris, and the National assembly daily adopting measures to render this one of the most respectable and flourishing countries in Europe—There is not the shadow of danger of a national bankruptcy, and private property is as secure as in any part of the world.”

**AMERICAN SILK.**

The following will show how easily silk might be cultivated in these States; and that nothing but a little attention is necessary to clothe our

wives and daughters in silk of our own manufacturing, besides rearing the husbandman a very handsome sum of money annually.

The town of Mansfield, in Connecticut, have this last season made about 200 weight of raw silk.—Some families made as much as 16lb. chiefly by the help of women and children. The whole operation was only five or six weeks during the season.—One woman and two or three children can tend silk worms sufficient to make ten or twelve pounds of silk. Near four pounds have been produced from seven trees only—and one pound was produced from eight small trees, the eighth year only from the seed. Raw silk is sold at five dollars per lb.—When manufactured into handkerchiefs, ribbons and sewing silk, it comes to nearly one dollar per ounce, which rears large profits to the manufacturer.

#### PROGRESS OF SCIENCE.

[*From a Boston paper of the 16th ult.*]

A Correspondent observes, that a taste for improving medical knowledge appears since the Revolution to have made a rapid progress among us. The various medical societies that have been formed, and the curious cases they have collected, will, we hope, at some future time, by their publication, add to the general stock of knowledge among mankind, and promote the reputation and improvement of our country. Among the voluntary associations that have been formed, two of the fairest candidates for fame, are the *New-Haven Society*, and that in the *County of Middlesex*. The former has already begun its publications, and we hope the latter will emulate the laudable example. The numerous communications, of which lists have, from time to time, been published, justify an expectation of this sort. Notwithstanding the great improvements that this branch of science has within a few years received from learned societies and learned men, especially in Europe, we must confess that it is still far from perfection. It is a common observation, that revolutions promote not only political but scientific improvement, and the remark is grounded on

European as well as on our own experience. Surely then it is but reasonable to expect from a country just springing into existence, not only the improvements which tend to multiply our comforts, but those medical discoveries both systematical and practical, which by preserving health shall increase our capacity for enjoyment.

#### MARRIAGES.

MASSACHUSETTS. *At Hatfield*, Deacon Elijah Morton to Mrs. Martha Barstow, aged 67!

NEW-YORK. *In the capital*, Hon. Isaac Coles to Miss Catharine Thomson—Mr. Samuel Deremer to Miss Heiter Anthony.

*In Albany*, Mr. Jacob Ja. Lansing to Miss Anne Quackenbols—Dr. Robert Van Zilver to Miss Harriet Zertwitz—Mr. Cornelius I. Wynkoop to Miss Polly Forsey.

PENNSYLVANIA. *In Philadelphia*, Mr. Robert Wharton to Miss Salome C. Chancellor—Capt. Gwinn to Miss Mary Lukens.

#### DEATHS.

MASSACHUSETTS. *At Kittery*, Lady Mary Pepperell—*At Abburnham*, Mr. Ephraim Stone, aged 83, and his wife, aged 76—*At Sanderland*, Deacon Nathaniel Smith, aged 91; he left 6 children, 47 grand-children, and 93 great grand-children; his age with that of five surviving sisters, amounted to 493 years.

CONNECTICUT. *At East Hartford*, Hon. William Pitkin—*At Mansfield*, Mr. Caleb Huntington, aged 97.

NEW-YORK. *In the capital*, Mr. George Carrol—*At Fishkill*, Dr. Theodoros Van Wyck—*At Poughkeepsie*, Silas Marsh, Esq.

NEW-JERSEY. *In Elizabeth Town*, Mrs. — Dayton, wife of Dr. Jonathan I. Dayton.—*In New-Brunswick*, Col. Azariah Dunham—*In Cranberry*, Rev. Thomas Smith.

PENNSYLVANIA. *In Philadelphia*, Henry Hale Graham, Esq.

NORTH-CAROLINA. *At Fayetteville*, Major-General Richard Chiswell.

SOUTH-CAROLINA. *In Charleston*, Mrs. Hannah Moultrie, wife of Brigadier-General Moultrie.

*In the Western Territory*, Hon. Samuel H. Parsons.