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THEOLOGY.

PHYSICO-THEOLOGY:

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

(Continued from page 536.)

THE laſt *general* remark we ſhall make reſpecting the *Terraqueous Globe*, is the great variety of kinds or tribes of creatures, as well as vaſt number of individuals of each tribe, which inhabit it.

There are ſo many beaſts, birds, inſects, reptiles, trees and plants on the land; ſo many fiſh, and ſea-plants in the water; ſo many minerals, metals and foſſils in the ſubterraneous regions; ſo many ſpecies of theſe kinds, and ſo many individuals of theſe ſpecies, that nothing is wanting for the uſe of man, nor of any other creature.

If man, in every age, ſhould change his food, materials for cloathing, and mode of building; and if, in every age, or even every day, his diſeaſes ſhould vary, the creation would not be exhauſted; nothing would be wanting for diet, for erecting habitations, for phyſic, for recreation and pleaſure. The munificence of the creator is ſuch, that it is amply ſufficient to ſupply the neceſſities, the conveniences, and, it may be added, extravagancies alſo of his creatures, at all times, in all places and on all occaſions.

It hath, notwithſtanding, been enquired by ſome; What need is there of ſo many creatures; eſpecially as many of them are ſo far from being uſeful, that by their barbarity and poiſonous nature, they are very injurious?*

To this it may be anſwered, That in the great variety of the works of creation, the greater art is exhibited;

* *This was a queſtion thoſe were required to anſwer who maintained*—That all things were made for man; *as did moſt of the ancients; particularly, Ariſtotle, Seneca, Cicero and Pliny.* Cicero *declares this to be the opinion alſo of the celebrated* Chryſippus *(De fin. bon. & mal. l. 3.) and he proves (in his De Nat. Deor. l. 2. fin.) that all things in the world were made for the benefit of man.* Pliny, *(in the Preface to his ſeventh book) ſays, that nature made all things for the good of mankind; but then he doubts (book* iv. *chap.* 12. *note.* 2.) *whether ſhe ſhewed herſelf a more indulgent parent, or unkind ſtep-mother.*

But ſince the works of God have been more diſcovered and attended to, and the limits of the univerſe been found to be of infinitely greater extent than they were ſuppoſed to be by the ancients, this narrow opinion of Pliny hath, by philoſophers, been juſtly exploded.

that the preservation of such a vast multitude of creatures, (great numbers of which are so minute that they are not perceptible to the naked eye) is a most sensible demonstration of a divine Providence; that the fierce, noxious, and poisonous nature of some creatures, serve as rods to chastise us, and as means to excite our wisdom, care, patience and industry; and that there is not, perhaps, even any of the numerous beasts, birds, insects and plants, but may be of utility to man; for though in one place, many things may be neglected, in another part they may be of great use; and what hath appeared to be useless in our age, hath been highly esteemed in another; as all the new discoveries in physic, alterations in diet, and improvements in arts and manufactures, sufficiently evince.

It may be further observed, that many animals, minerals and plants which in one form are hurtful, in another are beneficial.——The *Cassada Plant*, for instance, in its natural state is poisonous; but when prepared, becomes excellent bread, and is much used in the country in which it is produced.* Vipers and scorpions, and many minerals, as pernicious as they are to man, afford him some of his best medicines.

And though, it may also be remarked, there should be many things of little use to mankind, they may be necessary to the support of other creatures. How many trees and plants are there, and even carcases of animals, which may be either food or medicine to many creatures; or afford them places of retreat, safety, or habitation? The numerous swarms of insects in the air, and of finny tribes in the water, though they may be of no immediate use to man, they are necessary for the subsistence of birds, fishes, reptiles, and other creatures.—We may, therefore, reasonably conclude, that even the smallest and most inferior creature was not formed but to answer some purpose; and that it is, though in a small degree, a necessary part to give perfection to the great whole of the universe.

(To be continued.)

* *The* Cassada Plant *is of the most general use of any provision in the* West Indies, *especially in the hotter parts, and is used to victual ships.* Dr. Sloan's *Nat. Hist. of Jamaica, vol.* i. *chap.* 5. *sect.* 12.

Among poisonous vegetables, there was not any more famous of old than Hemlock, *which, at this day, is regarded to be very dangerous to man, and there have been those who have suffered death by it. This plant, however, is food for goats, and its seeds are eaten, with safety, by some birds. It is also physic for some animals. An horse, afflicted with the* farcy, *and that could not be relieved by the most famed remedies, cured himself, in a short time, by eating Hemlock.* Vide Phil. Trans. No. 231.

"*A woman,* says Dr. Mead, *(in his Treatise on Poison, p.* 144.*) was cured of the plague; but wanting sleep, eat* Hemlock, *for some time, with very good effect; but being taken ill again with a fever, and having discontinued the use of this remedy, her physician endeavored to procure her rest by repeated doses of* opium, *which was ineffectual; the Hemlock was therefore again used, and with the desired success.*" *The virtues of this plant is well known to the faculty of the present age.*

ASTRO-THEOLOGY:

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

(Continued from page 338.)

HAVING already given a demonstration of the wisdom and goodness of God, from the magnitude of the heavenly bodies, we shall now proceed to take notice of their number; a number so great, that they cannot be viewed without astonishment.

Were there no more than the sun, or the grand secondary planets, there would be enough to point out infinite wisdom; and to convince men, that there was an almighty Creator. But when we view the heavens, and behold ourselves surrounded with so

prodigious a number of illuſtrious bodies of various magnitudes; when we go to the other part of this our globe, from the northern to the ſouthern pole, and there diſcover a great multitude of other ſtars which were never ſeen in our hemiſphere; when we perceive the heavens thick beſpangled with ſtars in every place; and when we view the heavens with glaſſes, and diſcover many more objects than our naked eye could reach; when we again view them with better and better inſtruments, and ſtill diſcover more and more of theſe ſtarry globes; when we particularly ſurvey and take an attentive view of what is called the Milky Way, and ſee the prodigious number of ſtars that fill the region of the heavens, and cauſe there that remarkable whiteneſs: when we ſee ſuch vaſt numbers of thoſe heavenly bodies which no art of man can number; and when we further conſider, that in all probability we do not ſee the half, nay, perhaps, not the thouſandth part of them, as contained in the heavens: we cannot but be ſtruck with admiration at the divine wiſdom, and the multitude of God's glorious works. In all theſe things, we ſee our great Creator! From the conſideration of creation, as the effect of infinite wiſdom, we are led to conſider providence as the work of infinite goodneſs!

To neglect the conſideration of theſe things, is in a manner unpardonable; for the book of nature is opened to us, that it may lead us to the book of providence; and from that to the book of divine grace, the ſacred oracles. But here we are led to another part of the ſubject. Although the number of the fixed ſtars, or heavenly bodies we ſee, are ſufficient to ſet forth the excellence and glory of their great Creator, there is one thing that cannot be ſo eaſily paſſed over, tho' it has only probability to ſupport it. But ſtill it gives us a far more noble and agreeable idea of the creation than the world ever was, perhaps, acquainted with before; and that is, that the beſt and moſt learned modern aſtronomers generally ſuppoſe, that the great multitude of fixed ſtars we ſee, or imagine to be in the univerſe, are ſo many ſuns, and each of them encompaſſed with a ſyſtem of planets like our ſun; and that the fixed ſtars are ſuns, in the ſame manner as ours, will appear, if we attend to the following conſiderations.

Firſt, Becauſe of their amazing magnitude; and, ſecondly, becauſe they ſhine by their own native light. If the fixed ſtars are ſo many ſuns, certainly they muſt be of ſome great uſe in the univerſe, far above what has uſually been attributed to them; and what more probable uſes, than to perform the offices of ſo many ſuns; that is, to enlighten and warm ſo many ſyſtems of planets, after the manner of our ſun? But this will appear the more probable, when we ſhall reſume the conſideration of the ſubject.

(To be continued.)

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

(Continued from page 541.)

CENTURY II.

ABOUT the middle of this age, Juſtin, the philoſopher and martyr, diſtinguiſhed himſelf: He wrote two apologies for the Chriſtians, and ſome other works leſs conſiderable. Much about the ſame time, the church of Lyons was governed in Gaul by St. Irenæus, who had aſſociated with the diſciples of the Apoſtles, and was very greatly eſteemed: He wrote five books againſt the Heretics. At the ſame time flouriſhed in Greece, Athenagoras, of whom we have a work in favor of the Chriſtians, and a treatiſe on the Reſurrection. Theophilus of Antioch was uſeful to the Chriſtians in Syria; and his three books to Autolichus, enable us to judge of his abilities. Tatian ought not to be neglected, for his treatiſe againſt the Gentiles. Hermias is a perſon unknown; what he wrote in ridicule of the Pagan philoſophers, is the work of a man of wit, and ſeems to belong to this century. Among the public remains of the church, we have a very excellent epiſtle of the churches of Lyons and Vienne, on the martyrdom of St. Po-

thinus, and of ſome others of the faithful; Euſebius has preſerved it intire in his Eccleſiaſtical Hiſtory.

There were in the church of this century, many other illuſtrious perſons, whoſe names are tranſmitted to poſterity, with high elogiums, though their works have long ſince periſhed. Such are Papias, biſhop of Hierapolis, in Phrygia, who lived near the time of the apoſtles, and is ſuppoſed to be the firſt author of the doctrine of the millennium; Apollinarius, the ſcourge of the Montaniſts; Quadratus, biſhop of Athens, and Ariſtides, a philoſopher of the ſame city. Theſe two laſt wrote many apologies in favor of Chriſtianity. Meliton of Sardis is a name that is even yet highly reſpectable. Hegeſippus was the firſt who wrote a hiſtory of the Chriſtian church; but that is loſt. Denys, of Corinth, addreſſed many epiſtles to different churches, and at laſt finiſhed his life by martyrdom. There were likewiſe Polycrates, of Epheſus, and many others.

In the ſame century flouriſhed Clement of Alexandria, and Tertullian: the firſt, as his name imports, was a divine of the church and ſchool of Alexandria, who gained much applauſe from his extenſive knowlede and numerous writings; the chief of which is that called Stromata. His divinity is not free from many errors, which is owing to his doctrine being mixed with the philoſophy he had learnt and taught at Alexandria. Tertullian is the firſt of all the Latin fathers, of whoſe writings we have any remains; and he himſelf did much honor to the church of Carthage. It is principally from his works, of which we have a great number, that we can form an exact idea of the form, diſcipline, and interior ſtate of the churches of his time, and particularly of the churches of Alexandria. There are, however, in his writings, many errors mixed with the truth; for when he wrote the greateſt part of his works, he had embraced the doctrine of Montanus.

We may very well call the doctrine of this age apoſtolical. The preachers of the firſt century, who had received it immediately from the apoſtles, preached it faithfully to the diſciples, and they tranſmitted it to the church. We may look upon the creed,* commonly called the apoſtles' as an epitome of their faith. This creed was compiled in this century, enlarged in the ſucceeding, and reduced in the fourth to the form it now has. Some particular teachers, however, introduced into the faith, variety of different opinions, which they had imbibed from the ſchools of philoſophers, and particularly from that of Plato. Theſe notions inſenſibly gained much ground, and were of great prejudice to true Chriſtianity. We cannot find that the orthodox church made uſe of at this time, the diſcipline of ſecrecy, of which the Romiſh church ſpeaks with ſo much confidence; it ſuited only the genius and cuſtoms of heretics. Among the Ebionites and Gnoſtics we find the firſt traces of this diſcipline of ſecrecy, which is certainly very ancient, and approaches near to the origin of philoſophy itſelf.

Let us now proceed to the corrupters of Revelation, and we ſhall ſee that the number of hereſies which obtained in the church is almoſt incredible. The ſpirit of error and ſeduction which could not, during the life of the apoſtles, act openly, now lifted up its head, and began to appear after theſe holy men had quitted the world.

Among the foremoſt of thoſe who ſignalized themſelves in the paths of error, we muſt certainly place the Gnoſtics; whoſe name was known, and doctrine propagated, from the times of the apoſtles. The ſecond century was hardly begun, before they induſtriouſly ſpread their extravagancies on all ſides, and had great numbers of followers. We will endeavor to give an exact account of this famous ſect.

The name of Gnoſtic is derived from a Greek word, which ſignifies knowledge: theſe heretics pretending to have a moſt profound knowledge of divine things, drawn from the ſources of the moſt ſublime wiſdom,

* *There are many treatiſes on the apoſtles' creed; the moſt celebrated and ſatisfactory is that of Sir Peter King, chancellor of England.*

and which, according to them, deſtined to bring men to eternal ſalvation. They pretended that this knowledge, unknown to the reſt of the world, ſubſiſted only in their ſchools, and that they poſſeſſed it in the higheſt degree of perfection. The firſt principles of this Gnoſtic knowledge, and which ſerved as a foundation, for all the theological ſyſtem of this ſect, was taken from the philoſophy and theology of the Eaſt. This is that Alexandrian philoſophy of which we have already treated, and which was made up of a whimſical mixture of the Oriental notions, and the dogmas of Plato. To this aſſociation of ideas, already incompatible, the Gnoſtics added Chriſtianity, the leaſt proper of all to be introduced there; and they propoſed to explain the ſcriptures, and to teach religion in their ſchools, conformable to theſe principles. From this over-flowing ſource proceeded all the other hereſies, which appeared in this century, and without knowing the Gnoſtics, we can have no idea of the others. This is an abſtract of their doctrines.

They taught, that from all eternity there exiſted, in the plerom or plenitude, one infinitely perfect ſpirit, with whom there co-exiſted a black matter, incapable of goodneſs or perfection. By this infinitely-perfect ſpirit, they meant the ſupreme God dwelling in the moſt pure light, and who was entirely unknown, not only to ſublunary creatures, but even to the celeſtial ſpirits themſelves, unleſs he chooſe to manifeſt himſelf. From this ſupremely perfect ſpirit (according to their notions) there proceeded, or emanated from all eternity, Eons, ſpirits endowed with excellent qualities, power, glory, &c. among whom there were two greatly ſuperior to the reſt; the Word of God, who was his only ſon, and exact reſemblance, by whom the father was known, and who was the principal of all things; and the Spirit of the ſupreme God. Among theſe Eons, there was one who had produced a ſpirit of an inferior nature; the Gnoſtics † called him Sabaoth, and pretended, that he was the true Creator of the world, and upon this account they gave him the epithet of Demiourgos.

The Creator being then a ſpirit of an inferior nature, had no power over any thing but matter, and this, as it was imperfect and evil in its nature, could produce no other than an imperfect and evil world. Man, the work of the ſame Creator, and formed of the ſame evil materials, partook neceſſarily of his defects. In the creation, man received a body made, of a more groſs matter, and which muſt in its nature inevitably periſh, and likewiſe, a ſoul of a more ſubtile matter, capable of periſhing; but which might likewiſe be preſerved, and exiſt without the body. God, moved with compaſſion to man, whoſe condition was thus abject, and whoſe fate thus deplorable, granted him a ſoul of a ſpiritual nature, more perfect and immortal; but being confined to the body, it is impaired by this connexion, becomes fleſhly, and ſubject upon that account to the Creator who is a being without goodneſs, without juſtice, and who governs the world by laws worthy of himſelf. The ſoul depends likewiſe on many evil angels. The Gnoſtics add, that the Creator made himſelf known to the world, as the firſt cauſe of all things, and that it was he who gave laws to the Jews.

Men being plunged in this abyſs of miſery, the Saviour Jeſus was granted to them, with the conſent of the Eons, who was ſent into the world to publiſh

† *To gain a true knowledge of the doctrine of the Gnoſtics, we muſt refer to their writings, or at leaſt to the remains of them. Such are thoſe we find at the end of the Stromata of Clement, of Alexandria, under the title of Extracts of the writings of Theodoret, or the eaſtern doctrine. Dr. Grabe has likewiſe carefully collected the fragments of the ſame heretics, in his Spicilegium Patrum & Hæreticorum Seculi II. p. 35, 117, made at Paris in 1710. We may conſult alſo the works of the fathers, who have ſpoke of the Gnoſtics, St. Irenæus, Tertullian, St. Epiphanius, Theodoret, &c. Among the moderns, Meſſ de Beauſobre, and Moſheim, may be conſulted with the moſt ſucceſs.*

ſalvation, and to ſave men by his paſſion. In this Saviour were united three or even four diſtinct ſubſtances, viz. the divinity or the word of God; the excellent ſpirit, who was numbered among the Eons; a ſoul produced by the Creator, and cloathed with a viſible body. The Gnoſtics had ſome doubt reſpecting the body; as it was naturally evil, and conſequently could make no part of the perſon of the Saviour. This cauſed many of them to declare, that Jeſus Chriſt had no true body, but only an appearance, by which he deceived the eyes of men. Thoſe who ſaw that this notion was directly contrary to the expreſs words of ſcripture, acknowledged, that Jeſus Chriſt had a real body, but that it was not of its nature viſible, being compoſed of a celeſtial matter, incorruptible, imperceptible to the eyes of men, formed of the ſame matter with the ſoul, and that it was viſible only by an effect of the will of God. As to the death of our Saviour, though the Gnoſtics acknowledged it as neceſſary to the ſalvation of men, yet they were divided into many opinions. They almoſt all of them agreed in ſaying, that, a little before the death of Jeſus Chriſt, the divinity and immortal ſpirit left him, the one returning to the pleroma, the other to a place near the pleroma, where it is employed in taking care of the elect. Thoſe who denied the real body of Chriſt, did not allow him to have died a common death, and ſaid, that it was only a mere illuſion. Thoſe who ſuppoſed he had a true but heavenly body, allowed that the body joined to the ſoul of the Saviour had been, in virtue of the good pleaſure and diſpenſation of God, ſubject to death and burial, and that, after Jeſus Chriſt was ariſen, all that was of body in him remained in the grave.—There then remained but the ſoul, which, after the aſcenſion, dwelt in the ſupreme region of the planetary world, where it preſided among the happy ſpirits who inhabit the ſame place.

The Gnoſtics alſo were of opinion, that the believers became partakers of Chriſt's ſalvation, by means of baptiſm, the holy ſupper, and above all, by that ſublime knowledge, in which, according to them, conſiſted the height of perfection. The bodies, however, of thoſe who obtained ſalvation, were to periſh forever, without any hope of a reſurrection; the ſoul, then diſengaged from the bands of matter, was carried up to the higheſt region of the planets, where it ſtopped, and remained in the ſame place with the ſoul of Jeſus Chriſt. For the Spirit, it paſſed ſucceſſively through all the ſpheres of the planets, and came to a heaven, higher than all the planetary worlds, and near to the pleroma, where it meets with the eternal ſpirit of Chriſt, who there enjoys a happy eternity. Theſe heretics add likewiſe, that, at the end of the world, the ſouls will arrive alſo at this ſuperb place, and they pretend, that this laſt period of exaltation, is what the ſcriptures mean by the reſurrection of the dead. At laſt, the ſpirits and ſouls of all the ſaints again quit this happy dwelling, to be tranſported with Chriſt into the pleroma itſelf, to be united with the Eons, and to enjoy there eternally the ſight of God.*

Such was in general the doctrine of the Gnoſtics; ſome changes in which were afterwards made by ſome other heretical leaders. We will mention the moſt celebrated. The firſt of whom we ſhall ſpeak is Saturnius, a Syrian by birth, and a diſciple of Menander, who ſaid, that the world was ſubject to ſeven angels, one of whom had been the God of Iſrael.

Baſilides, of Alexandria, counted 365 heavens, every one of which had a particular angel, and over the whole there was a chief; a divinity to whom he gave the name of † Abraxas, a

* *It appears to us ſuperfluous, to enter into longer details, after having expoſed the general opinions of the principal ſect. But we refer thoſe who are deſirous of knowing any thing more reſpecting them, to Mr. Spanheim, in his Hiſtoria Chriſtiana, ſect. ii. ch. 6. and to Moſheim, in his Inſtit. Hiſt. Chriſt. ſect. ii. part ii. chap. 5.*

† *The learned are divided in their opinions, reſpecting the meaning of the enigmatical word Abraxas, or Abrafax. See Mr. Jablonſki, Miſcellanea Lipſienſia nova, vol. vii. p. 68.*

name to which they attributed more than a hundred extraordinary but chimerical virtues. With regard to Chriſt, he ſaid that it was not his own body that was faſtened to the croſs, but that of Simon the Cirenian, which bore the exact reſemblance of Chriſt's body.* In general, Baſilides affected much obſcurity in his doctrine.

Carpocrates advanced, that our Saviour was born of his mother according to the common laws of nature, and he changed Chriſtianity into a ſchool of licentiouſneſs, opening a door to every vice.

Bardeſanes was at firſt a celebrated philoſopher among the Chriſtians of Syria; but, afterwards giving way to the reveries of the Gnoſtics, he became the founder of a ſect that ſurvived many years.†

But of all theſe Hereſiarchs, Valentine, originally an Egyptian, was the moſt celebrated for his knowledge and underſtanding. St. Irenæus and St. Epiphanius have left us large expoſitions of his ſyſtem, but in ſo confuſed a manner, that it is extremely difficult to form any intelligible notions of it.‡

(To be continued.)

EVIDENCES IN FAVOR OF CHRISTIANITY.

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

(Continued from page 544.)

The poſitive Inſtitutions of the NEW TESTAMENT; *an Argument of its Truth.*

IT is much to the honour of *Chriſtianity* that its *poſitive rites* are few, and obvious to the meaneſt capacities.——Chriſtianity is not a religion that is loaded with ſuperſtitious ornaments and oſtentatious decorations. It is not like the *Pagan* ſuperſtition, full of external parade and pageantry, diſplaying a pompous glitter and glare of embelliſhment and ſhow—gilded ſuperb temples fuming with ſteams of incenſe, and filled with odoriferous gales waſted from lofty altars ſmoaking with aromatic ſpices. The *church*, which *Chriſt* erected, is not like the ſpacious magnificent domes in *ancient* times, filled with pompous ſacrifices, with hecatombs of victims—hundreds of prieſts employed, ſome in dedicating the animal, ſome in ſlaying it according to the forms preſcribed, others in inſpecting the entrails, and prognoſticating happy or unhappy events to the votary, others in burning parts of the victim upon the ſacred altar, and appeaſing the reſentment of their offended *deities* by a thouſand wild and enthuſiaſtic extravagancies.* A beautiful elegant ſimplicity of worſhip characterizes the *goſpel*. It is a religion that is diveſted of all vain pomp and pageantry, requiring from its votaries no ſacrifice but that of a good heart and a good life. The *goſpel* is like its *founder*, plain and unaffected——hath, like its *author*, nothing *external* to dazzle and aſtoniſh—it recommends itſelf, as he did, by its internal native goodneſs, excellence and worth. The Chriſtian's *God* is a *ſpirit*, and his true accepted worſhippers are thoſe who worſhip him with the devotion of the *mind*.—The Chriſtian's *God* requires not to be placated by coſtly oblations, expenſive offerings and clouds of fragrant perfume, as the *Gods* the anci-

* *Mr. Beauſobre has made it appear, that this was not the true doctrine of Baſilides, and that St. Irenæus was wrong in attributing to him that error. See the four firſt chapters of the 4th book of his 2d vol. of Manicheiſm.*

† *For a further hiſtory of this ſect, ſee Mr. Aſſemani, and the Hiſtory of Manicheiſm, vol. ii. lib. iv. ch. 3.*

‡ *Mr. Beauſobre, in his Hiſtory of Manicheiſm, has informed us of all that can be known of this ſyſtem of Valentine, vol. ii. p. 155. See alſo Moſheim, in his Hiſt. Eccleſ. ſect ii. part ii. ch. 5.*

* *Thus we read that the prieſts of* Baal cried aloud, and cut themſelves, after their manner, with knives and lancets, *till the blood guſhed out upon them.* 1 Kings, chap. xviii. 28. *The ſame extravagancies were acted in the rites of* Cybele, *of* Bellona, *and of* Iſis.

ent *heathens* worſhipped, and the *Gods* which are now worſhipped in the populous countries of India, Tartary, and China, or which are now worſhipped in the immenſe regions of Africa and the extenſive tracts of America, require from their votaries. The religion of *Jeſus* is ſtripped of all this fantaſtic ornament. *The yoke* of this mild inſtitution *is eaſy, and its burden is light.* The *poſitive rites* it ordains are only *four, Baptiſm, the Lord's ſupper, the inſtitution of the Sabbath, and worſhipping God through a mediator.* The *firſt* is a ſimple initiation into the ſociety of its profeſſors by the expreſſive *emblem* of water, which denotes *purity.* The *ſecond* is a plain ſymbolical commemoration of the *death* of its founder, on the baſis of which e vent its whole fabric is ſupported.—The *third* inſtitution is every way fitted to keep alive in our minds a conſtant animating ſenſe of our obligations to God and Chriſt, and of our duty to ourſelves and others, by calling our minds from the diſtraction of ſecular cares, and poſſeſſing them with an affecting ſenſe of their everlaſting intereſts. The *fourth* appointment tends to inſpire us with the moſt venerable ideas of the majeſty and goodneſs of God, and of the benevolence and love of that exalted Being, thro' whom we are permitted this free and liberal acceſs to the *Deity.* Theſe inſtituted rites and appointments conſpire to add a ſuitable dignity and glory to the Chriſtian religion, recommend it to our acceptance as a moſt mild and merciful diſpenſation, eaſy in its performance, worthy the ſpiritual nature and perfections of the Divinity, and containing the beſt moral *means* for accompliſhing the wiſeſt and nobleſt *ends.*

(To be continued.)

MISTRANSLATIONS *of* SCRIPTURE *rectified.*

(Continued from page 546.)

XVIII. THERE are now few or none ſo devoid of reaſon as to maintain that *God* is the *author* of *ſin*, with thoſe ancient heretics mentioned by *Irenæus*, (lib iv. c. 47.) and yet we cannot read what the prophet Amos ſays (chap. iii. 6.) in moſt verſions; *Shall there be evil in the city and the Lord hath not done it?* without being tempted to imagine, with *Munſter*, that the words may be underſtood of the evil of ſin; though the prophet ſpeaks only of the evil of *puniſhment.*——The words, therefore, ſhould be tranſlated; *Shall there be any calamity, or affliction in a city and the Lord hath not done it?*

XIX. PERSONS of impiety often abuſe that precept of Solomon, (Eccleſ. vii. 16.) which, agreeable to our verſion is; *Be not righteous overmuch, neither make thyſelf overwiſe;* as if men could be too righteous or wiſe. Interpreters have been obliged to exerciſe their ingenuity to find a reaſonable explanation of this paſſage. The generality of the Rabbies pretend, that Solomon here forbids men to be ſcrupulous about indifferent things, or even ſuch things as are commanded. As for example, Whether we are obliged to faſt frequently, becauſe God commands faſting? Or whether it is lawful to kill venemous and hurtful animals, ſince God hath commanded that we ſhall not kill? Some there are, (particularly *Ameſius*) who conceit that Solomon does not here ſpeak of real righteouſneſs, but of that which is imaginary or hypocritical, originating from ſiniſter views, or unjuſtifiable motives. *Pineda* and *Tirinus* ſay, the meaning is, that we are not to eſteem ourſelves too righteous, when God puts us to the tryal, though our conſciences do not, in any thing condemn us.—But it is evident from the words which precede and follow this ſentence, that Solomon ſpeaks of the juſtice that a man is to exerciſe towards others, and, therefore, that the command ſhould be thus rendered; *Do not exerciſe juſtice too rigorouſly, nor ſet up for a man of too great wiſdom,* by pretending to reform and regulate all things; agreeable to the opinion of Luther, Pelican, Mercer, and other learned men.

XX. OUR verſion makes Chriſt (Mark vi. 8.) command his apoſtles, *To take nothing for their journey, ſave a ſtaff only;* whereas, Matth. x. 10,

they are forbidden *to take a ſtaff*. To reſolve this difficulty, our tranſlators render the prohibition thus; *provide neither ſtaves*; as though they were permitted to take *a ſtaff*, but not *ſtaves*. This tranſlation, however, is contrary to the word in the original, which is in the *ſingular number*, and ſignifies only *one ſtaff*.——It is true, indeed, that in Luke ix. 3. in our Greek Teſtaments, this word is in the plural number; but ſuch of them as have marginal notes, mark it in the ſingular number, in the margin, to ſhew that it is ſo read in ſome copies. Should we read that the apoſtles were enjoined not to take *ſtaves*, the meaning muſt be that neither of them was to have a ſtaff; or that, collectively, they ſhould poſſeſs but *one ſtaff*. Had they all travelled one way (which was not the caſe) what advantage would *one ſtaff* have been to them? Such a prohibition, therefore, as this, would have been altogether ſuperfluous.—The grammatical ſenſe, it may be remarked, of St. Luke, in ſome copies, and of St. Matthew in all, and the plain and natural meaning of the evangeliſts, whatever number the Greek word is of, is contrary to that of St. Mark as rendered by our tranſlators.—The learned *Heinſius* has obſerved, that the Greek particles which we tranſlate *ſave only*, ſhould be rendered, *no not*; the injunction, therefore, Mark vi. 8. ſhould, in this manner, be tranſlated: *And commanded them that they ſhould take nothing for their journey, no not a ſtaff*; which perfectly agrees with the other evangeliſts.

(To be continued.)

A DISSERTATION *on the* SACRED TRINITY.

(Continued from page 548.)

WE come now to Plato, and that we may not attribute any thing to our perſonal reſearches, we ſhall give here an exact and clear abridgment of the profound and judicious remarks, which the learned Dr. Cudworth has made upon that important ſubject, adding now and then ſome reflections and quotations which ſerve to unfold the beautiful ſcheme of that admirable author.

Plato always diſtinguiſhes betwixt the ſupramundan and mundan Gods, the eternal and the generated Gods, the intelligible and the ſenſible Gods. Thus, though he ſpeaks in the plural, as Moſes and the Hebrews, of the divine eſſence, yet he reſtrains this plurality to three, which he calls AGATHON or EN; NOUS or LOGOS; PSYCHE or EROS. That is, the ſupreme good or unity; the mind or word; the ſoul or love. The ſubſtance of all his doctrine concerning this triad, may be reduced to the three following heads or principles.

1. Plato did not underſtand by thoſe three diſtinctions in the Godhead, three ſimple attributes, names, modes or forms of the Deity, for he calls them not only three principles, three cauſes, three agents, three kings, but alſo, three Gods, the firſt, the ſecond, and the third, which ſubſiſt and act in the divine eſſence, as if they were three diſtinct ſubſtances, though, as we ſhall ſee, he believed them to be one monad. Hence Plotinus one of Plato's principal diſciples, who lived in the third century of the Chriſtian æra, calls this triplicity in the divine nature three hypoſtaſes. * 'He names 'the firſt Uranus, the ſecond Chronus, the third Zeus.' And concludes in this manner, 'Chronus is in a mid'dle degree betwixt his father Ura'nus and his ſon Zeus.' In another place, he ſpeaks thus of theſe three hypoſtaſes.

† 'The greateſt of all things after 'the moſt abſolutely perfect being, is 'Mind or intellect, and this is ſecond 'to it, for Mind beholdeth this as its 'father, and ſtandeth in need of no'thing elſe beſides it, whereas the firſt 'principle ſtandeth in need of no mind 'nor intellect, which in order of na'ture is poſterior to it, as is alſo 'Pſyche its ſelf or the firſt ſoul, for 'this is alſo Word or energy of the 'mind, as the ſecond principle is the

* *Plotin. Enn. lib.* v. *page* 513. 554.

† *Plotin. Enn.* V. *lib.* i.

'Word or energy of the first Good.' The same Plotinus says, * 'That this 'Psyche or third principle is the 'same with Venus or Urania, which 'was begotten from Chronus or Saturn, that is, from a perfect mind or 'intellect.——This heavenly Venus 'must needs be that most divine soul 'or Psyche, which, being immediately begotten pure from what is pure, 'always remains above.'

2. Though Plato and his disciples called these three divine hypostases, not only three natures, three principles, and three causes, but also three Gods, yet it is certain, that they always supposed these three to be only one deity or essence. This appears evidently from Plato's second epistle to Dionysius, where he maintains, that these three hypostases in the divine nature are co-eternal, consubstantial and uncreated. 'The mind of man, says 'this great philosopher, has an anxious desire to know what this triad 'is, and to that end, looks upon things 'congenial to its self, which are all 'insufficient, imperfect and foreign, 'but in that King of all things, there 'is nothing of this kind, and nothing 'like to what is created.'

3. The three distinctions of the Platonic trinity are not only all co-eternal, but also necessarily existent, and no ways free productions of the divine will; for the first of them, say the genuine Platonists, can no more exist without the second, than original light can exist without its splendor. There can be neither more of them, nor fewer. For, says Plotinus, † 'We 'ought not to maintain, that there 'are any other principles save these 'three; but having placed first the 'simple good, we ought to set Mind 'or the supreme intellect next after 'him; and then the universal soul in 'the third place. This is the immutable order, neither to make more 'nor fewer distinctions in the sovereign intelligible, for he that will 'contract the number, and make fewer of them, must of necessity either 'suppose Soul and Mind to be the 'same, or else Mind, and the first 'Good identical; but we have demonstrated that these three are distinct 'from one another.

Thus, we have shown, that the Platonic, Pythagoric and Orphic schools were full of this great idea of a triad in the divine essence. We might multiply innumerable quotations on this head, but they would only be repetitions of what has been already quoted from Hierocles, Porphyrius, Jamblichus, Plotinus, Proclus, Numenius, and Damascius. The Pharisaical bigots, and the incredulous Freethinkers endeavor equally to despise and disparage these venerable channels, and depositaries of the ancient philosophy; but from different views; the fatalistical doctors, from a design to prove that out of the visible church there never were any just ideas of the sacred Trinity; and the minute philosophers, to show that this great truth is only a modern fancy of a particular sect, unknown before the Christian æra.

We must acknowledge however, that there is a great difference betwixt the Platonic and Christian Trinity.—They both allow the three hypostases to be consubstantial, co-eternal, and necessary: but, according to Plato's philosophy, they are not co-equal; they are not only subordinate to each other by way of self-origination, generation and procession, but by a gradual inferiority and inequality of perfection, as the image is inferior to the original, the rays to the light, and the streams to the ocean. This Christians cannot allow, and sound reason itself, ought to disclaim this idea: for, since the divine nature is indivisible, God the Father, or the source and fountain of the deity, cannot communicate himself to the second and third persons of the Trinity by parcels, and with bounds and measure. Therefore, all the three must have the same perfections and attributes, and so be infinite in all senses. It is no wonder, that by succession of time, the Greek philosophers departed from the primitive tradition, and erred in a point so delicate, so profound, and so sublime.

(*To be continued.*

* *Plotin. Enn.* III. *lib.* v. *cap.* 2.

† *Plotin. Enn.* II. *lib.* ix. *cap.* 1.

AN ESSAY

On the RULE *of judging our* BRETHREN; *againſt* RASHNESS *and* CENSORIOUSNESS.

THE general rule given by our Saviour to this purpoſe, may be found, Matth. vii. 1, &c. "Judge not that ye be not judged, &c."—It is evident, however, from *reaſon* and from *other ſcriptures*, that this rule has a great many important exceptions, and that our Saviour does not mean to prohibit *every kind* of judging of our neighbour.—For,

The words and actions of ſtate criminals, againſt the laws of their country and the peace and welfare of civil ſociety, *may* and *ought* to be judged, condemned, and puniſhed by the civil magiſtrate, whom GOD hath ſet apart for that very purpoſe.*

The words and actions of Chriſtian profeſſors, as members of Chriſtian ſocieties, againſt the laws of Chriſt, and the duties of their Chriſtian calling, may, and ought to be judged, cenſured, condemned, and ſpiritually puniſhed, by the *miniſters* and other proper officers of ſuch ſocieties, who are authoriſed by GOD to this buſineſs.†

It is ſo far from being a *ſin*, that it is an eminent proof and branch of love and Chriſtian charity, to fear for our Chriſtian brethren, and be jealous over them with a godly jealouſy, leſt they ſhould be overtaken by the temptations which ſurround them, and to warn and admoniſh them againſt their danger;‡—alſo, to *judge* and *condemn* them for things plainly *erroneous* in their principles, or *immoral* in their conduct, and in tenderneſs and love, ſharply to reprove and rebuke them.§

We *may* and *muſt*, we are directed and commanded, to judge of men by their words, actions, and outward deportment; indeed, it is next to impoſſible for us not to exerciſe our judgment in ſome way or other, about every action we ſee and attend to; without the exerciſe of this faculty of judging, we ſhould have no rule in our tranſactions with mankind, but often be unavoidably expoſed to the greateſt injuries.

Conſequently, when our neighbour gives clear proof of his wickedneſs, by a continued ſerious of wicked words and actions, and by a manifeſt diſinclination to that which is good, we have a right to *judge of the tree*, by the *badneſs of its fruit*, and to condemn ſuch an one as a *bad man*; yet not interfering with his future ſtate, as he is ſtill in the place of repentance.*

The *kind of judging* therefore here forbidden by our Saviour, muſt be *raſh*, *cenſorious*, *ignorant*, *uncharitable* judging; a judging, not ſo much of men's perſons, as of their ſtates; not ſo much of men's actions, as of their intentions; and may be confined to the following particulars.

(1.) Judging out of our province, or paſſing a judgment on perſons or things which we have no right to interfere with. Miniſters have no right to interfere in the proper office of magiſtrates; nor magiſtrates, in thoſe *peculiar* to miniſters.† The apoſtle would not *cenſure* or *inflict ſpiritual puniſhment* on thoſe who were *out of the church*.‡

(2.) Pragmatically judging, deciding and determining in matters above our knowledge and reach, and where we can have no evidence of the truth, which is the only ground of right judging:—Such as *ignorant men*, cenſuring *learned opinions*,—or our taking upon us to judge of the *thoughts* and *deſigns* of men's *hearts*.

(3.) Severe cenſuring and judging of others, for things in their own nature indifferent. Pretending that to be wrong in men, which we cannot prove to be ſo; requiring that in them, which GOD hath not required; forbidding that to them which GOD hath not forbidden, and condemning them for not *doing* or *forbearing* ſuch thing.

(4.) *Blind* and *raſh* judging of our neighbour, without plain and ſufficient conviction of his guilt. A diſpoſition

* *Rom.* xiii. 1—8. † 1 *Cor.* v. 11, 12. *Heb.* xiii. 17. ‡ 2 *Cor.* xi. 3. § *Lev.* xix. 17. *James* v. 19, 20.

* *Mark* vii. 15. *James* i. 26.—— iii. 11, 12. † *Luke* xii. 13, 14. ‡ 1 *Cor.* v. 12.

to cenſure and paſs ſentence againſt him, before we know the crime, or know he is guilty of it: Suſpecting him of evil principles and evil deſigns in his actions, and raiſing theſe ſuſpicions into accuſations againſt him, before full evidence, or any evidence at all appears, whereon to ground theſe ſuſpicions.——This is cenſoriouſneſs and raſh judging indeed, inconſiſtent with *equity* or *brotherly love*.

(5.) Taking up an evil report againſt our neighbour, upon mere *common fame*, and joining with the cenſorious and malevolent world, in the *clamour* againſt him, before a particular and candid inquiry into the truth of the allegation. This proves that we have no Chriſtian love for our neighbour, no tenderneſs for his good name; but that we delight in ſcandal, and are evilly diſpoſed to our Chriſtian brother.

(6.) Cruelly and unmercifully making the very worſt of our neighbour's conduct, without making proper allowances for the temptations he lay under, and the diſadvantageous circumſtances in which theſe temptations might aſſail him. Theſe often greatly *alleviate* the guilt of the actions; and ſometimes totally *alter their nature*, and even *juſtify* them.

(7.) *Prejudice* and *partiality* in judging and condemning the actions of others; cenſuring them through hatred or diſlike of their perſon, rather than an abhorrence of their crimes; paſſing that fault over ſlightly in ourſelves, or in our friends, which we aggravate and condemn without mercy in our enemies, or even in indifferent perſons; being quick in ſeeing the *mote in our brother's eye*, while we excuſe and juſtify *the beam in our own*.

(8.) Uncharitably judging of others; which includes a number of caſes: All evil-ſurmiſings, and groundleſs ſuſpicions and jealouſies. Putting the worſt conſtruction on men's conduct, when it will bear better. Taking upon us to judge of men's thoughts and principles, when there is nothing reproachful in their actions. Judging of men's *ſpiritual* ſtate and condition, that it is evil, upon reaſons which GOD's word does not juſtify. Reprobating a character altogether, when there may be many *good* and *praiſe-worthy* things in it. Condemning *whole nations* or *religious* ſects of men, when there are many excellent perſons among them. Imputing to men opinions and conſequences, which they do not allow nor hold, in order to expoſe them to hatred and contempt. To interpret calamities which befal people, as *judgments from* GOD for things we diſlike in them; or for ſome ſuppoſed injuries to us, or to our friends. To be backward to admit fair tokens and proofs of repentance for *real injuries* done us; and to be unforgiving and irreconcileable, and raſhly to give up all our hopes of ſinners, and all endeavors for their good.* To publiſh the real faults of others *without occaſion*, or without a very good and warrantable deſign;—and much more to do it *wantonly* and *maliciouſly*. To ſlander *whole families*, *nations*, *ſects*, or *parties* of men, for faults done by *one* or *a few* of them, which the others could not prevent, and which they do not approve of.

Reaſons againſt Cenſorioufneſs, or raſh and uncharitable judging.

IT is iniquitous in itſelf. It is againſt the golden rule; "What ye "would that others ſhould do unto "you, &c." It is odious to GOD, being the very reverſe of that charity which he has eſtabliſhed as the rule and principle of all our tranſactions with our neighbour. It is ſo hateful to men, that cenſorious perſons are generally paid in their own way, and their own actions are the more ſtrictly ſcanned and ſeverely cenſured.—— "For with what judgment ye judge "ye ſhall be judged, and with what "meaſure ye mete, it ſhall be mea- "ſured to you again."† It is a great abuſe of our time, and miſuſe of our talents, to turn our thoughts and judgment uncharitably on the actions and affairs of others, while we have ſo much need to *ſtudy*, *judge*, and *condemn* ourſelves.‡

* 1 *Cor.* xiii. † *Matth.* vii. 1.
‡ 1 *Cor.* xi. 31.

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

IF the reader is devoid of the Spirit of Chriſtianity, it is hoped, through divine favor, that a ſerious peruſal of the following Dialogue, will be of eſſential ſervice to him.

A DIALOGUE.

Theodorus. It ever affords me particular pleaſure to converſe with young gentlemen, and eſpecially on the ſubject of Religion, as of all topics this is the moſt important, and to me, the moſt pleaſing

Juvenis. Every one muſt confeſs the importance of religion, and permit me to aſſure you, Sir, that your religious inſtructions will be gratefully acknowledged.

Theodorus. I would not wiſh to aſſume the office of a Preceptor, but to converſe with Juvenis as a friend. Our leiſure, indeed, would not admit us to recogniſe the doctrines of chriſtianity, and, it is preſumed, Juvenis is not unacquainted with them. He hath not now, to learn the economy of human redemption: That "God "ſo loved the world, that he gave his "only begotten Son, that whoſoever "believed in him ſhould not periſh, "but have everlaſting life." Nor is Juvenis a ſtranger to the precepts of chriſtianity. Theſe he hath been taught: to him theſe are familiar.

Juvenis. I cannot reproach myſelf, it is true, with an entire ignorance of the doctrines and precepts of our moſt holy religion.

Theodorus. Pardon my freedom! Nor does Juvenis, I hope, feel reproach for an inattention to it's practice?

Juvenis. I am happy not to contemn myſelf for actions of vice: Nor am I regardleſs of the divine ordinances.

Theodorus. Juvenis honours the divine law, and does not deſpiſe the aids of holineſs.—But,—will he forgive the liberty I take?—From what principle does his obedience originate?—Does he regard the ſacred commands, merely becauſe he regards his reputation, and worldly intereſt?—Does he perform the devotional parts of religion, only to ſilence the voice of conſcience; to obtain a name of goodneſs, or, becauſe through the piety of education, they have become habitual?—Or, are his actions of virtue impelled by the love of God; a ſenſe of duty and complacency in the heavenly law? Are his acts of holineſs performed, that the Supreme Being may be honored, and himſelf become more and more aſſimilated into the likeneſs of the Divine Image?—If Juvenis will bear with my interrogatories: Hath he beheld his ſins in their offenſive garb of perfidy and ingratitude?—With ſorrow hath he contemplated their demerit; the wrath of God to which they expoſed him?—Feeling the preſſure of evil, hath he made application to him who alone is capable of giving deliverance from it?—Perceiving himſelf to be contaminated by vice, hath he, by faith, approached that "fountain," the blood of Jeſus, "which is opened for the cleanſing from ſin and uncleanneſs?"—Diſcerning the poverty of his raiment, hath he, with ardor, ſolicited to be inveſted with the robe of Chriſt's righteouſneſs?—And receiving the unmerited favor, what have been his expreſſions of gratitude?—With the grateful Pſalmiſt, hath he, with ſolicitude enquired,—What he ſhould render unto the Lord for this his ineſtimable bleſſing?—Hath he poſſeſſed no ſacrifice he eſteemed too coſtly to offer; no oblation he was diſinclined to part with?—Hath he offered himſelf, both ſoul and body, a ſacrifice at the divine altar?—Beholding the neceſſity, beauty, and excellency of holineſs, with fervor, hath he endeavored to attain it?—Being adopted into the family of Heaven, hath he duly preſerved the dignity of his character?—Is Juvenis, indeed, a "Child of God, a joint-heir with Chriſt?"—And ſhould this day put a period to his life, is he qualified for celeſtial, divine enjoyments?

The eyes of Juvenis were now fixed on the earth; confuſion ſeemed to overſpread his countenance, and ſilence dwelt on his lips.—At length, however, he thus replied to the venerable Theodorus.

Juvenis. The queſtions, Sir, which, with ſo much goodneſs, you have addreſſed to my conſcience, moſt

ſenſibly affect me. They have penetrated my ſoul, and my underſtanding is illumed. I now perceive the ungrateful picture of myſelf, and that, until this moment, I did not enter into the ſpirit of chriſtianity. I now diſcern, that with all my righteouſneſs, I am but as a "painted ſepulchre;" a foe to God, and in the path of deſtruction. That to the preſent hour, I have been inveloped in ignorance, and poſſeſſed by deluſion.——Strange! that before, I never once adverted to the end and deſign of the goſpel! That ſo frequently I ſhould have read the ſacred ſcriptures, and never have attended to thoſe luminous and important paſſages therein, which enjoin regeneration, a renovation of heart and life, as indiſpenſably neceſſary to ſalvation!——Can language be more explicit?—"Jeſus ſaid, Verily I ſay unto you, except ye be converted, and become as little children, ye ſhall not enter into the kingdom of Heaven."—"Verily I ſay unto you, that ye which follow me in the regeneration, when the Son of man ſhall ſit on the throne of his glory, he ſhall alſo ſit upon the twelve thrones, judging the twelve tribes of Iſrael."—"Except a man be born again, he cannot ſee the kingdom of God."——And ſtrange! that I ſhould flatter myſelf with poſſeſſing Heaven, without reflecting on the nature of it's felicity, or the diſpoſition requiſite for it's enjoyments!

Theodorus. So true, Juvenis, is the apoſtolic aſſertion, that "ſpiritual things are ſpiritually diſcerned," and that they ſurpaſs the comprehenſion of the "natural man."——How intereſting is it, therefore, to welcome the divine ſpirit, when it "knocketh for admiſſion at the door of the ſoul?"—Since, by it's power, we perceive the rays of celeſtial light; are enabled to "put off, concerning the former converſation, the old man which is corrupt, according to deceitful luſts, and to become renewed in the ſpirit of our minds," how fearful ſhould we be to offend, by deeds of impurity, this heavenly gueſt, and thereby occaſion us to be deprived of his preſence? And with what humility, faith, and ſincerity, ſhould "we draw near to God," by prayer, and in all the means of grace, that in condeſcenſive mercy, he may "draw near to us;" bleſs us with his preſence, vivify the ſoul, and again impreſs it with the ſignature of his image?

Juvenis. Happy muſt be the perſon who is transformed into the heavenly likeneſs!

Theodorus. Happy beyond expreſſion! "love and joy, and peace," poſſeſs his ſoul. The arm of omnipotence is extended for his protection: And, being "brought in the glorious liberty of the children of God," he no longer bows to the vaſſalage of the Prince of darkneſs: No longer does he endure the miſeries of guilt: Nor more does he tremble at the apprehenſion of divine vengeance. Conflict he muſt, indeed, while here, with ſin and Satan. But girded with the armour of Heaven; governed by unerring wiſdom, and ſupported by Almighty power, ſoon ſhall victory, deciſive victory, be declared in his favor. And what honors will grace his triumph! What joys delight his ſoul! Honours whoſe luſtre cannot be tarniſhed by age! Joys which are eternal, and whoſe ſublimity tranſcends our conception!

Juvenis. Momentous conqueſt! Bleſſed ſtate!

Theodorus. And ſhall not we be ambitious to attain it?

Juvenis. Dare a ſinner hope for ſuch exalted glory; ſuch refined enjoyments?

Theodorus. Even the moſt flagitious offenders, may not only hope, but be aſſured of the acquiſition through their humble efforts, aided by the divine ſpirit. To exalt ſuch to honor, the ſon of God became debaſed: To reſtore ſuch to happineſs, he himſelf endured miſery.

Juvenis. From henceforth, therefore, be my life devoted to my God! May his ſervice be my ſupreme delight! With contrite heart may I deplore my ſins, and duly ſupplicate Almighty grace!

Juvenis expreſſed his obligations to Theodorus for his converſation, and felicitated himſelf on the happy ſenſe of his danger.——Theodorus received ſatisfaction from his attempt of piety, and ſincerely lamented that

ſo many Chriſtians content themſelves with the "form of godlineſs, without its power;" that when courted by happineſs, they embrace miſery, ——and when offered the kingdom of Heaven, they give the preference to the infernal regions!

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?

(Concluded from page 553.)

SUFFICIENT knowledge, however, is afforded for our preſent ſtate; and though we cannot define the future vehicle of the ſoul, we are informed, that after it ſhall be "uncloathed," it ſhall be "cloathed upon;"—exerciſe thought, memory, reflection; be ſuſceptible of pity, pleaſure, pain.

But whether joy, or ſorrow; honor, or infamy, will for ever be its portion, our preſent actions will determine.—"What ſhall it profit a man if he ſhall gain the whole world, and loſe his own ſoul?"——Theſe words fully declare, that our preſent ſtate, is a ſtate of probation; that ſalvation is attainable by us; that we muſt be active in our redemption; that we are conſidered as moral agents; and that governed by wiſdom, and aided by grace, the ſoul may be ſaved; or, that influenced by folly, and countenancing vice, it will be loſt.

The ſtupidity of loſing the ſoul, for the acquiſition of the world, we are now to attend to.

We may form ſome idea of the value of the ſoul, if we contemplate its immortality; the noble faculties and powers with which it is endued; its capability of ſerving God, and of participating of the ſublime joys of his preſence: And if we conſider alſo, the oblation that was offered to divine juſtice, for our redemption; that we "were not redeemed with the corruptible things of ſilver and gold, but with the precious blood of Chriſt, a lamb without ſpot."—What ſacrifice in heaven, or on earth, could be ſo coſtly as this?—And how unwiſe will it be in us, to permit the heavenly victim to be ſlain for us in vain?—What phrenzy to ſuffer ourſelves to be deprived of the pleaſures of virtue, for the terrors of guilt; the joys of heaven, for the miſeries of the infernal regions?

But could we gain, even the whole world; ſhould its enjoyments be ſatisfactory to rational nature; and ſhould they be protracted for many ages,—how vaſtly unwiſe would it be for ſuch temporary joys, to relinquiſh the rapturous and unceaſing delights above; and to endure never-ending, and inconceivable woe?

In our Lord's eſtimation, the ſalvation of the ſoul, is of infinitely greater importance to us, than would be the acquiſition and enjoyment even of the whole world.——What inexpreſſible folly therefore, will it be in us, to loſe the ſoul, for a very ſmall portion, a ſcanty pittance, indeed, of the earth; or for the practice of vices, reproachful to our nature; unattended with real pleaſure, but productive of ſenſible pain?

And when the ſoul ſhall be bartered for the momentary, and unſatisfactory enjoyments of ſin, it is irretrievable; it is loſt for ever!—"For what ſhall a man give in exchange for his ſoul?"—He hath rejected the mode of ſalvation deviſed by divine wiſdom and goodneſs, and, therefore, ſhall not be indulged with any other overtures of mercy:—He hath, in ſome ſort, paſſed ſentence of eternal condemnation upon himſelf, and therefore, cannot in reaſon expect, nor with conſiſtency of conduct require, that it ſhould be reverſed:—He hath choſen to poſſeſs his "good things here," and therefore can have no claim to the heavenly inheritance:—By his folly and love of vice, he hath evinced himſelf unworthy to aſſociate with beings of wiſdom and virtue: and as his heart is polluted by ſin, he muſt have an averſion to holineſs; be incapable of its refined pleaſures, and even wiſh to avoid the preſence of the God of purity.—

And when, by the almighty, he shall be formally and justly adjudged to eternal misery, the dignity of the divine government demands that the sentence should be perfectly executed; that he should endure the anguish of "those flames which never shall be quenched; the gnawings of that worm that shall never die;" and that "the smoke of his torments shall ascend before the throne of heavenly justice, for ever and ever!"

Serious——most serious effects, indeed, of a life of impiety!—Undesirable—most unprofitable, "wages of iniquity!"

But how many are there, who have been compelled to receive them!—— Who, when too late, have deplored their actions of vice; and been sensibly convinced that religion only, can advance the happiness of men here and hereafter; can rescue them from the vassallage of sin and satan; can restore them to purity and honor; to the divine favor and affection?

Should not gratitude possess the hearts of the unrighteous, when they reflect they are still in the world of time; that they may yet retrieve their errors of vice; that they may yet escape perdition, and enjoy salvation?

But will the sceptre of divine mercy always be extended to such?—If impiety shall still disgrace their conduct, will not the door of redemption soon, and for ever, be closed against them?——And who can endure the thought of being deprived of all the dazzling glories, and extatic joys of heaven; and of being doomed to everlasting and undescribable misery?—And this, for the unsatisfying, the momentary pleasures of guilt?

Let wisdom, therefore, direct their steps in the path of virtue!—Let them no longer procrastinate their repentance!—Let them attend to the demerits of sin, before they shall fully experience its unhappy effects!—Let them, without delay, avail themselves of the offers of divine clemency, through Christ; duly considering, that it would be the perfection of folly should they gain even the whole world at the expence of their salvation!

The PARABLE *of the* RICH MAN.

LUKE xvi. 19.

THERE was a rich man, possessed of an immense fortune, who was always dressed in the most splendid and sumptuous robes, and was every day regaled with all the refinements of luxury and sensuality.—At the proud gates of this rich voluptuary was laid a most miserable object, whose name was *Lazarus*, covered with ulcers.—This unhappy creature solicited, in the most plaintive and moving terms, that he might have only the crumbs that dropped from the luxurious board, to allay his raging hunger—but was refused.—But the dogs, more friendly and compassionate, assuaged his pain, and gave him a momentary ease by licking his sores.—Death soon gave this wretched creature a kind dismission from his sorrows—but behold he was instantly conveyed by angels into the regions of immortal bliss! The proud sensualist also died, and was interred.—But the moment after the dissolution of soul and body, he found himself precipitated into the most dreadful and horrible miseries!—In these doleful regions, throwing his eyes around from side to side, he descried, at an immense distance, his great progenitor *Abraham*, and *Lazarus* reclining on his bosom, in the full fruition of ineffable joy.—Instantly he raised his voice, and in the most piercing and affecting accents, cried, Pity, O thou great and worthy ancestor, pity me! Send *Lazarus* to me.—It is but a small favor I solicit.—Only to dip the tip of his finger in cold water, and put one single refreshing drop to my tongue—for I suffer the most excruciating torments in these encircling flames!—*Abraham* said to him: Consider, my son, on *earth* you were blessed with affluence, and traversed a circle of every fond amusement and joy; you had your good things, your desired portion, on Earth; *Lazarus*, on the contrary, was overwhelmed with wretchedness—but here the scene is reversed.—Now he is consummately happy, and thou art inexpressibly wretched.—Besides, it is impossible for us to as-

ford thee the assistance thou so pathetically imploreſt—for there is a vaſt and profound gulph that eternally interpoſes betwixt us, and forever precludes all mutual intercourſe between the inhabitants of theſe two different regions. To this he replied: Suffer me, however, O moſt holy and illuſtrious progenitor, to prevail with you to ſend him to my fathers houſe—I have *five* brothers diſſolved in luxury and pleaſure—bid him appear to theſe, and warn them, in the moſt ſolemn manner, to repent and reform their lives, that they too may not be conſigned to theſe doleful and horrid abodes.—To this requeſt *Abraham* replied: They have the books of *Moſes* and the prophets.—The rules of their duty are therein plainly delineated.—Let them make thoſe rules the law of their moral conduct and obedience.——He reſumed: Suffer me, great anceſtor, to be importunate with you.—If a celeſtial ſpirit were ſolemnly deputed to them from the manſions of the dead to admoniſh them, they would be reclaimed from their vices.—He anſwered: If they are determined to ſlight the faithful advice of *Moſes* and the *prophets*, they would alſo diſregard the moſt ſolemn admonitions that could be given them by a meſſenger from the dead!

CHRISTIAN BIOGRAPHY.

The LIFE *of the* EVANGELIST ST. JOHN.

ST. *John*, commonly accounted the *youngeſt* of *Chriſt's* diſciples, was the ſon of *Zebedee*, a fiſherman on the lake of *Geneſaret*. We are apt to connect the idea of extreme penury and indigence with this occupation. But the father of the evangeliſt appears to have been in good circumſtances—for the hiſtory informs us that he was owner of a veſſel and had *hired ſervants*. It is injurious to the character of Chriſt's apoſtles to ſuppoſe them immerſed in the *depths* of poverty and miſery, and in ſuch poor and neceſſitous circumſtances, as would diſpoſe them to follow any hardy adventurer and ſhare his fortunes. Upon the common notion that the diſciples were ſo extremely indigent, there would be no *ſelf-denial* and virtue in relinquiſhing ſuch poverty and wretchedneſs. This was not the caſe. We find that they made a merit of the *diſintereſtedneſs* of their conduct to our Saviour, in that they had *left their all* and followed him.—If one may judge of the temper and diſpoſition of this evangeliſt from his writings, he appears to have been poſſeſſed with the moſt benevolent affections, and to have inherited a large portion of that moſt excellent * ſpirit which he ſo frequently and pathetically recommends. If we conſider his writings as an index of his mind, we ſhall happily diſcover the reaſon, why our bleſſed Saviour, who was ſo infallible a judge of intrinſic excellence and moral worth, ſhould diſtinguiſh with *peculiar* affection and friendſhip an amiable perſon, whoſe mind was ſo ſimilar to his own. Hence it is that in the hiſtory of our Lord, this evangeliſt is honored with the appellation of *The diſciple whom Jeſus loved*. There are recorded ſeveral inſtances of our *Saviour's* particular affection and love for the apoſtle *John*—for him he permitted, along with *Peter* and *James*, to behold that wonderful ſcene, his *transfiguration*—to ſee ſeveral miracles, to which, for *want* of room, *few* only could be admitted—to lean on his boſom at the paſchal ſupper—to be preſent at his devotions in the garden—and to him, at his crucifixion, he committed the care of his mother. Theſe inſtances of ſuperior reſpect were paid to amiable diſpoſitions and affections congenial to his own, and flowed from a mind that was conſcious what *dignity* and *luſtre* ſuch amiableneſs of temper and goodneſs of heart, as eminently diſtinguiſhed this worthy diſciple, would reflect upon his religion.—The *En-*

* *See the amiable character, temper, and diſpoſition of St.* John *beautifully delineated by the late ingenious Dr.* Duchal, *in his* Preſumptive Arguments for the truth of the Chriſtian Religion, *Diſcourſe eighth.*

gliſh reader is taught to form a wrong idea of the apoſtle *Peter* and our *hiſtorian*, from a very inaccurate and injudicious tranſlation in Acts iv. 13. where the *Jewiſh Sanhedrim* are made to ſpeak of them as *ignorant* and *unlearned* men. The *firſt* term in the *original*, only denotes, that they had not enjoyed a *liberal education*, and been trained up in the ſchools of the rabbies—and the *ſecond* expreſſes their not being in a public, but a *private*, ſtation of life. This apoſtle, and his brother *James*, we once find unhappily tranſported into a moſt unjuſtifiable and criminal extravagance. Their ſanguinary zeal kindled at the indignity that was offered their maſter.—The temper and ſpirit they ſhowed on this occaſion, may be looked upon as the *very firſt* inſtance of a perſecuting ſpirit in the Chriſtian church—and ſeems to be recorded to ſerve as a leſſon to all future ages, how averſe our Saviour was to *perſecution*, and how abhorrent a perſecuting ſpirit is from the true genius and deſign of the goſpel. A *Samaritan* village refuſed to admit our Saviour, and publicly denied him the rites of hoſpitality, which were hardly ever *denied* in *thoſe* days, merely becauſe he ſeemed to be haſtening ſwiftly through their territories to *Jeruſalem*, without honoring with a viſit *their* temple on mount *Gerizim*. Fired at this inſult, this apoſtle and his brother immediately thus accoſted our Saviour: Lord, wilt thou that we command fire to come from heaven and conſume them as *Elias* did!—But he turned and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of! From this *unhappy* circumſtance, learned men have ‡ thought that our Lord gave theſe two brothers the ſirname of *Boanerges*, which ſignifies, the *ſons of thunder*—though this rather ſeems to be an honorable appellation, to denote with what reſolution, intrepidity, and undaunted fortitude they would publiſh and propagate the goſpel. It was for this *apoſtle* and his brother *James*, that their mother petitioned our *Saviour*, that he would advance them to the higheſt honors in that kingdom ſhe fondly imagined he would ſpeedily erect. Grant theſe my ſons may ſit, one on thy right, the other on thy left hand in thy kingdom.—Undoubtedly this ambitious requeſt was preferred to Chriſt at the inſtigation of her ſons. St. *John* was the *only one* of the twelve who attended the crucifixion. He ſaw our Lord expire. *He who ſaw it bore witneſs, and his record is true.* He was preſent at the ſeveral appearances of our Saviour after his *reſurrection*, and hath given his teſtimony, to the truth of that grand capital fact, on which the whole fabric of Chriſtianity reſts. Our Saviour prophetically told him he ſhould ſurvive the deſtruction of *Jeruſalem*, and intimated, not obſcurely, that *Peter* ſhould ſuffer crucifixion, but that *he* would die a natural death.* In the effuſion of the Holy Ghoſt he participated, with others, at the day of *pentecoſt*—he and *Peter* healed the lame man who ſat at the gate of the temple—were brought before the *Sanhedrim* on that occaſion, menaced and diſmiſſed—were afterwards apprehended, impriſoned, but releaſed by an angel—were next, ſent down to *Samaria*, communicated ſpiritual gifts to the converts, and returned afterwards to *Jeruſalem*, where *John* ſeems to have continued a conſiderable time. We afterwards find this apoſtle baniſhed, as is ſuppoſed, by *Domitian*, to the iſle of *Patmos*, the ſcene of his prophetic viſions and revelations. From this exile he returned, upon that Emperor's † death, ſpent the evening of his life at *Epheſus*, and ſurvived *all* the apoſtles.—*Irenæus* ſays, he lived to the time of the Emperor *Trajan*, ‡ and *Jerom*, that he died at a very advanced age, in the 68th year of our Saviour's death, which is the *third* of *Trajan*, and was interred near *Epheſus*.—The goſpel of St. *John* was written at *Epheſus*, and deſigned by the author to

‡ Cave's *Life of St.* James, *p.* 142. *and* Univerſal Hiſtory, *Vol.* x. *p.* 547. 8vo.

* *See John, Ch.* xxii. 18—24.

† Euſebius, *Eccl. Hiſt. Lib.* iii. *p.* 92. Valeſii. *So alſo* Jerom *in his book, Of* Illuſtrious perſons.

‡ Irenæus, *Lib.* ii. *p.* 161. Grabe.

be a *ſupplement* to the other three apoſtles, whoſe books, * *Euſebius* ſays, were brought to him, and approved by him as true and faithful narratives, only that there was wanting a written account of *Chriſt*'s tranſactions in the *former* part of his miniſtry, and a relation of his *diſcourſes*—which omiſſions he hath ſupplied. According to Dr. *Lardner*, his *goſpel* was written in the year 68, his *firſt* epiſtle, about 80, his *ſecond* and *third* between 80 and 90, and his *Revelation* in 95 or 96.

Remarks *on* St. John, *as a* Writer.

AN unaffected ſimplicity marks this *Apoſtle*'s writings. All is plain truth, diveſted of every adventitious ornament. No pomp of words, no labour of compoſition, no ſmooth arrangement of periods, are here ſtudied. The *goſpel* of Jeſus, like the *worſhip* of God, is here exhibited *in ſpirit and in truth*, free from every external art and artifice to embelliſh and adorn it. The *caſket* is rude and inelegant, but the *pearl* it contains is of ineſtimable value. Negligently plain, and ſimple, and familiar, his language; but diſcloſing the grandeſt ideas, opening the moſt glorious proſpects, and fraught with doctrines of the greateſt ſublimity. St. *John*'s goſpel is like *Virgil*'s *fame*—it deigns to walk upon the *earth*, but fixes its head above the *heavens*.† The *Hebrew* idiom is of more frequent occurrence in this Apoſtle, than in any writer of the New Teſtament. When the *Jews* declare any thing in the ſtrongeſt terms, they join to the direct *affirmation* an abſolute *negation* of the contrary. With this *mode* of ſpeaking the writings of *St. John* abound. For example: *He that hath the ſon hath life: but he that hath not the ſon, hath not life.* But though his diction is ſo familiar and unaffected; though his ſentences, *ſeparately* conſidered, are ſo eaſy and perſpicuous, yet there are few writers, in whom we meet with more difficulty, upon *many* occaſions, in tracing out the connection, in fixing and aſcertaining the true meaning of many paſſages, and gaining a preciſe and determinate idea of a diſcourſe, conſiſting of many *detached* members, *unitedly* and *conjunctively* conſidered. None of theſe difficulties occur in the *hiſtorical* narratives he writes: but in the *public conferences* of our Saviour with the *Jews*, recorded in the *fifth*, *ſixth*, *ſeventh*, *eighth*, and *tenth*, chapters of his goſpel—and in Chriſt's *private* diſcourſes to his diſciples in ſome of the *ſubſequent* chapters, we are often at a loſs in forming a clear and diſtinct view of the *ſeveral* parts *collectively* conſidered. It is not eaſy, *oftentimes*, for the mind of the moſt acute and intelligent reader to form the little broken *parts*, into which St. John's ſtyle is *crumbled*, into a compact, regular, and uniform *body*. Not to mention, that ſeveral parts of theſe diſcourſes related by this Evangeliſt, are *metaphorical* and *figurative*, and conſequently, in their *nature* not ſo obvious and perſpicuous, as being wrapped in the veil of allegory. Every page of his divine writings is impreſſed with hardly any other characters but thoſe of the pureſt † benevolence and love. His heart ſeems to be entirely occupied and poſſeſſed with the amiable ſpirit and genius of the goſpel, and both in his goſpel and in his epiſtles, he is continually inculcating upon his reader theſe moſt amiable qualities, as the higheſt perfection of human nature, and the diſtinguiſhing glory of the goſpel—repeating, inculcating, and enforcing them in the moſt affectionate terms, by the moſt pathetic, perſuaſive, artleſs eloquence, in a plain, honeſt, affecting manner, that diſcovers to us the probity and ſincerity of the author's heart—for ſuch *ſimplicity* is the natural *language* of a good heart, which greatly moves and impreſſes us, and raiſes the ſtrongeſt ſenſibilities and emotions. Neg-

* *Vid.* Euſebii, *Hiſt. Eccl. Lib.* iii. *Cap.* xxiv. *p.* 95. Valeſii.

† *Ingreditarque ſolo et caput inter nubila condit.* Æneid, *lib.* 4. 177.

† *See St. John*'s *amiable character finely repreſented by the late Dr.* Dachel, *in his* Preſumptive Evidences.

ligent and artleſs as this writer is, there is no one in the New Teſtament who ſo powerfully makes his way into the reader's heart, ſo powerfully wins and inſenſibly ſteals upon our affections, and ſo powerfully ſubdues and melts the human ſoul into the love of God, of Jeſus, and of goodneſs. As a proof of his unrivalled excellence in this reſpect, we need only refer our readers to the *fourteenth*, *fifteenth*, *ſixteenth*, and *ſeventeenth* chapters of his goſpel, and the *ſecond* and *third* of his *firſt* epiſtle, which no good mind can read without being greatly affected. The diſtinguiſhed goodneſs and tenderneſs of his heart ſhine in every page—his writings are the fair tranſcript of his own ſoul—as we read, we are ſure the writer himſelf felt that goodneſs which thus embalms every line. Let any perſon, poſſeſſed of the leaſt ſhare of delicate and tender ſenſibilities, attend to the ſenſations and various paſſions which rend his heart by turns, while he reads the account of the ſickneſs and death of *Lazarus*—the diſconſolate ſorrow of his two ſiſters—the ſympathetic condolance and tears of Jeſus—his devout prayer at the grave—his exclamation, *Lazarus come forth!*—and that moſt aſtoniſhing event, the corpſe riſing out of the ſepulchre, bound hand and foot with grave cloaths—let any perſon, poſſeſſed of the leaſt feeling and ſenſibility, attend to this affecting narrative, and we can *then* ſafely lodge the appeal with his own *heart* for the truth and juſtneſs of this remark. Simplicity, indeed, of itſelf charms.—It is the garb of truth and virtue.—It is the faireſt, loveliеſt robe of nature—and hath infinitely greater power to captivate and engage the ſoul, than all the gaudy ornaments and falſe artificial embelliſhments that ever were ſtudied and laviſhed on mankind.

The LIFE *of* St. POLYCARP, *Biſhop of Smyrna, an Apoſtolical Father, and Scholar of St. John.*

ST. Polycarp was born towards the latter end of Nero's reign; the place of his birth is not certainly known; ſome think it was at Smyrna.—It is aſſerted, that he was ſold in his youth, and purchaſed by a noble matron named Calliſto, by whom he was brought up, and at her death made heir to her eſtate; which, though very conſiderable, he ſpent in works of charity. Several ancient authors affirm, that he was a diſciple of St. John; and both Irenæus (who was his ſcholar) and Jerom aſſure us, that he converſed familiarly with the apoſtles, and with many who had ſeen our Lord in the fleſh.

He was firſt Deacon and Catechiſt of the Church of Smyrna, an office which he diſcharged with great reputation; and was afterwards, as many of the ancients affirm, by St. John made biſhop of the ſame place; tho' Irenæus, and the Alexandrian Chronicle, aſſert it to be done by the apoſtles.

He is generally believed to be the perſon mentioned, Rev. ii. 8. under the title of the Angel of the Church of Smyrna; and if ſo, how well he diſcharged his duty in that important ſtation, may be learned from the declaration of our Lord himſelf, (ſee Rev. ii. 8, &c.) in which it is obſervable, that he ſtands entirely unreproved, though all but one of the neighbouring biſhops fell under cenſure; a remarkable proof of his fidelity and diligence!

With regard to his character in the world, it was excellent to a very high degree. The Chriſtians of his time ſpeak of him with the greateſt reſpect; declaring, that he was adorned with all kinds of piety, a teacher truly apoſtolical and prophetical that every word he uttered either had or would be fulfilled; and that, of all the martyrs of that place, he alone was had in memory of all men, being ſpoken of by the very Gentiles themſelves in every place, as having been not only an eminent teacher, but alſo a glorious martyr; and ſo very diſtinguiſhed was his reputation among the enemies of Chriſtianity, that they not only called him the Doctor of Aſia, the father of the Chriſtians, and the overthrower of their gods; but after his death expreſs their fears, leſt the Chriſtians

ſhould make him the object of their worſhip, inſtead of Chriſt.

His care of the church was not confined to the place immediately committed to his inſpection; but extended itſelf even unto Rome; whither he went, on account of the controverſy concerning the time of keeping Eaſter; and though he did not ſo far prevail on thoſe, who were of a different opinion from himſelf, as to bring them over to his ſentiments, he was entertained with all poſſible reſpect and eſteem.

While he was there he employed his time in confirming the faithful, and convincing gainſayers, whereby he reclaimed many, who had been infected with the pernicious hereſies of Marcian and Valentinus; and ſo very fervent was his affection for the truth, that whenever he heard any of the miſchievous opinions of his time mentioned, he uſed to ſtop his ears, and cry out, "Good God! to what times haſt thou reſerved me, that I ſhould hear ſuch things!" And one day meeting Marcian, who called to him, ſaying, "Polycarp, own us;" he replied, "I own thee to be the firſt-born of Satan."

A life of ſuch peculiar excellence, and continued to the length of an hundred years, muſt needs have afforded us a variety of edifying circumſtances, had the memory of them been preſerved; but, beſides the above, there is nothing material that can be depended upon, the following particulars only excepted, which relate to the cloſe of his life; and which are moſt remarkably affecting, as well as a conſiderable help towards forming a juſt idea of this truly great and venerable man.

In the reign of Marcus Antonius and Lucius Verus began a ſevere perſecution againſt the Chriſtians; which growing violent at Smyrna, the general cry was, "Let Polycarp be ſought for:" who was ſo far from being diſturbed at the news, that he reſolved to tarry in the city; but by the importunity of his friends was prevailed on to retire to a village not far diſtant, where he ſpent his time in praying for all men, and for all the churches, according to his uſual cuſtom. Three days before he was taken, he dreamed that the pillow on which he lay was on fire, and burned to aſhes; whereupon he told thoſe about him, that he ſhould be burned alive.

Being very narrowly ſought for, on the approach of his enemies, he removed to another village, whither they alſo purſued him, and ſeizing on two youths, one of them, on being tortured, confeſſed where Polycarp was; on which they came to his lodging, from whence he could eaſily have eſcaped, but would not, ſaying,—— "The will of the Lord be done!"— When he heard they were come, he went down to them, and ordered that ſomething ſhould be provided for their repaſt, deſiring them to give him one hour to pray without diſturbance; which being complied with, he ſtood praying near two hours, to the admiration of all that heard him, inſomuch that many of the ſoldiers began to repent they were come to take ſo godly a man.

The time of his departure being come, they ſet him on an aſs, and brought him to the city. Herod, the chief officer, with his father Nicetas, met him in a chariot, and having taken him up with them, they began to perſuade him to ſay, "Lord Cæſar," and to ſacrifice; with other things, that are uſually ſaid on ſuch occaſions. At firſt he did not anſwer them; but they continuing to urge him, he ſaid, "I ſhall not do what you would have me!" On which they threw him out of the chariot, with all the inhumanity of brutiſh violence.

As he was entering the liſts, there came a voice to him from heaven, (as was teſtified by ſeveral preſent) "Polycarp, be ſtrong, and quit thyſelf like a man!" When he came before the proconſul, he aſked him, whether he was Polycarp? he anſwered, he was. On which the other perſuaded him to deny the faith, ſaying, "Reverence thy age," with many other things of the like nature; ſuch as "Swear by Cæſar's fortune, take away the wicked, &c." On which, Polycarp, looking with a ſtern countenance on the multitude of Gentiles there gathered together, ſhook his hand, and looking up to heaven, ſaid, "Take away the wicked!" The pro-

conſul then urged him to ſwear, and to reproach Chriſt; he anſwered, "Eighty and ſix years have I ſerved him, and he never did me any evil; how then can I blaſpheme my King and my Saviour!"

The proconſul replied, "I have wild beaſts to caſt thee to, unleſs thou doſt repent." Polycarp anſwered, "Call for them then, for we Chriſtians are not diſpoſed to turn from good to evil." The other added, "Seeing thou deſpiſeſt the wild beaſts, I will cauſe thee to be devoured by fire, if thou doſt not repent." He replied, "Thou threateneſt me with a fire which burns for an hour, and is then at an end; but art ignorant of that eternal fire which is prepared for the wicked. But why tarrieſt thou? bring forth what thou wilt!"

Having ſaid this, and ſome other things, he was filled with confidence and joy, inſomuch that his very countenance was full of grace; and the proconſul was ſtruck with aſtoniſhment, and ſent the cryer to proclaim three ſeveral times, that Polycarp had confeſſed himſelf a Chriſtian. On which, the multitude of Jews and Gentiles cried out, "This the Doctor of Aſia, the father of the Chriſtians, and the overthrower of our gods; he that has taught ſo many not to ſacrifice, nor pay any worſhip to the gods!" After which they deſired that a lion might be let looſe againſt him. But being anſwered that it could not be done, they unanimouſly deſired that he might be burned alive, which being agreed to, they inſtantly began to prepare the fuel, gathering faggots out of the baths and ſhops; and when all was ready, they brought him to the ſtake, to which they would have nailed him; but he deſired them to deſiſt, ſaying, "He that has given me ſtrength to endure the fire, will enable me to ſtand without nailing!" However, they tied him to it; and when he was fixed, he lifted up his eyes to heaven, and ſaid, "O Lord God Almighty, the Father of thy well beloved and bleſſed Son Jeſus Chriſt, by whom we have received the knowledge of thee, the God of angels and powers, and of every creature, and eſpecially, of the whole race of juſt men, who live in thy preſence! I give thee hearty thanks that thou haſt vouchſafed to bring me to this day, that I ſhould have a part in the number of thy martyrs, to the reſurrection of eternal life, both of ſoul and body: among which may I be accepted this day before thee, as an acceptable ſacrifice; as thou the true God, with whom is no falſehood, haſt both before ordained and manifeſted unto me, and alſo haſt now fulfilled it. For this, and for all things elſe, I praiſe thee, I bleſs thee, I glorify thee, by the eternal and heavenly high-prieſt, Jeſus Chriſt thy beloved ſon; with whom, to thee, and the Holy Ghoſt, be glory both now and to all ſucceeding ages. Amen.

He had no ſooner pronounced Amen, but they lighted the fire.

Thus, on the 26th of March, as ſome, or on the 23d of February, as others aſſert, A. D. 167, in about the hundredth year of his life, after having been fourſcore and ſix years a ſhining ornament to Chriſtianity was found faithful unto death, and triumphantly entered into the joy of his Lord, the bleſſed martyr St. Polycarp; a man, perhaps, not to be equalled by any other ſince his time.

There are two obſervations which naturally ariſe from the foregoing account. One concerning the Chriſtian religion in general, and the other reſpecting the divinity of Chriſt in particular; of the truth of both which, the conduct of this great man is a moſt convincing proof; with regard to the former, it can never be imagined that a perſon of his abilities, who lived at the very ſame time with ſome of the firſt teachers thereof, could be ignorant whether thoſe facts upon which Chriſtianity is founded, had really a being or not; and as to his integrity, after what we have obſerved above, that cannot with the leaſt ſhadow of reaſon, be called in queſtion; ſo that the truth of the foregoing relation ſuppoſes the conſequence, that Chriſtianity is what it profeſſes itſelf to be, is undeniable; and as to the latter, (the divinity of Chriſt) it is evident, that it was firmly believed by him, as appears from his making him the proper object of divine worſhip; and that he did this, is manifeſt, as almoſt the

laſt words he ſpoke were a ſolemn doxology to him together with the Father.

There is an Epiſtle of Polycarp remaining, which, on account of its excellency, we ſhall here ſubjoin.

The Epiſtle of St. POLYCARP to the Philippians.

Polycarp, and the Preſbyters that are with him, to the church of God, which is at Philippi; mercy unto you and peace, from God Almighty; and the Lord Jeſus Chriſt, our Saviour, be multiplied.

I rejoiced greatly with you in our Lord Jeſus Chriſt, that ye received the images of a true love, and accompanied, as it behoved you, thoſe who were in bonds becoming ſaints, which are the crowns of ſuch as are truly choſen by God our Lord; as alſo, that the root of the faith, which was preached from ancient times, remains firm in you to this day, and brings forth fruit to our Lord Jeſus Chriſt, who ſuffered himſelf to be brought even to the death for our ſins; whom God hath raiſed up, having looſed the pains of death; whom, having not ſeen, ye love; in whom, though now ye ſee him not, yet believing, ye rejoice with joy, unſpeakable, and full of glory. Into which many deſire to enter; knowing that by grace ye are ſaved, not by works but by the will of God, through Jeſus Chriſt.

Wherefore, girding up the loins of your mind, ſerve the Lord with fear and truth, laying aſide all empty and vain ſpeech, and the error of many; believing in him that raiſed up our Lord Jeſus Chriſt from the dead, and hath given him glory, and a throne at his right hand; to whom all things are made ſubject, in heaven and in earth, whom every living creature ſhall worſhip; who ſhall come to be the judge both of quick and dead; whoſe blood God ſhall require of them who believe not in him. But he that raiſed up Chriſt from the dead, ſhall alſo raiſe up us in like manner, if we do his will, and walk according to his commandments, and love thoſe things which he loved, abſtaining from all "unrighteouſneſs, inordinate affection, and love of money; from evil ſpeaking, falſe witneſs; not rendering evil for evil, or railing for railing, or ſtriking for ſtriking, or curſing for curſing;" but remembering what the Lord has taught us, ſaying "Judge not, and ye ſhall not be judged; forgive, and ye ſhall be forgiven;" be ye merciful, and ye ſhall obtain mercy; "for with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again." And "that bleſſed are the poor, and they that are perſecuted for righteouſneſs ſake; for theirs is the kingdom of heaven."

Theſe things, my brethren, I took not the liberty of myſelf to write unto you concerning righteouſneſs, but you yourſelves before encouraged me to it. For neither can I, nor any other ſuch as I am, come up to the wiſdom of the bleſſed and renowned St. Paul; who being in perſon with thoſe who then lived, did, with all exactneſs and ſoundneſs, teach the word of truth; and being gone from you, wrote an epiſtle to you; into which if you look, you will be able to edify yourſelves in the faith that has been delivered unto you; which is the mother of us all, being followed with hope, and led on by a general love both towards God and towards Chriſt, and towards our neighbour; if any man has theſe things, he has fulfilled the law of righteouſneſs: for he that has charity is far from all ſin.

The love of "money is the root of all evil." Knowing therefore, that as "we brought nothing into this world, ſo neither may we carry any thing out;" let us arm ourſelves with the armour of righteouſneſs; and teach ourſelves, firſt to walk according to the commandments of the Lord, and then your wives to walk likewiſe according to the faith that is given to them; in charity, and in purity, loving their own huſbands with all ſincerity, and all others alike with all temperance; and to bring up their children in the inſtruction and fear of the Lord. The widows likewiſe teach, that they be ſober as to what concerns the faith of the Lord; praying always for all men; being far from all detraction, evil ſpeaking, covetouſneſs, falſe witneſs, and all evil: knowing

that they are the altars of God who ſees all blemiſhes, and from whom nothing is hid; who ſearches out the very reaſonings and ſecrets of our hearts.

Knowing therefore, that God is not mocked, we ought to walk worthy both of his command and glory: alſo the deacons muſt be blameleſs before him, as the miniſters of God in Chriſt, and not of men: not falſe accuſers, nor double tongued, nor lovers of money; but moderate in all things; compaſſionate, careful, and walking according to the truth of the Lord, who was the ſervant of all; whom if we pleaſe in this preſent world, we ſhall be made partakers of that which is to come, according as he has promiſed us, that he will raiſe us from the dead; and that, if we walk worthy of him, we believe that we ſhall alſo reign with him. Let the young men alſo be unblameable in all things, ſtudying in the firſt place, to be chaſte, and to reſtrain themſelves from all that is evil. For it is good to get above the luſt of the world, becauſe every luſt wars againſt the ſpirit; and alſo that neither fornicators, nor effeminate, nor abuſers of themſelves with mankind, ſhall inherit the kingdom of God.

Wherefore it is neceſſary, that ye abſtain from all theſe things, being ſubject to the prieſts and deacons, as unto God and Chriſt; the virgins admoniſh to walk in a ſpotleſs and pure conſcience. And let the elders be compaſſionate and merciful to all, turning them from their errors, ſeeking out thoſe who are weak, not forgetting the widows, the fatherleſs, and the poor, but always "providing what is good both in the ſight of God and men;" abſtaining from all wrath, reſpect of perſons, and unrighteous judgment, and eſpecially being free from all covetouſneſs; not eaſy to believe any thing againſt any, not ſevere in judgment, knowing that we are all debtors in point of ſin. If therefore we pray to the Lord that he would forgive us, we ought alſo to forgive others; for we are all in the "ſight of our Lord and God; and muſt all ſtand before the judgment-ſeat of Chriſt;" and ſhall every one give an account of himſelf. Let us therefore ſerve him in fear, and with all reverence, as both himſelf hath commanded, and as the apoſtles have preached and taught us, and the prophets who foretold the coming of our Lord. Being zealous of what is good, abſtaining from all offence, and from falſe brethren, and from thoſe who bear the name of Chriſt in hypocriſy, who deceive men.

Whoſoever does not confeſs, that Jeſus Chriſt is come in the fleſh, he is Antichriſt; and whoſoever does not confeſs his ſuffering upon the croſs, is from the devil; and whoſoever perverts the oracles of the Lord to his own luſts and ſays that there ſhall neither be any reſurrection nor judgment, he is the firſt-born of Satan. Wherefore leaving the vanity of many, and their falſe doctrines, let us return to the word that was delivered to us from the beginning, watching unto prayer, and perſevering in faſting; with ſupplications beſeeching the all-ſeeing God "not to lead us into temptation; as the Lord hath ſaid, "The ſpirit truly is willing, but the fleſh is weak."

Let us therefore, without ceaſing, hold ſtedfaſtly to him who is our hope, and the earneſt of our righteouſneſs, even Jeſus Chriſt; "who bare our ſins in his own body on the tree, who did no ſin, neither was guile found in his mouth; but ſuffered for us, that we might live through him." Let us therefore imitate his patience; and if we ſuffer for his name, we glorify him: for this example he has given us by himſelf, and ſo have we believed.

Wherefore, I exhort you all that ye obey the word of righteouſneſs, and exerciſe all patience, which ye have ſeen ſet forth before your eyes, not only in the bleſſed Ignatius, Zozimus, and Rufus, but in others among yourſelves, and in St. Paul himſelf, and the reſt of the apoſtles; being confident of this, that theſe have not run in vain, but in faith and righteouſneſs, and are gone to the place that was due to them from the Lord, with whom alſo they ſuffered; for they loved not this preſent world, but him who died, and who was raiſed again by God for us.

Stand therefore in these things, and follow the example of the Lord: being firm and immutable in the faith, lovers of the brotherhood, and kindly affectioned towards each other, united in the truth, carrying yourselves meekly to each other, despising none: when it is in your power to do good, defer it not; for "Charity delivereth from death." Be all of you subject one to another, having your conversation honest among the Gentiles; that by your good works both ye yourselves may obtain praise, and that God be not blasphemed through you; for woe unto him by whom the name of the Lord is blasphemed! Wherefore, teach all men sobriety, and be yourselves conversant in it.

I am greatly afflicted for Valens, who was once a Presbyter among you, that he should so little understand the place given him in the church; wherefore, I admonish you that ye abstain from covetousness; and that ye be chaste and true of speech.——Keep yourselves from every evil work; for he that in these things cannot govern himself, how shall he be able to prescribe them to another? If a man refrain not from covetousness, he will be defiled with idolatry, and shall be judged among the heathen. Who among you is ignorant of the judgment of the Lord? "Know ye not that the saints shall judge the world?" as St. Paul teaches; but I have neither found nor heard of any such thing among you, among whom the blessed Paul labored, and who are named in the beginning of his Epistles; for he glories of you in all the churches who then only knew God; for we did not then know him. I am very sorrow both for Valens and his wife, God grant them true repentance; and be ye moderate on this occasion, and account not such as enemies, but call them back as weak and erring members: that your whole body may be saved, for by so doing, ye shall edify your own selves.

I trust that ye are well exercised in the holy scriptures, and that nothing is hid from you; but at present it is not granted unto me to practise that which is written. "Be ye angry, and sin not, and let not the sun go down upon your wrath." Blessed is he that believeth and remembreth these things; which I trust you do. The God and Father of our Lord Jesus Christ, and himself, who is our everlasting High-priest, the Son of God, even Jesus Christ, build you up in faith and in truth, and in all meekness and lenity, in patience and long-suffering, in forbearance and chastity: and grant unto you a lot and portion among his saints, and us with you, and to all that are under the heavens, who shall believe in Jesus Christ, and in his Father "who raised him from the dead."—Pray for all the saints: pray also for "kings, and all that are in authority;" and for those who persecute you, and are enemies of the cross; that your fruit may be manifest in all, and that ye may be perfect in Christ.

Ye wrote to me, both ye and also Ignatius, that if any one went from hence into Syria, he should bring your letters with him: which I will take care of so soon as I shall have a convenient opportunity, either by myself, or some other whom I shall send on your account. The epistles of Ignatius, which he wrote unto us, together with what others of his have come to our hands, we have sent unto you according to your order, which are annexed to this epistle; by which ye may be greatly profited; for they treat of faith and patience, and of all things that pertain to edification in the Lord Jesus.

What you know certainly of Ignatius, and of those who are with him, signify unto us.

These things have I written unto you by Crescens, whom, by this present epistle I have and do again recommend to you; for he has unblameably conversed among us, as also I believe among you. Ye will also have regard to his sister, when she shall come unto you. Be ye safe in the Lord Jesus Christ. Grace be with you all. Amen.

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

(Continued from page 564.)

Wednesday, March 31ſt.

THIS morning we all decamped at half an hour after two, and returning the ſame way by which we came, arrived in about ſix hours near the walls of Jeruſalem. Our company did not think fit to enter the city, reſolving to go immediately for Bethlehem. In order to which, we turned down into the valley of Jehoſaphat, and ſo paſſing by the city, inſtantly took the road to the place intended.

From Jeruſalem to Bethlehem is but two hours travel:—the country through which the road lies, is the valley of Rephaim; as may be gathered from *Joſ. Ant. lib.* 4. *cap.* 16. A valley ſo famous for being the theatre of David's victories againſt the Philiſtines. (2 Sam. v. 23.) In the road you meet with the following remarkable places. Firſt, a place ſaid to be the houſe of Simeon, that venerable old prophet, who taking our bleſſed Saviour in his arms ſung his *nunc dimittis* in the temple. Secondly, the famous turpentine tree, in the ſhade of which the Bleſſed Virgin is ſaid to have repoſed, when ſhe was carrying Chriſt in her arms, to preſent him to the Lord at Jeruſalem. 3dly. A convent dedicated to St. Elias, the impreſs of whoſe body, the Greek monks reſiding here pretend to ſhew in a hard ſtone, which was wont to ſerve him for his bed. Near this convent alſo is a well where you are told it was that the ſtar reappeared to the eaſtern magi, to their exceeding joy. Fourthly, Rachel's tomb. This may probably be the true place of her interment, mentioned Gen. xxxv. 19. but the preſent ſepulchral monument can be none of that which Jacob erected; for it appears plainly to be a modern and Turkiſh ſtructure. Near this monument is a little piece of ground in which are picked up a ſort of ſmall round ſtones exactly reſembling peaſe: concerning which they have a tradition here, that they were once truly what they now ſeem to be; but that the Bleſſed Virgin petrified them by a miracle, in puniſhment to a ſurly ruſtic, who denied her the charity of a handful of them to relieve her hunger.

Being arrived at Bethlehem, we immediately made a circular viſit to all the holy places belonging to it; as namely the place where, it is ſaid, our bleſſed Lord was born; the manger in which, it is ſaid, he was laid; the chapel of St. Joſeph, his ſuppoſed father; that of the Innocents; thoſe of St. Jerom, of St. Paula and Euſtochium, and of Euſebius of Cremona; and laſtly, the ſchool of St. Jerom; all which places it ſhall ſuffice juſt to name.

From the top of the church we had a large proſpect of the adjacent country. The moſt remarkable places in view were Tekoah, ſituated on the ſide of an hill, about nine miles diſtant to the ſouthward; Engedi diſtant about three miles eaſtward; and ſomewhat farther off the ſame way, a high, ſharp hill, called the mountain of the Franks; becauſe defended by a party of the Cruſaders, forty years after the loſs of Jeruſalem.

(To be continued.)

SELECT EXPRESSIONS *of the* FATHERS.

(Continued from page 565.)

XXX. WHOEVER, ſays St. Auſtin, yet requires miracles and prodigies to cauſe him to believe the goſpel, muſt be regarded as a great prodigy himſelf in not believing when all the world believes.—In the opinion of this venerable father, the converſion of the world to the Chriſtian faith, by the miniſtry of twelve unlearned men, without addreſs, eloquence or power, is the greateſt of all miracles; and that nothing more fully proves the truth of our religion, than the ſudden and extraordinary ſucceſs of the goſpel, notwithſtanding all the contradictions and oppoſition of philoſophers and men of power.

This ſaint thought it truly ridiculous for any to contend againſt the truths of chriſtianity, when they were embraced by men of the greateſt learning, the

moſt ſublime genius and profound judgment.

XXXI. NOTHING, perhaps, redounds more to the honor of thoſe worthy defenders of the faith who had the happineſs to ſeal it with their blood, than what St. Chryſoſtom ſays of St. Julian; who, having braved the terror of executioners, fires, ſavage beaſts and other puniſhments, was incloſed in a ſack and caſt into the ſea; but ſoon, by the ſea, thrown upon the land. God ſhares, ſays the father, the holy martyrs with us; he takes their ſouls to himſelf, and leaves us their bodies; that their ſacred bones, which we preſerve on our altars, may be perpetual monuments in the church of their virtue, and powerful motives to imitate them. For if the view of the ſword, the buckler and the cuiraſs of an hero, inſpires the greateſt coward with courage, and occaſions him to breathe nothing but war;—what pious ſentiments; what holy ardor and reſolution ſhould we poſſeſs, when we behold, not the arms, but the body of a ſaint, who was worthy to be cruelly tortured, and to ſuffer death for the name of Chriſt?

XXXII. SEEMING miſery, according to Lactanctius, is true happineſs among Chriſtians. We cannot be happy, ſays he, in this life, but when, to the world, we appear to enjoy the leaſt felicity; that is, when we flee the charms of guilty pleaſures, and devote ourſelves to virtue.

XXXIII. ACCORDING to this learned diſciple of Arnobius, and the ſkilful maſter of Criſpus, the ſon of Conſtantine; The man who would attain to the knowledge of the truth, ſhould always join piety and wiſdom together. Men generally deceive themſelves, ſays he, either by embracing religion, without conſulting wiſdom; or by devoting themſelves to wiſdom, without paying any regard to religion; the one without the other cannot be uſeful.

XXXIV. IN St. Jerom's Elogy on the virgin Aſella, among other things, he ſays; That the ſeverity of repentance did not rob her of health; that ſhe made ſolitude her delight, and enjoyed, amidſt the hurry and tumult of a great town, the retirement and quietude of the hermit. She never, he adds, was more agreeable than when ſhe appeared cloathed in all the ſeverities of virtue. Her ſweetneſs of diſpoſition, affability and chearfulneſs, were attended with wiſdom and ſeriouſneſs. The paleneſs of her face, did not declare either vanity or oſtentation; but was an evidence of her mortification, and ſelf-denial. Her prudent, ſhort diſcourſe, appeared to have in it ſomething of ſilence; and her ingenious, expreſſive ſilence, was as edifying as diſcourſe. She neglected the ornaments of dreſs, and when obliged to appear richly habitted, ſhe was not ſolicitous to excel in the elegance of her apparel. In a place of magnificence, diſſipation and vice, where it was a ſign of poverty to appear in a plain and modeſt garb, her deportment was ſo uniformly virtuous and diſcrete, that while ſhe was praiſed by the good, ſhe was not reviled by the bad; ſhe was reverenced by thoſe of her ſex who were married, and regarded as an example moſt worthy of imitation by the widows and virgins.

The CHRISTIAN MINISTER.

NUMBER VI.

IN the preſent Number of this Paper, we ſhall conclude *our Enumeration of the* principal Duties *which pertain to the* Clerical Function.

VIII. ANOTHER part of a Miniſter's Duty is to adminiſter the Sacraments of Chriſtianity,—Baptiſm and the Lord's Supper; properly to inſtruct and exhort to virtue, thoſe who have come to years of diſcretion, who have not been baptized, and who offer themſelves for baptiſm; and, after duly explaining the nature of the holy Euchariſt, to diſpenſe it with reverence, purity, and devotion.

"What height of holineſs," ſaid an eminent father of the church, "and what ardor of devotion, are required of us at ſuch a time! What hands are fit to be employed in ſuch a miniſtra-

tion! What tongue to pronounce the words pertaining to it." *

IX. OFTEN are the miniſters of religion called on to perform funeral obſequies. If the minds of men are diſpoſed, at one period more than another, to ſerioufneſs, it is, perhaps, when they are paying the laſt office of reſpect and affection to the remains of a departed relative, neighbour, friend; or one who was moſt nearly connected with them, and whom they loved with the moſt tender and ardent affection. What perſon is there whoſe heart is not greatly hardened, indeed, by vice, but, at ſuch a moment, muſt be thoughtful, and diſpoſed to receive ſerious inſtruction and advice?—— Death is before him! He perceives himſelf on the confines of eternity! And though the proſpect that opens to his view may ſtrike him with awe and fill him with terror, he may wiſh that it was otherwiſe; he may be anxious to become prepared for his diſſolution, and therefore incline to receive inſtruction and counſel, that ſuch may be his happineſs.

Thoſe of virtue, at ſuch a ſeaſon, may not be addreſſed in vain; they may be excited to greater diligence in the path of holineſs, and not, in any degree, to ſlumber on the couch of iniquity; but always to have their "lamps trimmed," not knowing how ſoon they may hear the cry; "Behold the bridegroom cometh; go ye out to meet him!"

Funeral diſcourſes have frequently been productive of very happy effects. Sinners have been reclaimed; ſaints edified, and mourning friends and relatives conſoled, and taught a proper ſubmiſſion to the will of heaven.—— Such opportunities, therefore, of doing good, we are of opinion, ſhould not be diſregarded by thoſe whoſe buſineſs it is at all times, as far as poſſible, to promote the ſalvation of men.

X. THE next duty we ſhall mention that reſpects the prieſtly office, is the performance of public worſhip: the offering up to the almighty the prayers of the congregation.

Reaſon, as well as religion, teaches, that ſuch addreſſes to the Deity ſhould be moſt proper, and delivered in a becoming manner; not with inattention, levity, and irreverence; but with gravity, and fervency of devotion.

Though we are fully perſuaded that extemporal public devotion may be acceptable to the almighty; no one, we apprehend, can juſtly entertain a doubt, but that God may alſo be acceptably worſhipped by a form of prayer.

As there are ſome denominations of Chriſtians, in theſe ſtates, who worſhip by a form, and others who worſhip in the extemporal way, it may be of utility to preſent our readers with ſome advice reſpecting extempore prayer; and the manner alſo, of reading the liturgy of the church of England, by two divines of eminence;

"This liturgy ſhould be read," ſaid an archbiſhop of Canterbury, * "devoutly; not with an irreverent precipitation, nor a tedious ſlowneſs; not in a flat and languid manner, nor yet with an affected livelineſs; not with a vehemence ill placed and overdone, but ſo as may beſt expreſs the ſenſe and importance of what we read, and by ſhewing our own attention to it, engage the attention of all around us."

"The gift of prayer," ſays the Rev. John Maſon, "or an ability to perform this duty publicly, in an extemporal manner, requires three things;—an enlargement of mind;—a regulation or an arragement of our thoughts;—and a freedom of expreſſion, or ready utterance."—We ſhall attend only to the firſt of theſe particulars, viz. "An enlargement of mind; which," ſays our author, "includes the matter of prayer. Whatever we want, or deſire, or know we ſhould deſire, ſhould be the ſubject matter of our prayers. In order to an enlargement of mind in prayer, and a ſuitable ſupply of matter, we ſhould (1.) be well acquainted with the ſtate of our ſouls, and attend to our ſpiritual wants and weakneſſes. The Chriſtian's own heart is his beſt prayer-book. The more we converſe with that, the better ſhall we converſe with

* *Vide St. Chryſoſtom on the* Prieſthood, *Book* vi.

* *Dr. Secker.*

God. It may not be amiſs to commit to writing thoſe defects and blemiſhes, we chiefly obſerve in our characters; the mercies we have received, (eſpecially any particular mercy we have received in anſwer to prayer) either deliverance from evil; direction in difficulties, or the accompliſhment of a deſired end: Each of which will be a proper ſubject of petition, confeſſion, or thankſgiving. (2.) When you enter on the ſacred work, ſee that the mind is free, compoſed and ſerious. Its conceptions and apprehenſions will then be more ready, and proper tho'ts will more naturally occur. (3.) Poſſeſs your mind with an awful reverence of the Divine Majeſty, whom you addreſs as the heart-ſearching God.—(4.) Let your expreſſion be very deliberate and ſolemn, that the mind may have time not only to conceive, but to regulate and contemplate its conceptions. (5.) Duly ſtudy the word of God, with this view in particular, that you may be better ſupplied with materials for devotion. (6.) Endeavor to obtain a comprehenſive knowledge of things. Let the views of the mind be extenſive; and let it freely contemplate thoſe objects which moſt affect it. (7.) Let practical divinity, and a right diſpoſition of heart towards God, be your principal care and ſtudy. (8.) Take ſome time to premeditate and recollect the chief topics of prayer, and commit ſome few well-choſen expreſſions and ſentences to memory. (Laſtly.) Let the ſubject you have preached upon (and eſpecially the ſubject you have found your mind moſt affected with, and ſome of its moſt ſtriking ſentiments and expreſſions) be wrought into the compoſition of your future prayers, ranged under proper heads. This, in time, will greatly enrich your magazine of materials for prayer, and direct your thoughts and words on the moſt important occaſions."*

XI. THERE are many denominations of Chriſtians, who, with great propriety, and agreeable to the practice of the primitive church, in their public aſſemblies for religious worſhip, read ſome portion of the holy ſcriptures; and how important is it, that *they* ſhould be pronounced, as well as the *public prayers*, in a proper manner? How incongruous muſt it be to declare to an aſſembly of people, and as the voice of God, the moſt ſublime and momentous truths; the moſt exalted precepts of virtue; the moſt alluring invitations to goodneſs; the moſt conſoling promiſes; the moſt awful denunciations againſt the wicked; as well as the moſt affecting narrations, with an air of negligence, or with cold indifference?——Such conduct, in a clergyman, cannot but deſerve cenſure; and it ſhould be his ſtudy not only properly to *read*,——but alſo to *preach* the word of God.

XII. THIS is a moſt important and arduous part, indeed, of the goſpel miniſtry, and is the laſt of the duties we ſhall notice that concerns, the ſacerdotal office.

Particular attention was paid to this duty in the firſt ages of Chriſtianity; (though we are aſſured that *preaching* was omitted by the church of Rome, even for five hundred years together.*) Sermons, by ſome of the fathers, were delivered *daily*;† not a few of them ſpoke *extempore*, and various have been the *modes* of preaching which have obtained in the church; but the *end* of it hath ever been the ſame,—the *ſalvation of men*.

The benevolent intention of our Saviour's coming into the world was to "*ſave* ſinners." "The Son of Man," ſaith he, "is come to ſave that which is loſt;"‡ and he hath been pleaſed to ordain preaching as a means whereby men, through him, may be ſaved. It was by preaching, it may be obſerved, that the inhabitants of Ninevah were reformed; § that, at one time, three thouſand were added to the church;** and Saint Paul mentions, that it "pleaſes God, by the fooliſhneſs of preaching, (ſtiled

* *Maſon's Student and Paſtor, page* 89, 90.

* *Vide Bingham's Antiquities of the Chriſtian Church, vol.* I. *book* xiv. *fol.* 692.

† *Particularly by St. Chryſoſtom, Origen, and St. Auguſtin.*

‡ *Matt.* xviii. 11. § *Jonah* iii. 2, 5.

** *Acts* ii. 42.

ſpoliſhneſs by ſome Gentile philoſophers) to ſave thoſe who believe."* "Go ye," ſays Chriſt to his apoſtles, "into all the world, and preach the goſpel to every creature; he that believeth and is baptiſed ſhall be ſaved; but he that believeth not ſhall be damned."†

As it is the intention of preaching to effect, through divine aid, the redemption of mankind; to "turn men from darkneſs to light, from the power of Satan to God," we, therefore, readily perceive that a preacher of the goſpel doth not properly diſcharge this great duty, if he inculcates ſome moral duties only; amuſes men with curious diſſertations on the hiſtorical parts of ſcripture; or on obſcure paſſages of the inſpired writings; with explications of controverted points of theology; or with beauteous deſcriptions of the works of nature; juſt obſervations on the providence of God, or on any other ſubject, while he doth not endeavor to convince men of the turpitude and demerits of ſin; cauſe them to feel the preſſure of iniquity, and perſuade them, with hearts of penitence, to ſupplicate forgiveneſs for their offences, through faith in the merits of Chriſt; and alſo, to relinquiſh *all* their ſins, to the utmoſt of their power; and, from principle and affection, uniformly to revere *all* the divine precepts; to perform the *whole* of their duty to God, their neighbour and themſelves; to "perfect holineſs in the fear of God;" to place their affections ſupremely upon him, and to become qualified for the enjoyments of his preſence.

If our hearts are not molified by repentance, we are aſſured we muſt "periſh;" therefore it was that John the Baptiſt, our Lord and his apoſtles, ſo pathetically called men to repentance. If our ſins are not abſolved; if we are not cleanſed from their impurity, by faith, in the blood of Chriſt, "that fountain opened for ſin and uncleanneſs," we muſt ſuſtain the curſe of the divine law, which is eternal death.—And if our hearts are not purified; if we are not reſtored to holineſs, we can have no capacity to participate of thoſe refined pleaſures of purity which God hath prepared for thoſe who love him.

The human heart, therefore, muſt become contrite; and as Chriſt was the propitiatory ſacrifice for our ſins, God will be propitious to us, only through faith in the Son of his love, ("we are ſaved," ſaith an apoſtle, "by grace, through faith,"*) and our lives muſt be reformed; our ſouls ſanctified, renovated, through the operations of the divine ſpirit; or, in the language of our Saviour, we muſt "be born again;" "be born of water and of the ſpirit; or we cannot enter into the kingdom of God."†

The practice of ſome moral duties only, will not atone for paſt offences; entitle us to heaven, nor prepare us for its enjoyments. He, therefore, who preaches morality only, preaches not the whole of the goſpel of Chriſt; he who doth thus, muſt, we apprehend, have juſt perceptions of the divine law; of its extent, purity, and demands; of the ſtate of man, while in a ſtate of ſin; and of the intention and requiſitions of the goſpel.

Numerous are the arguments of terror and love ſuch a preacher will make uſe of, and with animation enforce, to bring men to repentance;—fully will he exhibit the riches of God's mercy, through Chriſt; declare his ability "to ſave to the uttermoſt all thoſe who come to God thro' him;"—inflexibly will he inſiſt on moral goodneſs, as the neceſſary fruit of faith; with fidelity enforce each command of the goſpel;—with affection will he endeavor to adminiſter comfort to thoſe who "mourn" for ſin;—with faithfulneſs ſtrive to prevent men from indulging falacious hopes of ſalvation;—with diligence warn them againſt an apoſtacy from goodneſs, and endeavor to perfect them in chriſtian knowledge and virtue, that, at laſt, they may be "accepted of God in Chriſt Jeſus."

The obligations we are under to ſerve God; the reaſonableneſs of religion; the depravity of man; the love of God, and the love of Chriſt, manifeſted in the goſpel: the nature

* 1 *Cor.* i, 21. † *Mark* xvi, 16. * *Epheſ.* ii, 5. † *John* iii, 5.

of ſin, and the puniſhment it merits; Chriſt, and him crucified; the nature and neceſſity of regeneration; the importance of religion; the happineſs of virtue and miſeries of vice; holineſs of life; death and judgment; future rewards and puniſhments:——Theſe are topics which, we preſume, will frequently engage the attention of the real Chriſtian Miniſter, when in the pulpit.

And happy will it be, if, while he ſhall be delivering "the whole counſel of God" from thence, he ſhall ſpeak with propriety,—naturally,—without affectation;—if his voice ſhall be pleaſing, and ſufficiently loud to be heard, (if otherwiſe, he ſpeaks in vain;)—if his manner ſhall be modeſt,—reſpectful,—animated,—and engaging:—— But, much more happy, if the important truths he ſhall deliver, ſhall have their deſired effect!—And of this, in ſome degree at leaſt, he hath good reaſon to hope, through divine goodneſs, if he hath been *called of God* to preach the goſpel;—and if he ſhall *enforce* his ſermons by the powerful argument of a *life* of *piety*;—without which, indeed, it may be juſtly ſaid, that even eloquence itſelf will be vain!

CHARACTER *of an* eminent DIVINE, *by a celebrated Poet.*

HIS preaching much, but more his PRACTICE wrought,
(A living ſermon of the truths he taught)
For this *by rules ſevere his life he ſquar'd*,
That all might *ſee* the doctrines which they heard;
For prieſts, he ſaid, are *patterns* for the reſt,
The gold of heav'n, who bear the God impreſs'd:
But when the precious coin is kept unclean,
The Sovereign's Image is no longer ſeen:
If they be foul, on whom the people truſt,
Well may the baſer braſs contract a ruſt. *Dryden.*

An UNWORTHY MINISTER *contemptible.*

AS the utility of a pious laborious goſpel-miniſtry is great, ſo a careleſs unrighteous liver, bearing this holy character, is of all men moſt contemptible. Mankind are ſo univerſally agreed to look for utility in the miniſtry, that their reſentment every where riſes againſt the uſeleſs. The pulpit and the ſtage, the gay poet, and the grave moraliſt, agree to expoſe wicked miniſters.

Thus *Milton*—

How well cou'd I have ſpar'd for thee, young ſwain,
Anow of ſuch as for their bellies ſake,
Creep and intrude and climb into the fold?
Of other care they little reck'ning make,
Than how to *ſcramble at the ſhearer's feaſt*,
And ſhove away the worthy bidden gueſt;
Blind mouths! that ſcarce themſelves know how to hold
A ſheep-hook, or have learn'd ought elſe the leaſt,
That to the faithful herdman's art belongs!
What in them! what need they? they are ſped,
And when they liſt their lean and flaſhy ſongs
Grate on their ſcrannel pipe of wretched ſtraw;
The hungry ſheep look up and are not fed,
But ſwoln with wind, and the rank miſt they draw,
Rot inwardly and foul contagion ſpread, &c. *Lycidas.*

And thus *Dryden*—

Triumphant plenty with a chearful grace,
Baſks in their eyes and ſparkles in their face:
How ſleek their looks, how goodly is their mien,
When big they ſtrut behind a double chin?

Each faculty in blandiſhments they lull,
Aſpiring to be venerably dull.
No learn'd debates moleſt their downy trance,
Or diſcompoſe their pompous ignorance;
But undiſturb'd they loiter life away,
So wither green, and bloſſom in decay.
Deep ſunk in down, they by ſloth's gentle care,
Avoid th' inclemencies of morning air;
And leave to tatter'd crape the drudgery of prayer.

Don Sebaſt.

RULES *for* PREACHING.

The following Directions *were given by an excellent Judge of Preaching.*

1. *Begin early to try to preach.*—In all things, eſpecially in ſpeaking, a teneris aſſueſcere multum eſt. S. Auſtin ſays, ars concionandi in juventute diſcenda eſt. If you begin late, exerciſe the oftener.

2. Take an *analyſis* of a text, and *diſcuſs* it yourſelf, as well as you can. Explain it—illuſtrate it—prove it—adorn it, &c. Inſtead of purchaſing a farrago of ſermons, compoſed by others, and to be repeated by you, learn yourſelf to compoſe.

3. *Begin with eaſy ſubjects.*—Take an eaſy piece of ſcripture hiſtory, or a plain tale of a miracle, and obſerve times, places, perſons, circumſtances, and ſo on. Nothing can be eaſier than to make a few pertinent remarks on each.

4. *Let your firſt eſſays be very ſhort.* A diviſion into two or three parts will be ſufficient, examine theſe briefly, and with few or no ornaments.

5. *Exerciſe firſt in proper places.*—Not only pronounce your diſcourſe alone in your room, or in the field; but, the day before you preach, go alone into the place of worſhip, where you are to preach, aſcend the pulpit, familiarize yourſelf to the place, utter your diſcourſe, &c. Preach in public firſt in a village, among plain chriſtians, &c.

6. *Take*, if you can find ſuch a perſon, *a kind and judicious friend*, and get him to *attend* your firſt ſermons, to *remark* and *correct* your defects, &c. The philoſopher, Demonax, having heard a declaimer deliver his declamation improperly, adviſed him to exerciſe himſelf diligently. So I do, replied the youth, I every day declaim alone in my room. O, added the philoſopher, I do not wonder you declaim ſo fooliſhly, ſince you have accuſtomed yourſelf to ſpeak before only one fool of an auditor. *Keckerman. Rhet. Eccl. lib.* ii. *cap. poſt.* xvii.

The excellent *Vitringa* lays down *four* rules of preaching on all doctrinal texts. 1. *State* the doctrine clearly. 2. *Prove* and illuſtrate it by parallel texts, and, if poſſible, by reaſoning. 3. *Vindicate* it, if you think any of your auditors deny it. 4. Bring it home to the *heart*. *Op. tom.* ii. *Method. Homil. cap.* vi.

In order to apply the *ſecond* rule a divine muſt be a GOOD *textuary*, well verſed in *ſcripture*, and furniſhed with the ſkill of *ſelecting* and *applying* quotations from it properly. This *apodixis biblica*, as our divines call it, well managed, forces the aſſent of the mind as fully as the moſt evident mathematical demonſtrations. In this Apollos excelled, for he mightily convinced the Jews, and that publicly, ſhewing *by the ſcriptures* that Jeſus was Chriſt. Acts xviii. 28. *Buddei Iſagog. l. poſt. cap.* i. *ſ.* xviii.—Vid. *Muhlius de apodixi. Ab. Calovius apodix. artic. fidei.*

OBSERVATIONS *on the* STILE proper *for the* PULPIT.

"That which generally occaſions *obſcurity*, ſays Mr. Rollin, is our endeavoring to explain ourſelves always with brevity and conciſeneſs. One had better ſay too much than too little. A ſtyle like Salluſt's or Tertullian's, every where ſprightly and conciſe, may ſuit works which are not intended to be ſpoken, and which can be read over and over again: but it is improper for a *ſermon*, which ought

to be ſo clear, as to reach even the moſt inattentive; like as the ſun ſtrikes our eyes without our thinking of it, and almoſt in ſpite of us. The ſupreme effect of this quality does not conſiſt in making ourſelves underſtood, but in ſpeaking in ſuch a manner that we cannot be miſunderſtood.—"'Tis a vicious taſte in ſome orators (adds he from Quintilian) to imagine they are very profound when much is required to comprehend them; they do not conſider, that every diſcourſe which wants an interpreter is a very bad one. The ſupreme perfection of a preacher's ſtyle ſhould be to pleaſe the unlearned, as well as the learned, by exhibiting an abundance of beauties for the latter, and being very perſpicuous for the former. But, in caſe theſe advantages cannot be united, St. Auſtin would have us ſacrifice the firſt to the ſecond, and neglect ornaments, and even *purity of diction*, if it will contribute to make us more intelligible; becauſe it is for that end we ſpeak. This ſort of neglect, which requires ſome genius and art, (as he obſerves after Cicero) and which proceeds from our being more attentive to things than words, muſt not, however, be carried ſo far as to make the diſcourſe low and groveling, but only clearer and more intelligible.—As obſcurity is the fault, which the preacher ſhould chiefly avoid, and as the auditors are not allowed to interrupt him, when they meet with any thing obſcure, St. Auſtin adviſes him to read in the eyes and countenances of his auditors, whether they underſtand him or not; and to repeat the ſame thing, by giving it different turns, till he perceives he is underſtood; an advantage which thoſe cannot have, who by a ſervile dependence on their memories learn their ſermons by heart, and repeat them as ſo many leſſons."

Belles Lettres, vol. 2.

Mr Rollin ſays, obſcurity is generally occaſioned by a ſtyle too conciſe; and others have obſerved *many other cauſes of obſcurity*, among which they place a very common one, a jingling of words, a multitude of tinkling ſounds which one deſcribes and reproves thus; "it is a *vein of vain* preaching, turning *ſound preaching* into a *ſound of preaching; tickling* men's ears like a *tinkling* cymbal, feeding them, ſpoiling the plain ſong with diſcant and diviſion," &c.

Biſhop Burnet, after much on the ſame ſubject, ſays, "a preacher is to fancy himſelf as in the room of *the moſt unlearned man in the whole pariſh*, and muſt therefore put ſuch parts of his diſcourſes as he would have all underſtand, in ſo plain a form of words, that it may not be beyond *the meaneſt* of them. This he will certainly ſtudy to do, if his deſire is to edify them, rather than to make them admire himſelf as a learned and high-ſpoken man." *Paſt. Care, chap.* 9.

To the opinions of theſe great maſters we add that of an ancient orator: *eloquentes dicimus eos qui* ad populum *verba facere poſſunt.*

Remarks *on the* Applicatory Part *of a* Sermon.

Here, if any where, the preacher ſhould addreſs the eyes, and ears of his auditors, as well as their reaſon; for to hear truths, which directly addreſs the paſſions, delivered in a cold, lifeleſs, unaffected manner, is enough to make a man mad. *Abbe Furetiere* tells us a tale not foreign from the purpoſe. "A gentleman attended a certain prince one day to a ſermon.—The prince aſked him at his return what he thought of the preacher. Loth to ſay any thing to the preacher's diſadvantage, and not being able in conſcience to praiſe him, he told the prince, that his attention was diverted from the pulpit by the behavior of a young eccleſiaſtic, who, ſtanding by a pillar near his ſeat, behaved like a raving madman. He wrung his hands—he rolled his eyes to heaven—he ſtamped—he exclaimed——*O! Monſieur Racine!—O! Monſieur Racine!* What could he mean? ſaid the prince. I aſked him what was the matter, as we came out, continued the gentleman, and he ſaid, What Sir! did you never hear what happened to Monſieur Racine's tragedy of Alexander, which is a finiſhed piece? His friends had all aſſured him, it was an excellent tragedy, and they had great

reaſon for ſaying ſo.——Truſting to their judgment, he gave it Moliere's company to act. What followed! It was damned the firſt night. Racine was extremely chagrined at this diſappointment, and reproached his friends with either want of judgment, or fidelity. O, ſaid they, the tragedy is excellent: but Moliere's company excel only in comedy, and they ſpoiled it in acting. Give it to the Burgundy-hotel, and, you'll ſee, it will meet with applauſe. He followed their advice, and the piece gained him great reputation. Now, this is my caſe, I compoſed the ſermon which you juſt now heard. In the opinion of connoiſſeurs it is a finiſhed piece. Unhappily, I gave it to this vile executioner to preach, and ſee what effects it produced in his ungoverned mouth! where he ſhould have elevated his voice, you could hardly hear him; and in the ſoft and tender parts, where he ſhould have melted his audience, the beaſt bellowed like a mad bull. But I'll play Monſieur Racine with him, I'll take my ſermon from him, and I'll give it to ſomebody, who knows how to pronounce it." *Furetieriana, p.* 73.

An Engliſh writer on this ſubject, obſerves, "There are *two extremes* in the *voice*. The one is a *drawling dullneſs*, which ſhews unconcernedneſs and want of zeal. The other is a *boiſterous noiſe*, which argues rudeneſs, and want of modeſty and manners.—There are alſo *two* extremes in *action*. Some are *mimical*, fantaſtical, and violent; this is rude and irreverent. Others ſtand like *images*, and preach without any motion at all; this is ſtupid and unnatural. Motion ſhould be grave, decent, free, natural, moderate and ſuitable, without diſtortion, conſtraint, or affectation. All rules of preaching are reducible to *four* heads. It ſhould be *plain, practical, methodical, affectionate.*"

Glanvil's Eſſay on Preaching, part I.

EFFICACIOUS PREACHING.

The intention of preaching muſt be to *change* the *heart* by *informing* the *judgment*. This was what the old Engliſh divines of piety called the beſt preaching, ſavoury truth, wholeſome matter, ſpiritual doctrine, ſound, powerful, ſearching preaching; and great encomiums they juſtly beſtowed on miniſters, who prefer this before the more gaudy, but leſs uſeful materials of glaring ſhowy ſermons, which aim only to tickle the ear. One may ſpeak for all.

"A powerful ſearching miniſtry, that bringeth men to a ſight and ſenſe of their ſins, is beſt to fit men for converſion to God. There is a playing with ſcripture in oratorical flouriſhes, and a ſound inculcation of it.—It is ſaid, Pericles left a ſting in the minds of his hearers. That is the beſt preaching, which woundeth the heart; it is moſt for the glory of God, and for the good of ſouls. Speaking pleaſing things to tickle the ear better becometh the ſtage than the pulpit. It is ſaid, *The words of the wiſe are as goads, and nails faſtened by the maſter of aſſemblies*. Eccleſ. xii. 11. Words that have a notable *acumen* in them; ſome ſpiritual ſharpneſs to effect the heart, and quicken our dull affections. He is not a wiſe preacher, who doth not mind his *end*, whoſe ſpeech is fuller of flaſhes of wit than of ſavoury wholeſome truths, who rather thinketh to pleaſe the ear than to awaken the conſcience: he doth not act like *the maſter of aſſemblies*. They are the beſt preachers, and moſt affectionate to you, who wound your ſouls. The work of a miniſter is not to gain applauſe to himſe. but ſouls to God.—He is the beſt preacher, who maketh you go away, and ſay, not, how well he hath preached! but how ill have I lived!" *Dr. Manton's* 1 *Serm. on Acts* ii. 37, 38.

Dr. Bates, in his funeral ſermon for Dr. Manton, applies a pretty hiſtorical anecdote from Suetonius to this ſubject. "Dr. Manton abhorred a vain oſtentation of wit in handling ſacred things, ſo venerable and grave, and of eternal conſequence. Indeed what is more unbecoming a miniſter of Chriſt than to waſte the ſpirits of his brain, as a ſpider does his bowels, to ſpin a web only to catch flies, to get vain applauſe by fooliſhly pleaſing the ignorant? And what cruelty is it to the ſouls of men? It is recorded, as

an inſtance of Nero's ſavage temper, that in a general famine, when many were periſhing for hunger, he ordered a ſhip ſhould come from Egypt, the granary of Italy, laden with ſand for the uſe of wreſtlers. In ſuch extremity, to provide only for delight, that there might be ſpectacles on the theatre, when the city of Rome was a ſpectacle of ſuch miſery, as to melt the heart of any but a Nero, was moſt barbarous cruelty: but it is cruelty of a heavier imputation for a miniſter to prepare his ſermons to pleaſe the fooliſh curioſity of fancy with ſlaſhy conceits, nay, ſuch light vanities as would ſcarce be endured in a ſcene, while hungry ſouls languiſh for want of ſolid nouriſhment."

We believe, were an accurate inquiſition made to determine what conſtituted the acumen—the pungent—*the dividing aſunder of ſoul and ſpirit*—in a ſermon, it would be found to lie in THE TRUTH of what was ſaid:

SPECIMENS *of* STILE *in* COURT-PREACHING.

That plain, pious and eminent Reformer, BISHOP LATIMER, in a Sermon *on the duty of Kings*, delivered before *Edward the VIth*, thus expreſſed himſelf.

" We have now a pretty ſhilling, the fineneſs of the ſilver I cannot ſee, but therein is printed a fine ſentence, that is,

Timor Domini fons vitæ vel ſapientiæ;

'The fear of the Lord is the fountain of life, or wiſdom.'* I would God this ſentence were always printed in the heart of the king in chuſing his wife, and in all his officers. For like as the fear of God is the fountain of wiſdom, or of life, ſo the forgetting of God is the fountain of fooliſhneſs, or of death, although it be never ſo politic; for upon ſuch politic matters death doth enſue and follow.

All their divorcements, and other like conditions, are to the great diſpleaſure of Almighty God; which evils, I fear me, are much uſed in theſe days, in the marriage of noblemens' children, for joining lands to lands, poſſeſſions to poſſeſſions; neither the virtuous education nor living being regarded: but in the infancy ſuch marriages be made, to the diſpleaſure of God, and breach of eſpouſals.

'Neither ſhall he gather too much 'ſilver and gold.' Is there too much, think you, for a king? God doth allow much unto a king, as it is expedient that he ſhould have much; for he hath great expences, and many occaſions to ſpend much for the defence and ſurety of his realms and ſubjects. And neceſſary it is that the king have a treaſure always in readineſs, for that and ſuch other affairs as be daily in his hands. The which treaſure, if it be not ſufficient, he may lawfully, and with a ſafe conſcience, take taxes of his ſubjects. For it were not meet the treaſure ſhould be in the ſubjects' purſes, when the money ſhould be occupied, nor is it beſt for themſelves; for the lack thereof might cauſe both it, and all the reſt that they have, ſhould not be long theirs; and ſo, for a neceſſary and expedient occaſion, it is warranted by God's word to take of the ſubjects. But if there be ſufficient treaſures, and burdening of ſubjects be for a vain thing, ſo that he will require thus much or ſo much of his ſubjects, which perchance are in great neceſſity and penury; then this covetous intent, and the requeſt thereof, is too much, which God forbiddeth the king here in this place of ſcripture to have. But who ſhall ſee this too much, think you any of the king's privy chamber? No: for fear of loſs of favor. Shall any of his ſworn chaplains? No: they be of the cloſet, and keep cloſe ſuch matters. But the king himſelf muſt ſee this too much; and that ſhall he do by no means with his corporeal eyes. Wherefore he muſt have a pair of ſpectacles, which ſhall have two clear ſights in them; whereof the one is faith, not a temporal faith, which ſhall laſt but a while, but a faith which is continuing in God.—The ſecond clear ſight is charity, which is fervent towards his chriſtian brother. By them two muſt the king ever ſee when he hath too much. But few there be that uſe theſe ſpectacles, the more is their damnation.

* *Prov.* xiv. 27.

A PREACHER, in the concluſion of a diſcourſe that he delivered before GEORGE *the Second*, ſaid; "That thoſe who did not mend their lives upon what he had delivered, would to all eternity dwell in a place which *politeneſs* did not permit him to *mention* in ſo illuſtrious an aſſembly."

EXTRACT *from a poetical Epiſtle to a* CLERGYMAN.

"To you th' important office is aſſign'd
To pour inſtruction on the ſightleſs mind;
Let all thy ſtrength, let every nerve be ply'd,
To ſave the ſouls for which the Saviour dy'd.

Let downy doctors, venerably dull,
Their ſleepy flock with ſoothing opiates lull;
On Chriſt-debaſing themes perverſely dwell,
And fear, to *ears polite*, to mention Hell.

To gain the world let them their heav'n reſign,
And fatten in the Court's propitious ſhine;
This be thy great concern, high heav'n to pleaſe,
Careleſs of Man's vain cenſure or his praiſe.

THE CENSOR.

NUMBER VI.

——— *Animorum*
Impulſu, et cæcâ magnaque cupidine
ducti. JUV.

HOWEVER beauty may be deſired by the ſex, it is often to them attended with conſequences the moſt unhappy; and ſometimes it is thus, even when guarded by virtue; governed by diſcretion; endued with wit, and poſſeſſed of every accompliſhment.

Such is the folly of many who addreſs the fair, that at the ſhrine of beauty only, they wiſh to ſacrifice, and depend on its power alone for all their joys.

But when the fair one, by accident or time, becomes diveſted of her charms, no excellent qualities ſhe may poſſeſs, are by ſuch a perſon regarded. He turns from her with indifference or diſguſt, and leaves her to mourn her fate, either in ſolitude or amidſt inſult and reproach. And now too late ſhe repents the countenance given to him who was unworthy of her eſteem.

AMORIA! the beauteous, amiable, unhappy AMORIA! Fortunate would it have been for thee had thy charms been leſs, or that he on whom thou didſt beſtow them, had been worthy of thy love! And thy unhappy ſon! who can behold the much-loved youth ſlain by his father, and forbear to weep! But his untimely death, thou didſt not live to mourn; nor yet to ſee the hand of juſtice that ſeized thy brutal huſband!

There was a Vicedux (ſays a celebrated female author, in a work publiſhed near a century paſt, in which are exhibited the portraits of many diſtinguiſhed characters, in ſeveral kingdoms in Europe,) who had a daughter named Amoria; perfectly handſome; moſt lovely in her temper; unaffectedly religious; of fine ſenſe, and of a diſpoſition rather ſerious than melancholy.

Entirely agreeable to her inclinations, ſhe was married to Jagello, the eldeſt ſon of the great General. Jagello was a youth, volatile, amorous, and inconſtant; but he was the choice of Amoria, and with him ſhe was pleaſed.

For ſome years in each other they were happy; but the Viceroy, with whom they lived, dying, and his ſon ſucceeding him in office, Jagello thought himſelf more at liberty to purſue his libidinous pleaſures. The coldneſs and native virtue of the women of the north, not anſwering the height of his taſte in amour, he re-

ſolved to travel into the warmer ſouthern climes. Privately, therefore, he left the court, and wandered into Gallia, Lombardy, Ravenna, Rome, and occaſionally only Amoria heard of his travels. After ten years abſence, he became ſenſibly affected by remorſe, for having abandoned Amoria, a fond wife, to weep away her blooming beauties. His family, friends and acquaintance deplored his conduct. He left his lady poſſeſſed of two beautiful ſons, for whom he now felt ſome returns of natural affection.

Arriving at the frontiers of his country, he directed a letter to Amoria, wherein he intreated her 'to conſider him as an huſband, who, in future, would be devoted to her and her only, that by doing juſtice to her merit, he might, to the utmoſt of his power, atone for his paſt negiect. He prayed he might be received without thoſe frowns he ſo juſtly merited, and that, if poſſible, his demerits might not be remembered; he begged her arms might be open for his reception, tho' he confeſſed himſelf unworthy of the favor; and that no thought in either of their minds, might interrupt the happineſs he expected, he requeſted of her not to let him hear the voice of reproach.'

Amoria, long accuſtomed to affliction, knew not how to entertain an idea of the pleaſing proſpect of happineſs this letter afforded her. She read it, and again ſhe read it, and ſuffered the ſpark of joy to be enkindled into a flame. She returned an anſwer replete with tenderneſs and love. Jagello received it with the higheſt ſatisfaction, and tranſmitted intelligence 'that the next evening he hoped would reſtore to Amoria a wanderer, who deſired with all the ardor of impatience, to be bleſt with the happineſs ſhe was capable of affording him; but as he wiſhed to avoid the congratulations of friends, until he had been happy in her joy, he requeſted his return might not be mentioned, and that he ſhould be permitted to paſs the night with her alone, unknown to any but their dear children, and the ſervant of her bed-chamber.'

The indulgent, affectionate Amoria, reſolved to comply with Jagello's inclinations; but, unhappily, ſhe was one of thoſe whoſe beauties decline without the help of age; her charms were ſo decayed by grief, that, tho' ſhe was not old, there remained not in her the leaſt ſemblance of that beauty which had been ſo enchanting. The fine tints of her complexion, were changed into a ſickly yellow: ſo faded were the roſes of her cheeks, that they retained not the leaſt bluſh of their native vermillion; her lips were become thin and livid; the largeneſs of her eyes ſtill remained, but only to render her appearance more frightful, as they were forſaken by her cheeks, and ſeemed ſtaring and hollow; her noſe, once ſo well turned and white, appeared red and large; her face was lean and flat; ſhe ſeemed, indeed, no longer to be that Amoria, who had ſo charmed and pleaſed Jagello.

She was conſcious of ſome defect in her beauty, but could not believe it ſo ſenſible as it appeared to others. It is with ourſelves only we are moſt imperfectly acquainted. We do not readily admit the alteration time makes in us, when to our diſadvantage.—— This is the laſt particular our vanity ſuffers us to be convinced of, and it is with great reluctance we acknowledge it when ſatisfied of its truth.

Amoria was not uninformed, that Jagello's taſte for beauty was delicate, even before he ſaw the handſome women of the ſouth. To prepare him, therefore, for the change in her, which he would perceive, ſhe begged him, by a line, 'to believe the joy ſhe felt for his return, was equal to that love he knew ſhe ever had retained for him, and which, probably had offended by its exceſs; for ſhe had learned, that a wife may be thought to love too much, though a miſtreſs never enough; that her preſent pleaſure, equalled the ſorrow which had inceſſantly preyed on her mind and perſon, ſince the day of his fatal abſence, and which it was needleſs to take pains to repreſent; it ſpoke too audibly, too ſignificantly itſelf; and that the moment he ſhould behold her, he would be enabled to form an opinion of what had been her grief; ſhe, therefore, entreated him to let her paſt unhappineſs, apologize for the loſs of beauty; and eſ-

pecially when it ſhould be conſidered, ſhe had made a voluntary ſacrifice of that which the ſex ſo generally, ſo ardently deſire, and ſtudiouſly endeavor to preſerve. When, therefore, he ſhould no longer behold her eyes ſparkling with their native luſtre, he would reflect ſhe had wept ſufficient to extinguiſh not only them, but all the luſtre in the world; that neither lillies, nor roſes can preſerve their bloom againſt inceſſant ſhowers, or rather tempeſts; for like theſe had been her ſorrows; the night to her affording no repoſe, nor the ſun any refreſhment; no longer had ſhe remarked the ſeaſons, nor numbered the periods of time, the alternative of day and night; becauſe all her moments had been devoted to Jagello's abſence, and in bewailing his unkindneſs and want of affection.'

Amoria's letter was ſo far from impreſſing Jagello with diſagreeable ideas of her tarniſhed beauty, that it rather filled him with tenderneſs towards her, and excited new deſire to behold her perſon. He eſteemed it a little artifice only of the ſex, the more to endear to him her charms, and prepare him for ſome ſmall alteration to her diſadvantage, which he conceived muſt be inevitable; ſince the term of ten years is not inconſiderable, even in the face of youth itſelf, though in a ſtate of celibacy.

But how was Jagello ſurpriſed when, being introduced to Amoria, he knew her not!—When he aſked his wife for Amoria! Her voice too was changed; and in vain did his eyes ſurvey her form, to perceive ſome traces of thoſe beauties which once fixed the attention, and captivated the hearts of all who ſaw her.

Jagello was in the vigor of manly bloom; his beauty ceaſing to be effeminate, had attained a glowing ſtrength, which mantled on his cheek. Though he had lived luxuriouſly, his health was not impaired, and a more entire converſe with the world had given him a deportment more maſculine and graceful.

He was beheld by Amoria with deſire and love, to her before unknown; —but when ſhe ſaw herſelf repelled from his embrace;—that he tore himſelf from her;—that he retired;—folded his arms;—reclined his head; —told her he could not endure her ſight, ſhe was ſo very, very ugly;—and that he muſt, he would be gone, and never ſee her more,—then it was ſhe reſtrained not that paſſion of woe, which till that moment had been under ſome command; that ſorrow which inſenſibly had enfeebled her, but before had not been fatally collected to a point for her deſtruction!—Her rage and anguiſh were inexpreſſible.—She wept, ſhe ſighed, ſhe fell into a deadly ſwoon, nature being unable to ſuſtain her grief.——Her two children, who were with her to receive their father, ran to her aſſiſtance; the youngeſt about twelve years old, was ſo affrighted, that his cries ſoon brought into the room ſeveral of the domeſtics. —The eldeſt ſon now nearly ſixteen, and the moſt beauteous youth of his time, drew his ſword, and animated even to rage, by tender affection for his mother, whoſe virtue and goodneſs had not only endeared her to her children, but to the whole world, with unequalled firmneſs, thus addreſſed the unworthy Jagello.

'My Lord,' ſaid he, 'I am told you are my father! But this I cannot believe, while I behold your barbarity to my mother! Either, Sir, kindly endeavor to reſtore her, and give her a reception worthy of herſelf, or prepare to give me ſatisfaction for her wrongs!'

Jagello, whoſe paſſions were naturally violent, anſwered the lovely youth only by opprobrious epithets and reproachful ſpeeches. Unſheathing his ſword, at the ſame time, by his height, practice, and ſtrength, he at length pierced his ſon to the heart, and bid him take that as the reward of his inſolence and preſumption!

By this time, the viceroy was alarmed, whoſe apartment being on the ſame floor, he was immediately informed his ſiſter was dead, and that Jagello was murdering his children; he had learned from Amoria the approach of Jagello, but to oblige herſelf and huſband, he would not diſturb their meeting with ceremony, till the morning; he entered juſt as the inhuman wretch had ſlain his child, without

having been able to disengage his sword from the body. The viceroy, as the avenger of innocence, and inflicter of justice, instantly smote Jagello with his sword, and laid the libyan monster dead at his feet.

Amoria was more happy than to recover to behold the tragic scene. Her son murdered by her husband!—Her husband dead by the sword of her brother!

Fatal effects of capricious, criminal love!—Unjust reward of affection, fidelity and virtue!—Unhappy possession of beauty!

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

The following Piece on PREJUDICE, *was delivered by Mr.* Bogart, *in Columbia College Hall, on Wednesday the 4th of February*, 1789.

THE faculties of the human mind, in its primeval state, were not depraved. Its operations were not rendered feeble by evil propensities. It is now clogged with many base and destructive passions, and often attended by PREJUDICE; which, by us, is almost universally disowned.—Whether we are born with it, or not, is what I will not pretend to determine. But I apprehend, it may safely be affirmed, that it biases our inclinations before we can be said to be capable of using our reason.

Prejudice is a rash judgment, formed before a thing is duly weighed and thoroughly examined.—It is a determined enemy to truth.—It guards all the passes of conviction, and closes all the avenues, by which the soul might arrive at impartial conclusions.—And thus it prevents our gradual progress in useful knowledge, and is, frequently, productive of uneasiness and disquietude. It often leads us to declaim against things which, in fact, we do not understand; which we have never been able to canvass, and, consequently, must cause us to act a ridiculous and contemptible part.

Whenever we enter upon an enquiry after truth, whether the subject belongs to any of the Sciences, or whether it concerns Politics, Law, or Divinity, unless we renounce all favorite schemes, and rise superior to the *power* of *prejudice*, there is very little hope of success. It is ever employed in depreciating the character and esteem of the object against which its disapprobation is aimed.

Whenever a thing is presented to the mind, *prejudice* determines, at the first appearance, either in its favor or on the contrary. It consequently must after decide unjustly. But when once the sentence is passed, the most potent arguments are often too weak to shew that it ought to be reversed.

Prejudice is, indeed, attended with a train of evil consequences. It disables us not only from estimating properly our own qualifications, but those also of our friends. It extols good qualities too highly, and so gilds imperfections as to give them the appearance of virtues. It's empire over the mind is so extensive, that it is extremely difficult to pursue the path of truth and wisdom; for it obliges us to demonstrate that to be right which is most agreeable to our own inclinations, whether in itself it be right or wrong. As ignorance often arises from prejudice; so prejudice frequently is the product of ignorance. It renders us disagreeable to society, and is often the cause of contention, anger and hatred.

By prejudice we are imperceptibly induced to view literary performances through a false medium; and to pronounce that elegant and pleasing, which, when considered by the candid mind, is disgusting and erroneous. The most trifling circumstance sometimes will quickly change, in our opinion, the once beautiful appearance of an object into deformity.

By Prejudice we detest such things as would be truly beneficial to us, could we divest ourselves of it's destructive influence. But this, if not wholly, is for the most part impracticable. We are so inured to it, that we cannot perceive that we are under it's controul. It too often predominates over the guidance and decisions of the understanding itself.

It is owing to prejudice, that the defects and blemishes of the works of

genius are often imitated and admired, which an unbiaſſed judgment diſtingiſhes, and ſeparates from their beauties.

By prejudice, the moſt undeſerving characters are often celebrated and raiſed into popular applauſe, while the worthy, the judicious, and the learned are neglected and forgotten. It is perhaps the cauſe of moſt of the abſurdities which mankind diſcover in their conduct.

The effects of prejudice are not only to be obſerved among individuals, but they are ſufficiently viſible alſo among all nations, claſſes and denominations of men, both in the civil and eccleſiaſtical line. Read the hiſtories of nations, and you will find how they have been prejudiced againſt each other; and that prejudice has been the cauſe of blood-ſhed and cruelty in every age of the world.

It proceeds from prejudice, either for or againſt particular characters and legiſlative meaſures, that nations and ſtates often divide among themſelves, and are precipitated into inteſtine war.

How diverſified are opinions reſpecting government? Where are there two nations who perfectly accord in their ideas of it? Is there any one nation, which is not prejudiced in favor of their own particular form of government, and manner of its operation, and do not admire the wiſdom diſplayed in its ſtructure, more than in any other?—Indeed, nations are not only prejudiced in favor of their own policy, but alſo of their cuſtoms, faſhions, mode of education, manners and diſpoſitions.

In the eccleſiaſtical world prejudice ſeems to have ſuppreſſed the feelings of humanity, and to have ſilenced the dictates of reaſon.—It is every where diſcernible.—It affects the minds of the literati as well as thoſe of the vulgar.—The moſt cruel perſecutions and inhuman barbarities, which have exiſted among mankind, have originated from this ſource, and it ſtill continues to govern in too great a degree.

To exterminate prejudice from the mind appears next to an impoſſibility. Even at this period, among chriſtians, it is the cauſe of great unhappineſs. It deprives them of harmony of ſentiment, and refuſes charity to each others failings. It inclines them immediately to determine, by the actions of others, their ſincerity or deceit. It has ever been a great obſtruction to the advancement of chriſtian fellowſhip and love. Among the members of every church, indiſcriminately, it is known to prevail. Are they not univerſally tenacious of their own diſcipline and forms?—By ſome, indeed, this is carried to an unreaſonable length. Prejudice ſo greatly endears to them the cuſtoms of their anceſtors, that they are led to conſider them as the guardians of the church. The leaſt indifference paid to theſe minutiæ by others, is eſteemed a ſufficient cauſe of offence.

Thus I have mentioned ſome of the effects which proceed from prejudice. Hence it may be inferred, that its ſuggeſtions are a barrier to all the enlarged operations of the mind; and, therefore, that it ought to be avoided, in every inſtance, and guarded againſt with unremitted attention.

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

THE *Scribes* were the Jewiſh Clergy. They publicly read the Law, and inſtructed the people on the ſabbath day, in the reſpective ſynagogues, or places of religious worſhip. They did not form any diſtinct ſect—they were a profeſſion of men devoted to the miniſtry, and to the ſtudy of ſacred literature. They were the *literati* among the Jews—*they ſat in Moſes' ſeat*—and their knowledge of the *Law*, and of the *Divinity* that was then in vogue, gave them a place in the *Sanhedrim*, or *ſupreme council* of the nation, and qualified them to be the public and ſtated teachers of the people. They generally belonged to the *Phariſais* ſect—made themſelves profoundly ſkilful in all their traditionary tenets and explications of the law, and on the ſabbath, improved and edified the aſſembled people with the ſuperior excellence of this kind of knowledge. Hence,

whenever the word *Scribe*, occurs in the New Teſtament, we are to affix to it the idea of a *public inſtructor* and *teacher* of religion. Originally they had their *name* from their employment, which at firſt was *tranſcribing* the law, and multiplying copies of it. But in proceſs of time, they exalted themſelves into the *public miniſters* and *expoſitors* of it—authoritatively determined what doctrines were contained in ſcripture, and what were not—taught the common people in what ſenſe to underſtand the law and the prophets—and were the Oracles which were conſulted in all difficult points of doctrine and duty.

A View of various DENOMINATIONS *of* CHRISTIANS.

(Continued from page 577.)

V. QUIETISTS.

THIS denomination took its riſe from Michael de Molinus, a Spaniſh Prieſt, who flouriſhed in the ſeventeenth century. They were ſo called from a kind of abſolute *reſt* and inaction, which the ſoul is ſuppoſed to be in, when arrived at that ſtate of perfection, which they call *the unitive life*.

The principles maintained by this denomination, are as follow: That the whole of religion conſiſts in the preſent *calm* and *tranquility* of a mind removed from all external and finite things, and centred in God, and in ſuch a *pure love* of the *ſupreme Being*, as is independent on all proſpect of intereſt or reward.

For, ſay they, the primitive diſciples of *Chriſt* were all of them inward and ſpiritual; and when *Jeſus Chriſt* ſaid to them, *It is expedient for you that I go away: for if I go not away the Comforter will not come unto you*, he intended thereby to draw them off from that which was ſenſible, though very holy; and to prepare their hearts to receive the fullneſs of the *Holy Spirit*, which he looked upon as the *one thing neceſſary*.

To prove that our love to the Deity muſt be diſintereſted, they alledge, that *the Lord hath made all things for himſelf*, as ſaith the ſcripture, and it is for his glory that he wills our happineſs. Our happineſs is only a ſubordinate end, which he has made relative to the laſt and great end, which is his glory. To conform therefore to the great end of our creation, we muſt prefer God to ourſelves, and not deſire our own happineſs but for his glory; otherwiſe we ſhall go contrary to his order. As the perfections of the Deity are intrinſically amiable, it is our glory and perfection to go out of ourſelves, to be loſt and abſorbed in the pure love of *infinite beauty*.

Moſheim's Eccleſ. Hiſt. vol. iv. *p.* 388.

Broughton's Hiſtorical Library, vol. ii. *p.* 309.

Cambray, on Pure Love, p. 131—138.

Lady Guion's Letters, p. 167.

(To be continued.)

A FATHER's ADVICE *to his* DAUGHTERS.

(Continued from page 319.)

FRIENDSHIP, LOVE, *and* MARRIAGE.

THE luxury and diſſipation which prevail in genteel life, as they corrupt the heart in many reſpects, ſo they render it incapable of warm, ſincere, and ſteady friendſhip. A happy choice of friends will be of the utmoſt conſequence to you, as they may aſſiſt you by their advice and good offices. But the immediate gratification which friendſhip affords to a warm, open and ingenuous heart, is of itſelf a ſufficient motive to court it.

In the choice of your friends, have principal regard to goodneſs of heart and fidelity. If they alſo poſſeſs taſte and genius, theſe will ſtill make them more agreeable and uſeful companions. You have particular reaſon to place confidence in thoſe who have ſhewn affection for you in your early days, when you were incapable of making them any return. This is an obligation for which you cannot be too grateful: When you read this, you will naturally think of your mother's

friendſhip, to whom you owe ſo much.

If you have the good fortune to meet with any who deſerve the name of friends, unboſom yourſelf to them with the moſt unſuſpicious confidence. It is one of the world's maxims, never to truſt any perſon with a ſecret, the diſcovery of which could give you any pain; but it is the maxim of a little mind and a cold heart, unleſs where it is the effect of frequent diſappointments and bad uſage. An open temper, if reſtrained but by tolerable prudence, will make you, on the whole, much happier than a reſerved ſuſpicious one, although you may ſometimes ſuffer by it. Coldneſs and diſtruſt are but the too certain conſequences of age and experience; but they are unpleaſant feelings, and need not be anticipated before their time.

But however open you may be in talking of your own affairs, never diſcloſe the ſecrets of one friend to another. Theſe are ſacred depoſites, which do not belong to you, nor have you any right to make uſe of them.

There is another caſe, in which I ſuſpect it is proper to be ſecret, not ſo much from motives of prudence, as delicacy. I mean in love matters. Though a woman has no reaſon to be aſhamed of an attachment to a man of merit, yet nature, whoſe authority is ſuperior to philoſophy, has annexed a ſenſe of ſhame to it. It is even long before a woman of delicacy dares avow to her own heart that ſhe loves; and when all the ſubterfuges of ingenuity to conceal it from herſelf fail, ſhe feels a violence done both to her pride and to her modeſty. This, I ſhould imagine, muſt always be the caſe where ſhe is not ſure of a return to her attachment.

In ſuch a ſituation, to lay the heart open to any perſon whatever, does not appear to me conſiſtent with the perfection of female delicacy. But perhaps I am in the wrong.—At the ſame time I muſt tell you, that in point of prudence, it concerns you to attend well to the conſequences of ſuch a diſcovery. Theſe ſecrets, however important in your own eſtimation, may appear very trifling to your friend, who poſſibly will not enter into your feelings, but may rather conſider them as a ſubject of pleaſantry. For this reaſon, love ſecrets are of all others the worſt kept. But the conſequences to you may be very ſerious, as no man of ſpirit and delicacy ever valued a heart much hackneyed in the ways of love.

If, therefore, you muſt have a friend to pour out your heart to, be ſure of her honor and ſecrecy. Let her not be a married woman, eſpecially if ſhe lives happily with her huſband.—There are certain unguarded moments, in which ſuch a woman, though the beſt and worthieſt of her ſex, may let hints eſcape, which at other times, or to any other perſon than her huſband, ſhe would be incapable of; nor will a huſband in this caſe feel himſelf under the ſame obligation of ſecrecy and honor, as if you had put your confidence originally in himſelf, eſpecially on a ſubject which the world is apt to treat ſo lightly.

If all other circumſtances are equal, there are obvious advantages in your making friends of one another. The ties of blood, and your being ſo much united in one common intereſt, form an additional bond of union to your friendſhip. If your brothers ſhould have the good fortune to have hearts ſuſceptible of friendſhip, to poſſeſs truth, honor, ſenſe, and delicacy of ſentiment, they are the fitteſt and moſt unexceptionable confidants. By placing confidence in them, you will receive every advantage which you could hope for from the friendſhip of men, without any of the inconveniencies that attend ſuch connexions with our ſex.

Beware of making confidants of your ſervants. Dignity not properly underſtood very readily degenerates into pride, which enters into no friendſhips, becauſe it cannot bear an equal, and is ſo fond of flattery as to graſp at it even from ſervants and dependants. The moſt intimate confidants, therefore, of proud people are valets-de-chamber and waiting-women. Shew the utmoſt humanity to your ſervants; make their ſituation as comfortable to them as is poſſible: but if you make them your confidants,

you ſpoil them, and debaſe yourſelves.

Never allow any perſon, under the pretended ſanction of friendſhip, to be ſo familiar as to loſe a proper reſpect for you. Never allow them to teaſe you on any ſubject that is diſagreeable, or where you have once taken your reſolution. Many will tell you, that this reſerve is inconſiſtent with the freedom which friendſhip allows. But a certain reſpect is as neceſſary in friendſhip as in love.—Without it, you may be liked as a child, but you will never be beloved as an equal.

The temper and diſpoſitions of the heart in your ſex make you enter more readily and warmly into friendſhips than men. Your natural propenſity to it is ſo ſtrong, that you often run into intimacies which you ſoon have ſufficient cauſe to repent of; and this makes your friendſhips ſo very fluctuating.

Another great obſtacle to the ſincerity as well as ſteadineſs of your friendſhips is the great claſhing of your intereſts in the purſuits of love, ambition, or vanity. For theſe reaſons, it ſhould appear at firſt view more eligible for you to contract your friendſhips with the men. Among other obvious advantages of an eaſy intercourſe between the two ſexes, it occaſions an emulation and exertion in each to excel and be agreeable: hence their reſpective excellencies are mutually communicated and blended.—As their intereſts in no degree interfere, there can be no foundation for jealouſy or ſuſpicion of rivalſhip.—The friendſhip of a man for a woman is always blended with a tenderneſs, which he never feels for one of his own ſex, even where love is in no degree concerned. Beſides we are conſcious of a natural title you have to our protection and good offices and therefore we feel an additional obligation of honor to ſerve you, and to obſerve an inviolable ſecrecy, whenever you confide in us.

But apply theſe obſervations with great caution. Thouſands of women of the beſt hearts and fineſt *parts* have been ruined by men who approached them under the ſpecious name of friendſhip. But ſuppoſing a man to have the moſt undoubted honor, yet his friendſhip to a woman is ſo near akin to love, that if ſhe be very agreeable in her perſon, ſhe will probably very ſoon find a lover, where ſhe only wiſhed to meet a friend. Let me here, however, warn you againſt that weakneſs ſo common among vain women, the imagination that every man who takes particular notice of you is a lover. Nothing can expoſe you more to ridicule, than the taking up a man on the ſuſpicion of being your lover, who perhaps never once thought of you in that view, and giving yourſelves thoſe airs ſo common among ſilly women on ſuch occaſions.

There is a kind of unmeaning gallantry much practiſed by ſome men, which, if you have any diſcernment, you will find really harmleſs. Men of this ſort will attend you to public places, and be uſeful to you by a number of little obſervances, which thoſe of a ſuperior claſs do not ſo well underſtand, or have not leiſure to regard, or perhaps are too proud to ſubmit to. Look on the compliments of ſuch men as words of courſe, which they repeat to every agreeable woman of their acquaintance. There is a familiarity they are apt to aſſume, which a proper dignity in your behaviour will be eaſily able to check.

(To be continued.)

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

Reflections *on* Parental Care *and* Filial Duty.

PARENTAL care ſeems to be encreaſed in proportion to the rank and fortune of its object. In the lower claſſes of active life, neceſſity will not ſuffer the immediate tenderneſs of the parent to be prolonged to any great degree beyond the infant ſtate. The child muſt ſoon enter into the ſchool of labor, in order to learn the art of getting that bread which his parents can no longer give him.—Health and ſtrength are his ſole patrimony; and, poſſeſſed of them, he leaves little to be wiſhed for in the parental

boſom, whoſe regards, though originally the ſame, are prevented, by the continual avocations of their ſtations, from feeling the augmented tenderneſs of thoſe in higher life. They, meeting with no interruption to the courſe of their affections, find them grow with the growth, and ſtrengthen with the ſtrength, of their offſpring.

Nature ſeems to make no diſtinction while the infant hangs at the breaſt of its mother. The beggar hugs her child, which ſhe can ſcarce cover from the wind, as cloſely to her as the greateſt princeſs, who has a crown to give it; but the many interruptions to maternal tenderneſs which the former muſt experience from her diſtreſs and penury, will tend to weaken the tie which binds her to it. The ſtorms of her life forbid that flow of ſerene hours which give the finer affections time to expand. The growth of her offſpring is not always attended with heart-felt pleaſure; and that dire neceſſity which operates to the deſtruction of every feeling foreign to itſelf, will make her ſeparation from it a matter of no extreme anxiety. In the higher claſſes of life, where not only the tender feelings of the mind have leiſure to grow into refinement, but domeſtic intereſts, and the gratification of ſelfiſh paſſions, ſometimes mingle with parental ſolicitude will be found gradually to encreaſe, as the period of compleating its wiſhes approaches. The courſe of education is purſued with extreme vigilance; and the parent has little relaxation during this uncertain progreſs from watchful care and trembling apprehenſion.

When the age of reaſon and maturity has given the child ſome degree of power and authority over himſelf, he begins to look about to the eſtabliſhment of connections which are to give a turn to the reſt of his life. The alarms of the parent now begin to encreaſe, leſt the views of intereſt or ambition, which had grown along with his affection for his child, and had become a part of it, ſhould be deſtroyed by the imprudence of youth. The apprehenſions of this period are commonly the moſt poignant of parental life; when it ſometimes happens, that in one moment all its hopes are blaſted by ingratitude, and the anxious expectation of years vaniſhes into all the miſery of diſappointment.

It is a common, and, too often, a juſt complaint, that children, when the age of manhood and the period of independence are attained, throw aſide, as it were, all thoughts of filial reſpect, and act towards the authors of their being with almoſt the ſame inſenſibility that the bird poſſeſſes, who, feeling the power of its wing, at once quits the neſt where it had been nurſed into ſtrength, and knows its parent no more. But if children are generally diſpoſed to do little for their parents, it muſt be acknowledged that parents are equally inclined to expect too much from their children. It is a difficult matter for the former to curb the liberty which they have juſt attained; and the latter are not diſpoſed to give up the power they have ſo long poſſeſſed. There muſt be great good ſenſe on both ſides whenever this matter is ſettled to the ſatisfaction of one and the other. I would be underſtood to be conſidering the ſituation of a ſon and a father; for whatever age a daughter may attain, the world will not let her quit the maternal protection but for that of an huſband.

Marriage is the grand and cloſing object of rich parents; and their general conduct in this important circumſtance of their children's happineſs, proves how inſenſibly the fondeſt feelings of tenderneſs melt away before the powerful approaches of worldly intereſts. There are numberleſs and continual examples, where the mother, who would have guarded the life of her infant at the expence of her own, after it has grown into maturity, and is accompanied with every advantage of a long and aſſiduous education, ſhall ſacrifice it at once to miſery and greatneſs with a moſt eager ſatisfaction.

The worſt of all bondage is marriage unſanctified by affection; it not only produces infidelity but vice. It leads to an abandoned and profligate life, proceeds in diſtreſs, and ends in ruin. With ſo many examples of this

nature continually presented to them, how is it possible to reconcile the infatuation of parents, who are daily offering up the honor and happiness of their children at the shrine of interest and ambition. L.

For the honor of the Fair Sex, we shall present our readers with the following Sermon, extracted from a volume of sermons written by a young Lady, the translatress of Marmontell's Tales. The instruction and entertainment which the sermon will convey, demands a place for it in our Magazine. We are informed that the name of the authoress of this is Miss Roberts.

The DUTY of CHILDREN to PARENTS.

EXODUS XX. 12.

Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee.

THIS is a precept on which I do not remember ever to have heard a sermon, though it enjoins a duty which I fear we have too often occasion to be reminded of. The great law of nature has implanted in every human breast a disposition to love and revere those to whom we have been taught, from our earliest infancy, to look up for every comfort, conveniency, and pleasure in life. While that state of dependency remains, the impression continues in its full force, but certain it is, that it gradually weakens and wears off as we become masters of ourselves, which make it indispensibly necessary, lest we should degenerate into ingratitude and disobedience, that a positive command should be given; and, to render this injunction the more forcible, God has annexed to it a peculiar reward, a number of happy years to those whose filial obedience is such as is acceptable to the common father of all: and as he has been pleased to express his approbation of a steady adherance to this law, by singular marks of favor, so likewise did he punish the breach of it by exemplary displeasure; death was the only expiation of this crime. Nor were the Jews the only nation who looked upon disobedience to parents as worthy of capital punishment. Even at this day I have heard it confidently affirmed that, among the Chinese, should a son so far forget himself as to lift his hand in a hostile manner against his father, not only himself, but his wife and children would be put to death, his servants and dependents would share the same fate, the house where he lived would be razed and the ground sown with salt, as supposing that there must be the most hopeless depravity of manners in a community to which such a monster belonged. Herodotus, in his account of the religion and customs of the Persians, tells us that they looked on parricide as an impossible thing; and that when any action happened, which appeared to be like it, the reputed son was considered as supposititious, and probably owing his birth to adultery; their notion in this particular, sufficiently shewed in what a henious light they regarded the sin of undutifulness in general.

I must confess, when any dispute betwixt parents and children rises high, I am inclinable to think the latter the aggressors. The anxious solicitude of parental affection, the daily fatigue which attends the nurture of helpless infancy, the unwearied application that is requisite for the formation of the minds of youth, the anxieties which the parent feels for the future welfare of his offspring, often, perhaps, denying himself conveniencies, that his children may have superfluities, are obligations such as can never be acquitted, and, I own, it has often given me great pain when I have heard it remarked that love descended; surely such an observation is a reproach to human nature. Is it possible that paternal tenderness should out weigh filial gratitude? That a knowledge of long tried friendship, experienced virtues, and the receiving benefits, which were we to employ ourselves daily in paying, would still leave us debtors, should form weaker ties than what proceed chiefly from instinct, and are fixed even before we can judge whether the creature on whom we lavish our fondness is worthy of it or not.—— Strange! that the receiving of favors should less inspire us with sentiments

of love, generosity, and respect, than the conferring them! that the patron or parent should be less dear to the dependent or child, than the dependent or child to the patron or parent! Yet it is certain that there are many more undutiful children than there are unkind parents: the great wisdom of the Creator has determined there should be few of the latter, in order to the preservation of mankind; but surely that there should be many of the former is a disgrace to humanity. The Almighty, our benevolent Father, has, in many places of sacred writ denounced the heavieſt curses against those who honor not their parents. On the contrary he whose heart is endowed with a filial piety, may look up to heaven with a certain assurance of having his prayers heard, his desires gratified, and of meeting with that return of duty from his children which he has shewn to his parents. But he who has filled his father's soul with bitterness, and drawn tears from his mother's eyes, may justly fear a son that will revenge their wrongs. The judgments of God can never appear more severely than by making them feel in their own persons, the sharp pangs which are occasioned by the ingratitude of children. I believe it seldom happens but that disobedience is punished this way; for they who have been forgetful themselves of the great duty owing to those from whom they drew their birth, will rarely teach it their offspring. A love of that self which they see renewed in their children, generally makes them run into a blind fondness, which leaves them the dupes of their own folly; for those, who, by their example, have learned neither love nor esteem, are sure to turn that unmerited partiality to their own emolument, and despise those from whom they received it.

In the earlieſt ages of the world, men were wont to look on a parent's blessing as a thing of the greateſt consequence to their future happiness, and to dread his curse as an entail of misery on them and their posterity. Nor were these hopes and fears without foundation: for we have many instances in ancient history, where God seems to confirm what the father has wished to succeeding generations: and this must certainly have a good effect on the minds of children, as they would desire to avoid misery and obtain happiness. Let us not look on it as superstitious to suppose that such wishes may still carry weight with them, and that our fulfilling or neglecting our duty to parents may be rewarded or punished even in this world. But should that not be the case, if we have any belief in religion, we may know that it will be so in another; and surely what lasts to eternity is worth our care. I cannot help here remarking a species of ingratitude and folly, which is but too common: it often happens that people in a low station of life are solicitous that their children shall rise to a higher degree: to effect which, they think no labor too much; they deny themselves every pleasure, except what proceeds from imagination, in anticipating the figure which their young ones shall hereafter make in the world. They are indeed, for the most part, much too sanguine in their expectations; but suppose them quite answered, and that they see their children in a situation superior to their hopes, yet how often does it happen that the consequence of their being raised, instead of exciting sentiments of gratitude and respect towards those who gave up every thing to make them what they are, is, that they are ashamed of their original, and blush to acknowledge their parents and benefactors; who receive no other return from their kindness than the being shunned in public, and despised in private. In this case, the mistaken notions of the parent is no excuse for the base ingratitude of the child. But there are some who call themselves dutiful, and perhaps are called so by the world, because they are never deficient in any outward marks of respect, which cost them nothing, but are very sparing in administering to their parents necessities. Indeed it is the duty of a man, if his circumstances will admit of it, never to let a parent know what necessity is, but to be industrious in finding out their wants, without putting them to the humbling task of reciting them, and asking that as a favor, which they have a right to demand as

a debt. It is not giving alone, but giving without grudging, or the leaſt ſeeming reluctance, that can make the gift valuable where ſo much is owing: not a murmur, not a complaint ſhould be heard; but the chearfulneſs of the countenance ſhould rather expreſs a ſenſe of receiving than conferring an obligation. Nor is it ſufficient to allow juſt enough to keep them above want; to allot a certain ſum, and if we find it not laſt to the time we expected, ſeem to wonder at it, as if we exacted an account where we have no right to expect any; but, on the contrary, it is our duty to take care that there ſhall be always ſomething more than enough: ſurely there is no reaſon to fear that a parent will ever make an ill uſe of the generoſity of his children. But, above all, there is one thing of which we ought never to be guilty; I mean the declaring to the world our deeds, as if we aſſumed to ourſelves a merit in making our money ſubſervient to a mere act of duty. If a parent has any delicacy, it will be terrible to hear from a third perſon, of the obligations they are under to their children; to thoſe whoowe to them not only their being, but their health, their education, their all, and without whoſe ſuſtaining hand they had now been themſelves deſtitute of ſupport.

I have now done with this branch of my ſubject, as I look upon it there would be no end anſwered farther; ſince, after all, if a man's own mind does not incline him to act liberally towards his parents, it will be hardly poſſible to inſtill it into him. But there is another error which people of perhaps real goodneſs of heart in other particulars, are apt to fall into; the deſpiſing the want of that genius, politeneſs, and addreſs, in their parents, which themſelves are poſſeſſed of; inſtead of exerting their abilities to conceal theſe defects from the eyes of others, they are the firſt to expoſe and ridicule them, thinking by that means to make their own excellence the more admired: but ſurely the diſplay of talents, at the expence of thoſe to whom we owe moſt reverence, is a vanity below our purſuit. No one can be exalted by the degradation of his parents: if we have ſuperior qualities they will appear, and never can ſhine forth with greater luſtre than when they are employed in ſhowing thoſe, from whom we derive our being, in a reſpectable light. I ſhall conclude this diſcourſe with an exhortation ſeriouſly to conſider of the vaſt debt which is due to parents, of the abſolute command of God to obedience, and the many curſes denounced againſt thoſe who refuſe to obey. And may we deſerve the one, and avoid the other, through the merits of Chriſt Jeſus. *Amen.*

The FORCE *and* CRUELTY *of* BIGOTRY.

WE cannot be more effectually warned from vices, than by ſeriouſly contemplating in hiſtory their horrid effects. Of what a cruel nature Bigotry, or a falſe zeal for religion is, cannot perhaps be better learnt than by the following picture of the maſſacre at Paris, which Mr. Wraxall has given in a work he has lately publiſhed.

The moſt ſplendid entertainments and demonſtrations of joy ſucceeded to the marriage of the king of Navarre, and were continued during ſeveral days.—Amid this ſcene of feſtivity, the deteſtable plan of St. Bartholomew's maſſacre was matured, and the minute circumſtances of it arranged.

The intention of Charles and the Guiſes was only to deſtroy the Hugonots, or Proteſtants; nor had their vengeance any farther object: but it is ſaid that Catherine, hardened to the commiſſion of crimes, and more influenced by motives of ambition than of zeal, had carried her deſigns to a much more flagitious, and almoſt incredible length.

The utter extirmination of the Calviniſts, Guiſes, and Montmorencis, in one common carnage, is imputed to her, even by the greateſt French hiſtorians: nor is even this horrible project incompatible with, or contradictory to, the genius of the Queen mother, capable of framing and executing ſchemes the moſt unexampled and deteſtable.

The aſſaſſination of the admiral was determined on, as a prelude to the bloody tragedy. A man named Mourevel, rendered infamous by the murder of the Siegneur de Mouy, one of the Calviniſt leaders, was ſelected as the perpetrator of this ſecond crime.

He poſted himſelf, therefore, in a little chamber of the cloiſter of St. Germain de l'Auxerrois, near which Coligni uſually paſſed, in his return from the Louvre to his own houſe.—The apartment in which he was concealed belonged to a canon of the church, who had been preceptor to the duke of Guiſe.

As the admiral walked ſlowly on, employed in the peruſal of ſome papers which he held in his hand, Mourevel levelled a harquebuſſe from a window which commanded the ſtreet. It was loaded with two balls; one of which broke a finger of his right hand, and the other lodged in his left arm, near the elbow.

The aſſaſſin eſcaped inſtantly at another door of the cloiſter, and mounted a horſe, provided for him by the duke of Guiſe, on which he fled. Coligni, without the leaſt emotion, turning calmly towards the place from whence came the ſhot, "Le coup, (ſaid he) veint de la;" pointing with his finger to the window. His attendants immediately conveyed him home, where his wounds were dreſſed.

The king was engaged at tennis in the court of the Louvre, when this news was brought to him. Feigning the moſt furious indignation, he threw down his racket on the ground, and inſtantly quitted the game.

With loud imprecations, he denounced vengeance on the miſcreant who had attempted the admiral's life, and named judges immediately for that purpoſe. After a haſty dinner, he went in perſon to viſit him, accompanied by the Queen-mother, the duke of Guiſe, his brother Henry, and the Count de Retz. About his bed were ranged the king of Navarre, the Prince of Conde, and all the Hugonot Chiefs or adherents.

Charles carried his diſſimulation on this occaſion to the greateſt pitch of hypocriſy. After general diſcourſe, he entertained Coligni near an hour in private converſation. He affected to approve, and promiſed to comply with his advice, of attacking the Spaniards in the Low Countries. He exhauſted every art of winning blandiſhment to obliterate the unfavorable impreſſions made on him; and puſhed his ſubtlety ſo far at this interview, that Catherine herſelf took the alarm, and demanded of her ſon, with anxious earneſtneſs, what advice the admiral had given him? To which the king replied, ſwearing, as was his cuſtom, that he had counſelled him to reign alone, and to be no longer governed by thoſe about him.

All this pretended concern and condolence could not, however, quiet the alarm of the Hugonot party. The king of Navarre and Prince of Conde waited on Charles, to requeſt his permiſſion to quit Paris, in which they deemed themſelves no longer ſafe; and could ſcarcely be reſtrained, by any ſupplications or intreaties, from executing their intention.—The Calviniſt nobles called for inſtant puniſhment on Mourevel; and Piles, one of them, entered the palace of the Louvre, at the head of 400 gentlemen, threatening to revenge the aſſaſſination of Coligni.

This laſt ſtep, too violent and precipitate, accelerated the maſſacre; the Queen-mother having perſuaded her ſon, that he would be himſelf the victim of his irreſolution, and that his only ſecurity lay in preventing the Calviniſts by deciſive and ſpeedy meaſures.

Many conſultations were held among the Hugonot leaders, reſpecting the conduct requiſite to be purſued in circumſtances ſo critical and hazardous.

The Vidame of Chartres ſtrongly urged retreat, and aſſerted that it was practicable before the people were armed: but Coligni's extreme reluctance to rekindle the flame of civil war, made him determine rather to die, than leave the capital; and his ſon-in law Teligni ſtrengthened, with all his influence, this ſentiment.

Compelled, however, by the numerous ſymptoms which he obſerved of the approaching danger, the Vidame renewed his ſolicitations; and inſiſted,

on them with more warmth, as the admiral ſeemed able to ſupport the fatigue of a removal. A gentleman, who had been preſent at this council, carried immediate intimation of their debates and intentions to the palace of the Thuilleries, where Charles had aſſembled his little divan, in the cabinet of his mother.

The apprehenſion of Coligni's eſcape, which muſt involve them in new and deeper embarraſſment, ſtrengthened by the harangue of the Mareſchal de Tavannes, his mortal and inveterate enemy, who loudly adviſed an utter and total extermination of the Hugonots, at length conquered the king's repugnance, and obtained his conſent.

It is ſaid, he long heſitated on the dreadful meaſure, and recoiled at its mercileſs conſequences: but being vanquiſhed by the reiterated and preſſing remonſtrances of thoſe about him, he exclaimed with his uſual imprecations, "Eh bien! puiſque il le faut, je ne veux par qu'il en reſte un ſeul qui me le puiſſe reprocher."

The completion of the deſign was appointed for the ſame night; and the duke of Guiſe conſtituted Chief, as being animated with peculiar deteſtation to the admiral, whom he conſidered as his father's murderer. The ſignal was to be, the ſtriking of the great bell of the palace, on which the maſſacre ſhould inſtantly begin.

As the awful moment approached, Charles's terrors and irreſolution increaſed.——Some principles of remaining honor, ſome ſentiments of humanity, commiſeration and virtue, which all Catherine's pernicious maxims and exhortations had not been able totally to quench, yet maintained a conflict in his boſom.—His mind, torn by the agitations of contending paſſions, affected and diſordered his body.

Cold ſweats bedewed his forehead; and his whole frame, unnerved, ſhook as if under the attack of an ague. He pauſed upon the threſhold of the enterpriſe.—The carnage of his innocent people roſe before his imagination in all its horror.—Catherine exerted every endeavor to ſupport his wavering reſolution, and ſtifle his nobler feelings.

With infinite difficulty ſhe forced from him a preciſe command for the commencement of the maſſacre; and having obtained it, dreading a relapſe in her ſon, ſhe haſtened the ſignal more than an hour, and gave it by the bell of St. Germain de l'Auxerrois.

When Charles heard the dreadful knell, he was ſeized with new remorſe. It was increaſed by the report of ſome piſtols in the ſtreet; and, overcome with the affright, he ſent inſtantly to command the leaders not to put the deſign in execution 'till further orders.—It was too late. The work of death was already begun; and the meſſengers brought back word, that the people unchained and furious, could no longer be reſtrained or with-held.

—Here I pauſe; nor ſhall attempt to unveil or deſcribe the horrors of that fatal night, engraved in characters of blood, and perpetuated by its atrocity to times the moſt remote.

The picture is beſt hidden in darkneſs, and is too horrible for human ſight.——Yet ſome particulars of it will naturally be expected; ſome minute circumſtances of Coligni's end, ſo long the ſupport of the Hugonot religion and party.

He was already retired to reſt, when the noiſe of the aſſaſſins compelled him to riſe. He apprehended immediately their intentions, and prepared, as became himſelf, for death.

A German named Beſme, followed by a number of others, burſt open the door, and entered his chamber. He advanced towards the admiral, holding a long rapier in his hand. Coligni looking at him with an undiſmayed countenance, and incapable of reſiſtance, from the late wounds he had received, only ſaid, "Young man, reſpect theſe grey hairs, nor ſtain them with blood!" Beſme heſitated, and then plunged the weapon into his boſom. The reſt immediately threw out his body into the court, where the duke of Guiſe waited for it. He regarded it in ſilence, without

offering it any injury; but Henry d'Angouleſme, who was with the duke, having wiped the face with a handkerchief, and recognized the admiral's features, which were deformed and covered with blood, gave the corpſe a kick; adding, with a barbarous joy to thoſe about him, "Courage, my friends! we have begun well: let us finiſh in the ſame manner."

Teligni, a youth of the moſt beautiful perſon, and the moſt engaging manners, who had married Coligni's daughter, was maſſacred on that night, and at the ſame time. But the fate of the Count de la Rochefoucault was attended with circumſtances which excite peculiar pity.

He had ſpent the whole evening with the king at play; and Charles, touched with pity for a nobleman ſo amiable, whom he even loved, would willingly have reſcued him from the general deſtruction.——He ordered him to remain all night in his privy chamber: but the Count, who apprehended that he only meant to divert himſelf at his expence, by ſome boyiſh paſtimes, refuſed, and retired to his own apartment. "I ſee (ſaid Charles) it is the will of God that he ſhould periſh!" When the perſons ſent to deſtroy him knocked at the door, he opened it himſelf, apprehending it to have been the king. He was inſtantly diſpatched with the daggers of the aſſaſſins, who burſt in.

The Count de Guerchy, wrapping his cloak about his arm, died ſword in hand, and killed ſeveral of his murderers before he fell himſelf. Soubiſe, covered with wounds, after a long and gallant defence, was finally put to death under the Queen-mother's windows.

The ladies of the court, from a ſavage and horrible curioſity, went to view his naked body, diſfigured and bloody.—The Mareſchal de Tavannes, one of the moſt violent in the execution of the maſſacre, ran through the ſtreets, crying, "Let blood! let blood! Bleeding is equally wholeſome in the month of Auguſt, as in the month of May!" Even the king himſelf, forgetful of the ſacred duties which he owed to his people, and to humanity, was perſonally aiding on that night to the barbarous extermination of his miſerable ſubjects. It is ſaid, he fired on them from the windows of his palace with a long harquebuſſe; and attempted to kill the runaways from the Fauxbourg St. Germain, who endeavored to eſcape.

The admiral's body was treated with indignities which diſhonor human nature, and which I am even aſhamed to recite. An Italian firſt cut off his head, which was preſented to Catherine of Medicis.—The populace then exhauſted all their brutal and unreſtrained fury on the trunk.—They cut off the hands: after which it was left on a dunghill.

In the afternoon they took it up again, dragged it three days in the dirt, then on the banks of the Seine, and laſtly carried it to Montfaucon. It was hung on a gibbet by the feet with an iron chain, and a fire lighted under it, with which it was half roaſted.

In this dreadful ſituation, the king went with ſeveral of his courtiers to ſurvey it; and as the corpſe ſmelt very diſagreeably, ſome of them turned away their heads, "The body of a dead enemy (ſaid Charles) ſmells always well!" The remains of Coligni, after ſo many indignities, were at length taken down privately during a very dark night, by order of the Mareſchal de Montmorency, and interred with the utmoſt privacy at Chantilli.

Many accidents and cauſes conduced, notwithſtanding the rigorous orders for an univerſal ſlaughter, to reſcue numbers of the Hugonots. The king himſelf excepted two from the common deſtruction.—The firſt was his ſurgeon, the celebrated Ambroſe Pare, whoſe ſuperior and uncommon ſkill proved the preſervation of his life.

Charles commanded him to remain in his own wardrobe during that dreadful night. The other perſon was his nurſe, to whom he was warmly attached, and never refuſed any requeſt. The duke of Guiſe himſelf preſerved more than a hundred, whom he concealed during the violence of the ſtorm in his own palace.

The Montmorencies, all which family had been inrolled in the fatal liſt, and devoted by Catherine to death,

were ſecured by the departure of the Mareſchal, their eldeſt brother, who, it was feared, might ſeverely revenge the ſlaughter of his relations.—The tears and intreaties of Mademoiſelle de Chateauneuf prevailed on her lover, the duke of Anjou, to ſpare the Mareſchal de Coſſe, who was allied to her by blood.

Biron, grand maſter of the artillery, and afterwards ſo renowned in the wars of Henry the Fourth, having pointed ſeveral culverines over the gate of the arſenal, ſtopped in ſome meaſure the fury of the catholics, and afforded an aſylum to many of his friends.

The Count de Montgomeri, with near an hundred gentlemen, who were lodged in the Fauxbourg St. Germain, eſcaped on horſeback, half naked, into Normandy, and eluded their mercileſs enemies.——Henry, king of Navarre, and the prince of Conde, were exempted from the general carnage, though not without violent debates in the council.

Charles ordered them both into his preſence, and commanded them, with horrible menaces and imprecations, to abjure their religion, on pain of inſtant death. The king of Navarre obeyed, but the prince obſtinately refuſed to renounce his principles.—Charles, frantic with indignation, ſaid to him in three words, "Mort, Maſſe, ou Baſtile!"——This threat was effectual; and the young prince, terrified into ſubmiſſion, complied with the neceſſity of his ſituation.

During ſeven days the maſſacre did not ceaſe, though its extreme fury ſpent itſelf in the two firſt. Every enormity, every profanation, every atrocious crime, which zeal, revenge, and cruel policy, are capable of influencing mankind to commit, ſtain the dreadful regiſters of this unhappy period. More than five thouſand perſons of all ranks periſhed by various ſpecies of deaths. The Seine was loaded with carcaſes floating on it; and Charles fed his eyes from the windows of the Louvre with this unnatural and abominable ſpectacle of horror. A butcher, who entered the palace during the heat of the maſſacre, boaſted to his Sovereign, baring his bloody arm, that he had diſpatched himſelf a hundred and fifty.

Catherine of Medicis, the preſiding Demon who ſcattered deſtruction in ſo many ſhapes, was not melted into pity at the view of ſuch complicated and extenſive miſery. She is ſaid to have gazed with a ſavage ſatisfaction on Coligni's head, which was brought her. Some days after the ſlaughter had ceaſed, ſhe carried her ſon to the Hotel de Ville, where Briquemant, an old Hugonot gentleman of ſeventy-two years, and Cavagnes, maſter of the requeſts, were executed in the "Place du Greve." They had eſcaped during the carnage of their adherents, but being afterwards diſcovered, were condemned to die. By a refinement in barbarity, which impreſſes with horror, the king was deſirous of enjoying their laſt agonies.—As it was night before they were conducted to the gibbet, he commanded torches to be held up to the faces of the criminals, and ſtudiouſly remarked the effects which the approach of death produced upon their features.

The admiral's effigy was likewiſe drawn upon a ſledge to the ſame place and hung upon a gallows; nor had they forgot to put a tooth-pick into the mouth of the figure, as Coligni, when alive, uſually appeared with one.——The dreadful example of Paris was followed but too faithfully thro' all the provinces, into which ſimilar orders had been diſpatched. Some few great and exalted ſpirits, whoſe names the lateſt poſterity ſhall bleſs, refuſed to comply with ſo infamous a mandate, though ſigned by the king's hand, and preſerved the Hugonots from outrage in their reſpective governments.

An ILLUSTRATION of Matt. xxv. 43.

I was in priſon and ye viſited me not.

"WHO (ſays an eminent author, in a charity ſermon,) are they? and what are we? they are debtors, criminals, and captives—who, far from being pitied, groan in their dungeons, and lie there victims to the in-

tereſt, and perhaps to the paſſion and animoſity of thoſe, who retain them—but are not you debtors to God for all the liberalities of his providence? &c. ——They are criminals, and are not you? Perhaps the tranſports of a blind, involuntary paſſion have hurried them into ſome diſorder, which the law puniſhes: but do not you cheriſh in your hearts paſſions yet more dangerous, which the laws leave unpuniſhed? You have not ſhed your brother's blood, but how often have you wounded his reputation? how often have you troubled his reſt by your inquietudes? how often have you abandoned him to poverty by your avarice? What difference is there between theſe miſerable offenders and you, except that they bear the puniſhment of their ſins, while you live in pleaſure? they groan while you triumph, &c.—in fine they are captives and priſoners, and has not the holy ghoſt told you, that *whoſoever committeth ſin is the ſervant of ſin?* Is there any heavier chain than an inveterate habit? What is the life of the greateſt part of mankind but a continual ſlavery? We ſee various paſſions reign over them by ſucceſſion; delivered from pride they are enſlaved by avarice—thus men change their tyrants, not their ſtate, and the laſt avenges the exceſſes of the firſt.—What calamity is comparable to that of a priſon? What words can ſufficiently paint a priſoner's miſery? Shall I repreſent priſons to you as curſed regions, where there falls neither rain, nor dew?—ſhall I deſcribe dungeons as ſepulchres in which men are buried alive?——ſhall I ſhew you children mourning for the captivity of their fathers? fathers lamenting the poverty of their children? mothers diſabled from watching over the conduct of their daughters, daughters incapable of contributing to the ſubſiſtence of their mothers? Many enemies to inſult them, few, or no friends to comfort them, no charitable hands to relieve them! &c."

The whole is a moſt affecting picture of Jail-miſeries, apt to excite people plentifully to relieve them, and carefully to avoid them: and compared with the ſtate of a criminal before God, enſlaved by his vices, and in his laſt moments abandoned by all to his miſeries, how affecting and uſeful the ſight? *Flechier ſerm. tom.* ii. *Quatrieme Exh. pour les priſ.*

BAD MEN *may ſay* fine Things *about* RELIGION.

THE excellent Mr. Edwards, than whom no man hath written better on religious affections, ſays, 'Fluent fervent abundant talking of religious ſubjects is no certain ſign of truly gracious affections; for it *may* proceed from holy affections, and it may *not*. There are two extremes in this life. Some think a fulneſs of talk a juſt ground for ſuſpecting the talker to be a Phariſee, an oſtentatious hypocrite. Others raſhly pronounce him, on the ſame account, an eminently pious man. The probability lies *againſt* the great talker in the opinions of Edwards, Shepard, Flavel, &c. See *Edwards on relig. affections, part* 2. *ſ.* 3.

ANECDOTE *of* DR. WATTS.

DR. WATTS, ſo eminent for his poetic works, when a child, it was ſo natural to him to ſpeak in rhyme, that even at the very moment he wiſhed to avoid it, it was not in his power. His father was diſpleaſed, and threatened to correct him if he did not deſiſt from making verſes. One day, as he was about to put his threats in execution, the child began to cry, and on his knees ſaid:

Pray father do ſome pity take,
And I will no more verſes make!

HALLELUJAH.

THIS is an Hebrew expreſſion, and frequently uſed in the pſalms and Jewiſh hymns, from whence it was introduced into the Chriſtian church; the meaning of it is; *Praiſe the Lord.* It was, from the church at Jeruſalem, brought into the Latin church, in the popedom of *Damaſus;* afterwards, as Baronius obſerves, *Gregory the Great*, ordered it to be ſung, not only on the feſtival of Eaſter, but continually all

the year. It is ſtill ſung at funerals in the Greek church; but by the weſtern part of Chriſtendom, it is omitted in the burial ſervice, as not being ſuitable to ſo melancholy an occaſion. Pope *Alexander* II. ordered it not to be uſed from Septuageſima to Eaſter Eve; becauſe in this time of Lent, the church was under the uncomfortable recollection of the ſin of our firſt parents.—Hallelujah was alſo ordered to be omitted on the feaſt of circumciſion.—When it is not uſed in the ſervice of the church of Rome, it is called *Hallelujah Clauſum*, and when the *Antiphone*, or Reſponſes, have not Hallelujah at the end, *In æternum* is pronounced inſtead of it. It is likewiſe omitted in the reſponſes of the offices of the bleſſed Virgin, which are ſung in the quire in the time of Eaſter; formerly the Benedictine Monks diſuſed it only in Lent. By a decree of a council of *Toledo*, it was not ſung upon the Calends, or firſt day of January, becauſe the church then uſed to faſt and read the Litany, in oppoſition to the heathen, whoſe cuſtom it was to indulge themſelves in luxury and diverſion on that day; and for this reaſon it was not repeated by the Greeks in the Bacchanalian Week.—Du Treſne remarks, that Hallelujah was anciently ſung in all churches from Eaſter to Whitſuntide and upon the ſundays from the octavos of Epiphany to Septuageſima; and upon the ſundays from the octavos of Whitſuntide to Advent: But in the churches of Africk, Iſidore obſerves, that Hallelujah was ſung only upon ſundays, and fifty days after the reſurrection of our Saviour. The reaſon why all the churches in the univerſe, notwithſtanding the diverſity of their language and offices, have always retained this Hebrew word, is, ſays Bede, That by ſuch a conformity of devotion, every church may be put in mind of *that agreement* which *ſhould ſubſiſt* among *all* the churches of Chriſtendom, in *faith* and *charity*; and alſo of the *duty* of all to *preſs forward* to the church triumphant, where the language of praiſe, of all the redeemed, will be the *ſame*.

Bellatus de Divin. Offic. cap. 22. *Macer Hiero-lex. Du Treſne. Hoffman. See Engl. Mor. vol.* i.

LITERATURE.

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

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

(Continued from page 587.)

BESIDES, nothing but length of time could diſcover the abuſes and inconveniencies attending certain laws. Theſe laws muſt have been mended or repealed, and others ſubſtituted in their room. The writers who alone could at this day inſtruct us in the juriſprudence of the ancients, could not poſſibly have an exact knowledge of theſe matters. They knew nothing of the nations they ſpeak of, till long after the times we are examining, and then the civil code of theſe nations acquired a fixed and ſettled form. The hiſtorians of antiquity could not ſpeak with certainty of any laws but ſuch as were in force in the times in which they write. Tho' the epocha of many of theſe ancient laws is unknown to us, we ought not to preſume that all thoſe whoſe authors we are unacquainted with, were the works of the firſt legiſlators.—We may obſerve further, that the greateſt part of the writers of antiquity, in general, take very little notice

of the jurisprudence and civil laws of ancient nations.

Let us not then fatigue ourselves in searching for the first civil laws. Let it suffice, that we know that all those which in process of time formed the civil code of nations, originated either directly or indirectly from agriculture. History, independent of all reflections, attests this in the most solemn manner. Let us run through the annals of all civilized nations; there we shall see, that civil laws took rise at the same time with agriculture, and that one and the other establishment was the work of the first sovereigns. The Egyptians extolled the great services Osiris had done to mankind by the discovery of agriculture, and the establishment of his laws. The Greeks said the same of Ceres; the first people of Italy, of Saturn; the ancient inhabitants of Spain, of Habis; the Peruvians, of Manco-Capac; the Chinese pay the same honor to Yao.

Let us remark how essentially necessary ancient legislators esteemed agriculture to the support of society. We may judge of this, by the great pains they took to preserve the enjoyment of it to their subjects. It is not possible to cultivate the ground without the assistance of animals. For fear the species of animals employed in labor should fail, ancient laws forbade the killing any of these creatures on pain of death: this was one of the ancient laws of Greece, a law observed by many other nations. The great respect of the ancients for the ox, so useful in tillage, is attested by all the writers of antiquity. To kill an ox was a capital crime. Even at this day, in some countries, the same regard is paid to this animal, which renders such great services to mankind. By the laws of Ram, so much regarded in the Greater India, it is expressly forbidden to kill oxen. At Madura this is a crime punished with death. In Syria they never eat beef, much less veal; they preserve the cattle to till the earth. It is probable, that it was for the same political reason that ancient legislators made laws to the same purpose. Oxen were the only animals that were anciently employed in agriculture.

This conduct appears to have included another motive besides that of securing cattle for husbandry. The first legislators had men to govern, ferocious and only just emerged from barbarism. We do not doubt, therefore, but those legislators had a view of inspiring their people with gentleness and compassion towards each other by inspiring them with these sentiments towards animals. We find several laws amongst the Israelites which seem to have been dictated from this motive. God, in commanding to rest on the seventh day, declares his intention to be, to give some relaxation to slaves and beasts of labor. He forbids maiming of animals, or muzzling the ox that treadeth out the corn. If an Israelite found a bird sitting upon eggs or young, he was commanded to let the dam go. Moses is not the only legislator who has commanded the mild treatment of animals. We find examples of this kind in the laws of many other nations.

One of the most sensible and obvious effects of agriculture, is, that those people who applied themselves to it, were obliged to settle in a particular district. It has forced them to build houses of solid materials, and near to each other, that they might be better enabled to give mutual assistance. It is thus that cities were formed. The first mentioned in history began in Chaldea, China, and Egypt, were the people had applied to agriculture from time immemorial. According to the best writers, the study of politics began with the building of cities; and the foundation of cities gave birth to great empires. Accordingly we see that those people who understood husbandry, formed the first great and powerful states. The Babylonian, Assyrian, and Chinese empires, arose in those parts of Asia where the cultivation of the soil had always been the chief occupation of the people. Egypt is at least as striking an example of it, to say nothing of the Greeks and Romans, to whom we may with good reason join the Mexicans and Peruvians. All these nations, by their skill in agriculture, were enabled to unite in considerable bodies in one place. They had the

certain means of ſubſiſting. Hunting, fiſhing, and the fruits of the earth, which grow ſpontaneouſly, cannot maintain a great number in little bounds. The nations therefore who had no other means of ſubſiſting but theſe, were forced to roam from place to place; they could never aſſemble in very great numbers, becauſe no country could then afford them ſubſiſtence. Theſe reſources are alſo caſual, and might often fail them. Agriculture alone can ſupport a great number in one place, and enable them to lay up proviſions for the time to come. It is to the diſcovery and practice of this happy art we are indebted for all the ſweets of life.

Let us finiſh this important ſubject with a few reflections on the unſpeakable advantages mankind derive from the eſtabliſhment of ſocieties. When we reflect how difficult it muſt have been to eſtabliſh, regulate, and ſupport the body-politic, we cannot help regarding the laws as the greateſt exertion of human genius. But theſe, however excellent, would not have been ſufficient to ſecure the tranquility and happineſs of mankind. The political art has employed an engine ſtill more powerful and more extenſive; it is perhaps of all the happy effects reſulting from the union of families, that which mankind have felt the moſt ſenſibly, and from which they yet draw the moſt frequent advantages. We mean thoſe two grand ſprings of human actions, thoſe ſalutary prejudices which have ſo much force among all nations, and which often ſupply the place of laws, and even of virtue; *the love of glory, and the fear of ſhame.*

We find in all civilized countries, laws for the puniſhment of crimes againſt ſociety; but we know of no country which has decreed rewards to the exerciſe of the ſocial virtues, ſuch as generoſity, candor, humanity diſintereſtedneſs, probity, decency of manners, &c.

We obſerve further, that there are certain vices, ſuch as lying, avarice, deceit, debauchery, indecency, ingratitude, &c. for which the law has provided no puniſhment. We even allow, that theſe vices are in ſome ſort incapable of being puniſhed by the magiſtrate. Yet ſhould the ſocial virtues remain abſolutely without recompenſe, it is feared that few would be led to practiſe them. It would be ſtill more hurtful to ſociety, ſhould men be permitted to abandon themſelves with impunity to the vices we have mentioned. Manners and cuſtoms, founded on theſe tacit conventions, by which all ſocieties, as we have ſaid, were united, have ſupplied and remedied this great defect of the laws.

Honor, that ſentiment ſo quick and delicate, is the work, the fruit of ſociety. Public and private intereſt have concurred to form it. The advantage and utility which ſociety found to reſult from certain ſentiments, and from certain actions, led them naturally to regard theſe ſentiments as the moſt precious attribute of human nature. By a neceſſary conſequence of theſe ſame motives, they found themſelves inclined to expreſs the higheſt eſteem and conſideration for the perſons poſſeſſed of theſe deſirable qualities. The ambition of obtaining this univerſal favor, affection and eſteem, is a principle from which ſociety has reaped the greateſt benefits, a principle which has ſupplied the want of legal rewards for virtuous actions.

With reſpect to thoſe actions which are pernicious to good order and public tranquillity, though no particular puniſhment could be decreed by law, ſociety, upon the ſame principle, has equally provided that they ſhould not remain unpuniſhed. Cuſtom and opinion founded on the tacit conſent of all ſocieties, have in all times pronounced a ſentence of diſhonor and infamy on theſe vices; a ſentence not the leſs real or formidable becauſe it was not preſcribed by any particular law, nor pronounced by any magiſtrate; and to be ſenſible of all the efficacy of this ſentence, we need only reflect a moment on the ſovereign empire of cuſtom and opinion, and conſider how great is the extent of their power.

If we examine what happens in all countries, we ſhall find, that though there are no expreſs laws for rewarding the ſocial virtues, yet thoſe who practiſe them never miſs their reward,

never fail to attract the public affection, esteem and admiration; rewards so much the more soothing, and so much the more powerful, as they are free and voluntary, and not the effect of any law. We see also that there are certain vitious actions, which, though not punished by magistrates, are far from escaping with impunity; they receive a real and heavy punishment from the scorn, contempt, and indignation of the wisest and best part of the society. These sentences, tho' they proceed not from the legislative power, though they are not invested with authority of the law, are not the less infallible in their effect, either by recompensing virtue, by giving those who cultivate it all the distinctions which are capable of gratifying a rational self-love, or by punishing vice, by depriving the abandoned of the greatest comforts of society, and by fear restraining those mean souls who can be deterred from vitious actions only by the dread of punishment.

(To be continued.)

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

(Continued from page 589.)

GARDENING.

AMONG the immense number and variety of trees and plants which nature presents to our view, there are many which without any care or cultivation, afford a very proper and even delicious nourishment to man; for that reason, those kinds of trees and plants must have very early attracted his attention. The transplanting and inclosing these valuable kinds in one particular place, for the more convenient cultivation of them, was a very natural and obvious thought. This was probably the origin of gardens, which are of the most remote antiquity. Ancient authors have left us no particular account of the state of gardening in these distant ages. We can only, therefore, propose a few conjectures on that subject.

We must place the fig-tree at the head of the first fruit-trees which were cultivated. This is the opinion of all ancient writers. They assure us, that figs were the first delicious fruit mankind were acquainted with. They were even persuaded, that the discovery and use of this fruit had contributed very much to draw mankind out of their primitive barbarity. We may say as much of the vine, whose fruit afforded both agreeable drink and food to men. The scriptures tell us that Noah cultivated the vine; and all profane historians agree in placing Bacchus in the first ages of the world.

It appears also, that the almond-tree was cultivated in the most early times. When Jacob resolved to send Benjamin into Egypt, he commanded his sons to carry Joseph a present of almonds, amongst some other things. We must add to these likewise the pomegranate. We see, by the murmurings of the Israelites in the wilderness, that the fig-tree, the vine, and the pomegranate-tree, must have been known and cultivated in Egypt from time immemorial.

The cultivation of the trees we have mentioned is very easy. Nothing was necessary to procure abundance of their fruit but to lop, prune, and manure them. This was all the knowledge mankind had for many ages of the cultivation of fruit-trees; and this knowledge, as all ancient traditions inform us, they owed to chance. They say a she-goat gave the first hint of lopping the vine. This animal having browsed upon a vine, it was observed to bear more plentifully the following year than usual. From this discovery they began to study the most advantageous ways of lopping their vines. Acosta, in his natural history of the Indies, relates, that formerly the rose-bushes in America grew so rank in wood, that they bore no roses. By accident one of them was set on fire, and burnt all but a few slips, which the year after produced a great quantity of roses. From thence the inhabitants learned to prune and cut off the superfluous branches from their rose-bushes. It seems probable, that a like accident had taught the Greeks how to cultivate these shrubs; for Theophrastus tells us, it was the custom in Greece to set fire to their

roſe-buſhes without which they would not produce flowers. We might quote a great number of ſuch happy accidents.

But theſe operations of lopping, pruning and manuring, were not ſufficient to make their trees bear ſweet, wholeſome, and pleaſant fruit. This ſecret depended upon a more abſtruſe and difficult operation. It is obvious we mean that of ingrafting, We may juſtly reckon this amongſt the number of thoſe arts which have been brought to light by chance. But by what chance? We can only form conjectures about this, more or leſs probable. We are not ſatisfied with what Pliny relates concerning the manner in which he pretends the art of ingrafting was diſcovered. He ſays, that a peaſant deſigning to incloſe his cottage with a fence of pales, ſunk ſome branches of ivy in the ground, and fixed the ends of his pales in theſe, to make them laſt the longer. It happened that the pales, being probably of green wood, took root, and put forth new ſhoots; from whence the peaſant concluded, that they received ſap and nouriſhment from theſe trunks of wood, the ſame as if they had been planted in the earth. The reflections, ſays he, which were made on this event occaſioned the diſcovery of the art of ingrafting. But we cannot perſuade ourſelves, that this art owed its origin to ſuch an event as this. Lucretius propoſes a more probable conjecture concerning this diſcovery; but we are notwithſtanding inclined to aſcribe it rather to ſome other accident.

As ſoon as men began to incloſe ſeveral plants and trees in one ſpot of ground, they would perceive a great difference between thoſe which were incloſed, and thoſe of the ſame kinds which remained in the woods and open fields. We imagine, that the idea of ingrafting might be ſuggeſted afterwards, by their diſcovering two branches of different fruit-trees united and incorporated on the ſame ſtock, and by the reflections they would make on this diſcovery. It is not uncommon to ſee the branches, or even the trunks of certain trees when planted very near each other, unite and grow together. The wind, or ſome other accident, might rub the branches of two neighbouring trees ſo ſtrongly againſt one another as to wear away the bark, by which means the ſap of each branch might inſinuate itſelf into the other, and unite them together. This accident would occaſion their bearing better and more beautiful fruit than they had been uſed to do. This improvement would be obſerved by their eating this fruit, and the cauſe of it would be inquired into. They would examine the condition of the trees which had produced this excellent fruit, and would obſerve that they were united to the neighbouring trees by ſome branches. To this union conſequently they would aſcribe the excellence in their fruit. It is very probable that men would endeavor to imitate this operation of nature, and follow the path which ſhe had pointed out. By long reflection, and repeated trials, they would hit upon the various ways of ingrafting, which we know were in uſe among the ancients.

It is impoſſible to fix the preciſe epocha of the invention of ingrafting. All our doubts, however, would preſently be diſpelled if we could depend upon the authority of Macrobius. That author aſſerts, that Saturn taught the people of Latium the art of ingrafting trees But this aſſertion ſeems improbable, and the more ſo, as, in the age of Homer and Heſiod, the Greeks do not appear to have had any knowledge of ingrafting, or the operations relating to it. In the greater India and in Perſia there are a great many fruit-trees, but almoſt all wild. Ingrafting is there unknown. It is the ſame in South America. All the fruit trees we meet with in theſe immenſe regions, remain as nature produced them without being ingrafted. We are inclined to think that this art was unknown in the firſt ages, as we do not find that fruits make any part of the repaſts deſcribed by Homer, and other writers of antiquity.

As to the various kind of pulſe, it appears that they were known and

cultivated very early. The Egyptians made great uſe of theſe in the remoteſt ages. We may judge of this by the murmurs of the Iſraelites in the wilderneſs, who regretted the cucumbers, melons, leeks, onions, and garlic, which they had eaten plentifully in Egypt.

(To be continued.)

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

POETRY.

(Continued from page 591.)

THE eſſence of the polite arts in general, and of poetry in particular, conſiſts in *expreſſion:* and we think that to be poetic, the expreſſion muſt neceſſarily ariſe from *fiction.* —It follows, that the firſt principles of poetry muſt be *invention.*—This invention, which is the fruit of happy genius alone, ariſes, 1. *From the ſubject itſelf, of which we undertake to treat:* 2. *From the manner in which we treat that ſubject, or the ſpecies of writing which we uſe:* 3. *From the plan that we propoſe to follow in conformity to this manner; and,* 4. *From the method of executing this plan in its full detail.* Our firſt guides, the ancients, afford us no lights which can elucidate all theſe objects. The precepts, which Ariſtotle lays down, relate to epic and dramatic poetry only: and which confirms our idea, that antiquity itſelf made the eſſence of poetry to conſiſt in fiction, and not in that ſpecies of verſe which is deſtitute of it, or in that which is not capable of it. But ſince this art has arrived to a great degree of perfection, and as poetry, like electricity, communicates its fire to every thing it touches, and animates and embelliſhes whatever it treats of, there ſeems to be no ſubject in the univerſe to which poetry cannot be applied, and which it cannot render brilliant and pleaſing. From this general nature or poetry, have ariſen its different ſpecies, of which we muſt not omit the deſcription, nor the marking their limits, and tracing the principles which are peculiar to each particular claſs.

The firſt is the epic or *epopee.* Of this the judicious *Deſpreaux* has given us a beautiful deſcription in theſe verſes of his art of poetry:

The *epic poem* claims a loftier ſtrain.
In the narration of ſome great deſign,
Invention, art, and fable, all muſt join,
&c.

This great poet learned from Horace, his maſter and his model, what were the true criterions of good and bad poetry of every kind. The rules he has given are juſt; and what is moſt admirable, the manner in which he expreſſes the rule commonly affords the moſt finiſhed example that can poſſibly be produced. He has not, however, exhauſted this art; his poetics do not contain all that is eſſential, nor all that ought to be ſaid on poetry, when we would rather inſtruct than pleaſe.— The word *epic* is derived from the Greek, and ſignifies in a natural ſenſe *diſcourſe,* and in a figurative ſenſe *a diſcourſe in verſe* or *piece of poetry.*— Cuſtom, as well ancient as modern, has conſecrated the name *epic,* by way of excellence, to a grand poem that is not dramatic, and by the *epopee* is meant the hiſtory, fable, or ſubject of which ſuch poem treats. An epic poem, therefore, is now the *recital,* either in verſe (which is the moſt perfect kind) or in a poetic ſtyle, *of an event that is uncommon, grand, worthy of admiration, and at the ſame time intereſting, either to mankind in general, or to a great number of them in particular.*

Whether it be from the perverſity of the human heart, from the weakneſs of the underſtanding, or from cuſtom, mankind ſeem to be habituated to regard thoſe things only as grand, wonderful, and intereſting, which tend to their deſtruction, that is, the actions of renowned warriors. The hiſtory, called civil or politic, conſiſts merely, if we conſider it attentively, of a number of relations of wars which have deſolated the earth under various ſovereigns. Poetry has been made to follow the ſame prejudice: from whence it comes, that the

title heroic poem is given, though very improperly, to an epic poem.—— Men have ſuffered themſelves to be ſo far deceived by this denomination, as to imagine that the ſubject of an epic poem can be founded only on the actions of ſome hero. An extravagant error, a ridiculous and dangerous abuſe of words, and a ſtriking inſtance of the caprice of pedants! Is there then nothing but that which is the cauſe of the miſery of mankind that deſerves to be tranſmitted to poſterity, and made the ſubject of poetry? Thoſe great events on which their happineſs is founded, and from whence all their felicity hath ariſen, are theſe unworthy to bear the name or enter into the compoſition of an epic poem? Becauſe Homer and Virgil have made their poems conſiſt of the actions of the deſtroyers of mankind, of heroes, and, what is more, of mean and wretched heroes, is it not permiſſible to introduce the peaceful benefactors of the human race, men who have devoted their lives to immenſe and greatly uſeful labors? Muſt we for ever ſee a ſtream of human blood, in order to conceive an idea of a great action.

Camoens, Don Lewis of Ercilla, but eſpecially Milton, the younger Raune, and Klopſtock, muſt not here be forgot. They have thought, with reaſon that the diſcovery of a new world, and, what is of infinitely more importance, the loſs of Paradiſe, the Chriſtian religion, and the redemption of mankind by the Meſſiah, were events worthy to be made the ſubject of an epic poem: that they were ſources from whence might be derived the greateſt beauties that poetry could produce; and that Adam, conſidered as the origin of mankind, and the Meſſiah as their Saviour, and as the hero of the tribe of Judah, were perſonages infinitely more auguſt and more intereſting, than the furious Achilles, the intriguing Ulyſſes, or the perfidious Æneas. For if we give the leaſt attention, we ſhall be convinced that were men now to commit ſuch actions as Homer and Virgil have aſcribed to their heroes, the leaſt that they could expect, would be to be ſent to a houſe of correction, or locked up in ſome dungeon. From hence we may conclude, that the ſagacious Addiſon ſpoke juſtly when he ſaid, *if you are unwilling to give the title of an epic poem to the Paradiſe Loſt of Milton, you may call it, if you pleaſe, a divine poem.* The name ſhould never determine the value of any matter, and every poet, who would treat of any great event, any memorable and intereſting action, may, without heſitation, make it the ſubject of an epic poem.

When the poet has made choice of his ſubject, he ſhould lay the plan of his work. As the firſt poets in general chanted their poems, and as Homer in particular ſung his Iliad and Odyſſy for charity, as he went begging through the cities of Greece; cuſtom has eſtabliſhed the word *ſing*, for reciting in verſe, or in a poetic ſtyle, the praiſe of any hero, or any memorable action or event. It is an eſtabliſhed, and a very judicious cuſtom, to begin a poem with a ſuccinct and lively introduction or deſcription of the ſubject on which we propoſe to treat; as nothing is more proper to attract the regard, prejudice the determination, and fix the attention of the reader then ſuch an explanation. To the introduction commonly ſucceeds the *invocation*. The ancients addreſſed themſelves either to the Muſes, to Apollo, or ſome other of their divinities. This cuſtom will appear very ſingular, if we tranſport our imaginations to thoſe remote ages, and reflect that mythology made the religion or theology of the heathens. Would it not be ridiculous, and even profane, if, in our days, a poet, who was about to ſing the actions of ſome hero, or ſome mere worldly event, ſhould begin by calling to his aſſiſtance the holy virgin, the angels, cherubim, ſeraphim, or ſome of the ſaints in heaven? Be this however as it may, we cannot deny, but that ſuch invocation is no ſmall ornament, and even adds ſomething great and awful to a poem. The names of Apollo and the Muſes ſound better from our mouths, and in our verſe, than they did in thoſe of the ancients, who regarded them as ſerious divinities. Several great poets have acquired the happy art of perſonifying virtues or divine qualities, and of addreſſing them by theſe ſorts of invocations;

which has a very great effect. As an epic poem forms a long and comprehenſive narration, neceſſarily intermixed with epiſodes analogous to the ſubject, it is divided, according to the uſual cuſtom, into cantos; or, when the poem is in proſe, into books, parts, &c.

In order to elucidate all theſe precepts, by a ſtriking example, we ſhall here cite the firſt lines of the Henriade. The illuſtrious author may ſerve as a model for this kind of poetry, as well as for moſt others of which he has treated. They are as follow, as tranſlated by Dr. Franklin;

The chief renown'd, who rul'd in France, I ſing,
By right of conqueſt, and of birth, a king;
In various ſuff'rings reſolute and brave,
Faction he quell'd: he conquer'd, and forgave.
Subdued the dangerous League, and factious Mayne,
And curb'd the head-ſtrong arrogance of Spain.
He taught thoſe realms he conquered to obey,
And made his ſubjects happy by his ſway.
O heaven-born *Truth*, deſcend, celeſtial muſe,
Thy power, thy brightneſs in my verſe infuſe.
May kings attentive hear thy voice divine,
'Tis thine to teach the monarchs of mankind is thine.
'Tis thine to war-enkindling realms to ſhew
What dire effects from curſt diviſions flow—
Relate the troubles of preceding times;
The people's ſufferings, and the prince's crimes.
And, O! if fable may her ſuccours lend,
And with thy voice her ſofter accents blend,
If on thy light her ſhades ſweet graces ſhed,
If her fair hand e'er deck'd thy ſacred head,
Let her with me thro' all thy limits rove,
No more to conceal thy beauties, but improve.

He then begins the recital with theſe beautiful lines:

Valois then govern'd the deſtracted land,
Looſe flow'd the reins of empire in his hand, &c.

(To be continued.)

VERSIFICATION.

(Continued from page 593.)

RHYMES, therefore, were very properly invented to prevent the monotony, or at leaſt to avoid an inſufferable uniformity; for they are ſuſceptible of an almoſt infinite variety, as is evident from the Dictionary of Rhymes by Richelet, a book of 750 pages octavo, in a ſmall character, and which, nevertheleſs, contains only a part of the rhymes in the French language. The continual variation of their maſculine and feminine rhymes ſtill further augments this agreeable variety.

But beſide rhyme, there is a neceſſary cadence to be obſerved in all verſes, and which ariſes from the mixture of ſyllables that are accented or not accented; and this it is which produces the meaſure in all modern verſes; a meaſure that is founded on the proſody of each language.

The ſeveral kinds or genders of verſes, or poems, are either ſimple or compound. The ſimple are the nine following:

1. Hexameter, which comprehends as ſpecies, 1. the Adonic. 2. The Pherecratic. 3. The Archilochian. 4. The heroic Tetrameter. 5. The Alcmanian Dactyle. 6. The Ityphallician Dactyle.
2. Pentameter.
3. Anapæſtic.
4. Sapphic.

5. The Phalæcian.
6. The Iambic, which comprehends as ſpecies, 1. Scazon, and 2. Anacreonic.
7. The Trochaic, which comprehends the Hyphallic.
8. The Choriambic, comprehending as ſpecies, 1. the Ariſtophanic. 2. The Glyconic. 3. The Aſclepiadic. 4. The Alcaic, &c.
9. The Ionic minor.

The compound genders ariſe merely from the different combinations of the ſimple genders, which the ancient poets have made uſe of in various ways as they found convenient, in order to give the more grace to their poems, as in elegies, &c. from whence have ariſen the titles of *carmen monocolon*, *dicolon*, *tricolon*, &c. The good Latin proſodies ſhew the particular compoſition of all theſe different genders of verſe; what are the words which enter into each kind of feet, and what are the feet, and conſequently the words which compoſe each gender and each ſpecies of verſe. It is impoſſible, however, for us to enter into theſe details: we ſhall therefore return to the verſification of modern nations.

The French verſe is not compoſed of feet, but ſyllables, and conſequently is not ſcanned but meaſured by ſuch of them as are accented or not accented. The French word *meſurer* has been ſubſtituted inſtead of the Latin *ſcandere*, which ſignifies to climb or mount, and does not ſeem ſo well to expreſs what we intend. There are verſes of twelve, ten, eight, ſeven or ſix ſyllables, and ſtill leſs; of which examples may be found in all the treatiſes on verſification. All French verſes are divided into maſculine and feminine: thoſe which finiſh with a ſilent e, or other ſyllable, whoſe ſound is ſo weakly pronounced as not to make any determinate impreſſion on the ear, are called feminine; and have always one ſyllable more than the maſculine of the ſame ſort, but this ſyllable whoſe ſound is ſcarce to be perceived is not reckoned. The maſculine verſes are thoſe which end in any other manner whatever by a fixed termination, and conſequently have no ſuperfluous ſyllable that is drowned in the pronunciation.

When two vowels come together in a verſe, and the one does not drown the other in the pronunciation by means of an eliſion, it is called an *Hiatus*. This is an egregious fault, one that ſhocks every ear which has the leaſt delicacy, and therefore ought carefully to be avoided.

When a ſentence begun in one line is carried into the next, and another ſentence is begun before the end of the ſecond line, it is called an *Enjambment*. The following examples are taken from Richelet:

But of that front the ſtern heroic look
Shows Alexander. And ſure his viſage
Bears of his dignity the certain preſage.

At the ſight of his king, the valiant Captain
Bayard, though wounded, ſtill fought on the plain.

Theſe enjambments are real faults, but they are ſuch as the moſt able poets do not always avoid.

Tranſpoſitions or *inverſions* conſiſt in changing the natural order of the words, as in the following verſes:

To my juſt projects all I ſee conſpires.
Of the times follies I compoſe my ſpleen.
Without delay his foes he will engage,
And if good fortune ſhall our arms attend.
To him declare, who hither has you ſent,
That I my promiſe made him cannot keep.

It is certain that theſe tranſpoſitions ſerve not only to facilitate verſification, but to give it alſo great ſtrength and grace. M. Cerceau thinks them ſo neceſſary that it would be impoſſible to make French verſes without them. However they are to be uſed with diſcretion, and we ſhould take particular care that they do not appear to be made by neceſſity.

(To be continued.)

MUSIC.

(Continued from page 595.)

MODERN muſic in general has two objects, which ſhould be well diſtinguiſhed and which are *melody* and *harmony*. The melody, or tune, is nothing more than a ſucceſſion of ſounds, marked by notes, which ſucceed each other. Harmony, on the contrary, is a ſucceſſion of concords. By concords are meant ſeveral ſounds which are produced at the ſame time, and marked in the tablature by notes placed the one over the other. The difference between a higher and lower tone is called an *interval*, as well in melody as harmony. There are in muſic ſeven original or fundamental tones, which aſcend or deſcend by regular intervals. The French mark theſe tones by *ut, re, mi, fa, ſol, la, ſi;* and the Italians by *c, d, e, f, g, a, b:* and by adding *ut* or *c*, which begin the following octave, theſe eight tones, with their intervals, form a *ſcale* or *octave*. In proportion as thoſe tones aſcend or deſcend, above or below the limits of this ſcale, they begin a new octave: and in each octave the tones which are of the ſame denomination are always in *uniſon*, or of the ſame ſound.

The intervals between theſe ſeven tones of the ſcale are equal among themſelves, or nearly ſo; and they ſhow how much one tone is more acute, or more grave than another; but not how much ſtronger or weaker: for whatever ſtrength or ſoftneſs may be given to any tone whatever, it conſtantly remains equally high or low. We muſt further remark with regard to the ſcale, that the intervals between *ut: re, re: mi, fa: ſol, ſol: la*, and *la: ſi*, or *c: d, d: e, f: g, g: a*, and *a: b*, are equal: and the intervals between *mi: fa*, and *ſi: ut*, or *e: f*, and *e: b*, are alſo equal among themſelves; but this difference is but half that of the other tones. For which reaſon the intervals between *mi: fa*, and *ſi: ut*, or *e: f*, and *b: c*, becomes ſemitones; and the intervals between the others are whole tones. They otherwiſe call a whole tone a major-ſecond, and a ſemitone a minor-ſecond. To proceed therefore from one tone to another in a diatonic order, either in aſcending or deſcending, ſignifies to proceed by tones or ſemitones, or by major or minor-ſeconds.

The different intervals of the ſcale of tones are called as follows:

1. The interval, formed by a tone and a ſemitone, it called a *third leſſer*, or *tierce minor*.

2. The interval, formed by two whole tones is called a *third greater*, or *tierce major*.

3. The interval, formed by two whole tones and a ſemitone, is called a *fourth*.

4. The interval of three whole tones is called a *tritone*, or *ſuperfluous fourth*.

5. The interval of three whole tones and a ſemitone is called a *fifth*.

6. The interval of three whole tones and two ſemitones makes a *ſixth leſſer*.

7. The interval of four whole tones and a ſemitone is called a *ſixth greater*.

8. The interval of four whole tones and two ſemitones forms a *ſeventh leſſer*.

9. The interval of five whole tones and a ſemitone is called a *ſeventh greater*.

10. The interval of five whole tones and two ſemitones makes an *octave*.

11. A ſemitone, or a tone above the octave, produces a *nona*, or ninth leſſer or greater.

They ſometimes ſtill go farther.—But it plainly appears that the ninth is nothing more than the octave of the ſecond; the eleventh the octave of the fourth; the twelfth the octave of the fifth, &c. The octave of the octave is called the *double octave*, *triple octave*, &c. It is alſo called the *decima quinta:* and for the ſame reaſon, the double octave of the third is called *decima ſeptima;* and the double octave of the fifth, *decima nona:* and ſo of the reſt.

The ſign, by which they raiſe a tone by a ſemitone, is called a *croſs*.

The ſign, by which they lower a tone by a ſemitone, is called a *le*, and is marked thus *b*.

The ſign, by which a tone ſo raiſed,

or lowered, is reſtored to its natural place, is called the *ſign of re-eſtabliſhment*.

The other ſigns, by which notes are ſhewn to be ſometimes united, ſometimes ſharpened, ſoftened, or ſtrengthened, &c. differ among moſt nations, and even among many able compoſers, who ſometimes adopt different ſigns.

An accord compoſed of tones, whoſe union pleaſes the ear, is called a conſonant accord; and the tones, of which it is compoſed, are called, with regard to each other, *concords*. The *octave* of a tone is the moſt perfect concord; the next is the *fifth*; the next the *third*; and ſo of the reſt. An accord, compoſed of tones, whoſe union is diſagreeable to the ear, is called a diſſonant accord, and the tones, of which it is formed, are called *diſcords*; and ſuch are the ſecond, the tritone, and the ſeventh. But even theſe diſcords may be rendered pleaſing to the ear, and be made the ornaments of muſic, by their preparation and reſolution.

From the different tranſpoſitions and combinations of the letters of the alphabet, ariſe that immenſe variety of words and phraſes by which language is formed, and which might be ſtill infinitely increaſed, were there objects to which thoſe words could be applied. In like manner the tranſpoſitions and combinations of the ſeven primordial tones, and the five ſemitones, with their dieſes or various diviſions through all the octaves of which they are ſuſceptible, produce that immenſe number, that infinite variety of melodies, airs, tunes, and harmonies, which compoſe the muſic of all nations: an effect almoſt miraculous, and in which the imagination is loſt. In language the ſyllables long or ſhort, accented or unaccented, ſtill augment this variety: and in muſic, the different meaſures, or times which are employed in performing each tone or note, form likewiſe an infinite variety in the expreſſion. There are certain ſigns or characters agreed on by common conſent, by which muſic, like language, is expreſſed to the eye; by which each tone is diſtinguiſhed, as well as the octave in which it is to be placed, and the time it is to continue. It is this manner of writing muſic, which is called a *tablature* or *ſcale*, and which it is proper briefly to explain.

They begin the muſical ſcale or ſyſtem, by drawing five lines, between which are four ſpaces. Sometimes they alſo draw lines above or below the ſcale, if the melody be extended higher or lower.

Theſe lines (but never the ſpaces) are marked with a general key, which denotes the line on which is wrote the tone or note *c* or *ut*, or the tone of *f* or *fa*, or elſe the tone *g* or *ſol*, and which by that mean ſerves to find the tone of each note by its place in the ſcale.

Ut or *c* on the firſt line (*a*) denotes the common treble.

The ſame mark on the ſecond line (*b*) denotes the counter tenor (alto).

The ſame on the third line (*c*) for the counter tenor or common alto.

The ſame on the fourth line (*d*) for the tenor.

Fa or *f*, on the third line (*e*) the upper baſe.

The ſame on the fourth line (*f*) the common baſe.

The ſame on the fifth line (*g*) the lower baſe.

Sol or *g*, on the ſecond line (*h*) the common treble, or the violin or other inſtrument.

The ſame on the firſt line (*i*) the upper treble, or the firſt violin.

The firſt fundamental tone being thus given, it is eaſy to find all the other notes, either in aſcending or deſcending.

(To be continued.)

PAINTING.

(Concluded from page 598.)

THE different effect which the ſame objects of nature have upon different men, produces what is called the *different manners* of painters of the ſame claſs. Theſe manners, which conſiſt principally in the various kinds of colouring, in the tone, and the method of compoſing and grouping of figures, are ſo very diverſified, and at the ſame time ſo diſtinct, ſo determi-

nate among artists, that every connoisseur is able to distinguish the hand, and to name the master, on the first inspection of a picture. It is a particular style to which each painter habituates himself, and never entirely quits, and is far more easily distinguishable than the style of a poet or other writer.—The connoisseur, however, does not acquire this faculty of discerning the pencil of each celebrated painter, but by means of having seen a great number of paintings; of regarding them with a careful and critical eye, and by making repeated reflections on the different manners of the several masters.

But let us return to the invention. This is necessary in all the species of painting we have enumerated, in order to make choice of such subjects as are most proper for each class. The picturesque invention is of three kinds, *historic*, *allegoric*, or *mystic*. Painters make use of the term *historic invention*, not only for the subjects of history, but for the representation of all real objects, such as nature produces, as animals, flowers, fruits, landscapes, &c. —*Allegoric invention* is the choice of such subjects as serve to express in a picture, either wholly or in part, other matters than what they represent, as virtues and vices, passions, happiness, misery, &c. *Mystic invention* relates to religion, and serves to represent, under sensible images or figures, some dogma, or mystery, founded on the scriptures.

Beside those general precepts of invention we have mentioned, there are also some particular rules relative to painting. In historic invention, for example, the artist should observe, 1. *Unity*, that is, he should not represent, in the same picture, more objects than it is possible for the eye to discover in nature at the same time; and should also take care that all the objects and persons, which are there found, should have a relation to the hero of the piece. 2. *Perspicuity* in expressing the subject, so that a spectator, though but little versed in history, may know at once the event the painter intended to represent. 3. *Fidelity*; which consists in a true representation of the circumstances which attended any event, according to the accounts of the best historians. In the second place, with regard to allegorical invention, it is necessary to observe, that the representation be intelligible; founded on respectable authorities, and necessary. In the third place, with relation to mystical invention, the subject should be pure, that is, free from any mixture of fabulous incidents; founded on scripture, or on the history of the church; and the expression should be grave, decent, noble, and majestic. The invention in all the three classes should appear to be the production of a fruitful genius, and to be produced without pain or labor.

The invention of a picture, or the choice of a subject, according to the rules we have laid down, and the judicious and ingenius arrangement of the several matters each subject affords, is what is called, in a collective sense, the *poetic composition* of a picture. How happy soever the choice may be, and however fruitful the subject, it will produce a disinteresting picture only, if it is not composed by an able artist, who, independent of the drawing and colouring, knows how to dispose the objects with taste, and to avail himself of every advantage his subject presents; and this is what is called *ordinance* or disposition. This ordinance serves clearly to explain the idea of the subject in the execution; to avoid disorder and confusion; so to place and characterize the principal persons or objects, that they may at once strike the spectator and fix his attention; properly to observe the different grounds of a picture and their gradations; not to leave some parts empty, and have others crowded, but so to dispose the several parts, that the whole may form one graceful harmony. The figures, moreover, should not only be well disposed, but appear necessary to the subject, and not placed there merely to fill up empty spaces. The whole composition should appear to be cast in one mould, or to have proceeded at once from the ingenuity of its author. This ordinance has therefore some essential particulars, which it is necessary to explain.

In the first place, there should be

ſtrictly obſerved what painters call the *coſtume*, that is, the art of treating each ſubject according to that manner which is peculiar to it, by conforming to the cuſtoms of different times and places. The greateſt maſters have ſometimes tranſgreſſed this rule. We have ſeen a picture, for example, repreſenting our Saviour going from Jeruſalem to the place of his crucifixion, and bearing his croſs between two capuchins; another of the ſiege of Samaria by Holofernes, where the painter has placed a battery of cannon; Abraham going to ſlay his ſon Iſaac with an arquebuſe, in order to offer him as a ſacrifice; and a thouſand other like incongruities. The coſtume is likewiſe violated, when, without neceſſity, fabulous or allegorical matters are united with real hiſtory; as when in a ſea port, inſtead of ſailors, are ſeen Tritons, Syrens, and all the attendants on Neptune or Amphitrite; or when winged Cupids are introduced in a landſcape, or at a country wedding, &c.

Groups ariſe from the combination of various objects, from the union of ſeveral perſons or things in one point of view, or in one place. The converſations and connections of mankind induce them to come together, as does the natural inſtinct of all animals which live in ſociety; the painter therefore is obliged to form them into groups. It is impoſſible, however, to give any clear, determinate rules with regard to the arrangement and formation of theſe groups. This is a matter of practice; and the works of the greateſt painters, as Raphael, Julio Romano, Polydore, &c. who have excelled in this article, will ſerve at once as precepts and examples. The only maxims, which can here be given, may be reduced to theſe; 1. that in each group the principal objects and moſt intereſting perſons ſhould be moſt conſpicuous; 2. in each arrangement the painter ſhould diſplay as many of the pleaſing objects of nature as the ſubject will admit; 3. in the diſpoſition of theſe groups the attitudes ſhould be natural and graceful; 4. that the moſt perfect groups are thoſe where the different objects, with their different attitudes and expreſſions, are the moſt happily contraſted; and, 5. the union of all theſe particular groups ſhould form one general group, which is called *a whole*, and in which conſiſts the perfection of the poetic compoſition of a picture; founded on that pleaſing harmony which runs through all its various parts.

Painters uſe the word *deſign* to expreſs three different meanings. Sometimes they intend thereby the whole draught or compoſition of a picture; ſometimes the figure of a part of the human body, or other object, formed after nature, which ſerves as a model to their diſciples; and ſometimes they mean the contour or outline, by which the figure and proportions of a body are determined: and it is in this laſt ſenſe that we here uſe the word deſign. As the formation, and exiſtence of all figures depend on the deſign, it follows that it is the firſt principle, the foundation of painting. The deſign, in general, has therefore ſix parts, the obſervation of which are abſolutely indiſpenſable.

1. *Correction*, or preciſion in the forms and dimenſions; founded on thoſe of proportion, and on the knowledge of the ſtructure of the human body.

2. *Taſte*. Each ſchool has its peculiar taſte in the deſign; and ſince the re-eſtabliſhment of the polite arts, that of Rome has conſtantly been regarded as the moſt excellent, being formed on the antique.

3. *Elegance* and *grace*, and what the Italians name in painting *ſvelto*.

4. *Variety*, in the poſitions of figures, and the points of view from which they are to be ſeen.

5. *Expreſſion* of that character which is proper and peculiar to each object.

6. *Perſpective*, or the poſition of each object according to the different points of diſtance from whence it is ſuppoſed to be viewed.

The knowledge of deſign is to be learned but by practice only. All rules whatever are inſufficient, and will never form a good deſigner. It is to be learned under the inſpection of an able maſter, who will guide and correct; or by deſigning in academies,

after models, prints, drawings, ſtatues, antiques, baſſ-reliefs, living figures, &c. There are celebrated academies in Italy, France, and other nations, where the diſciples of Apelles learn to deſign, and where they may acquire a great proficiency in this art.

(To be continued.)

PHILOSOPHY *of* THALES; *and* MEMOIRS *of this* PHILOSOPHER.

THALES was the firſt of the Greeks who gave Philoſophy a ſyſtematical form, and who undertook to deduce truth from certain and obvious principles. It is to be regretted that there remain but very imperfect memorials of the Ionic philoſophy; the writings of its profeſſors having not reached to our times, and Socrates the moſt celebrated of this ſchool, having taken no care to preſerve the opinions of it. This great man abandoned the phyſical part of this philoſophy, in order to turn himſelf entirely to the moral part; thus, as he uſed to expreſs it, making philoſophy deſcend from the heavens to earth. All, therefore, that can be ſaid concerning this ancient ſect is merely conjectural. What ſeems moſt certain is, that all their inquiries were directed to an inveſtigation of nature, which procured this ſect the peculiar appellation of naturaliſts, as excelling in that part of knowledge. With reſpect to politics and morality, they had only an *exoteric* doctrine conceived in the moſt laconic terms, and for his ſkill in theſe it was that Thales was numbered among the ſeven ſages of Greece.

The anceſtors of Thales were Phœnicians. He was born at Miletum, a city of Ionia, and lived with Thraſybulus, from whom he received an excellent education, which early qualified him for the affairs of government. He roſe by degrees to be at the head of the republic of Miletum, and was equally remarkable for the wiſdom as well as the juſtice of his adminiſtration. He was initiated in Crete in the myſterious doctrines of that place, and there learned all the ſecrets of theogony. He travelled into Egypt, though advanced in years, and from thence brought home that knowledge which he went in queſt of, and which he contributed to embelliſh by his natural powers. Upon his return he was held in great eſteem through all Greece, which he contributed not a little to humanize and refine. He took little care of the management of his domeſtic concerns, leaving them to his family. He died aged ninety, without having left any written work behind him.

His opinions concerning God and the world were as follow. Water is the firſt principle of all corporeal things, and all things will finally be reſolved into it. By water he only underſtood the firſt matter or chaos of the ancients. He admitted only one world, and regarded it as the work of God, whom he conſidered as the ſoul of the world. Hence he was led to affirm, that all things were filled with the divinity; that the world was animated; that nothing was hidden from God; that God is the moſt ancient of all beings; that the world was made by him, and depends upon deſtiny, which is no other than the immutable will of Providence; that it is contained in a place, and that this place is its ſoul, and that conſequently there is no vacuum or void. He aſſerted, that matter in its own nature was changeable, and in a perpetual flux; that it cannot be divided ad infinitum, but that we muſt ſtop where infinity begins; that night preceded the day; that all compoſitions were made out of the four elements; that the ſtars are worlds on fire; that the moon receives its light from the ſun; that there is but one luminary of this kind, and that its figure is circular. He allowed of ſpirits or dæmons, which were intelligent and immortal ſubſtances. He was of opinion, that the ſoul ſeparated from the body after death, that it is always in motion, and that things which are inanimate have a kind of torpid ſoul. He cultivated the mathematics, and made ſome diſcoveries in them. He brought the aſtronomy of Egypt into Greece, divided the heavens into zones, marked the

revolutions of the ſun, and foretold eclipſes. For many of theſe diſcoveries he was indebted only to his own ſagacity.

A DIALOGUE *between* ACHILLES and ULYSSES.

The Character of theſe Heroes.

Ulyſſes. A Good morning to the ſon of Thetis. I am at length deſcended to theſe diſmal abodes, after a long life, to which you was hurried in the flower of your age.

Achilles. My life has been ſhort, becauſe the unjuſt fates would not ſuffer me to acquire more glory, than they allow mortals to acquire.

Ulyſſes. Yet have they ſuffered me to live long, amidſt an infinite number of dangers, from which I have always extricated myſelf with honor.

Achilles. Fine honor, always to prevail by ſtratagem! for my part, I never knew how to diſſemble, I only knew how to conquer.

Ulyſſes. And yet after thy death, I was judged the moſt worthy of having thy armour.

Achilles. But you obtained it by your eloquence, not your courage; I ſhudder when I reflect upon it, that an armour made by Vulcan, and given me by my mother, has been the reward of a ſubtle talker.

Ulyſſes. Know that I have done greater things than thou haſt. You died before the city of Troy, whilſt it was in all its glory, but I overthrew its walls.

Achilles. It is more glorious to periſh by the unjuſt anger of the Gods, after having overcome one's enemies, than by hiding one's ſelf in a horſe's belly, to finiſh a war, and to deceive one's enemies under the cloak of the religious myſteries of Minerva.

Ulyſſes. Have you then forgotten, that the Greeks are indebted to me, even for Achilles himſelf. Had it not been for me, you would have ſpent an inglorious life amongſt the daughters of king Lycomedes. All your great actions are owing to me, as I forced you upon them.

Achilles. But I did them, whilſt you never did any thing but by fraud. If I was amongſt the daughters of Lycomedes, it was becauſe my mother Thetis, who foreſaw that I ſhould periſh at the ſiege of Troy, hid me there to ſave my life; but as you were not to fall, why did you diſſemble madneſs with your plough, when Palamedes ſo artfully diſcovered the cheat? O what pleaſure there is in ſeeing the deceiver deceived! if you remember, he laid Telemachus before you, to ſee if you would drive the plough over your own ſon.

Ulyſſes. I remember it; but I loved Penelope, and was unwilling to leave her. Was you not guilty of far greater follies, for the love of Briſeis, when you left the Grecian camp, and was the occaſion of the death of your friend Patroclus?

Achilles. But when I returned, I revenged Patroclus, and conquered Hector. Whom, in your whole life, did you overcome, excepting Hirus, that Ithacan beggar?

Ulyſſes. And the lovers of Penelope, and the Cyclops Polyphemus?

Achilles. You overcame thoſe lovers by treachery; they were effeminate men, ſunk even in pleaſure, and almoſt always intoxicated. As for Polyphemus, you ought never to mention him. If you had but dared to have ſtayed his coming, he would have made you dearly pay for the eye you bored out, whilſt he was aſleep.

Ulyſſes. But I have borne, during the ſpace of twenty years, both at the ſiege of Troy, and in my return home, all the misfortunes, and was expoſed to all the dangers which can exerciſe the courage and wiſdom of man. But where did you ever ſhew any conduct? there never was any thing in thee, but an impetuous madneſs, a fury which brutal men have called courage, and which the unmanly Paris at laſt conquered.

Achilles. But you, who ſo much boaſt of your prudence, was you not fooliſhly put to death by your ſon Telemachus, whom Circe bore you? you had not foreſight enough to make yourſelf known to him.

Ulyſſes. Go, I leave thee with the ſhade of Ajax, as brutal as thyſelf, and as jealous of my glory!

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 603.)

THE manners of the people add to the influence of the climate. Being ſavages they have few arts to protect them from its intenſity. The heat and ſerenity of the ſky preſerving the life of children without much care of the parent, they ſeem to be the moſt negligent people of their offſpring in the univerſe.* Able themſelves to endure the extremes of that ardent climate, they inure their children from their moſt tender age.—They ſuffer them to lie in the aſhes of their huts, or to roll in the duſt and ſand beneath the direct rays of a burning ſun. The mother, if ſhe is engaged, lays down the infant on the firſt ſpot ſhe finds, and is ſeldom at the pains to ſeek the miſerable ſhelter of a barren ſhrub, which is all that the interior country affords. Thus the hair is criſped, while the complexion is blackened by exceſſive heat.†——

There is probably a concurrence of both the preceding cauſes in the production of the effect. The influence of heat either external, or internal, or of both, in giving the form to the hair of the Africans, appears, not only from its ſparſeneſs and its curl, but, from its colour. It is not of a ſhining, but an aduſt black, and its extremities tend to brown as if it had been ſcorched by the fire.

Having treated ſo largely on the form of this excreſcence in that country where it deviates fartheſt from the common law of the ſpecies. I proceed to conſider a few of the remaining varieties among mankind.

The whole of the Tartar race are of low ſtature—Their heads have a diſproportioned magnitude to the reſt of the body—Their ſhoulders are raiſed, and their necks are ſhort—Their eyes are ſmall, and appear by the jutting of the eyebrows over them, to be ſunk in the head—The noſe is ſhort, and riſes but little from the face—The cheek is elevated and ſpread out on the ſides—The whole features are remarkably coarſe and deformed. And all theſe peculiarities are aggravated, as you proceed towards the pole, in the Lapponian, Borandian and Samo-

NOTES.

* The manners of a people are formed, in a great meaſure, by their neceſſities. The dangers of the North-American climate render the natives uncommonly attentive to the preſervation of their children. The African climate not laying its ſavage inhabitants under any neceſſity to be careful, they expoſe their children to its utmoſt influence without concern.

† I have myſelf been witneſs of this treatment of children by the ſlaves in the ſouthern ſtates where they are numerous enough to retain many of their African cuſtoms. I ſpeak of the field ſlaves who, living in little villages on their plantations at a diſtance from their maſters' manſions, are ſlow in adopting the manners of their ſuperiors. There I have ſeen the mother of a child, within leſs than ſix weeks after it was born, take it with her to the field and lay it in the ſand beneath a hot ſun while ſhe hoed her corn-row down and up. She would then ſuckle it a few minutes and return to her work, leaving the child in the ſame expoſure, although ſhe might have gained, within a few yards, a convenient ſhade. Struck at firſt with the apparent barbarity of this treatment I have remonſtrated with them on the ſubject; and was uniformly told that dry ſand and a hot ſun were never found to hurt them. This treatment tends to add to the injury that the climate does to the hair. A ſimilar negligence among the poor, who ſuffer their children to lie in aſhes, or on the naked ground, and who expoſe them without covering for their heads to the ſun and wind, we find greatly injures their hair. We rarely ſee perſons who have been bred in extreme poverty, who have it not ſhort, and thin, and frittered. But the heat of the ſand and of the ſun in Africa muſt have a much more powerful effect.

iede races, which, as Buffon juſtly remarks, are Tartars reduced to the laſt degree of degeneracy.—A race of men reſembling the Laplanders we find in a ſimilar climate in America. The frozen countries round Hudſon's bay are, except Siberia, the coldeſt in the world. And here the inhabitants are between four and five feet in height —Their heads are large—Their eyes are little and weak—And their hands, feet, and whole limbs uncommonly ſmall.

Theſe effects naturally reſult from extreme cold. Cold contracts the nerves, as it does all ſolid bodies. The inhabitants grow under the conſtriction of continual froſt as under the forcible compreſſion of ſome powerful machine. Men will therefore be found in the higheſt latitudes, forever ſmall and of low ſtature.* The exceſſive rigors of theſe frozen regions affect chiefly the extremities. The blood circulating to them with a more languid and feeble motion has not ſufficient vigor to reſiſt the impreſſions of the cold. Theſe limbs conſequently ſuffer a greater contraction and diminution than the reſt of the body.—But the blood flowing with warmth and force to the breaſt and head, and perhaps with the more force, that its courſe to the extremities is obſtructed, diſtends theſe parts to a diſproportionate ſize. There is a regular gradation in the effect of the climate, and in the figure of the people from the Tartars to the tribes round Hudſon's bay. The Tartars are taller and thicker than the Laplanders or the Samoiedes, becauſe their climate is leſs ſevere—The northern Americans are the moſt diminutive of all, their extremities are the ſmalleſt, and their breaſt and head of the moſt diſproportioned magnitude, becauſe, inhabiting a climate equally ſevere with the Samoiedes, they are reduced to a more ſavage ſtate of ſociety.*

(To be concluded in our next.)

NOTE.

* A moderate degree of cold is neceſſary to give force and tone to the nerves, and to raiſe the human body to its largeſt ſize. But extreme cold overſtrains and contracts them. Therefore theſe northern tribes are not only ſmall, but weak and timid.

HISTORY.

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

(Continued from page 606.)

THEBES *or* BOEOTIA.

Queſt. WHEN was this kingdom founded?

Anſw. About the year of the world 2550, 400 years later than that of Argos.

Q. Who was its founder?

A. Cadmus, the ſon of Agenor, king of Sydon; who being ſent by his father in ſearch of his ſiſter Europa, whom Jupiter, in the ſhape of a bull, had run away with, and commanded not to return without her, after having ſearched for her long in vain, he retired into Bœotia, and built the city of Thebes, which was the capital of the kingdom. He is univerſally allowed to be the firſt who introduced letters into Greece; his alphabet conſiſted only of ſixteen letters. He alſo taught his people trade and navigati-

NOTE.

* The neighbourhood of the Ruſſians, of the Chineſe, and even of the Tartars who have adopted many improvements from the civilized nations that border upon them, give the Laplanders and Siberians conſiderable advantage over the northern Americans who are in the moſt abject ſtate of ſavage life, and totally deſtitute of every art either for convenience or protection. The principles ſtated above apply to all theſe nations in proportion to the degree of cold combined with the degree of ſavageneſs. The inhabitants of the northern civilized countries of Europe are generally of lower ſtature than thoſe in the middle regions. But civilization and a milder climate prevent them from degenerating equally with the northern Aſiatics and Americans.

on, and firſt introduced the art of making braſs amongſt them, from whence that metal was called Cadmean.

Q. Who ſucceeded him.

A. His ſon Polydorus, who, by the daughter of Nycteus, had a ſon whom he named Labdacus; who being under age at her father's death, was left to the care of Nycteus. Nycteus had another daughter named Antiope, who was ſtolen by the Sicyonians, and in endeavoring to fetch her back Nycteus was ſlain. At his death he left the care of the young king Labdacus to his brother Lycus, who managed affairs ſo prudently, that Labdacus at his death, which happened ſoon after he came of age, intruſted his young ſon Laius to his care.

Q. What followed?

A. Lycus proſecuted the quarrel of his brother with the Sicyonians, and got his niece Antiope delivered to him too; but upon pretence of ſome ill uſage which ſhe received at his hands, her two ſons, Zethus and Amphion, came againſt Thebes with an army, and beſieged it. Lycus having firſt conveyed the infant king privately away, marched out of the city and gave them battle, where, having the misfortune to be ſlain, the two brothers uſurped the kingdom.

Q. Is this the Amphion who is ſaid by the poets to have raiſed the walls of Thebes by the harmony of his lyre?

A. It is. But the meaning of it can only be, as Stanyan obſerves, that by the force of his eloquence he wrought upon a rude, illiterate people, to confirm him in his uſurpation. However, he and his brother ſoon dying, the kingdom was again reſtored to Laius.

Q. Is not the ſtory of Laius ſomething extraordinary?

A. His misfortunes and thoſe of his ſon Oedipus furniſhed a horrid ſubject to the muſe of Sophocles the Greek tragedian.

Q. Relate them in a few words.

A. Laius having married Jocaſta, the daughter of Menæceus, was forewarned by the oracle, that the ſon he ſhould have by her, would kill him.—To prevent this, Laius expoſed him to the wild beaſts in the woods, but he was preſerved by ſome ſhepherds belonging to Polybus, king of Corinth, and preſented to their maſter, who brought him up as his own ſon. But when Oedipus grew up, and came to know that he was not the ſon of Polybus, he grew uneaſy, and reſolved to inquire of the oracle concerning his parentage. Laius, at the very ſame time, was urged with a curioſity, to inquire what was become of his ſon. Meeting together at Delphos, in an affray that happened between their ſervants, Oedipus unhappily killed his Father; both of them were entirely unknown to each other.

Q. What followed?

A. Laius being thus dead, Creon, the brother of Jocaſta, uſurped the throne. But the neighbourhood of Thebes, being at this time infeſted with a certain monſter, called the Sphinx, that deſtroyed all paſſengers, who could not expound her riddle: Creon cauſed it to be proclaimed thro' all Greece, that whoſoever could expound the riddle, ſhould have Jocaſta to wife, and with her the crown of Thebes, which Oedipus performed; and thus he unknowingly married his mother, and became poſſeſſed of his father's crown.

Q. What was the riddle?

A. It was this. *What is that which in the morning goes upon four legs, at noon upon two, and at night upon three?* Which Oedipus expounded thus: Man in his infancy, the morning of life, crawls upon his hands and feet; as he grows to maturity, he walks upright on his legs; and in old age, the evening of life, he is forced to ſupport himſelf with a ſtaff.

Q. What was the conſequence of this inceſtuous marriage?

A. He had by her two ſons, Eteocles and Polynices; but a train of misfortunes purſued him, and being at laſt made ſenſible of what he had done, he in grief and diſtraction tore out his eyes, and his wife Jocaſta hanged herſelf.

Q. Who ſucceeded him in the government?

A. It was agreed between his two ſons, Eteocles and Polynices, that they ſhould reign alternately, each of them a year; but Eteocles, the elder, after he had reigned his year, refuſed

to reſign; upon which Polyniſces went to Argos, and having married the daughter of Adraſtus king of that country, he engaged that prince to aſſiſt him in the recovery of his right. They brought a powerful army againſt the city of Thebes, and beſieged it, where, after various ſucceſs, it was agreed, that the two brothers ſhould end the diſpute by ſingle combat, which they performed with ſuch equal fury, that both of them were ſlain on the ſpot. After this ſome obſcure kings are ſaid to have reigned in Thebes, till the Thebans, weary of kingly power, ſettled their government in the form of a commonwealth.

(To be continued.)

A conciſe HISTORY *of* ROME.

(Continued from page 607.)

From the death of Servius Tullius to the baniſhment of Tarquinius Superbus, the ſeventh and laſt king of Rome.

LUCIUS Tarquinius, afterwards called Superbus, or the Proud, having placed himſelf upon the throne, in conſequence of this violent attempt, was reſolved to ſupport his dignity with the ſame violence with which it was acquired. Regardleſs of the ſenate or the peoples approbation, he ſeemed to claim the crown by an hereditary right, and refuſed the late king's body burial, under pretence of his being an uſurper. All the good part of mankind, however, looked upon his acceſſion with deteſtation and horror; and this act of inefficient cruelty only ſerved to confirm their hatred. Conſcious of this, he ordered all ſuch as he ſuſpected to have been attached to Servius to be put to death; and fearing the natural conſequences of his tyranny, he increaſed the guard round his perſon.

His chief policy ſeems to have been to keep the people always employed either in wars or public works, by which means he diverted their attention from his unlawful method of coming to the crown. He firſt marched againſt the Sabines, who refuſed to pay him obedience, and ſoon reduced them to ſubmiſſion. He next began a war with the Volſci, which continued for ſome ages after. The city of the Gabii gave him much more trouble; for having attempted with ſome loſs to beſiege it, he was obliged to direct his efforts by ſtrategem, contrary to the uſual practice of the Romans. He cauſed his ſon Sextus to counterfeit deſertion, upon pretence of barbarous uſage, and to ſeek refuge among the inhabitants of the place. There, by artful complaints and ſtudied lamentations, he ſo prevailed on the pity of the people, as to be choſen their governor, and ſoon after general of their army. At firſt, in every engagement he appeared ſucceſsful, till at length, finding himſelf entirely poſſeſſed of the confidence of the ſtate, he ſent a truſty meſſenger to his father for inſtructions. Tarquin made no other anſwer than by taking the meſſenger into the garden, where he cut down before him the talleſt poppies. Sextus readily underſtood the meaning of this reply, and, one by one, found means to deſtroy or remove the principal men of the city, ſtill taking care to confiſcate their effects among the people. The charms of this dividend kept the giddy populace blind to their approaching ruin, till they found themſelves at laſt without counſellors or head, and in the end fell under the power of Tarquin, without even ſtriking a blow. After this he made a league with the Æqui, and renewed that with the Etrurians.

But while he was engaged in wars abroad, he took care not to ſuffer the people to continue in idleneſs at home. He undertook to build the capitol, the foundation of which had been laid in a former reign, and an extraordinary event contributed to haſten the execution of his deſign. A woman, in ſtrange attire, made her appearance at Rome, and came to the king, offering to ſell nine books, which ſhe ſaid were of her own compoſing. Not knowing the abilities of the ſeller, or that ſhe was in fact one of the celebrated ſybils, whoſe prophecies were never found to fail, Tarquin refuſed to buy them. Upon this ſhe departed, and burning three of her

books, returned again, demanding the ſame price for the ſix remaing. Being once more deſpiſed as an impoſtor, ſhe again departed, and burning three more, ſhe returned with thoſe remaining, ſtill aſking the ſame price as at firſt. Tarquin, ſurpriſed at the inconſiſtency of her behaviour, conſulted the augurs, to adviſe him what to do. Theſe much blamed him for not buying the nine, and commanded him to buy the three remaining at whatſoever price they were to be had. The woman, ſays the hiſtorian, after thus ſelling and delivering the three prophetic volumes, and adviſing him to have a ſpecial attention to what they contained, vaniſhed from before him, and was never ſeen after. Upon this he choſe proper perſons to keep them, who, though but two at firſt, were afterwards increaſed to fifteen, under the name of quindecemviri. They were put into a ſtone cheſt, and a vault in the newly-deſigned building was thought the propereſt place to lodge them in ſafety. The people having been now for four years together employed in building the capitol, began at laſt to wiſh for ſomething new to engage them; wherefore Tarquin, to ſatisfy their wiſhes, proclaimed war againſt Rutuli, upon a frivolous pretence of their having entertained ſome malefactors whom he had baniſhed, and inveſted their chief city Ardea, which lay about ſixteen miles from Rome. While the army was encamped before this place, the king's ſon Sextus, with Collatinus, a noble Roman, and ſome others, ſat in a tent drinking together: the diſcourſe happening to turn upon the beauty and virtue of their wives, each man praiſing his own, Collatinus offered to decide the diſpute, by putting it to an immediate trial, whoſe wife ſhould be found poſſeſſed of the greateſt beauty, and moſt ſedulouſly employed at that very hour. Being heated with wine, the propoſal was reliſhed by the whole company; and taking horſe without delay, they poſted to Rome, though the night was already pretty far advanced. There they found Lucretia, the wife of Collatinus, not like the other women of her age, ſpending the time in eaſe and luxury, but ſpinning in the midſt of her maids, and chearfully portioning out their taſks. Her modeſt beauty, and the eaſy reception ſhe gave her huſband and his friends ſo charmed them all, that they unanimouſly gave her the preference; and Sextus was ſo much inflamed, that nothing but enjoyment could ſatisfy his paſſion.

For that purpoſe he went from the camp to viſit her privately a few days after, and received the ſame kind reception which he had met with before. As his intentions were not ſuſpected, Lucretia ſat with him at ſupper, and ordered a chamber to be got ready for him in the houſe. Midnight was the time in which this ruffian thought it ſafeſt to put his deſigns into execution. Having found means to convey himſelf into her chamber, he approached her bedſide with a drawn ſword, and rudely laying his hand upon her boſom, threatened her with inſtant death if ſhe offered to reſiſt his paſſion. Lucretia affrighted out of her ſleep, and ſeeing death ſo near, was yet inexorable to his deſire, till being told, that, if ſhe would not yield he would firſt kill her, and then laying his own ſlave alſo dead by her ſide, he would report, that he had found and killed them both in the act of adultery. The terror of infamy achieved what that of death could not obtain; ſhe conſented to his deſire, and the next morning he returned to the camp, exulting in his brutal victory. In the mean time, Lucretia, deteſting the light, and reſolving not to pardon herſelf for the crime of another, ſent for her huſband Collatinus, and for Spurius, her father, to come to her, as an indelible diſgrace had befallen the family. Theſe inſtantly obeyed the ſummons, bringing with them Valerius, a kinſman of her father's, and Junius Brutus, a reputed idiot, whoſe father Tarquin had murdered, and who had accidentally met the meſſenger by the way. Their arrival only ſerved to increaſe Lucretia's poignant anguiſh; they found her in a ſtate of ſtedfaſt deſparation, and vainly attempted to give her relief. 'No (ſaid ſhe) never 'ſhall I find any thing worth living 'for in this life after having loſt my

'honor. You see, my Collatinus, a 'polluted wretch before you; one 'whose person has been the spoil of 'another, but whose affections were 'never estranged from you. Sextus, 'under the pretended veil of friend-'ship, has this night forced from me 'that treasure which death only can 'restore; but if you have the hearts 'of men, remember to avenge my 'cause, and let posterity know, that 'she who has lost her virtue hath only 'death for her best consolation." So saying, she drew a poignard from beneath her robe, and instantly plunging it into her bosom, expired without a groan. The whole company remained for some time fixed in sorrow, pity, and indignation; Spurius and Collatinus at length gave a vent to their grief in tears; but Brutus drawing his poignard reeking from Lucretia's wound, and lifting it up towards heaven, 'Be witness, ye Gods,' he cried, 'that from this moment I pro-'claim myself the avenger of the chaste 'Lucretia's cause: from this moment 'I profess myself the enemy of Tar-'quin, and his lustful house: from 'henceforth this life, while life con-'tinues, shall be employed in opposi-'tion to tyranny, and for the happi-'ness and freedom of my much lo-'ved country.' A new amazement seized the hearers, to find him, whom they had hitherto considered as an idiot, now appearing in his real character, the friend of justice and of Rome. He told them that tears and lamentations were unmanly when vengeance called so loud; and delivering the poignard to the rest, imposed the same oath upon them which he himself had just taken.

Junius Brutus was the son of Marcus Junius, a noble Roman, who was married to the daughter of Tarquinius Priscus; and for that reason, thro' a motive of jealousy, was put to death by Tarquin the Proud. Junius Brutus had received an excellent education from his father, and had, from nature, strong sense, and an inflexible attachment to virtue; but perceiving that Tarquin had privily murdered his father and his eldest brother, he counterfeited himself a fool, in order to escape the same danger, and thence obtained the surname of Brutus. Tarquin thinking his folly real, despised the man; and having possessed himself of his estate, kept him as an idiot in his house, merely with a view of making sport for his children.

Brutus, however, only waited an opportunity to avenge the cause of his family. Wherefore, ordering Lucretia's dead body to be brought out to view, and exposed in the public forum, he inflamed the ardour of the citizens by a display of the horrid transaction. He obtained a decree of the senate, that Tarquin and his family should be forever banished from Rome, and that it should be capital for any to plead for or attempt his future return. Thus this monarch, who had now reigned twenty-five years, being expelled his kingdom, went to take refuge with his family at Cira, a little city of Etruria. In the mean time the Roman army made a truce with the enemy, and Brutus was proclaimed deliverer of the people.

(To be continued.)

General Description of America.

(Continued from page 610.)

IT often happens, that those different tribes or nations, scattered as they are at an immense distance from one another, meet in their excursions after prey. If there subsists no animosity between them, which seldom is the case, they behave in the most friendly and courteous manner; but if they happen to be in a state of war, or if there has been no previous intercourse between them, all who are not friends are deemed enemies, and they fight with the most savage fury.

War, if we except hunting, is the only employment of the men; as to every other concern, and even the little agriculture they enjoy, it is left to the women. Their most common motive for entering into war, when it does not arise from an accidental rencounter or interference, is either to revenge themselves for the death of some lost friends, or to acquire prison-

ers, who may aſſiſt them in their hunting, and whom they adopt into their ſociety. Theſe wars are either undertaken by ſome private adventurers, or at the inſtance of the whole community. In the latter caſe, all the young men who are diſpoſed to go out to battle (for no one is compelled contrary to his inclination,) give a bit of wood to the chief, as a token of their deſign to accompany him; for every thing among theſe people is tranſacted with a great deal of ceremony and many forms. The chief who is to conduct them, faſts ſeveral days, during which he converſes with no one, and is particularly careful to obſerve his dreams; which the preſumption natural to ſavages generally renders as favourable as he could deſire. A variety of other ſuperſtitions and ceremonies are obſerved. One of the moſt hideous is ſetting the war-kettle on the fire, as an emblem that they are going out to devour their enemies; which among ſome nations muſt formerly have been the caſe, ſince they ſtill continue to expreſs it in clear terms, and uſe an emblem ſignificant of the ancient uſage. Then they diſpatch a large ſhell, to their allies, inviting them to come along, and drink the blood of their enemies. For with them as with the Greeks of old,

"A generous friendſhip no cold medium knows;
"But with one love, with one reſentment, glows."

They think that thoſe in their alliance muſt not only adopt their enmities, but have their reſentment inflamed to the ſame pitch with themſelves. And indeed no people carry their friendſhips or their reſentment ſo far as they do; and this is what ſhould be expected from their peculiar circumſtances: that principle in human nature which is the ſpring of the ſocial affections, acts with ſo much the greater force the more it is reſtrained. Theſe ſavages, who live in ſmall ſocieties, who ſee few objects and few perſons, become wonderfully attached to theſe objects and perſons, and cannot be deprived of them without feeling themſelves miſerable. Their ideas are too confined to enable them to entertain juſt ſentiments of humanity, or univerſal benevolence. But this very circumſtance, while it makes them cruel and ſavage to an incredible degree, towards thoſe with whom they are at war, adds a new force to their particular friendſhips, and to the common tie which unites the members of the ſame tribe, or of thoſe different tribes which are in alliance with one another. Without attending to this reflection, ſome facts we are going to relate would excite our wonder without informing our reaſon, and we would be bewildered in a number of particulars, ſeemingly oppoſite to one another, without being ſenſible of the general cauſe from which they proceed.

Having finiſhed all the ceremonies previous to the war, and the day appointed for their ſetting out on the expedition being arrived, they take leave of their friends, and exchange their clothes, or whatever moveables they have, in token of mutual friendſhip; after which they proceed from the town, their wives and female relations walking before, and attending them to ſome diſtance. The warriors march all dreſſed in their fineſt apparel and moſt ſhowy ornaments, without any order. The chief walks ſlowly before them, ſinging the war-ſong, while the reſt obſerve the moſt profound ſilence. When they come up to their women, they deliver them all their finery, and putting on their worſt clothes, proceed on their expedition.

Every nation has its peculiar enſign or ſtandard, which is generally ſome beaſt, bird, or fiſh. Thoſe among the Five Nations are the bear, otter, wolf, tortoiſe, and eagle; and by theſe names the tribes are uſually diſtinguiſhed. They have the figures of thoſe animals pricked and painted on ſeveral parts of their bodies; and when they march through the woods, they commonly, at every encampment, cut the repreſentation of their enſign on trees, eſpecially after a ſucceſsful campaign: marking at the ſame time the number of ſcalps or priſoners they have taken. Their military dreſs is extremely ſingular. They cut off or pull out all their hair, ex-

cept a ſpot about the breadth of two Engliſh crown-pieces, near the top of their heads, and entirely deſtroy their eye-brows. The lock left upon their heads is divided into ſeveral parcels, each of which is ſtiffened and adorned with wampum, beads, and feathers of various kinds, the whole being twiſted into a form much reſembling the modern pompoon. Their heads are painted red down to the eye-brows, and ſprinkled over with white down. The griſtles of their ears are ſplit almoſt quite round, and diſtended with wires or ſplinters ſo as to meet and tie together on the nape of the neck.—Theſe are alſo hung with ornaments, and generally bear the repreſentation of ſome bird or beaſt. Their noſes are likewiſe bored and hung with trinkets of beads, and their faces painted with various colours ſo as to make an awful appearance. Their breaſts are adorned with a gorget or medal, of braſs, copper, or ſome other metal; and that dreadful weapon the ſcalping-knife hangs by a ſtring from their neck.

(To be continued.)

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

(Continued from page 611.)

AS ſoon as the treaty was ſigned, Iſabella, by her attention and activity in forwarding the preparations for the voyage, endeavoured to make ſome reparation to Columbus for the time which he had loſt in fruitleſs ſolicitation. By the twelfth of May, all that depended upon her was adjuſted; and Columbus waited on the king and queen, in order to receive their final inſtructions. Every thing reſpecting the deſtination and conduct of the voyage, they committed implicitly to the diſpoſal of his prudence. But, that they might avoid giving any juſt cauſe of offence to the king of Portugal, they ſtrictly enjoined him not to approach near to the Portugueſe ſettlements on the coaſt of Guinea, nor in any of the other countries to which they claimed right as diſcoverers. Iſabella had ordered the ſhips, of which Columbus was to take the command, to be fitted out in the port of Palos, a ſmall maritime town in the province of Andaluſia. As the prior Juan Perez, to whom Columbus had already been ſo much indebted, reſided in the neighbourhood of this place, he by the influence of that good eccleſiaſtic, as well as by his own connection with the inhabitants, not only raiſed among them what he wanted of the ſum that he was bound by treaty to advance, but engaged ſeveral of them to accompany him in the voyage. The chief of theſe aſſociates were three brothers of the name of Pinzon, of conſiderable wealth, and of great experience in naval affairs, who were willing to hazard their lives and fortunes in the enterpriſe.

But, after all the endeavors and efforts of Iſabella and Columbus, the armament was not ſuitable either to the dignity of the nation by which it was equipped, or to the importance of the ſervice for which it was deſtined. It conſiſted of three veſſels only. The largeſt, a ſhip of no conſiderable burden, was commanded by Columbus, as admiral, who gave it the name of *Santa Maria*, out of reſpect for the Bleſſed Virgin, whom he honored with ſingular devotion. Of the ſecond, called the *Pinta*, Martin Pinzon was captain, and his brother Francis pilot. The third, named the *Nigna*, was under the command of Vincent Yanez Pinzon. Theſe two were light veſſels, hardly ſuperior in burden or force to large boats. This ſquadron, if it merits that name, was victualled for twelve months, and had on board ninety men, moſtly ſailors, together with a few adventurers who followed the fortune of Columbus, and ſome gentlemen of Iſabella's court, whom ſhe appointed to accompany him. Though the expence of the undertaking was one of the circumſtances that chiefly alarmed the court of Spain, and retarded ſo long the negociation with Columbus, the ſum employed in fitting out this ſquadron did not exceed four thouſand pounds.

As the art of ſhipbuilding in the fifteenth century was extremely rude,

and the bulk and conſtruction of veſſels were accommodated to the ſhort and eaſy voyages along the coaſt which they were accuſtomed to perform, it is a proof of the courage as well as enterpriſing genius of Columbus, that he ventured, with a fleet ſo unfit for a diſtant navigation, to explore unknown ſeas, where he had no chart to guide him, no knowledge of the tides and currents, and no experience of the dangers to which he might be expoſed. His eagerneſs to accompliſh the great deſign which had ſo long engroſſed his thoughts, made him overlook or diſregard every circumſtance that would have intimidated a mind leſs adventurous. He puſhed forward the preparations with ſuch ardor, and was ſeconded ſo effectually by the perſons to whom Iſabella committed the ſuperintendence of this buſineſs, that every thing was ſoon in readineſs for the voyage. But as Columbus was deeply impreſſed with ſentiments of religion, he would not ſet out upon an expedition ſo arduous, and of which one great object was to extend the knowledge of the Chriſtian faith, without imploring publicly the guidance and protection of Heaven. With this view, he, together with all the perſons under his command, marched in ſolemn proceſſion to the monaſtery of Rabida. After confeſſing their ſins, and obtaining abſolution from them, they received the holy ſacrament from the hands of the prior, who joined his prayers to theirs, for the ſucceſs of an enterpriſe which he had ſo zealouſly patronized.

Next morning, being Friday the third day of Auguſt, in the year one thouſand four hundred and ninety-two, Columbus ſet ſail, a little before ſun-riſe, in preſence of a vaſt crowd of ſpectators, who ſent up their ſupplications to Heaven for the proſperous iſſue of the voyage, which they wiſhed, rather than expected. Columbus ſteered directly for the Canary Iſlands, and arrived there without any occurrence that would have deſerved notice on any other occaſion. But in a voyage of ſuch expectation and importance, every circumſtance was the object of attention. The rudder of the Pinta broke looſe, the day after they left the harbour, and that accident alarmed the crew, no leſs ſuperſtitious than unſkilful, as a certain omen of the unfortunate deſtiny of the expedition. Even in the ſhort run to the Canaries, the ſhips were found to be ſo crazy and ill appointed, as to be very improper for a navigation which was expected to be both long and dangerous. Columbus refitted them, however, to the beſt of his power, and having ſupplied himſelf with freſh proviſions, he took his departure from Gomera, one of the moſt weſterly of the Canary Iſlands, on the ſixth day of September.

(To be continued.)

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

(Continued from page 612.)

PARIS.

The CHARTREUX.

HAVING been educated, when I was a boy, upon the foundation of a ſeminary, which was formerly a monaſtry for Carthuſian monks, I had a great deſire to ſee one of the ſocieties of the Chartreux. The religious of this order, obſerve a ſtrict ſilence, except one individual of the fraternity, who, for the day or the week, takes his turn to do buſineſs for the reſt, and to ſpeak occaſionally with ſtrangers. I was admitted into their cloyſter, and conducted to the cell of the friar, who was the acceſſible perſon for the time being. I found a man of a venerable appearance, in a cloſe habit of white cloth, which reached down to his feet; his head was ſhaved quite bare, and he was ſitting at a reading-deſk in his library. As ſoon as we appeared, he roſe up, and, accoſting us with the air of a gentleman, invited us into his cell, which conſiſted of four apartments, an antichamber, a library, a bed-room, and an oratory, all handſomely wainſcoted with Spaniſh oak. His library was a room of about twelve feet ſquare, very decently filled from the top to the bottom with books, which conſiſted principally of the writings of the fa-

thers and eccleſiaſtical hiſtorians. He converſed with me in Latin; and, when he found I was an Engliſhman, told me, he had the honor once of a viſit, in his cell, from a brother of the queen of England. He inquired particularly what we apprehended from the preſent diſpute with America? In anſwer to which, I gave it as my own opinion, that it would be terminated to the honor of Great Britain: He ſaid, he hoped it would, and ſhewed me a very large map, in which he ſometimes amuſed himſelf, with contemplating the ſeat of our preſent troubles. When he conducted me into his bed-room, it was ſo neat and in ſuch exact order, that I could not help aſking him, whether he thought St. Anthony was ſo well accommodated in the deſert? He ſmiled at my queſtion, and then ſhewed me that his bed was filled with nothing but ſtraw, and that he had a brown ſhirt of horſe hair next his ſkin. His garden was a ſmall plat, about thirty feet ſquare, incloſed within high walls, which were very well covered with grapes. The borders, which were watered from a little fountain in the corner of the garden, were kept in good order, and, amongſt other flowers, had a ſmall ſort of variegated holy-hock, lately brought from China. The oratory was a little ſlip, one ſide of which conſiſted entirely of glaſs frames: at the upper end was a crucifix, with a picture of Bruno, the firſt founder of their order, who is reported to have taken up the reſolution of following this rigid courſe of life, in conſequence of a tragical event, the particulars of which are not unknown to thoſe who have read the hiſtory of the Charter-houſe. A dwelling ſo ſequeſtered from the world, and ſo well accommodated to the purpoſes of ſtudy and contemplation, I never ſaw before; and, I think, my imagination will ſometimes tranſport me to the retirement of this ſolitary Carthuſian; but few minds can reliſh habitual ſolitude, and few conſtitutions can endure the ſeverity to which theſe monks are obliged by the rules of the ſociety. Some of them ſink under the trial, and fall into idiotiſm or melancholy, as I was informed by a learned prelate of our church; who had ſpent ſome time at Vienna, where the religious, of this order, being but poorly endowed, are not provided for ſo well as at Paris. His account, as nearly as I can recollect it, was as follows: When he had taken a walk, one day, to the top of a mountain, a few miles from the city of Vienna, he heard a bell ring, at ſome little diſtance, and directing his way by the ſound, he came to a convent of the Chartreux, in a pleaſant ſituation, juſt under the brow of the hill. One of the monks conducted him to his cell, and ſhewed him his little garden, from whence there was a delightful proſpect of the country below: the declivities of the rugged mountain were covered with trees down to the very bottom; in the blue ſkirts of the horizon there was a long range of very diſtant hills; and the country lying between was a vaſt plain richly cultivated, with the Danube winding through it, in three ſtreams, as far as the eye could follow it. Charmed with the ſituation, which afforded ſuch an uncommon view, he expreſſed himſelf in terms of the higheſt admiration, to the Carthuſian who attended him, affirming, that the eye could never be weary of beholding ſuch a ſight. Sir, ſaid he, this may be very fine to you, but it is inſipid to me, who have no enjoyment of it. Do not miſtake me, as if I were a libertine in my heart, and wanted to return to the pleaſures of the world; no, I am a ſerious man: but out of ſociety the mind ſtagnates, and becomes indifferent to every thing; and, whatever the faculties may be, they loſe their vigor and grow uſeleſs. I have a diſpoſition to be delighted with all works of art and ingenuity, and am naturally fond of every ſtudy. Sometimes I wander upon this mountain and gather plants, of which there is great variety, both ſcarce and curious: I wiſh to underſtand them and know their uſes, but, having no books to inſtruct me, and no perſon at hand to ſhew them to, I throw them away again. I work at mechanics, and have all the implements proper for turning; but, having nobody of the like mind,

I neglect what I have made, and grow ſick of my amuſement. I love reading; but I have no books, nor am allowed any, but a few polemical works of the ſchoolmen, in my cell, which give me little information, and have long ſince wearied out my attention. I find my reaſon forſaking me at times, and know that I ſhall ſoon loſe it entirely. The caſe is the ſame with moſt of my brethren, who rarely preſerve their faculties to ſixty years of age: when we miſs a brother, our prior tells us he is gone to ſome neighbouring convent, and we never ſee him any more. Our conſtitutions are certainly much injured by our diet: by the rules of our order, we are obliged to live upon fiſh; and being three hundred miles from the ſea, and our revenues but ſmall, you may gueſs what ſort of fiſh we feed upon, ſuch as you would not endure to ſmell of.—My caſe, indeed, is ſomewhat better than that of my brethren, becauſe it is my office, at certain times, to tranſact the affairs of the convent at Vienna.

Before they parted the monk promiſed, at his next viſit to the city, to call upon his gueſt; who, on the day appointed, being aware of his coming, had provided a good dinner, to be ready in the next room, with a bottle of wine upon the table. He came, as he was expected; and, after ſome time, being ſhewn into the next room, he ſtarted back at the door, and could not be perſuaded to enter, alledging that he dare not truſt to his own reſolution upon ſuch an occaſion.——His friend, with the utmoſt kindneſs, begged he would indulge him with the ſatisfaction of ſeeing him make one good meal: but this he abſolutely refuſed; not that he believed their would be any ſin in it in the ſight of God, but that the gratification would by no means anſwer, as it would only have the ill effect of making him ſink the ſooner under his uſual way of life. So, after a little farther converſation, he took his leave, and departed, with an empty ſtomach, to his ſolitude upon the mountain.

(To be continued.)

NATURAL HISTORY.

MAN, *conſidered as the Governor of the world.*

(Continued from page 625.)

The VOICE.

THERE is nothing in nature but what the human voice can expreſs by articulations or inflexions.—Man ſpeaks of every thing, becauſe there is nothing that is not, in ſome reſpects, ſubmitted to his judgment or authority. Speech, which extends to all the objects in the univerſe, and their ſeveral uſes, declares the extent of the prerogatives and rights of man; and it not only places the animals very much beneath him, but makes him the ſole image of God upon earth.

The merit of ſpeech does not conſiſt in noiſe, but in an univerſality of ſignification.——Man can expreſs his thoughts variouſly. Philoctetes, when he ſhewed with his foot the place where the arrows of Hercules lay, doubtleſs was unfaithful to his friend, ſince he had promiſed him never to tell where he had depoſited them. If the making of one's ſelf underſtood is the ſame thing as ſpeaking, we may ſpeak with the foot, the eye or the hand. A man who ſeems tranſported with joy, or overwhelmed with grief, has already told us many things before he opens his mouth. His eyes, his features, his geſture, his whole countenance correſpond with his mind, and make it very well underſtood.—He ſpeaks from head to foot; all his motions are ſignificant. But his voice takes the place of theſe ſigns whenever he pleaſes: And it is not only equivalent to them, but even ſufficient alone to declare very diſtinctly what they cannot expreſs when combined together. It is the moſt pliant of all inſtruments, and the prodigious variety of the ſounds, with which it ſtrikes the ear, makes it the moſt convenient means to form a ſeries of ſigns, and connect a ſeries of thoughts with them.

Next to the ordinary uſe of ſpeech, which conſiſts in ſignifying our wants and intentions, it is a great happineſs

to us, to be able to procure to ourſelves, by means of the ſame voice, the delights of melody. The attractives of it are ſo very great, that the moſt perfect inſtruments, with which we ſupport the human voice, are always inferior to it. Some of them are dull, or hardly audible; others are harſh. Many will give none but inſtantaneous ſounds, without continuance. Several of them will afford uninterrupted, but at the ſame time inflexible, uniform ſounds.——Thoſe, which have a very full ſound, are apt to bellow; thoſe which are very loud, are either ſhrill or ſqueaking; and their defects can never be concealed but by being drowned in a great concert. A fine voice, on the contrary, is a continued, plaint, delicate, or rather enchanting ſound. It is the fineſt of all ſounds, as well as the ſweeteſt, and it is a pleaſure experienced by the ear, but not to be accounted for by reaſon, that ſound alone has that peculiar merit of being ſuſceptible of all imaginable tunes and moving pathetic notes.

But, whether we are willing to give a peculiar attention to the noble harmony which is produced by the union of ſeveral tones and voices; or by overlooking the beauty of the agreement of ſounds, are more particularly affected by that raviſhing melody which reſults from the inflections and judgment, whereby a ſong is adapted to the ſubject, or the paſſions of the mind; in both caſes, that ſong never ceaſes to be a language, or elſe it would be unworthy of man. Every language ought to be intelligible, ſince we never ſpeak but to be underſtood. The melody aſſumes to itſelf the turn of the paſſion and ſentiments of the ſinger; it is an imitation of his character. But it ſtill has a reſpect for the greateſt prerogative of man, even that of thinking, and of expreſſing his ſeveral affections. The ſound, which proceeds from a lifeleſs inſtrument, may, as well as the notes of the nightingale, amuſe our ears for a few moments: but the ſound, produced by the human voice, ought never to be void of meaning; otherwiſe it degenerates into an abſurdity. It is even that the meaning of a ſong may pleaſe and affect more ſtrongly, that we add to it the ſymphony of a ſeries of delightful ſounds. If muſic is ſo much clogged with ornaments, and runs diviſions with ſo much ſwiftneſs, that the meaning of it cannot be underſtood, it is no longer what we call the voice of man. It is the noiſe of a machine combined with many others; and in that caſe we ſee nothing but a multitude of open mouths, ſhining teeth, and quavering lips, very buſy about telling us nothing.

(To be continued.)

STATE OF NEW-YORK.

FEBRUARY 23, 1790.

IN Ulſter county in the ſtate of New-York, on an iſland in the Neverſink Creek, nearly in the latitude of 41. 30. North, a Mr. Baker in the beginning of the month of March laſt, having cut down a large hollow beach tree, to his ſurpriſe found the cavity in the tree, nearly filled with the common barn ſwallows of this country, in quantity (by his eſtimation) nearly two barrels. They were in a torpid ſtate; but carrying ſome of thoſe which were not injured by the fall of the tree, near a fire, they were preſently re-animated by the warmth, and took the wing with their uſual agility.—This may be depended on as a fact.

BIOGRAPHY.

JOHN LOCKE, Eſquire.

The CHARACTER *of* Mr. LOCKE:

In a Letter to the Author of the Nouvelles de la Republique des Lettres.

By Mr. PETER COSTE.

(Concluded from page 619.)

ONE thing, which thoſe who lived for any time with Mr. Locke, could not help obſerving in him, was, that he took delight in making uſe of his reaſon in every thing he did: and nothing that is attended with any uſefulneſs, ſeemed unworthy his care; ſo that we may ſay of him, what

was said of Queen Elizabeth, that he was no less capable of small things, than of great. He used often to say himself, that there was an art in every thing; and it was easy to be convinced of it, to see the manner in which he went about the most trifling thing he did, and always with some good reason.

Mr. Locke, above all things, loved order; and he had the way of observing it in every thing, with great exactness.

As he always kept the useful in his eye in all his disquisitions, he esteemed the employments of men, only in proportion to the good they were capable of producing; for which reason he had no great value for those critics, or mere grammarians, who waste their lives in comparing words and phrases, and in coming to a determination in the choice of a various reading, in a passage that has nothing important in it. He cared yet less for those professed disputants, who being wholly taken up with the desire of obtaining the victory, fortify themselves behind the ambiguity of a word, to give their adversaries the more trouble. And whenever he had to deal with such persons, if he did not beforehand take a strong resolution to keep his temper, he quickly fell into a passion. And in general, it must be owned, he was naturally somewhat choleric. But his anger never lasted long. If he retained any resentment, it was against himself for having given way to passion; which, as he used to say, may do a great deal of harm, but never did the least good. He often would blame himself for this weakness. I remember, two or three weeks before his death, as he was sitting in a garden, taking the air in a bright sun-shine, whose warmth afforded him a great deal of pleasure, which he improved as much as possible, by causing his chair to be drawn more and more towards the sun as it went down; we happened to speak of Horace, I know not on what occasion, and having repeated to him these verses, where that Poet says of himself, that he was

Solibus aptum;
Iracsi celerem, tamen ut placabilis essem:

'that he loved the warmth of the sun,
'and that though he was naturally
'choleric, his anger was easily ap-
'peased:' Mr. Locke replied, that if he durst presume to compare himself with Horace in any thing, he thought he was perfectly like him in those two respects. But that you may be the less surprised at his modesty upon this occasion, I must at the same time inform you, that he looked upon Horace to be one of the wisest and happiest Romans, who lived in the age of Augustus, by the care he took to preserve himself from ambition and avarice, and to cultivate the friendship of the greatest men of those times.

Mr. Locke also disliked those authors who labor only to destroy, without establishing any thing themselves. 'A building, said he, dis-
'pleases them. They find great
'faults in it: let them demolish it and
'welcome, provided they endeavor
'to raise a better in its place, if it be
'possible."

He advised, that whenever we have meditated any thing new, we should throw it as soon as possible upon paper, in order to be able to judge of it by seeing it all together; because the mind of man is not capable of retaining clearly a long chain of consequences, and of seeing without confusion the relation of a great number of different ideas. Besides it often happens, that what we had most admired, when considered in the gross and in a perplexed manner, appears to be utterly inconsistent and unsupportable, when we see every part of it distinctly.

Mr. Locke also thought it necessary, always to communicate our thoughts to some friend, especially if we proposed to offer them to the public: and this was what he constantly observed himself. He could hardly conceive, how a being of so limited a capacity as man, and so subject to error, could have the confidence to neglect this precaution.

Never man employed his time better than Mr. Locke, as appears by the works he published himself; and perhaps in time we may see new proofs of it. He spent the last fourteen or fifteen years of his life at Oates, a country seat of Sir Francis Masham's, about five and twenty miles from Lon-

don, in the county of Eſſex. I cannot but take pleaſure in imagining to myſelf, that this place, ſo well known to ſo many perſons of merit, whom I have ſeen come thither from ſo many parts of England to viſit Mr. Locke, will be famous to poſterity for the long abode that great man made there. Be that as it may, it was there that enjoying ſometimes the converſation of his friends, and always the company of Lady Maſham, for whom Mr. Locke had long conceived a very particular eſteem and friendſhip, he taſted ſweets which were interrupted by nothing but the ill ſtate of a weakly and delicate conſtitution. During this agreeable retirement, he applied himſelf eſpecially to the ſtudy of the holy ſcriptures, and employed the laſt years of his life in hardly any thing elſe. He was never weary of admiring the great views of that ſacred book, the Bible, and the juſt relation of all its parts: he every day made diſcoveries in it, which gave him freſh cauſe of admiration. It is ſtrongly reported in England, that thoſe diſcoveries will be communicated to the public. If ſo, the whole world, I am confident, will have a full proof of what was obſerved by all who were near Mr. Locke in the laſt part of his life; I mean, that his mind never ſuffered the leaſt decay, though his body grew every day viſibly weaker and weaker.

His ſtrength began to fail him more remarkably than ever, at the entrance of the laſt ſummer; a ſeaſon which in former years had always reſtored him ſome degrees of ſtrength. Then, he foreſaw that his end was very near. He often ſpoke of it himſelf, but always with great compoſure; though he omitted none of the precautions, which his ſkill in phyſic taught him to prolong his life. At length, his legs began to ſwell; and that ſwelling increaſing every day, his ſtrength diminiſhed very viſibly. He then ſaw how ſhort a time he had to live, and prepared to quit this world, with a deep ſenſe of all the bleſſings which God had granted him, which he took delight in numbering to his friends, and full of a ſincere reſignation to his will, and of firm hopes in his promiſes, built upon the word of Jeſus Chriſt, ſent into the world to bring to light life and immortality, by his goſpel.

At length his ſtrength failed him to ſuch a degree, that the 26th of October 1704, two days before his death, going to ſee him in his cloſet, I found him on his knees, but unable to riſe without aſſiſtance.

The next day, though he was not worſe, he would continue in bed. All that day, he had a greater difficulty of reſpiration than ever, and about five of the clock in the evening, he fell into a ſweat, accompanied with an extreme weakneſs, that made us fear for his life. He was of opinion himſelf that he was not far from his laſt moment. He deſired to be remembered at evening prayers: Lady Maſham told him, that if he would the whole family ſhould come and pray by him in his chamber. He anſwered he ſhould be very glad to have it ſo, if it would not give too much trouble; there he was prayed for particularly. After this, he gave ſome orders with great ſerenity of mind; and an occaſion offering to ſpeak of the goodneſs of God, he eſpecially exalted the love which God ſhewed to man, in juſtifying him by faith in Jeſus Chriſt. He returned him thanks in particular, for having called him to the knowledge of that divine Saviour. He exhorted all about him to read the holy ſcriptures attentively, and to apply themſelves ſincerely to the practice of all their duties; adding expreſsly, that *by this means they would be more happy in this world, and ſecure to themſelves the poſſeſſion of eternal felicity in the other.* He paſt the whole night without ſleep. The next day he cauſed himſelf to be carried into his cloſet, for he had not ſtrength to walk; and there in his chair, and in a kind of dozing, though in his full ſenſes, as appeared by what he ſaid from time to time, he gave up the ghoſt about three in the afternoon the 28th of October.

I beg you, Sir, not to take what I have ſaid of Mr. Locke's character for a finiſhed portrait. It is only a ſlight ſketch of ſome few of his excellent qualities. I am told we ſhall

quickly have it done by the hand of a maſter. To that I refer you. Many features, I am ſure, have eſcaped me; but I dare affirm, that thoſe which I have given you are not ſet off with falſe colours, but drawn faithfully from the life.

I muſt not omit a particular in Mr. Locke's will, which it is of no ſmall importance to the commonwealth of learning to be acquainted with; namely, that therein he declares what were the works which he had publiſhed without ſetting his name to them. The occaſion of it was this: ſome time before his death, Dr. Hudſon, keeper of the Bodleian library at Oxford, had deſired him to ſend him all the works with which he had favored the public, as well thoſe with his name as thoſe without, that they might be all placed in that famous library. Mr. Locke ſent him only the former, but in his will he declares, he is reſolved fully to ſatisfy Dr. Hudſon; and to that intent he bequeaths to the Bodleian library a copy of the reſt of his works, to which he had not perfixed his name, viz. a Latin *letter concerning toleration*, printed at Tergou, and tranſlated ſome time afterwards into Engliſh, unknown to Mr. Locke; two other *letters* upon the ſame ſubject, in anſwer to the objections made againſt the firſt; *the reaſonableneſs of chriſtianity*; with two *vindications* of that book, and *two treatiſes of government*. Theſe are all the anonymous works which Mr. Locke owns himſelf to be the author of.

I ſhall not pretend to tell you at what age he died, becauſe I do not certainly know it. I have often heard him ſay, he had forgot the year of his birth; but that he believed he had ſet it down ſomewhere. It has not yet been found among his papers; but it is computed that he was about ſixty-ſix.

Though I have continued ſome time at London, a city very fruitful in literary news, I have nothing curious to tell you. Since Mr. Locke departed this life, I have hardly been able to think of any thing, but the loſs of that great man, whoſe memory will always be dear to me: happy would it be, if, as I admired him for many years, that I was near him; I could but imitate him, in any one reſpect! I am with all ſincerity, Sir, yours, &c.

CHARACTER *of* MAJOR GENERAL LEE.

A GENTLEMAN of Philadelphia, (ſays Doctor Gordon, in his Hiſtory of the Riſe, Progreſs and Eſtabliſhment of the Independence of theſe States,) has favored me with the following. "At ten o'clock on Wedneſday evening, October 2, Major Gen. Lee died, after being confined to his bed from the evening of the preceding Friday. His diſorder was a defluxion on the lungs of three months ſtanding, which produced ſomething like a ſpurious inflammation of the lungs, accompanied with an epidemic remitting fever.—The character of this perſon is full of abſurdities and qualities of a moſt extraordinary nature. His underſtanding was great, his memory capacious, and his fancy brilliant. His mind was ſtored with a variety of knowledge, which he collected from books, converſation and travels. He had been in moſt European countries. He was a correct and elegant claſſical ſcholar; and both wrote and ſpoke his native language, with perſpicuity, force and beauty. From theſe circumſtances he was, at times, a moſt agreeable and inſtructive companion. His temper was naturally ſour and ſevere. He was ſeldom ſeen to laugh, and ſcarcely to ſmile. The hiſtory of his life is little elſe than the hiſtory of diſputes, quarrels and duels, in every part of the world. He was vindictive to his enemies. His avarice had no bounds. He never went into a public, and ſeldom into a private houſe, where he did not diſcover ſome marks of ineffable and contemptible meanneſs. He begrudged the expence of a nurſe in his laſt illneſs, and died in a ſmall dirty room in the Philadelphia tavern called the Canaſtoga-waggon, (deſigned chiefly for the entertainment and accommodation of common countrymen) attended by no one but a French ſervant, and Mr. Oſwald the

printer, who once ſerved as an officer under him. He was both impious and prophane. In his principles he was not only an infidel, but he was very hoſtile to every attribute of the Deity. His morals were exceedingly debauched. His manners were rude, partly from nature and partly from affectation. His appetite was ſo whimſical as to what he eat and drank, that he was at all times, and in all places, a moſt troubleſome and diſagreeable gueſt. He had been bred to arms from his youth; and ſerved as lieut. colonel among the Britiſh, as colonel among the Portugueſe, and afterward as aid de camp to his Poliſh majeſty, with the rank of major general. Upon the American continent's being forced into arms for the preſervation of her liberties, he was called forth by the voice of the people, and elected to the rank of third in command of their forces. He had exhauſted every valuable treatiſe, both ancient and modern, on the military art. His judgment in war was generally ſound.—He was extremely uſeful to the Americans in the beginning of the revolution, by inſpiring them with military ideas, and a contempt for Britiſh diſcipline and valor. It is difficult to ſay, whether the active and uſeful part he took in the conteſt, aroſe from perſonal reſentment againſt the king of Great Britain, or from a regard to the liberties of America. It is certain he reprobated the French alliance and republican forms of government, after he retired from the American ſervice. He was, in the field, brave in the higheſt degree; and with all his faults and oddities was beloved by his officers and ſoldiers. He was devoid of prudence, and uſed to call it *a raſcally virtue*. His partiality to dogs was too remarkable not to be mentioned in his character. Two or three of theſe animals followed him generally wherever he went. When the Congreſs confirmed the ſentence of the court martial, ſuſpending him for 12 months, he pointed to his dog and exclaimed, "Oh! that I was that animal, that I might not call *man* my brother."—Two virtues he poſſeſſed in an eminent degree, viz. ſincerity and veracity. He was never known to deceive or deſert a friend; and he was a ſtranger to equivocation, even where his ſafety or character were at ſtake.

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

(Continued from page 621.)

THE king of Pruſſia had demanded that the magiſtrates of Dantzic ſhould deliver me up, but this could not be done, without offending the imperial court, I being a commiſſioned officer in that ſervice, with proper paſſports: it was, therefore, probable that this negociation required letters ſhould paſs and repaſs, and, for this reaſon, Abramſon was employed to detain me ſome days longer, till, by the laſt letters from Berlin, the magiſtrates of Dantzic were induced to violate public ſafety, and the laws of nations.—Abramſon I conſidered as my beſt friend, and my perſon as in perfect ſecurity; he had, therefore, no difficulty in perſuading me to ſtay.

The day of ſuppoſed departure, on board a Swediſh ſhip for Riga, approached, and the deceitful Abramſon promiſed me to ſend one of his ſervants to the port, to know the hour. At four in the afternoon, he told me he had himſelf ſpoken to the captain, who ſaid he ſhould not ſail till the next day; adding, that he, Abramſon, would expect me to breakfaſt, and would then accompany me to the veſſel. I felt a ſecret inquietude, which made me deſirous of leaving Dantzic, and immediately to ſend all my baggage, and ſleep on board. Abramſon prevented me, dragged me almoſt forcibly along with him, telling me he had much company, and that I muſt abſolutely dine and ſup at his houſe: accordingly, I did not return to my inn till eleven at night.

I was but juſt in bed when I heard a knocking at my door, which was not ſhut, and two of the city magiſtrates, with twenty grenadiers, entered my chamber, and ſurrounded my bed ſo ſuddenly that I had not time to take my arms and defend myſelf.—

My three ſervants had been ſecured, and I was told that the moſt worthy magiſtracy of Dantzic was obliged to deliver me up, as a delinquent, to his majeſty the king of Pruſſia.

What were my feelings at ſeeing myſelf thus betrayed!—They ſilently conducted me to the city priſon, where I remained twenty-four hours. About noon, Abramſon came to viſit me, affected to be infinitely concerned and enraged, and affirmed he had ſtrongly proteſted againſt the illegality of this proceeding to the magiſtracy, as I was actually in the Auſtrian ſervice; but that they had anſwered him, the court of Vienna had afforded them a precedent, for that in 1752, they had done the ſame by the two ſons of the burgomaſter, Rutenberg, of Dantzic, and that, therefore, they were juſtified in making repriſal; that, likewiſe, they durſt not refuſe the moſt earneſt requeſt, accompanied with threats, of the king of Pruſſia.

Their plea of retaliation originated as follows: There was a kind of club at Vienna, the members of which were ſeized, for having committed the utmoſt extravagance and debauchery, two of whom were the ſons of the burgomaſter, Rutenberg, and who were ſentenced to the pillory. Great ſums were offered, by the father, to avoid this public diſgrace, but ineffectually; they were puniſhed, their puniſhment was legal, and had no ſimilarity whatever to my caſe, nor could it, any way, juſtly give pretence of repriſal,

Abramſon, who had, in reality, entered no proteſt whatever, but rather excited the magiſtracy, and acted in concert with Reimer, adviſed me to put my writings and other valuable effects into his hands, otherwiſe they would be ſeized. He knew I had received, in letters of exchange, from my brothers and ſiſter, about ſeven thouſand florins, and theſe I gave him, but kept my ring, worth about four thouſand, and ſixty guineas, which I had in my purſe. He then embraced me, declared nothing ſhould be neglected to effect my immediate deliverance, that even he would raiſe the populace for that purpoſe, that I ſhould not be given up to the Pruſſians in leſs than a week, the magiſtracy being ſtill undetermined, in an affair ſo ſerious, and he left me, ſhedding abundance of crocodile tears, like the moſt affectionate of friends.

The next night, two magiſtrates, with their poſſe, came to my priſon, attended by reſident Reimer, a Pruſſian officer and under officers, and into their hands I was delivered.—The pillage inſtantly began; Reimer tore off my ring, ſeized my watch, ſnuff-box, and all I had, not ſo much as ſending me a coat, or ſhirt, from my effects, after which, they put me into a cloſe coach, with three Pruſſians.—The Dantzic guard accompanied the carriage to the city gate, that was opened to let me paſs, after which, the Dantzic dragoons eſcorted me as far as Lauenberg, in Pomerania.

I have forgotten the date of this miſerable day, but, to the beſt of my memory, it muſt have been in the beginning of June. Thirty Pruſſian huſſars, commanded by a lieutenant, relieved the dragoons at Lauenberg, and thus was I eſcorted, from garriſon to garriſon, till I arrived at Berlin.

At this place, I was lodged over the grand guard-houſe, with two ſentinels in my chamber, and one at the door. The king was at Potſdam, and here I remained three days; on the third, ſome ſtaff-officers made their appearance, ſeated themſelves at a table, and put the following queſtions to me:

Firſt, What was my buſineſs at Dantzic?

Secondly, Whether I was acquainted with M. Goltz, Pruſſian ambaſſador in Ruſſia?

Thirdly, Who was concerned with me in the conſpiracy at Dantzic?

When I perceived their intentions, by theſe interrogations, I abſolutely refuſed to reply, only ſaying I had been impriſoned, in the fortreſs of Glatz, without hearing, or trial, by court-martial; that, availing myſelf of the laws of nature, I had, by my own exertions, procured my liberty, and that I was now a captain of cavalry in the imperial ſervice; that I demanded a legal trial for my firſt unknown offence, after which I engaged to anſwer all interrogatories, and

prove my innocence; but that, at preſent, being accuſed of new crimes, without a hearing concerning my former puniſhment, the procedure was illegal. I was told they had no orders concerning this, and I remained dumb to all further queſtions.

They wrote, two hours, God knows what: a carriage came up: I was ſtrictly ſearched, to find whether I had any weapons: thirteen or fourteen ducats, which I had concealed, were taken from me, and I was conducted, under a ſtrong eſcort, through Spandau to Magdeburg. The officer here delivered me up to the captain of the guard, at the citadel; the town major came, and brought me to the dungeon, expreſsly prepared for me; a ſmall picture of the counteſs of Beſtuchef, ſet with diamonds, which I had kept concealed in my boſom, was now taken from me; the door was ſhut, and here was I left.

My dungeon was in a caſemate, the fore-part of which, ſix feet wide, and ten feet long, was divided by a party-wall. In the inner wall were two doors, and a third at the entrance of the caſemate itſelf. The window in the ſeven feet thick wall, was ſo ſituated that, though I had light, I could ſee neither heaven nor earth; I could only ſee the roof of the magazine; within and without this window were iron bars, and in the ſpace between an iron grating, ſo cloſe and ſo ſituated, by the riſing of the walls, that it was impoſſible I ſhould ſee any perſon without the priſon, or that any perſon ſhould ſee me. On the outſide was a wooden paliſadoe, ſix feet from the wall, by which the ſentinels were prevented from conveying any thing to me. I had a matraſs, and a bedſtead, but which was immoveably ironed to the door, ſo that it was impoſſible I ſhould drag it, and ſtand up to the window; beſide the door was a ſmall iron ſtove and a night table, in like manner fixed to the flour. I was not yet put in irons, and my allowance was a pound and a half per day of ammunition bread, and a jug of water.

(To be continued.)

MISCELLANEOUS.

The SPIRIT *of* MASONRY.

The Rites, Ceremonies, and Inſtitutions of the Ancients.

(Continued from page 625.)

THE diſciples, (adds Mr. Hutchinſon) of Pythagoras were divided into two claſſes; the firſt were ſimple hearers, and the laſt ſuch as were allowed to propoſe their difficulties, and learn the reaſons of all that was taught.——The figurative manner in which he gave his inſtructions, was borrowed from the Hebrews, Egyptians, and other orientals.

If we examine how morality or moral philoſophy is defined, we ſhall find that it is a conformity to thoſe unalterable obligations, which reſult from the nature of our exiſtence and the neceſſary relations of life; whether to God, as our creator, or to man as our fellow creature;—or it is the doctrine of virtue, in order to attain the greateſt happineſs.

Pythagoras ſhewed the way to Socrates, though his examples were very imperfect, as he deduced his rules of morality from obſervations of nature; a degree of knowledge which he had acquired in his communion with the prieſts of Egypt.—The chief aim of Pythagoras's moral doctrine, was to purge the mind from the impurities of the body, and from the clouds of the imagination.—His morality ſeems to have had more purity and piety in it than the other ſyſtems, but leſs exactneſs; his maxims being only a bare explication of divine worſhip, of natural honeſty, of modeſty, integrity, public-ſpiritedneſs, and other common offices of life.

Socrates improved the leſſons of Pythagoras, and reduced his maxims into fixed principles.

Plato refined the doctrine of both theſe philoſophers, and carried each virtue to its utmoſt height and accompliſhment; mixing his ideas of the univerſal principle of philoſophy through the whole deſign.

The ancient maſonic record alſo ſays, that maſons know the way of

gaining an underſtanding of Abrac.—On this word, all commentators (which I have yet read) on the ſubject of maſonry, have confeſſed themſelves at a loſs.

Abrac, or Abracar, was a name which Baſilides, of the ſecond century, gave to God, who he ſaid was the author of three hundred and ſixty-five.

The author of this ſuperſtition, is ſaid to have lived in the time of Adrian, and that it had its name after Abraſan or Abraxas, the denomination which Baſilides gave to the Deity.—He called him the ſupreme God, and aſcribed to him ſeven ſubordinate powers or angels, who preſided over the heavens:—and alſo according to the number of the days in the year, he held that three hundred and ſixty-five virtues, powers, or intelligencies, exiſted as the emanations of God:—the value, or numerical diſtinctions, of the letters in the word, according to the ancient Greek numerals, made 365.

Amongſt antiquaries, Abraxas is an antique gem or ſtone, with the word Abraxas engraven on it.—There are a great many kinds of them, of various figures and ſizes, moſtly as old as the third century.—Perſons profeſſing the religious principles of Baſilides, wore this gem with great veneration, as an amulet; from whoſe virtues, and the protection of the Deity, to whom it was conſecrated, and with whoſe name it was inſcribed, the wearer derived health, proſperity, and ſafety.

In church hiſtory, Abrax is noted as a myſtical term, expreſſing the ſupreme God; under whom the Baſilidians ſuppoſed three hundred and ſixty-five dependant deities:—it was the principle of the Gnoſtic hierarchy; whence ſprang their multitudes of æons.—From Abraxas proceeded their primogænial mind;—from the primogænial mind, the logos or word;—from the logos, the phronæſis or prudence;—from phronæſis, Sophia and Dynamis, or wiſdom and ſtrength;—from theſe two proceeded principalities, powers, and angels; and from theſe other angels, of the number of three hundred and ſixty-five, who were ſuppoſed to have the government of ſo many celeſtial orbs committed to their care.—The Gnoſtics were a ſect of Chriſtians having particular tenets of faith;—they aſſumed their name to expreſs that new knowledge and extraordinary light to which they made pretenſions; the word gnoſtic implying an enlightened perſon.

The Gnoſtic hierarchy here pointed out, repreſents to us the degrees of etherial perſons or emanations of the Deity.—This leads me to conſider the hierarchy of the Chriſtian church in its greateſt antiquity, which in the moſt remote times, as a ſociety, conſiſted of ſeveral orders of men, (viz.) Rulers, Believers, and Catechumens: the rulers were biſhops, prieſts, and deacons; the believers were perfect Chriſtians, and the catechumens imperfect.

Catechumens were candidates for baptiſm.—They were admitted to the ſtate of catechumen by the impoſition of hands, and the ſign of the croſs.—Their introduction to baptiſm was thus ſingular:—Some days before their admiſſion, they went veiled; and it was cuſtomary to touch their ears, ſaying, *be opened*; and alſo to anoint their eyes with clay: both ceremonies being in imitation of our Saviour's practice, and intended to ſhadow out to the candidates their ignorance and blindneſs before their initiation.—They continued in the ſtate of catechumen, until they proved their proficiency in the catechiſtic exerciſes, when they were advanced to the ſecond ſtate, as believers.

(To be continued.)

From the VERMONT JOURNAL of November 4, 1789.

REVIVIFICATION OF JOSEPH TAYLOR.

A remarkable and extraordinary narrative of the revivification of young Joſeph Taylor, *who was ſuppoſed to have been hanged to death, (in company with that notorious highwayman, pick-pocket, and houſe-breaker,* Archibald Taylor) *on Boſton Neck,*

on Thurſday the 8th of May, 1788, for a violent aſſault and robbery on the highway, committed on the perſon and property of Mr. Nathaniel Cunningham, *butcher, in October, 1787.*

In a letter from ſaid *Joſeph Taylor*, to his kind friend and countryman, Mr. *Phelim Donance*, in Boſton.

Egg-Harbour, mouth of the Delaware, May 12, 1789.

My Dear Friend,

YOU will, no doubt be greatly aſtoniſhed at receiving a letter from one whom you ſo lately ſaw, to all appearance, numbered with the dead, with all the ignominy of a public and ſhameful execution. But tho' ſtrange as it may appear, it is no leſs ſtrange than true, that, bleſſed be God for his infinite goodneſs, I am now among the living to praiſe him. It was my fervent deſire that you ſhould have been made acquainted with the ſteps which were taken to recover me to life immediately after my being hanged. But the doctor who managed the affair would not admit of more than five perſons in the ſecret, as he feared a diſcovery, and ſaid a crowd around me would be fatal, and prevent the air getting into my lungs, and O'Donnell and Tector had been told of it before I ſaw you; and they, with the doctor, his young man, and a perſon he brought with him, made the five. I therefore take this early opportunity to let you know of my being alive, and in health, bleſſed be God! as I hope theſe lines will find you; as alſo the circumſtances which attend my execution and recovery to life; as alſo my preſent frame of mind and reſolution, through the grace of God, to ſin no more but endeavor after new obedience.

You remember that you, among other friends, had great hopes of my being pardoned on account of my youth; but when their honors ſat, I ſoon found I muſt be made an example of, as they were determined never to pardon highwaymen. I then began to prepare for death; but muſt needs ſay, though I had many affecting conferences with the reverend parſons who viſited me in gaol, I never, even after my condemnation, realized that I was ſuddenly to die in ſo awful a manner, until a gentleman, who I afterwards found was a doctor, came and talked privately with the late unhappy ſufferer, and my fellow convict, Archibald Taylor, who, when the gentleman was gone, came to me with money in his hand, and ſo ſmiling a countenance, that I thought he had received it in charity. But he ſoon undeceived me, telling me with an air of gaiety, that it was the price of his body; and then added a ſhocking ſpeech, which I ſincerely hope is blotted out of the book of God's remembrance againſt his poor ſoul.

This was the firſt time ſince my condemnation that I thought what it was to die. The ſhock was terrible, and Taylor increaſed it, ſaying that the doctor had deſired him to bargain with me for my body alſo. The tho'ts of my bones not being permitted to remain in the grave in peace, and my body, which my poor mother had ſo often careſſed and dandled on her knee, and which had been ſo pampered by my friends in my better days, being ſlaſhed and mangled by the doctors, was too much for me. I had been deaf to the pious exhortations of the prieſts; but now my conſcience was awakened, and hell ſeemed indeed to yawn for me.

What a night of horror was the next night!—When the doctor came in the morning to bargain for my body, I was in a cold ſweat; my knees ſmote together, and my tongue ſeemed to cleave to the roof of my mouth. He perceived the agony of my ſoul, and aſked me ſome queſtions of the ſtate of my mind. I found utterance, and poured out my heart to him. He ſeemed affected with my diſtreſs, eſpecially as my conduct was ſo different from that of A. Taylor's; and after pauſing he left me without mentioning the ſale of my body, and ſaid he would call again the next day. He came and aſked me privately whether I had two or three friends I could depend upon to aſſiſt in any thing for my benefit. He communicated his deſign of attempting to recover me to life, if my body could be carried immediate-

ly after I was cut down, to ſome convenient place, out of the reach of the people; aſſuring me by all that was ſacred, that if he failed in his attempt he would give my body a Chriſtian burial. I cloſed with it without heſitating. The doctor then left me, and ſoon after Tector and O'Donnell came to ſee me, to whom I communicated the plan in confidence. The doctor came back to charge me not to truſt more perſons than were ſufficient to carry my body from the gallows to the place provided. I told him who the perſons with me were; and upon O'Donnell's engaging to procure a number of his countrymen to remove my body to a private place, who were not to be let into the ſecret, but ſuppoſe it was to ſecure my body from the doctors, he ſeemed pleaſed with the plan, and made us promiſe to admit no more perſons into the ſecret, upon pain of his not having to do in the affair ſo ſoon as it ſhould be diſcovered. He gave them money to hire a ſmall boat to be in readineſs at the wharf, neareſt to the place of execution; which boat I think was hired of one Mr. Skinner or Skillings, near Oliver's dock. The doctor undertook to find the place of execution, which was then reported to be in ſeveral places, and to procure a two maſt boat with a good cuddy, which was to be moored off the wharf at a convenient diſtance: All which was accordingly done. The two maſt boat in which was the doctor, his friend and apprentice, with their doctor's inſtruments, was moored up the bay, near the gallows, the morning of the execution day, but fell down with the tide about two hours before the execution towards Dorcheſter Point, for fear of being grounded.

The ſtate of my mind after my converſation with the doctor, until the day of execution, it is impoſſible for me to deſcribe. This glimpſe of hope —this mere chance of eſcaping the jaws of death, and of avoiding the eyes of an offended Judge, at whoſe bar I was no ways prepared to appear, ſeemed but to render my mind more diſtracted. I ſometimes indulged myſelf with the thoughts of being recovered to life; and as I had fortunately concealed my real name, that I might return, like the Prodigal, to my parents, and live a life devoted to God and their comfort. But I oftner feared the means might fail to bring me to life; and then I wiſhed that this ſcheme had never been mentioned, as the hopes of life ſeemed to prevent my converſion; and then, to be ſurpriſed into another world, totally unprepared, how terrible!—Thus diſtracted, the time flew, and the awful day arrived. In the morning the reverend parſons viſited me. I was much ſoftened by their converſation; and really, at that time, wiſhed I had never ſeen the doctor, but by the near and certain approach of death, had been prepared to live in thoſe bliſsful manſions which are prepared in the world of glory for the truly penitent.

Soon after they left us, the doctor's young man came (under pretence of a meſſage from Mrs. Ranger, who had ſhown me much kindneſs in gaol, the Lord reward her for it) to renew the doctor's directions how to conduct my body ſo as not to ſuffer the leaſt ſhock: He left me the following paper.

"*Thurſday morning, May 8th, 1789.*

"TAYLOR, every thing depends on your preſence of mind. Remember that the human machine may be put in tune again if you preſerve the ſpiral muſcle from injury, and do not diſlocate the vertebræ of the neck: As the colli ſpinalis is deduced from the tranſverſe proceſſes of the vertebræ of the throat, and is latterly inſerted into the vertebræ of the neck, its connection with the whole human frame is material; ſo that you muſt endeavor to work the knot behind your neck, and preſs your throat upon the halter, which will prevent the neck's breaking, and likewiſe the compreſſions of the jugular, and preſerve the circulations in ſome degree. *Keep up your ſpirits.*"

My hopes were now raiſed, and my former terror did not return upon me; which I doubt not was obſerved by the reverend parſon who attended me, by the officers of juſtice, and the multitude, who doubtleſs compared my be-

havior with that of my fellow ſufferer. It is true, when I mounted the ſtage, I dreaded the pain of hanging as I ſhould any other bodily pain, equally ſevere; but the far greater diſtreſs of meeting an offended, inexorable Judge, and being conſigned to endleſs miſery, was done away: For the nearer the time of execution approached, the more my reliance on the doctor increaſed.

You was preſent at the ſolemn parting with, and warning which was given to the people——at the excellent prayer of the Rev. Mr. Stilman, and the dropping of the traps, which to all appearance launched me and my poor unhappy fellow priſoner, Archibald Taylor, into a *boundleſs eternity*.

I cannot take a better opportunity than to declare here, ſolemnly (as a man who, though he has once providentially eſcaped death, knows he muſt ſoon die, and come to judgment), that neither his honor the high ſheriff, whoſe tenderneſs and humanity otherwiſe I ſhall ever acknowledge, nor Mr. Otis, nor Mr. Milliſh, the deputy ſheriff, who were the three officers with us on the ſtage, or any other officer of juſtice, had any knowledge of my eſcape from death.

But to return to my particular feelings——I preſerved my preſence of mind; and when the halter was faſtened, remembered the doctor's directions, and while the prayer was making I kept gently turning my head ſo as to bring the knot on the back of my neck, nearly, as O'Donnell afterwards informed, and as you and others obſerved. When the trap fell I had all my ſenſes about me; and though I have no remembrance of hearing any ſounds among the people, yet I believe I did not loſe my ſenſes till ſome minutes after. My firſt feelings after the ſhock of falling, was a violent ſtrangling and oppreſſion for want of breath; this ſoon gave way to a pain in my eyes, which ſeemed to be burned by two balls of fire which appeared before them, which ſeemed to dart on and off like lightning; ſettling over and anon upon my ſhoulders as if they weighed ten hundred tons; and after one terrible flaſh, in which the two balls ſeemed to join in one, I ſunk away without pain, like one falling to ſleep.

What followed after I was turned off you know, as I was informed you kindly aſſiſted my other friends in taking the body down as ſoon as you were permitted, and conveying it acroſs the ſalt-works to the ſmall boat: I was from thence carried on board the two maſt boat to the doctor, to all appearance dead; for O'Donnell, who was directed by the doctor to cut and looſen my clothes, and rub me, throwing water on me, could perceive no life in me, but told the doctor it was too late. But the doctor was not diſcouraged; and in one hour and twenty-two minutes after I was brought on board the boat, making two hours and forty-three minutes after I was turned off, he perceived ſigns of life in me, by a ſmall motion and warmth in my boſom: In twenty minutes after, I gave a violent deep groan. Here deſcription fails! I cannot deſcribe the intolerable agony of that moment. Ten thouſand ſtranglings are trifling to it! The firſt confuſed thoughts I had, were, that it was the moment of my diſſolution; for I had no knowledge of my removal from the gallows, but was quite inſenſible from the time I firſt loſt myſelf, to that in which I recovered—except ſome faint glimmerings of a ſcene, which, faint and confuſed as they were, I ſhall never forget, but which I feel impreſſed upon my heart I ought to communicate *to no man living*. I was ſoon after this violent anguiſh, made ſenſible where I was; the doctor's ſtuff, and ſight of my friends, reſtored me in a great meaſure to my ſenſes. The doctor would not allow me to talk much, but feeling fatigued he permitted me to lie down, having two perſons by me to rub me with a bruſh while I ſlept. When I awoke it was dark. I felt ſomewhat light-headed and confuſed, from the dreadful ſcene I had paſſed through. All hands were now called, and a ſolemn oath was taken by all preſent, not to tell any thing which had happened until they ſhould know that I was ſafe out of the country: and then not to diſcover the doc-

tor, his friend, or apprentice. I was then put on ſhore, and went from thence on board the veſſel which brought me here.

I am engaged to go to Gottenburgh, in Sweden; and ſhall ſail to-morrow in a ſhip which is coming down the river from Philadelphia. I ſhall take my family name, and return to my parents, *a prodigal Son indeed.* God grant, as I have ſeverely eaten huſks, that I may ſoon eat bread in my earthly parents houſe; and be prepared for ſuch *bread as the ſaints in glory love, and ſuch as angels eat, in that houſe which is not made with hands, eternal in the heavens.*

Tector is gone, I ſuppoſe with Murphy and O'Brien, to Philadelphia. You will pleaſe ſhow this letter to O'Donnell, that he may know he is freed from his oath. You will probably find him at Sh—ns. You will let him copy ſuch parts of this letter as he thinks proper to ſhow to the doctor. I have been more particular, as I promiſed the doctor to write O'Donnell (and not to him for fear of accidents) a particular account of my feelings, from my being turned off, to my recovery, whenever I was more compoſed in my mind and body; he wiſhes, I ſuppoſe, to compare it with what he took down with his pencil on the boat board.

If O'Donnell is gone from Boſton, which, upon recollecting, I have reaſon to fear, you will pleaſe to copy ſuch parts of this letter as are new to the doctor, and incloſe them in a cover, directed to Mr. Samuel Woods, of Concord, to be left until called for: And leave the letter at Mr. ******, apothecary, in the —— ſtreet, which is what O'Donnell is to do, if in town. Pray do not forget to do this punctually; and inform the doctor that the numbneſs in the place he mentioned went off the third day all at once, after a violent burning, as if a thouſand pins were ſtuck into me.——Pray be punctual——God knows I cannot be too grateful to the doctor; not only for his charity, by which I now ſubſiſt, but becauſe without his aſſiſtance I might have not remained as a wonderful monument of God's ſparing mercy, but probably been receiving the rewards of the impenitent in a world of ſpirits.

So I remain your aſſured friend,
until death ſhall indeed come,

JOSEPH TAYLOR.

To Mr. Phelim Donance,
whiteſmith, Boſton.

ANECDOTES.

A GENTLEMAN having lent a guinea for two or three days to a perſon whoſe promiſes he had not much faith in, was very much ſurprized to find, that he very punctually kept his word with him; the ſame perſon ſome time after was deſirous of borrowing a larger ſum, No, ſaid the other, *you have deceived me once, and I am reſolved you ſhall not do it a ſecond time.*

A Reverend and charitable divine, for the benefit of the country where he reſided, cauſed a large cauſeway to be begun: and as he was one day overlooking the work, a certain nobleman came by: Well, doctor, ſaid he, for all your great pains and charity, *I do not take this to be the highway to heaven.* Very true, my lord, replied the doctor, for if it had, *I ſhould have wondered to have met your lordſhip here.*

A Student ſent to one of his comrades to borrow a certain book. I never lend my books out, ſaid the latter, but if the gentleman chuſes to come to my chambers, he may make uſe of it as long as he pleaſes. A few days after, he that had refuſed the book, ſent to the other to borrow a pair of bellows. I never lend my bellows out, ſays the other, *but if the gentleman chuſes to come to my chambers, he may make uſe of them as long as he pleaſes.*

A Man, very rich, but very ſilly, was recommended to a gentleman as a good match for his daughter. *No, no,* ſaid he, *I would rather have a man without money, than money without a man.*

AGRICULTURE.

THEORY *of* AGRICULTURE.

(Continued from page 636.)

WE apprehend, that it is this *natural* kind of poverty only which Mr. Anderſon ſays, in his Eſſays on Agriculture, may be remedied by lime; for we can ſcarce think that experience would direct any perſon to put lime upon land already exhauſted. His words are,

"Calcareous matters act as powerfully upon land that is naturally poor, as upon land that is more richly impregnated with thoſe ſubſtances that tend to produce a luxuriant vegetation."

"Writers on agriculture have long been in the cuſtom of dividing manures into two claſſes, viz. *Enriching* manures, or thoſe that tended directly to render the ſoil more prolific, however ſterile it may be; among the foremoſt of which was dung: *Exciting* manures, or thoſe that were ſuppoſed to have a tendency to render the ſoil more prolific, merely by acting upon thoſe enriching manures that had been formerly in the ſoil, and giving them a new ſtimulus, ſo as to enable them to operate anew upon that ſoil which they had formerly fertilized. In which claſs of ſtimulating manures, *lime* was always allowed to hold the foremoſt place.

"In conſequence of this theory, it would follow, that lime could only be of uſe as a manure when applied to rich ſoils—and when applied to poor ſoils, would produce hardly any, or even perhaps hurtful, effects.

"I will frankly acknowledge, that I myſelf was ſo far impoſed upon by the beauty of this theory, as to be hurried along with the general current of mankind, in the firm perſuaſion of the truth of this obſervation, and for many years did not ſufficiently advert to thoſe facts that were daily occurring to contradict this theory.—I am now, however, firmly convinced, from repeated obſervations, that lime, and other calcareous manures, produce a much greater *proportional* improvement upon poor ſoils than ſuch as are richer.—And that lime alone, upon a poor ſoil, will, in many caſes, produce a much greater and more laſting degree of fertility than dung alone."

Thus far Mr. Anderſon's experience is exactly conformable to the theory we have laid down, and what ought to happen according to our principles. He mentions, however, ſome facts which ſeem very ſtrongly to militate againſt it; and indeed he himſelf ſeems to proceed upon a theory altogether different.

"Calcareous matter alone (ſays he) is not capable of rearing plants to perfection;—mould is neceſſary to be mixed with it in certain proportions, before it can form a proper ſoil. It remains, however, to be determined, what is the due proportion of theſe ingredients for forming a proper ſoil.

"We know that neither chalk, nor marl, nor lime, can be made to nouriſh plants alone; and ſoils are ſometimes found that abound with the two firſt of theſe to a faulty degree. But the proportion of calcareous matter in theſe is ſo much larger than could ever be produced by art, where the ſoil was naturally deſtitute of theſe ſubſtances, that there ſeems to be no danger of erring on that ſide. Probably it would be much eaſier to correct the defects of thoſe ſoils in which calcareous matters ſuperabound, by driving earth upon them as a manure, than is generally imagined; as a very ſmall

proportion of it ſometimes affords a very perfect ſoil. I ſhall illuſtrate my meaning by a few examples.

"Near Sandſide, in the county of Caithneſs, there is a pretty extenſive plain on the ſea coaſt, endowed with a moſt ſingular degree of fertility. In all ſeaſons it produces a moſt luxuriant herbage, although it never got any manure ſince the creation; and has been for time immemorial ſubjected to the following courſe of crops.

"1. After once ploughing from graſs, uſually a good crop.

"2. After once ploughing, a better crop than the firſt.

"3. After once ploughing, a crop equal to the firſt.

"4, 5, and 6. Natural graſs, as cloſe and rich as could be imagined, might be cut, if the poſſeſſor ſo inclined, and would yield an extraordinary crop of hay each year.

"After this the ſame courſe of cropping is renewed. The ſoil that admits of this ſingular mode of farming, appears to be a pure incoherent ſand, deſtitute of the ſmalleſt particle of vegetable mould; but, upon examination, it is found to conſiſt almoſt entirely of broken ſhells: the fine mould here bears ſuch a ſmall proportion to the calcareous matter, as to be ſcarce perceptible, and yet it forms the moſt fertile ſoil that ever I yet met with.

"I have ſeen many other links (downs) upon the ſea ſhore, which produced the moſt luxuriant herbage, and the cloſeſt and ſweeteſt pile of graſs, where they conſiſted of ſhelly ſand; which, without doubt, derive their extraordinary fertility from that cauſe.

"A very remarkable plain is found in the iſland of Jir-eye, one of the Hebridea. It has been long employed as a common, ſo that it has never been diſturbed by the plough, and affords annually the moſt luxuriant crop of herbage, conſiſting of white clover, and other valuable paſture-graſſes, that can be met with any where.—The ſoil conſiſts of a very pure ſhelly ſand.

"From theſe examples, I think it is evident, that a very ſmall proportion of vegetable mould is ſufficient to render calcareous matter a very rich ſoil. Perhaps, however, a larger proportion may be neceſſary when it is mixed with clay than with ſand; as poor chalky ſoils ſeem to be of the nature of that compoſition."

To theſe examples brought by Mr. Anderſon, we may add ſome of the ſame kind mentioned by Lord Kames. His lordſhip having endeavored to eſtabliſh the theory of water being the only food of plants, though he himſelf frequently deviates from that theory, yet thinks it poſſible, upon ſuch a principle, to make a ſoil perpetually fertile.

"To recruit (ſays he) with vegetable food, a ſoil impoveriſhed by cropping, has hitherto been held the only object of agriculture. But here opens a grander object, worthy to employ our greateſt induſtry, that of making a ſoil perpetually fertile.—Such ſoils actually exiſt; and why ſhould it be thought, that imitation here is above the reach of art? Many are the inſtances of nature being imitated with ſucceſs. Let us not deſpair, while any hope remains; for invention never was exerciſed upon a ſubject of greater utility The attempt may ſuggeſt proper experiments: it may open new views: and if we fail in equaling nature, may we not, however, hope to approach it? A ſoil perpetually fertile muſt be endowed with a power to retain moiſture ſufficient for its plants; and at the ſame time muſt be of a nature that does not harden by moiſture. Calcareous earth promiſes to anſwer both ends: it prevents a ſoil from being hardened by water; and it may probably alſo invigorate its retentive quality. A field that got a ſufficient doſe of clay-marl, carried above thirty ſucceſſive rich crops, without either dung or fallow. Doth not a ſoil ſo meliorated draw near to one perpetually fertile? Near the eaſt ſide of the Fife, the coaſt for a mile inward is covered with ſea ſand, a foot deep or ſo; which is extremely fertile, by a mixture of ſea-ſhells reduced to powder by attrition. The powdered ſhells, being the ſame with ſhell-marl, make the ſand retentive of moiſture; and yet no quantity of moiſture will unite the ſand into a ſolid

body. A ſoil ſo mixed, ſeems to be not far diſtant from one perpetually fertile. Theſe, it is true, are but faint eſſays; but what will not perſeverance accompliſh in a good cauſe."

Having thus, in a manner, poſitively determined with Mr. Anderſon, that no doſe of calcareous matter can poſſibly be too great, we cannot help owning ourſelves ſurpriſed on finding his lordſhip expreſſing himſelf as follows: "An over-doſe of ſhell-marl, laid perhaps an inch, and an inch and a half, or two inches thick, produces, for a time, large crops; but at laſt it renders the ſoil a *caput mortuum*, capable of neither corn nor graſs, of which there are too many inſtances in Scotland; the ſame probably would follow from an over-doſe of clay-marl, ſtone-marl, or pounded lime-ſtone."—To account for this, he is obliged to make a ſuppoſition directly contrary to his former one; namely, that calcareous matter renders the ſoil *incapable* of retaining water. This phenomenon, however, we think is ſolved upon the principles above laid down, in a ſatisfactory manner, and without the leaſt inconſiſtency.

(To be continued.)

The PRACTICE *of* AGRICULTURE.

(Continued from page 638.)

2. OATS.

AS winter-ploughing enters into the culture of oats, we muſt remind the reader of the effect of froſt upon tilled land. Providence has neglected no region intended for the habitation of man. If in warm climates the ſoil be meliorated by the ſun, it is no leſs meliorated by froſt in cold climates. Froſt acts upon water, by expanding it into a larger ſpace. Froſt has no effect upon dry earth; witneſs ſand, upon which it makes no impreſſion. But upon wet earth it acts moſt vigorouſly; it expands the moiſture, which requiring more ſpace put every particle of the earth out of its place, and ſeparates them from each other. In that view, froſt may be conſidered as a plough ſuperior to any that is made, or can be made, by the hand of man: its action reaches the minuteſt particles; and, by dividing and ſeparating them, it renders the ſoil looſe and friable. This operation is the moſt remarkable in tilled land, which gives free acceſs to froſt. With reſpect to clay ſoil in particular, there is no rule in huſbandry more eſſential than to open it before winter in hopes of froſt. It is even adviſable in a clay ſoil to leave the ſtubble rank; which, when ploughed in before winter, keeps the clay looſe, and admits the froſt into every cranny.

To apply this doctrine, it is dangerous to plough clay ſoil when wet; becauſe water is a cement for clay, and binds it ſo as to render it unfit for vegetation. It is, however, leſs dangerous to plough wet clay before winter than after. A ſucceeding froſt corrects the bad effects of ſuch ploughing; a ſucceeding drought increaſes them.

The common method is, to ſow oats on new ploughed land in the month of March, as ſoon as the ground is tolerably dry. If it continues wet all the month of March, it is too late to venture them after. It is much better to ſummer-fallow, and to ſow wheat in the autumn. But the preferable method, eſpecially in clay ſoil, is to turn over the field after harveſt, and to lay it open to the influences of froſt and air, which leſſen the tenacity of clay, and reduce it to a free mould. The ſurface ſoil by this means is finely mellowed for reception of the ſeed; and it would be unwiſe to bury it by a ſecond ploughing before ſowing. In general, the bulk of clay ſoils are rich; and ſkilful ploughing without dung, will probably give a better crop, than unſkilful ploughing with dung.

Hitherto of natural clays. We muſt add a word of carſe clays which are artificial, whether left by the ſea, or ſwept down from higher grounds by rain. The method commonly uſed of dreſſing carſe clay for oats, is, not to ſtir it till the ground be dry in the ſpring, which ſeldom happens before the firſt of March, and the ſeed is ſown as ſoon after as the ground is ſufficiently dry for its reception. Froſt has

a ſtronger effect on ſuch clays than on natural clay. And if the field be laid open before winter, it is rendered ſo looſe by froſt as to be ſoon drenched in water. The particles at the ſame time are ſo ſmall, as that the firſt drought in ſpring makes the ſurface cake or cruſt. The difficulty of reducing this cruſt into mould for covering the oat-ſeed, has led farmers to delay ploughing till the month of March. But we are taught by experience, that this ſoil ploughed before winter, is ſooner dry than when the ploughing is delayed till ſpring. The ploughing before winter not only procures early ſowing, but has another advantage: the ſurface ſoil that had been mellowed during winter by the ſun, froſt, and wind, is kept above.

The dreſſing a loamy ſoil for oats differs little from dreſſing a clay ſoil, except in the following particular, that being leſs hurt by rain, it requires not high ridges, and therefore ought to be ploughed crown and furrow alternately.

Where there is both clay and loam in a farm, it is obvious from what is ſaid above, that the ploughing of the clay after harveſt ought firſt to be diſpatched. If both cannot be effected that ſeaſon, the loam may be delayed till the ſpring with leſs hurt.

Next of a gravelly ſoil; which is the reverſe of clay, as it never ſuffers but from want of moiſture. Such a ſoil ought to have no ridges; but be ploughed circularly from the centre to the circumference, or from the circumference to the centre. It ought to be tilled after harveſt: and the firſt dry weather in ſpring ought to be laid hold of to ſow, harrow, and roll; which will preſerve it in ſap.

The culture of oats is the ſimpleſt of all. It will grow on the worſt ſoil with very little preparation. For that reaſon, before turnips were introduced, it was always the firſt crop upon land broken up from the ſtate of nature.

Upon ſuch land, may it not be a good method, to build upon the crown of every ridge, in the form of a wall, all the ſurface earth, one ſod above another, as in a fold for ſheep? After ſtanding in this form all the ſummer and winter, let the walls be thrown down, and the ground prepared for oats. This will ſecure one or two good crops; after which the land may be dunged for a crop of barley and graſs-ſeeds. This method may anſwer in a farm where manure is ſcarce.

(To be continued.)

NOTES ON FARMING.

(Concluded from page 642.)

THE third article in farming is good ploughing and keeping the ground clean; but on this I have ſaid ſo much in the article of crops that I ſhall paſs on to the

4th. *The choice and management of Stock.*

A choice of the beſt breed of horſes, cattle, ſheep and hogs, which is too little regarded, is of great importance to a farmer, and deſerves his cloſeſt attention. The expence is as great, nay oftentimes greater, in keeping a creature of a bad breed as of a good, and the value is very different. It appears that the Canada breed of horſes would be found excellent for the plough or for draught, and the Eſopus breed for the carriage. In the choice of horſes, the form ſhould be particularly attended to. The Canada breed comes the neareſt to the form of horſes in the higheſt eſtimation in England for draught, to wit, that of a true round barrel, remarkably ſhort, and lower over the forehand than in any part of the back; the legs alſo ſhort. The Eſopus breed, of a proper ſhape and ſize, are ſightly horſes for a carriage: they are gentle, tractable and eaſily broke, and yet have a proper degree of ſpirit, have a good carriage, are eaſily kept, and hardy. The Narraganſet breed have been accounted excellent for the ſaddle.

Mr. Bakewell, a farmer in England, has rendered himſelf famous by his breed of cattle. His principal aim is to gain the beaſt, whether ſheep or cow, which will weigh moſt in the moſt valuable joints; and at the ſame

time, that he gains the ſhape, which is of the greateſt value in the ſmalleſt compaſs; he finds, by experience, that he gains a breed much hardier, and eaſier fed than any others. In the breed of cattle, his maxim is "the ſmaller the bones, the truer will be the make of the beaſt; the quicker it will fatten, and the weight will have a larger proportion of valuable meat." The ſhape, which ſhould be the criterion of a cow, a bull, or an ox; and alſo of a ſheep, is that of an hogſhead or barrel, truly circular, with ſmall and as ſhort legs as poſſible; upon this plain principle, that the value lies in the barrel, not in the legs. All breeds, the backs of which riſe in the leaſt ridge, are bad. By proper management Mr. Bakewell brings up his cattle in amazing gentleneſs. His bulls ſtand ſtill in the field to be examined. They are driven from one field to another, or home, by a little ſwitch. He or his men walk by their ſide and guide them with the ſtick wherever they pleaſe. His cattle are always fat, and this he inſiſts is owing to the excellence of the breed. The ſmall quantity and inferior quality of food, which will keep a beaſt perfectly well made, in good order, is ſurpriſing. Such an animal will grow fat in the ſame paſture that would ſtarve an ill made great boned one.

He is equally curious in his breed of ſheep. The bodies of his rams and ewes are as true barrels as can be ſeen, round broad backs and the legs not above ſix inches long. An unuſual proof of kindly fattening, is their feeling quite fat within their forelegs, on the ribs, where the common breed never carry any fat. He finds that hardly any land is too bad for a good breed of cattle, and particularly ſheep.

With regard to the rot in ſheep, Mr. Bakewell thinks it is ſolely owing to their feeding on lands which have been flooded. Hence it appears that ſheep ſhould not be ſuffered to feed on watered meadows. Water flowing over the land after the beginning of May, is ſure to occaſion the rot, whatever be the ſoil.

Mr. Bakewell is remarkably attentive to the point of wintering his cattle. All his horned cattle are tied up in open or other ſheds all winter; and fed according to their kind, on ſtraw, turnips, or hay. The lean beaſts have ſtraw alone. Young cattle, which require to be kept in a thriving ſtate, and alſo fattening ones, have turnips; and in the ſpring, when turnips are gone, hay is wholly their ſubſtitute. By theſe means he is able to keep a large ſtock. His farm, in all, conſiſts of about 440 acres, 110 acres of which are arable, the reſt is graſs; and he keeps 60 horſes, 400 large ſheep, 150 horned beaſts of all ſorts, yet has generally 15 acres of wheat and 25 acres of ſpring corn.

He has adopted a new ſyſtem in the management of his horned cattle. He uſed to draw with teams of oxen, and found that he muſt keep double the number worked to have one ſet coming in to work and another going out. He therefore changed that ſyſtem, and draws all with cows. They are kept on ſtraw till three years old, then bulled and worked till four years old; by which means he finds a great ſaving; and that calves bred from cows riſing from three to four, far exceed thoſe from cows riſing from two to three years. He finds alſo that the teams of cows are full as handy and draw as well as oxen of the ſame ſize.

In working with cows or oxen, I am perſuaded, if harneſs was uſed inſtead of yokes, the cattle would draw with much greater power, would move faſter, and be more handy and convenient. The harneſs ſhould be much the ſame as that for horſes, except the collar's opening to be buckled on, and being worn in the contrary manner to horſes, that is, the narrow end of the collar which opens being downwards: and as the chains are faſtened to them in the ſame direction as in horſe harneſs, the cattle draw with them much higher than horſes, the line of the chains being above the cheſt and almoſt up to their backs. This variation is neceſſary from the different ſhapes of horſes and oxen.

The ſuffering the horns of cattle to grow, is oftentimes highly diſadvantageous, by the cattle's goring each other; and at the ſame time it renders them more unruly and untractable. For theſe reaſons a farmer in Penn-

ſylvania has fallen upon a practice to prevent the horns of his cattle from growing. His method is, when a calf is a month old and the horns begin to ſprout, he cuts off the knobs with a chizel, and with a ſharp gouge pares them clean from the bone; he then ſears the wound and fills it with hogs lard. He ſays he never loſt a calf by the operation, and that they did not ſeem to thrive the leſs for it; that the loſs of their offenſive weapon ſeemed to change the very nature of his cattle in reſpect to gentleneſs; and on that account he apprehended his cows gave more milk, and his cattle were eaſier raiſed and houſed in the winter. For he could drive them young and old into a cloſe yard or ſtable like a flock of ſheep without difficulty or danger.

5th. *Reſpecting the Orchard and its Produce.*

The care of orchards and the making good cyder, is ſo very profitable, that it will neceſſarily draw the attention of a farmer.

Mr. Anderſon, a gentleman in England, famed for good cyder, gives the following account of his approved method of making it.

"I ſhould firſt tell you my orchards are on a clay ſoil, which circumſtance I think conduces much to the ſtrength and goodneſs of the liquor. I will be ſhort in my practical account, making but few obſervations, and leave the curious to draw ſpeculative reflections from it. I permit my fruit to remain on the trees till a great part of them fall by ripeneſs; then gently ſhaking the trees take in the apples in dry weather, laying them in heaps of equal ripeneſs in a loft over the preſs. There they remain till they have perſpired and that perſpiration ceaſes. As ſoon as convenient, afterwards, I preſs out the juice; if it caſts a pale colour I permit the pulp after it has paſſed the mill to remain in vats or other open receptacles for twenty-four hours, which will heighten the colour of the juice. As ſoon as it is expreſſed I pour it into vats through a ſieve, where it remains about two days and a night according to the nature of the apple and the ſtate of the weather (the longeſt when a froſt) till a thick head or ſcum riſes on it. Then I draw off a little in a glaſs to ſee if it is fine; and as ſoon as I catch it ſo, I fail not without delay to draw it off into open vats, if I have them, if not, into hogſheads. If the juice be put from the preſs into veſſels wider at top than bottom, and I draw it off as ſoon as fine, I need not take off the head firſt, as in going downwards, it will not, in that caſe, break, and mix with the body of the liquor. But if my veſſel, in which it is, be of another conſtruction, or I have not been attentive to draw it off in the critical hour, I find I do better before I begin to draw, to take off the head with a wooden ſkimmer and throw it away, and then ſpeedily draw off the cyder. Whenever I find the brown head begins to open in the middle or elſewhere and a whiteneſs appear at the opening, I am pretty certain it is high time to be buſy in drawing off. But I find from experience that the ſureſt token is to obſerve its ſtate by what is drawn off in a glaſs, which is to be done by the help of a peg placed at a proper diſtance from the bottom of the vat, and this method of obſervation ſhould be cloſely attended to; for I have drawn a glaſs of cyder out of a vat at eight o'clock, foul, another at ten, fine; almoſt candle bright, without any appearance of the head's opening as above obſerved: at eleven, it was growing cloudy apace, without high winds or any extraordinary event which I could perceive, to occaſion it: and I found it abſolutely neceſſary not to loſe a moment in drawing it off. If then drawn off into other open veſſels, a freſh head may ariſe in twenty-four hours, or thereabouts, when it may be racked into a cloſe hogſhead or other receiver, where it will begin to ferment after a day or two, according to the weather, the nature of the fruit, and other circumſtances, I then permit it to ferment four or five days generally, never exceeding a week for the hardeſt fruit, ſuch as wildings, &c. Then I fumigate a clean ſweet hogſhead or other cloſe veſſel, with a match or two made of courſe cloth, dipped into melted ſtone-brimſtone, and rack the cyder into it as ſpeedily

as poſſible, watching it again in the ſame manner, till I catch it very fine. When another ſuch racking often turns out the final one. I cover the bung with a tile or piece of thin wood only, during the ſeaſon of racking. And when I put a bung cork into the hole in the ſpring, I leave a peg-hole open juſt by it. The fœces through the whole proceſs are conſtantly removed. I never ſeek to raiſe frequent fermentations, and often compleat the buſineſs by two or three rackings; but have had very good cyder, which has been ſo prone to ferment, that I have been obliged to ſtop it by racking it into fumigated veſſels ten, and even upwards of a dozen, times. Many other, probably much better methods of ſtopping the fermentation, and bringing the cyder fine, I have heard of; but theſe are what I have in general hitherto uſed, and have the ſatisfaction of finding my cyder as good as moſt I meet with elſewhere. And though I am far from thinking my management unimproveable, I will anſwer for its turning out well to thoſe, who, being unacquainted with a better method, will attend to this."

On a farm managed in the manner above mentioned, where there will neceſſarily be much food for bees, the care and management of them will naturally attract the attention of an intelligent farmer. The expence and trouble is ſo trifling, and the profit ſo great, that he would be inexcuſable, if he did not add this to the profit of his farm. Bees will ſpare a conſiderable portion of their labors, and may be preſerved through the winter; and as the portion of wax and honey, which they can ſpare, may eaſily be taken without injuring them, I truſt the barbarous practice will not be followed, of deſtroying whole ſwarms, in order to enjoy the fruits of their labours. There are ſeveral authors who have written on the ſubject of bees. Wildman and White are the moſt approved. A careful peruſal of them is therefore recommended to all who undertake the managment of bees.

On the CHOICE *of* GROUND *for* RAISING FLAX.

OBSERVING that in the ſouthern ſtates, flax will grow as large, and appear as well as what is raiſed in the eaſtern ſtates, yet when it comes to be dreſſed, there is in general a great difference in the quality; that raiſed in New-England has a much better lint or coat than what grows in Virginia. This I ſuppoſed might ariſe in part, from the difference in climate, and conjectured whether in the middle and ſouthern ſtates, ſuch advantages might not be taken, if the ſituation of the ſoil as in ſome degree to remedy that defect. A ridge of land lying in a direction from eaſt to weſt, and gradually deſcending to the north and ſouth, the land on the north ſide of the ridge will be in effect, one, two or more degrees different in latitude from that of the ſouth ſide, and approaching to the difference of climate in the hither parts of Connecticut and Virginia. This conjecture receives ſome ſtrength from well known facts, that wet and moiſt ſeaſons, and alſo low and cold ſoils, are more ſuitable for raiſing this important article. Some years ago I determined to reduce this ſuppoſition to experiment.—Having a field in the ſituation above deſcribed, which had been planted with Indian corn the preceding year, I ſowed my flax ſeed on the north ſide of the ridge, and received a crop of the beſt linted flax I had ever raiſed. A neighbour who had a field of Indian corn ſtubble, the ſame ſpring, let part of it to ſuch as wanted to raiſe flax. A perſon, who was laſt in making application, was obliged to take a corner of the field which lay deſcending to the north, or have none. He reluctantly took it, but was very agreeably diſappointed in having flax ſuperior in quality to any raiſed in the ſame field that ſeaſon. The above experiment was made in Pennſylvania. A farmer in this vicinity cultivated a lot of ground for flax laſt ſpring, which was ſituated as mentioned above, and ſays his flax is better in quality than what was raiſed in general the laſt year.

How far the above conjecture, thus far confirmed by experiment, will merit attention, is submitted to the judicious husbandman, by

W. V. H.

New-Jersey, Scotch-Plains, March 5, 1790.

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

ADVICE, *respectfully submitted to the Consideration of the* FARMERS *of these* STATES.

I. FOLLOW not *pertinaciously* the agricultural practices of your fore fathers. Consider that the world is *more advanced in age* now, than it was in the period in which they lived; that, therefore, enjoying greater opportunities to obtain knowledge, you should be *better husbandmen* than they were: Duly regard, therefore, the following particulars. 1. Let your implements of husbandry be of the most *improved kind;* hereby much labor may be saved, and many advantages may arise. 2. Consider well the nature of your soils, and let every acre you till be cultivated in the best manner. It is not the *quantity* of acres which the farmer plants or sows that enriches him, but, principally, from the *mode* of *culture* that he receives his wealth. 3. Let not your stock be either too large or small, but even of the *best* and *most useful kind.* It costs as much to keep inferior cattle, as those of better quality; much more to support an horse than an ox, and where the latter can be made to render the same service as the former, policy dictates, on more accounts than one, that you should employ as many oxen and as few horses as possible. 4. Be not inattentive to your *timber land*, nor to *fruit trees.* 5. Let *neatness*, as well as *care* distinguish all your conduct as husbandmen. 6. Be ever willing to *learn* of others—and, 7. Let such as possess *ingenuity*, study to *improve it* for the benefit of themselves and their country.

II. Be *industrious.* The best soils, and the most perfect skill in husbandry, avail not without *industry;* but with its aid, and the blessing of heaven, what wonders hath it wrought? *Sloth* is productive of many ills, and is generally attended by poverty and vice.

III. Avoid *intemperance;* especially excess in drinking. *Drunkenness* is a crime of very considerable magnitude; it disqualifies for every species of business; debases human nature; occasions numerous maladies; destroys all sense of moral goodness; is often productive of penury and many other unhappy consequences. Is it *necessary* you should (except, perhaps, as a medicine) make use even of *any* distilled *spiritous liquors?* Cannot *all* your labor be performed *without them?* Experience has (especially within a few years past) declared to *many*, in these States, in the *affirmative.* Is there any nourishment in such liquors? No! an ounce of bread contains *more nourishment* than does a ship-load of rum.* All the nourishment that subsists in molasses is destroyed, or consumed by distillation. Does not our country afford a great sufficiency of liquors for its inhabitants? Unquestionably! Wherefore then should you, yearly expend many thousand pounds, *dearly earned*, by the sweat of your brow, for distilled spiritous liquors, which are altogether unnecessary, and attended with such unhappy effects? Let *every* AMERICAN FARMER, therefore, resolve, *steadfastly resolve*, that, in *future*, he will make *very little*, or *no use* of any of these liquors! Unspeakably happy would be the consequences of *such* a resolution!

IV. Live *not beyond your income.* A farmer should be hospitable, but not prodigal of his own nor other men's property. He should be as a *stable* PILLAR of the commonwealth. But if in debt more than he is able to pay, he is as a *bruised* REED; he loses in a very great degree, his independance and importance.

NOTE.

* "There is *neither* STRENGTH *nor* NOURISHMENT, in spiritous [distilled] liquors," says an ingenious chymist and physician, *Dr. Benjamin Rush*, of Philadelphia.

V. Encourage every kind of *American manufacture*, as much as poſſible; and, with a *patriotic indignation*, ſpurn from you all foreign luxuries and ſuperfluities.

VI. Promote *agricultural ſocieties*. Each county, at leaſt, in every ſtate, ſhould have an inſtitution of this nature. Such ſocieties have already been of ſingular utility, eſpecially in the ſtate of Pennſylvania.

VII. Avoid *law ſuits*, to the utmoſt of your power. In caſes which *muſt* be controverſed, the deciſion of *three arbitrators*, probably, will be as juſt as the verdict of a *jury*.

VIII. Emigrate *not* without *due conſideration*, to the exterior parts of theſe ſtates. Many, by a *precipitate* removal, have been reduced to beggary and great diſtreſs.

IX. Encourage *ſchools* of *learning*; let your children be inſtructed in the *moſt uſeful* and *neceſſary* branches of literature; but be not ambitious to give too many of them a collegiate education; if they have not genius they will do you no honor, nor be able to obtain a reputable ſupport by any of the learned profeſſions; and *manual labor*, in all probability, they will *deſpiſe*.

X. As you and the other freemen in theſe States, are the *ſource* here of government and laws; of all power and honor, civil and military, it would be to ſuppoſe you inſenſible of the dignity of your character, and to call in queſtion your patriotiſm, to adviſe you *duly* to *revere* the *laws* of your country, and to *watch over* the *conduct* of thoſe you have entruſted with the powers of legiſlation and government; it may not, however, be amiſs to *caution* you againſt electing *improper perſons* to repreſent you in Congreſs and in your ſtate legiſlatures.—Elect not a man to be a ſenator *merely* becauſe he is *a farmer*; let not your ſuffrages be given for *any man* who is not poſſeſſed of ABILITIES, VIRTUE, and PATRIOTISM; and it is not material whether ſuch a character is a farmer, mechanic, merchant, phyſician, lawyer, or gentleman.

Laſtly. Be *duly attentive* to your *Chriſtian character*. You have another world to provide for beſides this. Should every earthly proſperity attend you, real felicity will not be yours *without religion*. Your mode of life is favorable to virtue. Let piety dwell in your families! With *Joſhua*, reſolve; "That as for you and yours, you will ſerve the Lord!" Be paterns of virtue to your children! Teach them goodneſs by example as well as by precept! How awful would be your ſtate, ſhould you be ſo proſperous as to be obliged "to pull down your barns and build greater, that you may have wherewith to beſtow your goods;" and yet, if while you ſhould be ſaying to your ſouls; "Take your eaſe, you have goods laid up for many years," God ſhould unexpectedly, "require you, in a ſtate unprepared, to meet him in judgment? Will it not, therefore, be *wiſdom* in ſuch of you as have been regardleſs of religion, from the *preſent inſtant*, to be ſolicitous to "break up the fallow ground of your hearts, and to ſow in righteouſneſs," that you may, at laſt, reap the invaluable harveſt of ſalvation.

A LETTER *from* L'ABBE LE BLANC, *to* MONSIEUR DE BUFFON.

The riches of the ſoil, and induſtry of the inhabitants.

Newark, in Nottinghamſhire, &c.

SIR,

IN the heart of France you live as people live in England: the amuſements of the town ceaſe to effect you, from the moment you have it in your power to taſte thoſe of the country. How pleaſing it muſt be to you who love it, that the kind of ſtudy you apply to, calls you thither early in the ſeaſon! It is as happy to be able to make a pleaſure of buſineſs as it is dangerous to make a buſineſs of pleaſures. I ſuſpected that I ſhould not paſs this month without receiving a letter dated at Montbard: this is the ſeaſon to ſay; happy thoſe who live in the country!

The poets have for theſe two thouſand years paſt regretted the loſs of the golden age; which I wonder at, be-

cauſe, in my opinion, it is not yet over: it exiſts and always will exiſt in the country; and you have certainly found it in the place of your preſent abode. This month, in which I am on the banks of the Trent, I reliſh all the ſweets of that peaceable life, which conſtituted the happineſs of our firſt parents. The iron age is only felt in towns; becauſe they are the centre of detraction, envy, ambition, and perfidy. They are unknown in the country, unleſs they are brought there. But how many people are followed thither by a train of all vices? They live there as in town, poſſeſſed with the ſame cares, intoxicated with the ſame follies, or devoured by the ſame paſſions. Thoſe will never know the happy days of the golden age. The iron age will purſue them every where.

As to the country in England, of which you require ſome account from me, till you can come and judge of it yourſelf; I previouſly anſwer for the ſatisfaction you will, ſome day or other, have in ſeeing this kingdom: every thing contributes to render it equally agreeable and fertile, both the quality of the climate, and the induſtry of the inhabitants. After having ſeen Italy, you will ſee nothing in the buildings of London, that can give you much pleaſure. That city is really wonderful only for its bigneſs. On the contrary whoever has eyes, muſt be ſtruck with the beauties of the country, the care taken to improve lands, the richneſs of the paſtures, the numerous flocks which cover them, and the air of plenty and cleanlineſs which reigns in the ſmalleſt villages. Thoſe who do not look on England as a very fruitful country, are vaſtly miſtaken. The Engliſh make ſeveral millions every year by their ſuperfluous corn.

We are difficult to be perſuaded, that violent cold weather is leſs common here than in France; and yet it is true that the fogs, which frequently overſpread this iſland, equally defend it from exceſſive heat and cold. Thoſe thick vapours are perhaps as beneficial for the earth, as prejudicial to the health of the inhabitants. One proof that they render this climate more temperate than ours, is, that ſeveral ſort of trees are raiſed here in the open air, which in France require hot-houſes. The greateſt part of thoſe of Virginia thrive very well in the neighbourhood of London. At Montbard you are obliged to put them up during the winter.

The country here to me appears always ſmiling, becauſe I ſee it always green: yet it is not ſo diverſified as in France. In England, except in ſome counties, there are neither vaſt plains nor high mountains. Nothing aſtoniſhes, but every thing pleaſes the eye. On all ſides you ſee but little hills and riſing grounds, the ſlope of which is as gentle as the aſpect is agreeable. If the foreſts, which formerly covered this country, have almoſt entirely diſappeared, the copſes and woods, which crown thoſe little hills, and the hedges which encompaſs the meadows and field, give perhaps greater pleaſure to the ſight, and are a proof both of the richneſs of the ſoil, and of the induſtry of the huſbandman. The vaſt tract of land ſeen from the top of Richmond-hill, has more the air of an immenſe garden than of a country proſpect. It preſents the eye in ſome ſort with an image of the terreſtrial paradiſe.

What moſt contributes here to the beauty of the country, is the great number of parks and pleaſant houſes which adorn it. The proud Seine ſpreads forth ſtately buildings and magnificent palaces on her banks; but the Thames, leſs vain, though not leſs opulent, preſents the eye with plain neat houſes, but in ſo great number and ſuch variety, that all around it forms the moſt charming proſpects in the world. In fine, the verdure here exceeds that in France, except Normandy, which has a near reſemblance to England. St. James's park pleaſed my eye with a colour, to which I was a ſtranger. It is a pity that this beauty ſhould be owing to a defect, that is, to the moiſture of the ground. All things well examined, every climate has its advantages, and every advantage is attended with its inconveniencies. Let us comfort ourſelves for inhabiting a country, not ſo green indeed, but much drier, and conſequently more healthy.

I have the honor to be,

Sir, your moſt humble, &c.

Anecdote of a Generous Man.

WHEN a collection was making to build the hospital of Bedlam, those who were employed to gather the money, came to a small house, the door of which was half open:—from the entry they overheard an old man scolding his servant maid, who, having made use of a match to kindle the fire, had afterwards indiscreetly thrown it away, without reflecting that the match, having still the sulphur at the other end, might be of further service. After diverting themselves a while with listening to the dispute, they knocked, and presented themselves before the old gentleman, As soon as they told him the cause of their visit, he went into a closet, from whence he brought four hundred guineas, and, reckoning the money in their presence, put it into their bag.—The collectors being astonished at this generosity, which they little expected, could not help testifying their surprise, and told the old man what they had heard. "Gentlemen (said he) your surprise is occasioned by a thing of very little consequence. I keep house, and save or spend money my own way; the one furnishes me with the means of doing the other, and both equally gratify my inclinations. With regard to benefactions and donations, always expect most from prudent people who keep their accounts.

PERSEVERANCE.

The History of Professor Du Val.

M. DU VAL, professor of history and geography in the academy of Luneville, is the son of a peasant, and born in Burgundy, but came into Lorrain when a child, and was employed as a shepherd's boy, at a village near Nancy. His thirst after knowledge appeared in his very childhood, and, having no other means of gratifying it, he made a collection of snakes, frogs, &c. amused himself with examining these creatures, and was continually asking the neighbouring peasants why those animals were formed in such a particular manner? but the answers he received were generally such, as left him less satisfied than he was before. He once happened to see, in the hand of a country boy, Æsop's Fables with cuts, which made him still more desirous of learning than before. He could not read; and the boy, who was capable of gratifying his curiosity, was seldom in a humour to explain the animals, &c. represented in the cuts. In this distress, he determined to make himself master of the introduction to knowledge, however great the difficulties that attended it might prove. Accordingly he saved whatever money he could, and gave it to other boys who were older than himself, for teaching him to read. Having, with incredible diligence, attained his end, he happened to meet with an almanac, in which the twelve signs of the zodiac were delineated. These he looked for so constantly, and with such attention, in the heavens, that at last he imagined that he actually traced such figures there; and though he was mistaken in this and several other particulars, yet many of his observations were such as few others are found capable of, even after receiving regular instructions.

As he once passed by a print-shop at Nancy, he observed, in the window a map of the world. This opened a field for new speculations; and, having purchased it, he employed many hours every day in perusing it. At first he took the degrees on the equator for French leagues; but upon considering that, in coming from Burgundy to Lorrain, he had travelled many such leagues, though on his map that distance seemed to take up a very little spot, he was convinced of the impossibility of his first conjecture. But it must have been with incredible labor, and at the same time is a signal proof of his extraordinary genius, that he acquired a thorough knowledge of these and many other signatures on the several maps; which, as often as his purse could afford it, he afterwards procured.

His inclination for silence and retirement, made him weary of living among the noisy peasant boys; and induced him to visit some hermits

who had their cells in a wood, about half a league from Luneville. He undertook to wait on them, and to tend ſix or eight cows which they kept.—Theſe hermits were, however, groſsly ignorant; but Du Val had an opportunity of reading ſeveral books he found in their cells, and of getting many difficulties, that occurred to him, ſolved by perſons who came to viſit them. All the money he could obtain in his mean circumſtances, was laid out in books and maps; and obſerving, on ſome of the latter, the arms of ſeveral princes, as griffins, ſpread-eagles, lions with two tails, and other monſters, inquired of a foreigner, whether there were any ſuch creatures in the world? Being informed that theſe figures belonged to a particular ſcience called heraldry, he minuted down this word, before unknown to him, and hurrying with all ſpeed to Nancy, bought a book of heraldry, and by that book, without any other help, he became maſter of the fundamental principles of that ſcience.

In this courſe of life Du Val continued till he arrived at his one-and-twentieth year, when, in the autumn of 1717, he was diſcovered watching his charge in the wood, and ſitting under a tree with his maps and books about him, by Baron Pfutchner. This gentleman was then governor to the young prince of Lorrain, who happened to hunt that way. The baron thought a herdſman, with ſun-burnt lank hair, dreſſed in a coarſe linen frock, with a heap of maps about him, ſo extraordinary a ſight, that he informed the prince of it, who immediately rode towards the place, and put ſeveral queſtions to Du Val about his way of living. Du Val ſhewed by his anſwers, that he was already maſter of the grounds of ſeveral ſciences.—Upon which the prince offered to take him into his ſervice, and told him that he ſhould go to court. Du Val, who had read in ſome books of morality, that the air of a court was infectious to virtue, and had alſo obſerved when he had been at Nancy, that the lacqueys of great men were riotous, debauched, and quarrelſome, frankly anſwered, "That he choſe rather to look after his herd, and continue to lead a quiet life in the wood, with which he was thoroughly ſatisfied, than to wait on the prince; but added, that if his highneſs would give him an opportunity of reading curious books, and of making himſelf maſter of more learning and knowledge, he was ready to follow him or any body elſe." The prince was highly pleaſed with his anſwer; and, when he returned to court, prevailed on the duke his father to ſend this extraordinary herdſman to the Jeſuits college at Pont a-Mouſſon. When he had finiſhed his ſtudies at that ſeat of learning, the duke permitted him to take a journey into France for his further improvement; ſoon after his return, gave him a profeſſorſhip in the academy of Luneville, with a penſion of 700 livres a year, and made him his own librarian, which is worth 1000 livres a year more, beſides a handſome apartment.

He is of a moſt engaging modeſty and politeneſs, and, far from being aſhamed of his former low condition, takes a pleaſure in relating the ſucceſſive and gradual riſe of new ideas in his mind, and the pleaſing tranquility and uninterrupted content he enjoyed in a ſituation, in all appearance, mean and deſpicable. He ſtill keeps an apartment in the hermitage, from whence the duke raiſed him to his preſent condition; and, to perpetuate his memory of the tranſaction, has had his picture drawn, in which he is repreſented juſt as he was, when diſcovered by Baron Pfutchner, under a tree, with a landſcape of the place, and the prince talking to him; this piece he has obtained leave to hang up in the duke's library.

PARENTAL TENDERNESS.

DURING the laſt Engliſh and French war, in this country, a band of ſavages having ſurpriſed and defeated a party of the Engliſh, ſuch of thoſe who were not actually killed on the ſpot, had very little chance of getting away from enemies who purſuing them with unrelenting fury, uſed thoſe whom they overtook with a barbarity almoſt without example.

A young Engliſh officer, preſſed by two ſavages who were approaching him with uplifted hatchets, without the leaſt hope of eſcaping death, thought of nothing but ſelling his life as dear as he could. At the inſtant an old ſavage, armed with his bow, drew near him, in order to pierce him with the arrow; when taking aim at him, all on a ſudden drops his point, and runs to throw himſelf between the young Engliſhman and the two barbarians, who were going to maſſacre him. Theſe drew back out of reſpect to the motions of the old man, who, with ſigns of peace, took the officer by the hand, after removing his apprehenſions by friendly geſtures, and carried him home with him to his hut. There he treated him with humanity and gentleneſs, more like his companion than his ſlave. He taught him the Abenakee language, and the coarſe arts in uſe among thoſe people, and they lived well ſatisfied with each other. One only point of the old man's deportment gave the young officer uneaſineſs; he frequently obſerved the ſavage fixing his eyes upon him, and, after looking long and ſtedfaſtly at him, ſhedding tears.

On the return of ſpring, the Abenakees took the field again, and proceeded in queſt of the Engliſh.

The old man, who had ſtill vigor enough to bear the fatigues of war, went along with his countrymen, not forgetting to take his priſoner with him. They made a march of above two hundred leagues, through the trackleſs wilds and foreſts of the country, till at length they came within view of a plain, in which they diſcovered an Engliſh camp. This the old man ſhewed to his young companion, at the ſame time attentively eyeing him, and marking his countenance; "There (ſays he) are thy brothers waiting to give us battle!—What ſayeſt thou? I preſerved thee from death! I have taught thee to build canoes; to make bows and arrows; to catch the deer of the foreſt; to wield the hatchet; and our whole art of war! What waſt thou when I took thee home to my dwelling?—Thy hands were as the hands of a mere child; they could ſerve thee but little for thy defence, and yet leſs of providing thee means of ſuſtenance! Thy ſoul was in the dark: thou wert a ſtranger to all neceſſary knowledge! To me thou oweſt life—the means of life—every thing! Couldſt thou then be ungrateful enough to go over to join thy countrymen, and to lift the hatchet againſt us?"

The young Engliſhman anſwered, that he could not but feel a juſt repugnance in carrying arms againſt thoſe of his own nation; but that he would never turn them againſt the Abenakees, whom, ſo long as he ſhould live, he would conſider as his brothers!

At this the dejected ſavage hung his head, and lifting up his hands, covered his face with them, in deep meditation. After remaining ſome time in this attitude, he looked earneſtly at the Engliſh officer, and ſaid to him, with a mixture of grief and tenderneſs; "Haſt thou a father?"—"He was alive, anſwered the young man, when I left my country."—"Oh! unhappy man," ſaid the ſavage;—After a moment's pauſe, adding, "doſt thou not know that I too was once a father?—Alas! I am no longer one! No: I am no longer a father! I ſaw my ſon fall! he fought by my ſide! I ſaw him die like a man, covered with wounds as he fell! but I revenged him!"

He pronounced theſe words with the moſt pathetic emphaſis, and ſhuddered; his breaſt heaved with pain, and he was choaked with inward groans, which he endeavored to ſtifle. His eyes looked wild, but no tear fell. By degrees the violence of his agitation ceaſed, and he grew calm. Turning towards the eaſt, he pointed to the riſing ſun, and ſaid; "Seeſt thou yon beauteous luminary, that ſun in all its ſplendor? Does the ſight of it afford thee pleaſure?"—"Undoubtedly, anſwered the officer, who can behold ſo fine a ſky without delight?"—"And yet to me, ſaid the ſavage, it no longer affords any!" Then caſting his eye on a buſh in full flower; "See! ſaid he, young man, doth not that gay appearance of flowers give thee a ſort

of joy to look at?" "It does, replied the officer. And yet, said the old man, it delighteth not me!" adding, with impetuosity; "Depart—haste, —fly to yon camp of thy friends!— Get thee home to thy father, that he may still behold with pleasure the rising of the sun, and the flowers of the spring!"

POETRY.

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

Gentlemen,

PLEASE to publish the inclosed pieces in your useful Magazine, if you shall deem them worthy of a place in so eminent and valuable a Repository.

With sentiments of esteem, I am,
Gentlemen,
Your most obedient, humble servant,
ASPASIO.

Newark, New-Jersey, Jan. 25, 1790.

THE XCVII PSALM PARAPHRASED.

THE great Jehovah reigns, let earth rejoice;
Let num'rous isles exulting raise their voice.
Tho' clouds and darkness veil his wise designs,
Bright equity thro' ev'ry act'on shines.—
On all his foes, consuming fire is hurl'd;
His livid lightnings luminate the world.
The earth beholds the terrible display;
The rocky hills like wax dissolve away.
The lofty mountains to their centres nod,
And nature trembles at the approaching God.
The spacious heav'ns his righteousness declare,
And man, amaz'd, surveys his glories there;
Sees worlds on worlds in beaut'ous order rove;
Systems o'er systems regularly move.
Let *stupid deists* who despise his name,
Confounded, own their ignorance and shame;
Confess his word, the source of truth divine;
Discard their idols, and their creed resign.
With joy, blest Zion, heard thy judgments, Lord,
And Judah's daughters gratefully ador'd.—
For thou, O Lord, enthron'd in glory bright,
Art far exalted o'er the sons of light.
Ye shining seraphs who surround his throne,
Adore and praise the co-eternal Son.
Give thanks, ye saints, extol your sov'reign King;
Detest the pleasures which from evil spring.—
Direct your course the straight and narrow way,
Which leads to reg'ons of eternal day.—
His guard'an care all needful good bestows,
And shields you from innumerable foes.—

Celeſt'al light, felicities unknown,
And joys ineffable for you are ſown.—
Exult ye right'ous ſouls; exalt your voice;
And in remembrance of his name rejoice!

A PARAPHRASE *on* part *of the* xiii *chap. of the firſt Epiſtle to the* Corinthians.

By the ſame.

THO' I enraptur'd wake th' unrivall'd lyre,
Warm'd with Apollo's or a ſeraph's fire;
In var'ous tongues ſublimeſt wonders tell,
Deſcribe the joys of Heav'n, the woes of Hell:
'Tho' I the lofty heights of ſcience gain,
And art's and nature's myſteries explain;
Tho' deeply ſkilled in prophetic lore,
With piercing ken futurity explore:
Tho' I have faith ſuffic'ent to ſuſtain,
And hurl the pond'rous mountains in the main:—
Devoid of CHARITY, I ſhall be found
Vain as a ſhadow, empty as a ſound.
Were I poſſeſſed of affluent India's ſtore,
And freely ſhould I give it to the poor:
'Tho' I reſign my body to the flame,
To gain a Patriot's or a Martyr's name,
While ſelfiſh motives actuate my mind,
(And thro' my conduct, and my act'ons wind)
Devoid of CHARITY, I ſtill remain
As nothing, empty, as a ſhadow vain.
Celeſt'al CHARITY, ſupremely kind,
Illumes, expands, and animates the mind,
To noble and diſintereſted deeds,—
Allures to holineſs—to glory leads;
Diſdains each ſelfiſh and contracted plan,
And ſeeks the gen'ral happineſs of man;
With priſtine virtue re-inſtamps the ſoul,
Pervades each paſs'on, and ſublimes the whole;
Diſpels each vile affect'on from the breaſt,—
And opes the reg'ons of eternal reſt,
To ev'ry nation, and to ev'ry ſect,
Who fear Jehovah, and his name reſpect.
When art and ſcience, with prophetic lore,
And var'ous languages are known no more:
When final ruin o'er the world extends,
And faith in vis'on, hope in glory ends,
This peerleſs virtue, CHARITY *divine*,
Thro' vaſt eternity ſhall brighter ſhine;
Awake to praiſes the celeſt'al choirs;
Attune their lays and animate their lyres!

TO AMANDA. (Written 1789.)

By the ſame.

DID e'er your gen'rous boſom *friendſhip* feel;
And *what* is *love?* Can my Amanda tell?

Is it a living and increaſing flame?
Or is it nothing but an empty name;
A fleeting vapor, for a moment bright,
Then quickly ſinking to the ſhades of night?
Or like a vane, that veers with every wind,
To no point ſteady, but to change inclin'd?
Or like the needle, conſtant to the pole,
Tho' tempeſts rage, and boiſt'rous billows roll?

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

CONTEMPLATION OF THE HEAVENS.

ARISE my ſoul, from vain purſuits ariſe;
And view the ſparkling wonders of the ſkies:
Thro' vaſt immenſity betake thy way,
And learn the laws, thoſe diſtant worlds obey:
Trace out the orbit of each fleeting ſphere,
Projected with impetuous career
Around yon ſun: (ſtupendous orb of light!
Too fulgent for the tender viſual ſight.)
Whilſt in the centre it diurnal rolls,
And darts its rays to heaven's diſtant poles;
Directs each planet to its bended courſe,
By nice adjuſted centripetal force.
Thoſe flaming comets rapid in their flight,
Aſcend beyond the reach of mortal ſight;
Thro' various curves, with vari'd ſpeed they move,
Yet never ſtray, nor from their orbits rove:
In ſtated periods each performs its tour,
Urg'd, and reſtrain'd, by ſome unerring pow'r.
Amidſt the interſtellar regions ſoar,
And there innumerable worlds explore;
Beyond the reach of teleſcopic ſight,
Behold, what orbs of vivid fire and light?
Syſtems, and ſyſtems, ſtill, and ſtill ariſe;
And ſuns, and worlds, yet meet thy wond'ring eyes.
Thou never canſt th' amazing whole ſurvey;
Ceaſe then my ſoul, no longer wing thy way.
Here pauſe a while—then with ſerious thought,
Enquire by *what* theſe mighty things were *wrought?*
Could *fortuitous atoms* ever fly,
And jumble into ſuch juſt harmony?
Could this ſtupendous work by *chance* be made?
Be ſtill upheld, and govern'd by its aid?
Not ſo, my ſoul, ſo wonderful a ſcene,
Without ſome *mighty cauſe* had never been:
Such marks of wiſdom, power, and deſign,
Thro' all theſe great and glorious works combine,
As clearly ſhew their maker's hand divine.
Then dread the faith of *atheiſtic fools;*
And own o'er all, that *God eternal* rules!

Second-River, Eſſex county, New-Jerſey, Feb. 8, 1790.

RULES FOR PREACHING;

By *Dr.* BYRAM;

Addreſſed to two young Clergymen, whom he taught Short-hand.

BRETHREN, by this my mind you'll know;
Learn to pronounce your ſermons ſlow;
Give ev'ry word of a diſcourſe,
Its proper time, and life, and force;
And urge what you think fit to ſay,
In a ſedate, pathetic way;
Grave and delib'rate, as its fit
To comment upon holy writ.
Many a ſermon gives diſtaſte,
By being ſpoke in too much haſte;
Which had it been pronounc'd with leiſure,
Would have been liſten'd to with pleaſure:
And thus the PREACHER often gains,
His labor only for his pains;
As (if you doubt it) may appear
From ev'ry Sunday in the year:
For how indeed can one expect
The beſt diſcourſe ſhou'd take effect,
Unleſs the maker thinks it worth
Some needful care to ſet it forth?
What! does he think the pains he took
To write it fairly in a book,
Will do the buſineſs? not a bit—
It muſt be ſpoke as well as writ.

For what's a ſermon, good or bad,
If a man reads it like a lad?
To hear ſome people when they preach,
How they run o'er all parts of ſpeech,
And neither raiſe a word nor ſink;
Our learned biſhops one wou'd think,
Had taken ſchool-boys from the rod,
To make ambaſſadors of GOD.

So perfect is the Chriſtian ſcheme,
He who from thence does take his theme,
And time to have it underſtood,
His ſermon cannot but be good.
If he will needs be preaching ſtuff,
No time indeed is ſhort enough;
E'en let him read it like a letter,
The ſooner it is done the better:
But for a man who has a head,
Of whom it may with truth be ſaid,
That on occaſion he can raiſe,
A juſt remark, a proper phraſe;
For ſuch a one to run along,
Tumbling his accents o'er his tongue,
Shews only that a man at once,
May be a ſcholar and a dunce.

In point of ſermons, 'tis confeſt,
Our *Engliſh* clergy make the beſt:
But this appears, we muſt confeſs,
Not from the PULPIT, but the PRESS.
They manage, with diſjointed ſkill,
The matter well, the manner ill;
And what ſeems paradox at firſt,
They make the beſt, and preach the worſt.

Would men but ſpeak as well as write,
Both faculties would then unite,
The outward action being taught,
To ſhew the inward ſtrength of thought.
Now to do this, our ſhort-hand ſchool,
Lays down this plain and general rule;
Take time enough, all other graces
Will ſoon fill up their proper places.

SUBMISSION *to the* DIVINE WILL.

PEACE, my complaining doubting heart;
Ye buſy cares be ſtill;
Adore the juſt, the ſov'reign Lord,
Nor murmur at his will.

Unerring wiſdom guides his hand,
Nor dares my guilty fear;
Amidſt the ſharpeſt pains I feel,
Pronounce that hand ſevere.

To ſoften ev'ry painful ſtroke,
Indulgent mercy bends;
And, unrepining while I plead,
His gracious ear attends.

Let me reflect with humble awe,
Whene'er my heart complains;
Compar'd with what my ſins deſerve,
How eaſy are my pains.

Yes, Lord, I own thy ſov'reign hand,
Thou juſt, and wiſe, and kind;
Be ev'ry anxious thought ſuppreſt,
And all my ſoul reſign'd.

But oh! indulge this only wiſh,
This boon I moſt implore;
Aſſure my ſoul that thou art mine—
My God, I aſk no more.

CLERICUS.

AN HUMBLE WISH.

By a young Lady.

I Aſk not wit, nor beauty do I crave,
Nor wealth, nor pompous titles
wiſh to have;
But ſince 'tis doom'd, thro' all de-
grees of life,
Whether a daughter, ſiſter, or a wife,
That females ſhould the ſtronger males
obey,
And yield implicit to their lordly ſway;
Since this, I ſay, is ev'ry woman's fate,
Give me a mind to ſuit my ſlaviſh ſtate.

PHEBE.

THE RICH EPICURE.

Luke xvi. 19, &c.

IS this the man, on earth ſo gay,
In ſplendor, there, and rich array,
With daily feaſt and pamper'd eaſe,
He ſtudied every ſenſe to pleaſe?

Alas, how chang'd! now doom'd to
dwell
In the devouring flames of hell:
All wild with pain; he lifts his eyes
Up to the hills of paradiſe.

There he beholds at Abraham's ſide,
The lazar, who of hunger dy'd;
Whoſe fruitleſs cries had oft implor'd
The offals of his waſteful board.

O father Abraham, he ſaid,
" Send, ſend, in mercy, to my aid
" Good Lazarus, to cool my tongue;
" With flame and raging thirſt I'm
ſtung."

The patriarch ſpoke: Thy good, my
ſon,
Is paſt; on earth its courſe was run.
Paſt are the ills, which Laz'rus bore;
The beggar Laz'rus weeps no more.

By equal retribution know,
His lot is joy, but thine is woe.
Unpaſſable, by fix'd decree,
Is the deep gulf 'tween us and thee.

S.

THE HAPPY MEAN.

Prov. xxx. 8.

INDULGENT heaven has plac'd
my lot
In the moſt happy human ſtate,
Above the poor neglected wretch,
Below the ever-anxious great.

Deſpiſing thoſe miſtaken joys
The high, the mighty, ſeem to have,
I pity him, who's doom'd to be
The ſlave of every fawning ſlave.

O bounteous fate! I nothing want
Which craving nature can require:
JEHOVAH praiſe for what he gives,
And check the rage of wild deſire.

When factious broils divide the realm,
And party force or fraud prevails,
O'er me the ruſhing ruin flies,
While it the tow'ring great aſſails.

Intrigues of ſtate ne'er break my reſt,
Nor plots diſturb my waking tho'ts:
Still be my care to mend my own,
Nor cenſure other people's faults?

Contented with my lowly lot,
At no one's titles I repine;
Nor think myſelf leſs bleſt than he
Whoſe hoarded wealth is more than
mine.

AGUR.

To Mr. W——D, *on the Death of his Wife, by Amicus.*

CAN I, who love and am belov'd
again,
In this, the happieſt far of happy men,
With eyes regardleſs thy affliction ſee,
Can I be happy and not pity thee:
Each other loſs by time is worn away,
Or love or fame or fortune may repay:
But when we loſe the fond the faith-
ful fair, eare,
Soft partner of our ſouls, and of our
No ſecond charmer can the loſs re-
pair.

AMICUS.

To AMICUS.

'TIS done—and lov'd NARCISSA
yields her breath!
But dies in peace, to triumph over
death:
That choiceſt flower of Heaven, im-
mortal *Love*,
Juſt buds on earth, to bloom in worlds
above.
'Tis next to love to ſhare the tear of
woe,
No other balm relieves the mourner ſo;
Nor dream I here, my Friend, to cure
the care,
Our ſecond union ſhall the loſs repair.

New-York. W——d.

DOOMSDAY.

"COME to judgment, come away!"
(Hark! hear the angel ſay,
Summoning the duſt to riſe)
Haſte, reſume, and lift your eyes;
Hear, ye ſons of *Adam* hear,
"Man before thy God appear."

Come to judgment, come away!
This the laſt, the dreadful day.
Sov'reign Author, Judge of all,
Duſt obeys thy quick'ning call,
Duſt no other voice will heed:
Thine the trump that wakes the dead.

Come to judgment, come away!
Ling'ring man no longer ſtay;
Thee let earth at length reſtore,
Pris'ner in her womb no more;
Burſt the barriers of the tomb,
Riſe to meet thy inſtant doom!

Come to judgment, come away!
Wide diſperſt howe'er ye ſtray,
Loſt in fire, or air, or main,
Kindred atoms meet again;
Sepulchred where'er ye reſt,
Mix'd with fiſh, or bird, or beaſt.

Come to Judgment, come away!
Help, *O Chriſt*, thy works decay;
Man is out of order hurl'd,
Parcel'd out to all the world;
Lord, thy broken concert raiſe,
And the muſic ſhall be praiſe.

FOREIGN OCCURRENCES.

NAMUR, *November* 27.

THE number of dead at the ſiege of Ghent, was ſo conſiderable, that, after the ſurrendering of the place, 150 of the imperial troops were found in one of the barrack wells; they were thrown into it by their comrades as they fell under the patriots' arms; nine hundred of the garriſon, who could not eſcape, were taken priſoners. After that expedition the patriot army was divided into three lines; one went towards Bruſſels, the other towards this town, and the third marched into the duchy of Luxemburg, to oppoſe the troops the emperor may ſend into the Netherlands. No leſs than 10,000 Frenchman have joined the ſtandard of liberty. The ſoldiers are well paid; the artillery men have half a crown a day, and a ſimple fuzileer a ſhilling. The army of the patriots is reckoned now at 100,000 men. Pruſſia and Holland will certainly come to the aſſiſtance of the Belgic provinces. A price has been ſet on D'Alton's head, and on thoſe of ſome of the anti-patriots.

BRUSSELS, *December* 20.

On the 16th, the patriotic army, under general Vandermerſch entered this capital. To paint the honeſt exultation and tumultous raptures of the people, were, in truth, a theme worthy the eloquence of a Tacitus; if even a Tacitus, in ſuch circumſtances, would not have avowed the hopeleſſneſs of the attempt.

The burgeſſes of Bruſſels exchanged congratulations with the patriotic ſoldiers. The females, whoſe huſbands and ſons made the flower of general Vandermerſch's army, whoſe exhortations and reproaches had ſo powerfully ſtimulated the citizens to revolt, received their heroes with open arms.

But the Waſhington of the Netherlands did not ſuffer Bruſſels to divert his attention, or enervate his troops by ſcenes of feſtivity and joy. He reſigned the capital to the protection of the gallant citizens, who had wreſted it from their oppreſſors. He reſolved, without delay, to purſue the daſtardly bravo, who had fled to Luxemberg with the remnant of the Auſtrian troops, which was ſpared by victory, and undebauched by deſertion.

PARIS, *November* 24.

The harbour of Cherburgh is now ſo far completed, as to be able to contain 103 ſail of line of battle ſhips, and to ſcreen them from the ſevereſt gales. There are 200 veſſels conſtantly employed ſinking ſtones and rubbiſh, to ſtrengthen the foundation.

Domeſtic Occurrences.

NORFOLK, *February* 13.

Extract of a letter from Port-au-Prince, to a gentleman in this town, dated January 16.

"The troubles in this colony are in general ſimilar to thoſe in France. Yeſterday, the 15th inſtant, the troops, to the number of 800 men, with their officers, the captain, colonel, &c. with their colours diſplayed, came under arms to the place of the government, where all the inhabitants of Port-au-Prince were aſſembled; then came the governor, the Count de Pennier, in company with the intendant: After a diſcharge by the troops (with powder only) the governor and intendant made oath, that they never will do any thing without the conſent of the committee appointed by the inhabitants of the ſaid Port-au-Prince. During the ceremony, the troops alſo made an oath of fidelity to the nation. After making ſeveral diſcharges, the intendant and the troops repaired to church to ſing *Te Deum*.

"At the Cape the committee have done ſomething more: They have taken under their direction the cheſt of the king, and are to make all the payments for work done in the name of the king—They have obliged the general to tranſport himſelf from the Cape—They have alſo publiſhed an arret, by which they cancel and annul the ſuperior conſul of St. Domingo—and have prohibited the counſellor from coming to the Cape, under penalty of loſing his life."

BOSTON, *March* 3.

Extract of a letter from a gentleman who was lately in the Geneſee country.

"One curioſity was a *Brimſtone Spring*, which iſſues from two places about two rods apart, and about twenty rods from the bottom of a large hill, where it comes through apertures about five or ſix inches in diameter, and perfectly round, deſcending like a ſwift brook, there is a glade about four rods wide from the ſprings down to the bottom of the hill which is quite clear, all the buſhes if ever there were any, are gone, and there is not much ſoil, it is rather a rock of divers colours, and all the way in or near the water, and on every level ſpot there is brimſtone, in ſome places ten or fifteen inches deep."

WORCESTER, *March* 11.

A gentleman from Grafton, in this county, informs us, that a ſheep belonging to him brought one living lamb on the fourth day of laſt, and another on the ſecond day of the preſent month.

PHILADELPHIA, *March* 16.

Extract of a letter from Dublin, December 20.

"The people are every where panting to go to America, to enjoy that freedom and plenty which no part of European ground ſeems longer to afford them. Emiſſaries from America are at this hour diſperſed through England, Scotland and Ireland, to inveigle our huſbandmen and mechanics; and America, like an ungrateful child, after ſhaking off all connection with the mother country, is plundering the nation of its moſt uſeful inhabitants. If the Americans would agree to take off only our factious partizans and patriotic impoſters, we ſhould have no reaſon to complain, but to perſuade away the quiet and uſeful members of the community, to eſtabliſh and improve their manufactures, is intolerable. In Scotland there is a general diſpoſition to emigrate, and every one ſeems to have converſed with an American emiſſary; at the ſame time we are of opinion it is not ſo much the barren ſolitary tracts of America that allure the people to emigration, as the calamities they endure at home, from the exceſſive rents, tythes and taxes."

The poor mechanics and laborers of Europe are turning their thoughts to the United States as an aſylum from all the oppreſſion of deſpotiſm, poverty and wretchedneſs. At preſent many obſtacles are thrown in the way of emigration—but except their condition is meliorated by adopting a more humane and liberal policy on the part of their oppreſſors, neceſſity will ſurmount every impediment, and emigrations to this land of freedom, will

in a great measure depopulate the old world.

NEW-YORK, *February* 27.

The Philadelphia Society for promoting agriculture, have unanimouſly adjudged their premium of a Gold Medal for the greateſt quantity of cheeſe, not leſs than 500 pounds weight, made on one farm in any of theſe States, to Joſeph Matthewſon, Eſq; of Coventry, Kent county, Rhode-Iſland.—Fourteen cheeſes, preſented by this gentleman, weighed 500 pounds—and on his farm is annually made from 5 to 6000 weight.

A CURIOUS COURTSHIP.

A young gentleman and a lady happened on a Sabbath in the ſame pew.—During the courſe of the ſermon the youth read ſomething in the eyes of the fair which made a much deeper impreſſion on his ſoul than the pious lecture of the parſon;—as love is ſeldom at a loſs for an expedient, he preſented her with the following verſe in the *Second Epiſtle of John*—"*And now I beſeech thee lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning*, that we love one another." After peruſal, ſhe, in anſwer, opened to the 1ſt. chapter of *Ruth*, and 16th verſe—"*And Ruth ſaid, intreat me not to leave thee, or to return from following after thee: for whether thou goeſt, I will go:* and where thou lodgeſt, I will lodge: *thy people ſhall be my people, and thy God my God.*" Thus was a treaty propoſed, which in a little time was fully ratified by the parſon.

ELIZABETH-TOWN, MARCH 31.

When the American Congreſs firſt declared themſelves independent of Great Britain, the majority of that aſſembly, in favour of the meaſure, was not very great: but among the ſtates of Flanders, we do not find there was a diſſenting voice, againſt throwing off all ſubjection to the emperor.——This bold and deciſive mode muſt riſe them high in eſtimation though much blood may be ſpilled before their independence will be finally confirmed. They have gone too far now to retract: nor will the moſt humiliating conceſſion on the part of their rejected ſovereign, be of any avail. That the Flemings would have ſo ſoon joined the Netherlanders, was a circumſtance little expected.

The patriotic furor of freedom, which ſo highly dignifies the preſent period, has at length extended to the Britiſh iſlands of Jerſey and Guernſey; in both of which the ſtandard of liberty is erected. The points reſolved upon are—grand juries, trials by juries, and an abolition of appeal and juriſdiction. The friends of government have ſtrenuouſly endeavored to oppoſe thoſe reſolutions: but the patriots have carried them by a prodigious majority.

The New-York State Society of the Cincinnati, at a general meeting on the 1ſt inſtant, paſſed the following reſolution:

"Reſolved unanimouſly, That this ſociety will in future celebrate the anniverſary of George Waſhington, late commander in chief of the American army, and preſident-general of the ſociety; and that the ſtanding committee make neceſſary arrangements therefore."

In the New-York ſociety of St. Tammany, or Columbian order, on motion, reſolved unanimouſly, that the 22d day of Feb. (correſponding with the 11th Feb. old ſtile) be this day, and ever hereafter, commemorated by this ſociety as the BIRTH DAY of the illuſtrious GEORGE WASHINGTON, PRESIDENT of the UNITED STATES of AMERICA.

The 9th of February, 1700, completes a century, ſince the town of Schenactady was ſurpriſed, taken, ſacked and burnt, by the Indians, in the war between the French and Engliſh, in 1690, on the 9th day of February; when a great number of its inhabitants were maſſacred and carried into captivity.

A correſpondent wiſhes us to recommend to our country readers the raiſing of Summer Barley, and, if to be got, Summer Wheat, this year.—The great prices of grain render it very deſirable that our farmers ſhould ſeize this golden opportunity; and as there is likely to be greater duties up-

on ſpirits, rum and wines, Summer Barley is particularly worth attention. Beer and cyder pay no duties, wherefore Barley and orchards muſt be more profitable than in paſt years. Hops alſo muſt be remembered.

We learn that ſome people in the neighbourhood of Maurice river, (in this ſtate) having diſcovered that rattle ſnakes winter about ſpring heads, in order to deſtroy thoſe venomous reptiles, a day was fixed this winter for digging out their burrows, when a number of inhabitants met and deſtroyed upwards of 200 of them; a great many other ſnakes from the mildneſs of the ſeaſon, and their ſituation lying in ſpring water, with their heads only out, they were not ſo torpid as if the weather had been colder, and this circumſtance made it rather a dangerous undertaking, for the ſnakes were very active; ſome were found with eighteen rattles.—This information is communicated for the benefit of people living in countries infeſted with reptiles.

An account of the Lead Mines in the county of Montgomery and ſtate of Virginia.

In the month of Auguſt laſt the proprietors began to work theſe lead mines with ten hands, which they found on an average produced one thouſand weight of waſhed ore per day. This, when refined, produced 70 to 75lb. per 100lb. of ore. The ten men were not employed to the ſame advantage as a greater number might have been. To obviate this inconvenience and to increaſe the quantity of lead to the probable conſumption of this country, the proprietors have 75 men employed in this buſineſs, which they have reaſon to expect will produce nine hundred tons of lead per year.

They have alſo eſtabliſhed a manufactory of ſhot and ſheet lead, at Richmond, and from the productions of the mines five workmen make one ton of ſhot per day. Their intentions are to increaſe the number of workmen in this factory to the full amount of the demand of ſhot and ſheet lead in this country.

MARRIAGES.

MARYLAND, *At Fair-hill, Montgomery county*, William Dorſey, Eſq. to Miſs Brooke.—*Baltimore county* Robert Turnbull, Eſq. to Miſs Sarah Buchanan.

NEW-YORK, *Fiſhkill*, Mr. John Van Wyck, to Miſs Gitty Brinckerhoff—*In the capital*, Mr. Nicholas Gouverneur, merchant, to Miſs Heſter Courtright. Mr. Frederick Turk, to Miſs Jane Anthony.

NEW-JERSEY. *At Monmouth*, Mr. John Carle, to Miſs Lydia Perine.

DEATHS.

Near Montpellier, in the ſouth of FRANCE, Philip Louis Vertot, aged 129.

VIRGINIA. *At Dumfries*, Honorable Col. William Grayſon.

MARYLAND. *Somerſet county*, Dr. Andrew F. Cheney——*At Hartford*, Benjamin Bradford Norris, Eſquire, aged 49——*In Baltimore*, Dr. John Boyd, aged 53.

DELAWARE. *At Dover*, Mrs. Rebecca Killin, conſort of the Hon. William Killin, chief juſtice of that ſtate.

PENNSYLVANIA. *In Delaware Co.* Dr. Bernard Vanlear, in the 104th year of his age. Eliſabeth Humphreys, of Haverford, in the ſame county, aged 87——*In Weſtminſter, Bucks county*, Mr Jonas Walton, aged 73——*At Middleſex, near Carliſle*, James R. Ried, Eſq; late a major in the Congreſs's own regiment——*In Philadelphia*, Rev. Dr. George Duffield aged 59.

CONNECTICUT. *At Weathersfield*, Mr. Jonathan Carter, a native of London, ſuppoſed to be about 107 years old.

NEW-YORK. *At Livingſton's Manor*, Mrs. Alida Livingſton——*In the Capital*, Anthony Hoffman, Eſquire. Mrs. Charlotte Hicks. Mrs. Barbara Reid, conſort of Mr. John Reid, bookſeller.

NEW-JERSEY. *At Mount Kemble*, Hon. Samuel Kemble, Eſq; aged 86—*At Newark*, Deacon Samuel Alling, aged 95—*In Middleſex*, Col. Joſeph Olden, Eſq; preſident of the court of common pleas—*At New-Brunſwick*, Mr. Ogden, aged 85.

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ERRATA—In the firſt part of this laſt number, in the folio's, for *five hundred* read *ſix hundred*.

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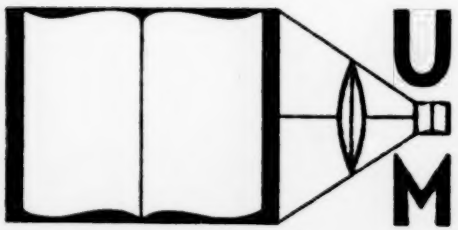

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