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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 6.)

Subterraneous Caverns and Vulcanos.

THESE were designed by the Almighty Being of infinite wisdom and goodness, to answer benevolent purposes. Besides many secret and great operations of nature, in the bowels of the earth, which, in all probability, they minister unto, they are of very considerable utility in the countries in which they are. The vulcano, for instance, however terrific its appearance, and though it may serve as a scourge to some, it may justly be deemed as a spiracle to vent, in an easy manner, that fire and those vapors, which otherwise would cause convulsions of the earth, to the great terror, if not injury or destruction, of its inhabitants. Indeed, if the hypothesis of central fire and waters is true, vulcanos appear to be essential necessary to the peace and tranquillity of the globe; and to the want of them only, perhaps, it is owing, that some parts of the earth are rent by earthquakes.

It may, therefore, be regarded as a particular favor of divine Providence, that there is scarcely any country, much annoyed by earthquakes, that hath not one of these fiery apertures. And though, in such a country, it hath not always the power to prevent an earthquake, at the period, however, when the earth is convulsed, the volcano labors (and, it is presumed, not without a good effect, however insensible many may be of it) to disgorge that fire which was the cause of the disaster. It is therefore very probable, that those territories, subject to earthquakes, would be altogether uninhabitable, were it not for the salutary effects of their burning mountains. So visible, indeed, are the good effects derived from them, that experience testifies, in several instances, that by the breaking out of a new vulcano, a country hath been wholly preserved from an earthquake.

Mountains and Hills.

Without mentioning that these serve to decorate the earth, and afford pleasing prospects, and in many respects, great pleasure to mankind, we shall notice, that in divers particulars, they are of great use to the world.

Among the many advantages derived from them, it may be remarked, That they greatly enrich and fertilize the valleys; that they contribute to the preſervation and reſtoration of health; that they afford commodious places for habitation; ſerve for the production of a great variety of herbs and trees, and afford an harbour and proviſion for numerous beaſts, birds and inſects, even the higheſt tops and peaks of the Alps are not deſtitute of their inhabitants. Among the quadrupeds, that are there to be found, the Ibex or Stein-buck; the Rupicapra or Chamois; the Lagopus, among the birds: and beautiful Papilios, and numberleſs other inſects dwell on the tops of ſome of the Alpine mountains.

It may be further noticed, that mountains and hills not only ſerve as beds to contain minerals and metals, but that to them fountains owe their riſe and rivers their conveyance. We ſhall not here enter into the diſpute reſpecting the origin of ſprings; but by whatever cauſe or cauſes fountains are produced, it muſt be granted that the elevated parts of the earth are abſolutely neceſſary, if not for their formation and reception, yet for their conveyance to every part of the world.—And it is worthy of obſervation, that thoſe parts of the earth at the greateſt diſtance from the ſea, are commonly the higheſt. This muſt be conſidered as an admirable proviſion made by the all-wiſe Creator for the commodious paſſage of rivers, and alſo for the conveyance of all ſuperfluous waters to the ſea.

ASTRO-THEOLOGY.

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

(Continued from page 7.)

SINCE the age of Pliny, many new ſtars have been taken notice of by others; and of theſe new ſtars there may be reaſon to imagine there are many more, becauſe they are not confined to one part of the heavens, but appear and diſappear in different conſtellations. What theſe ſtars are, it is hard to determine. Meteors they cannot be, becauſe they are of a long continuance.

The conjectures concerning theſe ſtars are various, but none of them deciſive. Sir Iſaac Newton ſuppoſes them to be erratics of ſome kind or other.

Firſt, From ſome of them ſeeming to change their places, and appearing ſometimes further off, and ſometimes nearer to ſome of the other ſtars.

Secondly From the increaſe and decreaſe of their light and magnitude, which is conſtantly obſerved in them; they being at firſt obſcure, and hardly diſcernible, but by degrees grow larger and brighter; ſome of them equal the light of Venus, and others the light of the fixed ſtars of the firſt, ſecond and third magnitudes; and then again they gradually grow leſs and leſs, till they utterly diſappear.

Thirdly, From their periodical motion, and return after a certain time. This indeed hath not been ſo carefully and judiciouſly taken notice of as it deſerves, or ſo as to bring their periods under certain determinations. But the grand queſtion is, What kind of erratics they are; whether wandering ſuns, or planets of other ſpheres?—That they ſhould be wandering ſuns, is ſomewhat difficult to aſſent to; and of what uſe they ſhould be it is hard to imagine; ſince there is nothing of this kind in the univerſe, that we know of, that can give us any ſatisfaction. As for the latter opinion, it has been generally believed, that they are wandering planets round ſuch ſuns as caſt a more pure and violent light than our ſun doth; and that theſe planets may be more denſe than ours, and have ſurfaces freely reflecting light, and perhaps larger alſo. But notwithſtanding planetary light may be ſent to a

great diſtance by theſe means, yet without extravagant ſuppoſitions of this nature, it may be doubted whether it would reach us ſo far off as the fixed ſtars are.

And, beſides this, another doubt is, that although there are ſeveral other ſtars, and of greater magnitude, we continually think them large enough to conclude them to be the ſuns about which theſe new planets move; and therefore being uncertain as to a matter attended with ſo much difficulty, we muſt leave it till future and more accurate experiments have thrown light upon it.

But whatever thoſe new ſtars are, they are ſtill a further and a clearer demonſtration of God's power and glory; and that there are many more of the great works of creation than what our eyes behold, or that we have now and then a glimpſe of. —But if they are planets of other ſpheres, ſome of thoſe erratics revolving round ſome of the fixed ſtars, then do they lay open a ſtill more glorious ſcene of God's works; and give us ſuch a repreſentation of the ſtate of the univerſe, that we ſhould never have imagined. Here we have an ample diſplay of divine wiſdom and goodneſs; of wiſdom in forming thoſe glorious orbs; and goodneſs, in making them ſubſervient towards promoting the intereſt of human beings. We may ſay, in the beautiful language of the Pſalmiſt, 'The heavens declare the glory of God, and the firmament ſheweth his handy-work. Day unto day teacheth ſpeech, night unto night uttereth knowledge."

(To be continued.)

A ſummary of the HISTORY *of the* CHRISTIAN CHURCH, *from its commencement to the preſent century.*

(Continued from page 12.)

CENTURY III.

THE perſecutions in this century were more violent than ever; notwithſtanding which, Chriſtianity daily increaſed and proſpered. The throne, indeed, was from time to time filled with emperors, who were very well inclined to the doctrine of the Chriſtians, or who at leaſt openly favored their cauſe. Such was Severus Alexander who (as we have good reaſons to believe) had ſecretly embraced Chriſtianity, though upon Gnoſtic principles. There are ſome who number among the Chriſtians Julia Mammea, the mother of this prince; as likewiſe the emperor Philip of Arabia. However, without all controverſy, it is certain, that the number of the churches amazingly increaſed thro'out the world, which became inſenſibly filled with Chriſtians.

The church government continued upon the ſame footing it was in the preceding age, and its foundations became more firmly eſtabliſhed. The authority of the biſhops particularly gained ground: the number of the clergy were greatly increaſed in the more large and diſtinguiſhed places.

They immediately inſtituted the order of Readers, to which they added ſoon after, the other orders, which gave riſe to the diſtinction of ſuperior and inferior clergy. Theſe laſt orders were thoſe of Subdeacons, Acolythes, Exorciſts, and Door-keepers.

No law as yet ſubſiſted in the church, which impoſed celibacy on the clergy. There were, indeed, many fruitleſs attempts made for that purpoſe; they anſwered this end, that thoſe who voluntarily continued ſingle, were held by all in great veneration. Nothing then ſeemed more agreeable to the goſpel perfection, than to preſerve unſpotted the flower of virginity; it was but ſeldom, that any who had entered into holy orders afterwards married; but thoſe who had been ſo before, remained with their wives without any ſcandal: At leaſt the hiſtory of this time makes mention of many biſhops and prieſts who had wives and children. But they begun from this period to have women, whom they called Subin-

troductæ, to live with them without being connected with them by any other tie than that of friendſhip, as we are aſſured from thoſe who followed this cuſtom. Such was the great hatred, or even contempt, they had for the lawful connexion of man and wife.

Some new rites were now added to thoſe in uſe before. Baptiſm was preceded by * exorciſms, in order to free the perſon who was to be conſecrated, in the name of the Holy Trinity, from the power of impure ſpirits. After baptiſm, thoſe who had received the ſacrament were cloathed in white garments, which they wore for ſeven days. But the moſt remarkable abuſe was, that they admitted infants to the Holy Supper. The faithful of this century had commonly buildings appropriated ſolely for their worſhip, as Chriſtian and Pagan writers equally allow. Some of the learned † maintain, that they ‡ offered incenſe to the divinity; but it is very difficult to eſtabliſh this aſſertion.

Public ſcandals multiplied on all ſides, particularly from the apoſtates, who in great perſecutions denied their Saviour. The church then thought proper to add new regulations, which increaſed the ſeverity of its diſcipline. This was not, however, equally rigorous in all places, and in certain caſes they knew how to ſoften it. To the public confeſſion of ſins, which the ſinner made in the face of the church, they now added another, upon account of the perſecution of Decius, which the offender was to make to the prieſt alone. Penitence was diſtinguiſhed at this time by thoſe who preſided in the church, into * four degrees. In the firſt, the penitents were to remain for a certain time without the door of the church. After that, they were admitted to the hearing the word of God. They were then allowed to join in certain prayers, but kneeling, while the reſt ſtood. The third degree allowed them to partake of the prayers of the faithful, ſtill remaining excluded from the Holy Communion. When they paſſed all theſe three degrees, they received the peace of the church, were admitted to the holy table, and reinſtated in all the privileges of the faithful.

There were in the Greek church, notwithſtanding the violence of the perſecutions, many divines who were the great lights and ornaments of the age. The moſt celebrated of whom were Hippolytus, biſhop of Porto, in Italy, or, as ſome ſay, metropolitan of Arabia; Gregory of Ceſarea, to whom they attributed thoſe miracles, which gave him the name of Thaumaturgus; Methodius, biſhop of Tyre, in Phœnicia; and Archelaus, biſhop of Caſcar, in Meſopotamia, who particularly diſtinguiſhed himſelf by the diſpute he had with the Heretics. Some of the writings of all thoſe whom we have mentioned are ſtill extant; but the fame of theſe pious men was almoſt eclipſed by the celebrated Origen, who did ſo much honor to the ſchool of Alexandria, by the incredible number and great value of his works,

NOTES.

* Exorciſm in baptiſm, was uſed among the Gnoſtics in the ſecond century, from whom it by degrees crept into the church.

† Among others, Biſhop Beverage in his Canon Apoſtolicus Vindicatus, l. xi. ch. 2. ſ. 5. p. 171. where he refers to his annotations on the third of the Apoſtolical Canons.

‡ Dedwell has refuted Beverage in a work, entitled, A Diſcourſe concerning the Uſe of Incenſe in Divine offices. Printed at London, in 1711.

NOTE.

* Concerning theſe four degrees of penitence, conſult Simplicius Verinus, that is to ſay, Claude Saumaiſe, in his epiſtle to Juſtus Pacius, p. 113, and Matt. Larroque, in his Adverſaria Sacra, l. iii. ch. 5 See alſo Fred. Spanheim, in his Hiſt Chriſt. ſec. iii. col. 735, 736.

though he made more noiſe during his life, and ſince his death, by ſome particular circumſtances which happened to him.

Among thoſe whoſe writings are loſt, but whoſe memory deſerve reſpect, we may number Julius the African, to whom chronology is much indebted; and Denys, of Alexandria, one of the moſt famous divines of his time. The apologiſts, then much wanted, were very numerous; the name of one i. e. Macarius Magnes, would have been intirely forgot, had not ſome of his works been taken notice of by ſome learned men of our time.

The perſon, the moſt diſtinguiſhed in the Latin church, was without diſpute St. Cyprian, biſhop of the church of Carthage, and martyr, of whoſe piety, and other excellent qualities, we may judge from his writings. A biſhop of Rome, named Cornelius, was in great friendſhip with St. Cyprian, whoſe holy life, and pure doctrine ſerved greatly to edify the church. He had the glory of ſuffering martyrdom. Minutius Felix, a Roman advocate, wrote an extremely elegant work, in the form of a dialogue, in defence of Chriſtianity. Arnobius deſerves the ſame elogium, though we muſt own, that he was much happier in refuting the idolatry of the Gentiles, than in explaining or eſtabliſhing the true religion. This is a remark that may be applied to almoſt all the writers of the primitive church.

The doctrine believed and profeſſed in this century, was in the general conformable to that of the two preceding. If there was any difference, it was only in the manner or method of explaining the truths of religion, to which they applied with more care and art than they had done before. As there had ariſen ſome diſputes reſpecting the Trinity of perſons in the Deity, and the divinity of the Son, they thought it neceſſary to explain in a more diſtinct manner theſe myſteries; and in doing this, they borrowed variety of terms from the Pagan philoſophy; but the misfortune was, that they mixed theſe philoſophical notions with revealed truths; and made ſacred things the object of ſchool diſputations. Upon this account, the doctrines of Chriſt's divinity, and that of the Holy Spirit, were propoſed and treated of in a manner by no means exact, or agreeable to the analogy of faith.

From hence aroſe numbers of hereſies in this century; we ſhall firſt take notice of that branch of the Gnoſtics, of which Manes formed a particular ſect, and which prevailed greatly for a long time in Perſia, and throughout all the Eaſt. This Manes was a Perſian, of a family of the Magi, and inſtructed in all the learning of the Magi. He embraced very early the Chriſtian Faith, and obtained the dignity of prieſt in his own country. But when they perceived he had the deſign of mixing the philoſophy and theology of the Magi his anceſtors, with the doctrine and precepts of Chriſt, and that the efforts they had made uſe of to hinder his perſiſting in that deſign were fruitleſs, he was excommunicated. This put him upon founding a new ſect. The ſteps he took for this purpoſe expoſed his life to various changes, and cauſed him at laſt to end it in torture. His ſect ſurvived him, and increaſed in a ſurpriſing manner, and ſpread itſelf throughout the world.

The doctrine of Manes did not greatly differ in eſſential and fundamental points from that of the Gnoſtics. Both the one and the other took their principles and notions from the eaſtern ſchools, which they uſed and applied in expounding the articles of the Chriſtian Faith. Manes had imbibed the ſame opinions, but propoſed them after the manner of the ſchools of the Magi. He eſtabliſhed two principles, one of which was pure light, which he called God, the other a dark matter, the cauſe of all evil, and to this he gave a ſoul, or a principle of life. From the divinity, according to his notions, there

proceeded two ſpirits, who had part in the divine nature and ſubſtance; but who were inferior to God the Son, who dwelt in the ſun and moon, and the Holy Spirit, who had air for his habitation. From the ſupreme God, there came, or emanated, the Eons, pure ſpirits, infinite in number, who did not truly partake of the divine nature, but who, with God at their head, formed the kingdom of light. Manes then ſaid, that there became a difference between the principle of light, and that of darkneſs, which occaſioned a mixture of a certain part of light with a certain part of darkneſs, the reſult of which was our viſible world. From this mixture, man was formed, compoſed of a pre-exiſtent ſpirit, and matter, or a body, that had been added to it, and which made his fate perfectly deplorable. He, however, attributed to God, the creation of the world, and of man; and he added, that the Supreme Being, affected with a view of the miſeries of human creatures, ſent his ſon into the world with the appearance of a human body, who, by propoſing his doctrine to men, had reminded them of their heavenly origin, and had given them, with his precepts, an example of mortifying the fleſh, in order to raiſe the ſoul to a ſuperior region. This Hereſiarch placed the height of Chriſtian perfection in deſpiſing all pleaſure, in the contempt of all carnal gratifications, and in the leading an auſtere and religious life, by the means of which his followers were to arrive at heaven. In order to gain greater authority, Manes wanted to paſs for the Apoſtle of Jeſus Chriſt, ſaying, that though he came the laſt into the world, he was the chief; he pretended to have frequent revelations, endeavoring to perſuade his diſciples, that he had been taken up into heaven, and that he had brought from thence the doctrine he taught them. He rejected entirely the Old Teſtament, and even the New he mixed and corrupted with his chimerical notions, and likewiſe added to it a goſpel of his own, and ſome apochryphal books.*

In the beginning of this century, Noetus of Smyrna, a layman, ſpread at Epheſus an heretical doctrine, which was immediately refuted by Hippolytus. He taught that there was but one perſon in the divinity. About the middle of this age, this ſame hereſy was renewed by Sabellius, of Ptolemais; and as his name entirely effaced all heretics who were of the ſame opinion, ſo his doctrine, even to this day, is called Sabellianiſm. It conſiſted in denying all difference between the perſons in the divinity, in acknowledging one God, and one divine perſon, entirely deſtroying the divinity of the Son of God. Sabellius preceded Paul of Samoſate, Photin, and the Socinians.†

Paul of Samoſate made great noiſe. He was the biſhop of the church of Antioch, in Syria.‡ He was a proud and wicked man, whoſe life anſwered to his character. All the difference between his hereſy and that of Sabellius, conſiſted in that the one attacked the doctrine of the Trinity in general, the other aimed principally at ſetting aſide the divinity of Chriſt, teaching that he was only a mere man, who had no exiſtence before his conception and birth. Theſe erroneous tenets, as

NOTES.

* All that concerns the hiſtory and tenets of Manes, may be found in Mr. Beauſobre's moſt incomparable hiſtory of Manicheiſm.

†. Mr. Beauſobre ſpeaks of Noetus, Vol. I. p. 153, in the notes, where he advances, contrary to the common opinion, that he died before the year 222. See Mr. Lardner's Credibility of the Goſpel Hiſtory, part II. vol. II. ch. 40.

‡. We refer our readers to a moſt excellent hiſtory of Sabellianiſm, by Chriſtian Wormius, printed at Franckfort, in 1696. See alſo Lardner's hiſtory of Manicheiſm, in the above quoted work.

well as the wicked life of Paul, were condemned by two general councils held at Antioch, the firſt in the year 265; the ſecond in the years 269 and 270.* The laſt of theſe depoſed him, and placed Domnus in his room.

To theſe hereſies were added many dreadful diſputes, which cauſed much trouble in the church. The ſchiſm of the Novatians was the principal. This ſect took their names from their founders Novat and Novatian; the firſt a prieſt of the church of Carthage, the other of that of Rome. Novat, while he lived at Carthage, ſhewed great indulgence to thoſe who committed great crimes, and would, notwithſtanding the vehement oppoſitions of biſhop Cyprian, immediately receive them into the communion of the church, without any preceding penance. Novatian ſupported the direct contrary at Rome, againſt Pope Cornelius. Novat, condemned at Carthage, and expelled his own church, came to Rome, met with Novatian, embraced his opinion, which he afterwards defended with as much warmth, as he had formerly done the contrary. Both theſe hereſiarchs were excommunicated at Rome, and formed ſeparate aſſemblies, and laid it down for a fundamental tenet, that the church of Chriſt ought to be pure and free from every ſtain; and that the ſinner who had once fallen into any offence, could not again become a member of it, though they did not refuſe him the hopes of eternal life. The ſect of the Novatians had a great number of followers, and laſted for ſome centuries. Novatian wrote a great many treatiſes, and may be numbered among the eccleſiaſtical writers of this century. There are ſome writings of his that have been, and even now are, attributed to ſome great perſons; the moſt part of them are loſt. This firſt difference produced another, which aroſe from the baptiſms of heretics. Novatian re baptized all thoſe who came into his church, though they before had been duly baptized. From hence a queſtion was ſtarted among the orthodox, whether heretics, upon their repentance, and reception into the church, ſhould not again be baptized?

St. Cyprian, with the churches of Africa, ſupported the affirmative. Pope Stephen, at Rome, a proud prelate, was of the contrary opinion: the diſpute was carried on with much warmth on both ſides; and the biſhop of Rome did not ſhew, on this occaſion, either true charity or the love of peace. The firſt general council of Nice alone could decide theſe diſputes.

We will now treat of the perſecutions; and the ſame remark cannot fail always to preſent itſelf at the beginning of our hiſtory; that, inſtead of being the means of deſtroying Chriſtianity, they ſerved greatly to promote it. The aſhes of the Martyrs were the fruitful ſeed from which there continually ſprung new Chriſtians.

The emperor Septimius Severus, who at firſt ſhewed favorable diſpoſitions to the Chriſtians, made them endure, at the beginning of this century, a new perſecution, which is reckoned the ſixth. Bloody edicts were ſent throughout all the Roman empire, and the perſecution ended not but with the death of this prince. Among a great number of illuſtrious martyrs, who periſhed on this occaſion, the moſt diſtinguiſhed were Victor, biſhop of Rome, and Irenæus, biſhop of Lyons. After a great many years, Maximinus of Thrace perſecuted the Chriſtians, out of hatred merely to the memory of Alexander Severus: but this perſecution, which

NOTE.

* Concerning the opinions of Paul, ſee the above-mentioned hiſtory of Wormius, as well as a Diſſertation of Jablonſki, printed at Franckfort, in 1736, De genuina Samoſateni, doctrina; and ſee P. Pagi, in the Critique of Baronius, in the year 271, § IV.

is called the ſeventh, did not either extend far or laſt long.

We come now to ſpeak of one which greatly exceeded in violence all the preceding perſecutions: it is that, cauſed by the terrible edicts of the emperor Decius, in the year 249. It begun with firſt killing or putting to torture ſome of the principal biſhops of the church: they then ſeized others, ſome of whom were thrown into dreadful priſons, or dragged to cruel torture, and by every means tempted to deny Chriſt. The greateſt part glorified God to the laſt breath. Some there were, overcome by the ſeverity of their ſufferings, and frighted by the dreadful apparatus of death, had the weakneſs to ſacrifice to the Pagan deities, at leaſt to throw incenſe on their altars, or to ſhamefully pretend they had performed theſe acts of idolatry. Theſe different orders of apoſtates have, in the writings of this period, the names of Sacrificati, Thurificati, and Libellatici.

The perſecution of Decius, which laſted for more than two years, gave riſe to the ſchiſm of Novatian, which induced Paul of Thebes to lay the firſt foundation for the Hermitical life, and Anthony, his countryman, that of the Monkiſh; both the one and the other prevailed firſt in Egypt. After the death of Decius, there was a ſhort perſecution raiſed by the emperors Gallus and Voluſianus, upon account of a public plague, which made great devaſtation in the Roman empire, and which according to the cuſtom of the Heathens, was laid upon the Chriſtian church, it being, in their opinions, the cauſe of all their public calamities.

This tempeſt was ſcarcely over, before another dreadful ſtorm aroſe. —This is the eighth perſecution,*

NOTE.

* See in Euſebius, lib. vii. ch. 11. an account of this perſecution, written by Dionyſius of Alexandria, who loſt by it all his fortune, and was condemned to baniſhment.

or, according to others, the ninth, under the emperor Valerian, who followed the evil counſels of ſome bitter enemies to Chriſtianity. The beginnings of this perſecution were moderate; but there ſoon followed an edict, which cauſed torrents of blood to be ſhed. The moſt celebrated martyrs were St. Cyprian, biſhop of Carthage, and Laurence, deacon of the church of Rome. About four years after, Valerian was taken by the Perſians, and Galerian not only revoked all the edicts, which had been iſſued out againſt the Chriſtians, but reſtored to them their churches. The emperor Aurelius, who ſucceeded, after having at firſt ſhewn ſome inclinations favorable to the Chriſtians, took a great diſlike to them, meditated a new perſecution, which would again have cauſed many innocent victims to have been ſacrificed, had not death prevented his fatal deſigns.

We cannot finiſh this century, without mentioning a work which does ſo much honor to it. This is that of Origen, in which he placed, in different columns, the Hebrew text of the Old Teſtament with the ancient Greek verſions. He gave to this work the names of Tetrapla, Hexapla, and Octupla. There was not any church-writer who equalled Origen in knowledge and underſtanding. But his defuſive genius and unbounded love of allegory led him into many errors, both in theory and practice.

(Concluſion of the third century.)

EVIDENCES IN FAVOR OF CHRISTIANITY.

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

(Continued from page 13.)

The prophecies of CHRIST *a confirmation of the truth of the* NEW TESTAMENT.

THE *predictions* of JESUS CHRIST add the ſtrongeſt confirmation to the *divinity* of his miſſion, and

the *truth* of his religion. It is evident to every one who reads the life of CHRIST in the four Evangeliſts, with what circumſtantial exactneſs he *predicted* his own ſufferings and death, his being treacherouſly delivered up into the hands of thoſe who thirſted for his blood, by *one* of thoſe he had ſelected to be his familiar friends and companions, by an act of the baſeſt perfidy; his being apprehended, abuſed with every wanton inſult, mangled with ſcourges, ſpit upon, nailed to a croſs, and the *third* day after this ignominious, tragical exit, *raiſed* to life. He mentioned, by name, the *perſon* who would perpetrate this atrocious deed, long before *he himſelf* had formed his infernal purpoſe. He *predicted* that a number of illiterate *Galilæans* and obſcure *fiſhermen* ſhould be brought before *kings* and *princes*, and deliver apologies in defence of *their religion* before the moſt *illuſtrious* and *dignified* perſonages. Upon *Peter's* openly declaring his full perſuaſion that he was the *Meſſiah*, he declared, that upon him, as a firm and immoveable *rock*, he would erect the Chriſtian church, and *the gates of hell ſhould not prevail againſt it*. He *predicted* what *we* have ſeen fully verified, though at the *time* it was ſpoken, it would almoſt have exceeded all the power of credulity to have believed ſuch an event *poſſible*, That a religion taught by a *poor* and *deſpiſed Jew*, attended by a *poor* and *deſpiſed* company of illiterate peaſants, and formed in the boſom of one of the moſt *poor* and *deſpiſed* countries in the world, ſhould overturn the *two* greateſt religious *eſtabliſhments* the ſun ever beheld, and ſpread its triumphs to the utmoſt boundaries of the world. His diſciples, to whom he diſcloſed his heart, who were the companions of his private retirements, whoſe affections were knit to him by the firmeſt ties, and who made the ſtrongeſt proteſtations, that though they ſhould be devoted to certain death with him, they would never abandon him—notwithſtanding all their repeated aſſervations, dictated at *that* time by the greateſt ſincerity and love, yet he plainly told them he *knew* they would *all* deſert him by a precipitate flight. He expreſsly predicted his own reſurrection after lying in the grave *three* days—his going into *Galilee* after that event—his aſcenſion into Heaven—and the ſubſequent effuſion of the holy Spirit upon them, to endow them with miraculous gifts and ſpiritual powers, and to enable them to propagate his religion in the world. He foretold the *exit* which *Peter* would make, and that *John* would ſurvive the deſtruction of *Jeruſalem*. But the moſt illuſtrious of our Saviour's prophecies, and which will remain an everlaſting *monument*, through all *future* ages, of the *truth* of the Chriſtian religion, is his minute and circumſtantial prediction of the *deſtruction of Jeruſalem*, the total ſubverſion of their civil and eccleſiaſtical polity, and their *conſequent* diſperſion into all nations. In all the annals of hiſtory there is not a more remarkable paſſage than *this prophecy* of our Saviour, concerning the miſerable fate of *Jeruſalem*, and the tragical cataſtrophe of his country. Though delivered *forty* years before the dire event, yet it preſents the reader with a minute hiſtorical detail of the future invaſion of *Judea* by the *Romans*—the *rapidity* with which this was done, deſcribed by lightning darting from one extremity of heaven to the other, in a moment—the providential *eſcape* of the *Chriſtians* from theſe overwhelming calamities, their beſieging *Jeruſalem*, caſting up a trench, drawing lines of circumvallation around it—the dreadful *famine* that raged in the city, the mutual maſſacres and aſſaſſinations of the citizens—the total *deſolation* of the temple—the dreadful *ruin* of *Jeruſalem*—and the miſerable captivity of the *Jews*. Declaring at the ſame time he ſpoke this prediction—a declaration the

moſt improbable to be verified in ſo *ſhort* a time, as the *Jews* were *then* happy in the friendſhip and protection of *Rome*—that that *very generation* would live to ſee his words fully verified. And he who carefully reads this moſt diſtinguiſhed prophecy of our Lord, and afterwards diligently compares it with the account which the *Jewiſh hiſtorian* hath left us of the ſiege and deſtruction of *Jeruſalem*, would be diſpoſed to believe that *Joſephus* was a *Chriſtian*, and, as he was a *ſpectator* of theſe tragical events, that he publiſhed a faithful hiſtorical *commentary* on our *Lord's prophecy*, for the confirmation of all ages in the truth of the *Chriſtian* religion.

MISTRANSLATIONS *of* SCRIPTURE *rectified.*

(Continued from page 14.)

XXIV. IT is ſaid (Heb. vii. 3.) that "Melchizedeck was without father, without mother, without deſcent, having neither beginning of days nor end of life:" Which words have given riſe to ſeveral chimerical ſpeculations. Some have imagined that Melchizedeck was not of the human ſpecies; particularly the author of the queſtions on the New Teſtament, which are to be found among the writings of St. Auſtin. Of the ſame ſentiment alſo was St. Jerom, who thought that Melchizedeck was the Holy Ghoſt. The Melchizedeckians contended that he was greater than Chriſt; this opinion Tertullian attributes to the heretic Theodotius. Epiphanius obſerves, that there were thoſe who imagined that it was the Son of God, who appeared to Abraham in human form. St. Auſtin ſays, that Melchizedeck was ſo illuſtrious, that ſome doubted whether he was a man or an angel. The Samaritans and Jews, pretended (ſays St. Jerom) that he was Shem, the ſon of Noah; and ſeveral Chriſtians, ancient and modern, adopted this idea, which was diſclaimed by Epiphanius, who did not believe that Shem lived at the time in which Melchizedeck met Abraham. The Jews, however, affirm (ſays St. Jerom and Alcuin) that Shem lived till the days of Iſaac. If this ſhould be granted, it is not probable that Shem lived among the Canaanites, where Melchizedeck met Abraham, as his family and deſcendants inhabited the eaſt country, which was at a great diſtance from thence, as may be concluded from Gen. x. and from what Arnobius ſays on Pſal. civ. But neither of theſe opinions can be received, if we pay due attention to the deſcription St. Paul gives of Melchizedeck, which cannot be applied to the Holy Ghoſt, the Son of God, an angel, nor to Shem, whoſe father and mother, original and end, are well known. The opinion of Epiphanius and ſome of the fathers, is much more rational; they apprehended that Melchizedeck was a Sidonian, and ſeem to have entertained this ſentiment from an aſſertion of Joſephus, who calls him a prince of the Canaanites. It is a pertinent remark of Camerarius, that the apoſtle does not deſcribe Melchizedeck by thoſe qualities which reſpect his *perſon*, but *office*, or the *dignity* of his *prieſthood*, which, in ſome particulars, rendered him *like Chriſt*: And it is ſufficient, as ſeveral learned men have obſerved, that the genealogy, birth and death of Melchizedeck, are *not recorded* in ſcripture, to juſtify the character given of him by St. Paul. It was not unuſual for the beſt authors to deſcribe the moſt celebrated nations and perſons as having no original. Thus, for inſtance, thoſe who inhabited the country where Rome was built, were called Aborigines, before Æneas, and the Phrygians went there, and aſſumed the name of Latins; though, according to Dionyſius Halicarnaſſeus, they came from Arcadia with Oenotrus, ſon of Lycaon, king of Arcadia. Fable gives no other parent but the earth to Erictonius and Vulcan. Seneca, ſpeaking of two of the firſt kings of the Romans, ſays, "that one

of them had no father, and the other no mother;" which he explains thus; "they doubted, ſaid he, of the mother of Servius, and no mention was made of the father of Ancus." If it is true, agreeable to the opinion of moſt of the fathers, that Melchizedeck deſcended from wicked and idolatrous parents, and that he was the firſt and laſt prieſt, of his race, of the true God, the apoſtle is juſtifiable in deſcribing him in the manner he hath done; and eſpecially, as in ancient hiſtory, ſuch deſcriptions were not uncommon. But ſince our language is not ſo metaphorical as are the dead languages, in a popular verſion of the ſcriptures, the ſenſe of what is related, we apprehend, ſhould, as far as poſſible, be intelligible to the moſt inferior capacity, and, therefore, with Outram, we are of opinion that, to this effect, the paſſage before us ſhould be tranſlated, "*Melchizedeck was the moſt illuſtrious of his family, who had neither predeceſſor nor ſucceſſor in his office, or employment.*" This verſion is eaſy, and fully expreſſive of the ſenſe in the original.

XXV. We read (Acts v. 37.) "that after Theudas, roſe up Judas of Galilee." But Joſephus informs us, that Judas, the Galilean, lived ſeveral years before Theudas, in the reign of the emperor Auguſtus. It is probable, therefore, that the verſes are not properly connected, and that the words *after him*, as in the original, ſhould be added to the 36th verſe, thus——*who was ſlain; and all, as many as obeyed him, were ſcattered and brought to nought after him.*

XXVI. In Mark iii. 21. the diſciples of our Saviour, or his neareſt relatives, are repreſented as going to lay hands on him, ſaying, "*He is beſide himſelf.*" Some interpreters perceiving that this expreſſion is injurious to the character of our Lord, imagine the words may be tranſlated, *He is in a ſwoon;* others attribute this ſpeech to his enemies; and others ſuppoſe that it ſignifies only, *He is gone out.* But neither of theſe opinions can juſtly be admitted. St. Matthew, relating the ſame hiſtory, obſerves, That it was the multitude who were beſide themſelves, and raviſhed with admiration at the ſight of our Saviour's miracles. St. Luke makes the ſame remark, and uſes a word that ſignifies to be raviſhed with admiration. This verſe therefore, we conceive, ſhould be thus rendered, "*His friends perceiving this, went out to ſuppreſs them* (the multitude) *for, they ſaid, they are beſide themſelves.*"

A DISSERTATION *on the* SACRED TRINITY.

(Concluded from page 18.)

WE come now to the ſix Goddeſſes, which ſeem to be only different names to expreſs the different attributes, and perſonal characters of the third hypoſtaſis of the Deity. This third hypoſtaſis was called by the Hebrews 'The mother of all things,' and this idea is ſo ancient, that according to St. Jerom, it was the name which the Nazarenes gave to the holy Spirit. This third hypoſtaſis was repreſented by the Pagans, as the wife or ſiſter of Jupiter the God-guide, of Mars, Apollo, Mercury and all the other Gods of the ſecond claſs, and therefore, as the grand daughter of Uranus, Saturn or the Supreme Monad. This repreſentation of the Deity, as of two ſexes, ſeems, as we have already noticed, to come from the figures of women who, with their different ſymbols, were employed originally in the hieroglyphical language, to expreſs ſome attribute or hypoſtaſis of the divine Nature, and therefore it is no wonder, when the thing ſignified was forgotten, if the ſign was erected into a divine power, or perſonified as a female Goddeſs, by the Greek poets, and later Pagans who were become very ignorant of the original primitive traditions.

Apuleius says expressly, that (*) 'Vesta was called by the Phrygians 'Cybele, or mother of the Gods; 'by the Attics, the Cecropian Mi'nerva; by the Cypriots, the Pa'phian Venus; by the Cretenses, 'Diana; by the Sicilians, Proserpi'na; by the Eleusinians, Ceres; 'by the Egyptians and Ethiopians, 'the Queen Isis; by other nations, 'Juno, Bellona, Hecate.' Thus, according to Apuleius, all the names of the Goddesses express one and the same Deity. Let us now see if the original etymologies, symbols given to, and fables made of these Goddesses have any relation to the third hypostasis of the sacred Triad.

We begin with Juno. Juno called by the poets Amor or delicium Jovis, the love and delight of Jupiter, answers very well, as Vossius has remarked, to the divine spirit, who is called Love in the sacred text. Cicero derives the word Juno from Juvando, to help, to succour: but some others derive it rather from JUNAH, which in the Chaldaic and Hebrew language signifies a dove, and all know that this is the symbol made use of in the sacred oracles, to represent the holy Spirit. When the evangelist makes use of this symbol, he does it, without any preamble or explication, as an ancient hieroglyphic which the Hebrews were accustomed to.

Vesta was another name of the third hypostasis of the Pagan trinity. It comes from the Chaldaic word Esta, to which the Latins added V. It signifies originally fire, flame, another symbol of the holy Spirit. She was called the mother of the Gods, Cybele, which comes from the Hebrew word CEPHEL, which signifies conjunction, union, love, which is still the personal character of the holy Spirit, according to the sacred oracles. She was also called Rhea, from Ruach, wind or spirit, or from Rahah, the nourisher, and so is the same with the Jehovah Ruach. She is represented as in love with Atys, which signifies the Most High, and he is called so in an ancient monument mentioned by Gruter.

Minerva from Min, Donum the gift, and Ervah Cataracta, emanation; the holy Spirit was called by the Hebrews the gift of the Most High, and his emanation. The same Goddess was called PALLAS by the Greeks, and by the Sabins PALES, both derived from the Hebrew word PALAL judicavit, to signify, that she is the sovereign judge of the world. She is also called Athena, from Athenah conjunction, adhesion, possession, the three degrees of love. Proclus says, that she is thus defined by all the divines, (†) 'She was brought forth from 'the head of her father, and con'tinues in him. Therefore, So'crates, in the Cratylus, hath cele'brated her under the name of The'onoe or God knowing. As she 'comprehends and loves the Fa'ther's wisdom, she is called a Phi'losopher, and the Goddess of wis'dom. As she destroys and subdues 'all opposition to the divine Nature, 'she may be called the Goddess of 'war, and therefore, Homer says, 'that putting on a coat of mail, she 'was dressed for the battle in the 'armour of the cloud compelling 'Jove. She is an invincible God'dess, and fights against the giants 'with her father, she alone bran'dishes his spear, by which she 'vanquishes the files of the rebelli'ous Genii, with whom she is an'gry. She produces all virtues, 'and darts into second beings intel'ligence and untainted life, and is 'therefore called the virgin Trito'genes. She makes us partake of 'undefiled wisdom, fills us with 'intellectual power, grants us ce'lestial gifts, extirpates our gross

NOTE.

(*) Apuleius. metamorph. lib. xi.

NOTE.

(†) Proclus in Timaeum ed. Basil. 1534. pag. 51.

'imaginations, excites in us pure 'and unpolluted thoughts, reſtores 'every particular ſoul to the uni-'verſal reaſon of the father.' How ridiculous were it then, to look upon Minerva as derived from the Hebrew word Manor, which ſignifies a ſhuttle, and upon this Goddeſs as a ſymbol of the art of weaving. This ludicrous idea of a modern French author came from his credulous attachment to the fables of the poets, who from a ſimilitude of names and falſe etymology of the word Minerva, fancied it was derived from Manor, and ſo made Pallas the Goddeſs of Weavers, and the rival of Arachne; but this author had not true principles of mythology.

CERES is another name for Pſyche, or the third hypoſtaſis of the Orphic trinity. It comes from the Hebrew Keretz, deſtruction, or the exterminating ſpirit, ſo the holy Spirit is called; or from Cereſh Solium, throne, the manifeſtation of the divine glory. This common mother of all things is ſaid to go about mourning, ſeeking her daughter Proſerpina raviſhed by the infernal powers, a fit emblem of the grief of the holy Spirit for the depravation of human nature by the forbidden fruit. Hence the word Perſephone, which the Latins called Proſerpina, may be derived from the two Hebrew words *Peri*, fruit, and Saphan, loſt, wandered, ruined, thus *Perſephoneh* ſignifies loſt by the fruit, a compound name that expreſſes very well the ancient tradition concerning the fall of man and its cauſe.

Diana was another name for the Pſyche or third hypoſtaſis of the Pagan triad. She was called by the Syrians and Jonians, Dei, which ſignifies God's ſelf-ſufficiency. As alſo *Deio*, *Deione*, and by the Greeks and Romans *Diana*. She was called alſo by the Latins *Deimeter* and *Demeter*, the mother of the Gods. She was alſo named Artemiſa, from the compoſition of the two Hebrew words Artom, divina and *Eliſha Mulier*, the divine woman, the Goddeſs by excellence, or as others, from Iſhah Eſſe, Eſſentia, Virtus, the divine Virtue. Diana, Phoebe, Luna, or the moon, were as Pſyche taken not only for the third hypoſtaſis, but alſo for intellectual nature in a purifying expiatory ſtate. Hence in the ſacred oracles, the church militant is repreſented as a woman that has the moon under her feet. In fine Diana was called *Hecate* from the Phenician word *Achata*; wife to Achad, the unity, the monad, the only; Phoebe the ſiſter of Phoebus or Apollon. For the holy Spirit, or the third hypoſtaſis is very oft looked upon, as the wife of the ſecond principle, becauſe it is the object of his love and complacency, or as his ſiſter becauſe it flows from the ſame ſource or fountain of the Deity, or in fine as the grand daughter of the firſt God, becauſe it proceeds from the Father by the Son. All this theogony was known to the firſt patriarchs; though by ſucceſſion of time, it was adulterated and mixed with fable by the later Pagans, and eſpecially by the Greeks, thoſe great corrupters of the divine philoſophy.

Venus was another name of Pſyche. She is called Venos in a medal of Julia Auguſta. (*) It comes from Venoth or Benoth, which in the Phenician language, ſignifies a virgin, and therefore, ſhe was called the immortal virgin. She was named alſo Urania, the heavenly. Euripides, in a fragment preſerved by Stobaeus, ſpeaks thus of her, 'Do 'you not ſee how great a God this 'Venus is; but we can never de-'clare her greatneſs, nor meaſure 'the vaſt extent of her goodneſs. 'This is ſhe which nouriſheth both 'thee and me, and all mortals. This 'is ſhe which makes heaven and 'earth friendly to conſpire toge-'ther.' Orpheus calls her 'the

NOTE.

* See the collection of medals by Adolph. Occo. pag. 366.

'eldeſt of all beings, and the firſt 'begetter of all.' Hence ſhe was called by the orientals Mylitta, Genitrix, or the fruitful mother of all things. Herodotus ſays, that ſhe is the ſame with the Perſian Mythra, or third hypoſtaſis of the Zoroaſtrian triad. Plato calls her 'the 'firſt fair, the cauſe of all pulchri-'tude, order and harmony in the 'world.' Pauſanias diſtinguiſhes her from the vulgar terreſtrial Venus, and ſays, 'That ſhe was called 'the heavenly, becauſe the love ſhe 'inſpires is pure and free from all 'corporeal affection.' The Greek philoſophers called her Venus Apoſtrophia; and the Latins, 'Venus 'Verticordia, a pure and chaſte 'love expulſive of all unclean luſts 'and deſires.' Valerius Maximus tells us, that † 'The Romans con-'ſecrated a ſtatue to her, to the 'end, that the minds of the female 'ſex, by adoring her, might be 'converted from luſt and wanton-'neſs to chaſtity.' The Cypriots called her Venus Aphrodite, which came originally from the word Pherudoth, or by adding the article A, Apherudoth, Grana, fructus, the fruits. The ſacred oracles repreſent the third hypoſtaſis under the ſymbol of a tree, the tree of life, and his productions, operations, gifts and graces, as the fruits of the holy Spirit. The Greek poets imagining that the etymology of the word was Aphros, which in their tongue ſignifies Froth, invented the wild fable of a ſecond Venus that ſprung from the froth of the ſea. Thus, as we have ſeen, their mythology is very oft founded upon a ſenſeleſs miſtake of etymologies, and a mere reſemblance of words.

The ſame Pſyche, or third hypoſtaſis of the Pagan triad, was called by the Egyptians Iſis, from Iſhah the divine virtue that nouriſheth and animateth all things. The Syrians, Phenicians and other orientals, deſigned the ſame hypoſtaſis by different names, *Baaltis*, *Belta*, *Baaleth*, the wife of Baal, the Lord; and ſo ſhe was the ſovereign lady, miſtreſs and empreſs of the univerſe. *Baalſemin* the queen of heaven. *Malcheta* the queen by excellence. *Ammonia*, the wife of Ammon, *Aſteroth* or *Aſtarte* the wife of *Aſter* the ſhepherd. The queen of the flocks, or the ſhepherdeſs, becauſe the celeſtial quires are repreſented as a flock fed by the Logos, who is called by the Hebrews the great ſhepherd, the paſtor of ſouls, and by the Pagans, the great pan.

From this identity of the Pagan Goddeſſes comes that reſemblance which we remark in their mythologies. Hence we ſee the ſource of the ſimilitude there is in the fable of the Egyptian Iſis, who weeps over the murder of Oſiris; of the Phrygian Cybele, that laments the death of Atys; of the Phenician Venus, that deplores the ſlaughter of Thammuz or Adonis.

All theſe Goddeſſes had much the ſame attributes and ornaments, ſo that the etymologies of the primitive names, and the ſimilitude of the fables and ſymbols ſeem to indicate, that this female figure in the hieroglyphical language was deſigned originally to repreſent the ſame univerſal numen, or divine hypoſtaſis, though all afterwards was degraded, adulterated, diſtigured, diſmembered, and turned into wild fables, which diſhonor the divine nature. We do not therefore pretend that in latter times, and eſpecially after the fabulous ages, that the poets had any ideas of a triad, when they talked of a ſupreme God Jupiter, of the Deities his ſons, and the Goddeſſes his grand-daughters: all we pretend is, that in the original inſtitution of the ſymbolical characters, this threefold diſtinction might have been invented to expreſs the ancient tradition of a tripicity in the divine nature. This conjecture is ſo much the more probable,

NOTE.

† Valer. Max. lib. viii. cap. xv.

that we find ſo many palpable and clear veſtiges of this truth among the ſages and philoſophers of all nations. We do not however give theſe conjectures as demonſtrations.

To prevent objections which may be made againſt this great principle it is fit to remark, that it is no wonder, if by ſucceſſion of time, the Pagans, having no written revelation, and no viſible church authoriſed by heaven to be the depoſitary, guardian and interpreter of religious tradition, confounded ſometimes the different functions, perſonal characters, and ſpecific operations of the three hypoſtaſis, attributed to the ſupreme Father what belongs to the middle God, to the ſecond hypoſtaſis what belongs to the third, and to the two laſt, what is peculiar to the firſt. It is thus, that Iſis and Minerva are often taken for the Logos, or ſecond hypoſtaſis of the divine triad, Jupiter Conductor, for Jupiter Olympian, and Chronus, for Saturn, or Uranus. This is not all. As created ſpirits are oft called the ſons of God, both by the Hebrews and Pagans, the names of the ſecond hypoſtaſis are oft given to inferior intelligences, even after their fall. Thus, the evil principle is oft called Moloch, Baal, Lucifer, Vulcan, Pluto, though all theſe names belonged originally to the middle God. Thus alſo, the names of the third hypoſtaſis, or female God, are oft given to intellectual nature in general, as offſprings and images of the divine archetype, and even to human ſouls degraded. Thus the created is oft confounded with the uncreated, what is made with what is generated, and the daughter with the mother; the emanation with the ſource. Hence Pſyche, Diana, Proſerpina, Venus, Ceres, are given to inferior ſpirits, and they are erected into Goddeſſes. Theſe are the two ſources of great confuſion in the mythology of the Pagans, and of a great perplexity in their ideas, images and expreſſions.

ORIGINAL SERMONS.

Sermon III.

The following is the Subſtance *of a Sermon from*

Acts xxiv. 25.

And as he reaſoned of righteouſneſs, temperance, and judgment to come, Felix trembled, and anſwered, —Go thy way for this time; when I have a convenient ſeaſon, I will call for thee.

IN diſcourſing on this portion of ſacred writ, it may not be amiſs,

To attend to the occaſion of its being expreſſed. And as the words may be ſaid to contain a ſummary of a ſermon, we will

Conſider the character of the preacher.

Notice the audience.

Contemplate the ſermon itſelf:

And pay ſome attention to its effects.

Saint Paul, being a zealous propogator and defender of the Chriſtian faith, he became extremely offenſive to thoſe Jews who did not receive the goſpel.——And ſuch was their emnity to the holy apoſtle, that, at a certain period, as he was performing a religious rite at Jeruſalem, a number of them, replete with prejudice, and influenced by a falſe zeal, arreſted him by the hand of violence;—expelled him the temple,—and in a tumultous, iniquitous manner, were about to deprive him of life.

At that inſtant, intelligence was communicated to Claudius Lyſias, who commanded the Roman ſoldiery at Jeruſalem, that "all the city was in an uproar."——Lyſias haſtened to the ſcene of confuſion;—appeaſed the tumult, and reſcued

Saint Paul, from the power of injuſtice and barbarity.—Nay, farther; to the honor of this Roman it muſt be mentioned, he permitted the apoſtle publicly to vindicate his character againſt the aſperſion of his enemies. But Lyſias being incompetent to decide on the merits of the caſe, he referred Saint Paul, and his accuſers, to the tribunal of Felix, the Roman governor at Ceſarea.

Felix gave audience to the parties; when, by the lips of the eloquent Tertullus, Ananias, the high prieſt, and the elders of Iſrael, alledged againſt the accuſed, the atrocious crimes of hereſy and ſedition.

Saint Paul, inſpired with confidence, through a ſenſe of the rectitude of his conduct, with firmneſs, denied the charge; confuted the calumny, and maintained his innocence. Though, in juſtice, he ſhould immediately, and with honor, have been diſcharged, Felix, probably to gratify the Jews, ſtill ſuffered him to be detained in cuſtody; but permitted him the enjoyment of ſome perſonal indulgence, with reſpect to his ſituation as a priſoner.—And it was while the apoſtle was in this ſtate;—neither acquitted, nor condemned,—that Felix, and his wife Druſilla, influenced, it is feared, by unworthy motives, ſent for him to inform them "concerning the faith of Chriſt." On which occaſion St. Paul ſo "reaſoned of righteouſneſs, temperance, and judgment to come, that Felix trembled;" however, he "anſwered,—Go thy way for this time; when I have a convenient ſeaſon I will call for thee."

Having thus noticed the circumſtances which occaſioned theſe expreſſions, ſuffer us now to attend, a moment, to the character of the perſon by whom Felix and Druſilla were, in this manner, addreſſed.

We have ſeen that it was the apoſtle Paul; a perſon moſt happily qualified to declare "the faith of Chriſt," not only before Felix, but men of the firſt diſtinction for power, genius and literature.—St. Paul, as a man, was poſſeſſed of brilliancy of fancy; quickneſs of apprehenſion, and penetration of judgment.——As a ſcholar, his attainments were very conſiderable; for at Tarſus he became verſed in the literature of the Greeks, and in the ſchool of Gamaliel, he was inſtructed in all rabbinical knowledge.—His oration before Agrippa, is juſtly numbered among the fineſt ſpeeches of the moſt diſtinguiſhed orators of antiquity, and evinceth that he was poſſeſſed, in a very eminent degree, of the powers of elocution: And his writings ſhew him to have been acquainted, not only with the moſt celebrated Grecian authors, but alſo with human nature.—As a teacher of religion, he may be regarded as a "choſen veſſel," indeed of the Lord, to diſſeminate the tenets of Chriſtianity, and to prevail with men ſincerely to embrace them.——How great; how diſintereſted and ſucceſsful, were his "labors of love?"—Intent only upon advancing the glory of God and the ſalvation of men, how attentive was he to the injunction of his divine maſter, to unite in his conduct, the "ſubtilty of the ſerpent, with the innocence of the dove;"—ſo to diſregard immaterial, ritual circumſtances in religion, that he might "become all things to all men," to the "gaining of ſome" to the faith and practice of Chriſtianity?

What we have to deplore is, that ſo accompliſhed a perſon was called on to preach the goſpel of peace and truth, while the crimes of ſedition and hereſy were ſo formally objected againſt him, and by ſuch reſpectable authority as the high prieſt and elders of Iſrael. Though the character of the apoſtle was thus impeached, ſtill he performed his duty; he neglected not an opportunity to declare the truth of the goſpel, though his audience was extremely ſmall, and, we are ſorry to remark, of characters moſt aban-

doned.—But such persons, indeed, were most proper to become the hearers of our judicious, faithful, and eloquent apostle.

With regard to Felix, Tacitus informs us, he was a man of libidinous practices; that he exercised great cruelty in his government; and conceived he was priviliged to do this with impunity.——As to Drusilla, who was a Jewess, Josephus mentions, that relinquishing all connexion with her husband, a person of distinction, she became wedded to Felix, a Pagan;—in opposition to the Mosaic law;—and that she then lived in the enormous sin of adultry.

It appears in some sort necessary to have an idea of these circumstances, pertaining to the characters of Felix and Drusilla, that we may observe the propriety of Saint Paul's address to them.

On particular occasions, as much wisdom may be shewn in making choice of a subject to discourse upon, as there may be judgment exhibited in the discussion of the theme. In the present instance, tho' we admire the pertinency of the several articles mentioned in Saint Paul's sermon, it is most probable, we should, in an equal degree, at least, admire too, his wisdom in elucidating them, and his fidelity also in the application of them to the consciences of his auditors, could we be informed of his conduct in these particulars.—For if the apostle, in the unfavorable situation he was in;—his life being then in the power of Felix;—if when thus circumstanced, he reminded his judge, and the object of his guilty affections, Drusilla, of their acts of unrighteousness; and in such way that they must have been sensible they were the subjects of his reprehension, it cannot reasonably be doubted, but he, in a very animated manner, applied his sermon to their practice.

And he first, "reasoned of righteousness." The word righteousness, when applied to moral practice, is a term of very comprehensive signification; and includes our duty to God, our neighbour, and ourselves. And as the apostle reasoned on righteousness, it is highly probable he shewed, that the divine law is "holy, just and good:" holy;—as it respects our intention of action, and extends to the very thoughts of our hearts: just;—as not any thing can be more equitable, than that the Supreme Being should exercise authority over us: good;—by reason it infinitely surpasseth all heathen systems of morality in excellence; and because also, the observance of it would greatly promote the happiness of mankind, even in this life, as well as in a future state.—It is most rational to conclude, that Saint Paul insisted upon some of the precepts of righteousness in a particular manner,—and especially justice; which Felix, as a judge, was so deficient in. And, indeed, the word here translated righteousness, might, with greater propriety, have been rendered justice.

In this part of the discourse, the apostle seems to have adverted to the injustice of Felix. And that he was capable of sacrificing justice to pecuniary considerations, appears from the verse immediately following the text. "He hoped also," says the passage, "that money should have been given him of Paul, that he might loose him; wherefore he sent for him the oftner, and communed with him."

The impiety of Drusilla, appears next to have engaged the attention of the apostle. To her, he "reasoned of temperance;"—or, as the word in the original signifies, of continence,—chastity. It is most likely he considered the original institution and ends of marriage; attended to the sacredness of the connubial vows; to the guilt, the pet-

fidy, and unhappineſs attendant on a violation of them. And as Druſilla was inſtructed in the Jewiſh religion, it is not improbable ſhe was remainded of that precept of the divine law, which requires, that the "adultreſs ſhall ſurely be put to death!"

But as ſhe was under the protection of Felix, it is poſſible ſhe entertained no apprehenſion of being thus puniſhed for her guilt. Saint Paul, therefore, brought to her view a period, in which neither herſelf, nor her protector, from the power of juſtice, could eſcape the puniſhment they ſo juſtly deſerved;—for the apoſtle reaſoned of "a judgment to come."

And, reaſoning on the ſubject of a future judgment, we may preſume he evinced the neceſſity of it, ariſing from the partial, and perfect adminiſtration of juſtice, in this world. That he ſhewed divine juſtice required a perfect diſtribution of rewards or puniſhments, according to our deeds.—That he proved the certainty of a day of public juſtice, from the ſacred writings.—That he mentioned the qualifications of him who is "ordained to be the judge of quick and dead;"——that his knowledge is infinite, and, therefore, no crime can be concealed from his obſervation;—that his wiſdom is moſt perfect, and, therefore, he cannot be impoſed on by ſpecious appearances;—that his integrity is ſuch that he is incapable of the proſtitution of juſtice;—and that ſuch is his power, that none can oppoſe the execution of his ſentence. We may alſo reaſonably imagine, that the apoſtle ſpoke of the prodigies which will uſher in the day of judgment: ——That he deſcribed its magnificence:—The ſplendor of the judge: —The manner of his proceedings, —and declared the preparation required of mankind that they may then eſcape condemnation.—That they muſt not only poſſeſs a moral righteouſneſs, but alſo, the righteouſneſs of Chriſt, made theirs thro' faith.—That they muſt not only be qualified for heaven, but become entitled to its enjoyments through the merits of the divine Saviour.—And we way farther, with reaſon, conceive, that Saint Paul attempted,—and even the apoſtle himſelf could only attempt, and moſt imperfectly execute,—a deſcription of the happineſs of being abſolved, and the contrary of being condemned, at this tribunal:—That he mentioned alſo the univerſality of the day of judgment:—That the whole progeny of man, without exception, muſt then "render an account of the deeds done in the body, whether good or evil." And, while diſcourſing on this particular, it is not improbable, but that, in a very pathetic manner, he addreſſed himſelf to the conſciences of his audience.

But however judicious, pointed and animated, his addreſs might have been, we have not any intimation, that it made the leaſt impreſſion on Druſilla. To her great reproach, ſhe ſeems to have been altogether unaffected, under the preaching even of Saint Paul himſelf:—Obduracy of heart appears to have rendered the apoſtle's admonitions perfectly vain. Being a Jewiſh, it is very probable ſhe was not only prejudiced againſt Chriſtianity, but alſo againſt the apoſtle, who was charged with crimes of the firſt magnitude, by many perſons of ſacred character, of her own nation. And being a deſcendant of Abraham, it is alſo probable, that, with the Jews in general, ſhe moſt unhappily flattered herſelf, this privilege alone, would have ſecured her eternal bleſſedneſs.

But Felix, an heathen, who could not have indulged this deluſive hope, ſeems to have been moved by the diſcourſe. Pierced with remorſe for his ſins; and ſmitten with fear at the apprehenſion of a future judgment,—his whole frame became agitated;—he trembled!——But did

he embrace the goſpel?—Did he weep for his offences?—Did he repair, by faith, to the blood of Jeſus, that "fountain opened for ſin and uncleanneſs," that he might be cleanſed from his unrighteouſneſs?—And did he devote himſelf to the practice of religion?—Did he "offer himſelf a ſacrifice to God, both ſoul and body, which was his reaſonable ſervice?

However Felix might have trembled on account of his ſins, he did not reſolve to relinquiſh them; he, therefore, diſmiſſed the apoſtle from his preſence. "Go thy way for this time!" How unhappy was this deportment, when he had ſo much need of St. Paul's counſel, prayers and aſſiſtance?

Felix added; "When I have a convenient ſeaſon, I will ſend for thee." But did he again ſend for Saint Paul?—Never, we have reaſon to believe, for any good purpoſe; for continuing in his evil practices, about two years after that period, he was ſent a priſoner to Rome to anſwer for his male-adminiſtration, and was ſucceeded in office by Porcius Feſtus.

How dangerous is it therefore, to poſtpone our reformation?—Felix enjoyed a day of grace; but he did not deem it a convenient one, wherein to attend to the concernments of his ſalvation. Was he aſſured he ſhould again have had an opportunity to have made his peace with heaven? And could he have been indulged with a time more favorable to have affected this, than the moments he then poſſeſſed?

Wherefore was not that ſeaſon convenient he was favored with? What object could have engaged his attention of ſo great importance as the ſalvation of his ſoul?—Was it too ſoon for him to have acted as a rational being?——To have called to mind the God of his exiſtence; his actions of goodneſs towards him, and, as a tribute of gratitude, to have offered him the oblation of his heart?

Was it too ſoon for Felix to have parted with his ſins; to "have done juſtice; loved mercy, and to have walked humbly with God?"—Too ſoon to have been delivered from the terrors of guilt; liberated from the fetters of iniquity, and to have participated of that liberty which is ſpiritual and divine?—Was it too ſoon for him to have enjoyed the honor, the happineſs of virtue?—To have been abſolved from the penalty of the divine law?—To have become an heir of ſalvation?

Who of us is there but muſt behold with diſapprobation, this inſenſibility and impenitence of Druſilla? This folly, ſtupidity and impiety of Felix?

And could they now return to earth,—from what place ſoever they might return,——would not they, with the greateſt ſeverity, reprobate their diſregard of that ſeaſon of grace?

And, changing the ſcene; regarding the preaching of Saint Paul as addreſſed to ourſelves,——ſhall not we turn from ſuch conduct in holy diſpleaſure?—Shall not we flee it in haſte, and with virtuous deteſtation and abhorrence?

May God grant that ſuch may be our wiſdom and happineſs for Chriſt's ſake; to whom, with the Father and Holy Ghoſt, be aſcribed everlaſting praiſes!

CHRISTIAN BIOGRAPHY.

The LIFE *of the* APOSTLE PETER.

SIMON Peter, the ſon of Jonas, and brother of Andrew, was a fiſherman on the lake of Genneſaret. He muſt have been greatly ſtruck at his *firſt* interview with Jeſus, when the *moment* our Lord ſaw him, though a perfect ſtranger, he told him *his name*, and his *father's name*. When Jeſus beheld him, he ſaid, Thou art Simon, the ſon of Jonas. This apoſtle was a married man, when invited by our Saviour to accompany him—for we read that

on his *wife's* mother our Saviour wrought a ſignal miracle—and after our Lord's aſcenſion, his * wife attended him in his travels, and, the antients ſay, ſuffered martyrdom at Rome about the ſame time he did. Theſe two brothers were hearers of John the Baptiſt—and from his expreſs teſtimony, and their own perſonal converſe with Jeſus were fully convinced that he was the Meſſiah, the object, at *that* time, of univerſal expectation. The eagerneſs and forwardneſs of this apoſtle, bordering on precipitance and temerity, are apparent on many occaſions. He is the *firſt* to reply to all queſtions propoſed by our *Lord* to the *whole* collective body of the diſciples. He heſitates not to animadvert upon our Lord himſelf for his making open declaration of the future indignities and ſufferings to which he would be expoſed. Preſumptuous and ſelf confident, he made the ſtrongeſt aſſeverations that he would never deſert his maſter, though he were ſure to meet death with him in its moſt dreadful form. His boldneſs appears in his venturing out to meet Jeſus upon the tempeſtuous ſea, in the night, when they could with great difficulty keep the veſſel above water for the winds and waves. Upon our Lord's being apprehended, he drew his ſword, and ſtruck a ſervant of the high prieſt. *All* the other apoſtles abandoned their maſter by a precipitate flight, but Peter intrepidly followed him, at ſome diſtance, to the high prieſt's palace, went in, and ſat down with the ſervants, to ſee the end. Theſe are monuments of this apoſtle's diſtinguiſhed reſolution and fortitude. It was upon PETER, as upon a firm and immoveable ROCK that Chriſt promiſed he would erect the Chriſtian church, and the gates of hell ſhould not prevail againſt it, and that he would give him the keys of the kingdom of heaven, and whatſoever he ſhould bind on earth ſhould be bound in heaven, and whatſoever he ſhould looſe on earth ſhould be looſed in heaven. Though, overcome by the fear of imminent death, he denied his Lord, yet he ſoon after humbled himſelf, and ſhed a torrent of tears, and it is probable his remorſe and diſtreſs of mind, for incurring this ſhame and guilt, prevented him from attending his crucifixion, as we find St. John did. On the day of Chriſt's reſurrection, after appearing to Mary Magdalené and ſome other women, the next perſon, to whom he exhibited himſelf, was Peter. At one of theſe interviews, our Saviour afforded this apoſtle an opportunity of *thrice* declaring his love for him—upon which our Lord confirmed to him his apoſtolic character, and bad him feed the chriſtian flock with fidelity and tenderneſs. Before his aſſumption into heaven, he hinted the manner of this apoſtle's death, that another ſhould bind him and carry him whether he would not—intimating, ſays the hiſtorian, by *what* death he ſhould glorify God. He was diſtinguiſhed by our Saviour with marks of peculiar affectation. He was a witneſs of his tranſfiguration—was preſent at the raiſing of Jairus' daughter—and was admitted to be preſent at his devotions and agony in the garden of *Gethſemané*. An action of his, upon the *report* that our Saviour was riſen, is not without its juſt ſignificance—that when John contented himſelf with only ſtooping down and taking a tranſient and ſuperficial view of the ſtate of the ſepulchre, Peter went in and *ſearched* it—After Chriſt's aſcenſion, *Peter* propoſed chooſing a proper perſon in the room of the traitor. On the day of penticoſt we find him haranguing the multitude, who had collected about them, with undaunted ſpirit, charging the Jews with imbruing their hands in the blood of Jeſus of Nazareth, a man approved of God among them by many ſigns and wonders which God had wrought by his hands—publicly aſſerting his reſurrection, and pro-

NOTE.

* See 1 Cor. ix. 5.

claiming to all, that he was the true *Meſſiah* whom they had crucified and murdered—delivered theſe declarations with ſuch a ſpirit and pathos, that *three thouſand* ſouls were that ſame day converted and baptized. We next find this apoſtle and John healing a lame man at the gate of the temple, at the report of which miracle, as the man was univerſally known in Jeruſalem, great crowds flocking together, Peter addreſſed himſelf to them, in a ſpirited and awakening ſermon, by which numbers were convinced and embraced the goſpel. He was next impriſoned, brought before the Sanhedrim, threatned and diſmiſſed. Afterwards we find St. Peter ſeverely reprehending Ananias and Sapphira for their mutual agreement to ſecrete ſome part of the money for which they had ſold their eſtate, and yet deliver in the reſt to the apoſtles as the whole original ſum, hoping to elude and deceive the holy ſpirit, by acting in this fraudulent manner—upon whoſe reproof they were both inſtantly ſtruck dead, by the hand of God, in a ſhort ſpace of time, one after another. We then read how the friends and relations of the ſick and indiſpoſed brought them into the ſtreets, and that they were inſtantaneouſly reſtored to perfect health, if but the ſhadow of Peter paſſed over them. Minutely to relate and expatiate upon all the particulars of this apoſtle's life would extend the ſubject beyond the limits aſſigned to this work. The following incidents, therefore, of this apoſtle's life, can only be narrated in a brief and conciſe manner. During the reſt the churches enjoyed, which continued for ſome time, he travelled through all parts of Judea, he healed Æneas, who had been confined to his bed by the palſy eight years—he reſtored Tabitha to life who died at Joppa—he converted Cornelius, the Roman centurion, the firſt Chriſtian convert among the Gentiles, who was admitted into the church without circumciſion or any injunction to comply with the moſaic obſervances—he was delivered out of priſon by an angel of God—and, laſtly, he went to Rome, and with his wife was involved in the ſame perſecution, and both ſuffered martyrdom under Nero. His two epiſtles were written about the year of Chriſt 64.

REMARKS *on St.* PETER *as a writer.*

EVERY part of St. Peter's writings indicates a mind that felt the power of the doctrines he delivered, and a ſoul that glowed with a moſt fervent zeal for the Chriſtian religion. But he is a very irregular and immethodical writer. As he writes, he ſtarts a thought, purſues it, till in the purſuit ſomething elſe preſents itſelf, which in like manner ſeizes his imagination, till it is diſmiſſed for another object. He appears to be too intent upon better things to have ſtudied compoſition. He was not ſolicitous about the choice of words, nor to the harmonious diſpoſition of them; he paid but little attention to manner and method in writing—what engaged his thoughts and heart were the grand truths and diſcoveries of the goſpel, and the indiſpenſible obligations Chriſtians were under to illuſtrate them in their daily conduct. The earneſt and affectionate injunctions he lays upon miniſter and people, old and young, male and female, to adorn their common profeſſion, are pathetic and worthy of an apoſtle. In his ſecond epiſtle he ſatirizes with an holy indignation and vehemence, the abandoned principles and practices of the *falſe teachers* and *falſe prophets*, who in thoſe early times roſe up in the Chriſtian church, and diſſeminated their pernicious tenets with ſuch art and cunning—entering into private houſes, and leading captive ſilly women laden with ſins, and making the credulity of the ignorant miniſter to their luſt and avarice. His prophetic deſcription of the general conflagration, and

the end of all terreſtrial things, is very awful, and was evidently deſigned to engage us to prepare for it. Such great and affecting truths as theſe ſtrike, by their own intrinſic weight and moment, more than all the elaborate periods that the wit and genius of men ever poliſhed. When we are reading ſuch intereſting divine diſcoveries as theſe, it is the *ideas* which fill the ſoul, the mind pays little regard to thoſe invented ſymbols, which are only the factitious and external *ſigns* of them.

MEMOIRS *of Mr.* SAMUEL BUELL, jun. (written by his father, the *Reverend Samuel Buell.*)

HE was born in Eaſt-Hampton, on Long-Iſland, February 20, 1771. He was early taught to read and write, and excelled therein for one of his age. He alſo early proceeded to grammatical ſtudies, and made ſwift progreſs in various branches of academical learning. Upon examination by his tutors, a few months before his deceaſe, he was by them judged qualified for entering upon the ſecond year, in any of our colleges. He was brought up in the early knowledge of religion, and ever appeared under the commanding influences thereof, ſo as happily to eſcape thoſe out breakings of vice and vanity, which commonly abound in childhood and youth. When he was told from time to time, of the infinite importance of an intereſt in Chriſt, and acquaintance with experimental religion, he gave attention thereto with apparent ſolemnity of ſpirit; but did not appear to be the ſubject of powerful conviction and diſtreſſing ſoul concern, until about a year and half before his death. In the latter part of the ſummer, 1785, it pleaſed God to revive religion among us, by a plentiful effuſion of the holy Spirit. Many were brought in good earneſt to make the all-important enquiry, "what they muſt do to be ſaved." My deceaſed ſon was one of the firſt of this number, and of thoſe that met with ſubſequent light and comfort. I have ſince his deceaſe gained information by one of his claſs, that he, my ſon, and another, agreed together and reſolved, about three weeks before the work of God began ſo powerfully among us, that let others do as they would, they would unite in ſeeking after an intereſt in the Lord Jeſus Chriſt, and the great ſalvation by him; and accordingly they frequently retired and prayed together. When in the beginning of the work of God's grace among us, he became the ſubject of more powerful conviction of ſin; he then ſaw that it was in vain to ſubſtitute unregenerate morality in the room of the righteouſneſs of Chriſt, or in the place of evangelical grace, in that he ſaw himſelf the ſubject of total polution and depravaty. He appeared to have clear, powerful and practical conviction of ſin, guilt, ſpiritual impotency, and utter unworthineſs of divine mercy. By day and night he appeared as ſtriving even to an agony to enter the ſtrait gate of converſion, and offering a ſort of violence to the kingdom of God, preſſing into it. I ſeldom or never ſaw a perſon more anxiouſly and earneſtly engaged for eternal ſalvation. Not long before he was (as he afterward hoped) favored with divine manifeſtations, I ſaw him ſo ſolemnly and intenſely engaged in prayer, and tranſacting with the eternal God through Chriſt the Mediator, relative to eternal ſalvation, that when I ſpake to him, and endeavored to ſet before him the ſufficiency and excellence of Chriſt, and his willingneſs to ſave ſinners, he ſeemed to take no ſpecial notice of what I ſaid. He afterwards informed me, that he was at that time ſo impreſſed with a ſenſe of divine objects and the weight of eternal things, and had his mind ſo fixed upon them, that he only heard the ſound of my voice. Soon after this he ſeemed to poſſeſs a calmneſs and ſerenity of ſoul, which was (as he hoped upon reflection) followed with

divine illumination and manifeſtations of divine glory, and the excellence of the way of ſalvation by Chriſt, ſo as to gain the choice and acquieſcence of his ſoul therein. He was not the ſubject of ſo much light of evidence and comfort, as I have often known, at and upon hopeful, ſaving converſion; yet had he much reſt, peace and ſatisfaction; and was much engaged in praiſing God, and in admiration of his free and ſovereign grace. He delighted in ſinging; but had become ſo hoarſe by praying, that he had well nigh loſt his voice. After he had, for a day or two, as he hoped, been rejoicing in the Lord, and in hope that he was tranſlated out of darkneſs into marvellous light, he was plunged again into much darkneſs and diſtreſs, as under divine dereliction. He came to me in a flood of tears, and told me as one in great diſtreſs, that he had loſt all his light and comfort; and that he feared he had taken up with common, for ſaving illumination, and had, he feared, impoſed upon himſelf. I told him he ought to ſee to it, that his hope was well founded, in that he was acting for eternity; and that he muſt "follow on to know the Lord, 'till he ſaw his goings forth were prepared as the morning, &c. &c." If my memory ſerves, the following day he had ſome renewed manifeſtations, and light of evidence and comfort. He had henceforward ſometimes more, ſometimes leſs light and comfort, and chriſtian exerciſes for ſome months. When many who hoped they had experienced a ſaving change offered themſelves as candidates to join in full communion with the church of Chriſt, he appeared much exerciſed about his duty in that reſpect, was put upon ſtrict examination and great ſearchings of heart; converſed with me once and again upon the ſubject. He owned himſelf the ſubject of a hope that he had experienced a ſaving change; but thought that he wanted more full aſſurance of faith in order to come to the Lord's ſupper; but finally looked upon it his duty to make profeſſion of his faith and hope, and to come to the holy communion.—He had opportunity but twice to partake at the Lord's table *here*, before he was called from us by death.

As I propoſe brevity, we now paſs on to his ſickneſs and death. He went into inoculation about the middle of January, 1787. The ſeaſon proved uncommonly ſevere and uncomfortable; his indiſpoſition became violent, and iſſued in his diſſolution, as heaven had decreed. He was not without previous thought that it would ſo do; for when ſome of his friends went to ſee him ſome days before his pock came out, he told them at parting that he thought moſt likely he never ſhould ſee them again in this world. On the Lord's day evening preceeding his deceaſe, Mr. Payne (who for ſome time had been his kind tutor, and frequently viſited him in his illneſs) came from him, and told me that there were grounds of hope and fear as to his life; that he appeared perfectly calm and rational, but ſeemed to think ſomething great was near. I ſuppoſe from this time he almoſt fully concluded that his diſeaſe would prove fatal to life. Early the next morning, as Dr. Roſe, his phyſician, was ſitting by his bed ſide, he perceived that he was earneſtly engaged in prayer. Some account of his exerciſes of mind, and ſome things relative thereto, the Doctor was ſo obliging as to pen down and tranſmit to me a day or two after his deceaſe. The ſubſtance of which I here tranſcribe.

"Monday morning, February 5. While ſitting by his bed, he appeared fervent in prayer, but with ſo low a voice that I underſtood but few of his expreſſions. Soon after prayer, he turned to me and ſaid, how happy muſt a life of religion be to a perſon on a death bed. I thereupon aſked him whether he did not think himſelf one of thoſe happy perſons. To which he replied: I have for

ſome time paſt thought that I had an intereſt in the Lord Jeſus Chriſt; but now I am about to die, cannot ſee ſo clearly as I wiſh I could, with regard to my poſſeſſing "that better part." Immediately hereupon he broke out into another prayer; after which he ſaid, I have no fear as to death, only as I fear my death may bring my aged father ſoon to follow me. He then ſaid, O death where is thy ſting! O grave where is thy victory! Seeing a perſon ſtanding by with whom he had often ſung, he deſired him to ſing Vital Spark. And as ſome of my readers may not have it by them, I here inſertit.

Vital ſpark of heav'nly flame!
Quit, O quit this mortal frame;
Tremb'ling, hoping, ling'ring, flying
Oh, the pain, the bliſs of dying:
Ceaſe, fond nature, ceaſe thy ſtrife,
And let me languiſh into life.

Hark! they whiſper; angels ſay,
Siſter ſpirit, come away!
What is this abſorbs me quite,
Steals my ſenſes, ſhuts my ſight,
Drowns my ſpirit, draws my breath?
Tell me, my ſoul, can this be death?

The world recedes; it diſappears!
Heav'n opens to my eyes; my ears
With ſounds ſeraphic ring:
Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy ſting?

Soon after this he ſaid, my dear mamma has gone before me, and I doubt not but ſhe is now in Heaven, and I expect in a few days to be with her, ſinging hallelujahs and the praiſes of the triune God.* He then repeated theſe lines—Pſalm 146, Dr. Watts' verſion:

I'll praiſe my Maker with my breath,
And when my voice is loſt in death,
Praiſe ſhall employ my nobler pow'rs:
My days of praiſe ſhall ne'er be paſt
While life, and thought, and being laſt,
Or immortality endures.

Which he pronounced with a great deal of emphaſis and force; as he likewiſe did part of ſeveral other pſalms which I cannot recollect at preſent. He obſerved, that not many days before, he had heard one ſay, that he did not believe a religious life was a happy life: do not, ſays he, poſſeſs ſuch a thought; you now ſee me on a death bed, ready to launch into eternity; but what muſt be my ſad condition if I had not an intereſt in Chriſt? Hereupon he repeated theſe lines:

The ſorrows of the mind,
Be baniſh'd from the place!
Religion never was deſign'd
To make our pleaſures leſs.

Watts, Book 2. Hymn 30.

He then ſaid, O my dear young friends, one and all, I beſeech you embrace a religious life! O that I may meet you in the regions of eternal bliſs! that we go hand in hand over the etherial plains! beſide much more of this kind, which I do not now recollect. He ſoon after requeſted that if he grew worſe, I would ſend for his mamma, Mr. Halſey, and others of his Chriſtian friends to come and ſee him, and converſe with him; and added, O that my aged father would remember me in all his prayers at the throne of grace? He then repeated part of the 33d Hymn, book 2d Watts.

Raiſe thee, my ſoul, fly up and run
Thro' ev'ry heavenly ſtreet,
And ſay there's nought below the ſun
That's worthy of thy feet, &c. &c.

Soon after he deſired me to read the 11th chapter of the Hebrews, which I did, and he then ſpeak of the great power or advantages of faith, and ſeemed to be much in the exerciſe of faith himſelf."—Thus much Dr. Roſe ſent me in a kind letter. I have been alſo informed, that at this time, when he had recommended religion to thoſe preſent, as infinitely excellent and important, for the ſpace of half an hour, being deſired to deſiſt ſpeaking on account of his weakneſs, he replied, that it was a matter of ſuch

NOTE.

* Mrs. Buell, his mother, departed this life in hope of glory, May 15, 1783.

infinite importance, he knew not how to keep ſilence. About the middle of this day (Monday) Mr. Halſey, his claſs mate, viſited him, and continued with him till he departed this life. He told Mr. Halſey upon coming, that he was comfortable in his mind; but was not the ſubject of ſuch clear views and fulneſs of comfort, as he was in the morning; yet found himſelf raiſed above the fear of death. Tueſday, Feb. 6th, he was ſo feeble he could ſay but little; but his mind appeared to be converſant upon divine things. In the evening he was engaged in prayer, and made uſe of ſuch expreſſions as evidenced his faith in Chriſt, and his willingneſs to leave this world. Soon after I aſked him if he was willing to die; he thereupon looked me in the face with a ſerene countenance, and replied, YES, with a ſtrong emphaſis; and added, I ſhall be in heaven in a few hours, and you will one day I hope be with me there: the Lord hath given me admiſſion into his kingdom of glory, and I am no more daunted to go, than if I was going into the ſchool. Before this he had called a friend that waited upon him, to his bedſide, and told him he could heartily pray for him, for all in the hoſpital, and even for all the world. He at this time prayed in particular for his father, that he might yet be continued to warn ſinners, and that his 'tongue might be as the pen of a ready writer,' &c. He attempted to repeat ſeveral Pſalms, and repeated thoſe lines, viz. 'The God of glory ſends his ſummons forth,' &c. Soon after, with much energy, thoſe lines:

Through all the changing ſcenes of life,
In trouble and in joy,
The praiſes of my God ſhall ſtill
My heart and tongue employ.

He then ſaid, 'Lord Jeſus receive my ſpirit.' He often ſaid, I truſt in God: Lord I am thine, and many ſuch like expreſſions. All ſeemed to be with a realizing ſenſe of the words he uttered, and I doubt not but it was indeed ſo. Wedneſday, 7th February, he appeared extremely feeble, could not ſay much, ſo as to be underſtood, and ſeemed to be loſt and confuſed in his thoughts. At evening death appeared to ſet heavy upon him, and about 9 o'clock he expired.* Thus he early finiſhed his courſe: this his exit out of this world, and this his entrance, as we truſt, into his Lord's joy. He has lived long enough that has anſwered the end of life, is fit for heaven and willing to die.

Let us here reflect a moment, and obſerve, how by ſuch an inſtance of life and death, in a youth eſpecially, we have a freſh evidence of the truth and reality of the Chriſtian religion, and of the power and grace of Chriſt. Muſt not that religion be more than human that turns the heart to a temper ſo contrary to its nature, that gives a youth ſuch a victory over all the temptations of life, and over all the terrors of death? Here we have exhibited to view a youth in health and vigor, when firſt under the influence of religion, remote from any preſent appearance of death and judgment, ſurrounded with all the temptations and flattering proſpects of gay life and youthful pleaſures; renouncing them and all the delights of ſin; reſolved with others upon ſeeking after God, Chriſt, grace and glory; the ſubject of agonies and ſtrong cries for mercy, ſeriouſly and wholly taken up in tranſacting with God through Chriſt relative to eternal ſalvation. We hear him ſpeak of manifeſtations of the glory of God and Chriſt, and of conſolation divine; exciting praiſe and admiration of free and ſovereign grace toward a guilty ſinner. We ſee him for a time deſerted, and mourning

NOTE.

* I am principally indebted to kind Mr. Halſey for this laſt account. The reader will note that not having had the ſmall-pox, I had the trial of abſence at this time.

after the absent comforter: joyful upon his returning presence. After much serious examination, we behold him publicly professing faith in the Lord Christ, and hope of eternal salvation by his mediation, as well pleased with the way of salvation by him; and with the saints of the commemorating the dying love of the dear Redeemer. He appears to be the subject of heavenly peace and blessed tranquillity, and that too even upon a dying bed. What less than power and grace divine could influence and bring a youth (under sixteen years of age) to all this, and support his mind while viewing death, judgment and eternity, face to face, and give him joy in the clear sight of them, as just upon the point of meeting them? The hour of death is honest;—varnish fades here;—the world deceives no more:—all is now reality, and reality must stand the test at this crisis. The philosopher shudders to take his leap in the dark; the hero can brave death because ignorant of its nature and consequences; but the Christian sees clearly the change by death to be immensely great! and yet, unappalled, looks death in the face, and opens his breast to the levelled arrow, exulting in hope of a glorious immortality, all his own. How calm, how rational, how solemn and serious, did this youth appear when he said to those around him, "you now see me on a dying bed, ready to launch into eternity; but what must be my sad condition if I had not an interest in Christ!" We do not hear dropping from his lips one desire of life, unless out of filial love and tenderness to a parent: no murmur is whispered, no sigh of discontent is uttered; but complacency in Jehovah's will, and the raptures of his soul, break forth in his high praises. In rapture and in triumph how serene—referring us to the 11th of Hebrews for a view of the efficacy and advantages of faith, and talking thereupon like a divine. Psalms, hymns and spiritual songs, without number, at command, all promoting a spirit of devotion, raising divine delight to rapture, to extasy "of joy unspeakable and full of glory!"—inviting all to embrace a religious life as of infinite excellence and eternal importance—abounding in prayer, in praise, in joy divine, with solemn chearfulness bidding adieu to all his earthly friends,—ardently longing for the purity and felicity of heaven,—in triumph over death the king of terrors to nature,—aiming at nothing short of joining in the harmonious consort of the hallelujahs of glorified spirits,—and sweetly anticipating the work and joys above.——And thus he left this world: let infidelity comment upon his case. Can all the powers of mere philosophy,—the ignorant hero in the madness of human passion,—or the deist,—furnish an instance of such a holy temper, joy and triumph, as we behold in this expiring youth? Surely there must be something in such a religion that is more than human! O bless the Lord all ye saints who know your religion is divine, leading on to eternal glory!

ADDENDA.

I would not add, but in vindication of the divine conduct. Whatever my inward exercises have been as a Christian, and as a minister of the gospel, my privations and outward trials have apparently been amazingly great: so that some of my friends, like Job's, may be tempted to think my God has been severe and unkind toward me; not giving attention to *Luther*'s observation, that meditation, temptation, (or trials) and prayer, make a minister. 'Tis true indeed, that by the stroke of death, I have been called to part with seven children out of eight, one grand-child, and the mothers of them all: last of all, with an endeared only son; with respect to whom, my expectations were too high. I fondly hoped,

that when I had finiſhed my mortal work—

The riſing age to ſhout and ſay,

"See, for a ſpark an orb of day."

If I dare indulge nature ſo far as to ſpeak, I ſhould be apt to make uſe of the words of St. *Baſil* upon a ſimilar occaſion, viz. "I once had a ſon, who was a young man, my only ſucceſſor, the ſolace of my age the glory of his kind, the prop of my family, arrived to the endearing age; then was he ſnatched from me by death, whoſe lovely voice but a little before I heard, who lately was a pleaſant ſpectacle to his parent." How is the pierced bleeding heart of a father here painted to the life; but not more ſo than by the parent *Jacob* of old.—This is the ſecond time I have been called to part with an only ſon.—Including ſervants, thirteen have departed life out of my family;—and above nine hundred of my people: many of them members in full communion with the church of Chriſt, and eminent for piety, and no ſmall comforts to me in life. I have baptized among my people above fourteen hundred and fifty.—In conſequence of copious effuſions of the holy ſpirit upon them at ſundry times, there have been harveſt days and times of ingathering to Chriſt and his church, ſo that I have admitted to full communion ſeveral hundred perſons as the ſubjects of hope that they had experienced a ſaving change. It is now well nigh forty-ſix years ſince I firſt commenced a preacher of the goſpel. Excepting two turns of indiſpoſition by fever, which for a few months prevented, I have kept on preaching from the firſt. I find by looking over an exact diary I kept at that time, that when I had been out of college but three years, I had preached juſt about a thouſand times; as I was then an itinerant preacher, in thoſe times in which there was a general awakening in the land, and an uncommon call to frequent preaching. I have not been prevented preaching one Lord's day now for above forty two years, by means of bodily indiſpoſition, nor have I really had a ſick day this whole ſpace of time;—which ſurely muſt be looked upon as a very great and ſingular mercy! I have lived to ſee repeated times and ſeaſons of marvellous effuſions of the holy ſpirit upon my own people, and in ſome other places where I have often occaſionally preached. It has been and is common with me to preach three or four times in a week, and many times for months together in ſeaſons of the out-pouring of the ſpirit from on high, five or ſix and ſeven times in a week or more. Should I allow an hour to a ſermon, and numerous exhortations in ſuch proportion equivalent to preaching, I find upon a juſt ſurvey and computation, that I have preached about ten thouſand times or more. I ſpeak not at random, nor by way of hyperbole: the Lord forbid that I ſhould do it by way of ſelf-boaſting! I am abaſhed and confounded, and abhor myſelf in the view of ſo much ſelf-ſeeking, and ſuch great deficiencies as I am very ſenſible have attended my ſervices! I know, "a man can receive nothing, except it be given him from heaven." I reſolve all into the adorable ſovereignty of that God who makes uſe of the children of men as he pleaſes. I have the comfort of a teſtimony in my own mind, that I have primarily had in view the glory of God and the honor of Chriſt, and in ſubordination thereto, the eternal ſalvation of my fellow men. And I am not without hope that in general I have preached and prayed with ſome ſpecial divine aid and aſſiſtance, with divine ſucceſs, and divine acceptance through the divine Mediator. And it may juſtly be ſurprizing, and be added to the catalogue of ſingular mercies, that notwithſtanding ſuch an amazing ſeries of miniſterial labors, pulpit exertions are juſt as eaſy, and preaching no more weariſome than forty years ago. This I the rather mention for the ſake of my younger brethren in the miniſtry, whoſe ſtu-

ation in life may be ſuch in ſome reſpects, that I cannot propoſe myſelf as a precedent in all reſpects to them, yet I wiſh them not to be too cautious of labor, as fearing that preaching will prove fatal to life: if preaching would have killed a man, methinks I ſhould long ſince have been numbered with the dead. I have ever found the Lord graciouſly preſent, even a "preſent help in time of need," As tribulation hath abounded, ſo hath the conſolations of my God, which have been neither few nor ſmall! Surely ſuch ſignal and ſingular diſpenſations of the Lord may, and ought to be publiſhed to his praiſe: if any are diſpoſed to cenſure, it is a ſmall matter with me, while I look upon myſelf near another world, and apprehend the favor and enjoyment of my God, the preſent and eternal ALL. Theſe things I mention for the glory of God, the honor of Chriſt, and the good of his people, not doubting but they will admire, and I hope help me to praiſe him. I now make an appeal to reaſon: Upon the whole, hath not my God been infinitely kind and gracious? "Hath he not dealt well with his ſervant according to his word?"—Hath he not ſpoken, and done it? "Fear thou not, for I am with thee; be not diſmayed, for I am thy God: I will ſtrengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteouſneſs.—Thou ſhalt threſh the mountains, and thou ſhalt rejoice in the Lord." If I may be allowed to ſpeak in this caſe, I muſt ſay, I ſee and feel myſelf infinitely obligated to celebrate Jehovah's praiſe, for what he is in himſelf, and for what he has been, and verily is, and I truſt will be to me; as alſo for what he has been and is to mine.—I rejoice in the proſpect of an eternity of hallelujahs to be aſcribed to him in ſublime ſtrains, without ſelfiſhneſs and ſin: and this appears in point of degree to come infinitely ſhort of that tribute of praiſe which is his due for ever and ever.

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

(Continued from page 37.)

FRIDAY, *April* 2.

THE next morning preſenting the guardian with two chequeens a piece for his civilities to us, we took our leave of Bethlehem, deſigning juſt to go viſit the wilderneſs, and convent of St. John Baptiſt, and ſo to return to Jeruſalem.

In this ſtage we firſt croſſed part of that famous valley, in which the angel in one night did ſuch prodigious execution in the army of Senacherib. Having travelled about half an hour, we came to a village called Booteſhellah; concerning which they relate this remarkable property, that no Turk can live in it above two years. By virtue of this report, whether true or falſe, the Chriſtians keep the village to themſelves without moleſtation; no Turk being willing to ſtake his life in experimenting the truth of it.——In ſomewhat leſs than an hour more we came to the fountain, where they told us that Philip baptized the Æthiopian eunuch. The paſſage here is ſo rocky and uneven, that pilgrims finding how difficult the road is for a ſingle horſeman, are ready to think it impoſſible that a chariot (ſuch as the eunuch rode in, Acts viii. 28.) ſhould ever have been able to go this way. But it muſt not be judged what the road was in ancient times, by what the negligence of the Turks has now reduced it to; for I obſerved not far from the fountain, a place where the rock had been cut away in old time, in order to lay open a good road; by which it may be ſuppoſed that the ſame care was uſed all along this paſſage, though time and negligence have obliterated, both the fruit, and almoſt the ſigns of ſuch labor.

A little beyond this fountain we came to that which they call the village of St. Philip, at which aſcending a very ſteep hill, we arrived at

the wilderneſs of St. John. A wilderneſs it is called, as being very rocky and mountainous: but it is well cultivated, and produces plenty of corn, and vines, and olive trees. After a good hour's travel in this wilderneſs, we came to the cave, and fountain, where, as they ſay, the Baptiſt exerciſed thoſe ſevere auſterities related by him, Mat. iii. 4. Near this cell there ſtill grow ſome old locuſt trees. Theſe the friars aver to be the very ſame that yielded ſuſtenance to the Baptiſt: and the Popiſh pilgrims who dare not be wiſer than ſuch blind guides, gather the fruit of them, and carry it away with great devotion.

Having done with this place, we directed our courſe toward the convent of St. John, which is about a league diſtant eaſtward. In our way we paſſed along one ſide of the valley of Elah where David ſlew the giant, that defier of the army of Iſrael, 1 Sam. xvii. We had likewiſe in ſight Modon, a village on the top of a high hill, the burying place of thoſe heroical defenders of their country the Maccabees.

Being come near the convent we were led a little out of the way, to viſit a place they call the houſe of Elizabeth the mother of the Baptiſt. This was formerly a convent alſo; but it is now an heap of ruins, and the only remarkable place left in it is a grotto, in which (you are told) it was, that the Bleſſed Virgin ſaluted Elizabeth, and pronounced her divine Magnificat. Luke i. 46.

The preſent convent of St. John, which is now inhabited, ſtands at about three furlongs diſtance from this houſe of Elizabeth, and is ſuppoſed to be built at the place where St. John was born.

The convent of St. John has been within theſe four years rebuilt from the ground. It is at preſent a large ſquare building, uniform and neat all over; but that which is moſt eminently beautiful in it is its church: It conſiſts of three iſles, and has in the middle an handſome cupola, under which is a pavement of moſaic, equal to, if not exceeding the fineſt works of the ancients in that kind. At the upper end of the north iſle, you go down ſeven marble ſteps, to a very ſplendid altar, erected over the very place where they ſay the Baptiſt was born. Here are artificers ſtill employed in adding farther beauty and ornament to this convent; and yet it has been ſo expenſive a work already, that the friars themſelves give out, there is not a ſtone laid in it but has coſt them a dollar: which, conſidering the large ſums exacted by the Turks for licence to begin fabricks of this nature, and alſo their perpetual extortion, and avarria's afterwards, beſides the neceſſary charge of building, may be allowed to paſs for no extravagant hyperbole.

Returning from St. John's toward Jeruſalem, we came in about three quarters of an hour to a convent of the Greeks, taking its name from the holy croſs. This convent is very neat in its ſtructure, and in its ſituation delightful. But that which moſt deſerves to be noted in it, is the reaſon of its name, and foundation. It is becauſe here is the earth, that nouriſhed the root, that bore the tree, that yielded the timber, that made the croſs. Under the high altar, you are ſhewn a hole in the ground where the ſtump of the tree ſtood, and it meets with not a few viſitants, who fall down and worſhip it. This convent, is not above half an hour from Jeruſalem, to which place we returned this evening, being the fifth day ſince our departure thence.

After our return, we were invited into the convent, to have our feet waſhed. A ceremony performed to each pilgrim by the Father Guardian himſelf. The whole ſociety ſtands round ſinging ſome Latin hymns, all the while the Father Guardian is doing his office: and when he is done, every friar comes in order, and kiſſes the feet of the pilgrim: all this was performed with great order, and ſolemnity; and if it ſerved either to teſtify a ſincere hu-

mility and charity in them, or to improve those excellent graces in others, it might pass for no unuseful ceremony.

An ACCOUNT *of the* SAMARITANS, *mentioned in the* NEW TESTAMENT.

THE Samaritans were originally an heterogeneous medley of heathens, who were sent by the king of Assyria, after he had taken Samaria the capital of the *ten* tribes, and removed them into his own dominions, to re-people the desolate country. This miscellaneous colony from Cutha, Ava, Hamath, and Sepharviam, filled the deserted cities and towns of Israel, and immediately instituted the idolitrous rites of their respective countries. After their settlement, being infested with wild beasts, and attributing this calamity to their neglect of the tutelar God of *that* country in which they *now* resided, they informed the Assyrian monarch of their unhappy situation, and in the most supplicant terms implored him, to send some person to instruct them in the worship of the God of Israel, whose resentment, they imagined, had inflicted upon them these dire devastations. Moved by their petition, the king of Assyria *commanded, saying; carry thither one of the priests whom you brought from thence, and let him go and dwell there, and let him teach them the manner of the God of the land.*——The priest, thus deputed, took up his residence at Bethel, and instructed this Pagan colony in the worship of the God of Israel. *Howbeit*, adds the historian, *every nation made Gods of his own*, and worshipped their several *heathen deities* in conjunction with the *true God*.—In this confused miscellany of religions they continued for a long series of years——*their children and their children's children fearing the Lord and serving graven images*—and thus established a very different set of principles and practices to what that happy flourishing country *once* had known. It is natural to imagine, with what sovereign contempt the Jews must have regarded this motley religion, and those who maintained it. Which odium and contempt were greatly aggravated, when this pagan colony used all their power and influence to obstruct and frustrate their design of rebuilding the city and temple of Jerusalem on their return from the captivity; and when they could not by open force crush their attempt, clandestinely accused them to Artaxerxes as traitors and rebels to his government.—In *subsequent* time the animosities between the Jews and Samaritans became, on the following occasion, more embittered and virulent. Sanballat, being appointed by Darius governor of Samaria, seeing the city of Jerusalem to be opulent and splendid, and which in *former* times had given great disturbance to the Assyrians and Syrian kings, gave his daughter in marriage to Manasses, the brother of Jaddus the high priest, thinking by this pledge he should conciliate the friendship and benevolence of the Jewish nation. But the members of the Sanhedrim, fired with indignation, that one who had contracted an affinity with a stranger should share the honors of the pontificat, excited a violent commotion against him——all insisting that Manasses should repudiate his wife, or resign the duties of the sanctuary. The high priest joined in this popular tumult, and prohibited his brother from the altar. Upon this universal insurrection Manasses fled to Sanballat his father-in-law——in the strongest terms asserting to him the affection he had for his daughter, but declaring his unwillingness on her account to be stripped of the sacerdotal dignity—the highest station in *his* country, and an honor which was solely confined to *his* family. Upon which Sanballat assured him, that, provided he would not dissolve the marriage union he had contracted, he would invest him with the power and splendor of the high priest's office, constitute him governor of all the country over

which *he himſelf* preſided, would build him a temple on mount Gerizim ſimilar to that at Jeruſalem, and promiſed to ſecure theſe honors to him, by obtaining an imperial ſanction from the Perſian monarch.—Induced by theſe promiſes, Manaſſes ſtayed at Samaria, and was joined by a great number of prieſts and Iſraelites, who had been involved in ſimilar connections.*——On mount Gerizim a temple was erected—the cauſe of the bittereſt virulence, and the moſt deadly and irreconcileable odium. For this the Jews could never forgive the Samaritans—they purſued them with a virulence which nothing could ſoften, broke off all ſocial connections and friendly intercourſe with them, and upon every occaſion loaded them with the moſt contumelious and opprobrious language that reſentment could dictate. How flagrant and bitter their rage was, appears from the inſtance of the woman of Samaria, who appeared amazed that our Lord, who was a Jew, ſhould ſo far depart from the national antipathy as to aſk her, who was a Samaritan, even for a cup of cold water—for the Jews, adds the hiſtorian, *have no dealings with the Samaritans*. With a Jew the very name of Samaritan comprized madneſs, and malice, and drunkenneſs, and apoſtacy, and rebellion, and univerſal deteſtation. When they were inſtigated with rage againſt our bleſſed Saviour, the *firſt* word their fury dictated was, *Samaritan—Thou art a Samaritan and haſt a devil!* It is remarkable, that the amiable and benevolent ſon of Sirach, whoſe head and heart appear to have been animated with ſuch diſtinguiſhed goodneſs, hath this expreſſion in his writings: *Two nations my ſoul hateth, the Samaritans and the Philiſtines*†—a ſignal and affecting proof, how far the wiſeſt and beſt of men among the Jews were carried away with the national prejudices. Nor did the Samaritans yield to the Jews in virulence and invective——reproaching them for erecting their temple on a ſituation which was not authorized by the divine command, and aſſerting, that Gerizim was the ſole, genuine, individual ſeat, which God had originally conſecrated and choſen to *fix his name and worſhip there*. How ſanguine the attachment of the Samaritans was to their temple and worſhip, appears from their refuſing our Saviour the rites of hoſpitality, which in thoſe *early* ages were hardly ever refuſed, *becauſe his face was ſet towards Jeruſalem*, and it appeared that he intended only to paſs tranſiently through their territories, without viſiting *their* temple. They acknowledged only the *five* books of Moſes, which they have preſerved in the old original Hebrew character. The *other* books of the Old Teſtament they rejected, as deſtitute of divine authority.

NOTE.

* See Joſeph. Antiq. lib. xi. p. 500, 501.

† See Eccleſiaſtic. Chap. l. 26. and *Arnald* in loc.

A View of various DENOMINATIONS *of* CHRISTIANS.

(Continued from page 55.)

VII. MUGGLETONIANS.

THIS ſect aroſe in England about the year 1657, and derived its name from its founder, Lodowic Muggleton, a journeyman taylor; who, with his aſſociate Reeves, ſet up for great *prophets*, pretending, as it is ſaid, to have an abſolute power of ſaving and damning whom they pleaſed; and giving out that they were the two laſt witneſſes of God, who ſhould appear before the end of the world.

They denied the doctrine of the *Trinity*, and affirmed, among other things, that God the Father, leaving the government of heaven to Elias, came down and ſuffered upon earth in an human form.

Dictionary of Arts and Sciences, vol. iii.

Collier's Hiſtorical Dictionary, vol. ii.

SELECT EXPRESSIONS OF THE FATHERS.

(Continued from page 39.)

XLI. THE martyrdom of the Maccabees caused St. Ambrose thus to express himself. "Those holy martyrs fell one upon another full of wounds; their bleeding bodies were heaped together at the place of execution. At such a tragic sight, their heroic mother shed not a tear! She breathed not a sigh! She closed not the lips, nor the eyes of her dying sons; she washed not their wounds, being persuaded that it would be more glorious for them to be covered with blood and dust, than to be cleansed, like persons returning from victory. She thought the highest funeral honor she could render her children was to die with them."—"What, adds the Father, shall I say of you virtuous and heroic children of a virtuous and heroic mother? You have withstood the fury of a tyrant whose arms have subdued nations; whose yoke galls even India itself! You alone, without any preparation of war, have triumphed over this proud and potent monarch!"—When Antiochus, ordered the tongues of these seven martyrs to be cut out, this saint puts the following words in the mouth of the youngest martyr.—"You are vanquished, Antiochus, when you deprive us of the power of speech! Hereby you confess that you are not able to answer our reasons; and you are more fearful of the reproaches of our tongues, than we are of your torments!——Vainly do you think to preserve your character by depriving us of speech! God hears us though we are silent! Though you tear out my tongue, you cannot deprive me of my courage nor my faith! You cannot prevent my testimony for the truth, nor my heart from being understood; for when my tongue shall be cut out, my blood will speak, and such will be its language that will reach your ears;—the voice of human blood cries against you!—Words are unnecessary!—The wounds of death speak louder! Flatter not yourself, that by taking away our speech, you take away our ability to praise God! We have already praised him with our words, and we shall now praise him with our deeds of martyrdom!"

XLII. GREGORY *Nazianzen*, speaking of the courage of the martyrs, says; "They fought with tyrants and wild beasts; with fire and sword; they braved the torments of their persecutors with admirable intrepidity and chearfulness, as tho' they suffered in other bodies, and not their own; or, rather, as tho' they were not possessed of any bodies!"

XLIII. THE character the same Father gives, in a few words, of Julian the apostate, is very just.—— "This unhappy prince unites in himself the crimes and bad qualities of the most wicked princes mentioned in scripture; the apostacy of Jeroboam; the cruelty of Ahab; the impiety of Nebuchadonasor, and the hardness of heart of Pharoah." The Father adds; "That no age had produced such a monster as Julian, though there had been many men and beasts of a monstrous form."

XLIV. TEARS of grief are often attended with pleasure. "There is, says St. Ambrose, a certain satisfaction or pleasure in weeping; and some times it affords great consolation to an afflicted mind to be sensible of its affliction."

XLV. THE following are the expressions of St. Chrysostom on the chains of the apostle of the Gentiles. "The chains of St. Paul are to be preferred before all things. Rather, with him, would I be a prisoner in a dungeon, and loaded with chains, than be an angel of heaven; for nothing is so honorary as to suffer for Christ. Persecution is an honor superior to all honor; and more honored was St. Paul, when in chains, than when he was caught up into the third heaven. I had much rather be persecuted for Christ, than, on his account, to be greatly honored."

XLVI. ST. JEROM, to shew that self-love pertains to mankind in almost all their actions; that when they renounce luxury they indulge pride, says; "They are vain and proud of their meanness and rags; they display their poverty to the eyes of the world, to be esteemed and valued for it."

THE CHRISTIAN MINISTER.

NUMBER VIII.

For the Benefit of the young Divine, *we shall, in a few Papers, pay attention to the important subject* —The Composition of a Sermon.

The CHOICE *of* TEXTS.

THERE are in general *five* parts of a sermon, the exordium, the connection, the division, the discussion, and the application: but, as connection and division are parts which ought to be extremely short, we can properly reckon only *three* parts; exordium, discussion, and application. However, we will just take notice of connection and division after we have spoken a little on the choice of texts, and on a few general rules of discussing them.

Never choose such texts as have not a complete sense; for only impertinent and unwise persons will attempt to preach from one or two words, which signify nothing.

Not only *words* which have a complete sense of themselves must be taken: but they *must* also *include the complete sense of the writer*, whose words they are; for it is his language, and they are his sentiments, which you explain. For example, should you take these words of 2 Cor. i. 3. *Blessed be God, the father of our Lord Jesus Christ, the father of mercies and the God of all comfort*, and stop here, you would include a complete sense: but it would not be the apostle's sense. Should you go farther, and add, *who comforteth us in all our tribulation*, it would not then be the complete sense of St. Paul, nor would his meaning be wholly taken in, unless you went on to the end of the fourth verse.—When the complete sense of the sacred writer is taken, you may stop; for there are few texts in scripture, which do not afford matter sufficient for a sermon; and it is equally inconvenient to take too much text, or too little; both extremes must be avoided.

When *too little* text is taken, you must digress from the subject to find something to say; flourishes of wit and imagination must be displayed, which are not of the genius of the pulpit; and it will make the hearers think, that self is more preached than Christ.

When *too much* text is taken, either many important considerations, which belong to the passage, must be left out, or a tedious prolixity must follow. A proper measure, therefore, must be chosen, and neither too little, nor too much matter taken. Some say, preaching is designed only to make scripture understood, and therefore they take a great deal of text, and are content with giving the sense, and with making some principle reflections: but this is a mistake; for preaching is not only intended to give the sense of scripture, but also of theology in general; and, in short, to explain the whole of religion, which cannot be done if too much matter is taken. Every body can read scripture with notes and comments to obtain simply the sense: but we cannot instruct, solve difficulties, unfold mysteries, penetrate into the ways of divine wisdom, establish truth, refute error, comfort, correct, and censure, fill the hearers with an admiration of the wonderful works and ways of God, inflame their souls with zeal, powerfully incline them to piety and holiness, which are the ends of preaching, unless we go farther than barely to enable them to understand scripture.

To be more particular; regard must be paid to circumstances, times, places, and persons, and texts must be

choſen relative to them. 1ſt. In regard to *times*, which are of two ſorts, *ordinary*, which every year return at the ſame ſeaſons; or *extraordinary*, which fall out by accident, or, to ſpeak more properly, when it pleaſes God. Of the firſt kind are ſacramental-days; or days which are ſolemnized amongſt us, as Chriſtmas-day, Eaſter, Whitſuntide, Aſcenſion-day, New-year's day, and Good-Friday. On theſe days particular texts ſhould be choſen, which ſuit the ſervice of the day; for it would diſcover great negligence to take texts on ſuch days, which have no relation to them. It is not to be queſtioned but on theſe days peculiar efforts ought to be made, becauſe then the hearers come with raiſed expectations, which, if not ſatisfied, turn into contempt, and a kind of indignation againſt the preacher.

Particular days not fixed, but *occaſional*, are faſt-days, ordination-days, days on which the flock muſt be extraordinarily comforted, either on account of the falling out of ſome great ſcandal, the exerciſe of ſome great affliction, or the inflicting of ſome great cenſure. On faſt-days, it is plain, particular texts muſt be expreſsly choſen for the purpoſe: but on other occaſions it muſt reſt on the preacher's judgment; for moſt texts may be uſed to comfort, exhort, or cenſure; and, except the ſubject is extremely important, the ſafeſt way is not to change the uſual text.

For ordination-days extraordinary texts, and agreeable to the ſubject, muſt be taken.

We add a word reſpecting ſermons in ſtrange churches. Do not chooſe a *text which appears odd*, or the choice of which vanity may be ſuppoſed to dictate. Nor *a text of cenſure*; for a ſtranger has no buſineſs to cenſure a congregation, which he does not inſpect: unleſs he hath a particular call to it. Chooſe not a *text leading to curious intricate queſtions*; but a text of ordinary doctrine; in diſcuſſing which doctrine and morality may be mixed, and rather let moral things be ſaid by way of exhortation and conſolation than by way of cenſure: not that the vicious ſhould not be cenſured; for reproof is *eſſential* to preaching: but it muſt be given ſoberly, and in general terms, when we are not with our own flocks.

GENERAL RULES *for* SERMONS.

ALTHOUGH the following general rules are well known, they are too little practiſed: they ought, however, to be conſtantly regarded.

1. A ſermon ſhould *clearly* and fully *explain a text*, make the ſenſe eaſy to be comprehended, and place things before people's eyes ſo that they may be underſtood without difficulty. This rule condemns embarraſſment and *obſcurity*, the moſt diſagreeable thing in the world in a pulpit. It ought to be remembered, that the greateſt part of the hearers are ſimple people, whoſe profit, however, muſt be aimed at in preaching: but it is impoſſible to edify them, unleſs you are very clear. As to learned hearers, it is certain, they will always prefer a clear before an obſcure ſermon; for, firſt, they will conſider the ſimple, nor will their benevolence be content if the illiterate be not edified; and next, they will be loth to be driven to the neceſſity of giving too great attention, which they cannot avoid, if the preacher is obſcure. The minds of men, whether learned or ignorant, generally avoid pain; and the learned have fatigue enough in the ſtudy, without encreaſing it at church.

2. A ſermon muſt give *the entire ſenſe of the whole* text, in order to which it muſt be conſidered in every view. This rule condemns *dry and barren explications*, wherein the preacher diſcovers neither ſtudy nor invention, and leaves unſaid a great number of beautiful things, with which his text would have furniſhed him. Preachments of this kind are extremely diſguſtful; the mind is neither elevated, nor informed, nor is the heart moved. In matters of

religion and piety, not to edify much is to deſtroy much; and a ſermon *cold* and *poor* will do more miſchief in an hour, than an hundred rich ſermons can do good. We do not mean, that a preacher ſhould always uſe his utmoſt efforts, nor that he ſhould always preach alike well, for that neither can nor ought to be. There are extraordinary occaſions, for which all his vigor muſt be reſerved. But we mean, that, in ordinary and uſual ſermons, a kind of plenitude ſhould ſatisfy and content the hearers.——The preacher muſt not always labor to carry the people beyond themſelves, nor to raviſh them into extacies: but he muſt always ſatisfy them, and maintain in them an eſteem and an eagerneſs for practical piety.

3. The preacher muſt be *wiſe*, *ſober*, *chaſte*. We ſay *wiſe*, in oppoſition to thoſe impertinent people, who utter jeſts, comical compariſons, quirks and extravagancies.

We ſay *ſober*, in oppoſition to thoſe raſh ſpirits who would penetrate all, and curiouſly dive into myſteries beyond the bounds of modeſty. Such are thoſe, who make no difficulty of delivering in the pulpit all the ſpeculations of the ſchools, on the myſtery of the trinity, the incarnation, the eternal reprobation of mankind; ſuch as treat of queſtions beyond our knowledge;—— what would have been if Adam had abode in innocence, what the ſtate of ſouls after death; or what the reſurrection; and our ſtate of eternal glory in paradiſe. Such are they, who fill their ſermons with the different interpretations of a term, or the different opinions of interpreters on any paſſage of ſcripture; who load their hearers with tedious recitals of ancient hiſtory; or an account of the divers hereſies which have troubled the church upon any matter; all theſe are contrary to the ſobriety of which we treat, and which is one of the moſt excellent pulpit virtues.

We ſay *chaſte*, in oppoſition to thoſe bold and impudent geſtures who are not aſhamed of ſaying many things, which produce impure ideas in the mind.

4. A preacher muſt be *ſimple* and *grave*. *Simple*, ſpeaking things full of good natural ſenſe without mytaphyſical ſpeculations; for none are more impertinent than they, who deliver in the pulpit abſtract ſpeculations, definitions in form, and ſcholaſtic queſtions, which they pretend to derive from their texts;—as on the manner of the exiſtence of angels, the means whereby they communicate their ideas to each other; the manner in which ideas eternally ſubſiſt in the divine underſtanding; with many more of the ſame claſs, all certainly oppoſite to ſimplicity. To ſimple we add *grave*, becauſe all mean thoughts and expreſſions, all vulgar and proverbial ſayings, ought to be avoided. The pulpit is the ſeat of good natural ſenſe; and the good ſenſe of good men. On the one hand then you are not to philoſophize too much, and refine your ſubject out of ſight; nor on the other to abaſe yourſelf to the language and thoughts of the dregs of the people.

5. The underſtanding muſt be informed, but in a manner, however, which *affects the heart*; either to comfort the hearers, or to excite them to acts of piety, repentance or holineſs. There are two ways of doing this, one formal, in turning the ſubject to moral uſes, and ſo applying it to the hearers; the other in the ſimple choice of the things ſpoken; for if they are good, ſolid, evangelic, and edifying of themſelves, ſhould no application be formally made, the auditors would make it themſelves; becauſe ſubjects of this kind are of ſuch a nature, that they cannot enter the underſtanding without penetrating the heart. We do not blame the method of ſome preachers, who, when they have opened ſome point of doctrine, or made ſome important obſervation, immediately turn it into a brief moral application to the hearers; this Mr. Daillé frequently did;

yet we think it ſhould not be made a conſtant practice, becauſe, what the hearer is uſed to, he will be prepared for, and ſo it will loſe its effect; and you would alſo thereby interrupt your explication, and conſequently alſo the attention of the hearer, which is a great inconvenience. However, when it is done but ſeldom, and ſeaſonably, great advantage may be reaped.

But there is another way of turning doctrines to moral uſes, which, in our opinion, is far more excellent, authoritative, grand and effectual; that is, by treating the doctrine contained in the text, in a way of *perpetual application*. This way produces excellent effects, for it pleaſes, inſtructs, and affects all together. But neither muſt this be made habitual, for it would fatigue the hearer, nothing being more delicate, nor ſooner diſcouraged than the human mind. This way is full of admirable fruits; but it muſt be well executed, with power and addreſs, with choice of thoughts and expreſſions, otherwiſe the preacher will make himſelf ridiculous.

6. One of the moſt important precepts for the diſcuſſion of a text, and the compoſition of a ſermon, is, above all things, to avoid exceſs.

There muſt not be too much *genius*, we mean not too many brilliant, ſparkling, and ſtriking things, for they would produce very bad effects. The auditor will never fail to ſay, the man preaches himſelf, aims to diſplay his genius and is not animated by the ſpirit of God: but by that of the world. Beſide, the hearer would be overcharged; the mind of man has its bounds and meaſures, and as the eye is dazzled with too ſtrong a light, ſo is the mind offended with the glare of too great an aſſemblage of beauties. It would alſo deſtroy the principal end of preaching, which is to ſanctify the conſcience; for when the mind is overloaded with too many agreeable ideas, it has not leiſure to reflect on the objects, and without reflection the heart is unaffected. Such a preacher will oblige people to ſay of him, He has genius, a lively and fruitful imagination: but he is not ſolid. It is not poſſible for a man, who piques himſelf on filling his ſermons with vivacities of imagination, to maintain the ſpirit throughout his diſcourſe; he will therefore become diſguſtful: nor is it hard in ſuch ſermons to diſcover many falſe brilliances.

A ſermon muſt not be *overcharged with doctrine*, becauſe the hearers memories cannot retain it all, and by aiming to keep all, they will loſe all; and becauſe you will be obliged either to be exceſſively tedious, or to propoſe the doctrine in a dry, barren, ſcholaſtic manner, which will deprive it of all its beauty and efficacy. A ſermon ſhould inſtruct, pleaſe, and affect; that is, it ſhould always do theſe as much as poſſible. As the doctrinal part, which is inſtructive, ſhould always be propoſed in an agreeable and *affecting* manner; ſo the agreeable parts ſhould be propoſed in an *inſtructive* manner; and even in the concluſion, which is deſigned wholly to affect, agreeableneſs muſt not be neglected, nor altogether inſtruction.

Care muſt alſo be taken *never to ſtrain any particular part*, either in attempting to exhauſt it, or to penetrate too far into it. If you aim at exhauſting a ſubject, you will be obliged to heap up a number of common things without choice or diſcernment; if at penetrating, you cannot avoid falling into many curious queſtions, and unedifying ſubtilties; and frequently in attempting it you will diſtil the ſubject till it evaporates.

Figures muſt not be overſtrained. This is done by ſtretching metaphor into allegory, or by carrying a parallel too far. A metaphor is changed into an allegory, when a number of things are mentioned, which agree to the ſubject, in keeping cloſe to the metaphor. As in explaining this text, *God is a ſun and ſhield*; it would be ſtretching the metaphor into an allegory to make a great

collection of what God is in himſelf; what to us; what he does in the underſtanding and conſcience of the believer; what he operates on the wicked; what his abſence cauſeth; and all thoſe terms, which have a perpetual relation to the *ſun*. Allegories may be ſometimes uſed very agreeably: but they muſt not be ſtrained; that is, all that can be ſaid on them, muſt not be ſaid. A parallel is run too far, when a great number of conformities between the figure, and the thing repreſented by the figure, are heaped together.—This is almoſt the perpetual defect of mean and low preachers; for when they catch a figurative word, or a metaphor, as when God's word is called a *fire*, or a *ſword*; or the church a *houſe*, or a *dove*; or Jeſus Chriſt *a light*, *a ſun*, *a vine*, or *a door*; they never fail making a long detail of conformities between the figures and the ſubjects themſelves; and frequently ſay ridiculous things.—This fault muſt be avoided, and you muſt be content to explain the metaphor in a few words, and to mark the principle agreements, in order afterward to attend to the thing itſelf.

Reaſoning muſt not be carried too far. This may be done many ways; either by long trains of reaſons, compoſed of a quantity of propoſitions chained together, or principles and conſequences; this way of reaſoning is embarraſſing and painful to the auditor: Or by making many branches of reaſons, and eſtabliſhing them one after another; this is tireſome and fatiguing to the mind. The mind of man loves to be conducted in a more ſmooth and eaſy way; all muſt not be proved at once; but ſuppoſing principles, which are true and plain, and which you are capable of proving and ſupporting, when it is neceſſary, you muſt be content with uſing them to prove what you have in hand. Yet we do not mean, that in reaſoning, arguments ſhould be ſo ſhort and dry, and propoſed in ſo brief a manner, as to diveſt the truth of half its force, as many authors leave them. We only mean, that a due medium ſhould be preſerved; that is, that without fatiguing the mind and attention of the hearer, reaſons ſhould be placed in juſt as much force and clearneſs, as are neceſſary to produce the effect.

Reaſoning alſo may be overſtrained by adducing great numbers of proofs. Numerous proofs are intolerable, except in a principal matter, which is like to be much queſtioned or controverted by the hearers. In ſuch a caſe you would be obliged to treat the ſubject fully, otherwiſe the hearers would conſider your attempt to prove the matter as an uſeleſs digreſſion. But when you are obliged to treat a ſubject fully, when that ſubject is very important, when it is doubted and controverted, then a great number of proofs are proper. In ſuch a caſe you muſt propoſe to convince and bear down the opponent's judgment, by making truth triumph in many different ways. In ſuch a caſe, many proofs aſſociated together to produce one effect, are like many rays of light, which naturally ſtrengthen each other, and which altogether form a body of brightneſs, which is irreſiſtible.

You muſt as much as poſſible abſtain from *all ſorts of obſervations foreign from theology*. In this claſs we place, 1. *Grammatical obſervations* of every kind, which not being within the people's knowledge can only weary and diſguſt them.—They may nevertheleſs be uſed when they furniſh an agreeable ſenſe of the word, or open ſome important obſervation on the ſubject itſelf, provided it is done very ſeldom and very pertinently.

2. *Critical obſervations* about different readings, different punctuations, &c. muſt be avoided. Make all the uſe you can of critical knowledge yourſelf: but ſpare the people the toil of criticiſm, for it muſt needs be very diſagreeable to them.

We add 3dly. *Avoid philoſophical and hiſtorical obſervations*, and all

ſuch as belong to *rhetoric*, or if you uſe them, do not inſiſt on them, and chooſe only thoſe, which give either ſome light to the text, or heighten its pathos and beauty; all others muſt be rejected.

Laſtly. We ſay the ſame of paſſages from *profane authors*, or *rabbies*, or *fathers*, with which many think they enrich their ſermons.—This farrago is only a vain oſtentation of learning, and very often they, who fill their ſermons with ſuch quotations, know them only by relation of others. However, we would not blame a man who ſhould uſe them diſcreetly. A quotation not common, and properly made, has a very good effect.

OBSERVATIONS *on* reading *the* WORD *of* GOD.

ST. Paul gave this advice to Timothy, *Give attendance to reading*. 1 Tim. iv. 13. There are two extremes. Some read a great deal: but never meditate. Ariſtippus conſidered theſe, very properly, as great eaters, who digeſt nothing.—On the other hand, ſome never read. This is abſurd, if they profeſs a *written* religion.

There are *four* principal methods of reading the holy ſcriptures. 1. It is adopted by ſome as a proper part of *private* devotion. Were a young perſon to get by heart, only one verſe, a part of this private reading, every night or morning, it would in ſeven years richly furniſh his mind with ſcripture. In private the ſcripture ſhould be ſtudied. 2. *Family* reading requires ſkill. Some read a period only of eight or ten verſes. Others ſuch a period with an expoſition, as Henry's, Guyſe's, &c.—Others read a chapter. Others again oblige each child, or ſervant, to read one. Circumſtances determine the propriety of each mode of reading. 3. *Social* reading is profitable. There are, in many reading ſocieties, and in all private meetings for prayer there ought to be a good reader of ſcripture. It furniſhes ideas and expreſſions to plain Chriſtians. 4, Some churches read the ſcriptures in *public* worſhip conſtantly, others on church-meeting days, faſt-days, and other extraordinary times. The former is not only a primitive: but an apoſtolical practice. *Cauſe this epiſtle to be read* in *the church of the Laodiceans*. Col. iv. 16. *I charge you that this epiſtle be read unto* all *the holy brethren*.

THE CENSOR,

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—*Latet anguis in herba.* VIRG.

PERHAPS there are not many actions of life which more juſtly merit cenſure, than does the perſon who gains the affections of a young lady, and obtains her conſent to be united to him in marriage, and doth not intend to conſummate his promiſes; or, unjuſtly violates them through intereſted motives, caprice or ſome evil principle, though the fair one, through vice and indiſcretion, hath not reſigned her virtue; which is, indeed, the beſt ſecurity of a lover's fidelity.—But even this ſacred pledge, hath frequently failed to cauſe many to be juſt to themſelves and faithful to others.

Prince Alexis, we are told, (by the celebrated female writer, mentioned in a former number of this paper,) was a ſtriking inſtance of this. It is wiſhed that every man, whoſe conduct ſhall be ſimilar to his, in this particular, may, if poſſible, meet with more ſenſible chagrin and diſappointment than he experienced, as the reward of perfidy;—though it is hoped, no lady of chaſtity and merit, may experience the fate, of the too raſh, in one inſtance extremely guilty, but, in other reſpects, moſt amiable Honoria.

Monſieur L'Envoye, at Sarmatia, to give Horatio ſome idea of the character of Prince Alexis, introduced a ſenſible female, to relate the following narrative, which is ſo

affecting, that the Envoye retired until it was over.

Honoria, ſir, ſaid ſhe, was a lady I had the honor to ſerve, in the family of her father. She was niece to my Lord the holy Prince. Early was I received into his houſe, and educated as one whom he intended to make his heireſs; for I muſt obſerve to your Excellency, our prieſts never marry.

Honoria became the moſt charming and accompliſhed lady in Sarmatia; her good ſenſe and fine education, embelliſhed each other. She was about ſixteen when her parents died; ſoon after this event, Prince Alexis became paſſionately enamoured with her, and to whom his age and quality gave eaſy acceſs.

Your Lordſhip cannot but have noticed that the ladies of our country, are not kept under any reſtraint; we have ſo few precedents of thoſe who are indiſcreet, that their virtue is not even ſuſpected, nor from an impropriety of conduct, any diſhonor apprehended. And we know not how to believe the reports we hear of thoſe of our ſex, in other nations, who abandon their chaſtity, as a reward of the baſe deſires with which a lover dares to importune his miſtreſs; though, indeed, in good ſenſe, and juſt retaliation, they ſhould rather be repelled with a poinard, than by any other method. For of what eſteem is a lady, when robbed of her honor?

We have heard it mentioned, that in other kingdoms, in concerns of love, a man is not always ſerious, and, therefore, but ſeldom believed when he firſt declares his paſſion. Can any thing be more prepoſterous than ſuch conduct? How depraved a taſte of gallantry is this? What can be more repugnant to reaſon? How can a man of honor and ſenſibility anſwer it to himſelf, when, with great aſſiduity, he engages the affection of a lady, for whom he has no regard? When he carries his profeſſions to the moſt criminal degrees, without attending to their conſequences; and when, perhaps, he is ſo far from adoring his miſtreſs, that, in truth, ſhe is to him an object of indifference? It is not, therefore, to be wondered at, that thoſe of the ſex who are appriſed of ſuch conduct, and poſſeſs diſcernment, are not haſty to put an implicit confidence in the declarations of their admirers.

But, ſir, ſuch a practice till lately, was unknown in Sarmatia. When, therefore, it was introduced by Prince Alexis, it is not ſtrange that Honoria was not armed againſt a deception, to the very name of which ſhe was an entire ſtranger.

Prince Alexis made a moſt ſolemn profeſſion of love to Honoria; ſhe moſt ſincerely eſteemed him, and their vows of marriage were mutual. But behold the inſincerity of the Prince's paſſion; the inſtability of his virtue, and vileneſs of his heart!

Still profeſſing his intentions of matrimony, by arguments the moſt futile, he impiouſly endeavored to render guilty, the innocent and lovely Honoria, by ſuggeſting that the performance of the marriage rite, was in itſelf unneceſſary; that it was not demanded by honor and virtue, and therefore, that it was folly to delay their happineſs, becauſe this ceremony was not performed!

Honoria, whoſe virtue was as fixed as her love was fervent and ſincere, received the propoſition with juſt indignation and contempt!

"Alas! Prince Alexis," ſaid ſhe, "are theſe the ſentiments by which your highneſs are governed? Is love, that noble paſſion, thus degenerated? Would you prefer the appetite of ſenſe to honor? Honor, that faithful and unerring guide of human life! Honor, that is of ſuch importance to the felicity of every breaſt, that between it and vicious love, there cannot be formed any juſt compariſon!

"Rejecting honor, who can poſſeſs a peaceful mind? How ruffled is the countenance of the perſon of guilt? How confuſed; how inclined

to bluſh? Ever conſcious of ſecret crimes, but eſpecially in the preſence of virtue!

"But, for what would you exchange this ineſtimable jewel? For a momentary joy; a flower that ſoon fades; a reproachful ſweet, that contains a latent evil, a deadly poiſon!

"Not but I ſincerely eſteem you; I would, however, rather ſuffer death, than entertain a thought that would render me unworthy of your paſſion, or myſelf of the dignity of virtue! I am, I will be chaſte!—Take heed you do not leſſen my regard for you! Do not occaſion me to ceaſe to prize you, leſt I ceaſe to love; or ſenſibly experience the greateſt of all misfortunes, a love which I cannot, muſt not indulge, becauſe you are a foe to virtue!"

Theſe were the ſentiments of the heroic maid, and with which ſhe repelled the undue deſires of Prince Alexis, till they were cooled and extinguiſhed; which evinces that his paſſion was devoid of virtue, and fought the ruin, not the happineſs of Honoria.

The Prince, falſe to her, engaged to wed the rich and beauteous Princeſs Emely, relict of the king of Pannonia's brother. Of this Prince Honorius became acquainted. He had received ſome intimations of his niece's attachment to Prince Alexis; he hoped, however, it was not ſo, and, not to excite a bluſh by queſtioning her on the ſubject, by way of confidence, he mentioned the intended marriage between Prince Alexis, and the Princeſs Emely.

Whatever fortitude Honoria was miſtreſs of, ſhe collected on this occaſion, that Honorius might not diſcern the real ſentiments of her mind. But when no longer reſtrained by his preſence, ſhe freely indulged her ſorrow and deſpair.

What heart could be ſo inſenſible as not to be moved by her tears!—She haſtened to me with an air of diſtraction; threw herſelf in my arms and wept aloud! It was long before I could be informed of the cauſe of her grief. To me, who had ſo often been witneſs to her innocent endearments with the Prince, when ſhe was capable of expreſſion, ſhe ſcrupled not to impart the intelligence of his inconſtancy.

"He is falſe! He is falſe! (ſaid ſhe.) Would you believe Prince Alexis capable of introducing an unpractiſed crime in Sarmatia, only to render Honoria moſt miſerable? By this novelty ſhall I be ruined!"

Prince Alexis now entered her apartment. Not appriſed that ſhe was acquainted with his guilt, beholding her in tears, her dreſs incommoded, deſpair ſeated on her brow, and yet never ſo beauteous as in this diſtreſs; quickly, and with apparent tenderneſs, he enquired the occaſion of her miſery.

"Doſt thou, traitor," ſhe cried, "enquire what thus afflicts Honoria? What can it be but the perjury of Prince Alexis? Such as till now hath been unpractiſed in Sarmatia! Art thou not mine? Thou art, if ſacred oaths are binding!—And yet, unprovoked, without cauſe, doſt thou not wiſh to be another's?—O never! This ſhall not be, while I have breath! Aſſure thyſelf, my death, at once, ſtill farther ſhall convince thee of my love, and confer on thee an obligation; a favor that will releaſe thee from that bond, which being by me uncancelled, thou wouldeſt in vain attempt to render void!"

Vainly did the Prince attempt to extenuate his guilt; and moſt vain too was his propoſal to be forever Honoria's, would ſhe admit him ſecretly to her bed, without the performance of the nuptial rite.—"No, my Lord! replied ſhe, with an air majeſtic and compoſed; I will go down to my grave unpolluted! My innocence ſhall mingle with my duſt! My virtue, ſacred as I thought your honor, like it, is not to be reſigned; but ſhall to my laſt moment, adorn my life, and render me worthy of a better fate! Farewel, my Lord!—Mine,—while juſt!—And to Honoria, farewel all earthly bliſs!"

(To be Concluded in our next.)

A FATHER'S ADVICE *to his* DAUGHTERS.

(Continued from page 51.)

FRIENDSHIP, LOVE *and* MARRIAGE.

IT is of great importance to diſtinguiſh, whether a gentleman who has the appearance of being your lover delays to ſpeak explicitly, from the motive I have mentioned, or from a diffidence inſeparable from true attachment. In the one caſe, you can ſcarcely uſe him too ill: in the other, you ought to uſe him with great kindneſs: and the greateſt kindneſs you can ſhew him, if you are determined not to liſten to his addreſſes, is to let him know it as ſoon as poſſible.

I know the many excuſes with which women endeavor to juſtify themſelves to the world, and to their own conſciences, when they act otherwiſe. Sometimes they plead ignorance, or at leaſt uncertainty, of the gentleman's real ſentiments. That may ſometimes be the caſe. Sometimes they plead the decorums of their ſex, which enjoin an equal behavior to all men, and forbid them to conſider any man as a lover, till he has directly told them ſo.——Perhaps few women carry their ideas of female delicacy and decorum ſo far as I do. But I muſt ſay, you are not entitled to plead the obligation of theſe virtues, in oppoſition to the ſuperior ones of gratitude, juſtice, and humanity.—The man is entitled to all theſe, who prefers you to the reſt of your ſex, and perhaps whoſe greateſt weakneſs is this very preference.—The truth of the matter is, vanity, and the love of admiration, are ſuch prevailing paſſions among you, that you may be conſidered to make a very great ſacrifice whenever you give up a lover, till every art of coquetry fails to keep him, or till he forces you to an explanation.—You can be fond of the love, when you are indifferent to, or even when you deſpiſe the lover.

But the deepeſt and moſt artful coquetry is employed by women of ſuperior taſte and ſenſe, to engage and fix the heart of a man whom the world and whom they themſelves eſteem, although they are firmly determined never to marry him. But his converſation amuſes them, and his attachment is the higheſt gratification to their vanity; nay, they can ſometimes be gratified with the utter ruin of his fortune, fame, and happineſs.—God forbid I ſhould ever think ſo of all your ſex! I know many of them have principles, have generoſity and dignity of ſoul which elevates them above the worthleſs vanity I have been ſpeaking of!

Such a woman, I am perſuaded, may always convert a lover, if ſhe cannot give him her affections, into a warm and ſteady friend, provided he is a man of ſenſe, reſolution, and candor. If ſhe explains herſelf to him with a generous openneſs and freedom, he muſt feel the ſtroke as a man; but he will likewiſe bear it as a man: what he ſuffers he will ſuffer in ſilence. Every ſentiment of eſteem will remain; but love, though it requires very little food, and is eaſily ſurfeited with too much, yet it requires ſome. He will view her in the light of a married woman; and though paſſion ſubſides, yet a man of a candid and generous heart always retains a tenderneſs for a woman he has once loved, and who has uſed him well, beyond what he feels for any other of her ſex.

If he has not confided his own ſecret to any body, he has an undoubted title to aſk you not to divulge it. If a woman chuſes to truſt any of her companions with her own unfortunate attachments, ſhe may, as it is her own concern: but if ſhe has any generoſity or gratitude, ſhe will not betray a ſecret which does not belong to her.

Male coquetry is much more inexcuſable than female, as well as more pernicious; but it is rare in this country. Very few men will

give themſelves the trouble to gain or retain any woman's affections, unleſs they have views on her either of an honorable or diſhonorable kind. Men employed in the purſuits of buſineſs, ambition, or pleaſure, will not give themſelves the trouble to engage a woman's affections merely from the vanity of conqueſt, and of triumphing over the heart of an innocent and defenceleſs girl. Beſides, people never value much what is entirely in their power. A man of parts, ſentiment, and addreſs, if he lays aſide all regard to truth and humanity, may engage the hearts of fifty women at the ſame time, and may likewiſe conduct his coquetry with ſo much art, as to put it out of the power of any of them to ſpecify a ſingle expreſſion that could be ſaid to be directly expreſſive of love.

This ambiguity of behavior, this art of keeping one in ſuſpenſe, is the great ſecret of coquetry in both ſexes. It is the more cruel in us, becauſe we can carry it what length we pleaſe, and continue it as long as we pleaſe, without your being ſo much as at liberty to complain or expoſtulate; whereas we can break our chain, and force you to explain, whenever we become impatient of our ſituation.

I have inſiſted the more particularly on this ſubject of courtſhip, becauſe it may moſt readily happen to you at that early period of life when you can have little experience or knowledge of the world, when your paſſions are warm, and your judgments not arrived at ſuch full maturity as to be able to correct them.—I wiſh you to poſſeſs ſuch high principles of honor and generoſity as will render you incapable of deceiving, and at the ſame time to poſſeſs that acute diſcernment which may ſecure you againſt being deceived.

A woman, in this country, may eaſily prevent the firſt impreſſions of love, and every motive of prudence and delicacy ſhould make her guard her heart againſt them, till ſuch time as ſhe has received the moſt convincing proof of the attachment of a man of ſuch merit, as will juſtify a reciprocal regard. Your hearts indeed may be ſhut inflexibly and permanently againſt all the merit a man can poſſeſs. That may be your misfortune, but cannot be your fault. In ſuch a ſituation, you would be equally unjuſt to yourſelf and your lover, if you gave him your hand when your heart revolted againſt him. But miſerable will be your fate, if you allow an attachment to ſteal on you before you are ſure of a return; or, what is infinitely worſe, where there are wanting thoſe qualities which alone can enſure happineſs in a married ſtate.

I know nothing that renders a woman more deſpicable, than her thinking it eſſential to happineſs to be married. Beſides the groſs indelicacy of the ſentiment, it is a falſe one, as thouſands of women have experienced. But if it was true, the belief that it is ſo, and the conſequent impatience to be married, is the moſt effectual way to prevent it.

You muſt not think from this, that I do not wiſh you to marry.—On the contrary, I am of opinion, that you may attain a ſuperior degree of happineſs in a married ſtate, to what you can poſſibly find in any other. I know the forlorn and unprotected ſituation of an old maid, the chagrin and peeviſhneſs which are apt to infect her temper, and the great difficulty of making a tranſition with dignity and chearfulneſs, from the period of youth, beauty, admiration, and reſpect, into the calm, ſilent, unnoticed retreat of declining years.

I ſee ſome unmarried women of active, vigorous minds, and great vivacity of ſpirits, degrading themſelves; ſometimes by entering into a diſſipated courſe of life, unſuitable to their years, and expoſing themſelves to the ridicule of girls, who might have been their grand-children; ſometimes by oppreſſing

their acquaintances by impertinent intruſions into their private affairs; and ſometimes by being the propagators of ſcandal and defamation. All this is owing to an exuberant activity of ſpirit, which if it had found employment at home, would have rendered them reſpectable and uſeful members of ſociety.

I ſee other women in the ſame ſituation, gentle, modeſt, bleſſed with ſenſe, taſte, delicacy, and every milder feminine virtue of the heart, but of weak ſpirits, baſhful and timid: I ſee ſuch women ſinking into obſcurity and inſignificance, and gradually loſing every elegant accompliſhment; for this evident reaſon, that they are not united to a partner who has ſenſe, and worth, and taſte, to know their value; one who is able to draw forth their concealed qualities, and ſhew them to advantage; who can give that ſupport to their feeble ſpirits which they ſtand ſo much in need of; and who, by his affection and tenderneſs, might make ſuch a woman happy in exerting every talent, and accompliſhing herſelf in every elegant art that could contribute to his amuſement.

In ſhort, I am of opinion, that a married ſtate, if entered into from proper motives of eſteem and affection, will be the happieſt for yourſelves, and make you moſt reſpectable in the eyes of the world, and the moſt uſeful members of ſociety. But I confeſs I am not enough of a patriot to wiſh you to marry for the good of the public. I wiſh you to marry for no other reaſon but to make yourſelves happier. When I am ſo particular in my advices about your conduct, I own my heart beats with the fond hope of making you worthy the attachment of men who will deſerve you, and be ſenſible of your merit. But heaven forbid you ſhould ever relinquiſh the eaſe and independence of a ſingle life, to become the ſlaves of a fool, or a tyrant's caprice!

As theſe have been always my ſentiments, I ſhall do you but juſtice, when I leave you in ſuch independent circumſtances as may lay you under no temptation to do from neceſſity what you would never do from choice.—This will likewiſe ſave you from that cruel mortification to a woman of ſpirit, the ſuſpicion that a gentleman thinks he does you an honor or a favor when he aſks you for his wife.

If I live till you arrive at that age when you ſhall be capable to judge for yourſelves, and do not ſtrangely alter my ſentiments, I ſhall act towards you in a very different manner from what moſt parents do.—My opinion has always been, that when that period arrives, the parental authority ceaſes.

I hope I ſhall always treat you with that affection and eaſy confidence which may diſpoſe you to look on me as your friend. In that capacity alone I ſhall think myſelf entitled to give you my opinion; in the doing of which, I ſhould think myſelf highly criminal, if I did not to the utmoſt of my power endeavor to diveſt myſelf of all perſonal vanity, and all prejudices in favor of my particular taſte. If you did not chuſe to follow my advice, I ſhould not on that account ceaſe to love you as my children. Though my right to your obedience was expired, yet I ſhould think nothing could releaſe me from the ties of nature and humanity.

(To be concluded in our next.)

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

REFLECTIONS ON DRESS.

SUCH is the compoſition of the human mind, that it is capable, either of the moſt exalted virtue, or fordid vice; the refinements of wiſdom, or perfection of folly; inflexible conſtancy, or great mutability.

Of all the particulars of life which engage our attention, no one, perhaps, affords a more ſenſible teſtimony of the levity, and changeable-

neſs of our diſpoſition, than our conduct with reſpect to dreſs.

How prone ſoever we are to deviate from the neceſſary purpoſes of apparel, in regard to convenience and decency; and however pleaſed we may be, at preſent, with the mode of our habits, the inconſtancy of our temper ſhall ſoon occaſion us to behold them with indifference, diſapprobation or diſguſt; and therefore it is we become the ſlaves of faſhion, and tributary to its authority; ſubmit to vaſſalage, and, if the expreſſion may be indulged, to taxation, which probably, would be deemed moſt grievous, ſhould it be enforced on us by an act of legal domination.

In honor to the inhabitants of China, it muſt be obſerved, that to them this ſpecies of tyranny was unknown for many ages; until, indeed, the ſubjugation of the empire by the ſword of Tartary. And ſo tenacious were the Chineſe of their ancient habit, that, rather than relinquiſh it, they re-commenced, we are informed, a moſt furious war with their conquerors.

As the ſuperfluities of dreſs cannot add grace to the beauties of nature; nor confer merit on a perſon devoid of it, we juſtly render ourſelves objects of contempt; become truly culpable, and perfectly inexcuſable, when we ſuffer our cloathing to command our time, or captivate our affections.

And this perverſion of dreſs it was, or pride in 'the changeable ſuits of apparel,' among 'the daughters of Sion,' which once cauſed the Almighty's diſpleaſure to ariſe againſt Jeruſalem, and his judgments to deſcend upon that city.

As profeſſors of Chriſtianity, it certainly becomes us to revere thoſe ſacred precepts which enjoin 'modeſty of apparel;' exclude all ſuperfluity of dreſs, and require us to be ambitious only to decorate the inward man with thoſe graces and virtues which alone can render us happy and worthy of reſpect.

The period will ſoon arrive, when, with our dreſs, we ſhall put off the body itſelf. And if it ſhall then appear that we ſhall have been regardleſs of the acquiſition of that 'attire of purity' which is neceſſary to render us acceptable in the divine preſence—how great will be our reproach! how unhappy our ſituation!

A moment's reflection on the ſtate of thoſe who ſhall be deprived of the ſociety of the bleſſed, and compelled to dwell with the infernal companions of woe, cannot but inſpire us with reſolutions of piety, to reject every practice of evil, vanity or folly, which is inimical to our future happineſs.

And too ſoon we cannot entertain theſe thoughts of ſerioufneſs. Many, in their laſt moments, have been duly ſenſible of the juſtneſs of this aſſertion. They have deplored, and in vain deplored, their defect of wiſdom, in having permitted their attention ſo to have been attracted by earthly objects, as to have cauſed them to have been inattentive to the great buſineſs of their ſalvation.

It is related of an eminent ſtateſman, that, towards the hour of his death, he reproached himſelf for having ſo devoted his time to the ſervice of his Prince, that he was regardleſs of the diſcharge of his duty to his God.

But how much more ſevere would have been his compunction, on this occaſion, if inſtead of ſacrificing his days for the emolument of the public, he had waſted them in the employment of dreſs, or in the admiration of his perſon?

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

The CHRISTIAN PHILOSOPHER.

No. I.

The proper ſtudy of Mankind is Man.
Pope.

THE greateſt, moſt uſeful, and firſt of all branches of wiſdom, is the knowledge of ourſelves; but the extenſion of that doctrine, laid down in the motto to this paper, which enlarges the field of know-

ledge on this head, and takes in the reſt of mankind along with the individual, is not leſs eſſential to our happineſs, though encumbered with leſs difficulties in the attainment.

The underſtanding, the nature, qualities, and affections of our fellow creatures, is of more efficacy to our well-being, and tends more, infinitely more, to the great end of anſwering the purpoſes for which we were created, than all the other ſciences put together.

To know men perfectly, we muſt know all kinds of men, thoſe of all tempers, ages, conſtitutions, and even of all profeſſions, their ſecret motions, natural inclinations, and, as the reſult of theſe, even their actions, not only their public ones, which are the leſs to be regarded, as being generally feigned, diſguiſed and artificial; but their private ones alſo, and, in particular, their more ſimple ones, which ariſe naturally from their habits and inclinations.

If we enter ſeriouſly and diſintereſtedly on this ſtudy, we ſhall ſee but a bad portrait of human nature; we ſhall find man, on the one hand, a poor, weak, low and miſerable being, whom we cannot but heartily pity; and, on the other, we ſhall find him proud, inſolent, puffed up with ill-grounded preſumption, and requiring little leſs than adoration of us, though, in reality, he can juſtly claim nothing but contempt.

We ſhall be thus taught to think ſomewhat leſs haughtily of human nature than we uſually do, and conſequently ſomewhat leſs proudly of ourſelves; but we ſhall think much more juſtly of both; our natural pride, which, in ſpite of all our efforts, will be continually exerting itſelf, will make up the better ſide of the portrait; and by this we ſhall be guarded againſt the poiſon as well of particular as general flattery, and be upon our guard againſt the contagion, whether threatening us from the world, or in ourſelves. Theſe are the two great enemies to all true knowledge; the firſt external and open, as in the popular opinions, the vices, and the follies of the world; the other internal, from our paſſions. The true means then, by which we have any rational proſpect of arriving at this difficult, this uncommon, yet this moſt eſſential and advantageous wiſdom, muſt be by freeing ourſelves from this double occaſion of error, popular prejudices, and domeſtic paſſions.

What we ought to judge of popular opinions will be eaſily ſeen from an obſervation of the nature of that popular voice that makes them. The innumerable errors we find the generality of the world running into, in regard both to judgment and will, prove too evidently to us, that vice and error are the moſt powerful agents. What reaſon then can we have to let ſuch a multitude decide for us? The beſt and wiſeſt men of all ages have been forced to acknowledge, that the generality of the world in their time was unwiſe and wicked; that, among a thouſand, there hath not been found one wiſe or good perſon; that the number of fools was infinite; and that vice ever ſeemed to plead univerſality in its favor. There can be no wonder, as this has been always the ſtate of mankind, that they have been deceived who truſted general deciſions; nor can there be any true wiſdom hoped for in the world, till thoſe, who are ready to take up opinions from others, will firſt take the pains to know who, and what thoſe are, from whom they take them; ſuch a knowledge will generally teach us not to take them at all, and will keep us clear of the great ſource of vice and folly, ill example.

Vice is never ſo contagious, as when it ſpreads itſelf by means of number and example; it is a plauſible obedience, and ſeems to carry with it the appearance of humility and juſtice, to follow the method, and join in the way frequented by others; but the beaten way too often deceives, and it is not more

true, that broad is the way that leadeth to death, than that broad is the way that leadeth to folly. The appearances which make for us in going with the multitude, are indeed but appearances, and the more true ſtate of the caſe is, that we follow in the train, without knowing where it goes; we never enquire into the reaſon of what we are about, nor remember that we are a part of that multitude we ſeem to be guided by; and that while every other individual that makes a part of it is as careleſs about the whole as ourſelves, that body, whoſe will and determinations we follow, has no will nor determination, but is led on by mere accident, and falls on good or ill, juſt as they chance to preſent themſelves in the way. We are no ſooner drawn aſide, we know not why, than we make a part of the attractive body, and draw on others to follow us, who no more know why, than we do why we follow thoſe, who, in the ſame thoughtleſs manner, fell into the croud before us. In this juſt and impartial view, how deſpicable does that collective monſter appear, which, when we look on it in the common light, carries the face of ſo much weight and authority; and which, while we implicitly follow we borrow our own overthrow, and periſh upon credit?

He who would arrive at wiſdom, muſt always ſuſpect whatever pleaſes, and has the ſanction of vulgar authority, and muſt credit that alone which demands ſuch credit in itſelf, and on its own account; that which is true and good in itſelf, not which has the good fortune to appear ſo to others; he ſhould account the multitude, when in the wrong, as one man, and one man when in the right, as a multitude; and when an antagoniſt would overbear his reaſon, by telling him all the world believes a thing, he may anſwer; ſo much the worſe, ſince the beſt and trueſt things are eſteemed and believed only by a few, and little except falſity and error, by that imaginary, infallible body, all the world. All the world once believed that the earth ſtood ſtill; yet was not he, who alone diſcovered that it moved round the ſun, the leſs in the right, becauſe of this general contrariety of opinion. Socrates had ſo little reliſh for this general opinion, that when a diſſolute fellow, a favorite of the mob, ſaid, as he paſſed by, 'There goes the honeſteſt man upon the earth; he ſtarted, and aſked aloud, what have I done, that ſuch a fellow ſhould ſpeak well of me?' The known ill character of the perſon who gave the encomium here pleaded againſt it; but Phocion, who had as juſt an opinion of a multitude as any man, carried this ſort of cenſure much farther: he was ſpeaking in public, with his uſual ſtrength of reaſon, when the people ſet up a general ſhout of approbation at ſomething he had ſaid; on which, this judicious man turned round to thoſe who were about him, and aſked them, with a bluſh, 'Has any folly eſcaped me that theſe people are ſo pleaſed with me? The reproof was uttered loud enough to be heard by the people who had occaſioned it: and the conſequence was, a diſcontinuance of all theſe noiſy teſtimonies of ſatisfaction on the like occaſion for the future; and the ſpeaker in public never knew the ſenſe of the people till he had finiſhed all he had to ſay among them.

The multitude are ſo far from meriting our regard as patterns and examples, that it was nobly ſaid by an ancient heathen, who had not the general plaudit of the vulgar, Qui placere poteſt populo, cui virtus placet? Who can pleaſe the multitude, to whom virtue is pleaſing? We ought in general to avoid the company of theſe miſleading guides, and, above all things, to preſerve ourſelves from the effects of their behavior, which, he who knows mankind, will always know, is the more likely to err, as there are the more opinions concerned in it.

When a man has, on ſuch principles as theſe, put himſelf upon his guard againſt this external enemy, the next he is to conquer is the yet more dangerous, internal one, his paſſions: the confuſion and ſlavery theſe bring on, are only to be guarded againſt by our diſcarding them from our thoughts, at leaſt while employed on theſe important ſubjects. A man ought to diveſt himſelf as much as poſſible of theſe, before he attempts to arrive at real knowledge in the moral world, and to make his heart as white paper, that it may receive every impreſſion of true wiſdom, againſt every offer of which, one or other of theſe internal enemies is always ready to oppoſe itſelf.

However difficult a talk this may ſeem, there are many ways of arriving ſufficiently near it for this great purpoſe; the one is, to effect an inſenſibility to them, to refuſe to receive the things they offer in the light they offer them; but this is an imperfect remedy; it is not ſo properly curing the diſeaſe, as not feeling the effect of it. A ſecond method is, by contradiction; the deſtroying one paſſion, which is too ſtrong for our reaſon, by another which is ſtronger, and thus rooting out the greater part of them; and retaining thoſe only at laſt which are the leaſt miſchievous. Another method is by precaution, by avoiding theſe dangerous enemies, and flying every occaſion of them. But a ſuperior method to all theſe is by virtue; in that alone reſides the great power of quelling them at pleaſure, and on that eternal baſis is built the ſacred truth of that ancient propoſition, that virtue alone is the beginning of all wiſdom.

EXTRACT *from the* REVEREND MR. BUELL'S SERMON, *delivered at the* funeral *of his Son.*

(Concluded from page 62.)

I SHALL now apply my diſcourſe by way of addreſs to thoſe of you, who within a few months paſt, have, together with my deceaſed ſon, joined yourſelves in full communion with the church of Chriſt in this place. There are an hundred or more of *you*, who in conſequence of the late marvellous effuſion of the Holy Spirit upon us as a people, have been with *him* added to this church. While he lived, after this glorious day, he hoped, (as you now do) that, as an effect of free ſovereign grace, he was powerfully convinced by the word and ſpirit of the Lord, of his ſin, guilt, miſery, ſpiritual impotency, and unworthineſs of divine mercy; and ſupernaturally enlightened in the knowledge of the glorious objects of faith, ſo as to carry with it a cordial approbation, and a willing choice of the way of ſalvation by Chriſt, as infinitely ſafe and excellent, reſolved upon an abſolute renunciation of all things which oppoſe this ſalvation, or would rival its glory, and ſeeking a conformity to its nature and deſign in heart and life. Did not you and he, as you hoped, mutually partake of, and become intereſted in the ſame divine influences, the ſame juſtifying righteouſneſs of our Lord Chriſt, the ſame evangelical graces as derived from him, the ſame privilege of adoption by him, the ſame promiſes, and the ſame in-dwelling preſence of the Holy Spirit, to aid and aſſiſt, to ſanctify, ſeal and comfort you, and to lead you into the knowledge, belief, love and practice of all truth? And as making profeſſion of the ſame faith and hope, did not you pray, commune, converſe, praiſe and rejoice together, and mutually love each other as one in Chriſt, and heirs of the ſame heavenly and eternal inheritance? Happy, for ever happy for *him* and *you*, if *all this* is ſo in reality and truth! But he hath left you in a ſtate of militancy, and is gone: he has taken flight to his native ſkies, and joined with kindred ſpirits in the church of Chriſt triumphant, in the world of a glorious immortality, as we have reaſon to hope. He has led the way for you (as the firſt of your num-

ber) through the *Jordan* of death, into the promiſed reſt of the heavenly *Canaan*; and he has done it as we have grounds of hope, in the triumphs of faith. Could he now ſpeak to you from the world of glory, would he not tell you 'not to weep for him;' alſo, that he never in a thouſandth part conceived, while here below, of the viſions and fruitions of the world of glory above. Would he not tell you, 'to follow on to know the Lord; to ſeek after the fulleſt meaſures of conformity to him, and the richeſt meaſures of enjoyment of him, that the preſent ſtate will admit; to walk as you have received the Lord Jeſus Chriſt; to walk in the fear of the Lord, that you may walk in the comforts of the Holy Ghoſt; to cleave to the Lord, by faith and love, with full purpoſe of heart; to love the Lord ſuperlatively: to delight in him ſupremely, as your chief good; and to devote yourſelves to him ultimately, as your laſt end?' Would he not tell you 'to watch, and pray, and praiſe, and to rejoice always; to ſpeak often one to another of the things of God; to love each other in Chriſt, and to live in love; to keep your eye of faith fixed upon divine objects and inviſible realities; eſpecially to keep in view, and to rejoice in the proſpect of heavenly glory, 'till faith ſhall iſſue in open viſion, and full, ſatisfying and everlaſting fruition?' May I not add, would he not ſay, often hold *communion* with us here above, by contemplating *what* we are, and *where* we are, and what we *do*, and what we *poſſeſs*, and by rejoicing in our bleſſedneſs? Often realize, with heart felt joy, that yet a little while all the redeemed of the *Lamb* will meet, never more to part, never more to mourn, never more to ſin, and ever more to know, love, admire, rejoice and praiſe, and ſerve our common Lord! O happy change! O bleſſed ſociety! Oh, happy meeting with Chriſt, and his redeemed!

In the next place, I would improve my diſcourſe, and the awful providence that has given riſe to it, by way of addreſs and exhortation to all the youth in this aſſembly.

Dear and precious Youth,

The addreſs that I juſt now made to ſome of you, 'to be alſo ready,' as to the ſubſtance of it, greatly concerns you *all*. I perſuade myſelf, you will give your ſerious attention to a few words more now to be ſpoken. You have heard by the preceding diſcourſe, that eternal realties are before you; and you have no aſſurance, but that you ſhall ſoon meet them. Having youth on your ſide, is no ſecurity againſt the arreſt of death. This you learn by the death of your fellow youth the laſt week, and from time to time: by which you have a call given you in divine providence, as well as the divine word, 'now to remember your creator in the days of your youth.' The God that made you, knows how apt you are to be unmindful of him, and follow after lying vanities, to the utter deſtruction of your ſouls. He ſees your danger, and pities you; calls to you, warns you, and commands you to remember him your creator, without further delay, 'in the days of your youth.' That is, to know him, and to form right apprehenſions of him; that you have a real ſenſe of his being and infinite perfections; that you ſee and feel there is a God; that you renounce ſin, and forgetting all other things, you chooſe him as your chief good and portion, and take up your contentment in him as your ALL; that you love him with all your heart, and devote yourſelf to his ſervice and glory, as your laſt end. My dear young friends, as tenderly concerned for your preſent and eternal welfare, let me urge upon you ſuch a remembrance of God your creator, NOW, even NOW, without interpoſing daily!—I entreat you by the majeſty of God, in whoſe name I ſpeak; by the terrors of his wrath, and the mercies of his nature; by what he is in himſelf, and by what he has been, now is, and offers to

be in Christ the mediator unto you.' I beseech you, by the original entire right he has in you, and his commanding authority over you, that you give into his claim, and consecrate yourselves to his service and glory entirely and eternally! I beseech you by the name and love, the incarnation, the obedience, the life, the suffering and death of our Saviour; by the sceptre of his grace, and by the sword of his justice, with which all who do not bow to him, shall be slain before him!—I beseech you by the consideration, that now is your time, your best time, and it may be your only time to become religious! Youth is the time when persons usually have most of the strivings of God's holy spirit; and it is extreme folly to expect a better time *hereafter*: for an unexpected death may stop your breath and put an everlasting end to your state of probation!—I intreat you by the bowels of compassion you owe to your afflicted minister, and all the praying people of God; by the friendship of the living, and by the memory of the dead!—I beseech you by all the unspeakable pleasure and joy, that religion affords; and by all the immense privileges and beneficial consequences you will be intitled to, if you indeed become religious in youth!—I beseech you finally, by your own precious and immortal souls; by the sure prospect of a dying bed, as you wish your departing spirits may have a drop of comfort, when your flesh and your heart are failing; by your personal appearance before the flaming tribunal of the Lord Christ, your final judge; by all the transports of the blessed, and by all the agonies of the damned: the one or the other of which, must be your everlasting portion!—I affectionately intreat and beseech you, in the strength of all these united considerations, as you will answer it to me at the bar of your eternal judge, that you now consecrate yourselves to God through Christ the redeemer! I bless the living Lord, I have reason to hope a goodly number of you are so doing; but have awful reason to fear, that others of you are not! O that you may make this *profession* unfeignedly: Lord, I am thine, forever thine! Happy, if you can add, Lord, thou art mine! So shall you be fitted to live, and prepared to die, and to shine in all the lustre and beauty of youth in perpetual and everlasting bloom!

I might in the next place proceed to make an address to the whole church of God in this place, did the time allow; but I am sensible it does not. I shall therefore only observe, that we have often, and of late adopted the words of inspiration, 'Who are these that fly as a cloud, and as the doves to their windows?' The Lord hath been filling 'the waste places of Zion: joy and gladness, thanksgiving, and the voice of melody hath been found therein.' But the Lord hath his times for making vacancies, as we now see. May he yet continue the divine influences with us, that there may be many additions to this church of such as shall be saved!

Did the time admit, I might also address and exhort parents to instruct, and to pray fervently for their children, inasmuch as the time for it may be short: but I must hasten to a conclusion by way of brief address and exhortation to saints and sinners, and thereby to the whole assembly. Let us one and all labor after realizing views of the august realities of eternity! How few, how very few are there who appear as though they were looking at invisible realities, and expectants of eternity! What multitudes live and act as if they had past by death, and the day of judgment! Let not this be the case with any of you, my dear hearers; but let us constantly eye eternal realities, and come under the mighty force and influence of them in heart and life! The saints of the most high, derive great advantage there-

by; it is of excellent uſe to them; it is attended with mortification to ſeen things; it leſſens every loſs, and lightens every croſs; and affords ſupport and comfort under the greateſt trials. Our Saviour himſelf, with an eye upon the croſs and the grave, was ſupported and comforted in the view of heavenly joy.* Looking at divine objects, and things eternal, will alſo help to repel and break the force of temptation; will influence to all duties, and make them pleaſant exerciſes, as drawing forth all graces; it will excite fervent prayers for *Zion*; compaſſion toward, and undeniable importunity for periſhing immortals, who are ruſhing blindfold and unprepared into boundleſs eternity; it will excite ardent deſires after heaven, and reconcile us to death. In fine, this ſeems to anſwer all purpoſes in the Chriſtian life. If ſinners had a realizing view of eternal things, it would arouſe them from the dead ſleep of ſecurity, and excite them to greatneſs of endeavor after preparation for death, judgment and eternity. It would quite alter the aſpect of things, and eternity would then be the principal concern. Let us then all labor to live and act under realizing views of eternal things, and under their commanding influence, prepare to meet them! Let us remember, always remember, that they are certain and indubitable! We ſee them not now, but they are, and it is ſure that they remain to be ſeen. They are not imaginary things; are no dreams nor fancies; but moſt certain verities, and they infinitely concern us. They are things great, immenſely ſo in themſelves, and of the higheſt poſſible concernment unto us. If we weigh againſt them all the ſeen honors, gains and pleaſures of this world, they amount to nothing, are leſs than nothing, and vanity. The awful all important things of the day of judgment—of heaven—and of hell, have that in them, which is infinitely beyond the apprehenſion of men or angels, and ſo will remain amidſt progreſſive knowledge to all eternity! They are alſo unavoidable, and we muſt ſee them; there is no eſcape! We came into exiſtence for them, are bound as well as born for them: and it is as ſure that we ſhall ſee them, know and feel the weight of them forever, as it is that God is a being of infinite perfection! They are alſo very near unto us, ſo that we ſhall ſoon ſee them! There is but a fleeting breath between us and them, in all their glorious and dreadful realities! Believe it, we every ſoul of us now ſtand as at the door of theſe unſeen, immenſe and immortal things! That which adds infinite weight to them is, they are eternal and unchangeable! When they come into ſight, (as they ſoon will) they will abide in view forever! Eternity is a duration that excludes all computation! After as many millions of millions of ages ſhall paſs, as their are ſands on the ſea ſhore, or particles of duſt in the globe of earth, and leaves in the boundleſs foreſt, there will yet be an eternity before us to hold in ſight theſe auguſt realities! Happineſs and miſery are both without end, and the ſubjects of both will know that each is everlaſting. How infinitely then does it concern us to be found prepared to meet eternal things, by an intereſt in our Lord Chriſt through faith; and in his righteouſneſs and grace, that we may meet them with fulneſs of joy and pleaſure. Which God of his infinite mercy grant, for the Mediator's ſake, may be the happy portion of us *all*.

Amen, and amen.

NOTE.

* Pſal. xvi. 11. Heb. 12.

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 68.)

The Laws and Government of the Egyptians.

THE Egyptians, of all the nations of antiquity, are moſt worthy of our attention. We are particularly intereſted in their hiſtory. From them, by an uninterrupted chain, all the moſt polite and beſt conſtituted nations of Europe, have received the firſt principles of their laws, arts and ſciences. The Egyptians inſtructed and enlightened the Greeks; the Greeks performed the ſame beneficent office to the Romans. Theſe lords of the world were not aſhamed to borrow from the Greeks the knowledge which they wanted, which they afterwards communicated to the reſt of mankind, and of which we are in poſſeſſion at this day. So many other conſiderations are joined to this, that we ſhall treat this article concerning Egypt at ſome length.—This nation, in whatever light we view it, does the greateſt honor to human nature, of all the ancient nations. The Egyptians preſent us with excellent models of all kinds of laws, arts, ſciences, morals, and politics. But the more curious and intereſting the hiſtory of this people is, it is the more to be regretted, that it is involved in darkneſs and obſcurity.

Egypt was one of theſe countries which were ſooneſt civilized. The ancients even believed, that the Egyptians were the very firſt people who had a regular and ſettled form of government—they were eſteemed the inventors of monarchy. The ſacred books confirm the teſtimony of profane authors, about the great antiquity of this kingdom. The kings of Egypt are there called the ſons of ancient kings. Cham the ſon of Noah is conſidered as the leader of that colony, from the plains of Shinar, which ſettled in Egypt.

It is certain that the monarchical form of government was eſtabliſhed among the Egyptians from the earlieſt antiquity. This people too, had the advantage of being governed for many ages by ſovereigns born in the boſom of their country. It would appear alſo, that, in theſe firſt ages, this kingdom enjoyed long peace and great tranquillity. We may obſerve further, the great ſteadineſs and conſtancy in this nation, as to their laws, and form of government. Let us add, that Mneves, who is reckoned the firſt lawgiver of the Egyptians, did, as they pretend, put his laws into writing.

After theſe reflections, we need not be ſurpriſed to obſerve the real ſtate of Egypt, about 430 years after the flood, when Abraham was forced by a famine to go down into that country. Even then Egypt was a very flouriſhing and well regulated kingdom, able to ſupport its own inhabitants, and even to afford relief to ſtrangers. Moſes repreſents the ſovereign who reigned at that time, as a powerful and magnificent monarch, ſurrounded with a crowd of courtiers, who ſtudied to pleaſe his taſte, and gratify his paſſions. When Pharaoh diſmiſſed Abraham, he loaded him with preſents.

That we may be the more ſenſible of the ſuperiority of Egypt over other nations in theſe firſt ages, let us compare the behavior of Pharaoh towards Abraham, with that of Abimelech king of Gerar towards Iſaac in ſimilar circumſtances.—— This compariſon will convince us of the great difference between a king of Egypt and a king of the Philiſtines at that time.

Abimelech is repreſented in ſcripture as hardly able to withſtand Iſaac. The power of this patriarch alarmed him; he required an oath from him, that he would retire out of his territories. Iſaac had dug ſome wells. Abimelech raiſes diſputes about them; at laſt that prince determines to go in perſon, and aſk an alliance with the patriarch; he even makes him promiſe with an oath, that he will do him no hurt. The ſpeech which Iſaac makes to Abimelech on that occaſion, is mingled with taunts and reproaches. On the whole we ſee, that he treated with the king of Gerar, at leaſt as his equal.

If we go on, and obſerve the idea the ſcriptures give us of the ſtate of Egypt in the days of Jacob, we ſhall diſcover ſtill more clearly many of the marks of a powerful monarchy, whoſe conſtitution and government was well regulated and thoroughly underſtood. We ſee a kingdom divided into ſeveral provinces or departments, a council compoſed of perſons of the greateſt wiſdom and experience, well choſen miniſters, different priſons for the confinement of criminals, a prieſthood enjoying ſettled revenues, public granaries, a trade in ſlaves, and, in a word, a commerce which muſt have been conſiderable. All theſe things ſufficiently indicate a people who muſt have been very early civilized.

Again, the kings of Egypt, in the times of Jacob, were ſurrounded with all that external pomp and ſplendor which adorn the majeſty of ſovereigns in the moſt polite nations. We ſee a captain of the guards, a grand cup-bearer, a chief baker. Pharaoh, in order to diſplay the authority with which he had inveſted Joſeph, gave him a ring from his own finger, cauſed him to be arrayed in veſtures of fine linen, and adorned with a golden chain; he commanded him to ride in one of the royal chariots, and a herald to proclaim before him, 'Bow the knee to Joſeph, and let 'everyone acknowledge him as the 'appointed ruler of all the land of 'Egypt.' All this pomp diſpays the ſplendor of a brilliant and magnificent court.

We are not however to imagine, that all thoſe laws and maxims, which have rendered the Egyptians ſo famous in the art of government, were the work of the firſt ages of their monarchy. Hiſtorians atteſt the contrary. They have preſerved the names of ſeveral legiſlators, who from time to time augmented and improved the laws of Egypt.— We muſt only aſſert, that this people were acquainted very early with ſome of the fundamental maxims of true policy. It is of importance to know what theſe maxims were.— We ſhall endeavor to repreſent them, as hiſtory has tranſmitted them to us, obſerving as much as poſſible the order and epocha of each of the conſtitutions of which the hiſtorians ſpeak.

We have ſeen, that from the beginning the throne was hereditary amongſt the Egyptians.——Their kings applied themſelves particularly to ſettle and regulate the ceremonies of religion. All antiquity looked upon the Egyptians as the firſt who paid a ſolemn and public worſhip to the Deity. Their annals give the honor of that inſtitution to Oſiris. It is evident from the ſacred books, that the inſtitution of public worſhip muſt have been very ancient in Egypt. In the days of Joſeph the prieſthood enjoyed great immunities.——Moſes ſays, they had received their lands from the bounty of the king, and paid no tribute for them. Diodorus

informs us, that Iſis gave the property of the third part of Egypt to the prieſts for their own maintenance, and furniſhing the neceſſary ſacrifices. They held them in the higheſt honor; they were the firſt order in the ſtate, always near the perſon of the ſovereign; they aſſiſted him with their advice and inſtruction, and ſometimes with their perſons. The public records and archieves were committed to the cuſtody of the prieſts. They filled the higheſt offices of the ſtate, adminiſtered juſtice, directed in the levying taxes, had the inſpection of monies, weights, and meaſures.

The Egyptians, were amongſt the firſt who knew and obſerved this important maxim, That the union of the ſexes ought to be under certain regulations. They aſcribed the laws concerning marriage to their firſt ſovereign. It appears to have been the cuſtom in Egypt to give portions with their daughters at marriage. We find Pharaoh giving the city of Gezar as a portion with his daughter to Solomon.——The Egyptians were permitted to marry only one wife. Herodotus ſays this expreſsly. Diodorus muſt then have been miſinformed, when he ſays, that the Egyptians, except the prieſts, might marry as many wives as they pleaſed. Theſe people underſtood the fundamental maxims of policy too well, to be ignorant that polygamy was pernicious to population. The compariſon of thoſe countries where polygamy is allowed, with thoſe where it is forbidden, proves this ſufficiently. We diſcern the ſame wiſe policy in the principles of the Egyptian government, as in that which was brought from thence by Cecrops, and eſtabliſhed in Greece. We ſee that the inſtitution of the marriage of one man with one woman, was one of the laws of that founder of Athens.

In conſequence of this principle, adultery was puniſhed with great ſeverity in Egypt. They gave the man a thouſand ſtripes with rods, and cut of the woman's noſe; the law which puniſhed this crime, ſo pernicious to ſociety, was very ancient. It had been eſtabliſhed by Helius the ſon of Vulcan. The ſacred books furniſh us with an example of the high reſpect that was paid to the conjugal union in Egypt in the days of Abraham.

The Egyptians were very reſpectful to the fair ſex; they paid greater honor and obedience to their queens than to their kings: even amongſt private perſons, the men promiſed in their marriage contracts that they would be obedient in all things to their wives. This cuſtom aroſe from the high reſpect and veneration Iſis had acquired by her excellent government, after the death of her brother Oſiris. The great happineſs of the marriage of this princeſs with her brother, gave occaſion to that law which permitted the marriage of brothers and ſiſters.

The ſtrength and proſperity of a ſtate conſiſts in the number of its inhabitants. The Egyptians were very ſenſible of this. The barbarous practice of expoſing infants to death, ſo common in other ancient nations, was not allowed in Egypt. —On the contrary, the Egyptians were commanded to preſerve and bring up all their children. They were even obliged to acknowledge for legitimate thoſe they had by their ſlaves. This people poſſeſſed the art of bringing up children at a very ſmall expence. The excellence of their climate contributed much to this; for in warm countries it coſts but very little to bring up and maintain children. They educated them in a very hardy manner, and at no great expence. For theſe reaſons the Egyptians were at once very numerous and capable of undergoing the greateſt fatigues.

(This article will be concluded in our next.)

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

The ART *of* DYING.

THE materials of which cloths are made, for the moſt part, are naturally of dull and gloomy colours. Garments would conſequently have had a diſagreeable uniformity, if men had not found the art to remedy this, and vary their ſhades. The accidental bruiſing of fruits or herbs, the effect of rain upon certain earths and minerals, might ſuggeſt the firſt hint of the art of dying, and of the materials proper for it. Every climate furniſhes us with ferruginous earths, with boles of all colours, with ſaline and vegetable materials for this art. The difficulty muſt have been to have found the art of applying them.—But how many eſſays and trials muſt have been made, before they found out the moſt proper methods of applying them to ſtuffs, ſo as to ſtain them with beautiful and laſting colours? In this conſiſts the principal excellence of the dyer's art.

Dying is performed by means of limes, ſalts, waters, lyes, fermentations, macerations, &c. Dying is diſtinguiſhed into two kinds, the hot, and the cold. Hot dying is when the colouring materials are boiled, either with the ſtuffs, or before the ſtuffs are put into them.—Cold dying is when the colours are diſſolved in ſomething cold, or at leaſt when they cool the liquor before they put in the ſtuffs. We cannot diſcover which of theſe was firſt uſed, and ſtill leſs in what manner they were performed. We muſt be content with knowing that the art of dying is very ancient. The Chineſe pretend that they owe this diſcovery to Hoang-ti, one of their firſt ſovereigns. It is ſaid in Geneſis, that they bound a ſcarlet thread upon the arm of one of Tamar's children. Job, who, we think, lived in the ſame age; ſpeaks of the luſtre of the colours of the ſtuffs which were brought from India. We cannot however give a circumſtantial account of the particulars of their knowledge in this art of dying, nor to what degree of perfection they had brought it.

One of the moſt agreeable effects of the art of dying, is the deverſifying the colours of ſtuffs. There are two ways by which this agreeable variety is produced, either by needle-work with threads of different colours, on an uniform ground; or by making uſe of yarn of different colours in the weaving. The firſt of theſe inventions is attributed to the Phrygians, a very ancient nation; the laſt to the Babylonians. The great progreſs theſe arts had made in the days of Moſes, ſuppoſes that they had been diſcovered long before.

Another art nearly related to that which we have mentioned, is that of cleaning and whitening garments when they have been ſtained and ſullied. Water by itſelf is not ſufficient for this. We muſt communicate to it, by means of powders, aſhes, &c. that deterſive quality which is neceſſary to extract the ſtains which they have contracted. The ancients knew nothing of ſoap, but ſupplied the want of it by various means. Job ſpeaks of waſhing his garments in a pit with the herb *Borith*. This paſſage ſhews that the method of cleaning garments in theſe ages, was, by throwing them into a pit full of water, impregnated with ſome kind of aſhes; a method which ſeems to have been very univerſal in theſe firſt times. Homer deſcribes Nauſica and her companions waſhing their garments, by treading them with their feet in a pit.

With reſpect to the herb which Job names *Borith*, we imagine it is ſal-worth. This plant is very common in Syria, Judea, Egypt, and Arabia. They burn it, and pour water upon the aſhes. This water becomes impregnated with a very ſtrong lixivial ſalt, proper for taking ſtains or impurities out of wool or cloth.

The Greeks and Romans uſed ſeveral kinds of earths, and plants, inſtead of ſoap. In Iceland the women make a lye of aſhes and urine. —The Perſians employ boles and marls. In many countries they find earths, which, diſſolved in water, have the property of cleaning and whitening cloth and linen. All theſe methods might perhaps have been practiſed in the primitive ages.—The neceſſities of all mankind are much the ſame, and all climates preſent them nearly with the ſame reſources. It is the art of applying theſe which diſtinguiſhes polite and civilized nations from ſavages and barbarians.

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

POETRY.

(Continued from page 73.)

LYRIC *Poetry*; the firſt ſort of which is the *Ode*. Of this M. Deſpreaux has given us a very beautiful and juſt deſcription in theſe lines,

The lofty ode demands the ſtrongeſt fire,
For there the muſe all Phœbus muſt inſpire;
Mounting to heav'n in her ambitious flight,
Amongſt the Gods and heroes takes delight;
Of Piſa's wreſtlers tells the ſinewy force,
And ſings the duſty conqueror's glorious courſe;
To Simois' banks now fierce Achilles ſends,
Beneath the Gallic yoke now Eſcaut bends:
Sometimes ſhe flies, like an induſtrious bee,
And robs the flowers by nature's chymiſtry;
Deſcribes the ſhepherds dances, feaſts, and bliſs,
And boaſts from Phillis to ſurpriſe a kiſs,
When gently ſhe reſiſts with feign'd remorſe,
That what ſhe grants may ſeem to be by force.
Her generous ſtyle will oft at random ſtart
And by a brave diſorder ſhow her art;
Unlike thoſe fearful poets whoſe cold rhyme
In all their raptures keeps exacteſt time,
Who ſing the illuſtrious hero's mighty praiſe,
Dry journaliſts, by terms of weeks and days;
To theſe, Apollo, thrifty of his fire,
Denies a place in the Pierian choir, &c.

Theſe words, when attentively conſidered, include every thing eſſential that we can here ſay on the choice of a ſubject, and on the poetic compoſition of an ode.

To the lyric gender of poetry likewiſe belong,

Stanzas, which are a ſort of odes in ſtrophes or couplets of 4, 6, 8, 10, or 12 verſes. They are alſo ſometimes made in odd numbers, as 5, 7, 9, or 13 verſes. They require leſs fire, leſs of the poetic enthuſiaſm than the ode. They march more gravely on; and it is for this reaſon that ſeveral celebrated poets have deceived themſelves, and have called that an ode which is, in fact, nothing more than ſtanzas.

Quadrans are ſtanzas of four verſes. Their character is uſually that of the ſimple and grave. They are commonly compoſed of long verſes, and have a ſenſe detached the one from the other. Thoſe of Pybrac, maugre all their faults, may ſerve as models for this ſpecies of poetry.

Madrigals are pieces of amorous poetry, compoſed of an indefinite number of feet and unequal verſes, and which contain ſome tender and delicate ſentiment. The thought, with which the madrigal concludes, is not ſo pointed and lively as that of the epigram. A certain beautiful ſimplicity, noble and graceful,

forms on the contrary its characteriſtic. The madrigal is not uſually divided into ſtanzas, and conſequently cannot ſerve as a ſong, but may very properly be applied to a grand air.

The *rondeau* is not commonly ſung; but there are ſome of them which might be ſet to muſic with great ſucceſs, and would have a particular grace. The rondeau, of a Gauliſh extraction, has ſimplicity for its portion, ſays Boileau; and in fact that is its characteriſtic.

Triolets are ſhort rondeaus, conſiſting of five or eight verſes with two rhymes. The ſubject is ſometimes pleaſant, and ſometimes ſatiric. They are now very little uſed.

The *ſonnet* is a poem included in fourteen verſes. This is the moſt difficult piece in all poetry. It is neceſſary to be here ſcrupulouſly exact. There ſhould be no ſuperfluous expreſſion, nor any one word repeated. The cloſe ſhould be fine and happy, that is, it ſhould finiſh with a brilliant thought. This occaſioned M. Deſpreaux to ſay

One faultleſs ſonnet a long poem's worth.

The *vaudevilles* are a peculiar ſort of ſongs which are ſung by the common, and not unfrequently by the better ſort of people, on all kind of ſubjects. The French excel in theſe, and it muſt be confeſſed, that there are ſome of them which are highly pleaſing.

The lively French, by nature made to rail,
In libels and lampoons can never fail,
Pleaſant detraction that by ſinging goes
From mouth to mouth, and as it travels grows.
Their freedom in their poetry they ſee,
The child of joy, begot by liberty.
BOILEAU.

The *lays* formed lyric poetry of the old French poets. The word, which comes from *leſſus*, ſignifies a complaint or lamentation. There were anciently the grand and the common lay. The former was a poem of twelve ſtanzas of verſes with two rhymes. The other was of ſixteen or twenty verſes divided into four ſtanzas, and alſo, almoſt always, with two rhymes. They pretend, that theſe were formed on the model of the trochaic verſes of the Greeks and Latins.

The *virelays* differ from the lay, 1. That they put as many maſculine rhymes after each other as they pleaſe, and then a feminine; and after ſome ſtanzas they vary and put ſeveral feminine rhymes together, and then a maſculine: 2. As it is neceſſary that all the verſes be equal; whereas in the lay, the intercalary verſes are ſhorter. The term virelay comes from the word *virer* to *turn*, becauſe, after having formed the lay for ſome time by a ruling rhyme, they turn it to another rhyme.

The *romance*, or ſtory, is now a kind of ſong, in which is recited ſome event taken either from fabulous or real hiſtory, or from ſome adventure that has happened to lovers, &c.

The *elegy*, or *complaint*, belongs, on ſeveral accounts, to the lyric ſpecies; as ſinging appears to be quite proper to funeral grief and the lamentations of lovers. The poet ſhould remember in compoſing his elegies to adapt them to muſic, or at leaſt to make them ſuſceptible of it; as he will, thereby provide ſubjects for grand and pathetic airs, cantatas, &c. Let us again hearken to M. Deſpreaux. Nothing can be more beautiful than what he ſays on the elegy:

The plaintive elegy, in mournful ſtate,
Diſhevell'd weeps the ſtern decrees of fate.
Now paints the lover's torments and delights,
Now the nymph flatters, threatens, or invites.

But he, who would theſe paſſions well expreſs,
Muſt more of love than poetry poſſeſs.
I hate thoſe lifeleſs writers whoſe forc'd fire
In a cold ſtyle deſcribes a hot deſire;
Who ſigh by rule, and raging in cold blood,
Their ſluggiſh muſe ſpur to an am'rous mood.
Their ecſtaſies inſipidly they feign,
And always pine, and fondly hug their chain,
Adore their priſon, and their ſufferings bleſs,
Make ſenſe and reaſon quarrel as they pleaſe.
'Twas not of old in this affected tone,
That ſmooth Tibullus made his am'rous moan;
Or tender Ovid, in melodious ſtrains,
Of love's dear art the pleaſing rules explains.
You, who in elegy would juſtly write,
Conſult your heart; let that alone endite.

But as many elegies are of a great length, and do not ſeem to be calculated for muſic, they may be ranged on that account under the didactic, or what other rank we pleaſe. The ſublime Lamentations of the prophet Jeremiah, are to be conſidered as elegies.

To the lyric gender likewiſe belongs paſtoral poetry, or the ſongs of the ſhepherds, and other inhabitants of the fields and foreſts, and all of this kind that can be accompanied by the flute or hautboy, the pipe or guitar. Among theſe rural poems there are,

Eclogues, a kind of lyric poems, in which are introduced herdſmen, hinds, and other villagers, who entertain each other with their ſongs, which contain deſcriptions of a rural and paſtoral life. The eclogue, however, is not confined to matters which are merely ruſtic, but is ſometimes extended to other tranquil ſcenes in a country life; and tho' the ſentiments in theſe are more refined, and delicate, than thoſe of mere huſbandmen, they ſhould be expreſſed in the moſt ſimple and rural ſtyle poſſible. It is nature alone that muſt conſtantly ſpeak in an eclogue; every appearance of art ſhould be carefully avoided.

Idyls are ſhort gay poems, which contain narrations or deſcriptions of ſome agreeable adventure. Thoſe of Theocritus, which may ſerve as models, contain inexpreſſible charms in a ſtyle perfectly ſimple and rural, which made M. Boileau ſay,

His ſimple, natural turn diſdains the verſe,
That ought contains of lofty, rough or fierce.

A *villanel* is likewiſe a ſort of paſtoral poems that is ſung, and the ſtanzas of which all end with the ſame line or burden. There are many examples of theſe in the Aſtrea of M. D'Urfey and in the art of poetry, as it is called, of M. Richelet.

The *cantata*, which is an Italian word, and means a piece of poetry, diverſified with recitatives, airs, ariettas, duos, &c. They are ſometimes made for a ſingle voice, but more frequently, and better, for two. They are ſuſceptible of a great accompanyment; and there are of them which are witty, gallant, heroic, paſtoral, &c. The models of theſe which are found in Bernier, but eſpecially in Rouſſeau, evidently ſhewn that the cantata is capable of great poetic and muſical beauty, and that it is, perhaps, at once the *chefd'œuvre* of both arts.

Cantatilles are ſhort cantatas, the muſic of which is commonly in the Italian taſte.

Serenades are a ſort of cantatas that are to be learned memoriter, and to be performed, accompanied with inſtrumental muſic, during the obſcurity of the night, either for the entertainment or in honor of ſome particular perſon. The cuſtom is moſt common in Spain. All the

poetry that is there uſed is of the lyric kind.

Laſtly, Religion alſo ſometimes makes uſe of lyric poetry, to raiſe the ſoul to heaven. There are of this kind, *Pſalms*, which is a title appropriated to the CL ſacred hymns attributed to David; which are full of divine fire; are wrote in a ſtyle truly oriental, and abound with thoſe lively and ſtrong images that are only to be found in the eaſtern poets.

The *canticles* form the text of a ſpiritual ſong, by which we teſtify our joy or glory in God; or render him thankſgiving for ſome mercy received; or expreſs ſome ſentiment of piety with which our hearts are pierced. It were to be wiſhed that our beſt poets would conſecrate their talents to this kind of poetry; but they ſhould be filled with the ſacred fire of a David, for mediocrity is here altogether inſupportable.

Hymns are a ſort of odes which are adapted to be ſung in glory of ſome Divinity. Among the ancients theſe hymns commonly conſiſted of three ſtanzas: one of which was called the ſtrophe, another the antiſtrophe, and the third the epode. Hymns of this kind were ſung in praiſe of Bacchus. The church has conſecrated the form; and the *Gloria in excelſis* is called the angelic hymn.

Anthems are, ſtrictly ſpeaking, only ſome ſhort portion, or verſes of ſcripture, ſet to muſic, and are proper for the church. But we may refer to this claſs all the grand anthems or compoſitions which are adapted to ſpiritual muſic, or thoſe ſacred cantatas or oratorios which the greateſt poets have wrote, and the greateſt compoſers have ſet to muſic, and which are performed among different Chriſtian nations, in order to excite their devotion.

The *noels*, or carols, are alſo ſpiritual ſongs which are deſigned to celebrate the nativity of the Saviour of the world.

(To be concluded in our next.)

MUSIC.

(Concluded from page 80.)

WITH reſpect to the *execution* of Muſic, in the vocal part, the voice forms the principal merit, and a voice is the gift of nature. This natural talent may, however, be greatly improved by practice, without the neceſſity of renouncing an eſſential quality of our ſpecies, preſerving only the exterior figure of a man, and reducing ourſelves to the ſtate of a plaintive, muſical ſhadow. Even moſt of the natural imperfections of a voice may be reformed by what is called *method* and *taſte*.

The ſame may be ſaid of inſtrumental muſic. It is by the frequent repetition of ſimilar actions that men become expert and perfect in all matters. It is true, that many inſtruments require a certain agility in the fingers; others demand a natural diſpoſition of the breaſt, the tongue, or the lips; practice, however, will greatly aſſiſt. He, that would excel in this art, muſt apply himſelf ſeduouſly to it, ſhould learn from a good maſter the ſound principles; ſhould attentively liſten to able performers and celebrated virtuoſi, in order to form a juſt method. He muſt, alſo, think, reflect, apply his mind to the buſineſs, and not content himſelf with a mechanical execution of the notes; but expreſs the thoughts, the ſentiments, and give a language to his inſtrument.

As it is impoſſible for us to enter into the examen of all the mathematic, philoſophic, and mechanical rules of the general baſe, and other parts of compoſition, we ſhall endeavor to ſupply this defect in ſome degree, by giving a ſhort table (taken partly from the Harmonic Generation of M. Rameau) of ſome terms of the art.

Accord (or concord) *perfect*, or *natural* is the union of three ſounds or notes, which are a tierce or third to each other, as, *ut*, *mi*, *ſol*, to which may be added the octave *ut*, if it is thought proper: or the fundamen-

tal tone, the third, the fifth, and the octave.

Accord diſſonant is that which contains a third more than the perfect, on which ſide you pleaſe.

Accord fundamental is one of the two preceding.

Accord renverſed is where the natural order is changed ſo, that a ſound that was grave becomes acute, or between both.

Accord by ſuppoſition is a diſſonant accord, diſpoſed on thirds, and under which they add a third or a fifth.

Acute ſignifies a high ſound. The acute is contained in the grave.

Addition. This term implies the note that is added below the perfect accord, to form a diſſonant accord.

Aliquant part is the double, triple, quadruple, &c. according to the multiple order of numbers.

Aliquot part is a part of the whole, which follows the order of numbers, and anſwers to the ſoumultiple, as half, third, fourth, &c.

Baſe fundamental, or *fundamental ſound*, is the ſound of the whole of any ſonorous body, with which naturally reſound its aliquot parts one half, one third, and one fifth, and compoſe with it the perfect concord; of which it is always, conſequently, the moſt grave ſound, even when the diſſonance is added.

Baſe general, or *thorough baſe*, is a ſeries or progreſſion of varied and renverſed notes of the fundamental baſe. It is a harmony that is produced by the inſtruments of the baſe, which play continually while the voice ſings, or other inſtruments execute their parts; or while ſome of them pauſe. It was invented and brought into practice, about the year 1600, by an Italian named Ludovico Viadana. It is played on the organ, harpſicord, and all other inſtruments capable of rendering notes in concord at the ſame time, with figures marked above the notes, or without figures for the other inſtruments, as the baſe, viol, baſſoon, ſerpent, &c. It is the foundation of all muſic, and the rules of it require to be carefully ſtudied.

Bemol, or *B flat*, is a character that diminiſhes a ſound by a ſemitone minor, without changing its name.

Becarre, or *natural* or *ſharp B*, is a character which ſhews that the note, before which it is placed, is to be played a ſemitone higher than when it is in *bemol* or flat.

Cadence is a kind of repoſe on a principal or governing tone. There are cadences which are perfect and imperfect, or irregular, and others which are broken or interrupted; but they are all derived from the perfect.

Comma is the leaſt of all the intervals of tone. There are three different commas; one where the proportion is as 80 to 81, being the difference between a tone major and minor; another where the proportion is as 2025 to 2048, and compoſes with the foregoing that part of a tone, of which conſiſts the difference between a ſemitone major and minor; the laſt is that which is attributed to Pythagoras, and of which the proportion is as 524,288 to 531,441, and ſerves as a temperament.

Counterpoint is a compoſition that is harmonious; but more particularly one or more different tunes compoſed on a given ſubject. The counterpoint is either affected, imperfect, compoſite, coloured, unconnected, diminiſhed, ſingle, double, intermixed, figured, confined, ſyncoped, &c.

Degree is the difference between one ſound and another; and is more properly called interval.

The leaſt degree is that which is formed of two ſounds, between which neither the octave of one nor the other can be included; for example, 2, 8, are not leaſt degrees, becauſe the acute octave of 2, or the grave of 8, which is 4, may be there included. The leaſt natural degrees, are thoſe between which it does not appear that we can naturally inſert any other.

Direct interval is that of which the acute ſound may be always compared with the fundamental.

Dieſis is a character that raiſes a tone by a ſemitone minor without changing its name.

Dominant is the fifth of any ſound whatever.

Eleventh is the octave of the fourth. This is improperly called the fourth in practice, becauſe that is conſonant, whereas the eleventh is here diſſonant.

Fundamental ſound is that which prevails in a ſonorous body, and ſeems to be the only ſound in that body, and of which we perceive at once the uniſon or octave: it is the loweſt of all in the fundamental accord.

Fundamental ſucceſſion is a ſucceſſion of fundamental tones.

Forte implies that the part is to be ſung or played with force, or that the ſounds of the voice or inſtruments are to be ſtrongly exerted.

Fugue is the name of a certain mode or gender of muſic, which conſiſts in a mutual imitation of their parts and melodies, which ſeem to follow and to fly from each other.

Gender. There are too ſorts of genders in harmony. The firſt are thoſe of the major and minor, to which the difference between the third major and minor ſerves as an origin. The ſecond are the diatonic, chromatic, and enharmonic genders, which have each their particular origin.

Grave ſignifies a ſound of a low or deep tune.

Harmonic proportion is that which is the reverſe of arithmetic proportion. It is always continued, that is, compoſed of three terms only, as 1. one third, one fifth, whereas that of arithmetic is 1, 3, 5.

Harmonic ſound is a ſound that is included in the harmony of the fundamental, as its third, fifth, or octave; or even its ſeventh or ſixth major, where uſe is made of diſſonances.

Melody is the tune of a ſingle part.

Monochord is an inſtrument that has only one ſtring or chord, but where, however, ſeveral may be inſerted. They mark under that chord all the diviſions poſſible, at leaſt thoſe of which they have any occaſion, and with a moveable bridge, which they that place under chord, they divide it into what proportions they pleaſe, in order to try the effect.

Mode is that place in the ſcale or ſyſtem where each kind of octave begins; or the ſucceſſion and progreſs of its ſeven intervals: for the modes vary according to the different places where the two ſemitones of the fifth are found; which the ancients called *diapaſon*. There are ſix modes which may have the fifth below, and ſix others that may have it above, which make twelve variations of the modes or tones.

Modulation is the changing of one ſound to another, according to a regular ſcale of tones marked by notes. Modulation is determined by rules, which ſhew what tones are to enter into each ſcale.

Partition or *ſcore*, which the Italians call *partitura*. This term, which is commonly uſed to expreſs a ſyſtem where all the parts are exhibited together, ſignifies alſo, eſpecially with regard to the organ and harpſicord, the manner in which the ſounds ought to accord with each other.

Piano is the reverſe of *forte*, and ſhews that a ſound is to be produced in a ſoft and tender manner.

Pizzicato is a term that relates to ſtringed inſtruments, and ſhews that a note is to be played without the bow, by pinching the ſtring with the nail or finger.

Principal ſound, is the fundamental ſound, on which all the mode, all the modulation turns; it is always the mean term in a triple proportion. It is the only one in a perfect harmony. In practice it is called the *note of the tone*, or *the tonic note*.

Progreſſion is a ſucceſſion of a ſeries of terms, always equal among themſelves in the ſame proportion.

Relation is the reſult of the comparing of two terms, or two ſounds; for example, *ut* and *ſol* are in the relation of a fifth. The terms which mark this fifth are in the relation of 2 to 3, or of one half to one third, and ſo of the reſt.

Renverſe ſignifies to change the order between the ſounds of a relation, proportion, interval, or accord, in ſuch manner that a ſound that was ſharp becomes flat or intermediate.

Semitone. There is a major and a minor ſemitone; the firſt is natural, and is called *diatonic*; the other is not ſo natural, and is called *chromatic.* It makes the difference between the tierce major and minor.

Sonorous body. All thoſe bodies which produce a ſound are ſo called, as the voice, a ſtring, a tube, &c.

Sordini is the method of changing or reducing the ſound of an inſtrument, which is done by placing a ſmall plate or comb of ſilver, or other metal, upon the bridge of a violin, or violoncello, &c.

Soudominant is the fifth downward, and when reverſed, the fourth to its principal. In the diatonic order, it is the note which is immediately above the dominant.

Soutonic bears to the tonic the ſame relation we have explained in the ſoudominant.

Staccato is a term in the Italian muſic, which ſignifies that the tones are to be ſounded by ſmall intervals, each ſeparately, without uniting them, and in a manner lively and accented.

Syncope ſignifies the diviſion of a note which is made, 1. when two or more notes of one part anſwer to one note of another, as when a ſemibreve anſwers to two or three crotchets, or double crotchets; 2. when a note has a point placed at the ſide of it, which increaſes it by half its common value; 3. when a note is connected with another note on the following bar; or, 4. when the ſame note continues through one or more bars, while the other parts play different notes which are in harmony with it. From hence it plainly appears what is meant by *ſyncoped notes*, &c.

Tonic note. This term anſwers in practice to that of *principal ſound.*

Tuning an inſtrument is the raiſing its ſtrings to that tone which they muſt have to produce harmony.

Temperament is the manner of modifying the natural relations of intervals, ſo that the ſame ſound may, at the ſame time, ſerve for a third to one, and a fifth to another.

Tetracord properly ſignifies the third, and is a conſonance or interval of three tones. This word implies alſo a rank or order, or, more properly, a part of the general ſyſtem compoſed of four diatonic chords, ſounds, or voices; which are otherwiſe called fourths.

Valuing a ſound ſignifies the diſtinguiſhing the degree of a tone of that ſound ſo that we can without other help ſound its uniſon or octave.

ENGRAVING.

WHETHER we conſider the art of engraving, with regard to the utility and pleaſure it affords, or the difficulty that attends its execution, we cannot but confeſs, that on every account it deſerves a diſtinguiſhed rank among the polite arts. It is by means of this art that the cabinets of the curious are adorned with the portraits of the greateſt men of all ages and all nations; that their memories, their moſt remarkable and moſt glorious actions, are tranſmitted to the lateſt poſterity. It is by this art alſo, that the paintings of the greateſt maſters are multiplied to a boundleſs number, and that the lovers of the polite arts, diffuſed over the face of the whole earth, are enabled to enjoy thoſe beauties which their diſtant ſituations ſeemed to have for-

ever debarred them; and perſons of moderate fortune are hereby enabled to become poſſeſſed of all the ſpirit, and all the poetry, which are contained in thoſe miracles of art, which ſeemed to have been reſerved for the temples of Italy, or the cabinets of princes. When we further reflect that the engraver, beſides the beauties of poetic compoſition, and the artful ordinance of deſign, is to expreſs, merely by the means of light and ſhade, all the various tints of colours and clair obſcure; to give a relief to each figure, and a truth to each object; that he is now to paint a ſky ſerene and bright, and then loaded with dark clouds; now the pure tranquil ſtream, and then the foaming, raging ſea; that here he is to expreſs the character of the man, ſtrongly marked in his countenance, and there the minuteſt ornament of his dreſs; in a word, that he is to repreſent all, even the moſt difficult objects in nature; we cannot ſufficiently admire the vaſt improvements in this art, and that degree of perfection to which it is at this day arrived.

The invention of this art is ſaid to be owing to chance; that in the 15th century, a goldſmith of Florence, who was in much eſteem with Pope Innocent X. having placed a ſheet of oiled paper under a plate of ſilver that was engraved, and on which, by accident, he had laid a heavy weight, was much ſurpriſed to find, a few days after, a complete impreſſion of the plate upon the paper. This he communicated to ſome able painters, his cotemporaries, who, profiting by that example, laid the firſt foundation of the art of engraving: which Raphael in Italy, and Albert Durer in Germany, greatly improved; and which the Italian, French and Flemiſh maſters, ſuch as Michael Angelo, Edelingk, Rembrandt, &c. have ſucceſſively carried to the higheſt degree of excellence. We give this account of the origin of engraving, as we find it in authors of the greateſt reputation; but muſt not here omit to inform our readers that there have been prints graved, it is true, in wood, and executed long before the time of Maſo Finiguerra, as is evident by their printed dates.

It will not be expected that we ſhall much extend our remarks on this art, as it has many things in common with painting, and is alſo principally employed in copying the works of the moſt celebrated painters. It is our buſineſs, however, to explain the manner in which the engraver makes his copies, and to ſhew the wonderful art that he employs in expreſſing the colours by the different degrees of light and ſhade.

Engraving, therefore, is the art of imitating, by drawing and cutting lines and points in a hard body, the different lights and ſhades of all viſible objects, in ſuch a manner as to repreſent diſtinct figures. There are different methods of effecting this end, which are called, 1. graving in copper with a pointed tool; 2. graving by aqua fortis, or etching; 3. graving in wood; 4. graving in mezzotinto; and 5. graving on ſtones, either concave or convex. We ſhall endeavor to give a general idea of each of theſe.

Graving in copper is performed on a poliſhed plate of that metal, by means of a pointed iron tool that is extremely ſharp, with which the figures and ſhades of bodies are cut, by drawing lines in every direction, or by points. The points ſerve to expreſs the demitints and lighter ſhades; and the ſtrokes, the ſtronger ſhades and colours. When the lines croſs each other to make the ſhadow, it is called *hatching*, but this is not eſteemed the greateſt perfection in the art. Of all the kinds of engraving, that on copper with a tool is at once the moſt beautiful and moſt difficult.

Graving with aqua fortis, or *etching*, is likewiſe done on a plate of poliſhed copper, which is completely covered with white wax, and incloſed in a caſe with a ſmall

rim. They then draw the deſign upon the wax with a fine tool, or with a needle fixed into a wooden handle, and with which they cut the wax quite through to the copper. When this is done, they pour aqua fortis all over it, which the rim of the caſe prevents from running off. The plate is left in this ſtate for ſome days, till ſuch time as the aqua fortis, by eating into the copper, has marked the whole deſign: it is then poured off, and the plate is placed before a fire, in order to melt the wax; which done, the plate is gently cleaned, and, with a fine tool, thoſe parts are finiſhed which the aqua fortis has not made ſufficiently diſtinct.

Graving in wood is done by leaving the ſtrokes prominent, whereas they are cut into the copper: theſe plates, therefore, are a kind of baſs-reliefs, which the graver is obliged to hollow. The ſame method is uſed with the forms for cottons, calicoes, paper for furniture, &c. and which may more properly be ſaid to be printed with types than plates.

Graving in mezzotinto is a method that has not been many years eſtabliſhed. They take a copper plate, and, inſtead of poliſhing, they grave it with a light tool, all over, and in every direction, ſo that the ſtrokes every where croſs each other. This graving is to be equal in every part, and conſequently, if a proof was then printed, it would be all over perfectly black. The engraver then traces the deſign, and, with a ſteel poliſher, he rubs off the engraving to different degrees, according to the different lights and ſhades the ſeveral parts require.

Graving in ſtone was known to the ancients, and we have ſtill remaining ſome of their performances of this kind which are worthy of the higheſt admiration. They are ſometimes concave, and ſometimes convex. They have, for a long time paſt, imitated, and even equalled the ancient engravings on precious ſtones. Our ſeals in cryſtal, cornelian, &c. belong to this claſs and it muſt be confeſſed, that they have carried this art to a high degree of excellence. *A camaieu* (a term that probably took its riſe from Dominico Camei, a celebrated graver in ſtone, who lived at Milan in the beginning of the ſixteenth century) is a ſtone on which are found figures of landſcapes, or other objects, formed by nature. That name is likewiſe given to precious ſtones, as the onyx, ſardonyx, agate, &c. on which gravers employ their art to improve thoſe repreſentations which nature has begun. The gravers of ſeals work on metals with a ſteel tool, but on hard ſtones and cryſtal with a diamond.

The print or impreſſion is made by placing the engraved plate on a ſheet of paper, parchment, cloth, or other like ſubſtances, and then paſſing them both together under a preſs, which imprints the ſtrokes which are in the plate that has been previouſly blacked, and by that means leaves the complete figure on the paper. Thoſe elegant maps, which do ſo much honor to our age, are executed in like manner on copper plates, and well deſerve the name of excellent engravings.

Theſe maps are properly coloured, in order to diſtinguiſh the different countries and dominions, and which have a pleaſing and uſeful effect. The colouring of other prints is, on the contrary, a puerile invention, as ſuch colours can never have a lively and pleaſing effect, and ſerve only to hide the beauties of the engraving. We muſt except however the anatomical figures, and thoſe of plants, inſects and other objects which relate to phyſic or natural hiſtory, the colours of which the ſtudents of thoſe ſciences muſt neceſſarily be deſirous of knowing.

We muſt not omit to mention a method which is the invention of the preſent age, and by which they are enabled to print in natural colours the figures of anatomy, flowers, plants, birds, inſects, &c. They have at Paris, Augſburg, Nurem-

berg, and other places, works of this kind, which at once please and astonish, as well those who are, as those who are not connoisseurs in these matters: and it is to be hoped that they will still further improve this pleasing art.

We cannot here attempt to explain what may be called the mechanical part of engraving; that is, the methods by which Rembrandt, Raphael, Edelinck, Schmidt, Natiers, Major, Oudran, Willis, Cochin and Hogarth, have been enabled to produce those master pieces of art with which we adorn our cabinets; for to do this it would be necessary to investigate the source of that genius which attends them in all their productions.

HISTORY.

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

MODERN philosophy, which we date from the abolition of the schools, may be divided into *Sectaric* and *Eclectic*.

The SECTARIC PHILOSOPHY.

WE date the revival of letters from that happy period which began to open at the thirteenth and fourteenth centuries. Both Greek and Latin literature was then cultivated by men whose abilities contributed to bring them again into esteem. Of this number were Dante, and Petrarch, who had many disciples, and who introduced into Italy a taste for true erudition and solid eloquence, which afterwards diffused itself into other countries. Philology served as a key to unlock the treasures of antiquity; and Manuel Chrysolorus, who took refuge in Italy in the year 1337, introduced such a passion for Greek literature, as to have an incredible number of auditors. These were afterwards dispersed into several parts of Italy, and still farther contributed to propagate the rising passion for the Greek, and made many versions of the writings of the philosophers who had written in this language. These beginnings received a considerable encrease by the city of Constantinople's having been taken by the Turks in 1453, when its learned men came to take refuge in Italy, and found a favorable reception at the courts of different princes, who were ambitious of promoting the arts of peace among their subjects. Of these the princes of the house of Medicis chiefly distinguished themselves. Florence became a second Athens, and Cosmo, justly entitled the Great, spared no expence for the improvement of learning, sending Johannes Lascaris into the East, in order to buy up all the valuable Greek manuscripts he could find; but particularly their philosophical works. These acquisitions contributed to throw new lights upon philosophy, and, in some measure, to introduce a reformation. Pope Nicholas V. greatly assisted in a similar undertaking, and particularly caused a new and better version of the works of Aristotle to be published. Nor was the Platonic or Alexandrine philosophy without its admirers and restorers.

At the head of those who contributed to reform philosophy, we may place Raymond Lully, who, in the 13th century, undertook this work, and pretended to new lights in promoting the sciences. He may justly be reckoned the greatest of all visionaries. After having concealed himself for seven months in solitude, he undertook several voyages with the fruitless expectation of converting infidels to the Christian religion. So absurd a scheme was attended with the expected consequences. The Saracens of Africa made him undergo the most dreadful tortures, which he survived but a short time, dying in his passage back to Europe in the year 1317. With a head almost half crazed with enthusiasm, he yet possessed immense erudition and great

talents. He is celebrated for his profound ſkill in the theory and practice of chemiſtry; and his works upon that ſubject make a part of the modern chemical library. He was called the illuminated doctor. His logic, or *ars luliſtica*, is a method of finding out truth without employing reaſon in the diſquiſition; and this in any ſubject of what nature ſoever it might be; and he has not been without many followers in ſo abſurd a purſuit.—Several men of celebrated abilities have taken pains in bringing this art to greater perfection: of which number we find Agrippa, Jordanus Brunus, and Alſtedius. Others, however, with more judgment, have perceived that it was an art that rather taught words than things;—that ſubſtituted allegory for truth; and made rather quacks than ſcholars; and thus, at length, they bro't it into contempt. In fact, it was only a combination of circles where things were diſpoſed according to fancy, and not to nature, fitted rather to retard than to advance mankind in their purſuits of ſcience.

Dante was a perſon to whom the republic of letters owed more real obligations, and he may juſtly be regarded as one of thoſe lights which firſt contributed to diſpel the darkneſs of the times. He reſided chiefly in Florence, was an excellent poet, and wrote equally well in Italian and French. Perfectly convinced of the futility of ſcholaſtic philoſophy, he addicted himſelf entirely to the doctrine of Plato, many of whoſe precepts and principles are found ſcattered through his poems. He treated alſo upon ſome ſubjects in natural philoſophy.

Francis Petrarch, the diſciple of Dante, firſt applied himſelf to the ſtudy of polite learning, and then made a conſiderable proficiency in morality. He excelled in both, and contributed not a little to reſcue, as well the Attic as the Roman muſes, from barbarity. He had ſeveral ſcholars, who were afterwards his imitators, and who, in ſome meaſure, ſhared his reputation. Among them, we find the names of Leonardus Brunus, Aretin, Angelus Politianus, Hermolaus Barbarus, Poggi, Bracciolin, Francis Philelphus, Janutius Manettus, Nicolas de Cuſa, and others in great numbers, who were the ornaments of the fourteenth century, and contributed to ſpread the taſte for Greek literature by their tranſlations.

Laurentius Valla, a man of an intrepid and daring diſpoſition, warmly oppoſed the barbarity of ſtyle, and the vain ſubtleties of the philoſophy then cultivated. He introduced conſiderable changes into the dialectic of Ariſtotle, having declared himſelf in favor of the morality of Epictetus. This drew upon him many perſecutions, particularly from the clergy.

Rodolphus Agricola ſtudied ſchool philoſophy at Louvain; but being quickly diſguſted with its abſurdities, he went to ſtudy the belles letres in Italy, and alſo improved himſelf in more ſound philoſophy under Theodore Gaza. Being invited to Heidleberg to teach the languages, he there undertook to reform the ſyſtems of Ariſtotle, and publiſhed a treatiſe upon dialectic.

Upon entering into a detail of thoſe facts, which concern the ſectariſt philoſophers, we ſhall firſt mention the attempts which were made to re-eſtabliſh the ancient philoſophy in general, and afterwards of the efforts made either to revive ancient ſects, or to introduce new ones.

Theſe attemps were firſt made by the fugitive Greeks, who were driven from Conſtantinople, upon the conqueſt of that city by the Turks. At the head of theſe we find the name of Johannes Argyropule, whom the liberality of Coſmo de Medicis ſupported, and enabled to teach the Greek philoſophy in Italy. Many other Greeks were encouraged by this example, and in a ſhort time Italy was amply furniſhed with Grecian philoſophers.

Gemiſtus Pletho was the firſt who laid the foundation of the Alexandrine or Platonic philoſophy in Italy. He left the Greek communion to conform to that of the Latin, and afterwards returned to Peloponneſus. He wrote a treatiſe upon laws, in which he followed the doctrines of Plato; but though it was a work of great erudition, it incurred the cenſures of the church, and was publicly burnt.

Beſſarion was a native of Trebizond. He entered into the order of St. Baſil, and was one of thoſe who labored at the re-union of the Greek and Latin church at the council of Florence. Having been elected to the patriarchate of Conſtantinople, he was prevented from filling the duties of this ſtation by a faction againſt him. He, therefore, conformed to the Latin church, and was rewarded with the dignity of a cardinal, together with the biſhoprick of Tuſculum. He maintained all his preferments with honor and applauſe, and died in an embaſſy with which he was charged to the court of France. Of all the exiled Greeks, he is inconteſtably allowed to have poſſeſſed the moſt erudition. He was attached to the Alexandrine philoſophy, but without deſpiſing that of Ariſtotle, and he even projected an union between the two ſects. His moſt remarkable work is his refutation of the calumniator of Plato.

Marſilius Ficinus, who enjoyed the favor and the bounties of Coſmo de Medicis, was chiefly indebted for this protection to his acquaintance with Plato, whom that prince had been taught to admire. Ficinus, therefore, ſpent his whole life in examining, correcting, and tranſlating Greek manuſcripts into Latin. He united, however, to his philoſophical ſtudies the practice of phyſic. He alſo taught the Alexandrine philoſophy, and its pretended myſteries, to the youth not only of Florence, but of ſeveral other countries who came to hear him. Becoming daily more famous, he was protected by perſons of the higheſt rank, and was eſſentially ſerviceable to the world by giving the beſt tranſlation that has been made of the works of Plato and Plotinus. His extreme attachment to Plato, however, has, in ſome meaſure, rendered him a viſionary, as was the caſe with all who attached themſelves wholly to a ſingle ſect.

Johannes Picus, prince of Mirandola, rendered himſelf famous for his erudition, in which he was conſidered in that age as without a rival. He was, indeed, a man of extraordinary talents, and his travels through France and Italy, together with his incredible application, ſo far improved his knowledge, that, while very young, he went to Rome, in order to challenge the philoſophers of all the world to a public diſpute. When he attained the age of manhood he quitted his ſtudies for the auſterities of a monaſtic life; and he afterwards formed a deſign of preaching the goſpel in barbarous countries. This argued a degree of phrenzy, which indeed ſoon followed, and put an end to his life. He died at the age of thirty-two, after having been the dupe of many impoſtors, who ſold him Cabaliſtic, Hermetic, and other books, as genuine original productions; but which were in fact only groſs impoſitions. From theſe infected ſources he derived many opinions which he united with the doctrines of Plato, and thus made a compoſition of barbariſm and abſurdity. John Francis Mirandola, the nephew of the former, diſtinguiſhed himſelf alſo by his attachment to the ſame philoſophy.

The followers of Ariſtotle ſhewed themſelves not leſs earneſt than thoſe of Plato in defending the opinions of their maſter. As there was at that time no other tranſlation of Ariſtotle but one made from the Arabic, by order of Frederic II. they labored with all aſſiduity to form a better; and in this they were principally protected by Pope

Nicolas V. Before this time the diſciples of Alexander Aphrodiſeus, and of Averroes, began to multiply in Italy, and had the effrontery to publiſh their opinions, which juſtly merited the eccleſiaſtical cenſures. This it was which engaged ſeveral Greeks to undertake the defence of Ariſtotle. They therefore, attempted to ſhow that he was more free from heretical error than was 'till then ſuppoſed;—and that, in this reſpect, he had even the advantage of Plato. From hence aroſe a long and cruel contention between the Peripatetics and Platoniſts, which kindled a war that was not appeaſed without great difficulty.

It is amazing to conſider the animoſity and virulence which theſe oppoſite ſects conceived for each other during the fifteenth century. At the head of the Platoniſts was Pletho, who wrote a book to prove that Plato, with regard to matters of faith, had an inconteſtable ſuperiority over Ariſtotle, whom he repreſented in the moſt unfavorable light. Georgius Scholaris, undertook to refute this performance, and publiſhed a work, wherein he pretended to ſhew, that the principles of Ariſtotle were not remote from thoſe of Chriſtianity. To this Pletho rejoined, and treated his adverſary with virulence, which once more brought on a ſtill more virulent reply. Gaza, and George of Trebizond, had alſo a ſharp diſpute concerning the ſenſe of ſome paſſages in Ariſtotle which Beſſarion undertook to compromiſe. Michael Apoſtolius pleaded the cauſe of the Platoniſts, and Andronicus Calliſtus ſupported the contrary party. After the death of Pletho, George of Trebizond renewed his attacks againſt the Platonic philoſophy, and continued to publiſh works, in which he made a partial compariſon between Plato and Ariſtotle, which united all the Platoniſts againſt him; and this gave riſe to that admirable work of Beſſarion againſt the calumniator of Plato.

Theodore Gaza, the moſt diſtinguiſhed of thoſe who undertook the defence of Ariſtotle, was a man very well verſed in all kinds of literature. He quitted Greece, in order to take refuge in Italy, where he chiefly employed himſelf in making excellent tranſlations of Ariſtotle and Theophraſtus. He alſo added to his erudition no inconſiderable ſhare of eloquence.

George of Trebizond, originally of Crete, and of the number of the fugitive Greeks, taught philoſophy at Venice and Rome, and was made ſecretary to Pope Nicolas V. The acrimony with which he defended Ariſtotle loſt him the favor of his protectors; and towards the latter end of his life, he entirely ſubſiſted by the bounties of Alphonſus, king of Naples. He was a man of real learning, but of too warm a diſpoſition, which, added to his imprudence, contributed to render his life miſerable.

Georgius Scholaris, known alſo by the name of Gennadius, was completely verſed in Greek literature. He made a conſiderable figure at the council of Florence.—Having been elected patriarch of Conſtantinople after the taking of that city, he ended his days in a monaſtery. He was a confirmed Peripatetic, and conſequently a profeſſed enemy to the Platoniſts.

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

(Continued from page 91.)

SPARTA OR LACEDEMON.

Q. WHEN was this kingdom founded?

A. About the year 2500, near the ſame time that Siſiphus founded Corinth.

Q. Who was its founder?

A. Lelex; from whom the country, which was before called Laconia, was for ſome time called Lelegia, and his ſubjects Leleges.

Q. Who ſucceeded him?

A. He had two ſons, Myles and Polycaon; Myles, the elder, ſuc-

ceeded him in the kingdom: He is ſaid to be the firſt who invented the art of grinding corn.——Polycaon married Meſſene the daughter of Triopas, king of Argos, and in right of his wife ſucceeded to that kingdom, which he called from her Meſſenia. To Myles ſucceeded his ſon Eurotas, who finding the country full of bogs and marſhes, and by conſequence neither healthful nor convenient, cut a large channel in the loweſt part of it, into which ſuch quantities of water drained themſelves, that it continued its courſe to the ſea, and became a river, which he called by his own name.

Q. Who ſucceeded Eurotas?

A. Having no male iſſue, he married his daughter Sparta to Lacedemon, the grandſon of Atlas king of Mauritania, and was by him ſucceeded in the kingdom And as the city which Eurotas had built had been called Sparta, after the name of his daughter, Lacedemon cauſed the country about it to be called by his own. But in after-times this diſtinction ceaſed, and the two names were uſed promiſcuouſly for the city and country. After the death of Lacedemon we have the names of ſeveral kings, but nothing material recorded of them till we come to Tyndareus.

Q. What is there remarkable of him?

A. His wife was the famous Leda, whom Jupiter is fabled to have had an intrigue with in the ſhape of a ſwan. The conſequence of which amour was, that Leda brought forth two eggs, from one of which came Pollux and Helena, and from the other Caſtor and Clytemneſtra. But this is either a piece of Grecian mythology, not eaſy to explain, or a lie not worthy of being diſproved. The truth is, he had two ſons, Caſtor and Pollux; and two daughters, Helena and Clytemneſtra. Helena was married to Menelaus, and Clytemneſtra to his brother Agamemnon. Caſtor and Pollux dying before their father, Menelaus ſucceeded to the kingdom in right of his wife Helena.

Q. Relate the ſtory of Helena as briefly as you can.

A. Her beauty was ſo extraordinary, that many of the Grecian Princes fell in love with her, and ſought her in marriage, but ſhe was at laſt ſtole away by Theſeus: Being recovered from him by the valor of her two brothers, Caſtor and Pollux, her father, afraid ſhe ſhould again be carried off, obliged all her ſuitors by an oath to leave it to her to make choice of the man ſhe liked; and that in caſe ſhe ſhould be ſtole by any other, they ſhould all join their forces to bring her back to her huſband. She choſe Menelaus, the ſon of Atreus; and being afterwards ſtolen away by Paris, her huſband, encouraged by his brother Agamemnon, challenged all thoſe princes who had been her admirers, to the performance of their promiſe, who joining their forces together, commenced that famous war which is the ſubject of Homer's Iliad.

Q. Is not the ſtory of her ſiſter Clytemneſtra ſomething extraordinary?

A. Agamemnon her huſband, at his return from the Trojan war, found, that during his abſence ſhe had lived in adultery with Ægiſthus; and fearing the reſentment of her huſband, ſhe agreed with her paramour to murder him immediately on his return. This was done accordingly, and Ægiſthus uſurped the kingdom; but Oreſtes, the ſon of Agamemnon, either concealing his reſentment, or withdrawing from the kingdom till a proper opportunity, murdered both Ægiſthus and his mother Clytemneſtra.—— From the remorſe of having murdered his own mother, he is ſaid for ſome time to have loſt his ſenſes. But afterwards marrying his couſin Hermoine, the daughter of Menelaus, he ſucceeded both to the kingdom of Argos or Mycæna, and to that of Sparta or Lacedemon. After him his ſon Tiſamenes for ſome time enjoyed theſe two kingdoms:

But now a remarkable revolution happened, which changed the face of affairs, not only in Sparta, but in the greateſt part of the Peloponneſes.

Q. What was this revolution?

A. It was the deſcent of the Heraclidæ, or deſcendants of Herculus, who claiming ſome right to both the kingdoms, drove out Tiſamenes, and took poſſeſſion of them. Sparta was allotted to Ariſtodemus, one of the brothers of the Heraclidæ, but death prevented his taking poſſeſſion of it. He left behind him two twin ſons, Euriſthenes and Procles, ſo alike that it was not poſſible to diſtinguiſh them; the mother at the ſame time pretending not to know which was the eldeſt, and the oracle alſo favoring her deſign, they were both declared kings of Sparta; and inveſted with equal power and dignity.

Q. How long did this kind of biarchy continue?

A. It continued, without any alteration, to the time of Lycurgus, which was near three hundred years, By this great lawgiver, the power of theſe monarchs was greatly limited, inſomuch that they can hardly afterwards be called any thing more than generals of their armies, but the form continued for near five hundred years more.

Q. Who ſucceeded Euriſthenes and Procles?

A. Their ſons Agis and Sous, under whoſe reign happened the remarkable ſubjection of the Helots, on the following occaſion. Euriſthenes and Procles had divided the kingdom into ſix parts, and allowed to each all the privileges which the city of Sparta enjoyed. Agis, imagining that the people were grown headſtrong by theſe indulgences, reſolved to curb them: Accordingly he deprived ſeveral cantons of ſome of the privileges his predeceſſor had granted, and laid a general tribute upon all the Lacedemonians. The whole country ſubmitted except the inhabitants of Helos, whom he therefore made priſoners of war, deprived them of every privilege they enjoyed as members of the ſtate, and condemned both them and their poſterity to perpetual ſlavery; and as a laſting mark of infamy, all other ſlaves to the ſtate were from henceforth called by the common name of Helots.

Q. What was the character of his copartner Sous?

A. He was a valiant and warlike Prince, and gained the equal eſteem of his ſubjects, by his bravery and conqueſts abroad, as Agis had by his policy at home. Plutarch gives a remarkable inſtance of his conduct and reſolution. Being beſieged by the Chlorians in a dry, ſtony place, where his army ſuffered very much for want of water, he was at length reduced to capitulate with the enemy, and obliged himſelf to reſtore all the places he had taken, on condition that he and all his men ſhould drink of a certain ſpring at a little diſtance from his camp. It was agreed; and calling all his ſoldiers together, in order to evade the contract, he offered his kingdom to any one that would forbear drinking; but being extremely oppreſſed with thirſt, he could find none that would accept it. Forbearing therefore himſelf till they had all drank, he took ſome of it in the hallow of his hand, and ſprinkling his face with it, without drinking a drop, marched off in the face of the enemy, and refuſed to reſign his conqueſts.

Q. Who ſucceeded to Agis and Sous?

A. They were ſucceeded by their ſons, and their ſons ſons, to the time of Lycurgus; till when we find nothing remarkable recorded of any of them.

Q. Relate the hiſtory of Lycurgus.

A. Eunomus, of the line of Procles, left behind him two ſons, Polydectes and Lycurgus, by different wives. Polydectes, the elder, ſucceeded him in the government, but dying without iſſue, the right of ſuch

ceſſion devolved to his brother Lycurgus, who accordingly took upon him the adminiſtration of the government: But his ſiſter-in law, the relict of Polydectes, proving with child, Lycurgus publicly declared, that if ſhe was delivered of a ſon, he ſhould only act as guardian or protector to the infant during his minority, and would quit all his pretenſions to the crown. This generous and diſintereſted proceeding highly pleaſed the people; but the queen, who was a profligate and ambitious woman, ſecretly intimated to Lycurgus, that if he would marry her, ſhe would take care to make the birth abortive. Lycurgus abhorred the propoſal, but ſmothered his reſentment; and ſeeming to accept her offer of marriage, intreated her not to hazard her own health, by venturing on ſo violent a method; and that as to making away with the child, he would undertake the management of that affair himſelf after it ſhould be born. Amuſed with his fair ſpeeches, the queen believed her project half accompliſhed: But when ſhe was delivered of a ſon, and it was brought to Lycurgus; inſtead of diſpoſing of it, as ſhe imagined, he preſented it to the magiſtrates as their king.—This generous behavior gained him great honor and credit with the people, but the queen was ſo irritated againſt him for this manifeſt ſlight, that ſhe contrived by all manner of ways to calumniate and defame him: and ſo far ſucceeded in her attempts, that Lycurgus thought it adviſeable to withdraw from Sparta. He travelled therefore to Crete, to Egypt, and ſeveral other countries, and every where applied himſelf with great diligence to the ſtudy of their laws and cuſtoms. Theſe obſervations he digeſted with great judgment into a body of laws for the uſe of his own country.

Q. Did he return to Sparta?

A. The injuries he had received there did not at all efface the love of his country: He returned at the unanimous requeſt both of the princes and people, every thing in his abſence having tended to ſedition and anarchy. In his great capacity and greater integrity, all parties confided. His firſt care was to inſtitute a ſenate, as a barrier betwixt the encroachments of prerogative on one ſide, and the too great licence of the people on the other. It conſiſted of 28 perſons, beſides the two kings, none of them under 60 years of age, and unleſs guilty of ſome great miſdemeanor, to continue for life. They were the ſupreme court of judicature, and had the whole executive power in their hands; ſo that from henceforth their kings can be looked upon as little more than captains of their armies, having no power to do any thing without a majority in the ſenate.—Having eſtabliſhed every thing to his mind, his next care was how to ſecure a perpetual obſervance of them. To this end he pretended ſome neceſſity of going abroad, and drawing an oath from the ſenate and people to obſerve his laws till his return, he died at Delphi, or, as ſome ſay, at Crete, a voluntary exile: And that the people might not have the leaſt pretence to free themſelves from their oath, and cancel his laws, he ordered his body to be burnt, and his aſhes to be thrown into the air.

Q. What followed the death of Lycurgus?

A. The Spartans built a temple to him, and paid him divine honors. The kingdom flouriſhed during the obſervance of his laws, and became, next to Athens, the moſt conſiderable ſtate in Greece. But as it is impoſſible, as well from the brevity of our deſign, as from the nature of this way of writing, to follow minutely the thread of the hiſtory; we ſhall only touch upon the principal events, ſuch as are moſt entertaining and moſt important. The firſt of this ſort, after the death of Lycurgus, is the Meſſenian war.

Q. Relate ſome particulars of it?

A. The Spartans and Meſſenians were bordering nations, each of them

brave, and envious of the other's glory. No wonder two ſuch people took any little occaſion of quarrelling. Amongſt other motives the following ſtory is related as one. Polychares a Meſſenian, let out ſome cows to paſture to Eucephnus, a Lacedemonian, on condition that he ſhould have one half of the profit ariſing from their milk. The Lacedemonian ſold the cows, and pretended they were ſtolen. But Polychares diſcovering the cheat, ſent his ſon to Sparta, to demand the value of them; where, inſtead of receiving ſatisfaction, his ſon was murdered. Complaining of this to the ſenate, and not meeting with redreſs, he ſlew all the Lacedemonians that came in his way. The Lacedemonians, in their turn, remonſtrated againſt this, and demanded that Polychares ſhould be given up to them; which notbeing complyed with, war was declared, and the quarrel became national.

Q. What was the event of it?

A. Two deſperate battles were fought, with almoſt equal ſucceſs: The Meſſenians then retired into Ithome, a ſtrong town ſituate on the top of a hill; which they fortified in ſuch a manner, that it ſecured them from their enemies for ſeveral years. During this time they ſent to Delphi to enquire the fate of the war. They were anſwered by the oracle, that a virgin of the royal family muſt be ſacrificed. Ariſtodemus voluntarily offered his daughter, but a youth, who was in love with her, hoping to ſave her life, pretended ſhe was with child by him. Her father, thinking this a ſtain upon the honor of his family, ripped up her belly with his own hand, and publicly vindicated her innocence. She was therefore thought a proper and ſufficient victim. However, the next battle was fought with equal ſucceſs on both ſides; and though in a fourth conflict the Spartans were foiled, they afterwards beſieged the Meſſenians in Ithome, and reduced them to ſuch diſtreſs, that Ariſtodemus finding it impoſſible longer to reſiſt, and ſtung with remorſe for having ſlain his daughter to no purpoſe, killed himſelf upon her grave. After his death, the Meſſenians abandoned themſelves to deſpair, the city of Ithome was taken and demoliſhed, and they were obliged to ſubmit to whatever terms the Spartans were pleaſed to impoſe. Thus ended the firſt Meſſenian war, after it had laſted almoſt 20 years.

Q. What gave occaſion to the ſecond Meſſenian war?

A. That which will always give occaſion to a brave people, a willingneſs to throw off the yoke of ſervitude. After the Meſſenians had, for near forty years, groaned under the ſevere treatment of the Spartans, they were encouraged by Ariſtomenes, a young man of great courage and abilities, to attempt the recovery of their liberties by a general revolt.

Q. Relate the moſt remarkable particulars of this war.

A. A battle was fought without any advantage on either ſide; in which Ariſtomenes diſcovered ſuch amazing courage, and ſo great a capacity for war, that the Spartans were aſtoniſhed, and ſent to Delphi to aſk advice how they ſhould proceed. They were directed by the oracle to ſend to Athens for a general. The Athenians, in deriſion, ſent them Tyrtæus, a lame poet, who, however contemptible he might be as a general, was received by the Spartans gladly; they regarding him as the meſſenger of the fates, required no other qualification than his being ſent from Athens. In the next battle that was fought, the Spartans were entirely defeated, and ſo terrified with the valor and conduct of Ariſtomenes, that they were ready to have made peace upon any terms. But now Tyrtæus exerted himſelf, he harangued the ſoldiers with all the eloquence he was maſter of, he recited martial verſes in their ears, and animated them to ſuch a degree with ſentiments of courage and heroiſm, that they re-

ſolved upon another battle. It was fought with great bravery; but, through the treachery of Ariſtocrates, king of Arcadia, whom Ariſtomenes had engaged as an ally, the Meſſenians were defeated, and Ariſtomenes taken priſoner.

Q. Did not this put an end to the war?

A. No. Ariſtomenes was thrown into the dungeon of the common malefactors, where, in the middle of the night, perceiving ſome living creature preying upon a dead carcaſe which lay at the bottom of the dungeon, he caught hold of its tail, upon which the beaſt (which he found to be a large fox) made directly to his hole, leading Ariſtomenes after him, till the paſſage was ſo narrow that he was obliged to let go his hold. However, perceiving by the glimmering of the moon, that he was not far from the ſurface of the earth, he worked himſelf out with his nails and eſcaped.

Q. What followed?

A. He was received by his ſoldiers with equal joy and aſtoniſhment and now retiring with his army to a caſtle on mount Eiro, he fortified it ſo ſtrongly that it ſuſtained a ſiege of eleven or twelve years. At laſt it fell out, in a very dark and rainy night, that the centinels, thinking all ſafe, deſerted their poſts; which the Spartans having notice of by one of their ſoldiers, who had an intrigue with a Meſſenian courtezan, immediately ruſhed in and ſurpriſed the caſtle. Ariſtomenes, with wonderful preſence of mind, diſpoſed his forces in order, and maintained a deſperate fight all the next day. But finding himſelf overpowered with numbers, he drew up his army into a cloſe body, and fought himſelf a paſſage through the ranks of his enemies, marching out of the city as it were in triumph.

Q. Was he able after this to make head againſt the enemy?

A. Reſolved to try his fortune to the utmoſt, he pitched upon 500 of the braveſt of his ſoldiers, and aſked them if they would once more venture their lives with him; which when they all of them declared themſelves ready to do, he told them that he thought it feaſible, now the Lacedemonians were all buſied about Eira, for them to go and ſurpriſe Sparta. The deſign was approved of, and would immediately have been executed, had not their counſels been again betrayed by Ariſtocrates, the Arcadian king; but his treachery being now diſcovered, he was ſtoned to death by his own ſubjects. The death of Ariſtomenes, which happened ſoon after this, put an end to the Meſſenian wars.

A conciſe HISTORY *of* ROME.

(Continued from page 94.)

From the creation of the firſt dictator to the election of the tribunes of the people.

LARGIUS being now created dictator, entered upon his office, ſurrounded with his lictors, and all the enſigns of ancient royalty, and ſeated upon a throne in the midſt of the people, ordered the levies to be made in the manner of the kings of Rome. The populace looked with terror upon a magiſtrate whom they had inveſted with uncontroulable power, and peaceably went each to range himſelf under his reſpective ſtandard. Thus going forth to oppoſe the enemy, he returned with his army; and, before his ſix months were expired, laid down the dictatorſhip, with the reputation of having exerciſed it with blameleſs lenity.

But, though for this time the people ſubmitted to be led forth, yet they were reſolved at laſt to free themſelves from the yoke of their ſevere maſters; and though they could not get their complaints redreſſed, they determined to fly from thoſe whom they could not move to compaſſion. The complaints therefore continuing, they reſolved to quit a city which gave them no ſhelter, and to form a new eſtabliſhment without its limits.—They therefore, under the conduct

of a Plebeian, named Sicinius Bellutus, retired to a mountain, from thence called the Mons Sacer, on the banks of the river Anio, within about three miles from Rome.

Upon the news of this defection, the city was filled with tumult and conſternation; thoſe who wiſhed well to the army made all the attempts they could to ſcale the walls in order to join it. The ſenate was not leſs agitated than the reſt: ſome were for violent meaſures and repelling force by force; others were of opinion that gentler arts were to be uſed, and that even a victory over ſuch enemies would be worſe than a defeat. At length, therefore, it was reſolved to ſend a meſſenger, entreating the army to return home and declare their grievances, promiſing at the ſame time an oblivion of all that had paſſed.

This meſſage not ſucceeding, Menenius Agrippa, one of the wiſeſt and beſt of the ſenators, was of opinion that the people were to be complied with.

It was reſolved therefore to enter into a treaty with the people, and to make them ſuch offers as ſhould induce them to return. Ten commiſſioners were accordingly deputed, at the head of whom were Largius and Valerius, who had been dictators, and Menenius Agrippa, equally loved by the ſenate and the people. The dignity and the popularity of theſe ambaſſadors procured them a very reſpectable reception among the ſoldiers, and a long conference began between them. Largius and Valerius employed all their oratory on the one hand; while Sicinius and Lucius Junius, who were the ſpokeſmen of the ſoldiery, aggravated their diſtreſſes with all that maſculine eloquence which is the child of nature. The conference had now continued for a long time, when Menenius Agrippa, who had been originally a Plebeian himſelf, a ſhrewd man, and who conſequently knew what kind of eloquence was moſt likely to pleaſe the people, addreſſed them with that celebrated fable, which is ſo finely told us by Livy. 'In times of old, when every part of the body could think for itſelf, and each had a ſeparate will of its own, they all, with common conſent, reſolved to revolt againſt the belly: they knew no reaſon, they ſaid, why they ſhould toil from morning to night in its ſervice, while the belly in the mean time lay at its eaſe in the midſt of them all, and indolently grew fat upon their labours; accordingly, one and all, they agreed to befriend it no more. The feet declared they would carry it no longer: the hands proteſted they would feed it no longer; and the teeth averred they would not chew a morſel of meat though it were placed between them. Thus reſolved, they all for ſome time ſhewed their ſpirit, and kept their word; but ſoon they found, that, inſtead of mortifying the belly by theſe means, they only undid themſelves; they languiſhed for a while, and perceived, when too late, that it was owing to the belly that they had ſtrength to work or courage to mutiny.'

This fable, the application of which is obvious, had an inſtantaneous effect upon the people. They unanimouſly cried out that Agrippa ſhould lead them back to Rome; and were making preparations to follow him, when Lucius Junius, before-mentioned, withheld them; alledging that though they were gratefully to acknowledge the kind offers of the ſenate, yet they had no ſafeguard for the future againſt their reſentment; that therefore it was neceſſary, for the ſecurity of the people, to have certain officers created annually from among themſelves, who ſhould have power to give ſuch of them as ſhould be injured redreſs, and plead the cauſe of the community.

The people highly applauded this propoſal, which, however, the commiſſioners had not power to

comply with; they therefore ſent to Rome to take the inſtructions of the ſenate, who, rent with diviſions among themſelves, and harraſſed by complaints from without, were reſolved to have peace, at whatſoever price it ſhould be obtained; accordingly, as if with one voice, they conſented to the creation of their new officers, who were called *Tribunes of the People*, Appius alone proteſting with vehemence againſt the meaſure.

The tribunes of the people were at firſt five in number, though afterwards their body was increaſed by five more. They were always annually elected by the people, and almoſt always from their body.—They at firſt had their ſeats placed before the doors of the ſenate-houſe, and, being called in, they were to examine every decree, annulling it by the word *veto, I forbid it*; or confirming it by ſigning the letter *T*, which gave it its validity. This new office being thus inſtituted, Sicinius Bellutus, Lucius Junius, Caius Licinius, Albinus, and Icilius Ruga, were the firſt tribunes choſen by the ſuffrages of the people. The ſenate alſo made an edict confirming the abolition of debts: and now all things being adjuſted, both on the one ſide and the other, the people, after having ſacrificed to the Gods of the mountain, returned back once more in triumph to Rome.

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

(Continued from page 100.)

A VISIT *into the* COUNTRY.

IT would have taken a great deal more time to have ſatisfied my curioſity in this library: but we had been invited to dine this day at a country houſe, about a league from *Paris*, near the meadows of the *Seine*. My friend, Mr. C. called, in the way, to take up a learned doctor from the college of *Navarre*, who ſpoke Engliſh perfectly well, and enlivened the party very much. We were met by an Engliſh phyſician of eminence, who has reſided many years at Paris, and had obliged me, in a particular manner, by his ſervices. Beſides theſe, there were ſome other agreeable gentlemen whom we found in the country. After ſome converſation above ſtairs, we came down to a dinner, which was after the French faſhion. The firſt in order was a large diſh of ſoup; then a glaſs of Burgundy all round, equal to two or three Engliſh: then a large mellon of a dozen pound: then a firſt courſe of boiled diſhes, with a ſecond courſe of roaſt meats, game, ſtewed cucumbers, and plumb puddings. After which there was a deſert of fruit, with a bottle or two of the beſt Burgundy, of which, when we had taken a glaſs or two, the bottles were removed, and the coffee was brought. Laſt of all a little taſte of ſome delicate liqueur, was recommended to be put upon the coffee, as the Florentines put a little oil, over their wine, in the neck of the flaſk. The French gentlemen never ſit drinking after dinner as do the Engliſh, but take a glaſs or two (generally mixt with water) drink coffee immediately after, and then every man does as he pleaſes. Our converſation, after dinner, was carried on in the gardens, or the fields, or a ſummer-houſe, juſt as it happened. It turned chiefly upon religion, with a ſeaſonable mixture of the jocular and the indifferent. Much was ſaid on the attempt, that was made in archbiſhop *Wake*'s time, to bring about a reconciliation between our churches: and here it was natural to put a queſtion, whether the preſent times would not be more favorable to another attempt of the ſame kind? I forgot what anſwer was made to it. A learned divine of our church was cenſured, by ſome one of the company, for aſſerting, that all the Roman Catholics are uniform in their

belief of the Pope's infallibility.—This, they ſaid, was an injurious reflection, as all ſuch belief was diſclaimed by the church of France, whoſe kings had never made thoſe mean ſubmiſſions to the ſee of *Rome*, as had been practiſed in *England*. All that paſſed upon this occaſion was conducted with the utmoſt freedom and good humour. The perſons I had to do with were men of vivacity, candour, and literature, whoſe converſation would be very well worth repeating, with ſome of their pleaſant ſtories, of which they had many. Several anecdotes were related of a famous Cure of St. *Sulpice*. This clergyman began to lay in the materials for a new pariſh church, with only fifteen pounds in his pocket: but, by the power of his character and addreſs, he ſoon raiſed a noble ſtructure, for a pariſh which takes in nearly one third of the city of *Paris*. He is reported to have raiſed near forty thouſand livres at a ſtroke, by a pleaſant ſtratagem upon the king.—The particulars of his hiſtory would make a pamphlet. We had the following ſpecimen of his *bon mots*. A very rich old lady had made her will, in favor of a ſociety of *Carmelites*, at the inſtance of a friar of that order, which derives itſelf from *Elijah*, The Curé of St. *Sulpice* thought the lady would do much better by beſtowing her wealth upon the poor of his own pariſh, than by throwing it away upon the deſcendants of *Elijah*. He got acceſs to her bedchamber, prevailed upon her to ſend for a notary, and make another will immediately. As ſoon as the matter was ſettled, he went out of the room, met the Carmelite friar upon the ſtairs, and, alluding to the hiſtory of his order 'Father,' ſaid he, 'you may go up now, for you are of the *Old Teſtament*, but I am of the *New*.' When the character of the celebrated Monſieur *Fontenelle* was mentioned, it was remarked of him, that he lived to upwards of an hundred years of age, and, to the laſt, had ſome ſudden turn of wit ready for every occaſion. A lady, who was nearly o the ſame age, obſerved to him, one day, in a circle of company, 'Monſieur, you and I ſtay here ſo long, I have a notion death has forgotten us.' 'Speak as low as you can, madam, ſaid he, for fear you ſhould remind him of us: the proverb ſays, we muſt not awake the ſleeping lion.'

I produced from my pocket a French pamphlet of remarks, which I had been reading, the day before, againſt an infidel *Syſtem of Nature*, lately publiſhed in the ſame language; the author of which ſyſtem denies the creation, aſſerts materialiſm, and ſhuts up his work, moſt ſolemnly, with a ſublime prayer to *nature*. There are many of theſe philoſophers in *France*, but not ſo many as report makes of them in England, where, I fear, we have more than our due proportion; and I am told, the infidels of *France* are chiefly to be found among the lawyers and the ſoldiery. It was remarked, by a learned perſon in the company, that this atheiſtical oppoſition to all revelation, had contributed much to open a more liberal communication between the learned of the Engliſh and Romiſh perſuaſions, with whom thus much is certainly agreed upon againſt our new philoſophers, that God made the world, and wrote the bible. The name of the preſent biſhop of D—, an honorable and right reverend prelate, in *Ireland*, was mentioned with great eſteem, who has lately ſpent ſome years abroad, and has enriched himſelf with many curious articles, collected from the regions of taſte and politeneſs. While he reſided at *Rome*, he appeared conſtantly in the habit in which a biſhop would travel in England; and, in the ſame dreſs, ſpent ſeveral weeks in the palace of the archbiſhop of *Rouen* in *France:* which is more than any proteſtant clergyman would have choſen to have done fifty years ago.

When infidel philoſophers are talked of, *Voltaire* comes naturally under the laſh. The *Lettres des Juifs*, or Jews letters, which were publiſhed ſome time ago againſt him, were very much commended. They obviate his objections againſt the old teſtament, and ſet him in a ridiculous light as a critic, by firſt diſplaying his ignorance, and then chaſtiſing him for his vain pretenſions to learning. One of the gentlemen favored me with the following anecdote. Some of *Voltaire*'s fellow atheiſts, in the city of *Paris*, propoſed to ſet on foot a ſubſcription, among themſelves, for erecting a ſtatue of him. A perſon of genius, hearing of this, took the hint, and prepared an inſcription for the ſtatue; which, being good in its kind, I procured a copy of it.

En tibi *lapide lignum*
Voltarium!
Qui
In poeſi magnus,
In hiſtoria parvus,
In philoſophia minimus,
In religione nullus.
Cujus
Ingenium acre,
Judicium præceps,
Improbitas ſumma.
Cui
Arriſêre mulierculæ,
Planſêre ſcioli,
Favêre profani.
Quem
Dei hominumque irriſorem,
Senatus phyſico-atheus,
Corraſo ære, hâc ſtatuâ
donavit.

IN ENGLISH THUS:

Behold *Voltaire*, deſerving of a ſtone!

Who in poetry was great,
In hiſtory little,
Still leſs in philoſophy,
And in religion nothing at all.

His wit was acute,
His judgment precipitate,
His diſhoneſty extreme.

Looſe women ſmiled upon him,
The half-learned applauded him,
And the profane patronized him.

Though he ſpared neither God nor man,
A junto of atheiſts,
Who call themſelves philoſophers,
Scraped ſome money together,
And raiſed this ſtatue
To his memory.

For the benefit of the Engliſh reader, I have ſubjoined a literal tranſlation of this in the margin. I was informed, by ſome of the company, that the man has ſo poor an opinion of his own principles, that he keeps a prieſt conſtantly in his houſe; apprehending, as he has good reaſon, that his end is not far off: ſo that if he has but time to ring his bell, he may throw off all the blaſphemies of his life at once into the boſom of a confeſſor, and be patched up for eternity by an haſty abſolution.

BIOGRAPHY.

The LIFE *of* ALEXANDER *the* GREAT.

ALEXANDER aſcended the throne of Macedon in the twentieth year of his age. On the death of Philip, all the ſtates which had been ſubdued by his arms, declared themſelves free and independent. Demoſthenes flew into the public aſſembly, and exhorted his countrymen to unite their forces againſt an infant. His counſellors entreated the young king to employ methods of inſinuation and addreſs. Conſulting his own genius, he reſolved to ſtrike terror into his enemies by a ſudden and ſignal blow. He marched againſt the revolted ſtates before they had concerted their meaſures, and puniſhed them for their audacity.

He then turned his ſteps to Greece. "I will ſhew Demoſthenes (ſaid he) at the gates of Athens, that I am a man." The The-

bans, on a falſe rumour of his death, had maſſacred the Macedonian garriſon, and now met him in arms.—Having defeated them in the field, he reſolved to make an example of ſeverity. He levelled Thebes with the ground; ſold thirty thouſand of the inhabitants for ſlaves; and permitted none to enjoy their liberty except the prieſts, and the deſcendants of the poet Pindar, whoſe houſe alſo he ſpared, as a monument of his love for the arts.

The total ruin of Thebes threw the other ſtates into the utmoſt conſternation. Every thing gave way to Alexander; and even the Athenians, with Demoſthenes himſelf, implored the mercy of the conqueror. As he had already ſignalized his vengeance, he now ſignalized his clemency. Satisfied with the baniſhment of Chariedmus, he forgave the Athenians, and exhorted them to watch over the affairs of Greece during his abſence.—Then he aſſembled all the ſtates of Corinth, and was ſolemnly elected commander in chief of the Greeks againſt Perſia.

Alexander the Great ſet out on his expedition for Aſia, with an army of thirty thouſand foot, and five thouſand horſe. Diſtributing the revenues of Aſia, among his principal officers, he reſerved to himſelf, as he expreſſed it, nothing but hope. With this inconſiderable force, he meditated to dethrone the ſovereign of the eaſt, and to form an empire that ſhould extend over Aſia as well as Europe.

The empire of the Perſians, always ill modelled and unwieldy, was now in its decline. A feeble and effeminate ſovereign poſſeſſed abſolute power. The ſatraps, at a diſtance from court, appeared like independent princes. A multitude of nations, connected by nothing but ſlavery, formed a body, without any principles of union, and ready to diſſolve. To ſuch a people, diſjoined from each other by religion, languages, laws, cuſtoms, manners, and ſeparate intereſts, it was a matter of mere indifference, that the throne ſhould be ſhaken, and the crown paſs from one head to another. The Perſians had never excelled in the military art; a regular army of diſciplined troops had always been unknown in Aſia: but now they were as unwilling as undiſciplined, and had neither the deſire, nor the courage, to overcome. The feeble reſiſtance which the armies of Europe, in modern times, have met with in India, ſhews us with what facility conqueſts are made in the eaſtern world.

The bad ſucceſs of the Perſians in their ſeveral invaſions of Greece, the conqueſts of Ageſilaus, and the retreat of the ten thouſand, had demonſtrated the ſuperiority of Greece to Perſia, and inſpired the Grecian ſoldiers with that confidence which leads to victory.

The army of Alexander was compoſed of thoſe hardy veterans who had fought and conquered under the banners of his father. Philip carried the military art to a degree of perfection which was formerly unknown. He invented or improved the phalanx, which was ſo ſucceſsful in Greece, and proved formidable even to the Romans; he kept the firſt ſtanding army which is known in hiſtory; and his troops were not only expert in arms, but accuſtomed to victory.

Such an army, under the conduct of an illuſtrious leader, was a match for the millions of the eaſt.

Alexander, with his hoſt, croſſed the Helleſpont. He conducted, with his own hand, the veſſel in which he ſailed, and was the firſt of the army who leaped on Aſiatic ground. Arriving at Ilium, he celebrated public games to the memory of Achilles, and expreſſed his envy at the good fortune of that hero, in having found a faithful friend while he lived, and after his death a Homer to immortalize his exploits.

When he arrived at the banks of the Granicus, that inſtantaneous deciſion which marks the charac-

ters of great men, prompted him to take advantage of the terror which the news of his arrival had created among the Perſians. His courage was animated, rather than depreſſed, at the view of the vaſt army which was drawn up on the oppoſite ſide, conſiſting of an hundred thouſand foot, and ten thouſand horſe, under the command of Memnon the Rhodian.

Alexander, placing himſelf in the front of his army, plunged into the river, and was followed by all his troops. They landed, and both armies came to the charge. Victory was deciſive on the ſide of the Greeks.

The victory at Granicus propagated the terror of the Macedonian arms. Sardis, the key of Upper Aſia, opened its gates to the conqueror.

After this battle Alexander diſmiſſed his fleet, to lay his army under the neceſſity of conquering, and to cut off all hope of returning to their native country.

Darius advanced againſt his enemy with all the pomp of Perſia.—Inſtead of chuſing favorable ground, where he might have brought all his forces into action, he led his army into the defiles of Cilicia, near the city of Ipſus, where numbers were of no avail. He was defeated.

After the battle, Alexander viſited the wounded, ſaw the dead interred, and congratulated his ſoldiers on the victory they had obtained. He then went to viſit the family of Darius, who were taken priſoners; gave orders to treat the priſoners with the reſpect due to their rank; and made his camp an aſylum for their virtue, as ſacred as a temple.

Syria now ſubmitted, without reſiſtance, to the arms of the conqueror. The Phœnicians beheld with joy a hero who was to avenge them of the Perſians. Tyre was, from principle, attached to the Perſians, who could not ſubſiſt without the commerce of that city. After a ſiege of ſeven months, it was taken.

He next directed his march towards Gaza, which being ſubdued, opened his way to Egypt. The Egyptians, who had borne with impatience the Perſian government, ſubmitted chearfully to the authority of Alexander.

During his reſidence in Egypt, he laid the foundation of a maritime city, near one of the mouths of the river Nile, which he honored with his own name. The ſituation was happy; as, by the Mediterranean ſea, and the neighbourhood of the Arabian gulf, it might command the trade both of the eaſt and of the weſt. Alexandria ſoon became the chief commercial city in the world.

His expedition to the temple of Jupiter Ammon, which has been regarded as the exploit of a madman, was in the train of eaſtern policy. All the conquerors of the eaſt had been recognized as the ſons of Jove.

The battle of Arbela decided the fate of Darius. Babylon, Suſa, Perſepolis, Echatana, opened their gates to the conqueror; and the death of Darius, ſlain by his favorites Beſſus and Nabarzanes, rendered him maſter of the Perſian empire.

He meditated to extend his dominion over all the nations of the eaſt. He penetrated into India, but ſeems rather to have diſcovered than conquered that continent. Having puſhed his conqueſts, as he imagined, to the remoteſt corners of the world, he returned to Babylon.

He now bent his mind to model and govern that empire which he had ſubdued. He ſtudied to unite the two nations of Greeks and Perſians, and to aboliſh the diſtinction of a conquering and a conquered people. As the Aſiatics are wedded to their cuſtoms, he aſſumed their manners, the garb of their monarchs, and the ſplendor of their court.—He connected the Greeks and Perſians by marriages; he eſtabliſhed Greek colonies in Aſia; he permitted the conquered people to retain their cuſtoms, manners,

civil laws and religion; and took every precaution of policy to conſolidate his conqueſts by the union of the two people.

He died in the thirty-third year of his age, and the thirteenth of his reign.

Alexander the Great had the virtues and the faults of a tranſcendant character; a ſudden flaſh of deciſion, rather than long revolved plans, directed his actions: and hiſtory ranks him among thoſe extraordinary men whoſe genius and talents, forwarded by fortune, have made a revolution in the world.

Alexander, when he felt the approach of death, delivered his ring to Perdiccas; and being aſked to whom he left his empire, anſwered, "To the moſt worthy;" adding, at the ſame time, that he foreſaw with what ſtrange rites they would celebrate his funeral.

MEMOIRS *of* BARON FREDERIC TRENCK, *written by himſelf.*

(Continued from vol. I. page 741.)

In this Number we ſhall conclude *theſe Memoirs. While we deplore the Effects of* Deſpotiſm, *and inform the Reader, that by his Pruſſian Majeſty, Frederic the Great, the Baron was* ſet at Liberty, *after having endured Eleven Years moſt ſevere Impriſonment, at Glatz and Magdeburg, we cannot but remark, that it appears his Sufferings, in a very conſiderable Degree, were owing to his* Pride, Temerity *and* Folly.

THE king came to a review at Magdeburg, when he viſited the Star Fort, and commanded a new cell to be immediately made, preſcribing himſelf the kind of irons by which I was to be ſecured. The honeſt Gefhardt heard the officer ſay this cell was meant for me; gave me notice of it, but aſſured me it could not be ready in leſs than a month. I, therefore, determined, as ſoon as poſſible, to complete my breach in the wall, and eſcape, without the aid of any one. The thing was poſſible; for I had twiſted the hair of my mattreſs into a rope, which I meant to tie to a cannon, and deſcend the rampart, after which I might ſwim acroſs the Elbe, gain the Saxon frontiers, and thus ſafely eſcape.

On 26th of May I had determined to break into the next caſemate; but, when I come to work at the bricks, I found them ſo hard and ſtrongly cemented, that I was obliged to defer the labor to the following day. I left off, weary and ſpent, at day-break, and, ſhould any one enter my dungeon, they muſt infallibly diſcover the breach. How dreadful is the deſtiny by which, through life, I have been perſecuted, and which has continually plunged me headlong into calamity, when I imagined happineſs was at hand!

The 27th of May was a cruel day in the hiſtory of my life. My cell in the Star Fort had been finiſhed ſooner than Gefhardt had ſuppoſed; and, at night, when I was preparing to fly, I heard a carriage ſtop before my priſon. Oh, God! what was my terror, what were the horrors of this moment of deſpair! The locks and bolts reſounded, the doors flew open, and the laſt of my poor remaining reſources was to conceal my knife. The town-major, the major of the day, and a captain entered; I ſaw them by the light of their two lanterns. The only words they ſpoke were, "dreſs yourſelf;" which was immediately done. I ſtill wore the uniform of the regiment of Cordova.——Irons were given me, which I was obliged myſelf to faſten on my wriſts and ancles: the town-major tied a bandage over my eyes, and taking me under the arm, they thus conducted me to the carriage. It was neceſſary to paſs through the city to arrive at the Star Fort: all was ſilent, except the noiſe of the eſcort; but, when we entered Magdeburg, I heard the people running, who were crowding together, to obtain a ſight of me. Their curioſity was raiſed, by the report that I was going to be beheaded. That I was

executed on this occaſion, in the Star Fort, after having been conducted blind-fold through the city, has ſince been both affirmed and written, and the officers had then orders to propagate this error, that the world might remain in utter ignorance concerning me. I, indeed, knew otherwiſe, though I affected not to have this knowledge; and, as I was not gagged, I behaved as if I expected death;——reproached my conductors in language that even made them ſhudder, and painted their king in his true colours, as one who, unheard, had condemned an innocent ſubject by a deſpotic exertion of power.

My fortitude was admired, at the moment when it was ſuppoſed I thought myſelf leading to execution. No one replied, but their ſighs intimated their compaſſion: certain it is, few Pruſſians willingly execute ſuch commands. The carriage, at length, ſtopped, and I was bro't into my new cell. The bandage was taken from my eyes. The dungeon was lighted by a few torches. God of heaven!——what were my feelings, when I beheld the whole floor covered with chains, a fire-pan, and two grim men ſtanding with their ſmith hammers!

* * * * * * * * * * *

To work went theſe engines of deſpotiſm!—Enormous chains were fixed to my ancle at one end, and at the other to a ring which was incorporated in the wall. This ring was three feet from the ground, and only allowed me to move about two or three feet to the right and left.——The next rivetted another huge iron ring, of a hand's breadth, round my naked body, to which hung a chain, fixed into an iron bar, as thick as a man's arm. This bar was two feet in length, and at each end of it was a handcuff.——The iron collar round my neck was not added till the year 1756.

* * * * * * * * * * *

No ſoul bad me good night.—All retired in dreadful ſilence;—and I heard the horrible grating of four doors, that were ſucceſſively locked and bolted upon me!

Thus does man act by his fellow, knowing him to be innocent, having received the commands of another man ſo to act.

Oh, God! thou, alone, knoweſt how my heart, void as it was of guilt, beat at this moment. There ſat I, deſtitute, alone, in thick darkneſs, upon the bare earth, with a weight of fetters inſupportable to nature, thanking thee that theſe cruel men had not diſcovered my knife, by which my miſeries might yet find an end. Death is a laſt, certain refuge, that can, indeed, bid defiance to the rage of tyranny.—What ſhall I ſay? How ſhall I make the reader feel as I then felt? How deſcribe my deſpondency, and yet account for that latent impulſe that withheld my hand on this fatal, this miſerable night?

This miſery, I foreſaw, was not of ſhort duration; I had heard of the wars that were lately broken out between Auſtria and Pruſſia.—Patience to wait their termination, amid ſufferings and wretchedneſs, ſuch as mine appeared impoſſible, and freedom even then was doubtful. Sad experience had I had of Vienna, and well I knew thoſe, who had deſpoiled me of my property, moſt anxiouſly would endeavor to prevent my return.—Such were my meditations! Such my night tho'ts? Day at length returned—but where was its ſplendor? Fled—I beheld it not——yet was its glimmering obſcurity ſufficient to ſhew me what was my dungeon.

In breadth it was about eight feet; in length, ten. Near me once more ſtood a night table; in a corner was a ſeat, four bricks broad, on which I might ſit, and recline againſt the wall. Oppoſite the ring to which I was faſtened, the light was admitted through a ſemicircular aperture, one foot high, and two

in diameter. This aperture aſcended to the centre of the wall, which was ſix feet thick, and at this central part was a cloſe iron grating, from which, outward, the aperture deſcended, and its two extremities were again ſecured by ſtrong iron bars. My dungeon was built in the ditch of the fortification, and the aperture, by which the light entered, was ſo covered by the wall of the rampart, that, inſtead of finding immediate paſſage, the light only gained admiſſion by reflection. This, conſidering the ſmallneſs of the aperture, and the impediments of grating and iron bars, muſt needs make the obſcurity great, yet my eyes, in time, became ſo accuſtomed to this glimmering that I could ſee a mouſe run. In winter, however, when the ſun did not ſhine into the ditch, it was eternal night with me. Between the bars and the grating was a glaſs window, with a ſmall central caſement, which might be opened to admit air. My night-table was daily removed, and beſide me ſtood a jug of water.—— The name of TRENCK was built in the wall, in red brick, and under my feet was a tombſtone, with the name of TRENCK alſo cut on it, and carved with a death's head. The doors to my dungeon were double, of oak, two inches thick: without theſe was an open ſpace or front cell, in which was a window, and this ſpace was, likewiſe, ſhut in by double doors. The ditch, in which this dreadful den was built, was incloſed on both ſides by paliſadoes, twelve feet high, the key of the door of which was entruſted to the officer of the guard, it being the king's intention to prevent all poſſibility of ſpeech or communication with the ſentinels. The only motion I had the power to make was that of jumping upward, or ſwinging my arms to procure myſelf warmth. When more accuſtomed to theſe fetters, I was, likewiſe, capable of moving from ſide to ſide, about four feet, but this pained my ſhin-bones.

The cell had been finiſhed with lime and plaiſter but eleven days, and every body ſuppoſed it would be impoſſible I ſhould exiſt in theſe damps above a fortnight. I remained ſix months continually immerſed in water, that trinckled upon me from the thick arches under which I was; and I can ſafely affirm that, for the firſt three months, I was never dry; yet did I continue in health. I was viſited daily, at noon, after relieving guard, and the doors were then obliged to be left open for ſome minutes, otherwiſe the dampneſs of the air put out their candles.

This was my ſituation, and here I ſat, deſtitute of friends, helpleſsly wretched, preyed on by all the torture of thought, that continually ſuggeſted the moſt gloomy, the moſt dreadful of images. My heart was not yet wholly turned to ſtone, my fortitude was ſunken to deſpondency; my dungeon was the very cave of deſpair; yet was my arm reſtrained, yet was this exceſs of miſery endured.

How, then, may hope be wholly eradicated from the heart of man! My fortitude, after ſome time, began to revive; I glowed with the deſire of convincing the world I was capable of ſuffering what man had never ſuffered before, perhaps of, at laſt emerging from this load of wretchedneſs, triumphant over my enemies. So long, and ardently, did my fancy dwell on this picture, that my mind, at length, acquired a heroiſm, which Socrates himſelf certainly never poſſeſſed.—Age had benumbed his ſenſe of pleaſure, and he drank the poiſonous draught, with cool indifference; I was young, inured to high hopes, yet now beholding deliverance impoſſible, or at an immenſe, a dreadful diſtance. Such, too, were the ſufferings of ſoul, and body, I could

not hope they might be ſupported and live.

About noon my den was opened. Sorrow and compaſſion were painted on the countenances of my keepers. No one ſpoke—No one bade me good-morrow. Dreadful, indeed was their arrival, for, unaccuſtomed to the monſtrous bolts and bars, they were kept reſounding for a full half hour, before ſuch ſoul-chilling, ſuch hope-murdering, impediments were removed. It was the voice of tyranny that thundered!

My night-table was taken out, a camp-bed, mattreſs, and blankets, were brought me; a jug of water ſet down, and, beſide it, an ammunition loaf of ſix pounds weight.—"That you no more may complain "of hunger," ſaid the town-major, "you ſhall have as much bread as "you can eat." The door was ſhut, and I again left to my tho'ts.

What a ſtrange thing is that called happineſs! How ſhall I expreſs my extreme joy, when, after eleven months of intolerable hunger, I was again indulged with a full feaſt of coarſe ammunition bread? The fond lover never ruſhed more eagerly to the arms of his expecting bride; the famiſhed tiger more ravenouſly on his prey, than I upon this loaf; I eat, reſted, ſurveyed the precious morſel, eat again, and abſolutely ſhed tears of pleaſure——Breaking bit after bit, I had, by evening, devoured all my loaf.

Oh Nature! what delight haſt thou combined with the gratification of thy wants! Remember this; ye who gorge, ye who rack invention to excite appetite, and which yet you cannot procure; remember how ſimple are the means that will give a cruſt of mouldy bread a flavor more exquiſite than all the ſpices of the eaſt, or all the profuſion of land or ſea: remember this, grow hungry, and indulge your ſenſuality.

Alas! my enjoyment was of ſhort duration. I ſoon found that exceſs is followed by pain and repentance. My feaſting had weakened digeſtion, and rendered it inactive. My body ſwelled, my water-jug was emptied, cramps, cholics, and, at length, inordinate thirſt racked me all the night. I began to pour curſes on thoſe who ſeemed to refine on torture, and, after ſtarving me ſo long, to invite me to gluttony.—— Could I not have reclined on my bed, I ſhould, indeed, have been driven this night to deſperation: yet, even this was but a partial relief, for, not accuſtomed to my enormous fetters, I could not extend myſelf in them in the manner I was afterward taught to do by habit. I dragged them, however, ſo together as to enable me to ſit down on the bare mattreſs. This, of all my nights of ſuffering, ſtands foremoſt. —When they opened my dungeon, next day, they found me in a truly pitiable ſituation, wondered at my appetite, brought me another loaf; I refuſed to accept it, believing I never more ſhould have occaſion for bread: they, however, left me one, gave me water, ſhrugged up their ſhoulders, wiſhed me farewell, as according to all appearance, they never expected to find me alive, and ſhut the doors, without aſking whether I wiſhed or needed farther aſſiſtance.

MISCELLANEOUS.

An ESSAY *on* STUDY: *By* LORD BACON.

STUDIES ſerve for delight, ornament and ability. Their chief uſe for delight, is in privacy and retirement; for ornament in diſcourſe; and for ability in the judgment and diſpoſition of buſineſs.—For expert men can execute, and perhaps judge of particulars one by one; but the general counſels and plots, and marſhalling of affairs, come beſt from thoſe who are learned. To ſpend too much time in ſtudies is ſloth; to uſe them too much for ornament is affectation; to make judgment wholly by their rules is the humour of a ſcholar. They perfect nature, and are per-

fected by experience. Crafty men contemn ſtudies, ſimple men admire them, and wiſe men uſe them. Read not to contradict and confute, nor to believe and take for granted, nor to find talk and diſcourſe, but to weigh and conſider. Some books are to be taſted, others to be ſwallowed, and ſome few to be chewed and digeſted; that is, ſome *books* are to be read only in parts; others to be read, but not curiouſly; and ſome few to be read, wholly, and with diligence and attention. Some *books* alſo may be read by deputy, and extracts made of them by others. Reading maketh a full man; conference a ready man; and writing an exact man. And therefore if a man writes little, he had need have a great memory; if he confers little, he had need have a preſent wit; and if he reads little, he had need have much cunning to ſeem to know what he doth not. *Hiſtories* make men wiſe; *poets* witty; the *mathematics* ſubtle; *natural philoſophy* deep; *morals* grave; *logic* and *rhetoric* able to contend. There is no ſtand or impediment in the wit, but may be wrought out by fit *ſtudies*: Like as diſeaſes of the body may have proper exerciſes. Bowling is good for the ſtone and reins; ſhooting for the lungs and breaſt; gentle walking for the ſtomach; riding for the head, and the like. So if a man's wit be wandering, let him *ſtudy* the *mathematics*; for in demonſtrations, if his wit ſtrays never ſo little, he muſt begin again: If his wit is not apt to diſtinguiſh or find differences, let him *ſtudy* the *ſchoolmen*; for they are *cumini ſectores*. If he is not apt to beat over matters, and to call up one thing to prove and illuſtrate another, let him *ſtudy* the *lawyer's caſes*; ſo every defect of the mind ſhall have a ſpecial receipt.

DESCRIPTION *of the* FIVE SENSES:

By JOHN LOCKE, ESQ.

SEEING.

THE organ of *ſeeing* is the *eye*; conſiſting of a variety of parts wonderfully contrived for the admitting and refracting the rays of light: ſo that thoſe which come from the ſame point of the object, and fall upon different parts of the pupil, are brought to meet again at the bottom of the eye, whereby the whole object is painted on the *retina* that is ſpread there.

That which immediately affects the ſight, and produces in us that ſenſation, which we call *ſeeing*, is *light*.

Light may be conſidered either, firſt, as it radiates from luminous bodies directly to our eyes; and thus we ſee luminous bodies themſelves, as the ſun, or a flame, &c. or, ſecondly, as it is reflected from other bodies; and thus we ſee a man or a picture, by the rays of light reflected from them to our eyes.

Bodies in reſpect of light, may be divided into three ſorts: firſt, thoſe which emit rays of light, as the ſun and fixed ſtars; ſecondly, thoſe which tranſmit the rays of light, as the air; thirdly, thoſe which reflect the rays of light, as iron, earth, &c. The firſt are called *luminous*; the ſecond *pellucid*; and the third *opake*.

The *rays of light* themſelves, are not ſeen: but by them, the bodies, from which they originally come; as the ſun, or a fixed ſtar: or the bodies from which they are reflected; as a horſe, or a tulip. When the moon ſhines, we do not ſee the rays, which come from the ſun to the moon: but by them we ſee the moon, from whence they are reflected.

If the eye be placed in the medium through which the rays paſs to it, the medium is not ſeen: for inſtance, we do not ſee the air through which the rays come to our eyes. But if a *pellucid body*, through which the light comes, be at a diſtance from our eye, we ſee that body, as well as the bodies, from whence the rays come, which paſs through them, to come to our eyes. For example; we do not only ſee bodies through a pair of ſpectacles, but we ſee the glaſs itſelf. The reaſon

whereof is, that pellucid bodies, being bodies the ſurfaces of which reflect ſome rays of light from their ſolid parts; theſe ſurfaces, placed at a convenient diſtance from the eye, may be ſeen by thoſe reflected rays: as, at the ſame time, other bodies beyond thoſe pellucid ones, may be ſeen by the tranſmitted rays.

Opake bodies are of two ſorts, *ſpecular*, or not *ſpecular*. *Specular bodies* or mirrors, are ſuch opake bodies whoſe ſurfaces are poliſhed; whereby they reflecting the rays in the ſame order as they come from other bodies, ſhew us their images.

The rays which are reflected from opake bodies, always bring with them to the eye the idea of colour: and this colour is nothing elſe in the bodies, but a diſpoſition to reflect to the eye more copiouſly one ſort of rays than another. For particular rays are originally endowed with particular colours: ſome are *red*, others *blue*, others *yellow* and others *green*, &c.

Every ray of light, as it comes from the ſun, ſeems a bundle of all theſe ſeveral ſorts of rays: and as ſome of them are more *refrangible* than others; that is, are more turned out of their courſe, in paſſing from one medium to another; it follows that after ſuch refraction they will be ſeparated, and their diſtinct colour obſerved. Of theſe, the moſt refrangible are *violet*, and the leaſt *red*; and the intermediate ones, in order, are *indigo*, *blue*, *green*, *yellow*, and *orange*. This ſeparation is very entertaining, and will be obſerved with pleaſure in holding a priſm in the beams of the ſun.

As all theſe rays differ in refrangibility, ſo they do in *reflexibility*, that is, in the property of being more eaſily reflected from certain bodies, than from others: and hence ariſe, as hath been ſaid, all the colours of bodies; which are in a manner infinite, as an infinite number of compoſitions, and proportions of the original colours, may be imagined.

The *whiteneſs* of the ſun's light, is compounded of all the original colours mixed in a due proportion.

Whiteneſs, in bodies, is but a diſpoſition to reflect all colours of light, nearly in the proportion they are mixed in the original rays: as, on the contrary, *blackneſs*, is only a diſpoſition to abſorb or ſtifle without reflection, moſt of the rays of every ſort which fall on the bodies.

Light is ſucceſſively propagated, with an almoſt inconceivable ſwiftneſs: for it comes from the ſun to the earth in about ſeven or eight minutes, which diſtance is about 70,000,000 Engliſh miles.

Beſides colour, we are ſuppoſed to ſee *figure*: but in truth, that which we perceive when we ſee figure, as perceivable by ſight, is nothing but the termination of colour.

HEARING.

NEXT to ſeeing, *hearing* is the moſt extenſive of our ſenſes. The ear is the organ of hearing, whoſe curious ſtructure is to be learnt from anatomy.

That which is conveyed into the brain by the ear, is called *ſound*: though in truth, till it comes to reach and affect the perceptive part, it is nothing but motion.

The motion, which produces in us the perception of ſound, is a vibration of the air, cauſed by an exceeding ſhort, but quick, tremulous motion of the body, from which it is propagated: and therefore we conſider and denominate them as bodies ſounding.

That ſound is the effect of ſuch a ſhort, briſk, vibrating motion of bodies, from which it is propagated; may be known from what is obſerved and felt in the ſtrings of inſtruments, and the trembling of bells, as long as we perceive any ſound come from them: for as ſoon as that vibration is ſtopped, or ceaſes in them; the perception ceaſes alſo.

The propagation of ſound is very quick, but not approaching that of light. Sounds move about 1140

Engliſh feet, in a ſecond; and in ſeven or eight minutes they move about one hundred Engliſh miles.

SMELLING.

SMELLING is another ſenſe, that ſeems to be wrought on by bodies at a diſtance; though that which immediately affects the organ, and produces in us the ſenſation of any ſmell, are the effluvia, or inviſible particles, which coming from bodies at a diſtance, immediately affect the olfactory nerves.

Smelling bodies ſeem perpetually to ſend forth effluvia, or ſteams, without ſenſibly waſting. Thus a grain of muſk will ſend forth odoriferous particles for ſcores of years together, without its being ſpent: whereby one would conclude that theſe particles are very ſmall; and yet it is plain, that they are much groſſer than the rays of light, which have a free paſſage through glaſs; and groſſer alſo than the magnetic effluvia, which paſs freely through all bodies, when thoſe which produce ſmell, will not paſs the thin membranes of a bladder, and many of them ſcarce ordinary white paper.

There is a great variety of ſmells, though we have but a few names for them: *ſweet*, *fetid*, *ſower*, *rank*, and *muſty*, are almoſt all the denominations we have for odours; though the ſmell of a violet, and of muſk, both called *ſweet*, are as diſtinct as any two ſmells whatever.

TASTE.

TASTE, is the next ſenſe to be conſidered.

The organ of taſte is the tongue and palate.

Bodies which emit light, ſounds, and ſmells, are ſeen, heard, and ſmelt at a diſtance: but bodies are not taſted, but by immediate application to the organ; for till our meat touches our tongues or palates, we taſte it not, how near ſoever it is.

It may be obſerved of taſtes, that though there are a great variety of them, yet, as in ſmells, they have only ſome few general names; as, *ſweet*, *bitter*, *ſower*, *harſh*, *rank* and ſome few others.

TOUCH.

THE fifth and laſt of our ſenſes is *touch:* a ſenſe ſpread over the whole body, though it be moſt eminently placed in the ends of the fingers.

By this ſenſe the tangible qualities of bodies are diſcerned; as *hard*, *ſoft*, *ſmooth*, *rough*, *dry*, *wet*, *clammy*, and the like.

But the moſt conſiderable of the qualities which are perceived by this ſenſe, are *heat* and *cold*.

The due temperament of thoſe two oppoſite qualities, is the great inſtrument of nature, that ſhe makes uſe of, in moſt, if not all, her productions.

Heat is a very briſk agitation of the inſenſible parts of the object, which produces in us that ſenſation, from whence we denominate the object *hot:* ſo what in our ſenſation is heat, in the object is nothing but motion. This appears by the way, whereby heat is produced: for we ſee that the rubbing of a braſs nail upon a board, will make it very hot; and the axle-trees of carts and coaches are often hot, and ſometimes to a degree, that they ſet them on fire, by the rubbing of the nave of the wheel upon the axle-tree.

The utmoſt degree of *cold*, is the ceſſation of that motion of the inſenſible particles, which to our touch is *heat*.

Bodies are denominated *hot* and *cold* in proportion to the preſent temperament of that part of our body, to which they are applied; ſo, that feels hot to one, which ſeems cold to another: nay, the ſame body felt by the two hands of the ſame man, may at the ſame time appear hot to the one, and cold to the other; becauſe the motion of the inſenſible particles of it, may be more

briſk than that of the particles of the other.

Beſides the objects before mentioned, which are peculiar to each of our ſenſes, as light, and colour of the ſight; ſound of hearing; odours of ſmelling; ſavours of taſting; and tangible qualities of the touch: there are two others which are common to all the ſenſes; and thoſe are *pleaſure* and *pain*, which they may receive by and with their peculiar objects. Thus, too much light offends the eye: ſome ſounds delight, and others grate the ear: heat in a certain degree is very pleaſant, which may be augmented to the greateſt torment: and ſo the reſt.

Theſe five ſenſes are common to beaſts with men: nay, in ſome of them, ſome brutes exceed mankind. But men are endowed with other faculties, which far excel any thing that is to be found in other animals.

Memory alſo, brutes may be ſuppoſed to have, as well as men.

The SPIRIT *of* MASONRY.

The Rites, Ceremonies, and Inſtitutions of the Ancients.

(Continued from Vol. I. page 742.)

AS the Druids were a ſet of religious peculiar to Gaul and Britain, it may not be improper to caſt our eyes on the ceremonies they uſed: their antiquity and peculiar ſtation, render it probable ſome of their rites and inſtitutions might be retained, in forming the ceremonies of our ſociety.—In ſo modern an æra as one thouſand one hundred and forty, they were reduced to a regular body of religious, in France, and built a college in the city of Orleans.—They were heretofore one of the two eſtates of France, to whom were committed the care of providing ſacrifices, of preſcribing laws for worſhip, and deciding controverſies concerning rights and properties.

In the greateſt antiquity in ancient Gaul and Britain, they were elected out of the beſt families, and were held both from the honors of their birth and office in the greateſt veneration. Their ſtudy was aſtrology, geometry, natural hiſtory, politics, and geography: they had the adminiſtration of all ſacred things, were the interpreters of religion, and the judges of all matters indifferently.—They had a chief or arch-druid in every country.—They had the tutorage of youth, and taught them many verſes, which they cauſed them to learn by heart, without the aſſiſtance of writing; in which manner they inſtructed them in the myſteries of their religion, the ſciences, and politics.—At the concluſion of each year they held a general feſtival and aſſembly, in which they paid their adoration, and offered gifts to the God of Nature, bringing with them miſſetoe and branches of oaks; in myſtic verſes ſupplicating for approaching ſpring, and the renewing year. At their ſacrifices, and in their religious offices, they wore white apparel; and the victims where two white bulls.—They opened a ſeſſions once a year, in a certain conſecrated place, in which all cauſes were tried and determined.—They worſhipped one ſupreme God, immenſe and infinite; but would not confine their worſhip to temples built with human hands; profeſſing the univerſe was the temple of the Deity; eſteeming any other inconſiſtent with his attributes. Their whole law and religion were taught in verſe.—Some Druids ſpent twenty years in learning to repeat thoſe ſacred and ſcientific diſtichs, which it was forbidden to commit to writing; by which means they were withheld from the vulgar. Such was the averſion and enmity entertained by the Romans againſt the Druids, that (as Suetonius ſays) their rites were prohibited by Auguſtus, and totally aboliſhed by Claudius Cæſar.

Many probable conjectures have been made, that the Phœnicians viſited this land in very early ages.—

It has been attempted to be proved, from the ſimilarity of the habit worn, and ſtaff carried, by the weſtern Britons.—This ſtaff was uſed by the Druids, and has the name of Diogenes' ſtaff. In a deſcription given by Mr. Seldon, of ſome ſtatues of Druids which were dug up at Wichtelberg, in Germany, it is particularly mentioned.—The Phœnicians moſt probably introduced to thoſe teachers, the laws and cuſtoms known amongſt the ancient Hebrews, and ſpecified in the Levitical inſtitutions.—The altars or temples of the Druids, and alſo their obeliſks, or monuments of memorable events, of which many remains are to be ſeen at this day, bear the greateſt ſimilarity to thoſe mentioned in the Old Teſtament: Gen. xxviii. 16. 'And Jacob awaked out of his ſleep, and ſaid, Surely the Lord is in this place, and I knew it not.' Ver. 17. 'And he was afraid, and ſaid, How dreadful is this place! This is none other but the houſe of God, and this is the gate of heaven.'—Ver. 18. 'And Jacob roſe up early in the morning, and took the ſtone that he had put for his pillow, and ſet it up for a pillar, and poured oil upon the top of it.'—Ver. 22. 'And this ſtone, which I have ſet up for a pillar, ſhall be God's houſe.'—Exod. xx. 25. 'And if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewn ſtone; for if thou lift up thy tool upon it, thou haſt polluted it.'—Exod. xxiv. 4. 'And Moſes wrote all the words of the Lord, and roſe up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Iſreal.' Ver. 5. 'And he ſent young men of the children of Iſrael, which offered burnt offerings, and ſacrificed peace-offerings of oxen unto the Lord.'—Deut. xxvii. 2. 'And it ſhall be on the day when ye ſhall paſs over Jordan unto the land which the Lord thy God giveth thee, that thou ſhalt ſet thee up great ſtones.'—Ver. 4. 'Therefore it ſhall be when ye be gone over Jordan, that ye ſhall ſet up theſe ſtones, which I command you this day in Mount Ebal.'—Ver. 5. 'And there thou ſhalt build an altar unto the Lord thy God, an altar of ſtones: thou ſhalt not lift up any iron tool upon them.'—Ver. 6. 'Thou ſhalt build the altar of the Lord thy God of whole ſtones, and thou ſhalt offer burnt-offerings thereon unto the Lord thy God.' It was uſual to give thoſe places the name of the houſe of the Lord. 1 Chron. xxii. 1. 'This is the houſe of the Lord God, and this is the altar of the burnt offering for Iſrael.' This is ſaid of the altar erected by David, where afterwards the brazen altar ſtood in Solomon's temple.

The oak was held ſacred by the Druids, under whoſe branches they aſſembled and held their ſolemn rites.—The oak and groves of oak were alſo held in great veneration by the Hebrews and other ancient nations, as appears by Deuteronomy xii. 2, 3.—Judges vi. 19.—1 Kings xviii. 19.—2 Kings xxi. 37.—2 Chron. xv. 16, 17.—Deut. vii. 5. and xvi. 21.—Exod. xxxiv. 13.—Judges iii. 7.*—Iſaiah i. 29.

NOTE.

* Deut. xii. 2, 3. 'Ye ſhall utterly deſtroy all the places wherein the nations which ye ſhall poſſeſs ſerved their Gods, upon the high mountains, and upon the hills, and under every green tree. And ye ſhall overthrow their altars, and break their pillars, and burn their groves with fire, and ye ſhall hew down the graven images of their Gods, and deſtroy the names of them out of that place.'

Judges vi. 19. 'The fleſh he put in a baſket, and he put the broth in a pot, and he brought it out unto him under the oak, and preſented it.'

'They ſhall be aſhamed of the oaks 'which they have deſired.'—The French Magi held the oak in great veneration:*—The Celtæ revered the oak as a type or emblem of Jupiter.†

I have been thus particular (adds Mr. Hutchinſon) on this ſubject, as it encourages a conjecture, that the Druids gained their principles and maxims from the Phœnicians, as appears from thoſe capital ſimilarities before remarked: and thence it may be conceived, they alſo received from them the doctrines of Moſes; and the original principles of wiſdom and truth, as delivered down from the earlieſt ages.

NOTES.

1 Kings xviii. 19. 'And the pro-'phets of the groves four hundred.'

2 Kings xxi. 3. 'For he built 'up again the high places, which 'Hezekiah his father had deſtroy-'ed, and he reared up altars for Ba-'al, and made a grove, as did Ahab 'king of Iſrael, and worſhipped all 'the hoſt of heaven, and ſerved 'them.' Ver. 7. 'And he ſet a 'graven image of the grove which 'he had made, &c.'

2 Chron. xv. 16. 'He removed 'her from being queen, becauſe 'ſhe had made an idol in a grove.'

Ver. 17. 'But the high places 'were not taken away out of Iſrael.'

Deut. vii. 5. 'Ye ſhall all deſtroy 'their altars, and break down their 'images, and cut down their 'groves, and burn their graven im-'ages with fire.'

Chap. xvi. ver. 21. 'Thou ſhalt 'not plant the grove of any trees near 'unto the altar of the Lord thy 'God.'

Exod. xxxiv. 13. 'But ye ſhall 'deſtroy their altars, break their 'images, and cut down their 'groves.'

Judges iii. 7. 'And the children 'of Iſrael, &c. ſerved Baalim, and 'the groves.'

* Plin. Nat. Hiſt.

† Maximus Tyrius.

The oak hieroglyphically repreſents ſtrength, virtue, and conſtancy, and ſometimes longevity:—under theſe ſymbolic characters, it might be revered by the Druids: and the miſletoe, which they held in the utmoſt veneration, has excellent medicinal qualities, which in thoſe days of ignorance, might form the chief of their materia medica; being a remedy for epilepſies and all nervous diſorders, to which the Britons in thoſe ages might be peculiarly ſubject, from the woodineſs of the country, the noxious reſpiration proceeding from large foreſts; the moiſture of the air from extenſive uncultivated lands, and the maritime ſituation of this country.

From all theſe religious inſtitutions, rites, cuſtoms, and ceremonies, which bear in many degrees a ſtriking ſimilarity to thoſe of this ſociety, we may naturally conjecture, that the founders of our preſent maxims, had in view the moſt ancient race of Chriſtians, as well as the firſt profeſſors of the worſhip of the God of Nature. Our ancient record, which I have mentioned, brings us poſitive evidence of the Pythagorian doctrine, and Baſilidian principles, making the foundation of our religious and moral rules.

(To be continued.)

A SERMON *delivered December* 27, 1784, *by the* REVEREND UZAL OGDEN, *of Newark, State of New-Jerſey, at Morriſtown, in ſaid State, before a* LODGE of FREE and ACCEPTED MASONS, *and then publiſhed at their Requeſt.*

INTRODUCTION.

AMONG the various paſſions we are endued with, we perceive a diſpoſition for *Society*; and the indulgence of *this propenſity*, is neceſſary to our felicity.

Without Society, we could neither obtain property; with ſafety poſſeſs it, nor be happy in its enjoyment.

Without Society, we could not make proficiency in the arts and sciences, nor obtain even the neceſſaries of life.

And, indeed, *without Society*, our attainments of religious knowledge would be moſt imperfect; and in the practice of virtue we ſhould be extremely defective.

As *Society* is thus neceſſary to the happineſs of mankind, the *ſocial paſſion* hath been indulged by men in every clime, and in every age: And according to their genius, temper, views and deſigns, *numerous Societies* have been formed to effect *various purpoſes*.

Some of theſe *ſocial Combinations* have, it is true, been entered into for the accompliſhment of ignoble ends;—others have had no other object but the acquiſition of wealth; the advancement of literature, or the enjoyment of pleaſure;—while others have happily been inſtituted for the promotion of uſeful knowledge, virtue, benevolence, and fraternal affection:—And *ſuch*, I truſt, is the *nature* of the *Society* I have now the honor to addreſs.

The inſtitution of *Free Maſonry*, it is ſaid, is of great antiquity;—it teacheth ſeveral uſeful arts, particularly *Architecture*;——it enjoins the greateſt purity of morals;—requires the exerciſe of the moſt diſintereſted, the moſt fervent charity to all men, but eſpecially to thoſe of the Brotherhood; and, therefore, muſt have been *founded* in *Wiſdom* and *Virtue*.*

NOTE.

* For evidence in favor of the *Antiquity* of *Free Maſonry*, the reader is referred to the copy of an ancient manuſcript, depoſited in the Bodleian Library, on the ſubject of the *Maſonic Art*, tranſmitted by that moſt juſtly celebrated philoſopher, John Locke, Eſquire, to an Engliſh nobleman; which paper hath been publiſhed.

This manuſcript mentions that *Free Maſonry* diſſeminates the knowledge of "*Agriculture, Architecture, Aſtronomy, Geometry, Numbers, Muſic, Poetry, Chymiſtry, Government*, and *Religion*."

Such being the principles of *Maſonry*, many perſons, perhaps in every age and country, the moſt diſtinguiſhed for the poſſeſſion of *power, ſcience*, or *religion*, have thought it an honor to be admitted Members of this Fraternity; and not a few of the moſt *worthy characters* in *theſe United States*, highly eſteem the privilege of being of the number of FREE and ACCEPTED MASONS.

This *ſocial Inſtitution* being thus *excellent* in its *ſyſtem*, and thus *patronized* by the *great* and *good*; by the moſt *reſpectable names* both among the *clergy* and *laity*,—I ſhall not, I apprehend, *juſtly* incur reproach, by complying with the preſent requeſt of *this Brotherhood*; though I have reaſon to ſolicit their *indulgent reception* of the *ſentiments* I *may deliver*; eſpecially, as my *diſcourſe* will be *extempore*;—the diſcharge of the various duties of my function, in ſeveral places, not having afforded me time to commit the preſent addreſs to writing.

The portion of ſacred writ, that occurs to me, as moſt proper for this occaſion,—it expreſſing the fundamental principles of this Society,—is contained in the firſt epiſtle of Saint Peter; the ſecond chapter, and ſeventeenth verſe.

"*Honor all men. Love the Brotherhood. Fear God. Honor the king.*"

This epiſtle was addreſſed to thoſe proſelyted to the Chriſtian faith, from Judaiſm and Gentiliſm, who were reſident in "Pontus, Galatia, Cappadocia, Aſia Minor, and Bithynia."

It was deſigned to eſtabliſh theſe perſons in the doctrines of Chriſtianity they had received; to excite them to the unfeigned practice of the precepts of the goſpel; to fortify them againſt the power of perſecution, to which they were ex-

poſed; and to ſuppreſs in thoſe of them, who were deſcendants of Abraham, that impatience of Roman government, and luſt for domination and power, for which, at that period, the people of Iſrael were ſo diſtinguiſhed; and which in a few ſucceeding years, were productive of the greateſt calamities to the Jewiſh nation.

The ſeveral injunctions expreſſed in the text, may be regarded as an *epitome* of the *exhortation* to *moral duty*, contained in the epiſtle. And theſe precepts of virtue, I beg leave to attend to in the following manner.

Firſt, to *notice* what it is to "*fear God.*"

Secondly, to "*honor the king.*"

Thirdly, to "*honor all men.*"

Laſtly, to "*love the brotherhood.*"

Firſt, what is it to "*fear God?*"

The phraſe to "*fear God,*" is of the ſame ſignification as the expreſſion, to *love*, or *ſerve him.*

When Joſeph wiſhed his brethren ſhould be informed he was a perſon of virtue, that they might, with greater chearfulneſs, ſuffer their brother Simeon to be detained in cuſtody by him, until they ſhould return to their father, he ſaid, "This do and live, for I *fear God.*"(1)

The righteouſneſs of Job was expreſſed by the ſame language, "Doth Job *fear God* for naught."(2)

The piety of the family of Cornelius was declared in the ſame mode of ſpeech. It is mentioned that he *feared God* with all his houſe.(3)

"It ſhall be well," ſays Solomon, "with thoſe who *fear God?*"(4) and "the *fear of the Lord,*" it was ſaid, by this ſage, "is the beginning of wiſdom."(5)

"The angel of the Lord," ſays the Pſalmiſt, "encampeth round about thoſe who *fear him.*"(6) And the *fear of the Lord*, was thus defined by this Prince of Iſrael. "Hearken unto me," it was ſaid by him, "and I will teach you the *fear of the Lord.* What man is he who deſireth life, and loveth many days, that he may ſee good?—Keep thy tongue from evil, and thy lips from ſpeaking guile. Depart from evil and do good. Seek peace and purſue it."(1)

And numerous other expreſſions there are of ſcripture which declare, that, by the "*fear of God,*" we are to underſtand a *due obſervance* of *religion*; which, it may be ſaid, conſiſts of three particulars;—*knowledge*, *faith*, and *practice*; and theſe things I beg permiſſion to notice.

(To be continued.)

NOTES.

(1) Gen. xlii. 18. (2) Job i. 9. (3) Acts x. 2. (4) Eccl. viii. 12. (5) Prov. ix. 10. (6) Pſal. xxxiv. 7.

A SYSTEM of POLITE MANNERS.

(Continued from vol. i. page 496.)

GENTEEL CARRIAGE.

NEXT to good breeding is a genteel manner and carriage, wholly free from thoſe ill habits and awkward actions, which many very worthy perſons are addicted to.

A genteel manner of behavior, how trifling ſoever it may ſeem, is of the utmoſt conſequence in private life. Men of very inferior parts have been eſteemed, merely for their genteel carriage and good-breeding, while ſenſible men have given diſguſt for want of it. There is ſomething that prepoſſeſſes us at firſt ſight, in favor of a well bred man, and makes us wiſh to like him.

When an awkward fellow firſt comes into a room, he attempts to bow, and his ſword, if he wears one, goes between his legs, and nearly throws him down. Confuſed and aſhamed, he ſtumbles to the upper end of the room, and ſeats himſelf in the very chair he ſhould not. He there begins playing with his hat, which he preſently drops: and recovering his hat, he lets fall his cane; and in picking up his cane,

NOTE.

(1) Pſal. v. 11, 12, 13.

down goes his hat again; thus it is a conſiderable time before he is adjuſted. When his tea or coffee is handed to him, he ſpreads his handkerchief upon his knees, ſcalds his mouth, drops either the cup or the ſaucer, and ſpills the tea or coffee in his lap. At dinner he is more uncommonly awkward; there he tucks his napkin through a button-hole, which tickles his chin, and occaſions him to make a variety of wry faces; he ſeats himſelf upon the edge of the chair, at ſo great a diſtance from the table, that he frequently drops his meat between his plate and his mouth; he holds his knife, fork and ſpoon differently from other people; eats with his knife, to the manifeſt danger of his mouth; picks his teeth with his fork, rakes his mouth with his finger, and puts his ſpoon, which has been in his throat a dozen times, into the diſh again. If he is to carve, he cannot hit the joint, but in laboring to cut through the bone, ſplaſhes the ſauce over every body's cloaths. He generally daubs himſelf all over, his elbows are in the next perſon's plate, and he is up to the knuckles in ſoup and greaſe. If he drinks, it is with his mouth full, interrupting the whole company, with 'To your good health, ſir,' and 'My ſervice to you;' perhaps coughs in his glaſs, and beſprinkles the whole table.—He has perhaps a number of diſagreeable tricks; he ſnuffs up his noſe, picks it with his fingers, blows it, and looks in his handkerchief, crams his hands into his boſom, &c. In ſhort, he neither dreſſes nor acts like any other perſon, but is particularly awkward in every thing he does. All this, indeed, has nothing in it criminal; but it is ſuch an offence to good manners and good-breeding, that it is univerſally deſpiſed; it makes a man ridiculous in every company, and, of courſe, ought carefully to be avoided by every one who would wiſh to pleaſe.

From this picture of the ill-bred man, you will eaſily diſcover that of the well-bred; for you may readily judge what you ought to do, when you are told what you ought not to do; a little attention to the manners of thoſe who have ſeen the world, will make a proper behavior habitual and familiar to you.

Actions, that would otherwiſe be pleaſing, frequently become ridiculous by the manner of doing them. If a lady drops her fan in company, the worſt bred man would immediately pick it up, and give it to her; the beſt-bred man can do no more; but then he does it in a graceful manner, that is ſure to pleaſe; whereas the other would do it ſo awkwardly as to be laughed at.

You may alſo know a well-bred perſon by his manner of ſitting.—Aſhamed and confuſed, the awkward man ſits in his chair ſtiff and bolt upright, whereas the man of faſhion, is eaſy in every poſition; inſtead of lolling or lounging as he ſits, he leans with elegance, and by varying his attitudes, ſhews that he has been uſed to good company.—Let it be one part of your ſtudy then, to learn to ſit genteelly in different companies, to loll gracefully, where you are authoriſed to take that liberty, and ſit up reſpectfully, where that freedom is not allowable.

In ſhort, you cannot conceive how advantageous a graceful carriage and a pleaſing addreſs are, upon all occaſions; they enſnare the affections, ſteal a prepoſſeſſion in our favor, and play about the heart till they engage it.

There is alſo an awkwardneſs in ſpeech, that naturally falls under this head, and ought to be guarded againſt; ſuch as forgetting names, and miſtaking one name for another; to ſpeak of Mr. What-d'ye-call-him, or You-know-who, Mrs. Thingum, What's-her-name, or How-d'ye-call-her, is exceedingly awkward and vulgar. It is the ſame to addreſs people by improper titles; to begin a ſtory without being able to finiſh it, and break off in the middle, with, 'I have forgot the reſt.'

Our voice and manner of ſpeaking too, ſhould likewiſe be attended to. Some will mumble over their words, ſo as not to be intelligible, and others will ſpeak ſo faſt as not to be underſtood, and, in doing this, will ſputter and ſpit in your face; ſome will bawl as if they were ſpeaking to the deaf; others will ſpeak ſo low as ſcarely to be heard; and many will put their face ſo cloſe to yours, as to offend you with their breath. All theſe habits are diſguſtful, but may eaſily be got the better of, with care. They are the vulgar characteriſtics of a low bred man, or are proofs that very little pains have been beſtowed in his education. In ſhort, an attention to theſe little matters is of greater importance than you are aware of; many ſenſible men having loſt ground for want of theſe little graces, and many, poſſeſſed of theſe perfections alone, having made their way through life, who otherwiſe would not have been noticed.

An HISTORICAL DISSERTATION *on* COURTSHIP.

OF all the variety of paſſions which ſo differently agitate the human breaſt, none work a greater change on the ſentiments, none more dulcify and expand the feelings, than love. Being compounded of all the tender, of all the humane and diſintereſted virtues, it calls forth at once all their ſoft ideas, and exerts all their good offices.* The declaration of this ſocial and benevolent paſſion to the object that inſpires it, is what we commonly call courtſhip, and the time of this courtſhip, notwithſtanding the many embarraſſments and uneaſineſſes which attend it, is generally conſidered as one of the happieſt periods of human life, at leaſt ſo long as the lover is ſupported by hope, that pleaſant delirium of the ſoul.

Though the declaration of a paſſion ſo benign and gentle as that which we have now deſcribed, cannot in either ſex be conſidered as ſhameful or diſhonorable; yet the great author of nature, throughout the wide extent of his animated works, appears to have placed the privilege of declaring in the male, and that of refuſing in the female. Among the moſt ſavage brute animals, this privilege of the female is ſeldom infringed, but among human ſavages it is totally taken from her; ſhe is neither left at liberty to chuſe for herſelf, nor to refuſe the huſband whom her father or other relations appoint for her.

Though it is preſumable, that the mutual inclination of the ſexes to each other, is nearly equal in each; yet as we commonly ſee the declaration of that inclination made by the men, let us enquire, whether this is the effect of cuſtom, or of nature? If what we have juſt now obſerved be a general fact, that the males of all animals firſt diſcover their paſſion to the females, then it will follow, that this is the effect of nature. But if, on the contrary, it be true, as ſome travellers affirm, that, in ſeveral ſavage countries, the women not only declare their paſſions with as much eaſe and freedom as the men, then it will ſeem to be the effect of cuſtom. Cuſtom, however, that whimſical and capricious tyrant of the mind, ſeldom ariſes out of nothing; and in caſes where nature is concerned, frequently has nature for her baſis. Allowing then that this is cuſtom; which through a long ſucceſſion has, in Europe, and many other parts of the world, placed the right of aſking in men; yet that very cuſtom, in our opinion, may fairly be traced

NOTE.

* The Rev. Mr. Sterne, author of Triſtram Shandy, uſed to ſay, That he never felt the vibrations of his heart ſo much in uniſon with virtue, as when he was in love; and that whenever he did a mean or unworthy action, on examining himſelf ſtrictly, he found that at that time he was looſe from every ſentimental attachment to the fair ſex.

to nature; for nature, it is plain, has made man more bold and intrepid than woman, less susceptible of shame, and better fitted for almost all the active scenes of life. It is, therefore, highly probable, that, conscious of these qualities, he at first assumed the right of asking; a right to which custom has at last given him a kind of exclusive privilege.

Taking it for granted then, that the declaration of the sentiment of love, is a privilege of the men, founded on nature, and sanctified by custom, the various modes of making that declaration by them, and of accepting or refusing their offers by the women, were we able to give a perfect account of them, would make one of the most curious and entertaining parts of this dissertation, and equally furnish matter of speculation for the fine lady and the philosopher. We can, however, exhibit but little of this entertainment, while we treat of the ancient inhabitants of the East; who, strangers to sentiment and delicacy, bought a bride with the same dispassionate coolness and deliberation, as they would have done any domestic animal. And even in the review of other nations, historical information does not enable us to make it so complete as we could wish.

When Abraham sent Eliezer, his servant, to court a bride for his son Isaac, it appears, from the story, that sentiment was entirely excluded; that Abraham had never seen Rebecca, knew not whether her person and temper were agreeable, nor whether the young couple would be pleased with each other; and that the only motive which determined his choice was, because she was his relation. We do not so much as hear, that Isaac was consulted in the matter; nor is there even a suspicion, that he might refuse or dislike the wife which his father had selected for him. Circumstances which afford the strongest proof that, in those days, love and regard had little or no existence: and likewise, that the liberty of choice in matrimony was more restricted among the Israelites than the neighboring nations; for Laban, the Midianite, did not seem to chuse for his sister Rebecca, as Abraham had done for his son; but asked her, after Eliezer had made his proposal, 'Whether she would go with the man?' And the manner in which she consented, shews, that it is to art and refinement we owe the seeming reserve of modern times; and not to honest and untutored nature, which is never ashamed to speak the sentiments of virtue; 'I will go,' answered she.

From this story, of the manner in which Rebecca was solicited, we learn two things, which throw much light on the courtship of antiquity. The first is, that women were not courted in person by the lover, but by a proxy; whom he, or his parents, deputed in his stead. The second, that this proxy did not, as in modern times, endeavour to gain the affection of the lady he was sent to, by enlarging on the personal properties, and mental qualifications of the lover; but by the richness and magnificence of the presents he made to her and her relations. Presents have been, from the earliest ages, and are to this day, the mode of transacting all kinds of business in the east. If you go before a superior, to ask any favor, or even to require what is your due, you must carry a present with you, if you wish to succeed; so that courtship having been anciently negociated in this manner, it is plain, that it was only considered in the same light as any other negociable business, and not as a matter of sentiment, and of the heart.

It appears, however, that Jacob did not, according to the custom of the times, and after the example of Isaac his father, court a bride by proxy. He went to visit her in person, and their first meeting has in it something very *remarkable*. Lovers, generally, either are chearful,

or endeavor to aſſume that appearance; but Jacob drew near, and kiſſed Rachel, *and lift up his voice and wept*. How a behavior of this kind ſuited the temper of a youthful virgin, in the times of primitive ſimplicity, we know not; but may venture to affirm, that ſuch a lover would make but a ridiculous and unengaging figure in the eyes of a modern lady of the ton. In the courtſhip, however, or rather purchaſe of a wife by Jacob, we meet with ſomething like ſentiment; for when he found that he was not poſſeſſed of money or goods, equal to the price which was probably ſet upon her, he not only condeſcended to purchaſe her by ſervitude, but even ſeemed much diſappointed, when the tender-eyed Leah was faithleſsly impoſed upon him, inſtead of the beautiful Rachel. Tho' the paſſion of Sechem ſeems to have been ſtrongly determined upon Dinah, it does not appear that he ever thought of gaining her affection: he applied to her brethren; he made them advantageous offers for the poſſeſſion of her perſon, regardleſs of her inclination and her heart; 'Aſk me never ſo much dowry,' ſaid he, 'and I will give according as you ſhall ſay unto me.' But when we conſider, that in the times we are delineating, wives were only looked upon as a kind of ſuperior ſlaves, and not as the ſocial companions of life, and the equal ſharers of good and bad fortune; we eaſily perceive, that ſentiment in the choice, and reciprocal affection in the bargain, were not ſo neceſſary as in our times, when the caſe is happily reverſed.

We laid it down before as a general rule, that the declaration of love was at all times, and in all countries, the peculiar privilege of the men; but as all general rules are liable to ſome exceptions, there are alſo a few to this. An Iſraelitiſh widow had, by law, a power of claiming in marriage the brother of her deceaſed huſband. In which caſe, as the privilege of the male was transferred to the female, ſo that of the female was likewiſe transferred to the male; he had the power of refuſing. The refuſal, however, was accompanied with ſome mortifying circumſtances, the woman whom he had thus ſlighted was to come unto him in the preſence of the elders of the city, to looſe the ſhoe from his foot, and ſpit in his face. To a man, by nature bold, intrepid, and inveſted with an unlimited power of aſking, a refuſal was of little conſequence; but to a woman, more timid and modeſt, and whoſe power of aſking was limited to the brethren of her deceaſed huſband, it was not only an affront, but a real injury, as it would naturally raiſe ſuſpicions in every one, that the refuſal aroſe from ſome well-grounded cauſe, and every one would therefore ſo neglect and deſpiſe the woman, that ſhe could have but little chance for another huſband. Hence, perhaps, it was thought neceſſary to fix ſome public ſtigma on the daſtard who, contrary to the gallantry of male nature, ſhunned the addreſſes of a woman. A cuſtom ſomething ſimilar to this obtains at preſent among the Hurons and Iroquois; when a wife dies, the huſband is obliged to marry the ſiſter, or, in her ſtead, the woman whom the family of his deceaſed wife ſhall chuſe for him. A widow is alſo obliged to marry one of the brothers of her deceaſed huſband, if he died without children, and ſhe is ſtill of an age to have any. The ſame thing takes place in the Caroline iſlands; where as well as among the Hurons, the woman may demand ſuch brother to marry her, though we are not informed whether they ever exerciſe that power. The Perſians, formerly, celebrated a feſtival called *Merd Giran*, in honor of the angel *Iſmendarmuz*, who was conſidered as the guardian and protector of women; during this feſtival the ſex were honored with ſeveral very ſingular privileges. Wives were veſted with an almoſt unlimited pow-

er, and husbands were obliged by custom implicitly to obey their orders. Virgins, without offending against that delicacy, which, at all other times, laid a restraint upon their words and actions, might then almost with a certainty of success, pay their addresses to such young men as had attracted their hearts: hence it happened, that the marriages made, and engagements entered into, were more numerous about the time of this festival, than at any other time of the year. But these marriages and engagements, were not altogether a consequence of the women having then a power of asking the men, another cause contributed also to make them more numerous; the angel was supposed to be peculiarly favorable to all those who added to the gaiety of his festival by their nuptials and engagements, and all were willing to purchase his favor, when the mode of doing it coincided so much with their own inclinations.

In the Isthmus of Darien, we are told that the right of asking is lodged in, and promiscuously exerted by both sexes; who, when they feel the passion of love, declare it without the least hesitation or embarrassment. In the Ukrain, it is said, that the women more generally court than the men; when a young woman falls in love with a man, she is not in the least ashamed to go to his father's house, to reveal her passion in the most tender and pathetic manner, and to promise the most submissive obedience, if he will accept of her for a wife. Should the insensible man pretend any excuse, she tells him she is resolved never to go out of the house till he gives his consent, and accordingly taking up her lodging, remains there; if he still obstinately refuses her, his case becomes exceedingly distressing; to turn her out would provoke all her kindred to revenge her honor: so that he has no method left but to betake himself to flight till she is otherwise disposed of. In China, when it is determined to marry one of the princesses of the royal family, she is placed behind a curtain, in a large hall; twelve young men of the first quality, are brought in, and ordered to walk backward and forward, that she may take a proper view of them, which done, she fixes upon two, and of these the king chuses which shall be her husband.

From the story of Samson and Delilah, it seems that the power of asking a female in marriage, was not even vested in the young men of Israel, but in their parents only.—Samson saw in Timnah, a woman of the daughters of the Philistines who was beautiful, and he came and told his father and his mother, and said, 'I have seen a woman of the daughters of the Philistines, now, therefore, get her for me to wife.' When his father and mother made some objections, he did not say, I will make use of the power lodged in my own hands to obtain her, but repeated, 'Get her for me, for she pleaseth me well.' Had it been a custom for their young men in these days to have courted for themselves, it is highly probable, that, on their first objection, he would have applied to Delilah in person, instead of applying again to his father and mother after a refusal. Nor was his application to his parents, for their advice and consent only, otherwise he would not have said, Get her for me, but allow me to get her for myself.

From the ages we have now been delineating, where the sacred records have afforded us these few hints concerning courtship, we have scarcely any thing more on the subject, till we come to the history of the Greeks. Among the ancient inhabitants of the east, women were so little seen by the men, that they had but few opportunities of inspiring them with that regard and sentimental feeling which we moderns denominate love, and which cannot properly arise from a transient glance. When they were accidently seen, they only raised that animal appetite, which naturally rages so strong-

ly where it is inflamed by the climate, and whetted by a thousand obstacles, and which, in such circumstances, scarcely has any choice in its object: hence all the obliging offices of gallantry, and the tender sensations of courtship, were in their circumstances, entirely unknown; and as marriage was for the most part an act of bargain and sale, where the woman, in consideration of a price paid for her to her relations, was made a slave to her husband, the men did not study to please, but to command and enjoy.

Although scarcely any of the males of brute animals will fight with their females in order to force them to their embrace, yet all of them, even the most weak and timid, will exert every nerve in order to drive away or destroy a successful rival. Whether this is properly the passion of revenge, or of self-love, is not our province here to enquire; we only observe, that it seems to be a principle so universally diffused through animated nature, and so peculiarly ingrafted in man, that the history of all ages bears the most ample testimony of its existence.

During the rude and uncultivated state of society in the early ages, property was hardly to be gained but by fighting to acquire, or kept but by fighting to maintain it; and a woman being considered as property, it was no uncommon mode of courtship, when there was a plurality of lovers, to fight for the possession of her also. As society began to improve, and fighting became less fashionable, this barbarity declined, and, instead of a lover's being obliged to fight all his rivals before he could get possession of his mistress, it became the custom for the competitors, to give a public testimony of their powers and qualifications, in the games and spectacles instituted on purpose to contend for her; a custom, which, as we shall have occasion to see afterwards, continued long to govern the manners of uncivilized nations; and in compliance with which, it was common for kings and other great people, when they had a daughter to dispose of, to give notice to all such young men of quality, as designed to be competitors, at such a time, to repair to their courts and castles, in order to show their skill and dexterity in exercises and in arms; and that the prize of beauty would be awarded to him who should excel all the others. But as this method was frequently productive of feuds and animosities, which were handed down from one generation to another, treaties of marriage by bargain and sale, and agreed to by the relations of the parties, marked the further progress of civil society. Many revolving ages saw the social partners of our joys and sorrows trafficked for in this cool and dispassionate manner; many parts of the world, yet strangers to friendship and to love, still retain the despicable method; and it is only where the joys of liberty and of freedom shed their benign influence, that courtship is an act of inclination and of choice, ending in the joining together the hearts as well as hands of the contracting parties.

What we have now observed concerning the manner of courtship, was too much the case with the Greeks. In the earlier periods of their history, their love, if we may call it so, was only animal appetite, so little restrained either by cultivation of manners, or precepts of morality, that they eagerly seized almost every opportunity that offered, to satisfy that apetite by force; and revenged themselves by murder, upon every one who endeavored to obstruct the infamous design. Even when they became a more civilized people, their method of making love was more directed to decoy the fair sex into a compliance with their wishes by charms and philtres, than to win them by the nameless assiduities and good offices of a lover.

As the two sexes in Greece had but little communication with each

other, and a lover was ſeldom favored with an opportunity of telling his paſſion to his miſtreſs, he uſed to diſcover it by inſcribing her name on the walls of his houſe, on the bark of the trees, of a public walk, or the leaves of his books. It was cuſtomary for him alſo to deck the door of the houſe where his fair one lived, with flowers and garlands, to make libations of wine before it, and ſprinkle the entrance with the ſame liquor, in the manner that was practiſed at the temple of Cupid. Garlands were of great uſe among the Greeks, in the affairs of love.—When a man untied his garland, it was a declaration of his having been ſubdued by that paſſion. When a woman compoſed a garland, it was a tacit confeſſion of the ſame thing: and though we are not informed of it, we may preſume that both ſexes had methods of diſcovering by thoſe garlands, not only that they were in love, but the object alſo upon whom it was directed.

(To be continued.)

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

On FRIENDSHIP.

Addreſſed to the Ladies.

THE ancients ranked Friendſhip in the ſecond claſs of human virtues; and many are the inſtances recorded in hiſtory, where its energy has produced effects almoſt divine.——Conſidered in its perfect ſtrength and beauty, it certainly is the moſt ſublime, becauſe the leaſt ſelfiſh, affection of the ſoul.

Honor is its very eſſence; courage, frankneſs, and generoſity, its unalienable properties.

Montaigne, among the moderns, ſeems to have felt a ſtronger emanation of this virtue, than any author I am acquainted with; and, though the utmoſt ſtretch of his warm imagination gives us but a faint ray of its ancient luſtre, yet even this ſlight reſemblance appears too ſtrong for our weak eyes, and ſeems rather to dazzle than attract our regards.

Dr. Young has left us ſeveral very beautiful deſcriptions of Friendſhip, which, though deficient in that fire which not only blazed but burned in this ancient virtue, are, however, ſufficient to form both our theory and practice upon:

'True Friendſhip warms, it raiſes,
it tranſports,
'Like muſic pure the joy, without
allay,
'Whoſe very rapture is tranquillity.'

This is a very pleaſing and juſt deſcription of Friendſhip in the abſtract; but it wants that energy which particular attachments add to all our ſentiments, and without which, like a winter's ſun, they ſhine, but do not warm.

The ſame author has given us a more intereſting, though, perhaps, leſs elevated idea of this affection of the mind, in his addreſs to a particular perſon:

'Lorenzo, pride ſuppreſs, nor hope
to find
'A Friend, but what has found a
Friend in thee.'

This is a new, and I think a juſt, light in which we may conſider this ſentiment; for, though love may be formed without ſympathy, friendſhip never can. It is, even in its degenerate ſtate, an affection that cannot ſubſiſt in vicious minds; and, among the moſt virtuous, it requires a parity of ſentiment, manners, and rank, for its baſis. Of all the nice ties and dependencies which conſtitute the happineſs or miſery of life, it is the moſt delicate, and even the moſt fragile. Wealth cannot purchaſe, nor gifts enſure, its permanence. 'The chirping of birds in cages bears as much reſemblance to the vocal muſic of the woods, as bought courteſies to real friendſhip.' The great rarely enjoy this bleſſing; vanity and emu-

lation prevent its growth among equals; and the humiliating condescension with which superiors sometimes deign to affect friendship for their inferiors, strikes at the very foundation of the sentiment; from which there can only arise a tottering superstructure, whose pillars, like those of modern composition, bear the gloss, but want the durable quality of the mental marble, sincerity. Yet there have been instances, though rare, of real friendship between persons of different ranks in life, particularly Henry the Fourth and Sully; but the virtues of the latter placed him on a level with monarchs, and the magnanimity of the former made him sensible of their equality.

Yet how often are complaints uttered by disappointed pride, against the ingratitude of those whom they have honored with the title of Friend, nay, and have even served and obliged as such, without reflecting that obligations to a generous mind are insults, when accompanied with the least slight or mortification.

On the other hand we, perhaps, too willingly attach ourselves to our superiors. Our self-love is flattered by their approbation, as it naturally imagines it can only be for our good and amiable qualities that they like or distinguish us.——But though 'love, like death, makes all distinction void,' friendship has no such levelling power. Superiority of rank or fortune is generally felt by the person who possesses either; and they are entitled to some degree of praise, if they do not make others feel it also.

Thus far my remarks upon this subject are general. Let me now apply them to more particular use, by earnestly recommending it to every young married woman to seek the friend of her heart in the husband of her affection. There, and there only, is that true equality, both of rank and fortune, strengthened by mutual interests, and cemented by mutual pledges, to be found. There only condescensions will not mortify, as they will be concessions but of kindness, not of pride. There, and there only, will she be sure to meet with reciprocal confidence, unfeigned attachment, and tender solicitude, to sooth her every care. The ties of wedded love will be rivetted by the bands of friendship; the virtues of her mind, when called forth by occasion, will unfold themselves by degrees to her husband's perception, like the opening rose before the morning ray; and when its blooming colour fades upon her cheek, its sweetness shall remain within the very foldings of his heart, from recollection of her sense and worth. Happy are the pairs so joined; blessed are those who are thus doubly united!

As the word Friendship is at present generally understood to be a term of little import, or at most that extends merely to a preface of liking, or esteem; I would by no means exclude my fair readers from that kind of commerce which is now accepted under that title, in society. But even this sort of connection requires much caution in the choice of its object: for I should wish it might be restrained to one; and that one ought to obtain this preference from the qualities of the heart rather than those of the head. A long and intimate acquaintance can alone discover the former; the latter are easily and willingly displayed; for love without esteem is as a shower, soon spent. The head is the spring of affections, but the heart is the reservoir.

For this reason, it always appears to me a proof of mutual merit, when two sisters or two young women, who have been brought up together, are strongly attached to each other; and I will admit, that, while they remain unmarried, such a connection is capable of forming a pure and disinterested friendship, provided that the sympathy of their affections does not tend to make them like or

admire the ſame male object; for, though love may, friendſhip cannot exiſt with jealouſy.

'Reſerve will wound it, and diſtruſt deſtroy.'

L.

The PHYSICAL CAUSE *of* LOVE.

Extracted from a philoſophical enquiry into the origin of our ideas of the *Sublime* and *Beautiful*.—By *Edmund Burke, Eſq.*

WHEN we have before us ſuch objects as excite love and complacency, the body is affected much in the following manner.—The head reclines ſomething on one ſide; the eyelids are more cloſed than uſual, and the eyes roll gently with an inclination to the object; the mouth is a little opened, and the breath drawn ſlowly, with now and then a low ſigh: the whole body is compoſed, and the hands fall idly to the ſides. All this is accompanied with an inward ſenſe of melting and langour. Theſe appearances are always proportioned to the degree of beauty in the object, and of ſenſibility in the obſerver. And this gradation from the higheſt pitch of beauty and ſenſibility, even to the loweſt of mediocrity and indifference, and their correſpondent effects, ought to be kept in view, elſe this deſcription will ſeem exaggerated. From this deſcription it is almoſt impoſſible not to conclude, that beauty acts by relaxing the ſolids of the whole ſyſtem. There are indeed, all the appearances of ſuch a relaxation;—and a relaxation ſomewhat below the natural tone ſeems to be the cauſe of all poſitive pleaſure. Who is a ſtranger to that manner of expreſſion ſo common in all times and in all countries, of being ſoftened, relaxed, enervated, diſſolved, melted away by pleaſure? The univerſal voice of mankind, faithful to their feelings, concurs in affirming this uniform and general effect;—and although ſome particular inſtance may perhaps be found, wherein there appears a conſiderable degree of poſitive pleaſure, without all the characters of relaxation, we muſt not therefore reject the concluſion drawn from a concurrence of many experiments, but muſt ſtill retain it, ſubjoining the exceptions which may occur according to the judicious rule laid down by Sir Iſaac Newton in the third book of his Optics. Our poſition will, I conceive, appear confirmed beyond any reaſonable doubt, if we can ſhew that ſuch things as we have already obſerved to be the genuine conſtituents of beauty, have each of them ſeparately taken a natural tendency to relax the fibres. And if it muſt be allowed us, that the appearance of the human body, when all theſe conſtituents are united together before the ſenſory, further favors this opinion, we may venture, I believe, to conclude, that the paſſion called love is produced by this relaxation. By the ſame method of reaſoning, which we have uſed in the enquiry into the cauſes of the ſublime, we may likewiſe conclude, that as a beautiful object preſented to the ſenſe, by cauſing a relaxation in the body, produces the paſſion of love in the mind; ſo if by any means the paſſion ſhould firſt have its origin in the mind, a relaxation of the outward organs will as certainly enſue in a degree proportioned to the cauſe.

OBSERVATIONS *on* BEAUTY.

From the new Encyclopædia Britannica.

HUMAN or perſonal beauty, may be conſidered under theſe four heads: Colour, Form, Expreſſion, and Grace; the two former being, as it were, the body, the two latter the ſoul, of beauty.

1. *Colour.* Although this be the loweſt of all the conſtituent parts of beauty, yet it is vulgarly the moſt ſtriking, and the moſt obſerved.—For which there is a very obvious reaſon to be given; that "every body can ſee, and very few can

judge;" the beauties of colour requiring much leſs of judgment than either of the other three.

As to the colour of the body in general, the moſt beautiful perhaps that ever was imagined, was that which Apelles expreſſed in his famous Venus; and which, though the picture itſelf be loſt, Cicero has in ſome degree preſerved to us, in his excellent deſcription of it. It was (as we learn from him) a fine red, beautifully intermixed and incorporated with white; and diffuſed, in its due proportions, through each part of the body. Such are the deſcriptions of a moſt beautiful ſkin, in ſeveral of the Roman poets; and ſuch often is the colouring of Titian, and particularly in his ſleeping Venus, or whatever other beauty that piece was meant to repreſent.

The reaſon why theſe colours pleaſe ſo much, is their natural livelineſs, the much greater charms they obtain from being properly blended together, and alſo, in ſome degree, the idea they carry with them of good health; without which all beauty grows languid and leſs engaging; and with which it always recovers an additional life and luſtre.

As to the colour of the face in particular, a great deal of beauty is owing (beſide the cauſes already mentioned) to variety; that being deſigned by nature for the greateſt concourſe of different colours, of any part of the human body. Colours pleaſe by oppoſition; and it is in the face that they are the moſt diverſified, and the moſt oppoſed.

It is an obſervation apparently whimſical, but perhaps not unjuſt, that the ſame thing which makes a fine evening, makes a fine face; that is, as to the particular part of beauty now under conſideration.

The beauty of an evening ſky, about the ſetting of the ſun, is owing to the variety of colours which are ſcattered along the face of the heavens. It is the fine red clouds, intermixed with white, and ſometimes darker ones, with the azure bottom appearing here and there between them, which makes all that beautiful compoſition that delights the eye ſo much, and gives ſuch a ſerene pleaſure to the heart. In the ſame manner, if you conſider ſome beautiful faces, you may obſerve, that it is much the ſame variety of colours which gives them that pleaſing look; which is ſo apt to attract the eye, and but too often engage the heart. For all this ſort of beauty is reſolvable into a proper variation of fleſh colour and red, with the clear blueneſs of the veins pleaſingly intermixed about the temples and the going off of the cheeks, and ſet off by the ſhades of full eye-brows; and of the hair, when it falls in a proper manner round the face.

It is for much the ſame reaſon that the beſt landſcape-painters have been generally obſerved to chooſe the autumnal part of the year for their pieces, rather than the ſpring. They prefer the variety of ſhades and colours, though in their decline, to all their freſhneſs and verdure in their infancy; and think all the charms and livelineſs even of the ſpring, more than compenſated by the choice, oppoſition, and richneſs of colours, which appear almoſt on every tree in the autumn.

Though one's judgment is apt to be guided by particular attachments, the general perſuaſion ſeems well founded, that a complete brown beauty is really preferable to a perfect fair one; the bright brown giving a luſtre to all the other colours, a vivacity to the eyes, and a richneſs to the whole look, which one ſeeks in vain in the whiteſt and moſt tranſparent ſkins. Raphael's moſt charming Madonna is a brunette beauty; and his earlier Madonnas (or thoſe of his middle ſtyle) are generally of a lighter and leſs pleaſing complexion. All the beſt artiſts in the nobleſt age of painting, about Leo the tenth's time, uſed this deeper and richer kind of colouring; and perhaps we might add, that the glaring lights introduced by Guido,

went a great way towards the declenſion of that art; as the enfeebling of the colours by Carlo Marat (or his followers) hath ſince almoſt completed the fall of it in Italy.

Under this article colour, it ſeems doubtful whether ſome things ought not to be comprehended which are not perhaps commonly meant by that name: As that appearing ſoftneſs or ſilkineſs of ſome ſkins; that * Magdalen-look in ſome fine faces, after weeping; that brightneſs, as well as tint, of the hair; that luſtre of health that ſhines forth upon the features; that luminouſneſs that appears in ſome eyes, and that fluid fire, or gliſtening, in others: Some of which are of a nature ſo much ſuperior to the common beauties of colour, that they make it doubtful whether they ſhould not have been ranked under a higher claſs, and reſerved for the expreſſions of the paſſions. They are, however, mentioned here; becauſe even the moſt doubtful of them appear to belong partly to this head, as well as partly to the other.

2. *Form.* This takes in the turn of each part, as well as the ſymmetry of the whole body, even to the turn of an eye brow, or the falling of the hair. Perhaps too, the attitude, while fixed, ought to be reckoned under this article: By which is not only meant the poſture of the perſon, but the poſition of each part; as the turning of the neck, the extending of the hand, the placing of a foot; and ſo on to the moſt minute particulars.

The general cauſe of beauty in the form or ſhape in both ſexes is a proportion, or an union and harmony, in all parts of the body.

The diſtinguiſhing character of beauty in the female form, is delicacy and ſoftneſs; and in the male, either apparent ſtrength or agility. The fineſt exemplars that can be ſeen for the former, is the Venus of Medici; and for the two latter, the Hercules Farneſe and the Apollo Belvedere.

The beauty of the mere human form is much ſuperior to that of colour; and it may be partly for this reaſon, that when one is obſerving the fineſt works of the artiſts at Rome (where there is ſtill the nobleſt collection of any in the world,) one feels the mind more ſtruck and more charmed with the capital ſtatues, than with the pictures of the greateſt maſters.

One of the old Roman poets, in ſpeaking of a very handſome man, who was candidate for the prize in ſome of the public games, ſays, that he was much reſpected and much admired by all the ſpectators at his firſt appearance; but that, when he flung off his robes, and diſcovered the whole beauty of his ſhape altogether, it was ſo ſuperior, that it quite extinguiſhed the beauties they had before ſo much admired in his face.

Whoever would learn what makes the beauty of each part of the human body, may find it laid down pretty much at large, by * *Felibien:*

NOTE.

* The look here meant is moſt frequently expreſſed by the beſt painters in their Magdalens; in which, if there were no tears on the face, you would ſee, by the humid redneſs of the ſkin, that ſhe had been weeping extremely. There is a very ſtrong inſtance of this in a Magdalen by Le Brun, in one of the churches at Paris; and ſeveral by Titian, in Italy; the very beſt of which is at the Barberino palace at Venice. In ſpeaking of which, Roſalba hardly went too far, when ſhe ſaid, "It wept all over;" or (in the very words ſhe uſed) "Elle pleure juſqu' aux bouts de doigts."

NOTE.

* In his *Entretiens*, vol. ii. p. 14—45. The chief of what he ſays there, on the beauty of the different parts of the female form, is as follows: That the head ſhould be well rounded; and look rather inclining to ſmall than large. The forehead, white, ſmooth, and open (not with

or may ſtudy it with more pleaſure to himſelf, in the fineſt pictures and ſtatues; for in life we commonly ſee but a ſmall part of the human body, moſt of it being either diſguiſed or altered by what we call dreſs.

(To be concluded in our next.)

ANECDOTES.

A Famous painter agreed beforehand, for the price of a picture with a gentleman, who was not indebted to Nature either for ſhape or face; the picture being finiſhed, the gentleman endeavored to beat down the price, alledging that if he did not purchaſe it, it would lie on the painter's hands. "That is your miſtake, ſays the painter, for I can ſell it for the double the price I demand." "How can that be?" ſays the gentleman, "for it is like nobody but myſelf." "True," replied the painter, "but I will draw a tail to it, (that is the time it will fetch me double) for, then it will make an excellent monkey." The gentleman, to prevent being expoſed, paid down the money demanded, and carried off the picture.

Alexander the Great, ſeeing Diogenes looking attentively at a large collection of human bones, piled one upon another, aſked the philoſopher what he was a looking for? "I am ſearching," ſays Diogenes, "for the bones of your father, but I cannot diſtinguiſh them from thoſe of his ſlaves."

NOTE.

the hair growing down too deep upon it;) neither flat nor prominent, but like the head, well rounded; and rather ſmall in proportion than large. The hair, either bright, black, or brown; not thin, but full and waving; and if it falls in moderate curls the better. The black is particularly uſeful for ſetting off the whiteneſs of the neck and ſkin. The eyes, black, cheſnut, or blue; clear, bright, and lively; and rather large in proportion than ſmall. The eye-brows, well divided, rather full than thin; ſemicircular, and broader in the middle than at the ends; of a neat turn, but not formal. The cheeks ſhould not be wide; ſhould have a degree of plumpneſs, with the red and white finely blended together; and ſhould look firm and ſoft. The ear ſhould be rather ſmall than large; well folded, and with an agreeable tinge of red. The noſe ſhould be placed ſo as to divide the face into two equal parts; ſhould be of a moderate ſize, ſtraight, and well ſquared; though ſometimes a little riſing in the noſe, which is but juſt perceivable, may give a very graceful look to it. The mouth ſhould be ſmall; and the lips not of equal thickneſs: They ſhould be well turned, ſmall rather than groſs; ſoft, even to the eye; and with a living red in them. A truly pretty mouth is like a roſe-bud that is beginning to blow. The teeth ſhould be middle-ſized, white, well-ranged, and even. The chin of a moderate ſize; white, ſoft, and agreeably rounded. The neck ſhould be white, ſtraight, and of a ſoft, eaſy, and flexible make, rather long than ſhort; leſs above, and encreaſing gently toward the ſhoulders: The ſkin in general ſhould be white, properly tinged with red, with an apparent ſoftneſs, and a look of health in it. The ſhoulders ſhould be gently ſpread, and with a much ſofter appearance of ſtrength than in thoſe of men. The arm ſhould be white, round, firm, and ſoft; and more particularly ſo from the elbow to the hands. The hand ſhould unite inſenſibly with the arm. They ſhould be long and delicate, and even the joints and nervous parts of them ſhould be without either any hardneſs or dryneſs. The fingers ſhould be fine, long, round, and ſoft; ſmall, and leſſening towards the tips of them: And the nails long, rounded at the ends, and pellucid.

AGRICULTURE.

THEORY of AGRICULTURE.

(Continued from page 113.)

The DESTRUCTION of WEEDS.

WHAT we have already ſaid regarding the cultivation of the ſoil, reſpects only the fitting it for producing all kinds of vegetables indiſcriminately. Experience, however, ſhows, that the ground is naturally much more diſpoſed to produce and nouriſh ſome kinds of vegetables than others; and thoſe which the earth ſeems moſt to delight in, are commonly ſuch as are of very little uſe to man; but if neglected, will increaſe to ſuch a degree, as entirely to deſtroy the plants intended to be raiſed, or at leaſt hinder them from coming to perfection, by depriving them of nouriſhment. The clearing the ground of weeds, therefore, is an article no leſs neceſſary in agriculture, than the diſpoſing it to produce vegetables of any kind in plenty.

Weeds may be divided, according to the time of their duration, into *annual*, or ſuch as ſpring from a ſeed, and die the ſame year; and *perennial*, that is, ſuch as are propagated by the roots, and laſt for a number of years. The firſt kind are the leaſt noxious, and moſt eaſily deſtroyed. For this purpoſe it will be ſufficient to let them ſpring up till near the time of ripening their ſeed, and then plough them down before it comes to maturity. It is alſo of ſervice to deſtroy ſuch weeds as grow in borders, or neglected corners, and frequently ſcatter their ſeeds to a great diſtance; ſuch as the thiſtle, dandelion, ragweed, &c. for theſe are ſufficient to propagate their ſpecies through much ground; as their ſeeds are carried about with the wind to very conſiderable diſtances. A farmer ought alſo to take care, that the ſmall ſeeds of weeds, ſeparated from corn in winnowing, be not ſown again upon the ground; for this certainly happens when they are thrown upon a dunghill; becauſe, being the natural offspring of the earth, they are not eaſily deſtroyed. The beſt method of preventing any miſchief from this cauſe, would be to burn them.

Perennial weeds cannot be effectually deſtroyed, but by removing the roots from the ground, which is often a matter of ſome difficulty. Many of theſe roots ſtrike ſo deep in the ground, that they can ſcarcely be got out. The only method that can be depended upon in this caſe, is frequent ploughing, to render the ground as tender as poſſible; and harrowing with a particular kind of harrow, in order to collect theſe pernicious roots.

There is a particular ſpecies of weed, peculiar only to graſs-lands, of a ſoft ſpongy nature, called *fog*, which it is found very difficult to exterminate. Where the land can be conveniently tilled, this weed may be deſtroyed by covering it with a crop of peaſe, potatoes, &c. or, paſſing a heavy roller over the ground will be of great ſervice; for fog owes its origin to too great a laxity of the ſoil, and will not grow upon firm ground.

Beſides theſe kinds of weeds which are of an herbaceous nature, there are others which are woody, and grow to a very conſiderable ſize; ſuch as broom, furze or whins, and thorns. *Broom* is an evergreen ſhrub, that thrives beſt in ſandy ſoil; and there it grows ſo vigorouſly, as ſcarce to admit any graſs under it. It propagates by ſeed which grows in pods; and theſe, when fully ripe, break with violence, ſcattering the ſeeds all around. Thus, a field

which is overgrown with broom, beſides the old plants, always contains an infinite number of young ones; ſo that though the old plants die when cut over, a freſh crop conſtantly ſprings up. It may, however, be deſtroyed by frequent ploughing and harrowing, in the ſame manner as other perennial weeds are; for it does not for ſome time carry any ſeed, and the frequent ploughing encourages the vegetation of all thoſe that are already in the ground, which cannot fail of being deſtroyed by frequent repetitions of the operation. Another method of deſtroying broom, is by paſturing the field where it grows with ſheep. A few of the old buſhes may be left as a ſhelter, and theſe will be in a good meaſure prevented from ſpreading by the cropping of the ſheep. Theſe animals are very fond of broom, and greedily devour every young ſhoot; ſo that if any remain after the firſt year, there will not be a veſtige the ſecond. If this method of extirpating broom is equally effectual with that of frequent ploughing, it is certainly much more profitable, as there is no food more nouriſhing to ſheep than young broom. Broom, however, is ſaid to have a ſingular effect upon ſheep: it makes them drunk ſo effectually, that when heated with a little driving, they tumble over, and lie without motion.

The *whin* is a fine evergreen ſhrub, carrying a ſweet-ſmelling flower all the year. It propagates both by ſeed and by its roots, which ſpread ſometimes to the diſtance of 10 or 12 feet: and hence, when once eſtabliſhed, it is with difficulty extirpated. The beſt method is to ſet fire to the whins in froſty weather; for froſt has the effect to wither whins, and make them burn readily. The ſtumps muſt then be cut over with a hatchet; and when the ground is well ſoftened by rain, it may be ploughed up, and the roots taken out by a harrow adapted to that purpoſe. If the field is ſoon laid down to graſs, the whins will again ſpring up in great abundance, from the ſeeds, and ſmall parts of the roots left in the ground. In this caſe, paſturing with ſheep is an effectual remedy; as they are no leſs fond of young whins than of young broom; and if there are a ſufficient number, they will not leave a ſingle plant above ground. But if graſs is not immediately wanted, the moſt effectual method of clearing a field of whins, is by reiterated ploughings.

The *thorn*, or *bramble*, ſpreads its roots very wide, and at the ſame time ſinks them deep in the earth. Though cut in the winter, it riſes, and comes to ſuch perfection as to bear fruit in ſummer. It can only be extirpated by ploughing up the ground, and collecting the roots.

The PRACTICE *of* AGRICULTURE.

(Continued from page 116.)

BUCKWHEAT.

THIS plant delights in a mellow ſandy ſoil; but ſucceeds well in any dry looſe healthy land, and moderately ſo in a free loamy ſtone-braſh. A ſtiff clay is its averſion, and it is entirely labor loſt to ſow it in wet poachy ground. The proper ſeaſon for ſowing is from the laſt week of May, or the beginning of June. It has been ſown, however, ſo early as the beginning of April, and ſo late as the end of July, by way of experiment. In an experiment upon a ſmall piece of ground, the grain of two different crops was brought to maturity in the ſummer 1787. After ſpring feedings, a crop of turnip-rooted cabbage, or vetches, there will be ſufficient time to ſow the land with buckwheat. Probably, in hot dry ſummers, a crop of vetches might even be mown for hay early enough to introduce a crop of this grain after it.

In the year 1780, about ſeven acres of a ſandy ſoil, having been firſt tolerably well cleanſed from brambles, furze, &c. received one ploughing.

To reduce the irregularities of the ſurface, it was rolled; and on the 9th of June in that year, two buſhels and a half of buckwheat per acre ſown, the ground rolled again without harrowing.

The vegetation appeared in five or ſix days, as is conſtantly the caſe be the weather wet or dry. The growth was ſo rapid, that the fern with which the land greatly abounded, was completely kept under.—About the middle of September the crop was mown, but by reaſon of a great deal of rain about that time, it was not ſecured until the beginning of October; hence a loſs of great part of the grain by ſhedding, as well as ſome eaten by birds. However, there were ſaved about twenty-four buſhels per acre; and, notwithſtanding its long expoſure to the weather, received no ſort of damage, only perhaps that the fineſt and moſt perfect grain was the firſt to fall from the plant. The ground after this had almoſt the appearance of a fallow, and was immediately ploughed.

When it had lain a moderate time to meliorate, and to receive the influences of the atmoſphere, it was harrowed, ſown with wheat, and ploughed in under furrow, in a contrary direction to the firſt ploughing. Thus a piece of land, which, in the month of April, was altogether in a ſtate of nature, in the following November was ſeen under a promiſing crop of what is well ſtyled the beſt of grain, and this without the aid of manure, or of any very great degree of tillage. Nor was the harveſt by any means deficient; for ſeveral perſons converſant in ſuch things, eſtimated the produce from 26 to 30 buſhels per acre. As ſoon as the wheat crop was taken off, the ground had one ploughing, and on the firſt of September following was ſown with turnip-ſeed.—The turnips were not large, but of an herbage ſo abundant as in the following ſpring to ſupport 120 ewes with their lambs, which were fed on it by folding four weeks. After this it was manured with a compoſition of rotten dung and natural earth, about 20 putt loads per acre, and planted with potatoes. The crop ſold for 138l. beſides a conſiderable number uſed in the family, and a quantity reſerved, with which ten acres were planted the following ſeaſon. The enſuing autumn it was again ſown with wheat, and produced an excellent crop. In the ſpring of 1784, it was manured and planted with potatoes, as in the preceding inſtance; the crop (though tolerably good) by no means equal to the former, producing about 300 buſhels per acre only. In ſpring 1785, the land was now for a third time under a crop of wheat, it being intended to try how far this mode of alternate cropping, one year with potatoes, and another with wheat, may be carried.

From the ſucceſs of the preceding and other experiments, it would ſeem, that the culture of this plant ought in many caſes to be adopted inſtead of a ſummer fallowing: for the crop produced appears not only to be ſo much clear gain in reſpect to ſuch practice, but alſo affords a conſiderable quantity of ſtraw for fodder and manure; beſides that a ſummer-fallowing is far from being ſo advantageous a preparation for a ſucceeding crop.

BEANS.

THE propereſt ſoil for beans is a deep and moiſt clay.

There was lately introduced into Scotland, a method of ſowing beans with a drill-plough, and horſe-hoeing the intervals; which, beſides affording a good crop, is a dreſſing to the ground. But as that method is far from being general, we keep in the common track.

As this grain is early ſown, the ground intended for it ſhould be ploughed before winter, to give acceſs to the froſt and air; beneficial in all ſoils, and neceſſary in a clay

ſoil. Take the firſt opportunity after January, when the ground is dry, to looſen the ſoil with the harrow, till a mould be brought upon it.

Cauſe-clay, ploughed before winter, ſeldom fails to cake. Upon that account, a ſecond ploughing is neceſſary before ſowing; which ought to be performed with an ebb furrow, in order to keep the froſt-mould as near the ſurface as poſſible. To cover the ſeed with the plough is expreſſed by the phraſe *to ſow under furrow*. The clods raiſed in this ploughing are a ſort of ſhelter to the young plants in the chilly ſpring months.

Though we cannot approve the horſe-hoeing of beans, with the intervals which are commonly allotted for turnips, yet we would ſtrongly recommend the drilling them at the diſtance of ten or twelve inches, and keeping the intervals clean of weeds. This may be done by hand hoeing, taking opportunity at the ſame time to lay freſh ſoil to the roots of the plants. But as this is an expenſive operation, and hands are not always to be got, a narrow plough, drawn by a ſingle horſe, may be uſed, with a mould-board on each ſide, to ſcatter the earth upon the roots of the plants. This is a cheap and expeditious method: it keeps the ground clean; and nouriſhes the plants with freſh ſoil.

As beans delight in a moiſt ſoil, they cover the ground when ſown broadcaſt, keep in the dew, and exclude the ſun and air: the plants grow to a great height; but bear little ſeed, and that little not well ripened. This diſplays the advantage of drilling; which gives free acceſs to the ſun and air, dries the ground, and affords plenty of ripe ſeed.

PEASE.

PEASE are of two kinds; the white, and the grey.

There are two ſpecies of the grey kind, diſtinguiſhed by their time of ripening. One ripens ſoon, and for that reaſon is termed *hot ſeed:* the other, which is ſlower in ripening, is termed *cold ſeed.*

Peaſe, a leguminous crop, is proper to intervene between two culmiferous crops; leſs for the profit of a peaſe crop, than for meliorating the ground. Peaſe, however, in a dry ſeaſon, will produce about 40 buſhels each acre.

A field intended for cold ſeed, ſhould be ploughed in October or November; and in February, as ſoon as the ground is dry, the ſeed ſhould be ſown on the winter furrow. A field intended for hot ſeed ought to be ploughed in March or April, immediately before ſowing. But if infeſted with weeds, it ought to be alſo ploughed in October or November.

Peaſe laid a foot below the ſurface will vegetate; but the moſt approved depth is ſix inches in light ſoil, and four inches in clay ſoil; for which reaſon, they ought to be ſown under furrow when the ploughing is delayed till ſpring. Of all grain, beans excepted, they are the leaſt in danger of being buried.

Peaſe differ from beans, in loving a dry ſoil and a dry ſeaſon. Horſe-hoeing would be a great benefit, could it be performed to any advantage; but peaſe grow expeditiouſly, and ſoon fall over and cover the ground, which prevents ploughing. Horſe-hoeing has little effect when the plants are new; and when they are advanced to be benefited by that culture, their length prevents it. Faſt growing at the ſame time is the cauſe of their bearing ſo little ſeed: the ſeed is buried among the leaves; and the ſun cannot penetrate to make it grow and ripen.—The only practicable remedy to obtain grain, is thin ſowing; but thick ſowing produces more ſtraw, and mellows the ground more.

Notwithſtanding what is ſaid above, Mr. Hunter, a noted farmer in Berwickſhire, began ſome time ago to ſow all his peaſe in drills; and never failed to have great crops of corn as well as of ſtraw. He ſowed double rows at a foot interval, and

two feet and an half between the double rows, which admit horſe-hoeing. By that method, he had alſo good crops of beans on light land.

Peaſe and beans mixed are often ſown together, in order to catch different ſeaſons. In a moiſt ſeaſon, the beans make a good crop; in a dry ſeaſon, the peaſe.

The growth of plants is commonly checked by drought in the month of July; but promoted by rain in Auguſt. Where peaſe are ſo far advanced in the dry ſeaſon, as that the ſeed begins to form, their growth is indeed checked, but the ſeed continues to fill. If only in the bloſſom at that ſeaſon, their growth is checked a little; but they become vigorous again in Auguſt, and continue growing without filling till ſtopped by froſt. Hence it is, that cold ſeed, which is early ſown, has the beſt chance to produce corn: hot ſeed, which is late ſown, has the beſt chance to produce ſtraw.

The following method is practiſed in Norfolk, for ſowing peaſe upon a dry light ſoil, immediately opened from paſture. The ground is pared with a plough extremely thin, and every ſod is turned over. In every ſod a double row of holes is made. A pea dropt in every hole lodges in the flayed ground immediately below the ſod, thruſts its root horizontally, and has ſufficient moiſture. This method enabled the Norfolk farmers, in the barren year 1740, to furniſh white peaſe at 2s. per buſhel.

The Culture of WHEAT, *without Manure.* Extracted from a Pamphlet, juſt publiſhed in N. York, by BARON POELLNITZ, entitled, *An Eſſay on Agriculture.*

IN the dark (ſays the Baron) as we are in general, about the means of nature, there is now and then a glimpſe of light which ſhines in our eyes, and will guide us to ſome diſcovery! One great man, by ſeeing a pear drop from a tree, diſcovered the laws of gravitation; another no leſs renowned, by ſeeing a kite, the plaything of children, fly, conceived from it, and executed to command the thunder of heaven: So will often a trifle be ſeized by men of ſuperior genius, and they will make it the baſis for inſtruction to mankind.

But the enquiry is to be, how Nature has produced wheat? Was there a previous dunghill, or is it by means of dung the produce of man's induſtry? A ſmile will be the anſwer; NO will be the reſult of the queſtion.

What are then the laws, whereby to all appearance nature fructifies the earth, and produces plants of every kind? 'Till convinced of error, by arguments grounded on phyſical and chymical experiments, I will be bold to ſay, that though there may be various concurrent ones, nevertheleſs, as ſimple laws are commonly the promoters, thoſe which I will mention ſtand probably foremoſt in rank.

I ſay, the influence of air, with all its different character and viciſſitudes, the ſun or light, the mixture of earths carried on by ſtrong rains and overflow of waters, are the laws and vehicles of vegetation.

How far it is in man's power to apply theſe principles to agriculture, I ſhall curſorily conſider; and in this, as well as in what I have ſaid in the former paragraph, I am warranted, by what the learned have proved by experimental philoſophy, and by what I have been taught by my own ſmall experience.

John Tull was the firſt who went off from the beaten tract, and put new rules of agriculture in practice; his ſyſtem was in part erroneous, though part of it entitles him to our grateful remembrance. John Tull was laughed at, ſo was Chriſtopher Columbus, till facts gave credit to his diſcovery, and proclaimed his merit. But, without going into diſcuſſions of old ſyſtems, or in all the quotations of new ones, I will come to the point.

By deep and frequent plowing, we expoſe the ſurface of the earth to more light, and to all the influences of air; hereby we help the operation of nature in that caſe. By mixing our ſoil with ſoils of different qualities, we obtain what nature does by rains, and overflow of waters: By thoſe manuductions, art improves, facilitates, and amplifies the means of nature to procure vegetation, and thus wheat may be raiſed in any quantity.

I mean not to detract from the uſe of dung; putrified animal and vegetable bodies, accumulated in our dung-hills, are uſeful acceſſories to vegetation: but is the ſurface of the earth not alſo a compoſition of thoſe ingredients, tho' therein contained, no doubt for the beſt, with other mixtures. Dung gives a ſtrong additional heat, and ſome plants will not thrive without; but wheat can be raiſed independent of a dung-hill.

I go farther and ſay, that ſowing wheat upon freſh dunged land is prejudicial.——Commonly I uſe no dung to my wheat, but only on a previous ſummer fallow; and I call a ſummer fallow land well dunged early in the ſpring, and ſown in with turnips, cabbages, carrots, beans, peas, lentils, parſnips, potatoes, flax, hemp or early corn, on this I ſow wheat in the fall with ſucceſs, and ſo avoid ſmut, numbers of weeds and inſects promoted and foſtered by freſh dung.

Finally, I beg leave to mention an axiom eaſily acknowledged, that when we leſſon our expences, we encreaſe our riches.—But in what has been ſhewn, the conſequence is more extenſive; becauſe, when we are enabled to raiſe a greater quantity of bread, the benefits of ſociety at large become by it as important as our own.

Reſuming the whole, I conceive that I have ſhewn that any quantity of wheat may be raiſed without dung, without diſtreſs for reaping, threſhing, barns, or want of hands, and that great coſts for laborers may be no longer the object of concern.

To conſider the influence a thus improved agriculture is to have on commerce, population, arts, manufactures, and on the general wealth and happineſs of ſociety, are ſpeculations not of my province.

Therefore, though what I have inveſtigated is, I believe, of a much ampler nature, nevertheleſs, here I ſhall drop the pen, as both the ſcope of this eſſay, and inability, will not permit me to extend the matter.—Happy ſhall I think myſelf, if any thing contained in the foregoing lines is thought uſeful to the public: and may it receive improvement by abler hands than mine.

The DESCRIPTION *of an* OLITORY, *or* KITCHEN GARDEN, *with its Appendages.*

(Continued from vol. I. page 512.)

Chevalier. BY what means, Sir, could you form the eſpaliers of your priory into ſuch an elegant air, without the aid of lattice work?

Prior. I had recourſe to the ſame expedient which is now practiſed by ſeveral perſons of taſte. Inſtead of the lattice of wood work, which frequently affords a retreat to a number of enemies, we may form a lattice of large wires, which proves as ſerviceable and laſting as the other, and is compleated at a very moderate expence.

Chevalier. As I look through the bars of the door that opens into the melon ground, I obſerve the top of the walls covered through their whole extent with a kind of little roof, of whoſe uſe I am entirely ignorant.

Prior. A gentleman of the army who has long made the cultivation of fruits his amuſement, amidſt his ſolitude in times of peace, and whoſe extraordinary ſucceſs renders him worthy to be recommended as a model, has added to the parget and lattice work ſuch a kind of pent-

houſe as is raiſed upon that wall, and its function is to compleat the efficacy of good ſituations. Several ſmall bars of iron or wood about two foot long are inſerted horizontally into the upper part of the wall, and at a regular diſtance from each other, in order to ſupport one or two planks, which are to be removed whenever we are diſpoſed to afford the leaves a proper refreſhment of rains and dews. This roof, by intercepting the action of the air above, prevents the tree from ſhooting that way with any extraordinary vigor, and cauſes it to expand to the right and left. It likewiſe effectually covers the eſpaliers during the ſevere froſts, and ſhelters the buds and fruits from the inclemency of hail ſhowers. In a word, it preſerves the upper part of the tree from the drippings of the wall, which by falling perpetually on the ſame branches, either rot or hollow them, and cauſe a glutinous fluid to be ſhed over them.

When the poſitions and incloſure have been properly regulated the diſtribution of the whole plot is the next circumſtance to be conſidered. It may be divided into two, four, or ſix ſquares formed with cut work, and ſurrounded by large alleys.—But inſtead of theſe ſquare diviſions, the whole may be parcelled out into four triangles, ſeparated by two alleys that correſpond with the figure of St. Andrew's croſs. The centre is adorned either with a pleaſing fountain, or the ample round of a baſon.

We think it natural to behold a very ſpacious alley when we firſt advance into the garden, and if the entrance be exactly in the middle, which is moſt regular, the diſtribution into ſquares will then ſeem neceſſary, in order to preſent a fine alley in front, and another in a tranſverſe line to the view of thoſe who enter. If we are obliged to place the entrance into the kitchen garden in ſome corner, we may then have recourſe to the croſs diviſion, that we may enjoy at our firſt approach the ſudden proſpect of three alleys: namely, thoſe that run parallel with the two walls, and that which traverſes the triangles. But ſince the extremity of theſe pieces would diſfigure the ground-plot by their pointed forms, we uſually bend them into a ſemicircle, which enlarges the place, and gives the entrance a more graceful air.

Chevalier. I am very much ſurpriſed to ſee a diſtance of ſeven or eight feet left between the walls and the border of the alleys.

Prior. That vacancy is intended for the cultivation of ſeveral forward plants of different kinds, in a ſhelter from injurious air, and beneath the reflection of the ſunbeams, and the beneficial effects of the compoſt, the culture, and the frequently repeated waterings, are always imparted to the roots of the adjoining fruit trees.

Chevalier. I imagined this tract of ground had been entirely loſt; but I now perceive you can employ it to a double advantage.

Prior. Let us return to the ſquares.—The border that ſurrounds them, and in which ſeveral buſhy dwarf trees are diſpoſed, is adjuſted by the verge of the alley on the one ſide; and on the other, by the tract which limits the beds that are formed in the inward ſpace of thoſe ſquares.

Chevalier. I ſee the dwarf trees are planted at a conſiderable diſtance from the verge of the alley, and very near the beds in the ſquare; but would not they have produced a better effect, if they had been diſpoſed exactly in the middle of their own bed?

Prior. They are ranged at the diſtance of five feet from the verge, that the branches may not encroach upon the alley when they are expanded into their full growth; and as to the tract next the ſquare, it may be then ſtruck farther in by diminiſhing the length of the beds which are bounded by it.

Chevalier. I have ſeen ſome fine kitchen gardens, where the large

pieces were edged with lines of box; but all the borders in this garden are compoſed of uſeful plants.

Prior. There is ſome economy in this method. The growth of box fills up a ſpace of ground to little purpoſe: It is likewiſe a verocious plant, and requires much tending. Are not theſe borders therefore garniſhed to more advantage with plants that are uſeful, and afford us proper ingredients for ſallads, or at leaſt are valuable for their ſcents, or ſome medicinal quality they poſſeſs? Here you may ſee a long file of terragon, and there a range of lavender is ſtretched out. —One alley may be bordered with parſley, and another with ſweet baſil or ſalutary wormwood, or fragrant marjoram. Sage and ſavory frequently riſe in one line, and pimpernel blooms in the ſame bed with odorous thyme. Borders are likewiſe formed of ſtrawberry plants, and violets may have the ſame diſtribution, in order to accommodate us with a ſyrup in their proper ſeaſons.

Thoſe alleys that are leaſt neceſſary are ſometimes ornamented with turf, or a verdure of ſtrawberry trees. A croſs alley, that is but little frequented, may be embelliſhed by a line of double hollyhocks running through the middle; and in ſome other walk of the like nature you may plant poppies, and rear the ſeeds of the anemone, the ranunculus, the violet, and ſtockgilliflower. Theſe unexpenſive foreſts of flowers will beautify a uſeleſs plot of land, at the ſame time that they are a ſeminary for the parterre.

The ground that forms the ſquares ſhould be diſtributed into beds four feet in breadth, and ſeparated from each other by a foot wide path.—Such a diſpoſition enables the gardner to extend his hand to the middle of each bed, and to cultivate the whole plantation without any difficulty.

Chevalier. At a little diſtance from this garden is a ſpot of ground, which the gardner has appropriated to ſeveral ſpecies of eſculent plants; but the beds are formed in a manner that ſeemed entirely new to me; they riſe very high on one ſide, and deſcend in an eaſy ſlope on the other. What may be the advantage of ſuch a diſpoſition?

Prior. They are properly called ſhelving beds; and you may obſerve their aſcent is to the north, and their declivity to the ſouth. I will now acquaint you with their uſe. If the land be too moiſt or cold, and eſpecially if it lyes open to bleak winds, this method of diſpoſing the beds in a ſlant is very commodious, but too much neglected at preſent. As this figure is uniform through the whole extent of the beds, it is entirely inoffenſive to the eye: and as the water muſt unavoidably trickle into the path, the beds will conſequently be rendered more dry. The ſhelving form of the earth qualifies the ſurface for receiving the ſun-beams almoſt in a perpendicular direction, which ſtrengthens the reflection, and redoubles the heat. A third advantage, and which perhaps is ſuperior to the other two, is, that the rapid ſweep of hail and northeaſt winds being conſiderably weakened by the back parts of theſe elevated beds, will be leſs prejudicial to the plants, which lye concealed from inſult on the deſcending ſide. Theſe ſlanting beds are an imitation of the vaſt garden of nature, where the Almighty hand, that diſpenſes vegetation and growth to plants, has ranged them on hills and declivities at due intervals of diſtance, that the ſolar rays may be reflected with more vigor upon the green productions, which without this benign aid would ſeldom advance to maturity in the temperate climes.

But as advantageous ſoever as the diſpoſition of your garden in all its parts may prove, it will be impoſſible for you to fertilize the whole, unleſs you have a commodious ſupply of water, that can always be

diſtributed through every quarter of the garden.

Chevalier, How delightful is it to be able, as in this place, to diffuſe with one turn of a cock the ſtream of a limpid ſpring to the ſide-board, the kitchen, the baſon in the parterre, and the ciſterns in the olitory!

Prior. Though this kind of water, when it has ſettled and been warmed by the air, is rendered very fit to facilitate the progreſs of the ſap in plants, I ſhould have as much eſteem at leaſt for river water, which, as it conſtantly receives the volatile ſalts, and other influences of the air, muſt needs be very ſalutary to plants. Well water is the worſt of all, becauſe its chillneſs is apt to prove fatal to the roots: and a gardner ſhould be very cautious of employing it till he has firſt expoſed it to the air.

Chevalier. Do you approve the uſe of ciſterns?

Prior. Ciſtern water is only a collection of rain, and is extremely light. It may even be rendered a very wholeſome drink, when we are capable of preſerving it in its due purity.

But whether there be a ſufficient ſupply of other water, or not, it is certainly a good precaution to ſink a ciſtern in thoſe terraſſes, on which it is uſual to build fine rural ſeats for the benefit of a ſalutary air and an open proſpect. A large ciſtern will collect in an inſtant all the water that has been ſhed upon your building, and poured into your courts by a tranſient ſtorm; and it always accommodates you with a reſervoir in caſe of fire. It is likewiſe a certain reſource, when a dry ſeaſon has exhauſted the wells and ſprings, and it proves an admirable fluid for watering of plants. The ſlime and nitrous particles which are ſwept by the water from the roof and other parts of the habitation, ſink to the bottom of the ciſtern, and form a ſediment, which the gardner prefers to all kinds of compoſt and manures whatever, with reſpect to fortifying the plants that thrive, or re-animating thoſe that droop.

(To be continued.)

Hints on the Culture of Vines in America; read before the Burlington Society for promoting Agriculture and Domeſtic Manufactures, the 13th of April, 1790, by ROBERT STRETTELL JONES, *Member of ſaid Society, and of the Correſponding Committee thereof.*

Mr. Preſident and Gentlemen,

THIS ſociety will, it is to be preſumed, give a favorable attention to a few hints for promoting the culture of vines in America; ſelected from a larger work, written ſome years ago, and then intended for *another*, but now offered to *your* candid reception; eſpecially, becauſe in the *laſt* addreſs from our worthy Preſident, he introduced ſome obſervations, as I am informed, upon this ſubject (which I regret being unavoidably prevented from the pleaſure of hearing) and as in the preſent conjuncture of our affairs, even theſe may be of ſome *ſmall* advantage.

Candide Liber. *ades; ſic ſit tibi miſtica vitis*
Semper; *ſic hedera tempora vincta geras.*

Tibullus VI. e. III. I.

Nature kindly points out, of her own accord, in every region, ſome particular production as a chief favorite in that part of her dominion; whilſt exotics, although guarded by the utmoſt vigilance of man, from every proſpect of danger, and aſſiſted by the moſt tender anxiety, flouriſh, generally in very inferior degree, unable to cope with the happier children of the ſoil. This ſhould not, however, diſcourage the importation of foreign plants, if only on a preſumption of their becoming valuable additions to the native ſtock of our climate; yet common prudence, unallied with philoſophy, will forever dictate a primary concern for the culture,

and in ſome inſtances, if not in all, an *improved* culture of the former.

In this country, crowned with ſo many bleſſings, he muſt be a very inaccurate obſerver, who can paſs over a few miles of it only, without being pleaſed with the delightful proſpect of cluſtering vines, declaring upon every ſide very forcibly, that America, with a little attention, might be formed, through many parts of it, into wide, extenſive vineyards. *The many ſpecies of grapes* ſo liberally ſcattered around our hills, is an additional advantage—for we might not only make a great quantity of wine, but wines alſo of many different kinds. A very learned and judicious gentleman, to whoſe memory I gratefully conſecrate much of what little I do know, or ever ſhall (the late Rev. Dr. F. Aliſon*) and to whom I communicated the larger work referred to, hath informed me that 85 different ſpecies of our wild grape have been reckoned by himſelf; and from ought that appears to the contrary, or rather the probability is, that there may be as many more, through the long chain of the United States, and in thoſe parts of them likewiſe which we perhaps eſteem the leaſt. An ingenious foreigner (Abbe Raynal) obſerves, that 'wine countries are poor' but this muſt be admitted in a qualified ſenſe, as it relates to thoſe who are *only* ſuch, and eſpecially in reference to ourſelves; though it is confeſſed that the 'vine will flouriſh in a dry and ſandy ſoil, that diſcovers all the outward marks of ſterility.' The exhilirating champaigne is produced from grapes that grow amid rocks and ſteepy heights, almoſt inacceſſible. Our ſimilar ſituation to thoſe parts of Europe and Aſia, moſt famous for their wines, being a fact of ſuch notoriety, can need no enlargement. If it ſhould be apprehended, that the grapes of our own growth are incapable of producing wines of an high and delicate flavor, I would juſt beg leave to obſerve, that experiments have not been fully and fairly made, by a ſufficient number of ſuitable perſons to authoriſe ſuch a concluſion; but, on the contrary, enough has been done to give a favorable reception at leaſt to a very oppoſite ſuppoſition. It is well known, and to ſome of the gentlemen I have the honor to addreſs, who have drank wine made in the family of Thomas Liveſly, Eſq. near Philadelphia; that it was truly *excellent*. I have taſted ſome made by the late Mr. Samuel Brian, of that city, which he ſaid was then only *four* years old, which in colour, body and flavor, nearly reſembled a rich old Spaniſh, that I drank with a gentleman of Rhode-Iſland, who had it by him *many* years. Mr. Brian's was made from a wild grape, called the *chicken-grape*, which, according to his information, is ſmall, and grows diſtinctly in the cluſters. From an old Dutch voyage, with which I was favored with a ſight, then in the poſſeſſion of Mr. Du Simitiere, of Geneva, it appears that whilſt the *ſtates of Holland* poſſeſſed what is now called the *Delaware ſtate*, they made and ſent home ſome conſiderable parcels.—Profeſſor Kalm ſays, 'the Engliſh and Swedes made uſe of a ſmall kind of wild grape, which has a very good flavor; the Swedes formerly made a very good wine from them, but now have left off. However, ſome of the Engliſh ſtill preſs an agreeable liquor from thoſe grapes, which *they* aſſured me was as good as the *beſt* claret, and that it would keep for ſeveral years.'* In many parts of his work, he mentions the great plenty of vines through the continent, and that they are of different kinds. During the year 1769, one hundred and ten hogſheads of wine were made from the wild grape in the country of the Illinois, as

NOTE.

* Vice Provoſt of the college of Philadelphia, where the author received his education.

NOTE.

* Travels, vol. 1. p. 380.

appears by the account of that country, read before the American Philoſophical Society, when this note was taken, drawn up by the then Capt. Hutchins, late geographer general of the United States. Col. Taſker, of Maryland, made good claret from *imported French* grapes. In the ſtate of Delaware, very ſucceſsful experiments, both as to the culture of the grape and making of wine, were effected by a Mr. Peterſon, if I miſtake not, near Port Penn, before the revolution.—Nevertheleſs, ſhould it be found upon an *ample* trial, made by *proper judges*, that our grapes will by *no means* anſwer the purpoſe in view (and this, probably from the foregoing induction, and other inſtances which might be offered, will not be the caſe) recourſe can then be had, and now with greater facility than heretofore, to thoſe countries which produce the beſt wine, for cuttings from their choiceſt fruit; which being buried in a box filled with earth, would not ſuffer the leaſt damage in a very long voyage. If it ſhall appear that *any* or *all* of our old wild grapes will ſucceed, though perhaps not ſo well as the imported (and even upon this footing the diſcovery will be highly valuable in the prevention of future labor and expence) then let due encouragement be given to the importation of the latter ſort; yet not ſo far as to abandon our own to their preſent rude ſtate, but rather let methods be fallen upon, to diſcover the moſt judicious cultivation of them; by which it is probable, they may be much improved, and poſſibly their expreſſed juice, as it is ſuppoſed, of indigenous productions, may contain qualities peculiarly adapted to the diſeaſes and conſtitutions of our inhabitants. It has been objected, that the ſummers with us are ſo hot that the wine ſours before it can undergo a due fermentation; but it is well known, that many, and thoſe the beſt of our native grapes, are not fit to be gathered until after ſome froſt, which in obviating the objection, preſents a plea in their favor.

Some of our ſiſter ſtates enjoy, it is true, a peculiar advantage, ſtimulating them to proceed in a matter of general concernment, namely, the great number of *induſtrious Germans* ſettled ſo thickly amongſt them, many well ſkilled in vine-dreſſing, ſome now actually in the practice, and all, ſo far as my obſervation hath extended, remarkably fond of the culture, to which they have been accuſtomed in their native land: let not this however prove diſcouraging to New-Jerſey, ſeeing much of her ſoil is adapted for the purpoſe, and that honeſt induſtry will ever travel in the purſuit of employment and reward.

By what means a ſpirit ſuitable to the undertaking may be diffuſed, is a queſtion naturally to be aſked, and a ſolution expected. You, gentlemen, have ſtepped forward from amongſt your fellow-citizens, with a laudable ambition to promote our agricultural and manufacturing intereſts; your infant funds, I lament with you, to be altogether inadequate to the extent of your good wiſhes—private ſubſcriptions are too precarious, and otherwiſe exceptionable; but ſtill a natural reſource lies open, an application of legiſlative attention: frequently aid hath been thus diſpenſed to uſeful improvements, ſuch as confer honor upon them, at the ſame moment that it was erecting a monument to the good ſenſe and public virtue of the fathers of their country.

In the farther diſcuſſion of this ſubject it may be remarked, and almoſt admitted as fundamental, that wine is neglected by no nation that can procure it, by commerce or cultivation. The uſe thereof is no leſs ancient than extenſive, inaſmuch as it can trace its deſcent up to NOAH, the common father of *ſocial* life. The Egyptians attribute it to OSIRIS, the Greeks to BACCHUS, and the Romans to SATURN;

which fabulous perſonages of antiquity are well ſuppoſed to be Noah, by the beſt authors who have written upon the hiſtory of long-paſt times. In ſuch high eſtimation was it held during the firſt ages of mankind, that the libation of wine was conſidered as one grand part of the religious obſervances of thoſe days. Europe received her firſt vines, as ſhe did her religion, and all the bright train of ſcience, from the more enlightened ſhores of Aſia.—The Phœnicians, thoſe renowned navigators of antiquity, were aſſiſtant to the introduction of them through the neighbourhood of the Mediterranean, and its ſeveral iſlands. The attempt ſucceeded, anſwerable to their higheſt expectations, in the iſles of the Archipelago, and were afterwards introduced with abundant ſucceſs amongſt the poliſhed ſtates of Greece and Italy. In the ſolemn offices of religion, no ſmall quantity was conſumed; for it was cuſtomary with theſe nations not only to offer *drink offerings* of *wine* at ſacrifices, but alſo when undertaking journies by land, or voyages by ſea, before they ſlept, at the entertainment of ſtrangers, and likewiſe at other times, in performing religious duties (as all theſe acts were with them) poured forth upon the ground from cups filled to the brim, having the liquor above the cup in the form of a crown.—Though *mixed* wine is ſometimes mentioned, yet it ſhould ſeem the mixture was not made with *wine* and *water*, but with wines of *different* ſorts; ſo plenty were they now become, and into ſo very flouriſhing a ſtate had their ſmall vineyards grown. The wine uſed on ſuch occaſions was made with the utmoſt care and exactneſs: ſo widely had they departed from the ſimplicity of the primitive ages, when water firſt ſerved, then honey, and afterwards oil in the celebration of their higheſt myſteries.* This ſtate of ſociety, which afforded the laſt reflection, flowing from the great prelate and profound Greek critic, whoſe name is referred to, will ſtrike a philoſopher of the preſent day in a very different manner: he, doubtleſs, will hail the expanſion of the ſail of commerce, exchanging the bountiful preſents of an indulgent Providence, to the offſpring of various climes, ſoftening the rudeneſs of barbariſm, illuming the public mind and manners, and 'making man more ſociable with man.'

(To be concluded in our next.)

NOTE.

* Potter's Antiquities of Greece.

REMARKS ON BREAD.

(Concluded from page 120.)

IT is for the intereſt of the community that the food of the poor ſhould be as various as poſſible, that, in time of dearth and ſcarcity of the ordinary kinds, they may not be without ready and cheap reſources. To the diſcovery of ſuch reſources ſeveral benevolent philoſophers have ſucceſsfully turned their enquiries, we ſhall lay before the reader the reſult of ſome of their experiments.

Bread of Potatoes.——Potatoes, previouſly deprived of their ſkin, cut into thin ſlices, and put between paper, will dry in a heat ſomewhat leſs than 35° of Reaumur's thermometer; and, when thus dried, they will preſerve their white colour. By this proceſs they loſe about two thirds of their weight, and they may then be reduced to a fine powder. A little of this powder thrown upon the fire ſends out a ſmoke, accompanied with a ſmell reſembling burnt bread. As this ſmell is perceived from all farinaceous vegetables when treated in the ſame manner, Mr. Parmentier thinks it may be conſidered as the characteriſtic of the preſence of an *amylaceous* matter. This ſmell does not, however, he obſerves, ariſe from the amylaceous or fibrous part ſeparately, but from both taken together. The powder of potatoes, obtained in the manner deſcribed above, has the ſmell and

taſte of wheat; and, like it, is devoured by rats and mice: but, even when moiſt, finely powdered, it has not the feel or brightneſs of the flour of wheat; although, on a chemical analyſis, it yields the ſame products. It is alſo nutritious, and keeps well for a long time.

Finding ſo great a ſimilarity between the meal of wheat and what may be called the meal of potatoes, Mr. Parmentier next endeavored to make bread of them when mixed in different proportions.——His trials were made with one fourth, one third, one half, and two thirds, of the potato meal, the remainder being flour from wheat. Theſe proportions, with the addition of a little ſalt and yeſt, yielded bread which was well taſted, but which had fermented little, was brown, and covered with hard brown cruſts.—— Bread made from the meal of potatoes alone, with the addition of ſalt and yeſt, was eatable, but very heavy, unfermented, and exceedingly brown. This bread, from the meal of potatoes alone, was apt to crumble into powder. To give it more adheſion, he mixed with the meal a decoction of bran, or a mixture of honey and water; either of which made it lighter and more fermented: it obtained alſo a cruſt of a golden colour, became well taſted, and ſufficiently adheſive. Mr. Parmentier obtained bread alſo, well fermented, and of a good colour and taſte, from a mixture of raw potato pulp with meal of wheat, or potato meal, with the addition of yeſt and ſalt.

Potatoes, when uſed for making bread, are not readily diſpoſed to ferment; without which, bread is very inſipid, and not eaſily digeſted. But Mr. Parmentier found, from a variety of experiments, that good bread might be made from equal quantities of flour and potato meal. He concludes, therefore, with recommending the mixture of potatoes, in times of ſcarcity, with the flour of wheat, inſtead of employing rye, barley, or oats, as has frequently been done.

When grain is altogether wanting, he recommends the uſe of bread made from a mixture of the amylaceous powder of potatoes and of their pulp, this mixture being fermented with leaven or with honey. The meal of this root, when diluted with hot water, acquires a tenacious and gluey conſiſtence.—— However fair the meal of potatoes may be, it always gives a grey colour to the bread made by mixing it with the flour of wheat; but a mixture of the pulp of potatoes with the flour of wheat does not produce brown-coloured bread.

Mr. Parmentier made bread, very much like that of wheat, by a mixture of the following four ſubſtances, viz. four ounces of amylaceous powder of potatoes, one dram of mucilage extracted from barley, one dram of the bran of rye, and a dram and a half of glutinous matter dried and powdered.

Bread from different Vegetables not commonly in Uſe.——Although horſe-cheſnut has not hitherto been employed, yet it is certain that wholeſome bread, without any bitterneſs, may be obtained from it. —Mr. Parmentier adviſes, that the fruit, after the ſkin is taken off, and the juice preſſed from it, be made into a paſte. This maſs muſt be diluted in water, and then ſtrained through a ſieve. A milky-coloured liquor is thus ſeparated, which, on ſtanding, depoſites a fine powder. This being dried, is without either ſmell or taſte, and very fit for aliment; the maſs from which it is procured retaining the bitterneſs of the fruit.

Of acorns bread has frequently been made; and to this day, in ſome countries, they are in common uſe. The method of preparation which Mr. Parmentier recommends is, that they be deprived of their cover by boiling, then dried and powdered, and afterwards baked in the ſame manner as the flour of wheat. When fully ripe, and made into a paſte, they were deprived of their aſtringency by merely preſſing their

juice from them. The mass remaining after the pressure, when dried, was easily reduced to a fine powder by no means disagreeable.

Cheap method of making wholesome Bread, when wheat flour is dear, by mixing turnips with it.*

"At the time I tried this method, bread was very dear, insomuch that the poor people, in the country where I live, could hardly afford themselves half a meal a-day. This put me upon considering whether some cheaper method might not be found than making it of wheat meal. Turnips were at that time very plentiful. I had a number of them pulled, washed clean, pared, and boiled; when they were become soft enough to mash, I had the greatest part of the water pressed out of them, and afterwards had them mixed with an equal quantity in weight of coarse wheat meal; the dough was then made in the usual manner, with yest or barm, salt, water, &c. It rose very well in the trough; and after being well kneaded, was formed into loaves, and put into the oven to be baked. I had at the same time some other bread made with common meal in the ordinary way. I baked my turnip-bread rather longer than the other. When they were drawn from the oven, I caused a loaf of each sort to be cut; and found, on examination, the turnip-bread was sweeter than the other, to the full as light and as white, but had a little taste (though nowise disagreeable) of the turnip. Twelve hours afterwards I tasted my turnip-bread again, when I found the taste of the turnip in it scarce perceiveable, and the smell quite gone off. On examining it when it had been baked 24 hours, had I not known that there were turnips in its composition, I should not have imagined it; it had, it is true, a peculiar sweetish taste, but by no means disagreeable: on the contrary, I rather preferred it to the bread made of wheat meal alone. After it had been baked 48 hours, it underwent another examination, when it appeared to me to be rather superior to the other; it eat fresher and moister, and had not at all abated in its good qualities: to be short, it was still very good after a week; and, as far as I could see, kept as well as the bread made of common wheat meal.

"In my trials of this bread by the taste, I was not satisfied with eating it by itself; I had some of it spread with butter; I tasted it with cheese; I eat of it toasted and buttered, and finally in boiled milk and in soup: in all these forms it was very palatable and good."

NOTE.

* *From a letter in the Museum Rusticum et Commerciale.*

MEMOIRS *of* JEDIDIAH BUXTON.

THIS farmer was a prodigy with respect to skill in numbers. His father, William Buxton was schoolmaster of the same parish, where he was born in 1704: yet Jedidiah's education was so much neglected, that he was never taught to write; and with respect to any other knowledge but that of numbers, seemed always as ignorant as a boy of ten years of age. How he came first to know the relative proportions of numbers, and their progressive denominations, he did not remember; but to this he applied the whole force of his mind, and upon this his attention was constantly fixed, so that he frequently took no cognizance of external objects, and when he did it, it was only with respect to their numbers. If any space of time was mentioned, he would soon after say it was so many minutes; and if any distance of way, he would assign the number of hairs-breadths, without any question being asked, or any calculation expected by the company. When he once understood a question, he began to work with amazing facility, after his own method, without the use of a pen, pencil, or chalk, or even understanding the common rules of arithmetic as taught in the schools. He would

ſtride over a piece of land or a field, and tell the contents of it almoſt as exact as if it had been meaſured by the chain. In this manner he meaſured the whole lordſhip of Elmton, of ſome thouſand acres, belonging to Sir John Rhodes, and brought him the contents, not only in acres, rods and perches, but even in ſquare inches. After this, for his own amuſement, he reduced them into ſquare hair breadths, computing 48 to each ſide of the inch. His memory was ſo great, that while reſolving a queſtion, he could leave off, and reſume the operation again where he left off the next morning, or at a week, a month, or at ſeveral months, and proceed regularly till it was completed.——His memory would doubtleſs have been equally retentive with reſpect to other objects, if he had attended to other objects with equal diligence; but his perpetual application to figures prevented the ſmalleſt acquiſition of any other knowledge. He was ſometimes aſked, on his return from church, whether he remembered the text, or any part of the ſermon, but it never appeared that he brought away one ſentence; his mind upon a cloſer examination, being found to have been buſied, even during divine ſervice, in his favorite operation, either dividing ſome time, or ſome ſpace, into the ſmalleſt known parts, or reſolving ſome queſtion that had been given him as a teſt of his abilities.

This extraordinary perſon living in laborious poverty, his life was uniform and obſcure. Time, with reſpect to him, changed nothing but his age; nor did the ſeaſons vary his employment, except that in winter he uſed a flail, and in ſummer a ſing-hook. In the year 1754, he came to London, where he was introduced to the royal ſociety, who, in order to prove his abilities, aſked him ſeveral queſtions in arithmetic, and he gave them ſuch ſatisfaction, that they diſmiſſed him with a handſome gratuity. In this viſit to the metropolis, the only object of his curioſity, except figures, was his deſire to ſee the king and royal family; but they being juſt removed to Kenſington, Jedidiah was diſappointed. During his reſidence in London, he was taken to ſee King Richard III. performed at Drury-lane playhouſe; and it was expected, either that the novelty and the ſplendor of the ſhow would have fixed him in aſtoniſhment, or kept his imagination in a continual hurry, or that his paſſions would, in ſome degree, have been touched by the power of action, if he had not perfectly underſtood the dialogue. But Jedidiah's mind was employed in the playhouſe juſt as it was in every other place. During the dance, he fixed his attention upon the number of ſteps; he declared, after a fine piece of muſic, that the innumerable ſounds produced by the inſtruments had perplexed him beyond meaſure; and he attended even to Mr. Garrick, only to count the words that he uttered, in which he ſaid he perfectly ſucceeded. Jedidiah returned to the place of his birth, where, if his enjoyments were few, his wiſhes did not ſeem to be more. He applied to his labor, by which he ſubſiſted with cheerfulneſs; he regretted nothing that he left behind him in London; and it continued to be his opinion, that a ſlice of ruſty bacon afforded the moſt delicious repaſt.

An extraordinary RAVEN.

IN the Gentleman's Magazine for March 1758 we have the following anecdotes of a Raven, communicated by a correſpondent who does not ſign his name, but who ſays it is at the ſervice of the doubtful. The raven alluded to "lives, or did live three years ſince, at the red lion at Hungerford; his name, I think, is *Raſe*. You muſt know then, that coming into that inn, my chaiſe run over, or bruiſed the leg of my Newfoundland dog; and while we were examining the injury done to the dog's foot, *Raſe* was e-

vidently a concerned ſpectator; for the minute the dog was tied up under the manger with my horſe, Raſe not only viſited but fetched him bones, and attended upon him with particular and repeated marks of kindneſs. The bird's notice of the dog was ſo *marked*, that I obſerved it to the hoſtler; for I had not heard a word *before* of the hiſtory of this benevolent creature. John then told me, that he had been bred from his pin feather in intimacy with a dog; that the affection between them was mutual; and that all the neighbourhood had often been witneſſes of the innumerable acts of kindneſs they had conferred upon each other.—Raſe's poor dog, after a while, unfortunately broke his leg; and during the long time he was confined, Raſe waited upon him conſtantly, carried him his proviſions daily, and never ſcarce left him alone! One night by accident the hoſtler had ſhut the ſtable door, and Raſe was deprived of the company of his friend the whole night; but the hoſtler found in the morning the bottom of the door ſo pecked away, that had it not been opened, Raſe would in another hour have made his own entrance-port. I then enquired of my landlady (a ſenſible woman), and heard what I have related confirmed by her, with ſeveral other ſingular traits of the kindneſſes this bird ſhows to all dogs in general, but particularly to *maimed* or wounded ones. I hope and believe, however, the bird is ſtill living; and the traveller will find I have not *over-rated* this wonderful bird's merit."

An uncommon ACTION *of a* DOG.

AT the ſeat of the late Earl of Litchfield (ſays an author of reputation), three miles from Blenheim, there is a portrait in the dining-room of Sir Henry Lee, by Johnſton, with that of a maſtiff dog which ſaved his life. It ſeems a ſervant had formed the deſign of aſſaſſinating his maſter and robbing the houſe; but the night he had fixed on, the dog, which had never been much noticed by Sir Henry, for the firſt time followed him up ſtairs, got under his bed, and could not be got from thence by either maſter or man: in the dead of night, the ſame ſervant entered the room to execute his horrid deſign; but was inſtantly ſeized by the dog, and being ſecured, confeſſed his intentions. There are ten quaint lines in one corner of the picture, which conclude thus:

But in my dog, whereof I made no ſtore,
I find more love than thoſe I truſted more.

Upon what hypotheſis can we account for a degree of foreſight and penetration ſuch as this? Or will it be ſuggeſted, as a ſolution of the difficulty, that a dog may poſſibly become capable in great meaſure of underſtanding human diſcourſe, and of reaſoning and acting accordingly; and that, in the preſent inſtance, the villain had either uttered his deſign in ſoliloquy, or imparted it to an accomplice, in the hearing of the animal?

REFLECTIONS *on the* LANGUAGE *of* BRUTES.

IT has been much diſputed whether brutes have any language whereby they can expreſs their minds to each other; or whether all the noiſe they make conſiſts only of cries inarticulate, and unintelligible even to themſelves. We are, however, too little acquainted with the intellectual faculties of theſe creatures to be able to determine this point. Certain it is, that their paſſions, when excited, are generally productive of ſome peculiar cry; but whether this be deſigned as an expreſſion of the paſſion to others, or only a mechanical motion of the muſcles of the larynx occaſioned by the paſſion, is what we have no means of knowing. We may indeed, from analogy, con-

clude, with great reaſon, that ſome of the cries of beaſts are really expreſſions of their ſentiments; but whether one beaſt is capable of forming a deſign, and communicating that deſign by any kind of language to others, is what we ſubmit to the judgment of the reader, after giving the following inſtance which among others is brought as a proof of it by Father Bougeant.——"A ſparrow finding a neſt that a martin had juſt built, ſtanding very conveniently for him, poſſeſſed himſelf of it. The martin, ſeeing the uſurper in her houſe, called for help to expel him. A thouſand martins came full ſpeed, and attacked the ſparrow; but the latter being covered on every ſide, and preſenting only his large beak at the entrance of the neſt, was invulnerable, and made the boldeſt of them who durſt approach him repent of their temerity. After a quarter of an hour's combat, all the martins diſappeared. —The ſparrow thought he had got the better, and the ſpectators judged that the martins had abandoned their undertaking.——Immediately however, they returned to the charge; and each of them having procured a little of that tempered earth with which they make their neſts, they all at once fell upon the ſparrow, and incloſed him in the neſt to periſh there, though they could not expel him. Can it be imagined that the martins could have been enabled to have concerted this deſign all of them together, without ſpeaking to each other, or without ſome medium of communication equivalent to language?"

ANECDOTE.

A Virginia farmer, happening to be at Norfolk, ſoon after the arrival of a veſſel from Ireland, and obſerving that ſome Iriſh potatoes, which ſhe had brought over, were ſold at a good price, reſolved to take advantage of this circumſtance.—Accordingly on his return home, he collected all the eggs, that could be found within ten miles of his plantation; and bringing them to Norfolk on the next market day, ſtrongly recommended them to his cuſtomers, as fine freſh eggs, juſt imported from Ireland.

Extracts from a very valuable French Book, little known in America, entitled, 'The Agronome, *or* The Farmer's Pocket Dictionary.'

To multiply the increaſe of Corn of any kind.

TAKE of the dung of the cow, goat, ſheep and pigeon, and of ſalt petre, each one pound. Put them all into two or three gallons of water, and let them ſtand covered ſeveral days. Strain the liquid through a ſieve or coarſe cloth, and let your ſeed corn moiſten therein for eight hours; take it out, and put it in a convenient corner of your granary; ſtir it well and often during ſeveral hours after. This receipt is adapted to 160 pounds weight of corn.

ANOTHER.

PUT 20 pounds of lime into a barrel, and pour on it 10 gallons of rain or river water. Then put 120 pounds of corn into a baſket, and let it remain eight hours. Take it out, and plunge it into another veſſel, in which there is a quantity of water, in which you have previouſly diſſolved three pounds of common ſalt or ſalt petre.

ANOTHER.

TAKE as much of the water of your richeſt dunghill as you chooſe. Soak your ſeed in it 24 hours, dry it in *the ſhade*, and then (when *dry*) ſow it.

To prevent the SMUT *in* WHEAT.

MOISTEN it well with a liquor compoſed of lime water, in which aſhes, common ſalt, and pigeon dung, have been infuſed ſeveral hours. A light ſolution of allum and verdigreaſe has alſo been uſed for this purpoſe.

To prepare Seed to be ſown on poor and ſandy Lands.

TAKE 12 or 13 pounds of ſheep's dung, which you will boil, dregs

and all, in a good deal of water.—Diſſolve three or four pounds of ſalt petre, and infuſe in this pickle for eight hours a buſhel of new wheat, &c. Dry it in an airy place, not much expoſed to the ſun. Repeat this operation ſeveral times, and ſow your grain thinly.

The author of the book, from which theſe receipts are extracted, aſſerts, 'That from experience it is known that every grain of the prepared ſeed produces ſeven or eight ſtalks at leaſt, and each of thoſe ſtalks produces ears of more than 50 grains of corn in each.' He alſo informs, 'that more than 60 ſtalks have been counted in one ſhoot.'—He continues—

'I. Grain thus prepared ſtarts ſooner than when ſown in the uſual methods.

'II. The birds are not ſo fond of feeding on it.

'III. It grows thick and large—but ought to be ſown thinner than uſual.

'IV. Grain, produced from ſeed thus prepared, is not ſo liable to blaſt, to ſmut, or mildew, as unprepared corn.'

From the HAMPSHIRE GAZETTE.

Mr. BUTLER,

THE growing of TURNIPS is juſtly reckoned a very profitable branch of huſbandry—every hint, therefore, that has a tendency to advance the cultivation of this valuable root, will be acceptable to the public.

The farmers in this part of the country, generally ſow their turnips, for fall and winter uſe, about the 25th of July. I have been long apprehenſive that this ſowing is too early. The weather at this ſeaſon of the year, is generally very hot, and very dry, and drought has a direct tendency to dwarf and ſpoil a field of young turnips: the black fly alſo, a natural enemy of the turnip, is at this period very voracious, and the crop is too often deſtroyed, or rendered unprofitable by one or other of theſe cauſes.

With a view to remedy theſe evils, I ſowed my turnips, the laſt year, very late in Auguſt.—My neighbours laughed at me, and ſaid I ſhould not have a ſingle meſs: I had, however, more and better turnips than any of them. Encouraged by this ſucceſs, I ſowed this year on the 25th of Auguſt, a ſmall piece of ground, 8 rods only, with turnips. They came up well, and not a fly touched them. When they had four or five leaves, I directed one of my men to clean them of weeds, and thin them ſo as to have them ſtand 10 or 12 inches from each other.—The ground was afterwards ſlightly ſtirred with a garden hoe. The leaves grew rapidly, covered the ground, and prevented the further growth of weeds. On the 11th of November I pulled the turnips, trimmed and meaſured them and had on the 8 rods of ground (the 20th part of an acre) 45 buſhels of as large and well flavored turnips as I ever ſaw. This produce is at the rate of 900 buſhels per acre.—The ſoil is a ſandy loam, in good heart, but by no means in high tilth.

I ſowed two other ſmall pieces of ground, the one on the 1ſt, and the other about the 8th of September. Neither of theſe yielded like the one ſowed on the 25th of Auguſt; but each of them produced much larger and better turnips than any I have ſeen that were ſowed at the uſual time.

I attribute my ſucceſs altogether to the late ſowing—then the heat is leſs intenſe—the rain more frequent, the dew copious, the fly harmleſs, and the crop abundant.

YOUNG FARMER.

Hampſhire County, Dec. 1789.

An Apology *for* Love.

THIRSIS, no more againſt my flame adviſe,
But let me be in love, and be you wiſe:
Here end, and there begin a new addreſs,
Purſue the vulgar eaſy happineſs.
Leave me to *Amaranta*, who alone
Can in my ſullen heart ereſt her throne:
I know as well as you, 'tis mean to burn,
For one who to our flame makes no return;
But you like me feel not thoſe conquering eyes,
Which mock prevention by a quick ſurprize:
And now like a hurt deer in vain I ſtart
From her, that in my breaſt has hid the dart.
Tho' I can never reach her excellence,
Take ſomewhat in my hopeleſs love's defence.
Her beauty is her not eſteemed wealth,
And graces play about her eyes by ſtealth;
Virtue in others the forc'd child of art,
Is but the native temper of her heart;
All charms, her ſex ſo often court in vain,
(Like *Indian* fruits which our cold earth diſdain)
In her grow wild, as in their native air,
And ſhe has all perfection without care.
Of lovers harms ſhe has the tend'reſt ſenſe,
That can conſiſt with ſo much innocence.
Like a wiſe prince ſhe rules her ſubjects ſo,
That neither want nor luxury they know;
None vainly hoping what ſhe may not give,
Like humble ſlaves at ſmall expence we live.
And I the wretched comfort only ſhare,
To be the laſt whom ſhe will bid deſpair.

An Ode *to* Sleep.

OH! ſleep, thou ſweeteſt deareſt god,
What impious lab'rynth have I trod,
What error has diſtain'd my breaſt,
Thus to deprive it of all reſt?
Why doſt thou me alone deny,
Oh! cruel godhead, tell me why!

The flocks and birds a ſilence keep,
And nodding trees appear to ſleep;
The hoarſeneſs of the ſurge is loſt,
No horror dwells upon the coaſt;
The river has forgot to roar,
And ſeems to ſlumber on its ſhore.

But me no ſlumber e'er deceives,
No peace my tortur'd head relieves;
From moon to moon diſtreſs'd I lie,
Diſturb'd my ſoul, unclos'd my eye;
By day I ſeek the ſecret grove,
But cannot ſoothe deſpairing love.

E'en *Argus'* eyes, that curious ſpy
Of a celeſtial jealouſy,
A *vigil* cou'd not wholly keep,
But, tho' a thouſand, one might ſleep:
How ſhall I bear this wakeful brow?
Tell me, dear godhead, tell me how.

Once you approach'd my love-ſick breaſt,
And eas'd my ſoul when ſore diſtreſs'd,
Relenting *Sappho* chid her rage,
And bid a ſmile my fears aſſuage:
My lovely god, the dream prov'd true,
And grateful incenſe roſe to you.

E'en now, perhaps, thy care's employ'd
Where all thy pow'rs by love deſtroy'd:
Some youth within the fair one's arms,
That feeds his eyes, his boſom warms,
Tho' long the night, is her's alone,
And bids thee ſaucily be gone.

Kind deity, from thence return,
With anguiſh for thy aid I burn:
Save me, Oh! ſave me from thoſe
ſad cells,
Where miſery with phrenzy dwells!
Oh! cool the fervor of my brain,
And let me be myſelf again!

LIBERTY *and* INDEPENDENCE.

THE world's all envy'd honors
I deſpiſe,
And all the pomps that dazzle vulgar eyes;
Proud palaces, like fatal *rocks*, I
ſhun,
Where, for one ſav'd, ten thouſand are undone.
As others follow, I avoid the *court*,
Which ſeems to me a funeral reſort
Of ſplendid courtiers, that at heart
bemoan,
Their *liberties* interred in a *throne*.
Far from this *rock*, this mighty tomb,
I reign
An independent *monarch* in my
ſoul;
With will, and power equal, I maintain
An *empire*, which no mortal can
controul.
Kings are but *kings*, whilſt the more
godlike I
Am what I am, and all vain pow'r
defy.

FOREIGN OCCURRENCES.

LONDON.

The KING'S MESSAGE *to the two* HOUSES *of* PARLIAMENT.

GEORGE R.

HIS Majeſty has received information, that two veſſels belonging to his Majeſty's ſubjects, and navigated under the Britiſh flag; and two others, of which the deſcription is not hitherto ſufficiently aſcertained, have been captured, at Nootka Sound, on the north weſtern coaſt of America, by an officer commanding two Spaniſh ſhips of war; that the cargoes of the Britiſh veſſels have been ſeized, and that their officers and crews have been ſent as priſoners to a Spaniſh port.

The caprure of one of theſe veſſels had before been notified by the ambaſſador of his Catholic Majeſty, by order of his court, who at the ſame time deſired that meaſures might be taken for preventing his Majeſty's ſubjects from frequenting thoſe coaſts, which were alledged to have been previouſly occupied and frequented by the ſubjects of Spain. Complaints were alſo made of the fiſheries carried on by his Majeſty's ſubjects in the ſeas adjoining to the Spaniſh continent, as being contrary to the rights of the crown of Spain. In conſequence of this communication, a demand was immediately made by his Majeſty's order, for adequate ſatisfaction, and for the reſtitution of the veſſel, previous to any other diſcuſſion.

By the anſwer from the court of Spain it appears, that this veſſel, and her crew, had been ſet at liberty by the Viceroy of Mexico; but this is repreſented to have been done by him on the ſuppoſition that nothing but the ignorance of the rights of Spain encouraged the individuals of other nations to come to thoſe coaſts for the purpoſe of making eſtabliſhments, or carrying on trade; and, in conformity to his previous inſtructions, requiring him to ſhow all poſſible regard to the Britiſh nation.

No ſatisfaction is made or offered, and a direct claim is aſſerted by the court of Spain to the excluſive right of ſovereignty, navigation and

commerce in the territories, coaſts and ſeas in that part of the world.

His Majeſty has now directed his miniſter at Madrid, to make a freſh repreſentation on this ſubject, and to claim ſuch full and adequate ſatisfaction as the nature of the caſe evidently requires; and under theſe circumſtances, his Majeſty having alſo received information, that conſiderable armaments are carrying on in the ports of Spain, has judged it indiſpenſably neceſſary to give orders for making ſuch preparations as may put it in his Majeſty's power to act with vigor and effect in ſupport of the honor and dignity of his crown, and the intereſts of his people; and his Majeſty recommends it to his faithful commons, on whoſe zeal and public ſpirit he has the moſt perfect reliance, to enable him to take ſuch meaſures, and to make ſuch augmentation of his forces, as may be eventually neceſſary for this purpoſe.

It is his Majeſty's earneſt wiſh that the juſtice of his Majeſty's demands may enſure from the wiſdom and equity of his Catholic Majeſty the ſatisfaction which is ſo unqueſtionably due; and that this affair may be terminated in ſuch a manner as to prevent any grounds of miſunderſtanding in future, and to continue and confirm that harmony and friendſhip which has ſo happily ſubſiſted between the two courts, and which his Majeſty will always endeavor to maintain and improve by all ſuch means as are conſiſtent with the dignity of his Majeſty's crown, and the eſſential intereſts of his Majeſty's ſubjects.

May 7. Yeſterday in the houſe of commons the order of the day being read for taking his Majeſty's meſſage into conſideration.

The Chancellor of the Exchequer recapitulated the particulars of the inſult received from Spain, and ſaid that when to theſe circumſtances was added the conſideration that armaments were carrying on in the Spaniſh ports, their could be no difference of opinion reſpecting the propriety of ſupporting his Majeſty in ſuch meaſures as might be neceſſary to obtain adequate ſatisfaction, and ſuch an explanation as might prevent future diſputes; and moved an addreſs to that effect.

Mr. Fox was of the ſame opinion; but blamed the Chancellor of the Exchequer for holding out aſſurances or peace on opening the budget, when he was in poſſeſſion of facts that he knew might eventually lead to war.

The addreſs was voted *nemine contradicente*.

An eſtimater of the ſervices of the Rev. Mr. Weſley obſerves, that in the conſtant labor of upwards of 60 years, reckoning his diſcourſes, &c. at two per day, which is 730 a year, they amount in all to 43,200! What is more extraordinary, the literary labors of this gentleman are ſo numerous, that for many years paſt ten perſons have been conſtantly employed in the branch of printing. Mr. Weſley's library, according to a public valuation lately made by his order, was eſtimated at 4000l.

May 17. WAR—What a very fine thing *war* is, and how much we have paid for the *honor* and *glory* of the *thing*, will appear from the following:

Expences of the ſeveral wars of Great Britain ſince the revolution.

War during the reign of king William,	£.30,447,382
Queen Anne,	43,360,005
George I,	6,048,267
begun in 1739,	46,418,689
begun in 1756,	111,271,996
American,	139,171,876
Late armament,	311,385

In all, the *ſmall* ſum of three hundred and ſeventy-ſeven millions, twenty nine thouſand, five hundred and ninety-eight pounds ſterling.—In conſequence of war, we are now paying taxes to the amount of ſeveral millions annually, and the eſtates and property of the nation mortgaged probably for ever! Add to this the many millions of men who have been killed or wounded, the numberleſs widows and orphans

it has been the cauſe of, and the fine countries it has raged and deſolated! the trade, commerce and manufactures it has ruined, and finally the famine, peſtilence, and diſeaſes, it has brought on mankind!

A curious phenomenon in vegetation. There is now in the poſſeſſion of a gentleman at Leeds, a bean the vegetation of which muſt have lain dormant 520 years; for on the removal of the wall of an ancient building of that place, in the ſpring of 1783, ſeveral layers being taken down, it remained ſo for ſeveral weeks, when there was a bean obſerved to ſhoot out in full vegetation, from a very ſmall aperture in a piece of cement, ſo hard, that it required conſiderable force to break it between two ſtones; therefore it was concluded impoſſible it could be conveyed there in any other manner but with the cement, when the caſtle was firſt built, which was in 1263. To the curious this muſt afford much ſpeculation. The gentleman who firſt found it, tranſplanted it in a garden; but being obliged to go from home, it was ſcratched up by the fowls, and on his return he found it above ground. He afterwards attempted to make it vegetate, but proved unſucceſsful.

Key of the BASTILE.

The key of the French baſtile has been ſent over by the Marquis de la Fayette to Mr. Payne, an American, in order to be tranſmitted by him to General Waſhington, as a glorious token of triumphant liberty over deſpotic oppreſſion.

Domeſtic Occurrences.

BALTIMORE, July 20.

A gentleman from the Weſt-Indies, informs, that the iſland of Martinico, in 1789, contained—10,635 white inhabitants, 5,239 free mulattoes and negroes: 93,415 ſlaves; 324 ſugar, 233 cotton, 948 coffee, and 161 cocoa plantations; 234 rum diſtilleries; 4 tanneries; 63 maſons; 12 potters; 13,832 French acres of ſugar cane; 4477 of coffee, 922 of cocoa, 1365 of cotton, 7373 of proviſions, 12,036 of paſturage, 32,593 of high land; 3956 horſes, 10,852 oxen; 11,150 ſheep and goats; 6747 mules; 352 jackaſſes; and 8400 hogs.

Elizabeth-Town, July 31.

It is ſaid England has further views than aſſerting the dignity of her flag with Spain; wiſhing to be prepared for the events which may take place upon the continent, ſhe makes this the oſtenſible pretext for arming. Two millions, and 16,000 men are expected to be voted by parliament on this occaſion.

We find, by papers from the various parts of the United States, that the glorious anniverſary of American Independence has been celebrated, with uſual ardor, by all the populous cities and towns.

William Penn, in treating of the aboriginals of North-America, ſays, "for their original, I am ready to believe them of the Jewiſh race: I mean of the ſtock of ten tribes, and that for the following reaſons;—firſt, they were to go to "a land not planted or known," which, to be ſure, Aſia and Africa were, if not Europe: And he, who intended that extraordinary judgment upon them, might make the paſſage not uneaſy to them, as it is not impoſſible in itſelf, from the eaſtermoſt parts of Aſia, to the weſtermoſt parts of America. In the next place, I find them of like countenance, and their children of ſo lively reſemblance, that a man would think himſelf in Duke's place, or Berry-ſtreet, in London, when he ſeeth them. But this is not all;—they agree in rites; they reckon by moons; they offer their firſt fruits; they have a kind of feaſt of tabernacles; they are ſaid to lay their altar upon twelve ſtones; their mourning a year, cuſtoms of women, with many things do not now occur."

To agriculture (ſays a correſpondent) we muſt join the neceſſary arts of life, and the more uſeful and important branches of manufacture. We may purchaſe many articles cheaper than we can manufacture them; but if we purchaſe them, they muſt be paid for: if we make them, they are our own. Manufactures will promote induſtry; and induſtry contributes to health, virtue, riches and population. If we purchaſe our cloathing, one half of our women muſt be idle, or only trifling: how then will thoſe young women, who depend on their labor, procure the next ſuit, when they have worn out the preſent? If we manufacture, our men will be employed in procuring and preparing the materials! and our women will not be under a neceſſity of ſpending five afternoons in a week in giving and receiving viſits, and charting round the tea table. What they do, is ſo much added to the wealth of the country. When induſtry becomes reputable among ladies in higher life, it will of courſe take place among all ranks. And the roſy cheek, the ruby lip, and the ſparkling eye, will then be deemed more beautiful than the pale, ſickly countenance. Vivacity, ſtrength and activity, will not then be thought too indelicate, coarſe and maſculine for a fine lady: nor will affected timidity, artificial faintings, and labored ſhrieks, and ſtarting be ſuppoſed to have charms.

Mr. Moſes Gunn of Maſſachuſetts, has diſcovered a kind of manure, different from common dung, aſhes, marl, and whatever elſe has been hitherto commonly uſed for that purpoſe. He ſays the manure (which he has diſcovered by accident) is extremely rich, and within the power of almoſt every man; is to be attained at a ſmall expence, and thereby land may be improved to a moſt deſirable degree of fertility: He has alſo invented a ſmall machine (the coſt of which is leſs than ten dollars) for turning iron into ſteel. Mr. Gunn has preſented a memorial to the legiſlature of Maſſachuſetts, and if ſuitable encouragement is offered, he will be ready to communicate his diſcoveries to the public.

In the paper hangings manufactory of *Burrel Carnes*, in Philadelphia, which was eſtabliſhed laſt fall, upwards of ten thouſand pieces have been prepared and ſold.

Late European papers mention—That an amicable accommodation between the two courts of London and Madrid, had been negociated, on the principles of the Spaniards allowing an excluſive ſettlement to the Engliſh in Nootka Sound—a full compenſation for all the incidental expences attending the preparatory armament—and the full payment of the Manilla ranſom in the war 1760, by inſtalments; the whole to be liquidated in three years:—That the riots at Paris were exceſſive, and had coſt ſome lives—That when the important queſtion of making peace or war was diſcuſſing in the National Aſſembly, about 50,000 people aſſembled, waiting anxiouſly for the reſult of that deliberation; and that when it was made known, there was a tumultuous but harmleſs joy, and all retired:—That there was a report of the Marquis La Fayette being declared Grand Provot of France:—A confirmation of the Patriots having been beaten by the Auſtrians, with a loſs of 300 dead on the 18th May, and of 500 on the 23d, with the loſs of cannon, baggage, muſquetry, &c.—That every thing remains in the ſame awful ſtate in reſpect to other continental affairs:—That preparations for war are vigorouſly continued:——That the Swedes have taken two Dutch veſſels with 100,000l. of ſilver on board, deſtined for Peterſburg, conſidering it to be contraband, as it is a *ſinew* of war:—That the Spaniſh court heard with ſurprize of the extenſive armaments going on in the ports of Great-Britain. They do not dread a war, they ſay, but that they wiſh for the continuance of peace:—That the ſhips of Great-

Britain, now equipped and ready for ſea, amount to 60 ſail of the line:—That twelve flags are hoiſted:—That an offer to the United States of America, from the Britiſh court, of very advantageous terms, for an alliance offenſive and defenſive:—That ſhould a general war take place, which will inevitably be the caſe if hoſtilities commence between Spain and England, a more awful ſpectacle will be diſplayed than ever was exhibited to the world. The ſcene of action will be more extended, the parties contending more numerous, the ſtratagems and machinations of war more various and effective. No quarter of the globe, and ſcarcely any kingdom in Europe, will be unengaged in the wide conflict. On the one ſide we may arrange Tippo Sultan, who has already commenced war on the king of Travancore, (an ally of England) the French, the Spaniards, the Italians, the Auſtrians, with their German allies, and the Ruſſians;—on the other, Turkey, Sweden, Holland, Poland, the Pruſſians, with their German allies, Great Britain, and probably the Anglo-Americans. Who are to be the great leaders on either ſide, to give the general impulſe and direction to the confederacies, cannot be aſcertained:—That the National aſſembly of France have, by aſſuming the power of making peace and war, reduced the grand monarque to the ſituation of a nominal king, wearing royalty in fetters. The reſult of this act who can prognoſticate? What foreign power can treat with twelve hundred men? or how can twelve hundred men give unity and conſiſtency to the operation of internal government:—That the new emperor of Morocco has prohibitted the exportation of proviſions either to Spain or Gibraltar, and it is tho't he will do the ſame by grain, the late harveſt having proved ſo unproductive as to raiſe the price of that article, in his own dominions, very conſiderably.

MARRIAGES.

NEW-YORK.

In the capital——Mr. Hay Stevenſon, merchant, to Miſs Graham, both of this city.

NEW-JERSEY.

At New-Bruniſwick——Dr. John R. B. Rodgers, of New-York, to Miſs Suſan Kearney, daughter of Revaud Kearney, Eſq. of Amboy. *At Burlington*—Mr. Thomas Douglas, merchant, to Miſs Rebecca Myres.

DEATHS.

FOREIGN DEATHS.

In Portugal——Lieutenant-Colonel St. George, aid-de-camp to Sir Henry Clinton, in the late war. *At Straſburg, France*—The Chevalier Alexander Gerard, formerly Plenipotentiary from the king of France to the United States.

MASSACHUSETTS.

At Boſton——Mr. Rudolph Frederic Geyer, aged 80. *At Rocheſter*—Rev. Thomas Weſt, aged 82. *At Scituate*—Mrs. Eſther Clap, aged 72.

CONNECTICUT.

At Pomfret——Major-General Iſrael Putnam, in the 73d year of his age.

NEW-YORK.

In the capital——Mr. Samuel Boyer—Mrs. Ritſon, conſort of Mr. John Ritſon, merchant. *At Sheffield*—Mrs. Hannah Aſhly, conſort of Col. John Aſhley. *At Weſt-Point*—Capt. William Price.

NEW-JERSEY.

At Elizabeth-Town—His Excellency William Livingſton, Eſquire, Governor of this State, aged 67—The Rev. Thomas Bradbury Chandler, D.D. late rector of St. John's church in this town, aged 65.

PENNSYLVANIA.

At Græme Park—Col. Iſaac Melcher, aged 42. *In the capital*—Mrs. Lucia Magaw, conſort of the Rev. Dr. Samuel Magaw, aged 40.