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THEOLOGY.

REFLECTIONS PROPER FOR *CHRISTMAS.*

From GALATIONS iv. 4, 5.

But when the fulneſs of time was come, God ſent forth his Son, made of a woman, made under the law—to redeem them that were under the law, that we might receive the adoption of ſons.

IN all caſes where the acts of God's Providence and his diſpenſations with mankind are concerned, it is ſufficient to convince us of their reaſonableneſs, conveniency or neceſſity, that God has willed them; that the wiſdom of an all-perfect mind; the goodneſs of the beſt of Beings has determined them ſo to be. It is, indeed, the height of arrogance and impiety for any one to pretend to ſcan all the myſteries of the divine counſel; to account for every difficulty, and to give a reaſon for every event here below. We ſee but a very ſmall part of the mighty whole of the connected univerſe, and, therefore, muſt be often at a loſs when we ſearch for the relation and mutual dependance and proportion of things. But could we ſee through the entire ſcale of created beings; could we comprehend the place, the degree, and the order of every individual, we ſhould ſtill want wiſdom to diſcover how they ſhould be managed and diſpoſed.

Though it is unpardonable preſumption to preſume to define and explain all things; to meaſure every thing by the ſtandard of our narrow capacity, yet, where God has vouchſafed to diſplay his counſels, and given us an idea of his benevolent deſigns, we not only may, but ought to conſider them; it is the privilege, the happineſs of our nature, the dignity, the excellence of our reaſon, to be thus employed. It would be reproachful and criminal to ſhut our eyes againſt the light of revelation, and the beauty of intellectual order.

Although the *incarnation* of our *bleſſed* SAVIOUR is a myſtery 'which angels deſire to look into,' ſome circumſtances, notwithſtanding, previous to, and attending on it, are very plain and intelligible. And we beg leave, by ſeveral clear deductions from the ſacred ſcriptures, and

other conſiderations, to notice—The *ſeaſonableneſs* of the mercy of our redemption; and alſo, the excellence and great benefit of this bleſſing.

The moſt perfect wiſdom appears in all the communications which the Almighty hath vouchſafed to make of himſelf to mankind, and it will be uſeful to obſerve the gradations of the whole economy; how one revelation exceeded another in clearneſs, according to the neceſſities of men.

When the warnings of Enoch, who declared by divine commiſſion, 'That the Lord would come to judgment with ten thouſand of his ſaints,' were little regarded; when by means of the length of mens lives they were tempted to think that their only portion was in this world, and accordingly luſt and rapine; irreligion and profaneneſs; injuſtice and oppreſſion, almoſt univerſally prevailed, for the earth was filled with violence——God commanded his ſervant Noah to be 'a Preacher of Righteouſneſs;' to denounce his wrath againſt that impious, faithleſs race of men.

The poſterity of Noah, who had heard of, or ſeen this ſevere example of divine vengeance againſt irreligion, were very careful to avoid the charge of atheiſm, and by an over carefulneſs in that reſpect, fell into the contrary extreme. The antediluvians had ſaid 'in their hearts there was no God; or what profit was there in worſhipping him?'—Their ſucceſſors, therefore, to avoid the guilt of ſo great a crime, made to themſelves many gods, and were willing to ſee divinity in everything around them.

When the world was thus ſunken into the groſſeſt idolatry, God called Abraham from the midſt of his people; revealed himſelf to him as his 'ſhield and great reward;' and as he had before promiſed a Saviour to Adam in human form, 'the ſeed of the woman,' who ſhould be victorious over the ſerpent; ſo he now promiſed him to Abraham, as 'his ſeed, in whom all the nations of the earth ſhould be bleſſed.' This Saviour was not only to bruiſe the head of the ſerpent, and to deſtroy the dominion of ſin, but alſo to exalt his people to heavenly bliſs and glory. So the patriarchs underſtood it; for 'they looked for a city,' ſays an apoſtle, 'which had foundations not made with hands, whoſe builder and maker is God;' 'they deſired a better country, that is an heavenly; therefore God was not aſhamed to be called their God, for he hath prepared for them a city.' Thus Abraham, rejoiced at a great diſtance, to ſee the day of Chriſt; he ſaw it through the blank ſpace of unborn ages and was glad. Then did God give him the diſtinguiſhing rite of circumciſion, and made him lead an itinerant life, that he might be as a light in the world; for he knew that Abraham would carry his name into the countries whitherſoever he went, as well as command his children and houſhold after him, to fear the name of the Lord.

But when that knowledge of God and his will, which depended on the uncertain conveyance of unwritten tradition began to fail, in the groſs ignorance and debaſing ſlavery of the houſe of bondage; when the Iſraelites began to be corrupted by their idolatrous maſters; when under the preſſure of tyranny they feared that the God of Abraham, Iſaac and Jacob was not ſuperior

to the gods of the nations, then it pleaſed the Almighty to make bare his arm; to lead them forth by miracles ſufficiently aſtoniſhing to awaken the moſt lethargic people; he gave them a written law to be a ſtandard of religion, to which they might conſtantly appeal; he gave them alſo a pomp of worſhip, and a great number of ritual obſervances to prevent their relapſe. By many types and figures he ſhadowed forth the great work of our redemption, and prepared the Jews for a more excellent diſpenſation and more merciful covenant; declaring, by Moſes, that 'a prophet ſhould the Lord their God raiſe up unto them, of their brethren, like him (the founder of a new religion) whom they ought to hear.' God ſent them prophets from time to time, to reprove them for their ſins; to encourage them in the practice of virtue; to point out the ſpiritual meaning of their law; but above all, to predict the coming of the Meſſiah, and to declare the time, the circumſtances, and the manner of his birth.

To David he was revealed as 'the fruit of his body.' Iſaiah foretold that 'he ſhould be born of a virgin,' and mentioned the miracles of mercy that ſhould characterize him; that 'he ſhould make the lame man to leap as a roe, and the tongue of the dumb to ſing.' He particularly deſcribed the mediatorial office of Chriſt, and foretold the call of the Gentiles.——Micah mentioned the place of the Saviour's nativity; and Haggai and Malachi propheſied that he ſhould come before the deſtruction of the ſecond temple. Since all theſe characteriſtics, and many more, agreed and were fulfilled in the perſon of Jeſus Chriſt, it is manifeſt that he was the true Meſſiah.

This is one ſenſe of our Saviour's appearing in the *fullneſs of time*.—He came into the world preciſely at the period foretold by the holy prophets. Thus the law and the goſpel equally prove and ſtrengthen each other. But there may be other reaſons aſſigned why the God of all wiſdom appointed this as the moſt proper ſeaſon for his Son to appear in. 'He had ſpoken by ſundry ways, and in divers manners, in time paſt to the fathers by the prophets, but now, in theſe laſt days, he hath ſpoken by his Son.'—When weaker means would no longer prevail, he made uſe of this laſt, this greateſt effort of his mercy, in the moſt depraved age of the world.

About four hundred years before the appearance of our Saviour, prophecy had ceaſed; and the Scribes and Phariſees, the then teachers of the people, who contented themſelves with ſtrictneſs in ceremonial matters, and with a cheap hypocriſy, had, by their falſe gloſſes and comments, explained away the force and ſpirit of the moral law; they taught men how to be juſt without honoring or providing for their parents, and how to be godly without the love of God; they preferred the obſervation of days, waſhings, and faſtings, all which may be done without the conqueſt of a ſingle vice, to judgment, mercy and truth. They were very zealous for their religion, and took great pains to make a proſelyte; but when he became ſo, 'they made him twofold more a child of hell than he was before.'—Thus they made void the commandments of God through their traditions.—So corrupt were the Jews.

And if we look into the heathen world, at that time, we ſhall find it

fallen into the loweſt ſink of wickedneſs. For a deſcription of their depravity, we need only advert to the firſt chapter of the epiſtle to the Romans, where St. Paul gives a long and black catalogue of vices then commonly practiſed among them.

Such was, at that time, the condition of the world?——So much need was there of a Redeemer—of a ſpiritual Deliverer, 'to purify unto himſelf a peculiar people, zealous of good works!'—Can we ſufficiently admire the goodneſs and love of God, who, in proportion as his creatures were more ſinful and wretched, took the more care, and applied the more effectual remedies for their re-eſtabliſhment in the ways of peace and virtue!

The diſperſion of the Jews among various nations, by means of conqueſt and captivity, had made the hiſtory of their nation, and their expectation of a Meſſiah much better known.——And ſo general was the *expectation* of the MESSIAH, among the Jews, at the time of our Saviour's appearance, that we find them on every occaſion demanding;—— 'Art thou he that ſhould come?—Art thou that Prophet?—Art thou the Chriſt?'——But ſo intoxicated were they with the dream of earthly grandeur——ſo blinded with the hopes of a temporal prince, that they could not ſee the characters of divine majeſty in the meek and lowly Jeſus.

There was alſo, at that time, a general peace throughout the world. The ſound of the trumpet, and the din of war, were heard no more, ſo that the calm voice of truth and reaſon might be heard. Men had time and leiſure to examine a new ſcheme of religion, and to bring its credentials to the teſt; and the miniſters of Chriſt had opportunity to travel and to propagate the goſpel.

How conſpicuous then do both the wiſdom and goodneſs of God appear in the great work of our redemption! When the whole creation was ſick, and the more mortally ſo becauſe inſenſible of its ſickneſs, God ſent forth his Son, his only, his well-beloved Son, 'the Lord of Life and Glory,' to heal their wounds, and reſtore health to their ſouls! Is not the Lord therefore loving unto every man; and are not *his* tender mercies over all his works; who, when the neceſſities of men were greateſt and their merits leaſt, condeſcended to viſit them with the moſt glorious light, the moſt effectual ſalvation!

'O Ephraim,' ſays God, 'what ſhall I do unto thee? O Judah, what ſhall I do unto thee? Why is thy goodneſs like the morning cloud? Why as the early dew doth it paſs away?'—If they who refuſed to hear Moſes and the Prophets, who ſpoke on earth, juſtly ſuffered puniſhment, what vengeance will be our due, if we hear not a meſſenger who ſpoke from heaven? 'How, indeed, ſhall we eſcape if we neglect ſo great ſalvation; which at the firſt began to be ſpoken of by the Lord, and was confirmed unto us by them that heard him?'—Herein did God principally recommend his benevolence to our praiſe and adoration, that he ſent his Son, not with a meſſage of vengeance, but with that of peace and reconciliation to ungrateful men, who were his 'enemies by wicked works!'

Having conſidered how our Lord came in the *fulneſs of time*, we ſhall now contemplate a moment, the excellence and great benefit of our redemption.

The law, in itſelf, knew no atonement for ſin. Excluſive of the propitiation of a Saviour, the puniſhment of ſin was death; death temporal and eternal. Upon repentance men might hope for pardon from a merciful God, but could not be aſſured of it, without ſatisfaction made to his offended juſtice. The rigorous inſtitution of the law required a perfect obedience, and would not diſpenſe with a ſingle breach of its commands, ſo that no man could be ſaved by the works of it; but the more merciful diſpenſation of the goſpel demands faith only in Chriſt as neceſſary to ſalvation; but ſuch a faith, however, as is productive of a ſincere obſervance of the precepts of Chriſtianity. The greateſt ſinner, therefore, is encouraged to repent and turn to God, ſince we have now 'an advocate with the Father, Jeſus Chriſt the Righteous, who is the propitiation for our ſins; and as 'Chriſt is the end of the law for righteouſneſs for all who believe in him.'

Under the law the Jews were burthened with a great number of rites and ceremonies; they were kept under the diſcipline of waſhing, offerings and ſacrifices, and obliged to ſubmit to the painful rite of circumciſion. The Galations were perſuaded by ſome Jewiſh converts, to add the obſervation of the law of Moſes, to the precepts of Chriſtianity; and to be, as St. Paul expreſſes it, 'again entangled in the yoke of bondage;' the apoſtle, therefore, earneſtly exhorted them to 'ſtand faſt, in that liberty wherewith Chriſt had made them free.'—'O fooliſh Galations! (ſaid he) who hath bewitched you that you ſhould not obey the truth? Are ye ſo fooliſh? Having begun in the ſpirit, are ye now made perfect thro' the fleſh? As many as are of the works of the law are under the curſe; for it is written——Curſed is every one that continueth not in all things which are written it the book of the law to do them. But Chriſt hath redeemed us from the curſe of the law, he having been made a curſe for us.'——The divine Redeemer, therefore, hath given us a religion as ſpiritual as poſſible; and hath enjoined no poſitive rites but thoſe of Baptiſm and the Lord's Supper.

What gratitude ſhould poſſeſs our hearts for the bleſſings of the goſpel! And at this period, when we commemorate the *Nativity* of our Saviour, how ſhould our ſouls diſſolve in *pious mirth!*

On the SUBJECT of the *NEW YEAR.*

IMPOSSIBLE is it ſeriouſly to reflect on the narrow limits of human life, and that another very large portion of our time, even the term of a whole year, hath elapſed without being ſenſibly affected at the near approach of that hour which will put a period to our exiſtence in time, and uſher us into the regions of eternity.

This important moment is contemplated by the righteous, thoſe who have ſo improved the talent of time, as to have attained the riches of grace, not only without trepidation and fear, but even with complacency and delight. For however temporary intereſts and connections may demand their attention; or, occaſionally in an inattentive ſeaſon, abſorb too great a degree of their affections, habitually, their love is ſupremely fixed on that moſt holy, beneficent and divine Being, the Father of Nature, and Lord of com-

paſſion, who had abſolved their offences through the merits of his Son; renovated their hearts, by the energy of his ſpirit, and qualified them for the enjoyment of his preſence: A ſpiritual apprehenſion of which, through the medium of faith; of the ſmiles of their Saviour, and of the ineffable and everlaſting honors and glories, and joys of his kingdom, would occaſion them, were they to be attentive to their own happineſs only, moſt ardently to deſire a deliverance from thoſe years which may yet await them, and immediately to 'paſs through the valley of the ſhadow of death.' As their treaſures are above, unremitted and fervent are their aſpirations after the poſſeſſion of their celeſtial inheritance; and nothing but the ſatisfaction of doing good; the expectation of arriving to greater eminence in virtue; and an entire acquieſcence in the divine will, cauſe them 'in patience to poſſeſs their ſouls,' and with ſubmiſſion 'to wait all the days of their appointed time, till their change ſhall come.'

Not ſo is it with him who hath conſumed his time in impiety; who hath been regardleſs of his Almighty Creator and munificent benefactor, except to offend him by deeds of wickedneſs, and who is ever obnoxious to the power of his diſpleaſure. The ſinful wretch cannot view the time of his death but with ſenſations the moſt painful. His ſoul, indeed, is appalled and poſſeſſed by terror, when he recognizes that awful ſecond, which will at once rob him of the world and of its guilty pleaſures, and precipitate him into endleſs and inconceivable miſery; which will ſeclude him the happineſs of heaven, cover him with infamy, and pierce him with the anguiſh of remorſe, and ſelf-revenge. The gulf of deſpair; the images of horror and ſcenes of woe, which will then be perceptible to his ſight, may juſtly occaſion the ſoul to be ſtruck with diſmay; to ſhrink back on itſelf with fear; repine at its exiſtence, and wiſh a ſtate of annihilation.

The perſon who to himſelf is conſcious, that he is expoſed to the maledictions of the divine law; that his actions are attended by vice; his thoughts polluted by ſin; and that his years have been diſgraced by indolence, it is preſumed he will awake from his lethargy; ariſe from his ſloth; gratefully adore that divine mercy which hath yet preſerved him from divine juſtice; permit wiſdom to predominate, to excite him to contrition, and to direct his ſteps in the path of holineſs. Solicitous will he be, it is hoped, that the New Year to him ſhall be happy, by its becoming the beginning of a new life: That, in future, new ſhall be the object of his eſteem; the purſuit of his ambition, and the pleaſures of his heart: and that no longer he will ſuffer himſelf to be allured by the tinſel of vanity; to be diveſted of peace by the reproaches of guilt, nor be liable to wrath through the demerits of ſin. If he is ſtrengthened by youth, he will rejoice that he may yet be enabled to devote years to the ſervice of his God; but if debilitated by age, he will be particularly anxious to 'redeem the time,' becauſe his 'days have been evil.'

The man of goodneſs will deplore his infirmities, and lament that his life of holineſs, innocence and utility, hath not been more conformable to the all perfect example of his divine Redeemer. His proficiency

in grace will elate his ſoul, and a retroſpect of his acts of religion, as they evince the juſtneſs of his faith, his heavenly extract and aſſurance of the divine favor and protection, will ſolace him, if in affliction; ſuſtain him, if aſſaulted by temptation; inſpire him with new reſolutions of piety; ſtimulate him with invinſible fortitude to perſevere in the Chriſtian courſe, and to riſe ſuperior to every impediment in the way of ſalvation.

Thus acting, the Saint will revere his character; excel in righteouſneſs; add luſtre to ſplendor, and felicity to pleaſure.

Thus acting, the ſinner will retrieve his name, do honor to Chriſtianity; eſcape perdition, and enter upon a new ſtate on the commencement of a New Year.

January 1, 1791.

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

THE MOSAIC ECONOMY.

SOON after the Jews, or children of Iſrael, were delivered from Egyptian ſlavery, Moſes, their leader, delivered them a law which he received from God upon Mount Sinai. This law was delivered in the moſt marvellous and miraculous manner, and conſiſted of precepts relating to their duty both to God and each other; but ſuch were the corrupt notions of thoſe people, that while Moſes remained in the mount, they actually made to themſelves the image of a golden calf, which they worſhipped as the true God; and this was done in imitation of what they had ſeen in Egypt. They danced and ſung round the idol till the holy meſſenger of God returned from the mount, and then they were chaſtiſed for their diſobedience. It was therefore neceſſary, that many rites and ceremonies ſhould be obſerved by that people, who ſeem to have been hard-hearted and ſtiff-necked from the beginning. The moſt diſtinguiſhing of all their ceremonies was that of circumciſion, and this was always performed on the eighth day after the birth to diſtinguiſh them from ſome of the heathens, particularly the deſcendants of Iſhmael, who made it a fixed rule to circumciſe their children in the 13th year. The ſeventh day of the week was to be kept ſacred; but this was no more than the revival of an ancient inſtitution, as appears from Geneſis ii. Sacrifices were enjoined to point out the neceſſity of the great ſacrifice which the Divine Redeemer was to offer up in his own perſon on the croſs. A diſtinction was made between clean and unclean animals; which ſeems to have been rather political than religious; for had ſwines' fleſh been eaten in the wilderneſs, or even in the land of Canaan, it might have been prejudicial to their health. It is true, another reaſon has been aſſigned for this prohibition; namely, to make a diſtinction between them and all other nations in the univerſe.

At the celebration of their great ſolemnities, perſons were to bring the victim to the prieſt, who laid his hand upon its head, and then read over to the congregation aloud, all the ſins which the parties confeſſed. The victim was then ſlain, and when all the blood was extracted from the body, the fat was burnt to aſhes, and the other parts remained the property of the prieſts. During the time the children of Iſrael remained in the wilderneſs they had no temple, becauſe they had then no fixed place of reſidence, but to ſup-

ply that deficiency, God commanded Moſes and Aaron to make an ark, or tabernacle, which was carried by the Levites from place to place.—However, during that time, Moſes drew up for them a body of laws, dictated by unerring wiſdom, than which nothing could be more conſiſtent with the divine attributes, nor more ſuitable to the genius and intereſts of the people.

But of all the ceremonies impoſed on the Jews, none ſerves more to point out the notion of an atonement by the blood of Chriſt, than that of the *Scape Goat*. This ceremony was performed once in every year, and it was done in the following manner.

The goat was taken to the tabernacle, and in the hearing of all the people, the prieſt read a liſt of the ſins which had been confeſſed. The people acknowledged their guilt, and then, taking the ſcroll he fixed it upon the goat, who was immediately conducted to the wilderneſs, and never more heard of. This being over, the meſſengers returned, and then the people received abſolution. This ſerved to point out, that the ſins of men were to be laid upon Chriſt, the promiſed Meſſiah, who was to remove them for ever, and finally bring in an everlaſting righteouſneſs.——The law delivered by Moſes to the Jews, and which was given under the ſanction of divine authority, contained not only directions for the manner in which ſacrifices were to be offered, and indeed the whole ſervice, firſt of the tabernacle, and then of the temple; but likewiſe a complete ſyſtem of moral precepts, nay morality itſelf; whether we apply the word to Ethics, Economics, or Politics. The diſtinctions of perſons, according to their different ranks in life, were clearly pointed out; women were not permitted to wear the ſame habit, as the men, for this plain reaſon, that had the different ſexes been permitted to dreſs indiſcriminately, many dangerous, and even fatal conſequences would have taken place. Young perſons were commanded to ſtand up in the moſt reverend manner before the aged, and to treat them with every mark of reſpect.—This was conſiſtent with the firſt principles of natural religion; for the reſpect we owe to the aged, points out the duty we are bound to diſcharge to that glorious Being, by whoſe wiſdom we are formed, by whoſe goodneſs we have been preſerved, and by whoſe grace we have been redeemed from the power and guilt of ſin.

Their law was to be of an uniform nature, and the ſame juſtice was to be done to ſtrangers as to free-born ſubjects. No ſtranger was to be choſen king over them, for this reaſon, that as they were ſurrounded by heathen nations, ſo a ſtranger having the civil power in his hands, might have led them into idolatry. They were permitted to lend money to ſtrangers upon uſury, but when they lent any thing to their brethren, nothing beſides the principal was to be demanded. They were commanded not to abhor, nor to treat with contempt the Edomites, becauſe they were the deſcendants of Eſau, the elder brother of Jacob.——Theſe Edomites were a circumciſed people, and although in latter times, we find them commencing idolaters, yet, in conſequence of their deſcent from Abraham, and the tenderneſs which Eſau himſelf ſhewed to Jacob, they were to be treated as brethren. Nor

were they to treat the Egyptians with cruelty for the following reaſons: Firſt, their anceſtors had been once tenderly treated by the Egyptians. Secondly, the children of Iſrael had been kept in a ſevere ſtate of bondage by thoſe people. The conſideration of the firſt, was to keep alive in their minds ſentiments of gratitude. The ſecond; to humanize their natures, by teaching them charity, benevolence, compaſſion, mercy, and all thoſe other virtues which adorn the human mind, and make men ornaments of civil ſociety.

Slavery was permitted by the law of Moſes, but ſlaves or bondſmen were not to be treated with cruelty; and the reaſon aſſigned was, that the children of Iſrael had themſelves been ſlaves in the land of Egypt.—Every widow, and every orphan, were to be conſidered as objects of compaſſion; and thoſe who treated them with cruelty, were to be conſidered as objects of divine diſpleaſure. Nay, it was further threatened in this divine law, that thoſe who oppreſſed the widow or fatherleſs, ſhould die an ignominious death; that their widows ſhould be expoſed to want, and their children ſubjected to all the hardſhips of an injurious world.

The duty of charity was ſtrongly inculcated by the Moſaic economy; for whatever was left of the fruits of the earth, in the field, they were not to go back to gather, it was for the poor and needy: the ſlaves were to enjoy it, and ſo were the widows and fatherleſs.——The tribe of Levi, to whom the prieſthood was confined, were not to have any local inheritance, but they were to dwell in the preſence of their brethren, and one tenth part of the earth was to be ſet aſide for their ſubſiſtence. Theſe Levites, however, were commanded to relieve the widow and fatherleſs; and in conſequence of their actions, being in all reſpects conſiſtent with the purity of the divine law, they were either to be acquitted or condemned.

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

(Continued from page 392.)

CENTURY V.

AT the beginning of this century the Roman empire was in a moſt deplorable condition; it having been divided, and, as it were, rent into two parts. It was likewiſe, about the ſame time, a prey to a number of barbarous nations; the Goths, the Heruli, the Vandals, the Suevi, the Bourgundians, the Franks, and the Anglo-Saxons.—The church ſuffered greatly during theſe public calamities: Hiſtory alſo informs us, that, in ſome of the provinces, then under the dominion of the Romans, ſhameful idolatry and other groſs hereſies greatly prevailed; ſo that the true religion was for a time ſo diſguiſed, as ſcarcely to be known; but, to make up in ſome meaſure for theſe misfortunes, ſome barbarous nations, thoſe countries which were beyond the frontiers of the Roman empire, came into the communion of the Chriſtian church. Some of the people who inhabited the borders of the Red Sea, ſuch as the Axumites in Africa, and the Homerites over againſt Arabia Felix, received the goſpel for the firſt time; and others again embraced that faith which had been once preached amongſt them, but of which they had loſt all knowledge. The ſame thing may be ſaid of the Iriſh

in Europe,* and their apoſtle St. Patrick,† whoſe zeal was attended with very happy effects in that iſland. In France, the Bourgundians indeed became Chriſtians; but it was through the miniſtry of the Arians, whoſe errors they at firſt adopted, and afterwards renounced. —Towards the end of this century, the Franks, under the guidance of their king Clovis,‡ forſook paganiſm, to embrace the goſpel diſpenſation. The converſion of Clovis, which happened in 496, was one of the principal events of that century.

The biſhops, who had the chief authority in church affairs, loſt daily, more and more, all ſentiments of true piety and ancient ſimplicity, though there always remained ſome amongſt them who performed their duty with dignity and ſucceſs; but in reading attentively the hiſtory of this century, we ſhall have the ſorrow to ſee moſt of the ſuperior clergy given up to the moſt ſhameful ambition, inſupportable pride, and inordinate love of power. Thoſe in particular who filled the firſt places were ſo entirely taken up with the deſire of enlarging their rights and prerogatives, that they thought little of the intereſts of the church, or the ſalvation of thoſe ſouls committed to their charge. The pretenſions of the biſhops of Rome daily increaſed. We find them frequently mentioned in the laws of the emperors, and in the canons of the councils. At length the popes carried their arrogance to the greateſt height, and uſed every means to obtain an unlimited power over the univerſal church, in which deſign they were ſtrongly oppoſed by many pious and ſenſible perſons.

The titles of exarchs, primates, metropolitans, and archbiſhops, firſt known in the laſt century, were now become common, and ambitiouſly affected by thoſe to whom they were reputed to belong. The original of theſe denominations came from Conſtantine the Great;* who, to keep up a form in the church, made the biſhops ſubordinate one to the other, according to the cuſtom of civil government, ſuch as it was eſtabliſhed in all the provinces of the Roman empire; ſo that by degrees, thoſe who wiſhed to honor or flatter the biſhops, gave them ſuch titles of the civil magiſtracy, as anſwered to the employments they had in the church. At length the biſhops took them up themſelves, pretending they belonged to them, and maintained their rights with great warmth.

To theſe titles was added that of patriarchs, which the Montaniſts introduced in the ſecond century, in their particular churches, and which was given to the principle biſhops in the Catholic church, but with ſome

NOTES.

* See chap. 16 and 17 of Uſher's Britannicarum Eccleſiarum Antiquitates.

† James Waræus, a learned man, printed at London, in 1656, in 8vo, ſome writings, ſuppoſed to be St. Patrick's.

‡ See P. Pagi, on the year 499.

NOTE.

* This matter is fully diſcuſſed in M. Du Pin's Firſt Diſſertation on the Ancient Church Diſcipline, 6, 7, 8. Sur l'ancienne diſcipline de l'Egliſe hiſtoire civile de Royaume de Naples par Giannone, lib, ii. ch. 8. ought likewiſe to be conſulted. Theſe cuſtoms were, however, in uſe in the primitive church before Conſtantine, as Beverege obſerves in his Canon Apoſtolicus vindicatus, book ii. chap. 2. but they regarded high titles as contrary to the ſpirit of the goſpel, and the expreſs declaration of our Saviour. Luke xxii. 25, 26.

difference in the ſenſe affixed to it. In time it became an eſtabliſhed cuſtom throughout the Roman empire, and that title was given to the biſhops of Rome, Conſtantinople, and Antioch, who with it enjoyed all the prerogatives and authority that dignity was ſuppoſed to confer.—The ſame title was given to the biſhop of Jeruſalem, who had likewiſe many other privileges belonging to the ſee he poſſeſſed. The Vandal Arians in Africa, and the Neſtorians in the kingdom of Perſia, had alſo their patriarchs.

The number of hermits and monks increaſed daily: the cloiſters, both for men and women, became ſo numerous (from the many idle people reſorting to them from a principle of indolence), that the emperors* thought fit to publiſh edicts to ſuppreſs the abuſe of them.† Notwithſtanding this, the people in general held the monaſtic life in great veneration, regarding it as the only ſure road to the attainment of true Chriſtian perfection: however, we muſt add, that, in many of the convents, the ſtudy of the ſacred writings was cloſely and very ſucceſsfully purſued; ſo that moſt of the biſhops and prieſts, who had afterwards part in the government of the church, prepared themſelves firſt in ſome convent, before they entered on their public miniſtry. The monks and hermits were 'till now looked upon as laity; but from this time, almoſt all thoſe who entered on the monaſtic life devoted themſelves entirely to the ſervice of the church: thoſe monks who lived in convents obeyed a ſuperior, whom they called Abbot, or, in Greek, Archimandrite. They already begun to oblige themſelves to that life by a vow, which, though tacit, they commonly tho't themſelves bound to keep;* but the hiſtory of thoſe times furniſhes us with many examples of perſons, who, though they had made this vow, returned into the world.†

The public worſhip of religion became by degrees ſo loaded with vain and ſuperfluous ceremonies, as to offend all people of real underſtanding and true piety.‡ They, however, retained in the church that part of ancient diſcipline, which gave them liberty to introduce, reject, or change any new rites.**—Pope Innocent I. was the firſt in that century, who had the arrogance to inſiſt on the other churches conforming themſelves in that reſpect to his. That fervent and ſincere piety which characteriſed the firſt Chriſtians, decreaſed in proportion as the love of introducing ſu-

NOTES.

* At that time the number of monaſteries in the weſt were very few, and thoſe few very inconſiderable buildings. V. L'hiſtoire de Giannone, tom. i. p. 172.

† V. L'hiſtoire de Giannone, tom. i. p. 169. Likewiſe Spanheim, an. iv. col. 935.

NOTES.

* V. the 16th Canon of the Council of Chalcedon.

† We ſhall find proofs of all theſe facts in the writers of the monaſtic hiſtory, whoſe works we have mentioned above.

‡ Every one is acquainted with the paſſage of St. Auſtin on this ſubject, which may be found in his epiſtle to Januarius. This epiſtle is the 119th of the ancient edition, and the 4th of that of the Benedictines.

** See the ſame epiſtle, and the preceding one, in which St. Auſtin relates what St. Ambroſe had ſaid on theſe abuſes.

The epiſtle to Decentius is to be found in Les Counciles de Labbe, tom. ii. col. 1245.

perſluous ceremonies and exterior pomp prevailed in the church. The holy ſacrament, which formerly was celebrated every Sunday by all the faithful, was now attended by very few. In the weſt, Pope Leo the Great aboliſhed the public confeſſion* of great ſins, and ſubſtituted in its place private confeſſion to a prieſt, which he declared ſufficient: this took away greatly from the rigor of ancient diſcipline; and at the ſame time increaſed the power of the clergy, by thus extending it over the conſciences of men.

About this time many ſuperſtitions, that were beginning in the preceding centuries, and which in the following ones became much more conſiderable and dangerous, now diſcloſed themſelves. Such were the immoderate and uſeleſs deſires of making pilgrimages to holy places; the adoration of the holy virgin, the worſhip they began to pay to her, as well as to all the ſaints, and particularly to the martyrs, the veneration for the relicts, the pompous dedications of the churches, the ſuperfluous ornaments with which they adorned them, and the number of images which daily increaſed and ſoon became the objects of their worſhip. We may add to theſe, the croſſes they put up in the churches, the tapers they lighted in the day-time, the incenſe they burnt, and many other ſuch abuſes; which became ſubjects of real grief to thoſe who had the ſpirit of true religion, who openly and violently cenſured them, but had not power to ſtop their progreſs.

Theſe abuſes would have been much greater, had not this age produced ſeveral illuſtrious perſons, who did great ſervices to the church, and whoſe names ought to be tranſmitted to the lateſt poſterity. In the eaſt, St. Syril of Alexandria became very famous by the number of his writings, and his vehement diſputes with the Neſtorians. Some authors look upon him as the forerunner of the Monophyſites.* The works of Syneſius, biſhop of Ptolemais, are very elegant; but appear more like the writings of a Platonic philoſopher,† than a Chriſtian divine. If we will agree in the opinion of one of the moſt learned men, and the moſt converſant in thoſe ſubjects, thoſe books that bear the name of Dionyſius, the Areopagite, were wrote by Syneſius.‡ There are ma-

NOTE.

* See his epiſtle, n. 136. p. 719. of E. Queſnel's edition.

NOTES.

* The author of the famous book, entitled, De ſuppoſito, (which ſome attribute to Darodon, and others to Gaillard) ſtrives to juſtify this imputation in chap. 5, from page 71 to 234. Conſult Mr. Vogi, in his Biblioth. Hæreſ. tom. i. f. faſc. 3. p. 459, &c. Mr. Salig, chap. 31, of his Eutychianiſmus ante Eutychum, and Mr. La Croze's Hiſt. du Chriſt. des Indes, p. 16—22. and that of Chriſt. d'Ethiopie, lib. 1. p. 22—27. It is true that St. Cyrillus has oftentimes expreſſed himſelf in a manner to be ſuſpected of Monophyſiſm; but, on ſeveral other occaſions, he has declared himſelf ſo poſitively, that we can make no doubt what were his real ſentiments.

† Ignatius' great partiality to the Platonic philoſophy is evident in all his writings, but more particularly in his hymns. This philoſophy we have often mentioned, as an abſurd mixture of the eaſtern doctrines and the errors of the Gnoſtics. See Mr. Jablonſki's ſecond diſſertation De regno millenario Cerinthi.

‡ Hiſt. du Chriſt d'Ethiopie, par Mr. l'Aroze. p. 13—20.

ny things very intereſting in the letters of Iſidorus of Peluſium.* Nilus, who abdicated the prefecture of Conſtantinople to become monk, was in great eſteem among the ancients; he compoſed ſeveral books in practical divinity, and particularly on the monaſtic life. There are many elegant homilies attributed to Baſilius of Seleucia; but we have reaſon to ſuſpect they are not his.—They appear rather to be the production of ſome zealous defender of the ſect of Neſtorius. Theodoret, biſhop of Cyre, was indiſputably the moſt diſtinguiſhed writer of this age, and one of the greateſt lights of the Greek church, or indeed of the times. Not only divinity in general, but likewiſe church hiſtory have great obligations to him. We muſt not omit to mention Socrates Scholaſticus, Hermias, Sozomene, and Philoſtorgius the Arian, all of whom employed themſelves in writing the hiſtory of the church. Palladius, biſhop of Hellenopolis, wrote a hiſtory of the monks, called Hiſtoria Lauſiaca: He is ſuppoſed, likewiſe, to have written the Dialogues on the Life of St. Chryſoſtom; but they appear to us to be the work of another hand.

The weſtern church was not leſs fruitful than that of the eaſt. St. Auſtin, biſhop of Hippo, in Africa, alone, was of more value than many others; his name will ever be loved and reſpected in the church. He had a friend worthy of being compared with him, St. Jerom, prieſt of Stridon, the moſt learned of the Latin fathers, but unfortunately of a very moroſe and unhappy temper. Ruffinus gained reputation by the many books he publiſhed, and the great attachment he always expreſſed for Origen (though much to his own diſadvantage), and the lively diſputes he had with St. Jerom on that ſubject. We muſt not refuſe to give due praiſes to St. Paulinus, biſhop of Nola in Italy, who did conſiderable ſervices to the church; and to Pope Leo, who would more truly have deſerved to be called great, had he not, from his love of power, ſtrove to carry too far the authority of the holy ſee. John Caſſier put himſelf at the head of the Semi-Pelagians, and was likewiſe a zealous defender of the monaſtic life. Salvian of Marſeilles may be reckoned among thoſe who were the moſt zealous in defence of true religion.—The merit and writings of Alcimus Avitus, biſhop of Vienne in Dauphiny, deſerve great praiſe. Proſper of Aquitain was moſt remarkable for his great zeal for St. Auſtin, and his doctrine. Gennadius, prieſt of Marſeilles, has left us a catalogue of church-writers, and a treatiſe of the tenets of the church. Sulpicius Severus, an elegant writer, and Paul Oroſius, were famous for their works both in ſacred and profane hiſtory.—The works of Vincent of Lerins againſt hereſies, have always been greatly eſteemed by the learned.—We find ſome poets and orators among thoſe who have been ornaments to the church; ſuch as Aurelius Prudentius, a Spaniard, Sidonius Apollinarius, biſhop of Auvergne and Cœlius Sedulus. Marius Mercator ſtrove to make himſelf famous, by confuting the Pelagians and the Neſtorians; but he was a man equally deſtitute of ſenſe and learning. However, we are o-

NOTE.

* The celebrated Mr. Chriſt. Aug. Heumann has treated on this ſubject, in a diſſertation, entitled, Epiſtolas Peluſiotæ maximam partem eſſe confictas. Goett. 1737.

bliged to him for the preſervation of ſome monuments of antiquity; among others, thirteen ſermons or diſcourſes of Neſtorius.

Notwithſtanding all the care that the clergy of this century took to preſerve the goſpel in its original purity from the innovations of the heretics (as we may ſee by the many diſputes they had with the Neſtorians, the Pelagians, and the Eutychians) they could not preſerve it from the errors and corruptions that daily increaſed; they joined to the canonical books others merely apocryphal: we muſt, however, be very circumſpect in the judgment we paſs on theſe matters. The dangerous perſuaſion, that the approbation and aſſiſtance of the dead might be uſeful to the living, daily gained ground; and the doctrine of the abſolute neceſſity of the ſacraments, particularly that of baptiſm, gave riſe to the fiction of the limbo for little children. The errors that we mentioned in the preceding centuries made in this very rapid progreſs.

In this century the church received many fatal wounds, which ſhe has never perfectly recovered: The firſt was given by the hereſy of the Pelagians,* ſo called from their chief Pelagius, an Engliſh monk, of whom St. Auſtin† ſpeaks with great reſpect. About the beginning of this century, Pelagius went from Great Britain to Rome; and, having contracted a ſtrict intimacy with Ruffinus, it is ſuppoſed that it was from him he imbibed the doctrine of the force of free-will, which was the ſource of all the other tenets of his hereſy. Pelagius acquired, likewiſe, at Rome, in Celeſtius, a faithful diſciple, and a zealous fellow-laborer. They went to Sicily about the year 408 or 409, leaving Italy upon account of the many calamities which then oppreſſed that country. From thence they travelled to Africa, Pelagius expecting great things from the friendſhip of St. Auſtin; but, things not turning out to his wiſhes, he left Celeſtius in Africa, and went from thence to the eaſt, where he found great numbers of people diſpoſed to receive his erroneous doctrine, which doctrine became the cauſe of many troubles; in the midſt of which it is ſuppoſed he died. After his death, Celeſtius, and another of his diſciples, named Julian, continued to preach Pelagianiſm, and with greater ſucceſs than their late maſter. They advanced, that the guilt of the firſt man's crime could not deſcend to his poſterity, or be tranſmitted from father to ſon; ſo that man, conſequently, became incapable of doing good, hateful to God, and deſerving of eternal puniſhment. Pelagius, thus denying the natural corruption of the ſoul, drew from it this conſequence, that the divine grace was unneceſſary: but, from the contradiction ſo na-

NOTE.

* We have many excellent works on this hereſy. Such are the books, entitled, De Pelagianorum et Semi-Pelagianorum Dogmatum Hiſtoria, which may be found in Petavius' large work, De Dogmatibus Theologicis, the 8th and following chap. of the Antiquitates Britannicarum Eccleſiarum, by Uſher; the two celebrated Hiſtoriæ Pelagianæ, one by Gerard John Voſſius, and the other by Cardinal Noris; and the firſt Diſſertation of John Garnier, entitled, De primis auctoribus & defenſoribus Hiſtoriæ Pelagianæ, in his Appendix poſterior ad primam partem operum Marii Mercatoris.

† He calls him Sanctum, bonum, & prædicandum virum.

tural to man, this hereſiarch maintained, that baptiſm was abſolutely requiſite to ſalvation; nay, he even went ſo far as to exclude thoſe perſons, who died without having received the ſacrament, from celeſtial happineſs, and ſent them we know not where. Pelagius met with many difficulties in the beginning; but, as we have before ſaid, he at length became very ſucceſsful in the eaſt. Notwithſtanding this, his doctrine being carefully examined, there aroſe a general clamour againſt it, at firſt in Africa, raiſed particularly by the zeal of St. Auſtin, and afterwards in Rome; after that in France, and at laſt even in the eaſt, where it was ſolemnly condemned. The emperors* themſelves interfered in this affair, publiſhing edicts and ordaining puniſhments, againſt the favorers of Pelagianiſm.

Notwithſtanding the general reprobation of Pelagianiſm, many people, not approving entirely the doctrine of St. Auſtin, ſought for a medium between the two opinions, which they looked upon as two extremes and propoſed a new ſyſtem, to which was given the name of Semi-Pelagianiſm.——They acknowledged that human nature, in its preſent ſtate, is much weakened, and of itſelf incapable of good; but added, that this imperfection of nature might be ſurmounted by its own natural ſtrength, with the aſſiſtance of the divine grace: They explained it thus; ſaying, that man prepares himſelf for the reception of the faith; and that the firſt act of his will depends on himſelf, though it often happens that he is aſſiſted by the preventing grace of God: yet the Semi-Pelagians allowed no merit to theſe good emotions and preparatory acts of faith, when they proceeded from man alone. Likewiſe they judged the preventing grace of God to man, neceſſary to the perfection of good works. In this manner they attributed the whole act of faith and repentance, partly to the grace of God, and partly to the ſtrength of man. They likewiſe made the perſevering in the way of ſalvation* dependent in part on the natural ſtrength of man, and in part on the grace they had once received in regeneration.

Caſſianus† was the perſon who placed this doctrine of Semi-Pelagianiſm in its full light: He has been already mentioned among the writers of this age. His notions were well received among the Gauls, particularly at Marſeilles, upon which account theſe ſectariſts were likewiſe called Marſilians;‡ Fauſtus of Riez, Vincent of Lerins, Gennadius of Marſeilles, Hilerius of Arles, and Arnobius the younger,** were the principal defenders of this ſect. In order to render the doctrine of St. Auſtin hateful, and himſelf and his followers ſuſpected of hereſy, they called all thoſe who profeſſed it Predeſtinarians.††——St. Auſtin and

NOTE.

* See Voſſius, Hiſtor. Pelag. lib. iv. part 1. p. 392

NOTES.

* Ubi Supra, p. 435, &c.

† Caſſianus has himſelf explained his doctrine in his 13th conference.

‡ We may conſult the ſecond part of l'Hiſtoire literaire de la France, by a ſociety of learned Benedictines. Very large extracts have been made from this work in the Acta Eruditorum German. part 12. ſec. 2.

** See Dupin, Nouvelle Bibliotheque des Auteurs Eccleſiaſtiques, tom. iii. c. 2. p. 219.

†† We find in 2d vol. of the collection of writers who have in the

Prosper opposed the Semi-Pelagians with all their power; the former, however, treated them with much more moderation than the Pelagians.—This doctrine was condemned by some synods, and was rejected by the church.

(The fifth century will be concluded in our next.)

EVIDENCES IN FAVOR OF CHRISTIANITY.

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

(Continued from page 393.)

The Testimony *of* Adversaries *and* Heathens *to the* Principal Facts *mentioned in the* New Testament.

THE truth of the principal facts recorded in this history is corroborated by the testimony of adversaries and heathens. To the innocence of our Saviour's character we have an illustrious attestation in Judas; and it is not without its just intended signification, that the evangelists have related this remarkable circumstance; who, when he saw his master capitally condemned, an event he never expected, rushed like one distracted into the temple, threw down the wages of corruption before the priests and rulers, and with great emotion, publicly told them, he had betrayed INNOCENT blood. This is the testimony of an enemy, and ought much to be regarded. It hath great moment also with regard to his irreproachable character, that his judge, when sitting on the tribunal, took water and publicly washed his hands before all the multitude, solemnly declaring, 'I am innocent of the blood of this just person.' Suetonius mentions him by* name, and says that Claudius expelled from Rome those who adhered to his cause. Tacitus records the progress the Christian religion had made; the violent death its founder had suffered; that he flourished under the reign of Tiberius; that Pilate was then procurator of Judea; and that the original author of this profession was Christ.† The excellent Pliny, who lived in Trajan's reign and attained some of the highest honors in the state, in one of his letters to the emperor, written not above forty years after the death of St. Paul, exhibits before us an amiable picture of the doctrine of the Christians, and the purity and sanctity of their manners. 'It was their custom,' says he, 'to meet before light, on a stated day, and mutually recite a hymn to Christ as a God, binding themselves by a solemn oath, not for the purpose of any thing wicked, but on the contrary, never to be guilty of any fraud, of any theft, or of any debauchery, never to falsify their word, never to deny a trust when they were called upon to deliver it up. After which it was their custom to separate, and then meet again to

NOTE.

9th century treated on predestination and grace, p. 447. A work, entitled, Gilbertis Manguini accurata Historia Prædestinationis confutatio. Add to this, Christiani Eberhardi Weissemanni introductio in Histor. Sacram. N. Test. sec. 5. p. 4—10, &c.

NOTES.

* Judæos impulsore Christo assidue tumultuantes Româ expulit. Suetonius. edit. Var. p. 544. 8°.

† Auctor nominis ejus Christus, qui Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus erat. Taciti Annal. lib. xv. § 44. p. 286. vol. ii. edit. Dublin.

eat in common an harmleſs meal.* The ſame honorable teſtimony Celſus gives of the Chriſtians, and acknowledges 'that there were modeſt, temperate, and intelligent perſons among them.' The ſame celebrated deiſt, who lived in the ſecond century, ſpeaks of the author of the Chriſtian religion as having lived but a very few years before his time, and mentions the principal facts in the goſpel hiſtory relative to the birth, life, doctrine, miracles, death and reſurrection of Chriſt; declaring he had copied the account from the writings of the evangeliſts.—— He quotes theſe books, and makes extracts from them, as being compoſed by the diſciples and companions of Jeſus Chriſt, and under the names they now bear. He acknowledges the miracles which Jeſus wrought, by which he engaged great multitudes to adhere to him as the Meſſiah; that they were really performed he never diſputes; he attributes them to our Saviour's profound ſkill in the magic art, which he learned in Egypt. What teſtimony, ſays† Euſebius, would you deem more valid and credible than the atteſtation of an enemy? But ſuch an atteſtation you have on record in theſe words, in the third book of Porphyry's treatiſe, entitled, Of the Philoſophy from Oracles:‡ 'The greatneſs of that divine power he poſſeſſed is clearly ſeen, by every lover of truth, from its own energy. Oracles concerning Chriſt. What I am going to relate, ſays he, may, by ſome, perhaps, be deemed a prediction. The gods openly avowed Chriſt to be a moſt pious perſon, and an immortal being, and make honorable mention of his memory. And concerning thoſe, who propoſed to the oracle this queſtion, Whether Chriſt was a God? The anſwer it returned, he ſaid, was the following—That the ſoul, after the diſſolution of the body, is immortal, every one, who is diſtinguiſhed for wiſdom, knows; but the ſoul of that man, meaning Chriſt, is moſt eminently adorned with piety. You ſee, therefore, continued Porphyry, that the oracles acknowledge Chriſt to be a very pious perſon, and that his ſoul, equally with thoſe of other good perſons, obtained an happy immortality after death; which ſoul the injudicious Chriſtians worſhip. To thoſe, who enquired of the oracle, Why Chriſt ſuffered ſuch a violent death? It returned this reſponſe: The body of the pious is always expoſed to trivial injuries, but their ſouls repoſe in the celeſtial manſions. After citing theſe oracles, Porphyry adds; Chriſt, therefore, was a pious perſon, and was conveyed into the heavens, as other pious men, wherefore thou oughteſt not to caſt any aſperſions on his character, but generouſly to commiſerate the folly of men. Theſe, ſays Euſebius, are the words of Prophyry. 'Was Chriſt, therefore, a deceiver? Let even the favorable expreſſions of one of your own writers diſguſt you: for you have, in this paſſage, the public teſtimony of one of your own party, that our Saviour Jeſus Chriſt was no impoſtor; no ſocerer; but a devout; a moſt virtuous, and wiſe man, and an inhabitant of the heavenly ſeats.'—

NOTES.

* Plinii Epiſt. lib. x. epiſt. 97, p. 724. edit. Var. 1669. Compare Tertulliani Apol. p. 2, 3, edit. Rigalt.

† Euſebius Demonſtrat. Evang. lib. iii. p. 86. edit. Rob. Stephan. Paris, 1545.

‡ Theſe are Prophyry's words.

Julian, who flourished about the middle of the fourth century, produces no counter evidence in refutation of the truth of the gospel history, tho' he mentions the names of all the four evangelists; never attempts either to disprove the authenticity of their writings, or to deny the reality of our Saviour's miracles. Jesus did nothing, says he, worthy fame, unless any can imagine that curing the lame and blind, and exorcising dæmons in the villages of Bethsaida and Bethany are some of the greatest works;* and the greatest works they certainly are, infinitely surpassing all human power and abilities, and demonstrating the person who performs such supernatural operations, to be divine. He acknowledges that Jesus had a sovereign power over impure spirits; that he walked on the surface of the deep, and expelled dæmons.† That the power of working miracles and effecting supernatural cures was enjoyed by Jesus Christ, the Jews never deny; but ridiculously attribute the possession of this secret to the right pronunciation of the ineffable name, which they say he clandestinely stole out of the temple;‡ or, they impute it to the magic art, which he learned in Egypt, and exercised with greater dexterity than any other impostor ever did. Lampridius informs us that Alexander Severus would have erected a temple in honor of Jesus Christ, had not some of the senators remonstrated against it.* In Nero's time, which was a little more than thirty years after our Saviour's crucifixion, Tacitus says there was a † great multitude of Christians in Rome; and he gives a circumstantial and shocking account of the ingenious torments, and excruciating deaths, to which they were subjected. Even Lucian bears his testimony to the influence the gospel principles had in making its professors despise death, and says that Christ, an illustrious person, who was crucified in

NOTES.

* Vid. Cyrill. contra Julian. lib. vi. p. 191, edit. Spanheim.

† Lib. vi. p. 213. Lipsiæ 1690.

‡ The story is in Toledoth Jeshu, and is as follows: 'In that time there was Shemmaphoresh (the ineffable name of God) engraved in the holy house (temple) upon the foundation-stone. For as King David dug the foundation, he found there a stone over the mouth of the abyss, and upon it was engraved the name; and he took it up and deposited it in the holy of holies: And he [Jesus] entered the temple, and learned the name of the holy letters, and writ the name upon paper, and pronounced the name that it should not hurt him, and he cut open his flesh, and hid the paper with the name.' See Dr. Sharpe's first Argument, p. 33, 34.

* August. Histor. tom. i. cap. 29—43. edit. Var. Tertullian informs us that Pilate transmitted accounts of these transactions to the emperor Tiberius. He and Justin Martyr appeal to those accounts. Ea omnia super Christo Pilatus, et ipse jam pro suâ conscienciâ Christianus, Cæsari tunc Tiberio nunciavit. Tertullian edit. Rigalt. 1641. p. 22.—Tertullian also acquaints us, that Tiberius, upon receiving from Judea, Pilate's account of this divine person, moved the senate for enrolling him among the gods. This proposal of the emperor the senate rejected, ibid. And Suetonius informs us that some decrees were passed in the senate that were contrary to his private sentiments. Suetonius in Tib. p. 364, edit. Var. 8°. L. Bat. 1662.

† Multitudo ingens. Taciti Annal. 15. 2d vol. p. 286. Dublin.

Paleſtine, was the original publiſher of this new religion. Thus all the inveterate enemies of Chriſtianity unite in giving an honorable ſuffrage to the character of Chriſt, to the reality of his miracles, the authenticity of the writings of the evangeliſts, and to the rapid progreſs of the Chriſtian religion.

ORIGINAL SERMONS.

SERMON VI.

1 CORINTHIANS xvi. 22.

If any man loveth not the Lord Jeſus Chriſt, let him be anathema, maran-atha.

AS the import of theſe words is, The divine Saviour of the world hath made his appearance, and, therefore, let thoſe who do not properly reverence, or love him, be accurſed; they certainly merit the ſerious attention of all men; of infidels of every deſcription, as well as the profeſſors of Chriſtianity.

It not being our intention, at preſent, to evince the truth, that Chriſt is the Son of God, the Meſſiah promiſed to the Jews; and that he came into the world agreeable to the predictions of the prophets;* we will, therefore, conſider the words of our text, only as they reſpect thoſe who profeſs to believe that Chriſt is the ſaviour of the world.

Happy would it be, if all thoſe who acknowledge the divinity of our Lord's miſſion, would properly regard his diſpenſation of grace, and offer him the oblation of their hearts!

But as there is too much reaſon to fear, that vaſt numbers, even of thoſe who profeſs Chriſtianity, do, with the unbelieving Jews and Gentiles, effectually reject the ſalvation of the goſpel, it may not be improper to aſſign ſome of the reaſons which occaſion ſuch conduct.

We will next regard the truth, that Chriſt is moſt worthy of our affection; conſider what it is to love him; and attend to the unhappineſs of ſuch as do not give their affection to the divine Saviour; and the bleſſedneſs of thoſe who duly eſteem him.

Firſt, we are to notice ſome of the cauſes which prevent many from enjoying the ſalvation of the goſpel, though they profeſs to revere it.

It may not be amiſs to obſerve here, that there is not any inſuperable impediment that prevents any from participating of the bleſſings of Chriſtianity. We cannot ſuppoſe, that the goodneſs and juſtice of God would permit him to offer redemption to mankind, and puniſh men for the contempt of his overtures of mercy, unleſs they were capacitated to accept of his clemency.

Conformable to this idea, the ſacred writings declare, that the final deſtruction of the impenitent, is chargeable only to themſelves; to their own obſtinacy and perverſeneſs.

'I have called,' ſaid God to thoſe of obduracy of heart among the Jews, 'and ye refuſed;——I have ſtretched out my hand, and no man regarded.——But ye have ſet at nought all my council, and would none of my reproof.——I alſo will laugh at your calamity; I will mock when your fear cometh:——When your fear cometh as deſolation, and your deſtruction as a whirlwind: When diſtreſs and anguiſh come up-

NOTE.

* Theſe particulars are noticed in our Reflections (in the preſent Number) proper for Chriſtians.

on you. Then shall they call upon me, but I will not answer; they shall seek me early (or with fervency) but shall not find me. For that they hated knowledge, and did not choose the fear of the Lord.'

'Ye will not,' said our Saviour to the impious Israelites, 'come unto me, that ye may have life.' 'And this,' it was also said by him, 'is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.'

And the love of sinful darkness, it may be remarked; or the predominance of evil only, occasions men, at present, to be inattentive to their salvation.

Their sinful indulgences cause them to suppress, in opposition to the injunction of St. Paul, the motions of the divine spirit, which are necessary to enable them to comply with the conditions of the gospel; for, we are assured, that 'in us, (in our flesh) dwelleth no good thing:' And that 'our sufficiency,' to accept of the offers of salvation, 'is of God.'

The practice of iniquity, it may be further observed, obliterates from the breast religious impressions; banishes from the mind serious reflection, and prevents men from attending to the reasonableness and obligations of religion; from considering the nature and end of their being; the perfidy of sin and its demerits; the amiableness of virtue, also, and its rewards. Serious reflection precedes the determination to relinquish evil and practice goodness, and, therefore, is necessary to be indulged by those who would not embrace Christianity in vain. Not until the Prodigal, in the parable, 'came to himself,' did he form the resolution to confess his sins, and return to the arms of divine compassion.

An attachment to vice, it may be also noticed, occasions mankind, either to neglect the devotional parts of religion, or to regard them in a very imperfect manner. As purity of heart, and ability to serve God, cannot be obtained while men are deficient in their attendance on the means of grace, how necessary, therefore, is it, to their redemption, that they should renounce their vices, that they may 'pray with the spirit and with the understanding;' or be enabled to 'worship God in spirit and in truth?'

An affection for sin, we may further remark, so clouds the understanding, and often so diverts men from the means of religious instruction, that great numbers continue in ignorance of the fundamental principles of Christianity; and, therefore, 'perish for lack of knowledge;' though it is probable, some of them may leave the world with delusive hopes of salvation.

What is it, indeed, but the love of guilty pleasure; 'the lust of the flesh, the lust of the eyes, and the pride of life,' that causes great numbers fatally to procrastinate their repentance?

What is it, except the power of evil, that occasions, to their destruction, some to be prejudiced against the real piety of the gospel, and to stile it enthusiasm; others to ridicule seriousness; many to be captivated with the tinsel of vanity, numbers to wear the mask of hypocrisy; some to content themselves 'with the form, without the power of godliness; and not a few to remain in a state of lukewarmness?

And what is it, but the prevalence of vice, or 'the god of this world,'

that ſo 'blinds the eyes' of men, that they behold not the charms of virtue; the importance of religion; nor the amiableneſs of Chriſt; and, therefore, are 'lovers of pleaſure, more than lovers of God,' and of Chriſt?

That Chriſt is moſt worthy of our love, is moſt evident from ſeveral conſiderations.

Impoſſible is it, however, that we ſhould love him, unleſs we perceive in him qualities which are attractive, or which merit our eſteem. And could we have juſt conceptions of the excellence of his nature, and of his benevolence towards us, would he not appear to us, as he is deſcribed in ſacred writ, 'the chiefeſt among ten thouſand, and all-together lovely?'

How ſplendid are the titles conferred on him, in the holy ſcriptures?—Is he not ſtiled, 'the Alpha and Omega; the firſt and the laſt;' 'the Light of the World;' 'the King of Zion;' 'the Counſellor; the Mighty God; the everlaſting Father; the Prince of Peace;' 'the only Potentate; the King of Kings, and Lord of Lords?

Should we eſteem a monarch whoſe throne was graced by wiſdom, virtue, and juſtice; and whoſe ſceptre was that of mercy?

But do not all theſe excellencies, and every other virtue, in the moſt perfect degree, centre in Chriſt?—And 'in him,' indeed, we are aſſured, 'dwelleth, even all the fulneſs of the Godhead bodily.'

How admirable, therefore, in his nature, is the Saviour of the world! God and man united! How illuſtrious is this character! How great are his attractions! How worthy to be loved for what he is in himſelf!

But if ſuch is our unhappineſs, our want of diſcernment, that his divine perfections do not engage our affections, let us behold him in ſome of his actions of love which he hath extended towards us.

Can we contemplate his dignity and our depravity; that we are polluted duſt and aſhes, and even 'enemies to him by wicked works:' Can we contemplate the freeneſs of his love to us; that it was unſolicited and unmerited: Can we reflect on the extent of his benevolence; that it embraces all mankind; 'look unto me,' he cries, 'all ye ends of the earth, and be ye ſaved:' Can we reflect on what he offers to ſave us from;—the terrors of guilt; the infamy of ſin; the tyranny of Satan; everlaſting and inexpreſſible miſery: Can we contemplate the bleſſings he beſtows upon thoſe who revere him; a mind of peace, purity and bliſs; the dignity of virtue; unſpeakable, and unceaſing honor, glory and happineſs: Can we conſider his humiliation, his laying aſide the robes of celeſtial glory, and ſtooping to incarnation, his 'appearing in the form of a ſervant:' Can we conſider the labors of his life; the reproaches which were caſt upon him; the inſults and 'contradiction he endured from ſinners;' and can we behold the tragic ſcene of his ſufferings; ſee him arreſted by a rude rabble, as one of the vileſt of men; ſee him bound with cords; buffetted and ſpit upon; expoſed to public ſcorn; arrayed with the robes of mock majeſty, and condemned to death, as if guilty of the moſt enormous crimes: Can we behold his ſacred body torn by ſcourging, and his temple pierced with thorns; ſee him bending beneath the ponderous croſs, moving towards Calvary; nailed to the

tree, and on it bearing the weight, not only of his own body, but alſo the ſins of the whole world; ſee him the mirth of the barbarous multitude; forſaken of God, angels and men; and, after ſeveral hours of the moſt excruciating pain, hear from him the piercing cry;—'My God, my God, why haſt thou forſaken me!' And behold him bowing his head in death, to finiſh our redemption, and not be filled with admiration and wonder at the condeſcenſion and benignity of the divine Saviour? and alſo not be impreſſed with the moſt lively ſenſe of gratitude and love for his unbounded benevolence?

'Merciful Redeemer,' we may ſay, 'ſhall thy love to us be ſuch, and ſhall we withhold from thee our affection! Shall we requite thy love with baſe ingratitude and cold indifference! Shall we deſpiſe thy love, by diſeſteeming the purchaſe of thy blood; by rejecting the offers of thy grace! Forbid it wiſdom! Forbid it virtue!'

Devoid, indeed, muſt be our hearts of every generous ſentiment, of every virtuous principle, if we do not feel the moſt ardent ſenſations of gratitude and love to him who thus 'loved us, and gave himſelf for us; that we may be cleanſed from ſin in his blood, and be made kings and prieſts to God, his Father, for ever!'

With what chearfulneſs, and fervor of affection, do the ſaints above chaunt forth the praiſes of the compaſſionate Saviour! 'Worthy,' ſay they, 'is the Lamb that was ſlain, to receive power and riches; wiſdom and ſtrength; honor, and glory, and bleſſing! For he hath redeemed us by his blood, out of every kindred, and tongue, and people, and nation!'

Still farther to endear himſelf to us, Chriſt not only died for our ſins, and roſe again for our juſtification, but he ſuſtains the office of our mediator in heaven. There he pleads the virtue of his ſacrifice; preſents our petitions to God; commiſſions his angels to miniſter to us for our good; defends us from the power of our enemies; confers on us the effuſions of the holy ſpirit; diſpenſes pardon to the penitent; gives ſtrength to the weak; conſolation to the diſtreſſed, and prepares us, by his grace, for the enjoyments of his preſence.

'Chriſt,' ſaith St. Paul, 'is not entered into the holy places made with hands, which are the figures of the true; but into heaven itſelf, now to appear in the preſence of God for us.' 'Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.' 'Seeing then we have a great high-prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion. For we have not an high-prieſt who cannot be touched with the feeling of our infirmities; but one who was in all points tempted as we are, yet without ſin. Let us, therefore,' he adds, 'come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need!'

How regardleſs ſhall we be of love to ourſelves; how deſtitute of wiſdom; how criminal and unhappy, if we ſhall ſuffer the love of Chriſt to be laviſhed on us in vain!

How ſerious, indeed, are the words of the apoſtle; 'If any man loveth not the Lord Jeſus Chriſt, let him be anathema, maran-atha,' or accurſed!

Mere verbal expreſſions, however, of love, cannot be eſteemed by

our Saviour; and ſuch a teſtimony of affection is not regarded, even by mankind, as it is not attended with any advantage. How is ſuch an evidence of affection to men, diſeſteemed by St. James! 'If a brother or ſiſter, ſays he, 'be naked and deſtitute of daily food, and one of you ſay unto them, Depart in peace, be you warmed and filled; notwithſtanding ye give them not thoſe things which are needful for the body, what doth it profit?'

The higheſt profeſſions of love for Chriſt, and even the appearance of the moſt fervent zeal in his ſervice, if attended with diſſimulation, or ſiniſter views, will not obtain his favor, but rather incur his diſpleaſure.

How did the Scribes and Phariſees applaud religion? How great was their apparent zeal for its proſperity? And, externally, how rigid was their obſervance of its precepts? But, in reality, how devoid, were they either of love to God, or their neighbor? Their good deeds were performed to gain the applauſe of mankind, and they were ſo happy as to obtain the object of their wiſhes. The people in general ſo reverenced their apparent virtues; their acts of charity; their ſtrict obſervance of the ſabbath; their frequent faſting, and fervor of devotion; their punctuality in paying tythes, even of all things they poſſeſſed; their indefatigable labors to gain proſelytes to their faith; and, indeed, their outward obſervance of each precept of the law, that it was reduced to a proverb in Iſrael, That if only two perſons attained ſalvation, one of them would be a Scribe, and the other a Phariſee.

As the Scribes and Phariſees, in the days of our Saviour, were actuated by a ſpirit of hypocriſy, and performed all their works to be ſeen of men, our Lord exhibited to the world a juſt picture of their folly and guilt; denounced many woes againſt them; declared, that as they only ſought honor from men, they would enjoy the entire reward of their ſeeming goodneſs in this life; and aſſured thoſe who embraced the goſpel, that 'unleſs their righteouſneſs ſhould exceed that of the Scribes and Phariſees, they ſhould, in no caſe, enter into the kingdom of heaven.'

If our love to Chriſt is ſuch as Chriſtianity requires, we ſhall duly reverence him in all his ſacred offices. With firmneſs we ſhall believe his doctrines; with gratitude avail ourſelves of the benefits of his paſſion; and, with chearfulneſs, ſincerely obey, to the utmoſt of our ability, all his ſacred precepts.

He who diſbelieves the doctrines of Chriſt, declares him to be an impoſtor, and, therefore, offers him the higheſt inſult. He who depends not on the atonement of Chriſt, for the pardon of ſin and acceptance with God, and yet hopes for ſalvation, regards the death of our Saviour to be ſuperfluous, and vainly expects to be juſtified, by virtue of his own righteouſneſs; or flatters himſelf that God will diſpenſe with his juſtice, when he beſtows the bleſſing of ſalvation.——And the perſon who aſſures himſelf that he ſhall participate of the enjoyments of heaven, while he violates the commands of the divine Saviour, does not attend to the purity of thoſe enjoyments; the genius and end of the goſpel; its indiſpenſable requiſitions of holineſs; the honor of Chriſtianity, nor to that particular which is the moſt ſenſible pledge

of our affection to Christ, and which to him is so acceptable,——the unfeigned observance of his commandments.

'If ye love me,' saith he, 'keep my commandments.'——'He that hath my commandments and keepeth them, he it is that loveth me.' Our Saviour assures us, that our love to him will occasion us to honor his precepts; and that while we do not love him, we shall disregard his commands. , If a man,' saith he, 'loveth me, he will keep my words.' 'He that loveth me not, keepeth not my sayings.'

As when our love to Christ is just, it originates from a perception of the excellence of his nature; from a sense of his unmerited and superlative love to us; from an apprehension of the obligations we are under to love him; from a conviction that his commands are 'holy, just and good;' from an assurance that to obey them will promote our present and future happiness, and also, from a mind of purity and virtue; so our obedience to his commandments, is not the obedience of servility and fear; but that which is most ardent, sincere, and free; stimulated by gratitude and esteem.

'This is the love of God,' saith Saint John, 'that we keep his commandments; and his commandments are not grievous;' not burthensome to those who are sincere Christians. 'There is no fear,' saith the same apostle, 'in love; but perfect love casteth out fear; because fear hath torment.——He that feareth is not made perfect in love.'

All the precepts of the gospel, therefore, will thus be regarded by us if we properly love Christ. In particular, we shall have the sincerest affection for all our Christian brethren, by whatever appellations, tenets, or modes of worship distinguished.

No duty is more forcibly enjoined on us by our Lord, than brotherly love. 'A new commandment,' said he, 'I give unto you, that ye love one another; as I have loved you, that ye also love one another.' And he assures us, that our affection for our Christian brethren, will be an evidence of our being worthy of the Christian name. 'By this,' it was said by him, 'shall all men know that ye are my disciples, if ye have love one to another.'——And such too is the language of the apostle just mentioned. 'We know,' saith he, 'that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whoso hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.'

How vain, therefore, will be our profession of Christianity, if we shall be chargeable with injustice, inhumanity, or the want of benevolence to our neighbor!—How fallacious will be our hopes of salvation, if we shall indulge ourselves in the commission of any vice; if we shall place our affections on earthly objects, or not love Christ supremely?—'If a man,' saith he, 'comes unto me, and hateth not,' or comes not in an inferior degree, 'his father and mother; wife and children; brethren and sisters, and his own life also, he cannot be my disciple!'

Thus we perceive what it is to love Christ. The unhappiness that will attend such as shall not give him their affections, we are now to regard.

How great must be the reproach of those whose affections are fixed on earthly objects?—Such conduct

evinces the want of diſcernment, and is, in itſelf, moſt criminal.—— How unwiſe is it to devote our time and talents to the acquiſition of worldly things, which are ſo tranſient; which are ſo unable to preſerve us from ills, and ſo inſufficient to advance our felicity? The devotees of ſinful pleaſure, will ſoon experience its vanity, and that it will terminate in vexation of ſpirit. Thoſe who are influenced by avarice, ſhould they accumulate riches, how ſoon will they be poſſeſſed by others? And ſuch as, prompted by ambition, are in queſt of worldly honors, ſhould they attain the deſire of their hearts, how ſoon will they be removed from the applauſe of mortals; and how feeble will be the power of marble or braſs to perpetuate their fame?

'The faſhion of the world paſſeth away.' Thus mutable are all earthly things. Not any thing is permanent but virtue. And no one can be virtuous, or religious, who 'loveth not the Lord Jeſus Chriſt;' or whoſe affections are captivated by the objects of time and ſenſe.—For 'no man,' ſays our Lord, 'can ſerve two maſters; for either he will hate the one and love the other; or elſe, he will hold to the one and deſpiſe the other. Ye cannot ſerve God and Mammon.'

It is not only moſt reproachful and unwiſe, to place our affections on worldly things, and not on Chriſt, but ſuch conduct, as hath been obſerved, is very criminal. It is oppoſed to the will of heaven: And how great is the indignity that it offers to the divine Saviour? He who loves him not, in the ſenſe of our text, rejects his offers of grace; continues in impenitence and unbelief, and, therefore, muſt be an object of his diſpleaſure; muſt ſtill be covered with infamy; ſtill endure the anguiſh of guilt; ſtill be deprived of his ſmiles, and, at laſt, be compelled to ſuſtain the miſeries of that condemnation from which Chriſt now offers to give him deliverance!

How great, therefore, is the unhappineſs of ſuch who give not Chriſt their affections?——But not thus is it with thoſe who love him; who properly revere his diſpenſation of mercy. Such are favored with the love of God, and of Chriſt. 'He that loveth me,' ſays our Saviour, 'ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him. We will come unto him, and make our abode with him.'

Theſe expreſſions declare, that thoſe who love Chriſt, are in a ſtate of reconciliation and peace with God; that they are favored with his affection, and the love of Chriſt; and alſo, that they enjoy the internal preſence of the Deity; the light of God's countenance; union and communion with him and with Chriſt. 'Truly, ſaith Saint John, 'our fellowſhip is with the Father, and with his Son Jeſus Chriſt.'

How honored are thoſe who are the objects of the love of God!—— How deſirable is the State of ſuch who have the arm of Omnipotence ever extended for their protection and preſervation! How ſublime are thoſe pleaſures of holineſs which ariſe through an intercourſe with the Deity! How great will be the happineſs of ſuch as ſhall have no fears, no pangs of guilt in their death; but who then ſhall be bleſt with the divine preſence, and leave the world with the aſſured hope of a bleſſed immortality!

The happineſs of thoſe who love Chriſt, even here, cannot be expreſſed. 'Whom,' ſaid Saint Peter, in his epiſtle to thoſe converts to Chriſtianity, who had not beheld Chriſt in the fleſh, 'having not ſeen ye love; in whom, though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable and full of glory.' And hereafter, we are aſſured, that the honors, glories and joys which will await thoſe of this character, will be ſuch, as, at preſent, are not only undeſcribable, but inconceivable.——For 'eye hath not ſeen; nor ear heard, neither have entered into the heart of man, the things which God hath prepared for thoſe who love him!'

Such are the rewards of religion; ſuch will be the happineſs of thoſe who love Chriſt; who believe in him; who rely on his merits for ſalvation, and who revere his commands!

How forcible, therefore, are the excitements to piety! How favorable is Chriſtianity to our happineſs! How regardleſs muſt we be of our preſent and future felicity if we love not the divine Saviour?

How devoid ſhall we be of wiſdom and prudence, if we ſhall ſuffer ourſelves to diſeſteem his proffered grace; if we ſhall compel him to curſe, and not ſuffer him to bleſs us!

Shall ſuch conduct diſgrace our character! Shall we prefer pain to pleaſure; infamy to honor; condemnation to ſalvation!—May God Almighty of his infinite mercy forbid it, for Chriſt's ſake; to whom with the Father and Holy Ghoſt, be aſcribed everlaſting praiſes!

CHRISTIAN BIOGRAPHY.

The LIFE *of the Right Reverend* Dr. THOMAS NEWTON, *late* BISHOP *of* BRISTOL.

THIS good and pious biſhop whoſe exemplary life has entitled him to a place in our biographical department, was born on the firſt of January, 1704. His father, a conſiderable brandy and cyder merchant, who had acquired a competent fortune, retired from buſineſs to the peaceful dwelling of rural felicity, ſeveral years before his death.——He lived beloved on account of his engaging manners, and a numerous train of virtues, to the age of eighty-three: but the mother of our worthy prelate, who was the daughter of a clergyman, died when young, this her only child being, at the time of her death, about a year old.

In the early part of life, the biſhop of Briſtol was placed in the free-ſchool of Litchfield. Having continued there ſix years, he was elected to Trinity College in Cambridge, at which place he conſtantly reſided eight months, at leaſt, in every year, till he had taken his degree of bachelor of arts. In the time of the long vacation, and after he had taken his degree, he was with his father and friends at Litchfield, till he returned to Cambridge to deliver the ſpeech, on the 29th of May, in order to his being choſen fellow in the October following. Not long after his election to his fellowſhip, he ſettled in London. It having been his inclination from a child, and as he was always deſigned for holy orders, he had ſufficient time to prepare himſelf for the important work of the miniſtry, and com-

poſed ſeveral ſermons, which, by the advice of a clergyman, he took care to write in large legible characters, that he might never have occaſion to copy them; and having ſome ſtock in hand, he was not under the neceſſity of making ſermons in a hurry, nor of borrowing them from others, but might proceed at his leiſure with more time and deliberation. His method was, in all his compoſitions, to finiſh the whole in his mind, before he committed any part of it to writing; and to ſome of his friends, he would repeat ſeveral of his ſermons verbatim, before he had wrote a ſingle tittle of them; ſo that, if he had pleaſed, he could have preached eaſily without notes. Mr. Newton was ordained deacon on the 21ſt of December, 1729, and prieſt in the February following.—He officiated, for a ſhort time, as curate of St. George's, Hanover-ſquare, and continued ſeveral years aſſiſtant preacher to Dr. Trebeck, whoſe ill ſtate of health prevented him from performing the duties of his function. His firſt preferment was that of reader and afternoon preacher at Groſvenor's Chapel, in South Audley ſtreet. He was then taken into the family of Lord Carpenter, afterwards Earl of Tryconnel, to whoſe ſon he was appointed tutor. In this family he lived many years, much at his eaſe, and happy in the intimacy of Lord and Lady Carpenter.

In the year 1738, an acquaintance commenced between him and that venerable prelate, Dr. Pearce, afterwards Biſhop of Rocheſter. By his intereſt he was appointed morning preacher to the chapel in Spring Garden; and another friend, very uſeful to him, was Mrs. Anne Deanes Deneviſh, of a very good family in Dorſetſhire. This lady was married to Mr. Row, the dramatic writer, by whom ſhe was left in circumſtances far from affluent. She was afterwards married to Colonel Deanes, by whom ſhe was alſo left a widow; and upon the family eſtate coming to her by the death of a near relation, ſhe reſumed the family name of Deveniſh. Being honored with the friendſhip of the Prince and Princeſs of Wales, ſhe was often with them in their privacies and retirements; and as the Prince was then inſtructing his children to repeat fine moral paſſages out of plays, particularly out of Mr. Rowe's, which are the moſt chaſte and moral, he deſired to have a more correct edition printed of Mr. Rowe's works, and recommended Mr. Mallett to her for that ſervice. She rather choſe to employ a friend of her own, and engaged Mr. Newton to undertake it, who corrected the preſs, and wrote the dedication in her name to the Prince of Wales. By theſe fortunate incidents the name of Mr. Newton came firſt to be known to their royal highneſſes; and Mrs. Deveniſh, ſtrictly juſt to the ſacred character of a true friend, took every opportunity of ſpeaking to them in his commendation. Not content with having performed this act of friendſhip, ſhe likewiſe introduced him to the acquaintance of Lord Bath; and theſe two introductions he afterwards conſidered as the moſt happy circumſtances of his life.

Through the intereſt of this nobleman, in 1744, Mr. Newton was preferred to the rectory of St. Mary le Bow in Cheapſide; ſo that he was forty years old before he obtained a living; but having obtained this, he quitted the chapel in Spring Gardens; vacated his fellowſhip; and at the beginning of the year 1745, he took his degree of doctor

of divinity: and in 1747 he was chosen lecturer of St. George's, Hanover-ſquare, in the room of Dr. Savage, deceaſed. The ſame year he married his firſt wife Jane, eldeſt daughter of the Rev. Dr. Trebeck, with whom he lived in a happy union near ſeven years.

If we conſider Dr. Newton as an author, his writings, particularly thoſe on the prophecies, are the beſt eulogium. In 1749 he publiſhed his edition of Milton's Paradiſe Loſt, which met with a very favorable reception. The Earl of Bath, being ſome time after in Paris, wrote to him in the following terms, in a letter dated January 2, 1750. 'There are many perſons here great admirers of Milton. I have lent Monſieur Duprè your edition, and he is extremely pleaſed with it, and particularly with the notes.' In another letter he writes, 'Your Milton has been much admired here: the edition and notes greatly commended. Numbers of ladies as well as gentlemen underſtand Engliſh enough to read it with pleaſure, and the Milton you ſent me has travelled already through twenty different hands. At laſt it has gone into exile with Monſieur de Maurepas, and will remain with him at Bourges (for he is prodigiouſly pleaſed with it) till ſuch time as the king of France pleaſes to ſend for them both back again.'

At St. George's Hanover-ſquare, in 1751, Dr. Newton preached a funeral ſermon, on the death of Frederic Prince of Wales. Having excuſed himſelf from complying with the requeſt of ſome of the noblemen and gentlemen of the veſtry to publiſh it, the Princeſs Dowager, to whom it was reported, ſent Lady Charlotte Edwin to requeſt a private peruſal of the diſcourſe, with which her royal highneſs was ſo well pleaſed, that ſhe appointed him immediately one of her chaplains. In 1754 the doctor loſt his father, aged eighty-three; and a few days after his wife, aged thirty-eight. At this time he was engaged in writing his Diſſertations on the Prophecies; and under any affliction he generally found a remedy by plunging deep into ſtudy. The firſt volume of his Diſſertations was publiſhed the following winter, but the other two did not appear till three years afterwards; and in this interval of time he was appointed to preach Boyle's Lectures. The reception of his Diſſertations, at home and abroad, was very favorable. The famous Count Bernſtorf, ſo many years the great miniſter in Denmark, in a letter to M. Schrader, one of the preceptors, and German ſecretary to Frederic Prince of Wales, wrote as follows, March 29, 1760. 'I am charmed with the Diſſertations of Dr. Newton. It muſt be confeſſed, the Engliſh think and write with ſuperiority.' In another letter he writes—'Newton every day delights and convinces one more and more. His method is undoubtedly that which ought to be followed in treating of the prophecies. I cannot believe that any thing more deciſive has ever been written againſt the ſee of Rome, whoſe adherents muſt be at a loſs what to anſwer. This work cannot be too much known, and it has been already tranſlated into German.' It was alſo tranſlated into the Daniſh language by Commodore Eſſura, and was recommended to the peruſal of the Counts Struenſee and Brandt, during their impriſonment, to convince them of the truth of the Chriſtian religion, and were not with-

out effect, according to the narratives of their preparations for death, by the two divines, D. Munſter and D. Hac, who were appointed to attend them in their laſt moments.

In the year 1756, Dr. Newton was appointed chaplain to his majeſty, and made, the year following, a prebendary of Weſtminſter. At this period he experienced the friendſhip of Archbiſhop Gilbert, who, on the promotion to the ſee of York, procured him the appointment of ſub-almoner to his majeſty, and afterwards gave him one of the moſt valuable preferments in the church of York, the precentorſhip. On the 5th of September, 1761, he married his ſecond wife, Elizabeth, daughter of John Lord Viſcount Liſburne, and on the 18th of the ſame month he was promoted to the ſee of Briſtol. The biſhop, in the life of himſelf, and anecdotes on his friends, which make 135 pages, and are prefixed to his works, ſays, 'He was no great gainer, by this preferment, being obliged to give up the prebend of Weſtminſter, the precentorſhip of York, the lecturſhip of St. George's, and the office of ſub-almoner.

In 1768 his lordſhip ſucceeded to the deanery of St. Paul's, vacated by the promotion of Biſhop Cornwallis to the ſee of Canterbury. On this preferment, which ſeems to have been the ſummit of his wiſhes, he reſigned, with becoming moderation, the living of St. Mary le Bow, which, notwithſtanding, he might have held in commendam. From the time of this promotion his health became very delicate and precarious, and he was often afflicted with many ſevere fits of illneſs. However, he lived long enough to ſurvive almoſt all his friends; and on Thurſday the 14th of February, 1782, he expired. His lordſhip was buried, on the 18th following, in the vaults under the ſouth iſle of St. Paul's cathedral.

As a divine, the conduct of the Biſhop of Briſtol was regular and exemplary; but his ſentiments on political ſubjects appear to have been contracted, and not abſolutely devoid of a tendency to intolerance.

A DISCOURSE, *delivered on* NEW-YEAR'S-DAY, 1791, *to a numerous Audience, at the* opening *of the* New Preſbyterian Church *in* Newark, *New-Jerſey, by the* Reverend Alexander Macwhorter, D. D.

MY dear friends, and highly reſpected audience, I congratulate you upon this auſpicious day. This, with propriety, may be ſtiled a *great day*. It is a great day, as it is the commencement of another period of our lives. By the beneficent and conſerving hand of heaven upon us, we are brought to the beginning of another year.

My beloved brethren, and much eſteemed friends, I cordially wiſh you all a happy New Year—May the bleſſing of the Holy Trinity—of the Father—of the Son, and of the Holy Ghoſt, reſt upon you all this year!—May you be bleſſed in your ſouls, and in your bodies—in things ſpiritual, and in things temporal; in your perſons—in your families, and in all your relations!—Oh! that this may be a proſperous year—for religion——for peace and plenty, throughout our land, and throughout the whole world!

This alſo, with us, of this congregation, may truly be conſidered as a great day. This congregation has been diligently employed in vigorous exertions of labor, and money, for four years, in rearing this noble

and elegant edifice,* for the worſhip and honor of God. And by the ſmiles, indulgence, and proſperity of heaven upon us, we rejoice in the goodneſs of God this day, that it is ſo nearly compleated, and that we have this opportunity to open it, and dedicate it to divine ſervice.

I would beg leave to obſerve in this place, a few of the remarkable favors of heaven manifeſted to us ſince we entered upon this great and expenſive work. In no four years for more than thirty years paſt† hath life and health ſo much prevailed among us. Few of our principal people, who were forward in undertaking this building, have died ſince it began. You muſt indulge me in mentioning one man, in the middle period of his age, who was peculiarly active and liberal, according to his circumſtances, in promoting this great work, and has not lived to ſee this important ſeaſon. The perſon I mean, you all readily obſerve, is our worthy friend Mr. Curry. He was truly a man of a public ſpirit. Had he lived, this would have been a joyful day to him; but, we hope, he is gone to a building infinitely preferable to this—a houſe not made with hands, eternal in the heavens.

It muſt likewiſe be remarked, that, in theſe four years, peace and plenty have eminently abounded among us. Do not your trades—your huſbandry—your manufactures—your private buildings abundantly teſtify this? Numbers of you, I have heard ſay, who have expended with a liberal hand upon this houſe of God, 'That you did not know or 'find yourſelves the poorer for it.'

I would here alſo obſerve, to the glory of God, the ſuperintending care, and providential guardianſhip of heaven, that none of our workmen have loſt their lives—that none have had their limbs broken—that none have received an injury, as is even worth ſtiling a *hurt*, from the foundation of this great and dangerous work to the preſent day.—This is ſomething remarkable, and ought to be mentioned in our praiſes to the eternal Jehovah.

Having made theſe preliminary obſervations, I proceed to mention to you the theme of the enſuing diſcourſe, which you may ſee recorded in

1 KINGS viii. 27.

But will God indeed dwell on the earth! Behold the heaven, and the heaven of heavens cannot contain thee; how much leſs this houſe that I have builded.

THESE words are a part of Solomon's conſecrating prayer at the dedication of the temple. The

NOTE.

* This church is a large and handſome building. The walls are of hewn ſtone: It is an hundred feet long, and ſixty-eight wide. There is a double tier of windows in each ſide, with a ſpacious *Venetian* window in the end, behind the pulpit, which projects into the houſe from ſaid window about eight feet. The ſteeple is above two hundred feet high, the tower well proportioned, and the whole has a beautiful appearance. The inſide is finiſhed in the *Doric* order, well executed, and looks neat, elegant, and ſimple.

† It is near thirty-two years ſince the author was firſt ſettled as a miniſter in this town, and he never knew ſo much health and proſperity prevail in it as the laſt four years. This he mentions in gratitude to God, and for the encouragement of other ſocieties, which may think fit to expend their property for the intereſt of religion, and the honor of his name.

temple——the moſt grand, ſuperb, and expenſive edifice, which was ever erected in our world, either before that period or ſince. From the information we can obtain, the luxurious expence of Nebuchadnezzar upon his palaces—of Sardanapalus upon his lofty domes—of Egypt upon her pyramids and obeliſks—of ancient Rome upon her exalted towers——of Chriſtians upon their coſtly and vaſt cathedrals, was ſmall in compariſon of king Solomon's, both in men and money in building the temple. After he had finiſhed the work, and repleniſhed it with the moſt coſtly veſſels and furniture, he then aſſembled the elders of Iſrael, and all the heads of the tribes, and the chief of the fathers in Jeruſalem, and by prayer, thankſgiving, and ſupplication, made an open and public dedication of the houſe, with all its rich and beautiful apparatus, to the ſervice of the living and eternal Jehovah. In the adoring part of his prayer, while he is contemplating the greatneſs—the tranſcendent excellencies, and infinite perfections of God, he expreſſes himſelf in the moſt humiliating language, with regard to himſelf and the noble ſtructure which he had erected, in the words of our text.

But will God indeed dwell on the earth!——This whole earth—this extenſive globe—was it formed into one dome, it would be a habitation infinitely beneath the Moſt High to deign to enter.

Behold the heaven, and the heaven of heavens cannot contain thee!——Behold, the firſt, the ſecond, and the third heaven, the atmoſphere, the ſolar ſyſtem, the unbounded and infinite ſpace, where ſtars inviſible, and ſuns, unſeen by teleſcopic glaſs, illumine worlds unknown, cannot even admit, much leſs *contain* the incomprehenſible *Supreme*. Then he ſubjoins a humiliating thought reſpecting the magnificent temple, which he had builded; on which he had employed thouſands and thouſands of men for more than ſeven years. He calls it *a houſe*. In his adoration, he places it in the attitude of *a mean houſe*. Attend to the exclamation. *How much leſs this houſe that I have builded!*

Here we have,

Firſt, An exalted idea of the immenſity and unlimitted preſence of God.

We ſhall then conſider,

Secondly, How this unlimitted or omnipreſence of God is manifeſted in a peculiar manner to individual perſons, or in particular places.

And then I ſhall cloſe the ſubject with ſome application proper to the preſent ſolemnity.

Firſt, We are to attend to the exalted idea of the immenſity, or unlimitted preſence of God, contained in theſe words; 'Will God, indeed, 'dwell on the earth! Behold, the 'heaven, and the heaven of heav-'ens, cannot contain thee; how 'much leſs this houſe that I have 'builded?'

The immenſity, or omnipreſence of Jehovah, is an aſcription ſo generally given to him by Chriſtians, that I ſhall not dwell upon the proofs, evidences, and illuſtrations of this part of my diſcourſe. Any perſon, who believes the ſcriptures, and wiſhes for enlarged views of this branch of the divine character, let him read and meditate on the 139th pſalm.

I ſhall only call your attention to one paſſage in this beautiful ode, on the infinite preſence of God. The ſweet ſinger of Iſrael—that man of

a great mind, and brilliant fancy, whose vast ideas, like a solar ray, would dart into and expand in unmeasurable space!——Behold, how contracted and ignorant he feels himself to be, while he sings, under all the ardor of poetic fire, the immensity or omnipresence of the Supreme Being. 'Such knowledge, 'says he, is too wonderful for me, 'it is high, I cannot attain unto it.' Therefore he breaks forth in the language of interrogation, and is swallowed up and lost in admiration.—'Whither shall I go from thy 'spirit? or whither shall I flee from 'thy presence? If I ascend up into 'heaven, thou art there! If I make 'my bed in hell, behold, thou art 'there! If I take the wings of the 'morning, and dwell in the uttermost parts of the sea; even there 'shall thy hand lead me, and thy 'right hand shall hold me.'

These interrogations of the Psalmist imply the strongest affirmations; for it cannot be here supposed that David was contriving measures to escape from the presence of God, as was the case with the angry prophet Jonah, who foolishly embarked in a ship for Tarshish to avoid the divine presence, or to flee from the all-observing eye of Jehovah.—In this unhappy instance we see how fretfulness and intemperate passion, at seasons, blind, stupify, and infatuate the mind, even of the greatest and best of men. But the Psalmist, in his description, is neither blinded by passion, nor infatuated by prejudice.——'Whither shall I go 'from thy spirit?'—That is either from God, who is a spirit, whom to attempt to avoid would argue the greatest stupidity and folly; or else from his operations, his knowledge and his power; his knowledge to observe and detect, and his power to uphold and destroy, which would evidence the most delusive ignorance: As if he had said, there is no place to which my imagination can direct, which roams, at times, beyond the utmost limits of creation, but thy spirit is with me.

'Whither shall I flee from thy 'presence?' Into whatsoever dark corner I retreat, or in whatever secret cavern I muffle myself, yet thy presence is so perfect and universal that I am still surrounded by it.

'If I ascend up into heaven thou 'art there!' The heavenly world is great and capacious; it is furnished with thousands and tens of thousands of inhabitants, yet there is no secret retirement in it, neither in the midst of so great a throng, can any one escape, for a moment, the all-penetrating eye of the eternal king; for he filleth heaven and earth with his presence.

But the Psalmist dwells upon his description, and supposes himself to take another extreme in the universe. 'If I make my bed in hell, 'behold thou,' for the words *art there* are not in the original; *behold thou*, as if God were at his hand and standing before him.

If we understand by hell here the grave, as it is sometimes there termed; then saith the royal poet—— 'Though I should go down to the grave, and hide myself in that land of darkness—covered from the sight —forgotten by the mind, and lost out of the thoughts of men, yet thou art there, beholding every dust how it moulders and crumbles away.' If we take *hell* for the depth or centre of the earth, as the Hebrew word *sheol* sometimes signifies; 'Then should I perforate this globe, and conceal myself in its most hid-

den or central receſſes; *behold thou*, thou art ſtill preſent with me!'—But if we take *hell* here in the common acceptation of the word, as the apartment of the damned, God's preſence is there likewiſe. So infinite is his unlimited being, that when the body is in the grave and the ſoul in hell, yet God is preſent with the ſoul and with the body.—'If I make my bed in hell,' that is, if I cover myſelf in the cloſe caverns of the damned, and draw the curtains of the thickeſt darkneſs around me, and wrap myſelf in the ſmoke and flames of the horrible pit, behold thou art there! 'For hell is naked before God, and deſtruction hath no covering.' Yea, St. Paul aſſures us, 'That the wicked in hell ſhall 'be puniſhed with everlaſting de-'ſtruction from the preſence of the 'Lord, and from the glory of his 'power.' As God, by his preſence, is in heaven to the everlaſting joy of his ſaints, ſo he is, by his preſence, in hell to the eternal torment of the finally unbelieving and impenitent.

But the Pſalmiſt proceeds in his ſuppoſition, that there may be ſtill ſome neglected place throughout the dominions of God, where he hath no ſuch concernment to be preſent as in heaven or hell. Hence he ſubjoins; 'If I take the wings of 'the morning and dwell in the ut-'termoſt parts of the ſea, even there 'ſhall thy hand lead me, and thy 'right hand ſhall hold me.' By the wings of the morning, the rays of the ſun are doubtleſs intended.——Should he repair to the chambers of the eaſt, from whence the ſun cometh forth in the morning, plume himſelf with his rays, and dart acroſs creation to the uttermoſt verge of the weſtern ſea, with all the velocity of a ſun beam, which is computed by philoſophers to be more than twelve millions of miles in a minute, yet even in this rapid flight, he is led by the hand of God, and his right hand ſtill holds him. In this inconceivable career he is as a child led by the hand of his father and ſtoped at his pleaſure.*

NOTE.

* With what poetic force does the original ſtrike the mind, only a little acquainted with the bold flights of ancient eaſtern language. Let it be dreſſed in the humble touches of the Columbian ſtyle, and it will ſoon grow into the ſublimity of the weſtern world.

'Science, wonderful for me!'—I ſtart back in the view!—Exalted! far beyond my perception!——'I could not be made capable of it!'—It is far beyond my line in the ſcale of exiſtence!—'Whither ſhall I go from thy breath?—Let me be where I will, within, or beyond the limits of creation, I am under thy breathing!——'And whither ſhall I flee from thy face?'——If I fly like an eagle, or a ſwallow, thy face is glaring upon me!—'If I ſhould dart to heaven, there thou!' If, with the velocity of thought, I aſcend, range, and paſs through all the heavens, I am in ſocial converſe with thee!—'And ſhould I bed the infernal, be-'hold thou!—Should I plume with 'the feathers of Aurora or Lucifer! '—Should I float upon the laſt ſea; 'even there, thy hand ſhall direct 'me; and thy right hand ſhall ſeize 'and detain me, as a captor his 'priſoner.'

Deliach dagnat mimmeni, niſhgebah, lo, hubal lauh; anah alak maruhekaveanah miponeicha ehdah; imheſah ſhamaim, ſham atah; veatzignah ſheol, hinneka. Eſha kanepei ſhahar eſhkenah beahharith yam:—gam-ſham, yadkah, tanphani vetch hannani jemeinecah.

Thus we are taught that God is immenſe and every where preſent. No words can poſſibly be invented more expreſſive of the divine omnipreſence than theſe——no words can raiſe our ideas higher, or afford us more enlarged views of this glorious attribute. 'Can any hide himſelf in ſecret places that I cannot ſee him, ſaith the Lord?—Do not I fill heaven and earth, ſaith the Lord?' Behold the heaven and the heaven of heavens cannot contain him.

I proceed,

Secondly, To conſider how the omnipreſence of God is manifeſted in a peculiar manner to individual perſons, and in particular places.

The preſence of God may be contemplated in a fourfold view.—His eſſential preſence—his glorious preſence—his miraculous preſence—and his gracious and holy preſence.

1ſt. As to his eſſential preſence—this we have briefly conſidered already. God is ſo eſſentially preſent every where, that he fills all imaginable ſpace.

2dly. With reſpect to his glorious preſence. This is the diſplay which he makes of the tranſcendent radiency of his perfections in the celeſtial regions, to cherubim and ſeraphim, and the ſpirits of juſt men made perfect.

3dly. In regard to his miraculous preſence—this is made known to us in various parts of the ſacred oracles. Infinite power—though it cannot be fully aſcertained or comprehended by the limited mind of man, yet ſurely it may and hath been exerted in an open and conſpicuous manner on many particular occaſions.

The firſt manifeſtation of the miraculous preſence of God, we have upon ſacred record, was to *Adam* in Paradiſe. What the voice was that God uttered in the garden, we are not informed, but we are ſure it was altogether miraculous; ſuch as ſtruck the guilty breaſts of our firſt parents with fear and horror, ſo that they were deſirous to conceal themſelves. 'They heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themſelves from the preſence of the Lord God among the trees of the garden.'

The Lord often diſplayed his miraculous preſence to Abraham, the father of the faithful. 'The Lord appeared unto him in the plains of Mamre, and he ſat in the tent door in the heat of the day. And the Lord went up from Abraham. The Lord went his way as ſoon as he had left communing with Abraham, &c.'

How wonderfully was the divine preſence manifeſted to Jacob, when he was journeying from Beerſheba to Haran. 'He beheld a ladder ſet upon the earth, and the top of it reached to heaven; and he ſaw the angels of God aſcending and deſcending on it, and behold the Lord ſtood above it.'——Nothing ſtrange that the holy patriarch ſhould exclaim, in the language of admiration and dread; 'How dreadful is this place! This is none other but the houſe of God—this is the gate of heaven.' Jacob here erected a pillar and ſaid, 'This ſtone which I have ſet for a pillar, ſhall be called God's houſe.' At another ſeaſon, Jacob had an extraordinary diſcovery of God's preſence, when he wreſtled with God and prevailed; therefore he called the name of the place Peniel; 'For, ſays he, I have ſeen God face to face, and my life is preſerved.'

Moſes, that favorite of heaven, had alſo miraculous viſits of the preſence of God. The preſence of the Lord was to him in the appearance of a flame of fire in a buſh.—'Behold the buſh burned with fire, 'and the buſh was not conſumed. 'And Moſes ſaid, I will now turn 'aſide and ſee this great ſight, why 'the buſh is not burnt. And when 'the Lord ſaw that he turned aſide 'to ſee, God called unto him out 'of the midſt of the buſh, and 'ſaid, Moſes, Moſes; and he ſaid, 'here am I; and he ſaid draw not 'nigh hither; put off thy ſhoes from 'off thy feet, for the place where-'on thou ſtandeſt is holy ground.'

But there would be no end of retailing the various inſtances of God's diſplaying his miraculous preſence. How was he thus continually preſent with the Iſraelites in the wilderneſs, in a pillar of cloud by day, and a pillar of light by night? The movements of which pillar led their way in the wilderneſs, and directed all their marches, until they were ſafely introduced into the promiſed land. How did the wonderful preſence of God continue with that people in the tabernacle, and afterwards in Solomon's temple, until it was deſtroyed by the Chaldean armies. This was the *Shechinah*, or the Glory of the Lord, which reſided between the cherubim, over the mercy-ſeat, in the holy of holies; and from whence oracles proceeded upon all great occaſions, when the mind of heaven was conſulted.

4thly, With reſpect to God's gracious preſence; this is peculiarly with his people, in awakening their conſciences—alarming their fears—convincing them of their ſin and miſery—filling them with compunction of heart, and converting them from the evil of their ways—turning them from ſin to holineſs, and from Satan to the living God. His gracious preſence is with them in a habitual way, as his miraculous preſence was with the Iſraelites from the time they were brought out of Egypt until the Babylonian captivity. His gracious preſence is with his children, in reſtraining them from ſin——ſtrengthening them againſt temptation—ſupporting them under troubles——comforting them, and filling them with hope, joy, and gladneſs in their Chriſtian courſe—in building them up in faith and holineſs, and in being their ſtaff and ſtay in and through the gloomy valley of death.

It would far exceed the contracted limits of a ſingle diſcourſe, to confirm and illuſtrate theſe various poſitions from ſcripture and experience; all which could be done with the clearneſs and certainty of demonſtration; but, I preſume, there is no neceſſity for it at preſent in a congregation ſo well informed and inſtructed as this.

In reſpect to God's holy preſence—it is uſually with his people in all thoſe places where they aſſemble to worſhip him in ſincerity and in truth. —Thus God has been with his redeemed throughout all ages. He has promiſed he will never leave them, nor forſake them.——Chriſt hath declared, he will be with them even to the end of the world. Yea, ſays he, 'Whereſoever two or three 'are met together in my name, I 'will be in the midſt of them.'—Thus God is uſually in his churches, ſanctifying his elect, and preparing them for ſalvation.——Hence churches are frequently ſtiled ſacred or holy places. Not, that there is any peculiar ſanctity or intrinſic ho-

lineſs in the ſtone and timber of which churches are formed more than other buildings; only they are ſtiled holy in a relative ſenſe, as they are places appropriated for, and dedicated to holy ſervices and holy exerciſes.

With regard to all the faith, ceremony and folly of the popiſh conſecration of churches, church-lands, baptiſm of bells, ſprinkling duſt, water, &c.—theſe ſuperſtitions all Proteſtants abhor and reject as unſcriptural, irrational, and abſurd.—Yet there are ſome Proteſtants, who treat their ſacred domes with more reſpect and reverence than others.

But all the ſanctity which we believe pertaining to churches, is merely relative, as places appropriated to the worſhip of God, and devoted to his ſervice. There is ſomething ariſing from the nature of man, and from the eſtabliſhed connection of ideas, which declare that churches or houſes of God, ought not to be employed for profane or common uſes. The reaſon is this; the worſhip of God which is performed in churches, commands the reverence, holy contemplations, and holy exerciſes of the ſoul, and all profane, vain, and common tho'ts ought to be excluded from the mind as far as poſſible. Now if the places, where this holy worſhip is uſually performed, be employed for common or profane purpoſes, the ideas and thoughts, excited by theſe latter things, will, naturally croud upon our minds and mar or deſtroy our devotion. Therefore our Lord made a whip of cords, and drove the merchants, the brokers, and market-people from the temple; becauſe that place was appropriated for religious exerciſes and holy uſes. So the apoſtle Paul, when he reproves the Corinthian Chriſtians for their irregular and indecent conduct at the Lord's table, among other arguments, makes uſe of one derived from the ſacredneſs of the place, in which the holy ſacrament was celebrated. 'What! have ye not houſ-'es to eat and drink in, or deſpiſe 'ye the church of God, and ſhame 'them that have not.'

Thus the word ſanctify or holy in the ſcriptures, when applied to things or places, only means their ſeparation and appointment for holy or religious uſes. In this manner, the tabernacle, the temple, with their utenſils; the altars, prieſts, and ſacrifices under the law were ſanctified and declared holy. Thus the ſabbath, the elements uſed in baptiſm and the Lord's Supper, and churches are conſidered as relatively ſacred or holy by Chriſtians, becauſe they are appropriated for holy ſervice, and employed in holy uſes.

I proceed now to cloſe this ſubject with ſome brief application, adapted to this preſent ſolemnity.—And in the

Firſt place; Is this houſe now built, opened, and appointed for the public worſhip of God? What reverence ought to poſſeſs our ſouls, and what devotion fill our hearts, as often as we enter into it? When we conſider the holy preſence of God, whom we worſhip, and our relation to him as dependent and accountable creatures, how ſhould we enter into his courts with compoſed minds, fixed hearts, and devout affections, and ſerve him in the beauty of holineſs.

It would be a melancholy reflection, after expending your ſtrength, and time, and money, in erecting this noble and elegant fabric for God; if his worſhip ſhould be neglected by you, and you ſhould be ſlothful in *aſſembling yourſelves toge-*

ther. The royal Pſalmiſt; how ardently did he long to enter into the courts of God, the place where his honor dwelleth? How ſweet were his experiences in the houſe of God, when he declared, 'One day in his courts he eſteemed better than a thouſand.'—Let us then be ſteady and conſtant attendants on divine worſhip. Let us reverently join in the prayers and praiſes offered up in his houſe, and duly imbibe the truths of the law and goſpel, which are to be diſpenſed here, and learn obedience to all the divine will.—'God is greatly to be feared in the aſſembly of the ſaints, and to be had in reverence of all them that are about him. Let us keep our feet when we enter into the houſe of God, and be more ready to hear than to offer the ſacrifice of fools.'

Secondly, Is this houſe now opened and dedicated to the worſhip of God? We ſhould not only conſtantly attend in the ſame with external reverence, decorum, and piety, but we ſhould here always pay our homage and adoration to the heart-ſearching and rein trying God, with inward and ſincere devotion, in ſpirit and in truth. Outward religion, however decently performed, is only as a ſounding braſs or tinkling cymbal: It is the flame of holy affection, ſincere faith, an obedient temper, a true charity, and univerſal righteouſneſs, that the ſupreme Jehovah requires in all his worſhippers.

In this houſe of God, the laws of the eternal King are to be explained; the ſweet and perſuaſive promiſes of the goſpel promulged.—*Here* the Lord Jeſus will pour the oil of conſolation into the wounded ſpirit, and apply the balm of Gilead to the contrite heart.—*Here* he will meet, with open arms, the poor, dejected, and humble penitent.—*Here* he will hearken to the petitions of the faithful.—*Here* they are to commemorate the paſſion and death of the lamb, and feaſt upon the banquet of redeeming love.—*Here* 'He ſhall feed his flock like a ſhepherd, gather the lambs with his arms, carry them in his boſom, and gently lead them that are with young.'—'Let us always draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience;' ſeeking the glory of God, and the ſalvation of our immortal ſouls.

Having now performed what I propoſed from the words of our text, indulge me, for a moment, in a brief addreſs to the honorable committee, managers, builders of and contributors to this beautiful and convenient church.

Worthy Sirs, I congratulate you, that by your bountiful liberality, under your wiſe management and prudent direction; and through your architectural ſkill, that this elegant dome is ſo far finiſhed as now to be dedicated to the worſhip of the King of Kings, and Lord of Lords.

You, this day, gentlemen, have the unſpeakable pleaſure of beholding the effect of your expenditures of toil, wiſdom, prudence and riches, in rearing this houſe of God; which is a credit to our denomination, an ornament to our ſtate, and an honor to our town, which will be expreſſed in admiration and applauſe, by your children yet unborn.

May the benevolent and glorious Jehovah, who hath diſpoſed your hearts to ſuch great exertions for the honor of his name, pour forth his choiceſt bleſſings upon you in this life, and, by his grace in Chriſt Je-

ſus, crown you with immortal felicity in the celeſtial world?

May pure and undefiled religion, before God and the Lamb, ever be taught, cultivated, and made to prevail in this place!

Now to God the Father, God the Son, and God the Holy Ghoſt, be aſcribed all glory, honor, praiſe and thankſgiving, for ever and ever.—*Amen.*

An ACCOUNT *of the* NICOLAITANS, *mentioned in the New-Teſtament.*

THE ſect of the Nicolaitans, mentioned Rev. ii. 6. derived their name and origin from one Nicolas, who was appointed by the Apoſtles one of the ſeven deacons in the church of Antioch. They maintained the lawfulneſs of promiſcuous concubinage, and like Plato, in his republic, were for eſtabliſhing in the Chriſtian church a community of women. They made no ſcruple of eating things that had been offered to idols. Clemens Alexandrinus, however, gives an honorable teſtimony to the character of this deacon, and ſays, that in his writings he inculcated abſtinence, and ſelf-denial, and the virtuous ſubjection of our ſenſual deſires, but that his words were perverted. Upon carefully examining the different teſtimonies of the ancients, the following account may be collected. The wife of this deacon was a woman of diſtinguiſhed beauty. Nicolas was accuſed to the apoſtles of being jealous of her. It ſeems he could not bear that kiſs of charity, which, in the primitive age, was uſual among Chriſtians of both ſexes. Being reprehended by the apoſtles for this criminal ſuſpicion and jealouſy, he plunged into the contrary extreme, publicly brought out his wife, permitted her to marry whom ſhe pleaſed, from that time lived himſelf in inviolable chaſtity, but, like the Spartans, allowed others the promiſcuous uſe of women. This door being once opened in the Chriſtian church, ſo contrary to the evangelic purity, no wonder that a torrent of debauchery and licentiouſneſs ruſhed into the ſanctuary.

A VIEW *of various* DENOMINATIONS *of* CHRISTIANS.

(Continued from page 409.)

X. ZUINGLIANS.

THIS ſect was a branch of the ancient Proteſtants; ſo called from Ulric Zuinglius, a divine of Switzerland, who received a doctor's degree at Baſil, in 1505. He poſſeſſed an uncommon ſhare of penetration and acuteneſs of genius.

Zuinglius declaimed againſt indulgences, the maſs, the celibacy of the clergy, and other doctrines of the Romiſh Church. He differed both from Luther and Calvin in the following point, viz. He ſuppoſed only a ſymbolical or figurative preſence of the body and blood of Chriſt in the Euchariſt, and repreſented a pious remembrance of Chriſt's death, and of the benefits it procured to mankind, as the only fruits which aroſe from the celebration of the Lord's ſupper.*

He was alſo for removing out of the churches, and aboliſhing in the ceremonies of public worſhip, many things which Luther was diſpoſed to treat with toleration and indul-

NOTE.

* Luther held conſubſtantiation; and Calvin acknowledged a real tho' ſpiritual preſence of Chriſt in the ſacrament: ſo that they all three entertained different ſentiments upon this ſubject.

gence, such as images, altars, wax tapers, the form of exorcism, and private confession.

The religious tenets of this denomination, were, in most other points, similar to those of the Lutherans.

Mosheim's Ecclesiastical History, vol. iv. *p.* 66. 79. *Broughton's Historical Library vol.* ii. *p.* 519.

THE CHRISTIAN MINISTER.

NUMBER XI.

The COMPOSITION *of a* SERMON.

(The subject continued from No. X.)

TEXTS *to be discussed by way of* EXPLICATION.

WE suppose that no man will be so rash as to put pen to paper, or begin to discuss a text, till he has well comprehended the sense of it. And also that the student, having well understood the sense of his text, begins by dividing it, and that, having the several parts before his eyes, he very nearly sees what are the subjects, he will have to discuss, and consequently, what ought to enter into his composition.

We suppose, farther, that he he is not altogether a novice in divinity: but that he is acquainted with common-places, and the principal questions, of which they treat.

Supposing all these, the first thing, we would advise such a man do, is to observe the nature of his text, for there are doctrinal, historical, prophetical, and typical texts. Some contain a command others a prohibition; some a promise, others a threatning; some a wish, others an exhortation; some a censure, others a motive to action; some a parable, some a reason; some a comparison of two things together, some a vision, some a thanksgiving; some a description of the wrath, or majesty, of God, of the sun, or some other thing; a commendation of the law, or of some person; a prayer; an amplication of joy, or affliction; a pathetic exclamation of anger, sorrow, admiration, imprecation, repentance, confession of faith, patriarchal or pastoral benediction, consolation, &c. We take the greatest part to be mixed, containing different kinds of things. It is very important for a man, who would compose, to examine his text well upon these articles, and carefully to distinguish all its characters, for in so doing he will presently see what way he ought to take.

Having well examined of what kind the text is, enter into the matter, and begin the composition; for which purpose observe, there are two general ways, or two manners of composing. One is the way of explication, the other of observations: nor must it be imagined, that you may take which of the two ways you please on every text, for some texts cannot be treated in the explicatory method, and others necessarily require the way of observations. When you have a point of doctrine to treat of, you must have recourse to explication, and when a text of history, the only way is observation.

In discernment upon this article the judgment of a man consists; for, as texts of scripture are almost infinite, it is impossible to give perfect rules adapted to every case; it depends in general on good sense: when however we treat of a plain subject, common and known to all the world, it is a great absurdity to take the way of explication, and when we have to treat of a difficult or important subject, which requires explaining, it would be equally ridiculous to take the way of observations.

The difficulty, of which we treat, may be conſidered, either in regard to the terms of the text only, the ſubject itſelf being clear, after the words are explained; or in regard to the ſubject only, the terms themſelves being very intelligible, or in regard to both terms and things.

If the terms are obſcure, we muſt endeavor to give the true ſenſe: but if clear it would be trifling to affect to make them ſo; and we muſt paſs on to the difficulty, which is in the ſubject itſelf. If the ſubject is clear, we muſt explain the terms, and give the true ſenſe of the words. If there appears any abſurdity or difficulty in both, both muſt be explained: but always begin with the explanation of the terms.

In the explication of the terms, firſt propoſe whatever makes the difficulty. The reaſon of doubting or the intricacy, ariſes often from ſeveral cauſes. Either the terms do not ſeem to make any ſenſe; or they are equivocal, forming different ſenſes; or the ſenſe, which they ſeem at firſt to make, may be perplexed, improper, or contradictory; or the meaning, though clear in itſelf, may be controverted, and expoſed to cavilers. In all theſe caſes, after you have propoſed the difficulty, determine it as briefly as you can; for which purpoſe avail yourſelf of criticiſms, notes, comments, paraphraſes, &c. and, in one word, of the labors of other perſons.

If none of theſe anſwer your expectation, endeavor to find ſomething better yourſelf, to which purpoſe, examine all the circumſtances of the text, what precedes, what follows, the general ſcope of the diſcourſe, the particular deſign of the writer in the place, where your text is, the ſubject of which it treats, parallel paſſages of ſcripture, which treat of the ſame ſubject, or thoſe, in which the ſame expreſſions are uſed, &c. and by theſe means it is almoſt impoſſible that you ſhould not content yourſelf. Above all, take care not to make of grammatical matters a principal part: but only treat of them as previouſly neceſſary for underſtanding the text.

To proceed from terms to things. They muſt, as we have ſaid, be explained, when they are either difficult or important. There are ſeveral ways of explication. You may begin by refuting errors, into which people have fallen; or you may proceed to the ſubject immediately, and ſo come to a fair and preciſe declaration of the truth, and, after this, you may dilate by a deduction of the principles, on which the text depends, and on the eſſential relations, in which it ought to be conſidered. For example:

Acts ix. 5. *It is hard for thee to kick againſt the pricks.* Firſt, you muſt propoſe the difficulty, that is found in the terms, which do not ſeem to give any juſt ſenſe; for, ſpeaking of St. Paul's converſion, what do theſe words mean, *It is hard for thee to kick againſt the pricks?* We eaſily perceive, it is a *compariſon* taken from a vitious horſe, that will not obey his rider, when he ſpurs him: but, on the contrary reſiſts and kicks. We readily underſtand by *the pricks* the voice and grace of Jeſus Chriſt, who outwardly and inwardly urged Paul to his converſion. We underſtand alſo, that the mind and heart of Paul reſiſted the call of the Lord, and the inward motions of his holy Spirit, repreſented by the phraſe *kick againſt* the pricks. But what do theſe words then mean, *It is hard for thee* to re-

ſiſt my grace? Should any one ſay, it was impoſſible for him to reſiſt the almighty power of the ſpirit of Jeſus Chriſt; we ſhould reply, it is certain, the original word cannot be taken in this ſignification. It ſignifies a thing *hard, troubleſome, diſagreeable, difficult to bear:* but it never ſignifies an *impoſſible* thing. But if we take the word in its true meaning, what does Jeſus Chriſt, intend by this language, *it is troubleſome, it is diſagreeable to thee to reſiſt my grace?* On the contrary, in the moment of a ſinner's converſion, they are the motions of grace, which are diſagreeable and troubleſome, and the reſiſtances of corrupt nature are eaſy and agreeable. In theſe conflicts we conſider grace as an enemy, whom we are glad to drive away and conquer; it is then troubleſome to feel the urgings of grace: but it is eaſy to reſiſt them.

The difficulty being thus propoſed, and placed in its proper light, the words muſt be explained, by obſerving, that inſtead of tranſlating them *it is hard for thee to kick againſt the pricks*, we muſt render them, *it is thy hardneſs, that kicketh againſt the pricks, or that reſiſteth my grace.* Thus the ſenſe of Chriſt is clear. He meant, that the reſiſtance, which Paul made to the motions of his grace proceeded from *the hardneſs of his heart*, that is, from his natural blindneſs and corruption; from his prejudices in favor of the Jewiſh religion; from the pride wherewith phariſaiſm had inſpired him; and from the hatred, that he had conceived againſt Chriſtianity.

In this manner you muſt enter into the explication of difficulties, when the difficulty ariſes either from a falſe ſenſe, which may be given of the text, or from any objection, which may ariſe againſt the true meaning of it.

The ſame method muſt be taken, when texts are miſunderſtood, and groſs and pernicious errors introduced. In ſuch a caſe, firſt reject the erroneous ſenſe, and, if neceſſary, even refute it, as well by reaſons taken from the text, as by arguments from other topics, and at length eſtabliſh the true ſenſe.

Take for example, John xvi. 12. *I have yet many things to ſay unto you: but ye cannot bear them now.* You muſt begin by propoſing and rejecting the falſe ſenſes, which ſome ancient heretics gave theſe words. They ſaid Jeſus Chriſt ſpoke here of many *unwritten traditions*, which he gave his diſciples by word of mouth after his reſurrection. An argument which the church of Rome has borrowed to colour her pretended traditions.—After you have thus propoſed the falſe ſenſe, and ſolidly refuted it, paſs on to eſtabliſh the true, and ſhew what were the *things*, which Jeſus Chriſt had *yet to ſay* to his diſciples, and which they *could not then bear.*

We would adviſe the ſame method for *all diſputed texts.* Hold it as a maxim, to begin to open the way to truth by rejecting falſehood. Not that it can be always done; ſometimes you muſt begin by explaining the truth, and afterwards reject the error; becauſe there are certain occaſions, on which the hearers minds muſt be pre-occupied, and becauſe, alſo, truth well propoſed, and fully eſtabliſhed, naturally deſtroys error: but, notwithſtanding this, the moſt approved method is to begin by rejecting error. After all, it muſt be left to a man's judgment when he ought to take theſe different courſes.

(The ſubject of this paper will be continued.)

The MORALITY *of the* GOSPEL compared *with* HEATHEN PHILOSOPHY. *By the Right Reverend Dr.* EDMUND LAW, *Biſhop of Carliſle.*

THE morality of the goſpel, this prelate ſums up under the following heads: 1. The 'forgiveneſs of injuries and enemies.' 2. 'Univerſality of benevolence, without diſtinction of country or religion.' 3. The 'inferiority and ſubordination of the ceremonial, to the moral law.' 4. The 'condemning of ſpiritual pride and oſtentation.' 5. 'Reſtraining the licentiouſneſs of divorces.' 6. The 'ſeparation of civil authority from religious matters.' 7. 'Purity and ſimplicity of divine worſhip.' 8. 'Eſtimating of actions by the intent and not the effect.' 9. 'Extending of morality to the regulation of the thoughts.' 10. The 'demand of duty from mankind, proportioned to their ability and opportunities.' 11. The 'invitations to repentance.'

In ſhewing the ſuperiority of the goſpel morality, to that of the beſt heathens; he remarks, That the ſports of the gladiators, unnatural luſt, the licentiouſneſs of divorce, the expoſing of infants and ſlaves, the procuring abortions, the public eſtabliſhment of ſtews, all ſubſiſted at Rome, and that not one of them was condemned, nor hinted at, in Tully's offices. The moſt indecent revelling, drunkenneſs, and lewdneſs, were practiſed at the feaſts of Bacchus, Ceres, and Cybele; and their greateſt philoſophers never remonſtrated againſt it.

'The heathen philoſophers, he adds, though they have advanced fine ſayings and ſublime precepts, in ſome points of morality; have grofly failed in others: ſuch as the toleration or encouragement of revenge, ſlavery, unnatural luſt, fornication, ſuicide, poligamy, &c.—For example:

'Plato expreſsly allowed of exceſſive drinking at the feſtival of Bacchus.

'Maximus Tyrius forbad to pray.

'Socrates directs his hearers to conſider the Greeks as brethren; but barbarians, i. e. all who were of any other country, as natural enemies.

'Ariſtotle maintained, that nature intended barbarians, i. e. all who were not Grecians, to be ſlaves.

'The Stoics held, that all crimes were equal.

'Plato, Cicero, Epictetus, all allow and adviſe men to continue the idolatry of their anceſtors.

'Ariſtotle and Cicero, both ſpeak of the forgiveneſs of injuries as meanneſs and puſillanimity.

'Theſe were trifles to what follows.

'Ariſtotle and Plato both direct that means ſhould be uſed to prevent weak children being brought up.

'Cicero expreſsly ſpeaks of forniçation, as a thing never found fault with.

'Plato recommends a community of women: and adviſes that ſoldiers ſhould not be reſtrained from ſenſual indulgence, even the moſt unnatural ſpecies of it.

'Xenophon relates, without any marks of reprobation, that unnatural luſts was encouraged by the laws of ſeveral Grecian ſtates.

'Solon, their great lawgiver, forbad it only to ſlaves.

'Diogenes inculcated, and openly practiſed the moſt brutal luſt."

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

Reflections *on the* Desire *of* Mankind *to obtain* Happiness.

THE object of the purſuit of man is happineſs, and though the benign Author of our being hath made the moſt ample proviſion for our felicity, but few are ſo bleſt as to attain to its enjoyment.

Unhappily we ſuffer the noble powers of reaſon to be debilitated by ſin, and unguardedly we ſtray into thoſe paths where pleaſure eludes the embrace, and our toil is terminated only by diſappointment, ſorrow and reproach.

But not thus futile are our attempts to acquire other objects of our wiſhes.—The aſtronomer, for inſtance, ſhall ſucceſsfully explore the heavens; the mariner navigate the watery world; and the military arm be ſuperior to oppoſition; demoliſh the ſtrength of nature and art, and gather laurels even at pleaſure.

The cauſe is obvious. In theſe inſtances we act as men; our ability is directed by reaſon; but our efforts to obtain happineſs are unſupported by wiſdom, and governed only by the blindneſs of paſſion.

Our appetites of enjoyment are corporeal and ſpiritual. And religion prohibits not, but perfects only their gratification.

Such is the conſtitution of our nature, that intemperance creates more pain than pleaſure: And ſo vaſt are the deſires of the ſoul, that they can be ſatisfied only in the fruition of that Being who poſſeſſeth uncreated excellence, and whoſe perfections are infinite.

When inattentive to the voice of religion, the body is often pained by diſeaſe; the mind pierced by remorſe; tortured by guilt, and appalled at the proſpect of future and divine vengeance.

The mirth, therefore, of unrighteouſneſs cannot but be unſatisfactory and deluſive; and as it muſt ſoon be relinquiſhed for inexpreſſible and endleſs miſery, as we regard our felicity, either in this world or the next, we ſhould flee iniquity as the moſt baleful evil; as that which fruſtrates the end of our creation; clothes us with infamy; robs us of peace, tranquillity and joy; excludes us the habitation of the bleſſed, and conſigns us to thoſe regions of darkneſs whoſe wretched inhabitants become more miſerable by deſpair and ſelf-revenge, and whoſe torments are as inconceivable as they will be eternal.

As the light of divine revelation moſt clearly points out the way to happineſs, and ſhews us alſo the path which leads to miſery, to perſevere in diſobedience, will cauſe us to fall the unpitied victims of divine juſtice, and demonſtrate, that, with regard to diſcretion, we are inferior even to the brutal creation; for they purſue not miſery when perceptible to their ſight, but turn from danger with precipitation and fear.

In this reſpect, we are not only leſs wiſe than irrational beings, but by irreligion we ſhall become, perhaps, if poſſible, more unhappy, and inexcuſable, than even the apoſtate angels; as in all probability, their offence was not repeated; and as they have not added to their guilt the ſin of rejecting the offers of divine clemency.

To aſpire after pleaſure, and yet to embrace pain; to be ambitious of honor, while we court diſgrace; or to deſire ſalvation, and at the ſame time to haſten our ſteps in the way of perdition, exhibits ſuch ab-

ſurdity of conduct, as is degrading to humanity, and cannot be reflected on but with ſhame and confuſion.

As to honor our ſuperiors is to revere ourſelves, ſo to regard our duty will be to eſteem our happineſs; for not any union is more intimate, than is the connection between our obedience and felicity: 'Wiſdom's ways only being thoſe of pleaſantneſs, and its paths alone thoſe of peace.'

The CENSOR.

NUMBER XI.

REVERENCE THYSELF!

Sterne.

HOWEVER degrading the vice of intoxication may be to a man, it ſeems to render one of the other ſex, if poſſible, more debaſed, and a more affecting ſpectacle of commiſeration and woe.

Inebriation is ſo oppoſite to that native delicacy of the fair, and expoſes them to an impropriety of conduct ſo repugnant to their innate modeſty, that their defect of wiſdom in permitting themſelves, by this evil, to become the objects of impiety, diſgrace and miſery, cannot be contemplated, without our being ſuſceptible of the ſincereſt grief, and moſt ardently deſirous they ſhould return to virtue; attain as far as poſſible, their original dignity, and again be what they were formed, the moſt amiable part of all the lower creation.

In honor to the ſex, it muſt be obſerved, that examples of ſuch derection of conduct among them, are much leſs frequent than with us; and herein they exhibit ſuperior ſenſe, virtue and diſcretion.

But ſome unhappy inſtances we are compelled to acknowledge, there are, of their depravity in this reſpect: and an attempt to reſtore ſuch to honor, goodneſs and felicity, though it ſhould be unſucceſsful, cannot but be deemed virtuous and worthy of praiſe.

The author, therefore, of the following letter, which appears to be dictated by the moſt diſintereſted benevolence, and deſigned to effect ſo important an end, juſtly merits our approbation and eſteem.

To the CENSOR.

SIR,

AS to behold a ſcene of affliction, and not to be affected by ſympathy, evinces an heart of inſenſibility; ſo to obſerve the miſconduct of others, and not to avail ourſelves of their imperfections, indicates that we are devoid of wiſdom.

Such, unhappily, is the weakneſs of humanity, that our own errors, or thoſe of others, are frequently before us.

Theſe objects are diſguſtful to the ſight, and to expoſe to public notice the crimes of another, to a mind of beneficence, muſt be an unpleaſing office; and can, indeed, only be juſtified by the ſincereſt views of utility to the delinquent, or advantage to others.

A conſciouſneſs, therefore, of the rectitude of my intentions in mentioning the frailty of Mrs. ——, can alone apologize for the act.

This lady poſſeſſed a ſublime genius; exalted virtue; a benign diſpoſition, and ſuch an aſſemblage of graces and good qualities, as occaſioned her juſtly to be regarded as one of the moſt ſhining ornaments of her ſex.

But it ſhould ſeem Mrs. ——, was elevated to this diſtinguiſhed pre-eminence, that her reproach and miſery might be the more conſpicuous and ſevere.

And how ſenſible is her diſgrace? How reprehenſible her actions?

How great her unhappineſs?

Fatal practice of faſhion!—To her the bane of innocence!—The ſource of woe!

But little, perhaps, did ſhe imagine the inebriating cordial, imprudently uſed on the moſt trifling occaſions, would ſubdue her reaſon; rob her of virtue, and be her deſtruction!

Whither fled diſcretion? Where was loſt connubial love? Where the enchanting ſmile?

How deformed each native grace; each graceful air!

Honor, innocence and pleaſure know her no more!

Reproach, guilt, and pain, are her attendants!

Uſeleſs to others; loſt to herſelf!

Unfit for life; unprepared for death!

Unhappy partner of ſuch a conſort!—What diſappointment fills thy breaſt?—What pity moves thy ſoul?—What ſorrow rends thy heart?

Unhappy daughter of ſuch a parent!

Unhappy parent of ſuch a mother!

But moſt unhappy her own wretched ſelf!

I am, with eſteem, Sir,
Your very humble ſervant,
BENEVOLUS.

Nov. 21, 1790.

The author of this paper begs leave to annex to the above letter,

The PERNICIOUS EFFECTS *of* SPIRITUOUS LIQUORS.

THE following extracts, ſelected principally from medical authors, exhibiting the pernicious effects of the exceſſive uſe of diſtilled ſpirituous liquors, appear to merit the ſerious attention of thoſe addicted to the vice of intoxication, and, indeed, of all who would wiſh to eſcape ſo great an evil.

The celebrated Doctor Hales, Fellow of the Royal Society in England, mentions in a tract on the nature of diſtilled liquors, and their effects on the human body, that his principal and only motive, in publiſhing this performance, was, 'To endeavor to rouſe the caution and indignation of mankind, againſt thoſe mighty deſtroyers and debaſers of the human ſpecies, diſtilled ſpirituous liquors; thoſe more than infernal ſpirits, which bewitch and infatuate the nations with their forceries.'

That eminent phyſician Dr. Hoffman, cautions men againſt ſuch liquors; 'becauſe they are, above all things, moſt unwholſome, being cauſtic burning ſpirits; which, by inflaming the ſolids, and thickening the fluids, cauſe obſtructions that occaſion many fatal diſeaſes; ſuch as hectic fevers, jaundices, dropſies, &c. whereby multitudes are daily deſtroyed.'

Doctor Short, in his hiſtory of mineral water, ſays: 'The oftener I reflect on the miſchief done by diſtilled ſpirits, the more I am confirmed, that the human race would have been happier had drams never been known: and I cannot help agreeing in ſentiment with Doctor Allen, in his Synopſis Medicinæ; that the plentiful conſumption of thoſe ſpirits has killed as many men as there are ſtars in the ſky.'

It is ſaid by Doctor Lind, in his treatiſe on the ſcurvy, that, 'he obſerved the moſt fatal diſtempers to be much encreaſed by ſuch liquors; which ſailors are too apt to take with great avidity.'

Doctor Hales further obſerves, from 'the remarks made to him by an eminent ſurgeon, that the ſtomachs of great dram-drinkers were contracted into half the common

natural ſize, and hard, ſomething like leather that hath been held to the fire. The conſequence of which was, loſs of appetite, and a waſting conſumption.'

'Many imagine,' ſays Doctor Buchan, 'that hard labor cannot be ſupported without drinking ſtrong liquor. This, though a common, is a very erroneous notion. Men who never taſted ſuch ſpirits, are not only able to endure more fatigue, but alſo, live much longer than thoſe who uſe them daily.—But ſuppoſe ſuch liquors qualified a man to perform more work, they muſt, notwithſtanding, waſte the powers of life, and of courſe, occaſion premature old age. They keep up a conſtant fever, which conſumes the ſpirits; heats and inflames the blood, and prediſpoſes the body to numberleſs diſeaſes.—All intoxicating liquors may be conſidered as poiſons. However diſguiſed, this is their real character, and ſooner or later, they will have their pernicious effect.'

It is noticed by Doctor Cheyne, 'That ſpirituous liquors never were deſigned for common uſe. They were formerly kept in England, as other medicines are, in apothecaries ſhops. If freely indulged, they become a certain, though ſlow poiſon.'—The Doctor alſo remarks, 'That if perſons of abandoned character only, were guilty of intoxication, as vain, perhaps, would be an attempt to reform them, as to check a tempeſt, or ſtill a ſtorm.—But the vice is too epidemical; it obtains, not only among mechanics, but alſo among men, in other reſpects, of ſuperior underſtanding; of the fineſt taſte and greateſt accompliſhments. And happy ſhould I be, could I ſay, it did not, in ſome degree, alſo prevail among the faireſt part of the creation; and thoſe of them too, of the moſt elevated genius, and ſtricteſt virtue; even thoſe who, in other inſtances, appear blameleſs.' Since it is thus, it will not be amiſs to ſhew the folly, as well as fruitleſſneſs of ſuch a practice. A fit of the cholic, or vapours; a family misfortune, the death of a child, or of a friend, with the aſſiſtance of the nurſe, or the next neighbor, often become the cauſe of this evil. A little lowneſs of ſpirits requires drops, which are readily taken under the notion of phyſic; drops beget drams, and drams beget more ſuch, until they come to be without weight or meaſure. Did this faſcinating poiſon actually relieve thoſe who thus ſuffer themſelves to take it, ſomething might be ſaid to extenuate their conduct in this particular; but, on the contrary, it heightens and enrages all their ſymptoms and ſufferings ever after; excepting the few moments immediately ſucceeding the reception of the potion. Every doſe requires two others to aſſuage its ill effects, and for one minute's indulgence in this way, they purchaſe many hours of greater pain and miſery; beſides rendering the malady more incurable.'

'The unhappy perſons of inebriation,' ſays an anonymous author, 'are ſo abſolutely bound in ſlavery to theſe ſpirits, that they ſeem to have loſt the power of delivering themſelves from this moſt unhappy of all ſpecies of bondage. How much, therefore, is it the duty of ſuch as have it in their power, either as parents, maſters, or governors, to withhold theſe deſtructive liquors from thoſe committed to their care.'

'Since this evil has become ſo

general, as to debilitate and deſtroy multitudes, it concerns all in power, who have any feelings of compaſſion, as guardians or tender fathers, to preſerve the people over whom they preſide from its fatal effects.

'A moſt unhappy conſequence of theſe ſpirits is, that they not only deſtroy the lives of men, but alſo, and which ſhould be duly conſidered, occaſion them to be profane and diſſolute; and wholly inattentive to their duty, both to God and man. Their ſenſibility of mind gradually diminiſhes, and they become altogether incapable, either of the ſalutary effects of counſel, or the happy influence of religion.'

OBSERVATIONS ON PROFANE SWEARING.

THE learned Dr. Barrow has an excellent ſermon againſt raſh and vain ſwearing, worthy the peruſal of all thoſe who profane the ſacred name of God: in this ſermon he ſhews its riſe, or the inexcuſable motives thereunto: 'Sometimes,' ſays he, 'it ariſeth from exorbitant heats of ſpirit, or tranſports of unbridled paſſion; when a man is keenly peeviſh, or fiercely angry, or eagerly contentious, then he bluſtereth and diſchargeth his choler in moſt tragical ſtrains; then he would fright the objects of his diſpleaſure by the moſt violent expreſſions of wrath. This is ſometimes alledged in excuſe of raſh ſwearing, (I was provoked, the ſwearer will ſay, I was in a paſſion:) but it is ſtrange that a bad cauſe ſhould juſtify a bad effect; that one crime ſhould warrant another; and that what would ſpoil a good action ſhould excuſe a bad one.

'Sometimes it proceedeth from arrogant conceit and a tyrannical humour.

'Sometimes it iſſueth from wantonneſs and levity of mind.

'Sometimes its riſe is from ſtupid inadvertency, or heady precipitancy, when the man doth not heed what he ſaith, or conſider the nature and conſequence of his words, &c.

'Sometimes (alas! how often in this miſerable age!) it ſprings from profane boldneſs; when men deſign to put an affront on religion, and to diſplay their ſcorn and ſpite againſt conſcience; affecting the reputation of bold blades, of gallant hectors, of reſolute giants, who dare do any thing, who are not afraid to defy heaven, and brave God Almighty himſelf!

'Sometimes it is derived from apeiſh imitation or a humour to comply with a faſhion current among vain and diſſolute perſons. It always proceeds from a great defect of conſcience, of reverence to God, of love to goodneſs, of diſcretion and ſober regard to the welfare of a man's ſoul. From ſuch evidently vicious and unworthy ſources it ariſeth, and therefore muſt needs be very culpable. No good, no wiſe man can like actions drawn from ſuch principles.' After this he proceeds to aggravate the offence by conſidering, 'that it hath no ſtrong temptation alluring to it: that it yieldeth no ſenſible advantage; that it moſt eaſily may be avoided or corrected.' But we ſhall conclude the extract with a paſſage which he quotes from Chryſoſtom. 'How can we pray to God for mercies, or praiſe God for his benefits, or heartily confeſs our ſins, or chearfully partake of the holy myſteries, with a mouth defiled by

impious oaths, with a an heart guilty of ſo heinous diſobedience?'

To what has been urged above, permit us to add a letter from Howell's Familiar letters, 1655, which is worthy of ſerious attention.

To Captain Thomas B———, from York.

Noble Captain, your's of the firſt of March was delivered me by Sir Richard Scot, and I held it no profanation of the Sunday evening, conſidering the quality of my ſubject, to meditate on you, and ſend this friendly ſalute, though I confeſs in an unuſual monitary way.—My dear Captain, I love you perfectly well, I love both your perſon and parts, which are not vulgar; I am in love with your diſpoſition, which is ſo generous; and I verily think you never were guilty of any puſillanimous act in your life; nor is this love of mine conferred upon you gratis, but you may challenge it as your due, and by way of correſpondence, in regard of thoſe thouſand convincing evidences you have given me of your's to me, which aſſure me that you take me for a true friend. I am of the number of thoſe who had rather commend the virtue of an enemy, than ſooth the vices of a friend; for your own in particular, if your parts of virtue, and your infirmities were caſt in a ballance, I know the firſt would much outpoiſe the other, yet give me leave to tell you, that there is one frailty, or rather bad cuſtom that reigns in you; it is a humour of ſwearing in all your diſcourſes, and they are not ſlight, but deep far-fetched oaths, that you are wont to rap out, which you uſe, as flowers of rhetoric, to enforce faith upon the hearers, who believe you never the more; and you uſe this in cold blood, when you are not provoked, which makes the humour far more dangerous. I know many, that being tranſported with choler, and, as it were, made drunk with paſſion, by ſome ſudden provoking accident, or extreme ill fortune at play, will utter oaths and deep proteſtations; but to ſend forth, as it were, whole vollies of oaths and curſes in a calm humour, to verify every trivial diſcourſe, is a thing of horror; I know one, that, being croſſed in his game, would amongſt his oaths, fall on the ground and bite the very earth, in the roughneſs of his paſſion; I heard of another, Henry IV. of France, that in his higheſt diſtemper would ſwear *ventre de St. Gris*. There is a ſtrong text in ſcripture, that the curſe of heaven hangs always over the dwelling of the ſwearer; and you have more fearful examples of miraculous judgments in this particular than of any other ſin. This inflaming cuſtom of ſwearing, I obſerve, reigns in England lately, more than any where elſe, though the German, in his higheſt puff of paſſion, ſwears an hundred thouſand ſacraments; the French by his death; the Spaniard by his fleſh; the Welchman by his heart; the Iriſhman by his five wounds; though the Scot commonly bids the devil hale his ſoul; yet for the variety of oaths, Engliſh boys, and even women, put down all. Conſider well what a dangerous thing it is to profane that dreadful name which makes the whole world to tremble; that holy name wherein the whole hierarchy of heaven doth triumph; that bliſsful name wherein conſiſts the fullneſs of felicity! I know this cuſtom in you is but a light diſpoſition, it is no habit, I hope; let me therefore injure you by that power of friendſhip, by that league of love that is between us,

that you would ſuppreſs it before it comes to that; for I muſt tell you that thoſe, who can find in their hearts to love you for many other things, do diſreſpect you for this, and hate your company, and give no credit to whatſoever you ſay, it being one of the puniſhments of a ſwearer as well as a lyar, not to be believed when he tells truth!

Whenever I hear the holy name of God blaſphemed by any, it makes my heart tremble within my breaſt. All other ſins have for their object pleaſure or profit, or ſome ſatisfaction to body or mind; but this hath none at all; therefore, bluſh, my dear Captain; try whether you cannot make a conqueſt of yourſelf, in ſubduing this execrable cuſtom; Alexander ſubdued the world, Cæſar his enemies, Hercules monſters, but he that overcomes himſelf, is the true valiant captain!

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

Reflections *on the* Attributes *of* God.

OF all the maxims naturally written on the heart of man, there is none more certain nor more univerſally known, than that God is; but of all the ſecrets which have been the ſubject of human ſtudy and inquiry, there is nothing ſo difficult as to know what he is. 'He hath made darkneſs his hiding place, and amidſt that darkneſs dwells in light inacceſſible.' When, therefore, we are to ſpeak of him, let us always call to remembrance the admonition, which bids us ſpeak with reverence and fear. Perhaps the propereſt anſwer we could give to the queſtion, what is God? would be to obſerve a moſt profound ſilence: or, if we ſhould think proper to anſwer any thing, it ought to be ſomething next to this abſolute ſilence; viz. God is; which gives us a higher and better idea of him, than any thing we can either expreſs or conceive.

Theological writers mention three methods, whereby men attain ſome kind of knowledge of God themſelves, and communicate that knowledge to others, viz. the way of negation, the way of cauſation, and the way of eminence: yet the very terms, that are uſed to expreſs theſe ways, ſhew what a faint knowledge of the inviſible Being is to be attained by them; ſo that the two laſt may be juſtly reduced to the firſt, and all our knowledge of this kind called negative. To pretend to give any explanation of the divine eſſence, as diſtinct from what we call his attributes, would be a refinement ſo abſurd, that under the appearance of more accurate knowledge; it would betray our ignorance the more: and ſo difficult would it be to attempt this, with regard to the unſearchable majeſty of God, that the moſt towering and exalted genius on earth ought frankly to acknowledge, that we know neither our own eſſence, nor that of any other creature, even the meaneſt and moſt contemptible. God is good in ſuch a ſenſe, as to be called by the evangeliſt, the only good Being. He is alſo the only wiſe Being; 'to the only wiſe God,' ſaith the apoſtle. And the ſame apoſtle tells us, 'that God only hath immortality,' that is, from his own nature, and not from the will or diſpoſition of another. All other things were by him formed out of nothing, in conſequence of a free act of his will by means of his infinite power; ſo that they may be juſtly called mere

contingencies, and he is the only neceſſarily exiſtent Being. This is implied in the exalted name Jehovah, which expreſſes his being, and that he has it from himſelf; but what that being is, or wherein its eſſence conſiſts, it does not ſay; nor if it did, could we conceive it. So far indeed, is that name from diſcovering what his being is, that it plainly inſinuates, that his exiſtence is hid, and covered with a veil. 'I am who I am; or, I am what I am.' As if he had ſaid, I myſelf know what I am, but you neither know nor can know it; and if I ſhould declare wherein my being conſiſts, you could not conceive it. He has, however, manifeſted in his works, and in his word what it is our duty and intereſt to know.

The idea of a firſt and eternal being is inſeparably connected with an infinite degree of all poſſible perfection; and, if we ſuppoſe God to be the firſt of all beings, we muſt unavoidably believe his unity: as to the ineffable trinity ſubſiſting in this unity, a myſtery diſcovered only by the ſacred ſcriptures, let others boldly pry into it if they pleaſe, while we receive it with an humble faith, and think it ſufficient for us to admire and adore.

The other attributes generally mentioned on this ſubject, may be ſuppoſed to be perfectly comprehended under the following, viz. power, wiſdom and goodneſs: for holineſs, juſtice, mercy, infinite bounty, &c. may be, with great propriety ranked under the general term of goodneſs. But rather than inſiſt upon metaphyſical ſpeculations, let us ſay with the Pſalmiſt, 'Great is the Lord, and greatly to be praiſed, and of his greatneſs there is no end.'

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

The BENIGN INFLUENCE *of* RELIGION *in* ADVERSITY.

GOOD men are comforted under their troubles by the hope of Heaven, while bad men are not only deprived of this hope, but diſtreſſed with fears ariſing from a future ſtate. The ſoul of man can never diveſt itſelf wholly of anxiety about its fate hereafter. There are hours when even to the proſperous, in the midſt of their pleaſures, eternity is an awful thought. But much more when thoſe pleaſures begin to withdraw; when life alters its forms, and becomes dark and cheerleſs; when its changes warn the moſt inconſiderate, that what is ſo mutable will ſoon paſs away; then comes home that queſtion to the heart, into what world are we next to go? How miſerable the man, who, under the diſtractions of calamity, hangs doubtful about an event which ſo nearly concerns him; who, in the midſt of doubts and anxieties, approaching to that awful boundary which ſeparates this world from the next, ſhudders at the dark proſpect before him, wiſhing to exiſt after death, and yet afraid of that exiſtence, trembling from reflection upon his crimes!

Bleſſed be God who hath brought life & immortality to light; who hath not only brought them to light, but ſecured them to good men; and by the death and reſurrection of Chriſt, hath begotten them unto the lively hope of an inheritance incorruptible, undefiled, and that fadeth not away! Juſtly is this hope ſtiled in ſcripture, the anchor of the ſoul, both ſure and ſtedfaſt. For what an anchor is to a ſhip in a dark night, or an unknown coaſt, and amidſt a

boiſterous ocean, that is this hope to the ſoul when diſtracted by the confuſions of the world. In danger, it gives ſecurity; amidſt general fluctuation, it affords one fixed point of reſt. It is indeed the moſt eminent of all the advantages which religion now confers. It is the univerſal comforter. It is the ſpring of all human activity. Upon futurity, men are conſtantly ſuſpended. Animated by the proſpect of ſome diſtant good, they toil and ſuffer through the whole courſe of life; and it is not ſo much what they are at preſent, as what they hope to be, that enlivens their motions, fixes attention, and ſtimulates induſtry. If in the common affairs of life ſuch is the energy of hope, even when its object is neither very conſiderable, nor certain; what effects may it not be expected to produce, when it reſts upon an object ſo ſplendid as a life of immortal felicity? Were this hope entertained with that full perſuaſion which Chriſtian faith demands, it would not merely alleviate, but totally annihilate, all human miſeries. It would baniſh diſcontent, extinguiſh grief, and ſuſpend the very feeling of pain.

But allowing for the mixture of human frailty, admitting thoſe abatements which our imperfection makes upon the effect of every religious principle, ſtill we ſhall find, that in proportion to the degree in which the hope of Heaven operates upon good men, they will be tranquil under ſufferings; nay, they will be happy in compariſon of thoſe who enjoy no ſuch relief.—What indeed, in the courſe of human affairs, is ſufficient to diſtreſs, far leſs to overwhelm, the mind of that man who can look down on all human things from an elevation ſo much above them? He is only a paſſenger through this world. He is travelling to a happier country. How diſagreeable ſoever the occurrences of his journey may be, yet at every ſtage of that journey, he receives the aſſurance that he is drawing nearer and nearer to the period of reſt and felicity. Endure, and thou ſhalt overcome. Perſevere, and thou ſhalt be ſucceſsful. The time of trial haſtens to a cloſe. Thy manſion is prepared above; thy reſt remaineth among the people of God. The diſorders which vice has introduced into the works of God, are about to terminate; and all tears are ſoon to be wiped away from the eyes of the juſt. The firm aſſurance of this happy concluſion to the vexations and the vanities of life, works a greater effect on the ſincere illiterate Chriſtian, than all the refinements of philoſophy can work on the moſt learned infidel. Theſe may gratify the mind that is at eaſe; may ſooth the heart when ſlightly diſcompoſed; but when it is greatly diſtreſſed; when bereaved of its beſt and moſt beloved comforts, the only conſolations that can then find acceſs, ariſe from the hope of a better world; where thoſe comforts ſhall be again reſtored. Such hope baniſhes that deſpair which overwhelms, and leaves only that tender melancholy which ſoftens the heart, and often renders the whole character more gentle and amiable!

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

The DUTY *of ſaying* GRACE.

WE find in various parts of ſacred ſcripture, an expreſs, poſitive injunction, which it is feared is not ſo univerſally underſtood, nor ſo ſeriouſly and devoutly practiſed, as it ſhould be; this is,

'The imploring from God a bleſſing on the bounties of his providence which he ſends our table; and returning him our ſolemn thanks after our repaſt, commonly called ſaying grace and giving thanks.'

It ſhall therefore be our endeavor to ſhew, that the act of ſaying grace, both before and after meat, is a duty, which not only the Chriſtian, but the heathen world alſo, ſuppoſed incumbent on them, partly by the light of nature, but more expreſsly, and in a ſtronger manner, by the ſeveral injunctions contained in the ſacred volume,—We will firſt notice of the heathens.

I. Athenæus tells, in his Deipnoſoph, lib. ii. that in the famous regulation made by Amphictyon, king of Athens, with reſpect to the uſe of wine, both in ſacrifices, and at home, he required that the name of Jupiter the Suſtainer, ſhould be decently and reverently pronounced. The ſame writer, in lib. iv. p. 149. quotes Hermeis, an author extant in his time, who informs us of a people in Egypt, inhabitants of the city of Naucratis, whoſe cuſtom it was, on certain occaſions, after they had placed themſelves in the uſual poſture of eating at the table, to riſe again, and kneel; when the prieſt, or precentor of the ſolemnity, began to chant a grace, according to a ſtated form amongſt them; and when that was over, they joined in the meal in a ſolemn ſacrificial manner. Heliodorus has a paſſage in his Ethiopics, to the ſame purpoſe, that it was the cuſtom of the Egyptian philoſophers to pour out libations and put up ejaculations before they ſat down to meals. In general this was a religious uſage or rite amongſt the ancient Greeks, and derived from yet older ages, if a perſon of ſuch eminence in learning and integrity as Clement of Alexandria, rightly informs us; who ſpeaks of it, as a ſettled cuſtom amongſt the old Romans, that they offered ſacrifice and prayer to the Gods, at their meals and compotations. But one of the fulleſt teſtimonies to our purpoſe is given by Quintillian; *Declem.* 301. *Adiſti menſam*, ſays he, *ad quam, cum venire cœpimus, Deos, invocamus*;—'We approached the table (at ſupper together) and then invoked the Gods.'

The Turks pray for a bleſſing on their meat; and many more inſtances might be produced, of infidels, who have conſtantly obſerved the like cuſtom, in ſome way or another. To enlarge farther on this head.

II. The fact, therefore, with reſpect to the heathen world, being thus evident, we proceed to the ſentiments and behavior of the Jews in this particular. Their celebrated hiſtorian Joſephus, giving a detail of the rites and cuſtoms of the Eſſenes, who were confeſſedly the ſtricteſt and moſt pious profeſſors of the Chriſtian religion, has this remarkable paſſage to the preſent purpoſe; 'The prieſt, ſays he, begs a bleſſing before they preſume to take any nouriſhment; and it is looked upon as a great ſin to take or taſte before.' Then follows the thankſgiving before meat; and 'When the meal, proceeds he, is over, the prieſt prays again; and the company with him bleſs and praiſe God as their preſerver, and the donor of their life and nouriſhment.'

From the Hebrew ritual it appears, that the Jews had their hymns and pſalms of thankſgiving not only after eating their paſſover, but on a variety of other occaſions at

and after meals, and even between their ſeveral courſes and diſhes; as when the beſt of their wine was brought upon the table, or their aromatic confections, or the fruit of the garden, &c. On the day of the paſſover was ſung Pſalm cxiv. 'When Iſrael came out of Egypt, &c.'

The prophet Daniel gave thanks after meat, is evident from the Apocryphal book, concerning Bel and the Dragon, where ver. 38, 39. we find, that Daniel ſaid, thou haſt remembered me, O God! neither haſt thou forſaken them who ſeek thee, and love thee. So Daniel aroſe and did eat.

We come, in the next place, to the great example of all, that of our bleſſed Saviour, which alſo, at the ſame time, fully confirms the practice of the Jews as here aſſerted.—Thoſe words in his own divine form of prayer, Give us this day our daily bread, very manifeſtly imply the requeſting a benediction upon our victuals. We alſo read in the evangeliſts, that, after eating the paſſover, himſelf and his diſciples ſung an hymn. Matt. xxvi 30. Mark xiv. 26. Learned men have thought this hymn to have been ſome ſtated or cuſtomary form in uſe among the Jews; and that there was ſuch a one we find by their rabbis. Others more particularly inform us, that it was part of the book of Pſalms, namely, from Pſalm cxiii. 'Praiſe ye the Lord, oh ye ſervants of the Lord!' &c. to Pſalm cxix. 'Bleſſed are the undefiled,' &c. But the length of ſuch a ſervice ſeems to render this ſomewhat improbable. However that be, the Jews are ſaid to have their Zemiroth, verſes of ſongs of thankſgivings, unto this day. Again, this laſt ſupper of our Lord was truly a moſt high and peculiar occaſion of giving praiſe, when Chriſt our paſſover was going to be ſacrificed for us; and therefore, perhaps, may be looked upon as only a ſingular and extraordinary one. But that ſaying of grace was the conſtant uſage of our Lord himſelf, will evidently appear from the three other inſtances of his ſo doing, recorded by the evangeliſts, 1ſt. Before he wrought that ſtupenduous miracle of multiplying the five barley loaves, and two ſmall fiſhes; Jeſus took the loaves and when he had given thanks, &c. John vi. 11. Luke ix. 16. 2dly, When he wrought the ſame immenſe multiplication in the miracle of the ſeven loaves and the few little fiſhes, then he alſo gave thanks: Matt. xv. 36. Mark viii. 6. 3dly. When he ſupped with the two diſciples at Emmaus, he took bread and bleſſed it. Luke xxiv. 30. And it muſt be allowed to be very probable, that at the conſecration of the elements in the inſtitution of the bleſſed Euchariſt, he uſed ſome one or other of the forms then commonly approved among the Jews; when he bleſſed the bread, i. e. before the eating of the Paſchal Lamb, and gave thanks over the cup, after ſupper was ended. See Matt. xxvi. 26. Mark xiv. 23. Luke xxii. 17—20.

III. That this was a rite univerſally obſerved among the very firſt Chriſtians, we cannot doubt, when we turn to the following texts.—In Acts xxvii. 35, we read, that St. Paul, 'when he had ſpoken, took bread, and gave thanks to God, in the preſence of them all; and when he had broken it, began to eat.'—Some have underſtood this of an Euchariſtic benediction. But they certainly were miſtaken, unleſs we take it for granted, that the centurion and the ſoldiers, with the reſt of the crew in the ſhip, were at that

time Chriſtians, which cannot be ſuppoſed; for it follows, ver. 36, 37. 'Then were they all of good cheer, and they alſo took ſome meat; and we were all in the ſhip, two hundred, threeſcore, and ſixteen ſouls.' Beſides thoſe words of St. Paul, in ver. 23, 'There ſtood by me this night the angel of God, whoſe I am, and whom I ſerve,' do plainly ſhew, that excepting the other priſoners, who perhaps might be Chriſtians, they were probably ſtrangers to St. Paul's character, or, however, not profeſſors of his religion.

St. Paul has explicitly delivered himſelf on this head, 1. Tim. iv. 4, 5. where he obſerves, that, 'every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving; for that it is ſanctified by the word of God and prayer.'

To deſcend from the deportment and doctrine of our bleſſed Saviour, and his diſciples, to the rule of the holy fathers conformable to it: their writings abound with precepts and exhortations to the ſame purpoſe; we ſhall only quote ſome of them. Firſt, then, in the ſeventh book of the Clementine Conſtitutions, c. 49, an exact and pious form is preſcribed in theſe words: 'Bleſſed art thou O Lord! who haſt nouriſhed me from my youth up, until now; who giveſt food to all fleſh; that having always all ſufficiency of ſtrength, we may abound unto every good work; through Jeſus Chriſt our Lord; to whom be glory and honor, and dominion, O Lord, for ever and ever, Amen.'

There is another primitive grace in Origen on Job l. iii. p. 270, which runs thus: 'Qui das eſcam omni carni, da etiam nobis, &c.'

We meet with an elegant and expreſs atteſtation to the truth of our ſubject in Tertullian's Apology, c. 39. 'Non prius diſcumbitur, quam oratio ad Deum præguſtetur:' 'We do not allow ourſelves to taſte a morſel, until God has had the firſt fruit of our prayers.'

In that glorious character, which the hiſtorian Sozomen gives us, of the great and good Emperor Theodoſius, there is this remarkable paſſage: 'I am told, plain and ſimple diet is what your majeſty always chuſes; and that conſtantly with ſending up bleſſings to the Lord and giver of all things.' It ſeems the perſons of the higheſt quality, in thoſe happier days, did not, at any time, forget their obligation to Providence, for the food which came to their tables.

Having thus fully traced the antiquity of this cuſtom, and ſhewn it had widely diffuſed itſelf in the world: it now remains to improve the diſquiſition by a few obſervations.

And firſt, we remark, that the diſcharge of this duty puts us in mind of the fall of our firſt parents, and the unhappy conſequences of it entailed upon us; and in particular of our common unworthineſs of the benefits ſo graciouſly conferred upon us.

2dly, Our ſolemn invocation of a bleſſing from heaven on the meat ſet before us, may very naturally remind us of the hope and expectation we indulge of eating the ſpiritual bread in the kingdom of heaven. Luke xiv. John vi.

3dly, Forms of devotions, before and after meat, when the family, or neighbors are met together at the ſame table, do not a little conduce to the duties and intereſts of charity and friendſhip; for then we pray for a bleſſing in common upon the whole company; which implies a

good will in them one to another: a concord and harmony, as Chriſtians joined together in the ſame faith and communion.

Laſtly, As prayer and praiſe are acts which we know are well-pleaſing to God; it adds pleaſure, (a religious pleaſure, which every good man finds to be moſt grateful) to the meal or banquet, in which we participate. Piety communicates a rich reliſh to every repaſt. The immediate conſciouſneſs of it doubles the comfort and hilarity of an entertainment, and keep us at the ſame time within the limits of temperance.

DETATCHED THOUGHTS.

A FINE underſtanding may be compared to beauty, which however pleaſing the features, finds few admirers of diſcernment, unleſs accompanied by an expreſſive countenance—ſo the former loſes all its force, if not tempered by virtue and good nature.

An irreligious man can never be juſt nor grateful: He who can forget what he owes his maker, is not likely to remember the ſmaller and more diminitive favors conferred on him by a fellow creature—By forgetting his God, he has broken through all ties, moral and religious.

Life abounds with evils; and thoſe who have not real, will create imaginary troubles. Of the two, the former is the moſt eligible; with thoſe, happineſs may reſume her ſeat in the mind, or a firm reliance on Providence will ſoften the thorny pillow; but the latter are involved in a perpetual gloom.

Friendſhip is the moſt pleaſing, moſt rational, but at the ſame time, dangerous connection in life:—Should a friend prove falſe, it ſours our temper, quenches warm affections, and makes us uncharitable in our opinions. To avoid theſe evils, let us examine well the ſeeming motives of friendſhip.

HENRIETTA.

ANECDOTE.

THERE was an Italian Biſhop who had ſtruggled through great difficulties, without repining, and who met with much oppoſition in the diſcharge of his epiſcopal function, without ever betraying the leaſt impatience. An intimate friend of his, who highly admired thoſe virtues, which he thought it impoſſible to imitate, one day aſked the prelate, if he could communicate the ſecret of being always eaſy. 'Yes, replied the old man, I can teach you my ſecret, and with great facility; it conſiſts in nothing more than in making a right uſe of my eyes.' His friend begged him to explain himſelf. 'Moſt willingly, returned the Biſhop: In whatever ſtate I am, I firſt look up to heaven, & I remember that my principal buſineſs here, is to get there. I then look down upon the earth, and call to mind, how ſmall a ſpace I ſhall occupy in it when I come to be interred. I then look abroad into the world, and obſerve what multitudes there are, who are in all reſpects, more unhappy than myſelf. Thus I learn where true happineſs is placed, where all our cares muſt end, and how very little reaſon I have to repine or to complain.

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.

ATHENS.

ATHENS without doubt was one of the firſt ſtates of Greece that had a regular form of government. As Attica was but a dry and barren country, it was not expoſed to the jealouſy of its neighbors, and conſequently little liable to revolutions. Its firſt inhabitants ſtill kept poſſeſſion of their native ſoil. This gave occaſion to their extravagant boaſts of their antiquity. They pretended they had ſprung from the ſoil they inhabited, like plants or other vegetables. They had even adopted a name to characteriſe this ridiculous pretenſion.——They called themſelves Autochthones, a name which greatly pleaſed and flattered the vanity of the Athenians.

It is not poſſible to determine preciſely when the Athenians began to have a ſettled form of government. The moſt probable opinion is, that Ogyges was their firſt king; but we know not who this Ogyges was, nor the country from whence he came. It is evident, notwithſtanding what is ſaid by ſome Greek authors, that he was not a native of Greece. His name is a ſufficient evidence that he was a ſtranger. But we cannot determine whether he came from Egypt, from Phœnicia, or from ſome province of the Leſſer Aſia. We know nothing of his actions, but that he had a ſon by Thebe, the daughter of Jupiter, named Eleuſinus, who built the city of Eleuſis. They name ſeveral kings between Ogyges and Cecrops; but we are quite ignorant of their hiſtory. In the reign of Acteus, the laſt of theſe unknown princes, Cecrops arrived in Attica at the head of an Egyptian colony, 1582 years before Chriſt. It is here, properly ſpeaking, the hiſtory of Athens begins.

The age of Ogyges, which may be fixed about 1831 years before the Chriſtian æra, was very remarkable for an inundation which happened in Greece. This event, ſo famous in antiquity, under the name of *The Deluge of Ogyges*, happened about the year 1796 before the Chriſtian æra. We have juſt now ſaid, that from that prince to Cecrops we have no connected hiſtory of the kings of Attica. The ancients attributed this ſilence to the ravages of that deluge. Some have even affirmed, that Attica was depopulated by it—that it lay waſte near two hundred years. But this fact is by no means proved; on the contrary, it is evident from the teſtimony of all antiquity, that this was only a paſſing inundation occaſioned by the overflowing of the lake Copais, whoſe outlets at that time were ſtopped up. This overflowing

drowned ſome villages in Bœoria and Attica; but the country in general ſtill continued to be inhabited. As to the events which happened in it, they are totally unknown to us. We now proceed to the eſtabliſhment of the kingdom of Argos, whoſe origin and hiſtory are better known.

ARGOS.

The kingdom of Argos, one of the firſt that was formed in Greece, was founded by Inachus. Ancient tradition makes this prince the ſon of Oceanus and Thetis; the meaning of which is, that he came by ſea into Greece. It is probable Inachus came from Phœnicia, as his name ſeems to indicate. This prince fixed in the Peloponneſe in the year 1822 before Chriſt. The ſequel of his hiſtory is little known, only that he had two ſons, Phoroneus and Ægialeus, from his marriage with his ſiſter Meliſſa. Phoroneus, being the eldeſt, inherited the kingdom of Argos. Ægialeus founded a ſmall ſtate in Peloponneſus, called afterwards the kingdom of Sicyon.

Inachus only laid the foundation of the kingdom of Argos, his ſon Phoroneus brought it to perfection. He aſſembled the people who wandered in the neighboring woods and mountains, perſuaded them to leave theſe gloomy receſſes, and build houſes near each other. By theſe means this prince built a city and ſeveral villages. It was not enough to collect theſe ſavages together, and perſuade them to live in ſociety; it was alſo neceſſary to teach them the means of procuring ſubſiſtence after their union. Phoroneus applied himſelf to this. He began by teaching his new ſubjects an eaſy and commodious method of procuring and making uſe of fire. He alſo inſtructed them in the means of obtaining and preparing proviſions, and, probably, taught them ſeveral other arts, the particulars of which are unknown to us. Still farther to ſecure the peace and happineſs of his people, he gave them laws, and erected tribunals in each diſtrict for the adminiſtration of juſtice. To ſoften and civilize their ſavage minds, he learned them to honor the Deity by public and ſolemn worſhip, he inſtituted ſacrifices, and conſecrated altars. Such important ſervices occaſioned Phoroneus to be looked upon by poſterity as one of the greateſt men who had appeared in Greece, and the greateſt king of that part of Europe.

After the death of Phoroneus, his ſon Apis ſucceeded to the throne; and the kingdom of Argos was for a conſiderable time governed by a race of kings deſcended from this family. They reckon nine of theſe kings from Inachus to Gelanor.—Danaus coming from Egypt, deprived this laſt of his kingdom.—Theſe firſt kings were called Inachidæ, to diſtinguiſh them from thoſe who ſucceeded Danaus. As their reigns contain little remarkable, we do not think it neceſſary to give any account of them.

The ORIGIN *and* PROGRESS *of* WRITING *to the year* 1690 *before Chriſt.*

(Concluded from page 440.)

WE may imagine that the contracted kind of heiroglyphic writing might lead to the ſtill more contracted method of alphabetic letters, which, by their different combinations, expreſs every articulation of the voice in the moſt eaſy and ſimple manner. This conjecture be-

comes more probable, when we caſt our eyes upon the alphabets of ſome ancient nations. The letters which compoſe them appear, both from their forms and names, to have been taken from hieroglyphic ſigns. By an attentive compariſon of the Egyptian letters, which ſtill remain, with the hieroglyphic figures engraved upon their obeliſks and other monuments, it appears that their letters were derived from their hieroglyphics. The Æthiopian alphabet, and the Armenian capitals, furniſh further proofs of the truth of this aſſertion. We perceive in them evident veſtiges of the ancient hieroglyphic writing.

We ſhall not inſiſt on the great difference obſervable in the alphabetic way of writing, in which the words are formed by an aſſemblage of many letters. We know, that, in moſt part of the oriental languages, the vowels are not written, but only the conſonants; whereas, in all the languages of the weſt, the vowels and conſonants enter equally into the compoſition of writing.

It is impoſſible to determine the preciſe epocha of the invention of alphabetic characters. We ſee only, that this art was known in ſome countries, in very ancient times.—Alphabetic writing was uſed in Arabia in the days of Job. He ſpeaks of it in a very plain and poſitive manner. We muſt remember, that Job was cotemporary with Jacob, and lived in Arabia. We may even ſuſpect, that Moſes had learned the art of alphabetic writing in this country, where he lived ſeveral years before his miſſion. However this may be, from the manner in which this divine legiſlator ſpeaks of the uſe of writing, it ſufficiently appears, that in his time it was not a diſcovery abſolutely new. Beſides, we cannot doubt that the knowledge of *letters* was very ancient among the Canaanites. Before Joſhua's time that people had a city named *Dabir*, which had originally bore the name of *Cariath-Sepher*, that is to ſay, *City of Letters*.

Alphabetic writing muſt alſo have been very ancient in Egypt. Plato ſays, that Thaut was the firſt who divided letters into vowels and conſonants, mutes and liquids. We doubt whether this diviſion was known in Egypt in the age in which their chronology has placed Thaut. But what Plato ſays may be conſidered as a proof, that it was the common opinion, that alphabetic characters were known to the Egyptians in the age of Thaut, that is, in the earlieſt ages.

If we could depend upon what ancient authors have related of Semiramis, the hiſtory of that princeſs would furniſh us with ſtill more deciſive proofs of the great antiquity of alphabetic writing.——Diodorus ſpeaks of an inſcription in Syriac characters, which Semiramis cauſed to be cut upon Mount Bagiſthan. The ſame author ſpeaks of letters wrote to that princeſs by a king of India. But we have already obſerved, that there were ſeveral queens of Aſſyria known by the name of Semiramis. For which reaſon the facts mentioned by Diodorus cannot fix the epocha of the firſt uſe of alphabetic writing in the eaſt.

The invention of alphabetic characters muſt be conſidered as the moſt aſtoniſhing effort of the human mind. It is one of thoſe ſublime diſcoveries which can be made only by a genius of the firſt rank. The author, however, of this moſt noble invention is unknown; his name is covered with ſuch impenetrable ſhades of antiquity, that the moſt

piercing eyes have not been able to diſcover it.——We ſhall ſpend no time in this fruitleſs ſearch; but only examine in what part of the world this art, ſo excellent and uſeful, had its birth.

The invention of alphabetic characters moſt certainly appertains to nations which were firſt civilized. Theſe ſoon came to have need of ſome means of recording, with eaſe and readineſs, that infinite multitude and great variety of tranſactions which ariſe in civil ſociety. Of conſequence, they would apply themſelves, with earneſtneſs and conſtancy, to find out ſome method of painting and preſerving ideas and words.

Several nations have formerly diſputed the honor of having invented alphabetic writing. We ſhall not diſcuſs their different pretenſions; the greateſt part of them are very illy founded. We can ſee only two ancient nations to which this invention can be aſcribed with any appearance of reaſon; the Aſſyrians and the Egyptians. All the alphabets which are at preſent known in the world, are derived from one or other of theſe two nations. If we examine with attention the elements of all the alphabets, both ancient and modern, we ſhall plainly perceive that they are all derived from one and the ſame origin, excepting only the Chineſe characters, which are ſtill, as formerly, real hieroglyphics. We may ſay the ſame of the Æthiopian alphabet, and of thoſe of ſome nations of India, who, as we have already obſerved, retain the ſyllabic way of writing.

But to which of theſe, the Egyptians or Aſſyrians, we ought to aſcribe the honor of the invention of alphabetic writing, ſeems to us a queſtion impoſſible to be decided at preſent. It appears only from the ſmall remains we have of the writing of theſe ancient nations, that their letters had a great affinity with each other. They very much reſembled one another in ſhape; and they ranged them in the ſame manner, that is, from right to left.

It will perhaps be alledged, that it is very difficult to believe, that all alphabetic characters have been derived from the ſame origin, when we perceive ſuch a prodigious variety and difference in the writing of the ſeveral nations of the world. Is not the great diverſity in the manner of ranging the letters, alone ſufficient to deſtroy this opinion?——Some nations have ranged their letters perpendicularly, from the top to the bottom of the page, and continue to do ſo ſtill. Others range theirs horizontally, but in different directions. The greateſt number have followed the moſt natural movement from left to right, in which the action of the arm is moſt free and diſengaged from the body. All the nations of Europe, and ſome others, diſpoſe their letters in this manner.

A ſmall number of nations have preferred the movement from right to left in writing. This was practiſed by the Aſſyrians, Egyptians, Phœnicians, Syrians, Arabians, Hebrews, and Chaldeans, but hardly by any other. This manner of ranging the letters is very embarraſſing. The hand and inſtrument they writ with, conceal a part of the letters they have juſt formed from the eye.

Do not theſe various ways of writing, it may be ſaid, appear eſſentially different; and is not this a proof that ſeveral nations have owed the invention of writing to themſelves, and each formed a particular method of their own? It is eaſy to anſwer this objection. To remove it

effectually, we ſhall only mention one certain and well-atteſted fact, which, we think, clearly proves that all the alphabets now known might be derived from one and the ſame origin.

Can any two ſets of letters appear to the eye more different from one another than the Samaritan and French? Yet it is very certain, and may be eaſily proved, that the letters of our alphabet were derived from the Samaritan. We received our letters from the Romans, they from the Greeks, theſe from the Phœnicians; and the learned are now agreed, that the Phœnician and Samaritan characters were the ſame.

But beſides this evidence from hiſtory, a little reflection on the names and order of the letters, in the ſeveral alphabets we have juſt mentioned, will be ſufficient to convince us of the truth of this genealogy.—How could it have happened, that the Phœnician, Samaritan, Greek, Latin, and French letters ſhould all have the ſame names, and be ranged in the ſame order, if they had not been derived from the ſame origin?

The little reſemblance, therefore, that appears at preſent between the alphabets of the different nations of the world, is no ſufficient reaſon to make us deny, that they all proceeded from one common ſource. The ſucceſſion of ages has introduced prodigious changes in their manner of writing in each nation. The hiſtory of writing among the Greeks, Romans, and modern nations of Europe, furniſh more than ſufficient evidence of this. There is a nation in which the way of writing has varied ſo much, that their ancient alphabet has hardly any reſemblance to their preſent, either in the ſhape or arrangement of the letters, tho' it is certain they were derived from the ſame origin.

We can ſpeak but very imperfectly of the number of letters of which the firſt alphabets were compoſed. Ancient writers have not exlained themſelves on this ſubject. Plutarch ſays, that there were twenty-five letters in the Egyptian alphabet.—But we cannot believe that all theſe letters were invented at firſt. We know that originally the Phœnicians had but ſixteen letters: their alphabet conſiſted of no more than this number when Cadmus introduced it into Greece. We are perſuaded the Egyptians, in like manner, invented but a ſmall number of letters at firſt, and by degrees added others, to expreſs the ſeveral articulations of the voice in a more diſtinct and commodious manner.

Let us now attend to the various materials which have been uſed in different ages in the art of writing taking that term for all kinds of writing originally known, ſuch as deſigning at full length, or abridged, hieroglyphics, &c.

We know that rocks and ſtones were the firſt materials uſed for writing by the Egyptians, the ancient inhabitants of the north, and no doubt by many other nations.—From hence came the practice almoſt univerſal among the nations of antiquity, of writing upon pillars, whatever they thought worthy of tranſmitting to poſterity. The pillars ſet up by Oſiris, Bacchus, Seſoſtris, and Hercules, in the courſe of their expeditions, to perpetuate the memory of them, were very famous in antiquity; thoſe of Mercury Triſmegiſtus were ſtill more celebrated. On them, as is ſaid, he had engraved his whole doctrine and precepts in hieroglyphic cha-

racters. In Crete there were very ancient pillars, on which was inſcribed a deſcription of all the ceremonies practiſed by the Corybantes in their ſacrifices. In the time of Demoſthenes there ſtill exiſted a law of Theſeus, wrote upon a pillar of ſtone. The fables of the pillars of the earth, which Atlas committed to Hercules, ought to be underſtood, in our opinion, of certain pillars with learned inſcriptions upon them, which Atlas explained to the ſon of Jupiter.

Though the nations of the north had little or no connection with thoſe of Aſia or Africa, yet their hiſtory ſpeaks of this practice in the primitive times, of inſcribing upon pillars whatever they deſired ſhould be remembered. It is pretended there were ſome of them more than forty feet high, covered with inſcriptions, coarſe indeed, agreeable to the rudeneſs of their manners.—We may aſſert poſitively, that the firſt nations had no other monuments for recording their laws, their public acts, and treaties, the hiſtory of great events, or important diſcoveries. The greateſt part of ancient authors compoſed their works from ſuch kind of books.

The practice of writing on bricks and flat ſtones, was alſo very ancient. It was upon bricks the Babylonians wrote their firſt aſtronomical obſervations. The moſt ancient monuments of the Chineſe literature were inſcribed upon large tables of very hard ſtone. Who knows not that the decalogue was wrote upon tables of ſtone? Joſhua too wrote a copy of the law upon the like materials.

Theſe methods were too toilſome and tedious; it was natural to ſtudy more commodious and eaſy ways of writing. To the bricks and ſtones which they uſed at firſt, they ſubſtituted the ſofter kinds of metals which were moſt eaſily engraved. It appears, that, in the days of Job, they moſt commonly wrote upon ſheets of lead with ſtyles of iron. —Plates of copper, and tablets of wood, were uſed in ancient times for this purpoſe. We have reaſon to believe, that the archieves of cities and empires were for many ages preſerved in this manner. The moſt ancient nations had ſeveral motives to make uſe of ſuch materials. For a long time they knew of none more proper or convenient; and, as there were but very few in theſe remote ages who practiſed the art of writing, it was neceſſary to uſe the moſt ſolid and durable materials for the preſervation of their public acts and monuments.

In the ſequel, ſeveral other materials were uſed for writing on, as the leaves of certain plants, the inner bark of certain trees, the ſkins of animals, ſtuffs, tablets of wood covered with wax, &c. Theſe are ſtill uſed in ſome countries of Aſia and Africa. Job ſpeaks of writing, a book. We cannot imagine what could be the form or materials of books in that age. From hence, however, we learn, that even then they wrote upon ſubſtances which were capable of being folded or rolled up; for the expreſſions uſed by Job denote this. Theſe might, perhaps, be very thin plates of metal, ſkins, the leaves, or inner bark of trees, of plants, &c. The practice of writing on the ſkins of animals, was both very ancient and very general. That of ſtamping characters upon the leaves, or interior bark of trees, with a blunt punchion of iron, was a practice no leſs ancient and a-

niverſal. We may chuſe which of theſe we think moſt probable; only remembering, that, in the paſſage where Job mentions writing, he ſpeaks of no other inſtrument but the ſtyle made of iron. We may conclude from thence, that in his time they knew of no other inſtrument for drawing characters. In general, it is evident, that in theſe ages they might be ſaid rather to have engraved than written.

The art of drawing letters on ſome kinds of ſubſtances, with certain coloured liquors, was afterwards found out. At firſt they laid them on with pencils; a practice ſtill retained by the Chineſe, and ſeveral others. To pencils, reeds, properly cut, ſucceeded; theſe, with iron ſtyles, which were abſolutely neceſſary when they wrote on plates of metal, or tablets covered with wax, were the only inſtruments uſed in writing for many ages. The uſe of paper, pens, and ink, was quite unknown to the ancients. Theſe facts ſhew ſufficiently, that all the ancient ways of writing were tedious, toilſome, and difficult; that great patience and application were neceſſary to the practice of them.—Theſe were, no doubt, great obſtacles to the progreſs of writing. We may add, that mankind, in the firſt ages, not being very numerous, and the greateſt part of them being conſtantly employed in providing for the moſt preſſing neceſſities of life, few had leiſure or inclination to apply to an art which required ſo much labor, time and ſtudy. For this reaſon, though writing was known in the ages we are now examining, it was but little practiſed. We do not find it was uſed in the common affairs of ſocial life. When Joſeph diſcovered himſelf to his brethren, and ſent them back to their father, he did not charge them with any letters. He gave them his orders by word of mouth, and enjoined them to deliver what he ſaid in the ſame manner. Jacob, to diſtinguiſh the place where Rachel was buried, ſet up a pillar. It is not ſaid that he put any inſcription upon it. Neither did they make uſe of writing in the moſt important tranſactions of ſociety. Sales, promiſes, obligations, were all verbal in the preſence of a certain number of perſons. All diſputes were tried and determined by the verbal teſtimonies of witneſſes.

We need not be ſurpriſed that writing was originally ſo little uſed. The practice of that art was ſo tedious, and ſo difficult, that it could not be common. This was one great reaſon of the very ſlow progreſs of the arts and ſciences. Human knowledge can only be enlarged and improved, in proportion to the means which ingenious men have of communicating their diſcoveries to poſterity with clearneſs, certainty, and eaſe. The methods which mankind firſt employed for communicating their thoughts, had none of theſe properties.

Arts and ſciences were not the only ſufferers from theſe defects in the art of writing; they had alſo a fatal influence on manners. Man needs inſtructions to form and regulate his manners; and, if the light of the underſtanding does not entirely extirpate the perverſe inclinations of the heart, it contributes greatly to ſoften and correct them. But how was it poſſible to inſtruct and enlighten mankind without the uſe of writing? We need not fear, then, to affirm boldly, that no diſcovery has contributed ſo much to

draw men out of their primitive barbarity, as the art of writing with facility. The propagation of this art has been the great means of enlightening the minds, forming the hearts, and ſoftening the manners of mankind; the great inſtrument of civilizing the world, and ſtrengthening the ties of ſocial life. If there are ſtill ſome nations of ſavages to be ſeen in both continents, who, by their ignorance, fierceneſs, and barbarity, are a diſgrace to human nature, it is owing to their ignorance of the art of writing, and of the various branches of knowledge which depend upon it. Let this art be introduced among theſe ferocious people, let them once apply themſelves to the cultivation of letters, they will inſtantly be humanized. What an unbounded field for reflection is it, to conſider the prodigious changes, which the art of writing with facility has introduced amongſt thoſe people who have applied themſelves to it! It would be impoſſible to enumerate the infinite advantages which ſociety has derived from this diſcovery!

An Analytical Abridgement *of the* Principal *of the* Polite Arts; Belles Lettres, *and the* Sciences.

(Concluded from page 442.)

Let us return to the *orders* themſelves. This name relates not only to the different columns and their proportions, but alſo to the pilaſters and all other ornaments with which grand buildings are decorated. Every nation of the earth, all the moſt celebrated architects, as well ancient as modern, have attempted the invention of a new order of architecture, or an improvement of thoſe already known; but to this day have never been able to diſcover any one more ſolid and uſeful, nor of a more pleaſing form, than is to be found in thoſe five orders which have been tranſmitted to us by antiquity. Theſe orders are called, 1. the *Tuſcan*, 2. the *Doric*, 3. the *Ionic*, 4. the *Corinthian*, and 5. the *Compoſite*. The Tuſcan and Compoſite are Roman, the three others are Grecian, and repreſent the different manners of building: the Doric, the ſolid; the Corinthian, the beautiful; and the Ionic, the intermediate manner. The two Italian are imperfect productions from the other three orders. In the Tuſcan order, the column has ſeven modules; in the Doric, eight; in the Ionic nine; and in the Corinthian and Compoſite, ten. A module is an arbitary meaſure, that is uſed in regulating the proportions of a column, or other dimenſions of a building. Some architects make it the loweſt diameter of a column, and others only half that diameter; by which means the term becomes equivocal: it is ſubdivided into minutes.

Beſides theſe five principal orders, there is alſo, 1. A French order, which Philibert de Lorme and M. le Clerc would have added to the others; but it is a very bad one, and has not ſucceeded, no one having ever copied after it. 2. A Gothic order, which is ſo different from the proportions and ornaments of the antique, that its columns are like poles, with capitals of an enormous ſize. We ſhould obſerve, however, that the Goths originally dwelt in a country where the climate, rough and cold, would ſcarce admit the uſe of the Grecian architecture.

3. An Attic order, which has nothing in it good but the name; it conſiſts of a ſmall order of pilaſters of the loweſt proportion, with a cornice in form of an architrave for its entablature. And 4. a ruſtic order, which is ornamented with boſſages, and, contrary to the laſt, has great merit.

Every column in each order is compoſed of three parts, which are the pedeſtal, the ſhaft, and the entablature, and each of theſe is again divided into three others. The pedeſtal is compoſed of, 1. the zocle, or plinth; 2. the die; 3. the cornice, or cymatium of the baſe. The ſhaft is compoſed of, 1. the plinth; 2. the ſhaft of the column itſelf; 3. the capital. The entablature conſiſts of, 1. the architrave; 2. the frieze; 3. the cornice

To give more grace and elegance to theſe orders of architecture, they have been made to conſiſt of ſmall parts that are called *members*; but as they admit of ſuch only as can be drawn by rule or compaſs, all theſe members are either flat or curved. As each order has its particular members and ornaments, which are very different, and have particular names neceſſary to know, we muſt here ſpecify the members and ornaments which enter into the compoſition of each order. The reſt muſt be learned with the aid of figures and deſigns from the ſtudy of architecture itſelf.

The Tuſcan order, which is the moſt ſimple in its parts, and the leaſt ornamented of all others, received its origin from Tuſcany. It is compoſed of the following members:

1. The pedeſtal, or zocle.
2. The plinth, reglet, or fillet of the baſe.
3. The tore, or baton.
4. The conge, or cincture, with the reglet, or fillet of the lower part of the column.
5. The fuſt or ſhaft of the column, which diminiſhes as it aſcends.
6. The upper conge, with its liſt or fillet.
7. The aſtragal.
8. The freize of the capital, or the gorgerin or colarin.
9. Theovolo, or echinus.
10. The abacus, cymatium, or ſallion.
11. The architrave.
12. The freize.
13. The liſt of the gula.
14. The gula, or talon.
15. The crown, or larmier.
16. The upper ovolo, or echinus.

The Doric order was invented by the Dorians, a people of Greece.—It is compoſed of the following members:

1. The zocle, plinth, or baſe of the pedeſtal.
2. The die of the pedeſtal.
3. The cornice, or cymatium of the pedeſtal.
4. The plinth, or zocle of the Attic baſe.
5. The inferior tore, or baton.
6. The ſcotia with its two liſtels.
7. The ſuperior tore.
8. The conge or cincture.
9. The fuſt, or ſhaft, with its flutes or channels.
10. The ſuperior conge or cincture.
11. The aſtragal or colarin.
12. The gorge, or gula.
13. The annulets, or fillets.
14. The ovolo, or echinus.
15. The abacus, or cymatium.
16. The reglet of the abacus.
17. The ſecond faſcia of the architrave.

18. The firſt faſcia of the architrave.
19. The guttæ, or drops which are under the triglyph.
20. The cymatium, or bandelette.
21. The triglyph.
22. The metops, which are ſometimes filled with a bull's head.
23. The demi-metops.
24. The capital of the triglyph.
25. The cavet, or cymatium.
26. The ovolo.
27. The crown, or larmier.
28. The dentils, or teeth.
29. The head of a lion, or dragon, &c. which ſerves as a ſpout for water, and is placed in the cornice on the right of the column.
30. The inverted gula.
31. The right gula, or ogee.

The Ionic order takes its name from Ionia, a province in Aſia. It is compoſed of theſe members:

1. The zocle of the pedeſtal.
2. The baſe of the pedeſtal.
3. The die of the pedeſtal.
4. The cornice, or cymatium of the pedeſtal.
5. The plinth, or fillet of the baſe of the column.
6. The ſecond ſcotia.
7. The aſtragals, or annulets.
8. The firſt ſcotia.
9. The tore, or baton.
10. The cincture, or reglet.
11. The ſhaft of the column, with its flutes.
12. The liſt of the flutes.
13. The ovolo, or echinus, with the aſtragal above the ovolo.
14. The canal, or hollow above the volutes.
15. The volutes.
16. The eye of the volutes.
17. The line called catheta.
18. The abacus.
19. The firſt, ſecond, and third faſcia of the architrave.
20. The reglet of the architrave.
21. The freize.
22. The ſcotia.
23. The ovolo.
24. The modillions.
25. The liſt of the modillions.
26. The crown, or larmier.
27. The cymatium, or inverted gula.
28. The principal cymatium, or right gula.

The Corinthian order was invented by Callimachus, an Athenian ſculptor in the city of Corinth, in Greece. This is the moſt perfect of all the orders, and the chef-d'œuvre of architecture. It obſerves the ſame proportions as the Ionic, and the principal difference there is between them is their capitals. This order is compoſed of the following members:

1. The zocle of the baſe of the pedeſtal.
2. The baſe of the pedeſtal.
3. The die of the pedeſtal.
4. The cornice of the pedeſtal.
5. The plinth, or fillet of the baſe of the column.
6. The inferior tore ar baton.
7. The ſcotia or cymatium, with two aſtragals above it.
8. The ſuperior tore, or baton.
9. The aſtragal, with its cincture, or reglet above it.
10. The ſuſt of the column.
11. The aſtragal.
12. The leaves.
13. The caulicules.
14. The body of the capital.
15. The abacus.
16. The roſe, or flower of the capital.
17. The faſcia of the architrave.
18. The freize.
19. The dentils.
20. The roſe caſes between each modillion.

21. The modillions.

The Compoſite order was added to the others by the Romans, after Auguſtus had reſtored peace to the world. It reſembles the Ionic and Corinthian, but has ſtill more ornament than the latter. It is compoſed of the following members:

1. The pedeſtal, which is Corinthian.

2. The fuſt, which is alſo Corinthian.

3. The capital, ornamented with leaves.

4. The ovolo, with the aſtragal under it.

5. The volutes.

6. The abacus.

7. The architrave.

8. The frieze.

9. The cornice.

This column, in all its other members and dimenſions, is the ſame as the Corinthian, except that its capital has only four volutes, which take up all the ſpace, that in the Corinthian is filled by the volutes and caulicoles. It has, beſides, the ovolo and aſtragal, which are proper to the Ionic order.

Theſe five orders have each of them its peculiar, certain dimenſions for all its ſeparate members.—The calculation of theſe given dimenſions, appertains to the mathematics, and is in this reſpect, ſo determinate, that when the baſe of a column is given, the height and diameter of all its other parts are immediately known.

As proportion concurs greatly to the elegance and beauty of a building, and as, independent of thoſe which are given for the five orders above-mentioned, the architect has frequently occaſion to make uſe of ſuch as are arbitrary, we ſhall add ſome ſhort reflections on proportion in general. Proportion conſiſts in ſuch relations between two objects as are juſt and agreeable.—The ancient architects have derived theſe relations, in their works, ſometimes from thoſe of the human body, and at others from thoſe of muſic; but it does not appear, that theſe objects have any properties in common with an edifice, from whence a rational relation can be deduced. The relations or proportions that ariſe from extenſion are moſt pleaſing, when the eye can eaſily diſcover them, and the mind can diſtinguiſh them without labor; when they can be determined without the uſe of numbers that are very great, or diviſions that are very minute, as for example, 1 : 1, 1 : 2, 1 : 3, 1 : 4, 1 : 5, 1 : 6, &c. or 2 : 3, 3 : 4, 4 : 5, 5 : 6, &c. or 3 : 5, 5 : 7, 7 : 9, &c. The reſt of theſe proportions conſiſt principally in the eye, the judgment, and the taſte of the architect, who ought always to remember the uſe for which each building is deſigned, and regulate the dimenſions of every part accordingly. It is in this branch of the art that Palladio excels.

As a building ſhould not only be durable, convenient and beautiful, but as its mere aſpect ought to determine its deſtination, the architect ſhould take great care to give it a juſt character, or, ſo to ſay, a proper phyſiognomy. A royal palace that has the exterior appearance of an hoſpital; an alms-houſe loaded with ornaments; a church that reſembles a green houſe, or an orangery in the form of a chapel, are to be regarded as monſtrous productions in architecture, and are certain proofs of a vicious taſte.—The deſtination of an edifice ought to determine its natural character, and its natural character the choice

of the order that ſhould be made uſe of, as well as of its various ornaments.

This precept, founded in ſound reaſon, lead us to ſpeak of the different buildings on which architecture is employed. They are of three kinds, 1. ſacred edifices; 2. public edifices; and 3. buildings for private habitations.

Sacred edifices comprehend, 1. churches, temples, moſques, ſynagogues, baſilics, rotunds, &c. among all which, there is no one more difficult to ornament than the churches of the reformed religion, which admit of no images, nor any ſuperb and glaring decoration; 2. the towers or ſteeples of churches, which perhaps are the moſt difficult works of architecture; and in which the chief excellence ſeems to conſiſt in properly reducing them, that is, in giving them their pyramidical figure, which diminiſhes inſenſibly, and with elegance, towards the ſummit; 3. altars; 4. chapels; 5. tombs or monuments; 6. porticos, &c.

Public edifices comprehend, 1. palaces for kings and other ſovereigns; 2. caſtles, or other buildings for their diverſion; 3. town or ſtadt-houſes; 4. arſenals; 5. public libraries; 6. buildings for public aſſemblies; 7. burſes, or exchanges for the meeting of merchants; 8. places for public exerciſes; 9. public ſchools in univerſities; 10. priſons; 11. city gates; 12. triumphal arches; 13. columns and obeliſks; 14. arcades, under which tradeſmen fix their ſhops; 15. aqueducts; 16. public fountains and reſervoirs; 17. bridges; 18. public invalids, foundling hoſpitals, &c. 19. public colleges, with their dependencies; 20. barracks; 21. ecuries; 22. ſluices; 23. keys, magazines, granaries, &c.

Private buildings include 1. the palaces of princes; 2. the houſes of noblemen; 3. the dwellings of private perſons; 4. houſes for country diverſions; 5. pavillions; 6. grottos; 7. ſalloons; 8. orangeries; 9. greenhouſes; 10. ice-houſes; and every other kind of building that perſons in private ſtations conſtruct for their convenience, their amuſement, or their luxury.

Each of theſe buildings ought to expreſs by its external figure, for what purpoſe it is intended; and it is in this expreſſion that the genius of architecture is beſt diſplayed.—With regard to the other parts of building, we naturally paſs them over, as they more properly belong to the mechanical knowledge of a builder, than to the ſtudy of architecture.

Every country being ſituated under a different climate, and each nation having its peculiar cuſtoms and manner of living, the architect ſhould give due attention, in the plan of his building, to that climate, and to the cuſtoms of that country in which he is to build; for it would be ridiculous to erect in the moſt northern countries of Europe, edifices of the ſame form with thoſe of Sicily, or the iſland of Malta.—In France, where convenience in building is much ſought after, they may properly introduce alcoves, ſmall cloſets, niches, and numberleſs ſuch like accommodations, which in Italy would become the neſts of inſects, vipers, and other venomous animals. The architect ſhould likewiſe have regard to the birth, condition, rank, or employment, of him for whom he builds. There are, in Germany, palaces for ſovereigns, that are of an im-

menſe extent, very ſolidly built, and the exterior parts highly deco rated, but where the inſides are very badly diſpoſed, where there is no capital room for aſſemblies or audience, no gallery, no drawing-room, &c. which are egregious abſurdities. The offices and departments for domeſtics are alſo articles of great importance in the diſpoſition of the interior parts of a palace, or other grand building; and under this head are to be included the ecuries, and other neceſſary dependencies.

It is alſo a great defect in architecture, when a due proportion is not obſerved in the ſeveral parts of a building; when, for example, the halls are ſmall, and the cloſets large; when ſpacious windows are placed in the meaneſt apartments, as in the rooms for domeſtics, &c. Laſtly, the genius of the architect ſhould more eſpecially appear in the choice of proper ornaments for each edifice; for thoſe of a church, or an ecury, ought by no means to be ſimilar.

ASTRONOMY.

(Extracted from Martin's Philoſophy.)

WE ſhall endeavor to exhibit a juſt and natural idea of the Mundane or Solar Syſtem, that is, the ſyſtem of the world; conſiſting of the ſun; the primary planets, and their ſecondaries or moons; the comets; and the fixed ſtars; according to the hypotheſis of Pythagoras among the ancients, and revived by Copernicus: Which ſyſtem is fully proved, and eſtabliſhed on the juſteſt reaſoning, viz. phyſical and geometrical concluſions, by all our modern aſtronomers.

The moſt celebrated hypotheſis, or ſyſtems of the world, are three, viz. 1. The Ptolomean, invented by Ptolomy, an ancient Egyptian philoſopher, which aſſigns ſuch poſitions and motions to the heavenly bodies, as they appear to the ſenſes to have. 2. The Tychonic Syſtem, or that of the noble Daniſh philoſopher, Tycho Brane. 3. The Pythagorean, Copernican, or Solar Syſtem, above-mentioned.

The Ptolomean Syſtem ſuppoſes the earth immoveably fixed in the centre, not of the world only, but of the univerſe; and that the ſun, the moon, the planets, and ſtars, all moved about it from eaſt to weſt once in twenty-four hours, in the order following, viz. the Moon, Mercury, Venus, the Sun, Mars, Jupiter, Saturn, the Fixed Stars; and, above all, the figment of their primum mobile, or the ſphere which gave motion to all the reſt. But this was too groſs and abſurd to be received by any learned philoſopher, after the diſcoveries by obſervations and inſtruments which acquaint us with divers phænomena of the heavenly bodies, altogether inconſiſtent with, and, in ſome things, contradictory to, ſuch an hypotheſis; as will be ſhewn by the arguments addaced to prove the truth of the Copernican Syſtem.

The Tychonic Syſtem ſuppoſed the earth in the centre of the world, that is, of the firmament of ſtars, and alſo of the orbits of the ſun and moon; but at the ſame time it made the ſun the centre of the planetary motions, viz. of the orbits of Mercury, Venus, Mars, Jupiter, and Saturn. Thus the ſun, with all its planets, was made to revolve about the earth once a year, to ſolve the phænomena ariſing from the annual motion;

and the earth about its axis from weſt to eaſt once in 24 hours, to account for thoſe of the diurnal motion. But this hypotheſis is ſo monſtrouſly abſurd, and contrary to the great ſimplicity of nature, and in ſome reſpects even contradictory to appearances, that it obtained but little credit, and ſoon gave way to

The Copernican Syſtem of the world, which ſuppoſes the ſun to poſſeſs the central part; and that about it revolve the planets and comets in different periods of time, and at different diſtances therefrom, in the order following, viz.

1. Mercury, at the diſtance of about 32 millions of miles, revolves about the ſun in the ſpace of 87 days, 23 hours, and 16 minutes.

2. Venus, at the diſtance of 59 millions of miles, in 224 days, 16 hours, 49 minutes.

3. The Earth, at the diſtance of about 82 millions of miles, in 365 days, 6 hours, 9 minutes, or ſydereal year.

4. Mars, at the diſtance of 123 millions of miles, in 686 days, 23 hours, 27 minutes, or 1 year, 321 days, 17 hours, and 18 minutes.

5. Jupiter, at the diſtance of 424 millions of miles, in 4332 days, 12 hours, 20 minutes, or almoſt 12 years.

6. Saturn, at the diſtance of 777 millions of miles, in 10,769 days, 6 hours, 36 minutes, or nearly 30 years.

7. The Comets, in various and vaſtly eccentric orbits, revolve about the ſun in different ſituations and periods of time, as repreſented in the ſcheme of Mr. Whiſton's Solar Syſtem.

Theſe are all the heavenly bodies yet known to circulate about the ſun, as the centre of their motions; and among the planets, there are three which are found to have their ſecondary planets, ſatellites, or moons, revolving conſtantly about them, as the centres of their motions, viz.

The earth, which has only one moon revolving about it, in 27 days, 7 hours, 43 minutes, at the mean diſtance of about 240,000 miles.

Jupiter is obſerved with a teleſcope to have four ſatellites, which move about him in the times and diſtances following, viz.

The firſt in 1 day, 18 hours, 27 minutes, at the diſtance of 5 6-10ths ſemi-diameters of Jupiter's body from his centre, as meaſured with a micrometer.

The ſecond in 3 days, 13 hours, 13 minutes, at the diſtance of 9 ſemi-diameters.

The third in 7 days, 3 hours, 42 minutes, at the diſtance of 14 3-10ths ſemi-diameters.

The fourth in 16 days, 16 hours, 32 minutes, at the diſtance of 25 3-10ths ſemi-diameters.

Saturn has five moons; and beſides them a ſtupendous ring ſurrounding his body, whoſe width and diſtance from Saturn's body are equal, and computed at upwards of 20,000 miles. The periodical times and diſtances of the Saturnian Moons in ſemi-diameters of the ring are as follow:

The firſt, or inmoſt, revolves about Saturn in 1 day, 21 hours, 18 minutes, at the diſtance of near 2 ſemi-diameters of the ring.

The ſecond in 2 days, 17 hours, 41 minutes, at the diſtance of 2 2-5ths ſemi-diameters.

The third in 4 days, 12 hours, 25 minutes, at the diſtance of 3 2-5ds ſemi-diameters.

The fourth in 15 days, 22 hours, 41 minutes, at the diſtance of 8 ſemi-diameters.

The fifth in 70 days, 22 hours, 4 minutes, at the diſtance of 23 3-10ths ſemi-diameters.

Theſe are the conſtituent parts of the Solar Syſtem, which is now received and approved as the only true ſyſtem of the world, for the following reaſons.

1. It is moſt ſimple, and agreeable to the tenor of nature in all her actions; for by the motions of the earth all the phænomena of the heavens are reſolved, which, by other hypotheſis are inexplicable without a great number of other motions.

2. It is more rational to ſuppoſe the earth moves about the ſun, than that the huge bodies of the planets, the ſtupendous body of the ſun, and the immenſe firmament of ſtars, ſhould all move round the inconſiderable body of the earth every 24 hours.

3. The earth moving round the ſun is agreeable to that general harmony, and univerſal law, which all other moving bodies of the ſyſtem obſerve, viz. 'That the ſquares of the periodical times are as the cubes of the diſtances:' But if the ſun moves about the earth, that law is deſtroyed, and the general order and ſymmetry of nature interrupted; ſince, according to that law, the ſun would be ſo far from revolving about the earth in 365 days, that it would require no leſs than 5196 years to accompliſh one revolution.

4. Did the ſun obſerve the univerſal law, and yet revolve in 365 days, its diſtance ought not to be above 310 ſemi-diameters of the earth; whereas it is eaſy to prove it is really above 20,000 ſemi-diameters diſtant from us.

5. The ſun is the fountain of light and heat, which it irradiates thro' all the ſyſtem; and therefore it ought to be placed in the centre, that ſo all the planets may at all times have it in an uniform and equable manner: For,

6. If the earth was in the centre, and the ſun and planets revolved about it, the planets would then, like the comets, be ſcorched with heat when neareſt the ſun, and frozen with cold in their aphelia, or greateſt diſtance; which is not to be ſuppoſed.

7. If the ſun is placed in the centre of the ſyſtem, we have then the rational hypotheſis of the planets being all moved about the ſun by the univerſal law or power of gravity ariſing from its vaſt body; and every thing will anſwer to the laws of circular motion, and central forces: But otherwiſe we are wholly in the dark, and know nothing of the laws and operations of nature.

8. But happily we are able to give not only reaſon, but demonſtrative proofs, that the ſun does poſſeſs the centre of the ſyſtem, and that the planets move about it at the diſtance and in the order above aſſigned; The firſt of which is, That Mercury and Venus are ever obſerved to have two conjunctions with the ſun, but no oppoſition; which could not happen, unleſs the orbits of thoſe planets lay within the orbit of the earth.

9. The ſecond is, That Mars, Jupiter, and Saturn, have each their conjunctions and oppoſitions to the ſun, alternate and ſucceſſively; which could not be, unleſs their orbits were exterior to the orbit of the earth.

10. In the third place, the greateſt elongation or diſtance of Mercury from the ſun is but about 20 de-

grees, and that of Venus but about 47; which perfectly anſwers to their diſtances in the ſyſtem above aſſigned: But in the Ptolomean Syſtem, they might and would ſometimes be ſeen 180 degrees from the ſun, viz. in oppoſition to it.

11. Fourthly, In this diſpoſition of the planets they will all of them be ſometimes much nearer to the earth than at others; the conſequence of which is, that their brightneſs and ſplendor, and alſo their apparent diameters, will be proportionally greater at one time than another: And this we obſerve to be true every day. Thus the apparent diameter of Venus, when greateſt, is near 66 minutes, but when leaſt not more than 9 minutes and a half; of Mars, when greateſt, it is 21 minutes, but when leaſt no more than 2 minutes and a half; whereas by the Ptolomean hypotheſis they ought always to be equal.

12. The fifth is, That when the planets are viewed with a good teleſcope they appear with different phaſes, or with different parts of their bodies enlightened. Thus Venus is ſometimes new, then horned, after that dichotomiſed, then gibbous, afterwards full; and ſo increaſes and decreaſes her light, in the ſame manner as the moon, and as the Copernican Syſtem requires.

13. The ſixth is, That the planets, all of them, ſometimes appear direct in motion, ſometimes retrograde, and at other times ſtationary. Thus Venus, as ſhe paſſes from her greateſt elongation weſtward to her greateſt elongation eaſtward, will appear direct in motion, but retrograde as ſhe paſſes from the latter to the former; and when ſhe is in thoſe points of greateſt diſtance from the ſun, ſhe ſeems for ſome time ſtationary: All which is neceſſary upon the Copernican hypotheſis, but cannot happen in any other.

14. The ſeventh is, That the bodies of Mercury and Venus, in their lower conjunctions with the ſun, are hid behind the ſun's body; and, in the upper conjunctions, are ſeen to paſs over the ſun's body or diſk in form of a black round ſpot:—— Which is neceſſary in the Copernican, but impoſſible in the Ptolomean Syſtem.

15. The eight is, That the times in which theſe conjunctions, oppoſitions, ſtations, and retrogradations of the planets happen, are not ſuch as they would be, were the earth at reſt in its orbit; but preciſely ſuch as would happen, were the earth to move, and all the planets in the periods above aſſigned them:——And therefore this, and no other, can be the true ſyſtem of the world; and it will ſtand the eternal teſt of future ages, for, 'Mighty is the force 'of truth, and ſhall prevail.'

HISTORY.

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

(Continued from page 447.)

The SECT *of* PARMENIDES.

OF this ſect Teleſio of Coſenza was the reſtorer. After having laid a foundation of Greek and Latin, he went to ſtudy philoſophy at Padua, and applied himſelf at the ſame time to mathematics; by the aſſiſtance of which he threw ſome lights upon natural knowledge.—Diſguſted at the unmeaning terms with which the Peripatetic philoſophy is replete, he was willing to ſtrike out into a new path, and ſubmitted ſeveral of his opinions to

the learned at Rome. He refuſed the epiſcopal ſee of Coſenza which was offered him, chuſing rather to marry; and dedicated his time to the culture of philoſophy. Upon becoming a widower, he redoubled his application to ſtudy; and examining the works of Ariſtotle thoroughly, he compoſed a work in which he propoſed overturning them entirely. Having been called to Naples to the profeſſor's chair, he there founded an academy, which was called the Telifian, or Conſentian School. He died in 1588.

His philoſophy was partly Eclectic and partly Didactic; that is to ſay, he was employed in building up and pulling down. With Parmenides he made heat and cold the principles of all things; to which he added matter, but merely paſſive, and ſubject entirely to the influences of the two former.

From the oppoſite effects of the two former upon the latter, he deduced all the phænomena of nature. ——He had ſome principles alſo which were peculiar to himſelf; as that the earth was cold, that the heavens were luminous, that the plants had ſouls, &c.

The IONIC SECT.

CLEMENS Berigard, a native of France, was the principal reviver of this ſect. After having ſtudied philoſophy and phyſic at Paris and Aix, he was made ſecretary to the Grand Ducheſs of Tuſcany, and afterwards profeſſor at Piſa, and then at Padua. He was a perſon of a penetrating genius and extenſive erudition; and to theſe talents was added a large ſhare of diſſimulation; ſo that his real opinions were but ſeldom known: However, it is unjuſtly that he has been ranked among the number of atheiſts. It is certain, that he taught at Padua and Piſa the whole doctrine of Ariſtotle, concerning the origin of things, in a manner that rendered his infidelity ſtrongly ſuſpected; but in order to obviate the ill effects of this ſyſtem, he was at the pains of reviving another; namely, that of Anaxagoras, ſhewing that the latter had much more rational ideas of the Deity than the former. To give this opinion ſtill greater force, he dreſſed up the Ionic ſyſtem with a great parade of erudition; but ſtill hid ſome degree of ſcepticiſm beneath the ſplendor of his newly adopted inſtitution.

The STOIC SECT.

THIS ſect was attempted to be renewed by Juſtus Lipſius, who makes no ſmall figure among the learned of the ſeventeenth century. Lipſius was a native of Holland, and educated at Cologne. He chiefly attached himſelf to the works of Cicero, with a view to imitate his eloquence of ſtyle; but he ſoon after changed this favorite author's method for the more cloſe and nervous manner of Tacitus and Seneca.—— Turning himſelf to philoſophical enquiries he conceived as much diſguſt againſt the abſurdities of the ſchool philoſophy as pleaſure in reading the agreeable precepts of Seneca and Epictetus. He made alſo a great proficiency in the ſtudy of criticiſm and antiquities; upon which he publiſhed, while yet very young, ſeveral works that did him honor. He travelled into Italy to encreaſe his knowledge; but that country being laid waſte by the ravages of war, he went to Vienna; and after having reſided a ſhort time in this city, he accepted of a profeſſorſhip at Jena, which he ſoon re-

linquiſhed, and went to Cologne, where he married a woman, whoſe ill temper, in ſome meaſure, embittered the remainder of his life. Being received as doctor of laws at Louvain, he was invited to Lyons to teach the Belles Lettres, where arriving, he changed to the reformed religion; which, however, he ſoon abjured again; and leaving that city returned to Cologne to put himſelf under the protection of the Jeſuits of that place, who recommended him to the king of Spain, who appointed him, with a large ſalary, to be one of the profeſſors at Louvain. It muſt be confeſſed, that Lipſius, with all his faults, had a great ſhare of genius and erudition; yet the ſmoothneſs of his ſtile, and the ſhortneſs of his periods, which ſeem like inſtantaneous flaſhes of lightening, in ſome meaſure fatigue the reader in the end. Beſides what he wrote concerning juriſprudence and polity, he formed a deſign of reeſtabliſhing all the doctrines of the Stoics, as well in phyſics as in morals; and his works upon this ſubject are replete with erudition.—— However he is not equally ſucceſsful throughout. In many places he miſtook the real ſpirit of the Stoical maxims; and ſuffering himſelf to be dazzled by the high ſounding periods, and ungrounded aſſertions of the ſect, he frequently overlooked the latent venom which they concealed. Thus prepoſſeſſed in their favor he often inculcates, as true and conformable to Chriſtianity, doctrines equally prejudicial to revelation and human ſociety. In politics, he endeavored to aim at the eclectic method; but what he wrote concerning intolerance was anſwered by many with great force and preciſion. He pretended to adhere ſtrictly to the conſtancy in action or ſufferings which the Stoics profeſſed, and yet in every part of his conduct his actions betrayed the weakneſs of his opinions. Scioppus and Gataker may be reckoned among the number of his diſciples.

The SECT *of* DEMOCRITUS *and* EPICURUS.

WE may mention curſorily the attempts of one Magenus, a profeſſor of Italy, to revive the opinions of Democritus, and to eſtabliſh the doctrine of atoms; but the attempt was ineffectual, and ſcarce deſerves a place in the hiſtory of learning.— But it was otherwiſe with the endeavors of Gaſſendi, a canon of Digne, who was one of the moſt reſpectable philoſophers of his time. Having been firſt a Peripatetic, he left that ſect for the opinions of Epicurus.— He was made profeſſor of mathematics at Paris, where he was no leſs diſtinguiſhed by his natural genius than by his acquired knowledge, and ſtill more by the moral rectitude of his life. He had read with care all the ancients, but particularly the philoſophers and mathematicians. He was not o abſurd as to adopt Epicuriſm in its whole extent, and had too much ſagacity not to diſcover the immoral and impious tendency of ſome of its principles. However, he was of opinion that a ſyſtem might be formed from it equally adapted to ſound philoſophy and true religion. He, therefore, built his doctrine upon the foundation of the Atomic philoſophy, and made uſe of the principles of that ſect in ſuch a ſpecious manner that ſeveral of the learned preferred his opinion to thoſe of Des Cartes. Thus there was formed a ſect of Gaſſendiſts, who were

held in ſome degree of reputation, and among whom Bernier, Neure, and Charleton, held the principal places.

A Compendium of the HISTORY *of* GREECE.

(Continued from page 453.)

The RELIGION *of* GREECE.

The Grecian *Prieſts.*

Queſt. WHAT were the duties of prieſts among the Grecians?

Anſw. Firſt they prayed to the gods in favor of others, and inſtructed others to pray for themſelves.

2dly, They ſerved as interpreters between God and mortals, by conveying the will of the gods to men, in expounding oracles, and other religious ſigns, and the devotion of men to the gods, by offering ſacrifices, and performing holy rites.

Q. In what eſtimation were prieſts in ancient Greece?

A. In early ages, kings and prieſts were the ſame. The Lacedæmonian kings, immediately upon their acceſſion to their government, took upon them the prieſthood of the celeſtial Jupiter; and the character of prieſthood was always held venerable,

Q. What were the qualifications of the prieſthood?

A. To be ſound, perfect, entire, and without any thing ſuperfluous in their perſons; to be pure and uncorrupt in their morals, and temperate and chaſte in their manner of living.

Q. Was there any ſubordination among their prieſts?

A. Yes, in every place they had a high prieſt, who was over the others, and performed the moſt holy myſteries of religion: there was likewiſe a holy order called the Paraſite, who gathered in the revenues and ſhared in the emoluments of the prieſthood: the public criers aſſiſted at ſacrifices, and ſerved as cooks for the victim.

Q. Were there any other order of prieſts?

A. Yes: the Protoloi, or the ſervants of the gods, was an order of prieſts who always waited upon the gods, and whoſe prayers the people deſired at ſacrifices; ſo that they ſeem to have been the curates of the other prieſts.

Q. How were theſe inferior orders maintained?

A. By the ſacrifices, and other holy offerings.

Q. What were the particular ſhares they had of thoſe?

A. The Protoloi, or ſervants of the gods, had the ſkin and feet; and the tongues were the fees of the ceryces, or public criers. The reſt, probably, was divided between the high prieſt and the prieſts in ordinary.

Q. Had no particular places peculiar inſtitutions of prieſthood?

A. Among the Opuntians there were two prieſts, one of which belonged to the chief and celeſtial gods, the other to the demi-gods. At Athens every god almoſt had a chief prieſt, that preſided over the reſt; the Delphians had five chief prieſts, who helped to perform the holy rites with the prophets that had the care of the oracle.

Q. Was there any other particular inſtitution of prieſthood?

A. Yes: every village of the Athenians maintained, at the public charge, certain Paraſiti in honor of Hercules.

Q. How came the word Paraſiti into contempt?

A. The magiſtrates, for the public eaſe, obliged ſome of the wealthier ſort to take them to their own tables, and entertain them at their own coſt; whence this word in latter ages, ſignified one that for the ſake of a dinner conforms himſelf to every body's humour.

Their Temples, Altars *and* Images.

Q. What was the firſt origin of temples among the Greeks?

A. It is generally thought by learned men, that temples owe their firſt original to the ſuperſtitious reverence and devotion paid by the ancients to the memory of their deceaſed friends: and as moſt of the gods were men conſecrated on the account of ſome public benefit conferred on mankind; ſo moſt of the temples are thought to have been at firſt only ſtately monuments in honor of the dead.

Q. By what means came thoſe tombs to be converted into temples?

A. Becauſe it was uſual to offer prayers, ſacrifices, and libations, at all ſepulchres.

Q. Were the Greeks magnificent in their temples?

A. Yes: no charge was ſpared upon them, nor any part of divine worſhip, that they might expreſs the great reſpect they had for the gods, and create a reverence of the deities in their votaries.

Q. Was there no exception to this magnificence?

A. Yes: Lycurgus enacted, that the gods ſhould be ſerved with as little expence as poſſible.

Q. What reaſon did he give for this?

A. Leſt at any time the ſervice of the gods ſhould be intermitted by the ſtate, being unable to ſupport great magnificence in their worſhip.

Q. Were there no particular forms of building temples to particular gods?

A. Almoſt every god had a form of building peculiar to himſelf; the Doric pillars and order were ſacred to Jupiter, Mars and Hercules; the Ionic to Bacchus, Apollo and Diana; the Corinthian to Veſta the virgin.

Q. Was this rule always obſerved?

A. No: ſometimes ſeveral, or the whole of the orders were employed upon one temple.

Q. In what caſes did this happen?

A. When the temple was either dedicated to ſeveral gods, or to ſome of thoſe gods who were thought to preſide over ſeveral things.

Q. What were the uſual places on which temples were built?

A. Thoſe in the country were generally ſurrounded with groves ſacred to the tutelar deity of the place; but where thoſe could not be had, as in cities and large towns, they were built amongſt and even adjoining to the common houſes.

Q. Were there no exceptions to this cuſtom.

A. Yes: The Tanagreans built their temples in places of retirement.

Q. What was the general ſituation of the Greek temples?

A. If the place would permit, it was contrived that the windows being opened, they might receive the rays of the riſing ſun; the front was towards the weſt, and the altars and ſtatues towards the eaſt.

Q. What was the reaſon for this?

A. Becauſe all heathens anciently worſhipped with their faces towards the eaſt.

Q. How were temples divided?

A. Into two parts, the ſacred and the profane.

Q. How were theſe called?

A. Without and within the perirranterion.

Q. What was the perirranterion?

A. It was a veſſel (uſually ſtone or braſs) filled with holy water, with which all thoſe that were admittedto the ſacrifices were ſprinkled, and beyond which it was not lawful for any one that was profane to paſs.

Q. Is this opinion univerſally received?

A. No: others have written that it ſtood at the entrance of the Adytum, into which it was not lawful for any one but the prieſts to come.

Q. What were the principal parts of their temples?

A. The veſtry, which ſtood at the upper end; the ſtatue, the altar and the nef.

Q. What was the uſe of theveſtry?

A. It ſeems to have been the treaſury for the church, and for any who, fearing the ſecurity of his wealth, committed it to the cuſtody of the prieſts, as Xenophon is reported to have done at the temple of Diana at Epheſus.

Q. Of what materials were the ſtatues made?

A. Among the ancient Greeks they were generally of wood, and for the moſt part of cypreſs, oak, ebony, cedar, box, yew, and the roots of the olives, of which the leſſer images were uſually made.

Q. Did they obſerve no other particular direction in the choice of theſe trees?

A. Yes: thoſe trees which were ſacred to any god, were generally thought moſt acceptable to him, and therefore Jupiter's ſtatue was made of oak; Venus's of myrtle; Hercules's of poplar; Minerva's of the olive tree, &c.

Q. Were they always made of wood?

A. No: ſometimes they were made of ſtone, ſometimes of black ſtone, to denote the inviſibility of the gods: marble and ivory were frequently uſed, and ſometimes clay and chalk; and laſt of all gold, ſilver, braſs, and all other metals.

Q. Where did thoſe images ſtand?

A. In themiddle of the temple on pedeſtals raiſed higher than the altar, and incloſed with rails.

Q. How were their altars placed?

A. Towards the eaſt, and thoſe in the temples were always lower than the ſtatues of the gods.

Q. Were their altars all alike?

A. They differed according to the diverſity of the gods to whom they were conſecrated. The gods above had their altars raiſed up a great height from the ground; but thoſe of Veſta, the earth and the ſea, were low. To the heroes they ſacrificed upon altars cloſe to the ground. The ſubterranean, or infernal gods, had, inſtead of altars, little ditches or trenches, digged for that purpoſe.

Q. What were thoſe altars made of?

A. Of earth heaped together, ſometimes of aſhes, as was that of the Olympian Jupiter before mentioned, which was made of the aſhes of burnt ſacrifices.

Q. Where were thoſe altars erected before temples were in uſe?

A. Sometimes in groves, ſometimes in other places, and often in the highways for the conveniency of travellers. The terreſtrial gods had their altars in low places, but the celeſtial were worſhipped on the tops of mountains.

Q. Where did they then ſacrifice?

A. Sometimes upon the bare ground, and ſometimes upon a turf of green earth.

Q. What ceremonies were obſerved in conſecrating altars and images?

A. A woman neatly dreſſed in purple veſture, brought on her head a pot of ſodden pulſe, as beans, peas, and the like, which they ſacrificed in gratitude for their firſt food.

Q. Were thoſe ceremonies always obſerved on ſuch occaſions?

A. No: that of conſecrating images was ſometimes performed by putting a crown upon them, anointing them with oil, and then offering prayers and oblations to them; ſometimes they would add an execration againſt all that ſhould preſume to profane them, and inſcribe upon them the name of the deity, and the cauſe of their dedication?

Q. What privileges were annexed by the ancient Greeks to temples, ſtatues and altars?

A. That of protecting offenders; ſo that if a malefactor fled to them, he could not be forced from thence.

Q. Were no particular temples aſylums for particular crimes?

A. Yes, very often; for inſtance, the temple of Diana protected debts, and that of Theſeus ſlaves and others of mean condition, who were oppreſt either by their maſters or by men in power.

Q. Were thoſe privileges peculiar to the gods?

A. They ſometimes extended to the ſtatues and monuments of heroes, and other great perſonages. Thus the ſepulchre of Achilles on the Sigean ſhore, was in after ages made an aſylum; and Ajax had the like honor paid his tomb on the Rhætean.

Q. Where was the firſt aſylum built?

A. Some ſay at Athens by the Heraclidæ, to protect thoſe children who fled from the ſeverity of their fathers; and others at Thebes, by Cadmus, for all ſorts of criminals.

Q. How long did theſe privileges ſubſiſt?

A. Till the days of our Saviour, when Tiberius Cæſar aboliſhed them ing all, excepting thoſe belonging to Juno Samio, and one of the temples of Æſculapius.

A conciſe HISTORY *of* ROME.

From the Creation of the Decemviri, to the Extinction of that Office.

(Concluded from page 459.)

THE military tribunes being depoſed, the conſuls once more came into office; and, in order to lighten the weight of buſineſs which they were obliged to ſuſtain, a new office was erected, namely, that of Cenſors, to be choſen every fifth year. Their buſineſs was to take an eſtimate of the number and eſtates of the people, and to diſtribute them into their proper claſſes; to inſpect into the lives and manners of their fellow-citizens; to degrade ſenators for miſconduct; to diſgrace knights, and to turn down plebeians from their tribes into an inferior in caſe of miſdemeanor. The two firſt cenſors were Papirius and Sempronius, both patricians; and from this order they continued to be elected for near an hundred years.

This new creation ſerved to reſtore peace for ſome time among the orders; and a triumph gained over

the Volſcians by Geganius the conſul, added to the univerſal ſatisfaction that reigned among the people.

This calm, however, was but of ſhort continuance; for, ſome time after, a famine preſſing hard upon the poor, the uſual complaints againſt the rich were renewed; and theſe, as before, proving ineffectual, produced new ſeditions. The conſuls were accuſed of neglect in not having laid in proper quantities of corn; they however diſregarded the murmurs of the populace, content with exerting all their care in attempts to ſupply the preſſing neceſſities. But though they did all that could be expected from active magiſtrates in providing and diſtributing proviſions to the poor, yet Spurius Mælius, a rich knight, who had purchaſed up all the corn of Tuſcany, by far outſhone them in liberality. This demagogue, inflamed with a ſecret deſire of becoming powerful by the contentions in the ſtate, diſtributed corn in great quantities among the poorer ſort each day, till his houſe became the aſylum of all ſuch as wiſhed to exchange a life of labor for one of lazy dependence.—When he had thus gained a ſufficient number of partizans, he procured large quantities of arms to be brought into his houſe by night, and formed a conſpiracy, by which he was to obtain the command, while ſome of the tribunes, whom he had found means to corrupt, were to act under him in ſeizing upon the liberties of his country. Minucius ſoon diſcovered the plot, and informing the ſenate thereof, they immediately formed a reſolution of creating a dictator, who ſhould have the power of quelling the conſpiracy without appealing to the people.—Cincinnatus, who was now eighty years old, was choſen once more to reſcue his country from impending danger. He began by ſummoning Mælius to appear, who refuſed to obey. He next ſent Ahala, the maſter of his horſe, to force him; who meeting him in the Forum, and preſſing Mælius to follow him to the dictator's tribunal, upon his refuſal Ahala killed him upon the ſpot.—The dictator applauded the reſolution of his officer, and commanded the conſpirator's goods to be ſold, and his houſe to be demoliſhed, diſtributing his ſtores among the people.

The tribunes of the people were much enraged at the death of Mælius; and, in order to puniſh the ſenate at the next election, inſtead of conſuls, inſiſted upon reſtoring their military tribunes. With this the ſenate were obliged to comply. The next year, however, the government returned to its ancient channel, and conſuls were choſen.

The Veians had long been the rivals of Rome; they had ever taken the opportunity of its internal diſtreſſes to ravage its territories, and had even threatened its ambaſſadors, ſent to complain of theſe injuries, with outrage. It ſeemed now, therefore, determined that the city of Veii, whatever it ſhould coſt, was to fall; and the Romans accordingly ſat regularly down before it, prepared for a long and painful reſiſtance. The ſtrength of the place may be inferred from the continuance of the ſiege, which laſted ten years; during which time the army continued encamped round it, lying in winter under tents made of the ſkins of beaſts, and in ſummer driving on the operations of the attack. Various was the ſucceſs, and many were the commanders who directed

the ſiege; ſometimes all the beſiegers works were deſtroyed, and many of their men cut off by ſallies from the town; ſometimes they were annoyed by an army of Veians, who attempted to bring aſſiſtance from without. A ſiege ſo bloody ſeemed to threaten depopulation to Rome itſelf, by draining its forces; ſo that a law was obliged to be made for all the bachelors to marry the widows of the ſoldiers who were ſlain. In order to carry it on with greater vigor, Furius Camillus was created dictator, and to him was entruſted the ſole power of managing the long protracted war. Camillus, who, without intrigue or any ſolicitation, had raiſed himſelf to the firſt eminence in the ſtate, had been made one of the cenſors ſome time before, and was conſidered as the head of that office; he was afterwards made a military tribune, and had in this poſt gained ſeveral advantages over the enemy. It was his great courage and abilities in the above offices that made him thought moſt worthy to ſerve his country on this preſſing occaſion. Upon his appointment numbers of the people flocked to his ſtandard, confident of ſucceſs under ſo experienced a commander. Conſcious, however, that he was unable to take the city by ſtorm, he ſecretly wrought a mine into it with vaſt labor, which opened into the midſt of the citadel.—Certain thus of ſucceſs, and finding the city incapable of relief, he ſent to the ſenate, deſiring that all who choſe to ſhare in the plunder of the Veii ſhould immediately repair to the army. Then giving his men directions how to enter at the breach, the city was inſtantly filled with his legions, to the amazement and conſternation of the beſieged, who but a moment before had reſted in perfect ſecurity. Thus, like a ſecond Troy, was the city of Veii taken after a ten years ſiege, and with its ſpoils enriched the conquerors——while Camillus himſelf, tranſported with the honor of having ſubdued the rival of his native country, triumphed after the manner of the kings of Rome, having his chariot drawn by four milk-white horſes; a diſtinction which did not fail to diſguſt the majority of the ſpectators, as they conſidered thoſe as ſacred, and more proper for doing honor to their gods than their generals.

Good fortune attended Camillus in another expedition againſt the Faliſci; he routed their army, and beſieged their capital city Falerii, which threatened a long and vigorous reſiſtance. The reduction of this little place would have been ſcarce worth mentioning, were it not for an action of the Roman general, that has done him more credit with poſterity than all his other triumphs united. A ſchoolmaſter, who had the care of the children belonging to the principle men of the city, having found means to decoy them into the Roman camp, offered to put them into the hands of Camillus, as the ſureſt means of inducing the citizens to a ſpeedy ſurrender. The general was ſtruck with the treachery of a wretch, whoſe duty it was to protect innocence, and not to betray it: he for ſome time regarded the traitor with a ſtern air, but a laſt finding words, 'Execrable villain,' cried the noble Roman, 'offer thy abominable propoſals to creatures like thyſelf, and not to me; what though we be the enemies of your city, yet there are natural ties that bind all mankind, which ſhould never be broken——there are duties required from us in war as well as in peace: we fight not againſt an age of innocence but

againſt men; men who have uſed us ill indeed, but yet whoſe crimes are virtues when compared to thine.—Againſt ſuch baſe arts let it be my duty to uſe only Roman arts, the arts of valor and of arms.' So ſaying, he immediately ordered him to be ſtript, his hands tied behind him, and in that ignominious manner to be whipped into the town by his own ſcholars. This generous behavior in Camillus effected more than his arms could do: the magiſtrates of the town immediately ſubmitted to the ſenate, leaving to Camillus the conditions of their ſurrender, who only fined them a ſum of money to ſatisfy his army, and received them under the protection and into the alliance of Rome.

Notwithſtanding the veneration which the virtues of Camillus had excited abroad, they ſeemed but little adapted to bring over the reſpect of the turbulent tribunes at home, as they raiſed ſome freſh accuſation againſt him every day. To the charge of being an oppoſer of their intended migration from Rome to Veii, they added that of his having concealed a part of the plunder of that city, particularly two brazen gates for his own uſe, and appointed him a day on which to appear before the people. Camillus finding the multitude exaſperated againſt him upon many accounts, deteſting their ingratitude, reſolved not to wait the ignominy of a trial, but embracing his wife and children, prepared to depart from Rome. He had already paſſed as far as one of the gates unattended, on his way, and unlamented. There he could ſurpaſs his indignation no longer, but turning his face to the Capitol, and lifting up his hands to heaven, entreated all the gods, that his country might one day be ſenſible of their injuſtice and ingratitude; and, ſo ſaying, he paſt forward to take refuge at Ardea, a town at a little diſtance from Rome, where he afterwards learned that he had been fined fifteen hundred aſſes by the tribunes at home.

The tribunes were not a little pleaſed with their triumph over this great man; but they ſoon had reaſon to repent their injuſtice, and to wiſh for the aſſiſtance of one, who alone was able to protect their country from ruin. For now a more terrible and redoubtable enemy began to make its appearance than the Romans had ever yet encountered.—The Gauls, a barbarous nation, had, about two centuries before, made an eruption from beyond the Alps, and ſettled in the northern parts of Italy. They had been invited over by the deliciouſneſs of the wines, and the ſoftneſs of the climate.—Wherever they came they diſpoſſeſt the original inhabitants, as they were men of ſuperior courage, extraordinary ſtature, fierce in aſpect, barbarous in their manners, and prone to emigration. A body of theſe, wild from their original habitations, were now beſieging Cluſium, a city of Etruria, under the conduct of Brennus their king. The inhabitants of Cluſium, frightened at their numbers, and ſtill more at their ſavage appearance, entreated the aſſiſtance, or, at leaſt, the mediation of the Romans. The ſenate, who had long made it a maxim never to refuſe ſuccour to the diſtreſſed, were willing previouſly to ſend ambaſſadors to the Gauls to diſſuade them from their enterprize, and to ſhew the injuſtice of the irruption. Accordingly, three young ſenators were choſen out of the family of the Fabii to manage the commiſſion, who ſeemed more fitted for the field than the cabinet. Brennus received them with a degree of complaiſance

that urged but little of the barbarian; and desiring to know the business of their embassy, was answered, according to their instructions, that it was not customary in Italy to make a war but on just grounds of provocation, and that they desired to know what offence the citizens of Clusium had given to the king of the Gauls? To this Brennus sternly replied, that the rights of valiant men lay in their swords; that the Romans themselves had no right to the many cities they had conquered; and that he had particular reasons of resentment against the people of Clusium, as they refused to part with those lands, which they had neither hands to till nor inhabitants to occupy. The Roman ambassadors, who were but little used to bear the language of a conqueror, for a while dissembled their resentment at this haughty reply; but, upon entering the besieged city, instead of acting as ambassadors, and forgetful of their sacred characters, headed the citizens in a sally against the besiegers. In this combat Fabius Ambustus killed a Gaul with his own hand, but was discovered while he was despoiling him of his armour. A conduct so unjust and unbecoming excited the resentment of Brennus, who, having made his complaint by an herald to the senate, and finding no redress, immediately broke up the siege, and marched away with his conquering army directly to Rome.

The countries through which the Gauls passed in their rapid progress gave up all hopes of safety upon their approach; being terrified at their vast numbers, the fierceness of their natures, and their dreadful preparations for war. But the rage and impetuosity of this wild people were directed only against Rome. They went on without doing the least injury in their march, still breathing vengeance only against the Romans; and a terrible engagement soon after ensued, in which the Romans were defeated near the river Allia, with the loss of near forty thousand men.

Rome thus deprived of all succour prepared for every extremity. The inhabitants endeavored to hide themselves in some of the neighboring towns, or resolved to await the conqueror's fury, and end their lives with the ruin of their native city. But, more particularly the ancient senators and priests, struck with religious enthusiasm on this occasion, resolved to devote their lives to atone for the crimes of the people, and, habited in the robes of ceremony, placed themselves in the Forum on their ivory chairs. The Gauls in the mean time were giving a loose to their triumph in sharing and enjoying the plunder of the enemy's camp. Had they immediately marched to Rome upon gaining the victory, the Capitol itself had been taken; but they continued two days feasting upon the field of battle, and, with barbarous pleasure, exulting amidst their slaughtered enemies. On the third day after the victory, the easiness of which much amazed the Gauls, Brennus appeared with all his forces before the city. He was at first much surprised to find the gates wide open to receive him, and the walls defenceless; so that he began to impute the unguarded situation of the place to a stratagem of the Romans. After proper precautions he entered the city, and, marching into the Forum, there beheld the ancient senators sitting in their order, observ-

ing a profound ſilence, unmoved and undaunted. The ſplendid habits, the majeſtic gravity, and the venerable looks of theſe old men, who had all, in their time, borne the higheſt offices of the ſtate, awed the barbarous enemy into reverence; they took them to be the tutelar deities of the place, and begin to offer blind adoration, till one, more forward than the reſt, put forth his hand to ſtroke the beard of Papyrius; an inſult the noble Roman could not endure, but lifting up his ivory ſceptre, ſtruck the ſavage to the ground. This ſeemed as a ſignal for general ſlaughter. Papyrius fell firſt, and all the reſt ſhared his fate, without mercy or diſtinction. —Thus the fierce invaders purſued their ſlaughter for three days ſucceſſively, ſparing neither ſex nor age, and then ſetting fire to the city, burnt every houſe to the ground.

All the hopes of Rome were now placed in the Capitol; every thing without that fortreſs was but an extenſive ſcene of miſery, deſolation, and deſpair. Brennus firſt ſummoned it, with threats, to ſurrender, but in vain; he then reſolved to beſiege it in form, and hemmed it round with his army. Nevertheleſs, the Romans repelled his attempts with great bravery; deſpair had ſupplied them with that perſeverance and vigor which they ſeemed to want when in proſperity.

In the mean while, Brennus carried on the ſiege with extreme ardor. He hoped, in time, to ſtarve the garriſon into a capitulation; but they, ſenſible of his intent, although they were in actual want, cauſed ſeveral loaves to be thrown into his camp, to convince him of the futility of ſuch expectations. His hopes failing in this, were ſoon after revived, when ſome of his ſoldiers came to inform him that they had diſcovered ſome footſteps which led up to the rock, and by which they ſuppoſed the Capitol might be ſurpriſed. Accordingly, a choſen body of his men were ordered by night upon this dangerous ſervice, which they with great labor and difficulty almoſt effected: They were now got upon the very wall; the Roman centinal was faſt aſleep; their dogs within gave no ſignal, and all promiſed an inſtant victory, when the garriſon was awaked by the gabbling of ſome ſacred geeſe that had been kept in the temple of Juno.—The beſieged ſoon perceived the imminence of their danger, and each ſnatched the weapon he could inſtantly find, ran to oppoſe the aſſailants. Manlius, a patrician of acknowledged bravery, was the firſt who exerted all his ſtrength, and inſpired courage by his example.—He boldly mounted the rampart, and, at one effort, threw two Gauls headlong down the precipice: others ſoon came to his aſſiſtance, and the walls were cleared of the enemy in a ſpace of time ſhorter than that employed in the recital.

From this time forward the hopes of the barbarians began to decline, and Brennus wiſhed for an opportunity of raiſing the ſiege with credit. His ſoldiers had often conferences with the beſieged while upon duty, and the propoſals for an accommodation were wiſhed for by the common men before the chiefs thought of a congreſs. At length the commanders on both ſides came to an agreement that the Gauls ſhould immediately quite the city and territories of Rome, upon being paid a thouſand pounds weight of gold. This agreement being confirmed by oath on either ſide, the gold was brought forth, but, upon

weighing, the Gauls attempted fraudulently to kick the beam, of which the Romans complaining, Brennus inſultingly caſt his ſword and belt into the ſcale, crying out, that the only portion of the vanquiſhed was to ſuffer. By this reply the Romans ſaw that they were at the victor's mercy, and knew it was in vain to expoſtulate againſt any conditions he ſhould be pleaſed to impoſe. But in this very juncture, and while they were thus debating upon the payment, it was told them that Camillus, their old general, was at the head of a large army, haſtening to their relief, and entering the gates of Rome. Camillus actually appeared ſoon after, and entering the place of controverſy, with the air of one who was reſolved not to ſuffer impoſition, demanded the cauſe of the conteſt; of which being informed, he ordered the gold to be taken and carried back to the Capitol, 'For it has ever been,' cried he, 'the manner with us Romans to ranſom our country, not with gold, but with iron; it is I only that am to make peace, as being the dictator of Rome, and my ſword alone ſhall purchaſe it.' Upon this a battle enſued, in which the Gauls were entirely routed; and ſuch a ſlaughter followed, that the Roman territories were ſoon cleared of their formidable invaders.

The city being one continued heap of ruins, except the Capitol, and the greateſt number of its former inhabitants having gone to take refuge in Veii, the tribunes of the people urged for the removal of the poor remains of Rome to Veii, where they might have houſes to ſhelter, and walls to defend them. On this occaſion Camillus attempted to appeaſe them with all the arts of perſuaſion, obſerving that it was unworthy of them, both as Romans and as men, to deſert the venerable ſeats of their anceſtors, where they had been encouraged, by repeated marks of divine approbation, to remove to, and inhabit a city which they had conquered, and which wanted even the good fortune of defending itſelf. By theſe and ſuch like remonſtrances he prevailed upon the people to go contentedly to work; and Rome ſoon began to riſe from its aſhes.

We have already ſeen the bravery of Manlius in defending the Capitol, and ſaving the laſt remains of Rome. For this the people were by no means ungrateful, having built him an houſe near the place where his valor was ſo conſpicuous, and having appointed him a public fund for his ſupport. But he aſpired at being not only equal to Camillus, but to be ſovereign of Rome. With this view he labored to ingratiate himſelf with the populace, paid their debts, and railed at the patricians, whom he called their oppreſſors. The ſenate was not ignorant of his diſcourſes nor his deſigns, and created Cornelius Coſſus dictator, with a view to crub the ambition of Manlius. The dictator ſoon finiſhed an expedition againſt the Volſcians by a victory, and upon his return called Manlius to an account for his conduct. Manlius, however, was too much the darling of the populace to be affected by the power of Coſſus, who was obliged to lay down his office, and Manlius was carried from confinement in triumph through the city. This ſucceſs only ſerved to enflame his ambition. He now began to talk of a diviſion of the lands among the people; inſinuated that there ſhould be no diſtinctions in the ſtate; and, to give weight to his diſcourſ-

es, always appeared at the head of a large body of the dregs of the people, whom his largeneſs had made his followers. The city being thus filled with ſedition and clamour, the ſenate had recourſe to another expedient, and to oppoſe the power of Camillus to that of the demagogue. Camillus accordingly being made one of the military tribunes, appointed Manlius a day to anſwer for his life. The place in which he was tried was near the Capitol, where, when he was accuſed of ſedition, and of aſpiring at ſovereignty, he only turned his eyes, and, pointing thither, put them in mind of what he had there done for his country. The multitude, whoſe compaſſion, or whoſe juſtice ſeldom ſprings from rational motives, refuſed to condemn him, while he pleaded in ſight of the Capitol; but when he was brought from thence to the Peteline Grove, and where the Capitol was no longer to be ſeen, they condemned him to be thrown headlong from the Tarpeian rock. Thus the place which had been the theatre of his glory became that of his puniſhment and infamy. His houſe, in which his conſpiracies had been ſecretly carried on, was ordered to be razed to the ground, and his family were forbidden ever after to aſſume the name of Manlius.

In this manner therefore the Romans went gradually forward, with a mixture of turbulence and ſuperſtition within their walls, and ſucceſsful enterprizes without. With what an implicit obedience they ſubmitted to their pontiffs, we have already ſeen in many inſtances; and how far they might be impelled, even to encounter death itſelf at their command, will evidently appear from the behavior of Curtius about this time, who, upon the opening of a gulf in the Forum, which the augurs affirmed would never cloſe up till the moſt precious things in Rome were thrown into it, this heroic man leaped with his horſe and armour boldly into the midſt, ſaying, that nothing was more truly valuable than patriotiſm and military virtue. The gulph, ſay the hiſtorians, cloſed immediately upon this, and Curtius was never ſeen after.

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

(Continued from page 461.)

COLUMBUS, who now aſſumed the title and authority of admiral and viceroy, called the iſland which he had diſcovered *San Salvador*. It is better known by the name of *Guanahani*, which the natives gave to it, and is one of that large cluſter or iſlands called the Lucaya or Bahama iſles. It is ſituated above three thouſand miles to the weſt of Gomera, from which the ſquadron took its departure, and only four degrees to the ſouth of it; ſo little had Columbus deviated from the weſterly courſe, which he had choſen as the moſt proper.

Columbus employed the next day in viſiting the coaſts of the iſland; and from the univerſal poverty of the inhabitants, he perceived that this was not the rich country for which he ſought. But conformably to his theory concerning the diſcovery of thoſe regions of Aſia which ſtretched towards the eaſt, he concluded that San Salvador was one of the iſles which geographers deſcribed as ſituated

in the vaſt ocean adjacent to India.* Having obſerved that moſt of the people whom he had ſeen wore ſmall plates of gold, by way of ornament in their noſtrils, he eagerly inquired where they got that precious metal. They pointed towards the ſouth, and made him comprehend by ſigns, that gold abounded in countries ſituated in that quarter. Thither he immediately determined to direct his courſe, in full confidence of finding there thoſe opulent regions which had been the object of his voyage, and would be a recompence for all his toils and dangers. He took along with him ſeven of the natives of San Salvador, that, by acquiring the Spaniſh language, they might ſerve as guides and interpreters; and thoſe innocent people conſidered it as a mark of diſtinction when they were ſelected to accompany him.

He ſaw ſeveral iſlands, and touched at three of the largeſt, on which he beſtowed the names of St. Mary of the Conception, Fernandina, and Iſabella. But as their ſoil, productions, and inhabitants, nearly reſembled thoſe of San Salvador, he made no ſtay in any of them. He inquired every where for gold, and received uniformly for anſwer. that it was brought from the ſouth. He followed that courſe, and ſoon diſcovered a country of vaſt extent, not perfectly level, like thoſe which he had already viſited, but ſo diverſified with riſing grounds, hills, rivers, woods and plains, that he was uncertain whether it might prove an iſland, or part of the continent. The natives of San Salvador whom he had on board, called it Cuba; Columbus gave it the name of Juanna. He entered the mouth of a large river with his ſquadron, and all the inhabitants fled to the mountains as he approached the ſhore. But as he reſolved to careen his ſhips in that place, he ſent ſome Spaniards, together with one of the people of San Salvador, to view the interior parts of the country.—They having advanced above ſixty miles from the ſhore, reported upon their return, that the ſoil was richer and more cultivated than any they had hitherto diſcovered; that beſides many ſcattered cottages, they had found one village, containing above a thouſand inhabitants; that the people, though naked, ſeemed to be more intelligent than thoſe of San Salvador, but had treated them with the ſame reſpectful attention, kiſſing their feet, and honoring them as ſacred beings allied to heaven; that they had given them to eat a certain root, the taſte of which reſembled roaſted cheſnuts, and likewiſe a ſingular ſpecies of corn called maize, which either when roaſted whole or ground into meal, was abundantly palatable; that there ſeemed to be no four-footed animals in the country, but a ſpecies of dogs, which could not bark, and a creature reſembling a rabit, but of a much ſmaller ſize; that they had obſerved ſome ornaments of gold among the people, but of no great value.†

Theſe meſſengers had prevailed with ſome of the natives to accompany them, who informed Columbus, that the gold, of which they made their ornaments was found at

NOTE.

* Pet. Mart. epiſt. 135,

† Life of Columbus, c. 24—28. Herrera, dec. 1. lib. i. c. 14.

Cubanacan. By this word they meant the middle or inland part of Cuba; but Columbus, being ignorant of their language, as well as unaccuſtomed to their pronunciation, and his thoughts running continually upon his own theory concerning the diſcovery of the Eaſt-Indies, he was led, by the reſemblance of ſound to ſuppoſe that they ſpoke of the Great Khan, and imagined that the opulent kingdom of Cathay, deſcribed by Marco Polo, was not very remote. This induced him to employ ſome time in viewing the country. He viſited almoſt every harbor, from Porto del Principe, on the northern coaſt of Cuba, to the eaſtern extremity of the iſland; but, though delighted with the beauty of the ſcenes, which every where preſented themſelves, and amazed at the luxuriant fertility of the ſoil, both which, from their novelty, made a more lively impreſſion upon his imagination, he did not find gold in ſuch quantity as was ſufficient to ſatisfy either the avarice of his followers, or the expectations of the court to which he was to return. The natives, as much aſtoniſhed at his eagerneſs in queſt of gold, as the Europeans were at their ignorance and ſimplicity, pointed towards the eaſt, where an iſland which they called Hayti, was ſituated, in which that metal was more abundant than among them. Columbus ordered his ſquadron to bend its courſe thither; but Martin Alonſo Pinzon, impatient to be the firſt who ſhould take poſſeſſion of the treaſures which this country was ſuppoſed to contain, quitted his companions, regardleſs of all the admiral's ſignals to ſlacken ſail, until they ſhould come up with him.

Columbus, retarded by contrary winds, did not reach Hayti till the ſixth of December. He called the port where he firſt touched St. Nicholas, and the iſland itſelf Eſpagnola, in honor of the kingdom by which he was employed; and it is the only country, of thoſe he had yet diſcovered, which has retained the name he gave it. As he could neither meet with the Pinta, nor have any intercourſe with the inhabitants, who fled in great conſternation towards the woods, he ſoon quitted St. Nicholas, and ſailed along the northern coaſt of the iſland, he entered another harbor, which he called Conception. Here he was more fortunate; his people overtook a woman who was flying from them, and after treating her with great kindneſs, diſmiſſed her with a preſent of ſuch toys as they knew were moſt valued in thoſe countries. The deſcription which ſhe gave to her countrymen of the humanity and wonderful qualities of the ſtrangers; their admiration of the trinkets, which ſhe ſhewed with exultation; and their eagerneſs to participate of the ſame favors; removed all their fears, and induced many of them to repair to the harbour. The ſtrange objects which they beheld, and the baubles which Columbus beſtowed upon them, amply gratified their curioſity and their wiſhes. They nearly reſembled the people of Guanahani and Cuba, they were naked like them, ignorant and ſimple; and ſeemed to be equally unacquanted with all the arts which appear moſt neceſſary in poliſhed ſocieties; but they were gentle credulous, and timid to a degree which rendered it eaſy to acquire the aſcendant over them, eſpecially as their exceſſive admira-

tion led them into the ſame error with the people of the other iſlands, in believing the Spaniards to be more than mortals, and deſcended immediately from heaven. They poſſeſſed gold in greater abundance, than their neighbors, which they readily exchanged for bells, beads or pins; and in this unequal traffic both parties were highly pleaſed, each conſidering themſelves as gainers by the tranſaction. Here Columbus was viſited by a prince or cazique of the country. He appeared with all the pomp known among a ſimple people, being carried in a ſort of palanquin upon the ſhoulders of four men, and attended by many of his ſubjects, who ſerved him with great reſpect. His deportment was grave and ſtately, very reſerved towards his own people, but with Columbus and the Spaniards extremely courteous.—He gave the admiral ſome thin plates of gold, and a girdle of curious workmanſhip, receiving in return preſents of ſmall value, but highly acceptable to him*.

(To be continued.)

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

(Continued from page 462.)

The FRENCH GOVERNMENT, *and* POLICE.

HAVING a deſire to get ſome knowledge of the conſtitution of the French government, I enquired of a learned friend how the proper information could be obtained, and what books they had for this purpoſe? In anſwer to this enquiry I was informed, that the only ſure method was to conſult the ordonances and arrets of the kingdom. But this ſeemed a very tedious courſe for a ſtranger, who wiſhes for a compendious view to ſatisfy his curioſity. One would think there muſt be vaſt work for the lawyers, by the numbers which appear in the habit of that profeſſion in the ſtreets, and places of public reſort at Paris. So far as I have been able to inform myſelf, by reading and converſation, the diſtribution of public juſtice, and the deciding of all affairs relating relating to property, is a matter ſeldom drawn out into any length of time, and which therefore, cannot put the litigants to thoſe enormous expences, which are neceſſarily incurred, where the proceedings are tedious, and the way is left open for vexatious appeals from one court to another.

For all ordinary complaints of injury, extortion, and fraud, there are commiſſaries *pour la police*, equivalent to our juſtices of the peace, of whom there are forty-eight diſtributed in the different parts of the city of Paris. Strangers as well as natives may prefer their complaints, by firſt depoſiting a little more than half a crown Engliſh. Beſides theſe, there is one principal magiſtrate, called the Lieutenant of the Police, who determines upon complaints in a ſummary way, and renders what they call *une bonne et prompte juſtice*.

For all that is judicial, in matters of trade, the navigation of the Seine, the importation and ſale of proviſions, &c. there is a provoſt, with

NOTE.

* Life of Columbus, c. 32. Herrera, dec. 1. lib. i. c. 15, &c.

four ſheriffs under him, who conſtitute the office of the *Hotel de ville*, or lord mayor's manſion-houſe, or Guildhall of Paris: and theſe have the charge of all public edifices, public celebrities, poll taxes, and city rents. The *Greve*, which is the ſpot for public executions, is an æra near the river, before the Hotel de ville. The court of judicature, under this magiſtrate, is called the *Chatelet*, in which there are ſeveral departments allotted to the hearing of different ſorts of cauſes.

The firſt, or civil department, is that of the *Prevoté*, or provoſtſhip, in which ſuch cauſes are determined as relate to the ſtate, quality and rights of perſons. The ſecond court is the Preſidial, which receives appeals from the ſentences given by the judges of the *Chatelet*.—The third is the *Chambre civile* which takes cognizance of all payments of money, ſuch as rents, wages, penſions for maintenance, diſtreſſes and executions on goods and chattels, which cauſes are all of ſuch a nature as to require diſpatch. The laſt is the *Chambre criminelle*; which judges in all ſuch criminal cauſes as come before our ſeſſions at the Old Bailey.

The officers of this great court are the provoſt and his lieutenant-civil, the lieutenant-general of the police, two ſpecial lieutenants, above fifty counſellors, four of the king's counſellors, and an attorney-general. All theſe are within the court. Others who act without it, are the forty-eight commiſſaries above-mentioned, an hundred and thirty notaries, and about two hundred and thirty attornies. From the comprehenſive practice of the Chatelet, their ſyſtem of judicature ſeems to lie in a ſmall compaſs, which renders the whole more eaſy to be underſtood.

The lieutenant-criminal of the ſhort robe, who is an alſo an officer of the Chatelet, takes cognizance of all crimes committed by vagabonds, incendiaries, rioters, highway robbers; and his judgment is without appeal. He has under him a company of archers, horſe-patrole, or *marechauſſée*, commanded by officers of the guard, who are always in readineſs for the purſuing and apprehending of felons: and the police of France is ſo ſtrict, their people ſo well claſſed, regulated and looked after, and their ports in the towns ſo well guarded, that criminals rarely eſcape; and their executions are very ſevere. With all theſe difficulties and diſcouragements there are fewer malefactors, and conſequently there is more peace, and leſs interruption in all the affairs of ſocial life, than where juſtice is ſlow, expenſive, and uncertain; which, if it happens in criminal cauſes, reſpecting the life and property of the ſubject, is one of the moſt dreadful evils that can befal any community, and, ſo far as it extends, amounts to a diſſolution of ſociety.

The other great towns of France are regulated in like form, by a lieutenant of the police, with commiſſaries or town-majors, who, if I miſtake not, wear a uniform to diſtinguiſh them as officers of the king; and they have their Hotel de ville, with their *mareſchauſſée* eſtabliſhed under a commandant or *Lieutenant criminel*.

I am ſenſible that the general idea, which I have here given, is very imperfect: all I intend is, to throw out ſuch hints as may ſerve

for the ground of a farther enquiry. My intelligence does not enable me to ſhew how far the king interferes in the courſe of juſtice, nor to mark the limitations of law which ſecure the property of the ſubject under the prerogatives of the crown. In England a ſubject can go to law with the crown, and defend all claims of property againſt the king as againſt another perſon: and I take this to be one of the eſſential diſtinctions between the two conſtitutions.

The nobility, clergy, and commons of France, had once a conſiderable check upon the power of the king: but the French monarchy became more abſolute by the management of the cardinals Richelieu and Mazarin. There was a time when no matters of importance in the ſtate, could be reſolved upon without the conſent of the parliament of Paris: but ſince the time of Louis the XIVth, it has acted chiefly as a court of juſtice in matters of treaſon, &c. and gives no advice in affairs of ſtate, but when it is required by the king.

BIOGRAPHY.

Life of Sir Richard Steele.

SIR RICHARD STEELE, an Engliſh writer, who rendered himſelf famous by his zeal in political matters, as well as by the various productions of his pen, was born of Engliſh parents at Dublin, in Ireland, his father being a counſellor at law, and private ſecretary to James, the firſt duke of Ormond, lord lieutenant of that kingdom.—He came over to England while he was very young, and was educated at the charter houſe ſchool in London, where he had the great Mr. Addiſon for his ſchool-fellow. In the year 1695, he wrote a poem on the funeral of queen Mary, entitled the Proceſſion. His inclination leading him to the army, he rode for ſometime privately in the guards.—He firſt became an author, as he tells us himſelf, when an enſign of the guards, a way of life expoſed to much irregularity; and being thoroughly convinced of many things, of which he often repented, and which he more often repeated, he wrote for his own private uſe a little book, entitled the Chriſtian Hero, with a deſign principally to fix upon his own mind a ſtrong impreſſion of virtue and religion, in oppoſition to a ſtronger propenſity towards unwarrantable pleaſures.—This ſecret admonition was too weak, he therefore, in the year 1701, printed the book with his name, in hopes that a ſtanding teſtimony againſt himſelf, and the eyes of the world upon him in a new light, might curb his deſires, and make him aſhamed of underſtanding and ſeeming to feel what was virtuous, and yet living ſo contrary a life.—This had no other effect, but that from being thought no undelightful companion, he was ſoon reckoned a diſagreeable fellow. One or two of his acquaintance thought fit to miſuſe him, and try their valor upon him; and every body he knew meaſured the leaſt levity in his words and actions with the character of a Chriſtian hero. Thus he found himſelf ſlighted inſtead of being encouraged, for his declarations as to religion; and it was now incumbent upon him to enliven his character, for which reaſon he wrote a comedy called the Funeral, or Grief A-la mode, in which, though full

of incidents that excite laughter, virtue and vice appear juſt as they ought to do. This comedy was acted in 1702; and as nothing can make the town ſo fond of a man as a ſucceſsful play, this, with ſome particulars enlarged upon to his advantage, obtained him the notice of king William; and his name to be provided for, was in the laſt table book ever worn by his majeſty. He had before this procured a captain's commiſſion in the lord Lucas's regiment of fuziliers, by the intereſt of the lord Cutt's, to whom he had dedicated his Chriſtian Hero, and who likewiſe appointed him his ſecretary. His next appearance as a writer, was in the office of Gazetteer, in which he obſerves he worked faithfully, according to order, without ever erring againſt the rule obſerved by all miniſters, to keep that paper very innocent and very inſipid; and it was believed, that it was to the reproaches he heard every Gazette-day againſt the writer of it, that he owed the fortitude of being remarkably negligent of what people ſaid, which he did not deſerve. In the year 1703, his comedy, entitled, The Tender Huſband, or the Accompliſhed Fools, was acted at the Theatre Royal in Drury-lane; as was his comedy of the Lying Lovers, or the Ladies-Friendſhip, the year following. In 1709, he began the Tatler, the firſt of which was publiſhed on Tueſday, April 12, and the laſt on Tueſday, Jan. 2, 1710-11. This paper greatly increaſing his reputation and intereſt, he was preferred to be one of the commiſſioners of the ſtamp-office. Upon laying down the Tatler, he ſet up, in concert with Mr. Addiſon, the Spectator, which was begun on the 1ſt of March, 1711. —The Guardian was likewiſe publiſhed by them in 1713; in October of which year Mr. Steele began a political paper, entitled, The Engliſhman. Beſides theſe he wrote ſeveral other political pieces which ſhew the high diſſatisfaction he had with the meaſures of the laſt miniſtry of Queen Anne; to oppoſe which, he reſolved to procure a ſeat in parliament. For this purpoſe he reſigned his place of commiſſioner of the ſtamp-office in June, 1713, and was choſen member of the Houſe of Commons for the borough of Stockbridge. But he did not ſit long in that houſe before he was expelled, on the 18th of March, 1714, for writing the Engliſhman, being the cloſe of the paper ſo called, and the Criſis. In 1714 he publiſhed The Romiſh Eccleſiaſtical Hiſtory of late years, and a paper, entitled, The Lover, the firſt of which appeared on Thurſday, February 25, 1714; and another called, The Reader, which begun on Thurſday, April 22, the ſame year. In the ſixth number of this laſt paper he gave an account of his deſign of writing the hiſtory of the Duke of Marlborough from proper materials in his cuſtody, to commence from the date of his grace's commiſſion of captain-general and plenipotentiary, and to end with the expiration of thoſe commiſſions. But this deſign was never executed by him; and the materials were afterwards returned to the Ducheſs of Marlborough.

Soon after the acceſſion of George I. to the throne, Mr. Steele was appointed ſurveyor of the royal ſtables at Hampton-court, and governor of the royal company of comedians.—He was likewiſe put into the commiſſion of the peace for the county of Middleſex, and in April, 1715, knighted by his majeſty. In the firſt

parliament of that king he was choſen member for Boroughbridge in Yorkſhire; and after the ſuppreſſion of the rebellion in the north, was appointed one of the commiſſioners of the forfeited eſtates in Scotland, where he received diſtinguiſhed marks of reſpect from ſeveral of the nobility and gentry of that part of Great Britain.——In 1715, he publiſhed An Account of the State of the Roman Catholic Religion throughout the World, tranſlated from an Italian manuſcript, with a dedication to the Pope, giving him a very particular account of the ſtate of religion among Proteſtants, and of ſeveral other matters of importance relating to Great Britain; but this dedication is ſuppoſed to be written by another eminent hand more converſant in ſubjects of that nature than Sir Richard, who, the ſame year, publiſhed a letter from the Earl of Mar to the King before his Majeſty's arrival in England, and, the year following, a ſecond volume of the Engliſhman; and in 1718, an Account of his Fiſh Pool, which was a project of his for bringing fiſh to market alive, for which he obtained a patent. In 1719, he publiſhed a pamphlet called the Spinſter, and a letter to the Earl of Oxford concerning the bill of peerage, which bill he oppoſed in the Houſe of Commons. Some time after he wrote againſt the South Sea ſcheme his Criſis of Property, and another piece, entitled, A Nation a Family; and, on Saturday, January 2, 1719-20, began a paper called The Theatre, during the courſe of which, his patent of governor of the royal company of comedians was revoked by his Majeſty. In 1722, his comedy called, The Conſcious Lovers, was acted with prodigious ſucceſs, and publiſhed with a dedication to the King, who made him a preſent of 500l. Some years before his death he grew paralytic, and retired to his ſeat in Llangunner, near Caermarthen, in Wales, where he died on the 1ſt of September, 1729.

Life *of* Laurence Sterne.

THIS gentleman, commonly known by the name of *Yorick*, poſſeſſed an extenſive genius; he was the ſon of a lieutenant in a marching regiment, and was born at Clonmell in the ſouth of Ireland, the 24th of November, 1713. After paſſing his infancy in the itinerant manner incident to the military life of his father, he was placed out to ſchool at Halifax in Yorkſhire; from whence, in 1732, he was ſent to Jeſus College in Cambridge. On his quitting the univerſity, he obtained the living of Sutton in Yorkſhire; and, in 1741, he married. Soon after, he was made prebendiary of York, and by his wife's intereſt procured another benefice, that of Stillington.—He remained, as he tells us, near twenty years at Sutton, performing the duty of both places, and amuſing himſelf with books, painting, fiddling, and ſhooting. In all this time we do not find that the talents for which he afterwards became ſo celebrated, ever manifeſted themſelves ſo as to diſtinguiſh him materially from the reſt of his brethren: but when the opportunity occurred to him by the ſtarting a lucky thought, whatever parochial virtues he might poſſeſs as a plain country clergyman, were inſtantly ſunk in the man of wit and gaiety. In the year 1760 he came up to London, and publiſhed two volumes of a no-

vel, if it admitted of any determinate name, entitled the Life and Opinions of Triſtram Shandy. This performance brought Mr. Sterne into high reputation as an author: all read, moſt people applauded, but few underſtood it. He ſoon after publiſhed two volumes of ſermons, which the ſevereſt critics could not help admiring for the purity of their ſtile, the elegance of their compoſition, and the excellence of their moral tendency; but the manner in which they were introduced to the world was generally blamed. He acquaints the public, that 'the ſermon which gave riſe to the publication of theſe, having been offered to the public as a ſermon of Yorick's, [in Triſtram Shandy] he hoped the ſerious reader would find nothing to offend him in theſe two volumes, being continued under the ſame name.'—This very apology was conſidered as an additional inſult to religion: it was aſked, if any man could think a preacher in earneſt, who ſhould mount the pulpit in a harlequin's coat. But, with all due reſpect to religion and decency, we cannot help thinking, that it matters very little in what coat a man mounts the pulpit, if his doctrine is good; and this being granted, he ſhould certainly wear the coat which attracts moſt hearers, as by that means, he will have the greater opportunity of benefiting mankind; ſuch appears to have been Mr. Sterne's caſe: if he had publiſhed his ſermons in his own name, they would not have been read by one perſon out of ten, and not at all by thoſe who have moſt need of inſtruction.

The third and fourth volumes of Triſtram Shandy ſoon made their appearance; but they were not received with ſo much eagerneſs as the two firſt volumes of that work. They had, however, many admirers, and the author was encouraged to proceed the length of nine volumes. It is almoſt needleſs here to obſerve, of a book ſo univerſally read, that the ſtory of the hero's life is the leaſt part of the writer's concern. It is, in reality, nothing more than a vehicle for ſatire on a variety of ſubjects; and moſt of the ſatirical ſtrokes are introduced with little regard to any connection either with the principal ſtory or with each other. The author perpetually digreſſes; or, rather, having no determined aim, he runs from object to object, as they happen to ſtrike a very lively, and very irregular imagination. Theſe digreſſions, ſo frequently repeated, inſtead of relieving the reader's attention, become of themſelves tireſome, and the whole is a perpetual ſeries of diſappointment. But notwithſtanding theſe, and other blemiſhes, the hiſtory of Triſtram Shandy has uncommon merit. The ſatire with which it abounds, though not always happily introduced, is ſpirited, poignant, and often extremely juſt. The characters, tho' ſomewhat overcharged, are lively and natural, and the author poſſeſſes, in a very high degree, the talent of catching the ridiculous in every object, and never fails to preſent it to his readers in the moſt agreeable point of view.

Mr. Sterne's health had been for ſometime declining: change of climate was therefore recommended. He made the tour of France and Italy. How much he improved the opportunities which this afforded him of obſerving the manners of mankind, is ſufficiently known to thoſe who have read his Sentimental Journey, one of the moſt elegant

and engaging compositions in any language. What a pity that he did not live to finish it! Though he seems desirous only to entertain, he is often highly instructive; and he has given us a more perfect picture of French manners, without the parade of information, than all travellers who went before him, and all who have written since. Not long after the publication of the two first volumes of this work, and before he had time to prepare the remainder for the press, to the sincere sorrow of all true lovers of humour and sentiment, Mr. Sterne died, in March, 1768.

To attempt his character, after it has been so admirably delineated by himself, would be entirely superfluous. We shall therefore give an abstract of it, in his own elegant colouring. 'He was as mercurial and sublimated a composition, as heteroclite a creature in all his declensions—with as much life and whim, and *gaite de cœur* about him as the kindliest climate could have engendered and put together. With all this sail, poor Yorick carried not one ounce of ballast; he was utterly unpractised in the world; and, at the age of twenty-six, knew just about as well how to steer his course in it as a romping unsuspicious girl of thirteen. He had an invincible dislike, and opposition in his nature, to gravity, and would say, it was a taught trick to gain credit of the world for more sense or knowledge than a man was worth; and that, with all its pretensions, it was no better, but often worse, than what a French wit hath long ago defined it, viz. "A mysterious carriage of the body to cover the defects of the mind; which definition of gravity, Yorick, with great imprudence, would say, deserved to be written in letters of gold. But, in plain truth, he was altogether as indiscreet and unwise, on every other subject of discourse, where policy is wont to impress restraint.—Yorick had no impression but one, and that was what arose from the nature of the deed spoken of; which impression he would usually translate into plain English without any periphrasis, and too often without any distinction of personage, time, or place: so that when mention was made of a pitiful or ungenerous proceeding, he never gave himself a moment's time to reflect who was the hero of the piece, what his station, or how far he had power to hurt him hereafter; but, if it was a mean action, the man was a mean fellow; and, as his comments had usually the ill fate to be terminated either in a *bon mot*, or to be enlivened throughout with some drollery or humour of expression, to give wing to Yorick's indiscretion, In a word, as he as seldom shunned occasions of saying what came uppermost, and without ceremony, he had but too many temptations in life to scatter his wit and humour, his satire and jests about him. They were not lost for want of gathering.'

To this character of Mr. Sterne, drawn by his own inimitable hand, we beg leave to add an epitaph not unworthy of it, written at the time of his death.

EPITAPH.

'O ye, whose hearts e'er virtue taught to glow
At human good, or melt at human woe,
Here turn!—and pay the tribute of a sigh;
But ye profane, unfeeling, come not nigh!

Left he, whose bones, beneath this marble rest,
Should rise indignant on your eyes unblest,
Launch the swift bolt incensed spirits throw,
And send you weeping to the shades below!
He felt for man—nor dropt a fruitless tear,
But kindly strove the drooping heart to cheer:
For this, the flowers by Shiloh's brook that blow,
He wove with those that round Lycæum grow:
For this Euphrosyne's heart-easing draught
He stole, and ting'd with wit and pleasing thought:
For this, with humour's necromantic charm,
Death saw him sorrow, care, and spleen disarm!
With dread he saw, then seiz'd his sharpest dart,
And, grimly smiling, pierc'd poor Yorick's heart.
If faults he had—for none exempt we find,
They, like his virtues, were of gentlest kind;
Such as arise from genius in excess,
And nerves too fine, that wound e'en while they bless;
Such as a form so captivating wear,
If faults, we doubt—and, to call crimes—we fear;
Such as, let envy sift, let malice scan,
Will only prove that Yorick was a man.'

MISCELLANEOUS.

The INVENTION *of the* MARINER'S COMPASS.

THE attractive property of the load-stone has been known in all ages. Thales, surprized with so constant an effect, ascribed it to a soul. Plato, Aristotle, and Pliny, have made mention of this attraction; but neither they, nor any other, down to the eleventh century, or even to the beginning of the twelfth, knew that the load-stone suspended, or floating on the water, by means of a piece of cork, always turned one and the same point towards the north. Even the person who made this remark went no farther; he had no notion of the importance or use of that wonderful discovery.

These two properties of attracting iron, and of turning towards the north, being known, some virtuosi repeated the experiments, by floating in a vessel of water, a piece of iron and a load-stone upon corks, that they might meet with no obstacle; they observed, that when the piece of iron was rubbed upon the load-stone, it acquired the virtue of turning to the north, and of attracting as the load-stone did, needles and small pieces of iron. From one experiment to another, they came to the laying a needle touched by the load-stone on two bits of straw upon water, which they observed constantly pointed to the north.—They were in a fair road to the grand discovery, but had not yet attained to the knowledge of what is called the compass.

The first use which the virtuosi made of this discovery, was to impose upon the simple, by a shew of magic. For example, they made a

little ſwan, which was hollow, and floated upon the water, carrying in his beak a lizard, or a young ſnake; this ſwan purſued a piece of bread, which was held to it at the end of a knife, whatever way it was turned or moved; which greatly ſurpriſed ſuch ſpectators, as were ignorant that the knife had acquired the virtue of attracting iron, by being touched upon the load-ſtone.

Men more ſedate applied this experiment to navigation, and a poet of the twelfth century acquaints us, that the French pilots made uſe of a needle touched upon the load-ſtone, which they called La Marinette. Soon after, inſtead of floating theſe needles upon the ſurface of the water upon ſtraw or cork, which the motion of the ſhip agitated too much, an intelligent workman thought of ſuſpending the needle exactly in it centre, upon an immoveable point, that it might have full liberty to play and turn towards the pole: Another workman in the fourteenth age thought of laying over this needle a very light circle of paſte-board, on which the four cardinal points, and the principal winds were marked out, and the whole circle divided into 360 degrees of the horizon. The little machine ſuſpended in a box, which box itſelf was hung pretty near like the mariners lamps, anſwered the hopes of the inventor; for however the ſhip might change its ſituation, the needle always faithfully turned to the north, diſtinguiſhed on the paſte-board by a flower-de-luce; and the other points of the wind, marked as aforeſaid, pointed out the courſe that was held, and the winds which they were to guard againſt.

But it happened in this invention, as in thoſe of mills, clocks, and printing, that no one knows the name of the inventor; many having had a ſhare in them, they being diſcovered by little and little, and bro't to perfection by degrees.

We may hence ſee what judgment we ought to make of the diſputes ſubſiſting among ſeveral nations laying claim to the invention of the compaſs. The Italians decide in favor of Flavio Gioioa, who in 1302, made at Melphis, in the kingdom of Naples, the firſt compaſs that ever was ſeen. The French are very far from acquieſcing in this deciſion; they alledge, that even in the twelfth century, the needle was in uſe among them for the regulating of their navigation, and bring as a proof, that all nations copied after a French workman, who produced the firſt compaſs, the north point being every where marked with a flower-de-luce.

The Engliſh, if they do not take upon them the diſcovery itſelf, yet they claim the honor of having bro't it to perfection, by the manner of ſuſpending the box which holds the needle: They ſay in their own favor, that the names which the compaſs bears, were received from them by all other nations, at the time that they communicated the compaſs to them brought to a commodious form; that it is called the ſea compaſs, or Circle of Mariners, from the two Engliſh words, mariner's compaſs; and from the Engliſh word box, the Italians have made their boſſola, as they change the name Alexander to Aleſſandro.

Others endeavor to give the honor of this invention to the Chineſe; but as to this very day they float their needle upon cork, formerly the practice in Europe, we may very well ſuppoſe that Marco Paolo, or other Venetians, who went to India and China by the Red Sea,

communicated this important experiment in the very extremities of Aſia, even as early as in the 13th century; and that ſince that time by different pilots, the uſe of it has been brought to its preſent perfection among us.

This needle, beſides its inclination to the north, has two other motions, one of declination, by which it recedes ſome degrees from the true meridian line of the ſun's ſhade at noon; the other of inclination, by which it bends its northern point towards the earth, as if its being touched or animated by the load-ſtone, added a weight to that end: This obliges to the loading the ſouth end, to keep it horizontally poiſed, and in true equilibrio.

The knowledge of the load-ſtone's tendency, carries us from one end of the world to the other! and a compaſs of a crown piece is ſufficient to ſteer into our havens, the productions of the four quarters of the world. It is, indeed, this invention, brought to the perfection it attained in the fourteenth century, which gives date to the revival of geography, of trade, of natural hiſtory, and of true phyſics.

A SYSTEM *of* POLITE MANNERS.

(Continued from page 470.)

ABSENCE OF MIND.

WHAT the world calls an abſent man, is generally either a very affected one, or a very weak one; but whether weak or affected, he is, in company, a very diſagreeable man. Loſt in thought, or poſſibly in no thought at all, he is a ſtranger to every one preſent, and to every thing that paſſes; he knows not his beſt friends, is deficient in every act of good manners, unobſervant of the actions of the company, and inſenſible to his own.—His anſwers are quite the reverſe of what they ought to be; talk to him of one thing, he replies, as of another. He forgets what he ſaid laſt, leaves his hat in one room, his cane in another, and his ſword in a third. Neither his arms nor his legs ſeem to be a part of his body, and his head is never in a right poſition.——He joins not in the general converſation, except it be by fits and ſtarts, as if awaking from a dream. His ſhallow mind is poſſibly not able to attend to more than one thing at a time; or he would be ſuppoſed wrapped up in the inveſtigation of ſome very important matter. Such men as Sir Iſaac Newton or Mr. Locke, might occaſionally have ſome excuſe for abſence of mind! It might proceed from that intenſeneſs of thought which was neceſſary at all times for the ſcientific ſubjects they were ſtudying; but, for a young man, who has no ſuch plea to make, abſence of mind is rudeneſs to the company, and deſerves the ſevereſt cenſure.

However inſignificant a company may be; however trifling their converſation; while you are with them, do not ſhew them, by an inattention, that you think them trifling; that can never be the way to pleaſe, but rather fall in with their weakneſs than otherwiſe; for to mortify, or ſhew the leaſt contempt to thoſe we are in company with, is great rudeneſs, and what few can forgive.

Abſence of mind is a tacit declaration, that thoſe we are in company with, are not worth attending to; and what can be a greater affront? Beſides, can an abſent man improve by what is ſaid or done in his preſence? He may frequent the beſt companies for years together, and all to no purpoſe. In ſhort, a

man is neither fit for buſineſs or converſation, unleſs he can attend to the object before him, be that object what it will.

An Historical Diſſertation *on* Courtship.

(Concluded from page 472.)

IN moſt of the countries we have hitherto mentioned, love is carried on without ſentiment or feeling: In Spain it is quite the reverſe. ——A Spaniſh lover hardly thinks, ſpeaks, or even dreams of any thing but his miſtreſs. When he ſpeaks to her, it is with the utmoſt reſpect and deference. When he ſpeaks of her, it is in the moſt hyperbolically romantic ſtyle; and when he approaches her, you would ſuppoſe him to be approaching a divinity. But all this deference to her *godſhip*, all this patient ſufferance under her window, is not enough; and as none but the brave can deſerve the fair, he is conſtantly ready, not only to fight all her enemies, and his own rivals, but to ſeek every opportunity of ſignalizing his courage, that he may ſhew himſelf able to protect her. Among all theſe opportunities, none are ſo eagerly courted as fighting with bulls; a barbarous amuſement, for which Spain is remarkable; where the ladies ſit as ſpectators, while the cavaliers encounter thoſe furious animals, previouſly exaſperated, and where, according to the ſarcaſtic phraſe of Butler,

'— he obtains the nobleſt ſpouſe,
'Who widows greateſt herds of cows.'

Some of the human paſſions are ſo nearly allied to each other, that the tranſition from this to that is hardly perceptible, and ſeems as eaſy and natural as it is to ſtep from the threſhold into the houſe. Of this kind is friendſhip with women, which has been called ſiſter to love; and we may add, that pity for a woman, who is tolerably handſome and deſerving, is more than ſiſter to love. The Spaniards, conſidering the effects of pity on the tender and compaſſionate natures of women, endeavor, inſtead of attaching them by pleaſure, as in other countries, to ſecure them by exciting their compaſſion, thro' every part of the courtſhip we have now related. But they do it ſtill more remarkably in a cuſtom, which they practiſed ſome time ago at Madrid, and in other parts of Spain. A company of people, who called themſelves diſciplinants, or whippers, partly inſtigated by ſuperſtition, and partly by love, paraded the ſtreets every Good Friday, attended by all the religious orders, ſeveral of the courts of judicature, all the companies of trades, and ſometimes the king and all his court. The whippers were arrayed in long caps in the form of a ſugar-loaf, white gloves, ſhoes of the ſame colour, and waiſtcoats, the ſleeves of which were tied with ribbons of ſuch colours as they thought moſt agreeable to the fancy of the ladies they adored. In their hands were whips made of ſmall cords, to the ends of which were cemented little bits of wax ſtuck with pieces of broken glaſs; with theſe they whipped themſelves as they went along, and he who ſhewed the leaſt mercy to his carcaſe, was ſure of the greateſt pity from his dulcinea. When they happened to meet a handſome woman in the ſtreet, ſome one of them took care to whip himſelf, ſo as to make his blood ſpurt upon her; an honor

for which she never failed humbly to thank him. When any of them came opposite to the window of his mistress, he began to lay upon himself with redoubled fury, while she, from her balcony, looked complacently on the horrid scene, and knowing it was acted in honor of her charms, thought herself greatly obliged to her lover, and seldom failed to reward him accordingly.

Not less singular, and much of the same nature, is a method of courtship which Lady Montague saw at a procession in Constantinople, when the Grand Seignior was going out to take the command of an army.——'The rear,' says she, 'was closed by the volunteers, who came to beg the honor of dying in his service; they were all naked to the middle—some had their arms pierced through with arrows left sticking in them—others had them sticking in their heads, the blood trickled down their faces——some slashed their arms with sharp knives, making the blood spring out on the bystanders; and this is looked on as an expression of their zeal for glory. And I am told, that some make use of it to advance their love; and when they come near the window where their mistress stands, all the women being veiled to see this spectacle, they stick another arrow for her sake, who gives some sign of approbation and encouragement to this kind of gallantry.'

We cannot help condemning customs so barbarous; but while we condemn them, we have the strongest hopes that they no longer exist; while in Scotland, one of a somewhat similar nature, scarcely less ridiculous, or less dangerous, is not yet obliterated. At a concert annually held in Edinburgh, on St. Cecilia's day, most of the celebrated beauties are assembled. When the concert is ended, their adorers retire to a tavern, when he that can drink the largest quantity to the health of his mistress, according to the phrase they make use of, *saves her*, and dubs her a public toast for the ensuing year; while the hapless fair, who is beloved by one of a more irritable system, and less capacious stomach, according to the same cant, is *damned*, and degraded by the bucks from being ranked among the number of beauties. In tracing general principles, we often meet with many discordant and contradictory facts. It is a general rule of nature, that when the male makes love to the female, he endeavors to put himself into the most agreeable postures and attitudes, and to gain her affections by shewing, if we may be allowed the expression, his best side, and most agreeable accomplishments. But the instances we have now related are exceptions to this general law; they tend, however, to establish a truth, which every attentive person must have observed, that the actions of men are more the result of accident and custom, than of fixed and permanent principles.

Among the various methods used by our ancestors, of introducing themselves into the good graces of the fair, fighting was far from being the least common; and several tolerably good reasons may be assigned why this should so successfully accomplish its purpose. But though fighting a rival or an enemy, may promote the suit of a lover, nothing seems less natural than endeavoring to engage the female heart by unavailing cruelty to one's own flesh. This has in itself no merit, nor distinguishes the man for any thing but a wrong head, and an insensibility of nerves. Whoever,

therefore, gets drunk, or commits an outrage upon himſelf for the ſake of his miſtreſs, ſhould be truſted by the women with caution, as the ſame cauſes which prompted him to this folly, may prompt him to others in which his own perſon is leſs likely to ſuffer.

Before we take our leave of the Spaniards, we muſt do them the juſtice to ſay, that though their ideas of the ladies, and their manner of addreſſing them, are ſtrongly tinctured with the wild and the romantic, they are at the ſame time directed by an honor and fidelity, ſcarcely to be found among any other people. In Italy, the manner of courtſhip, ſo far as it relates to ſerenading, nearly reſembles that of Spain; but the Italian goes a ſtep farther than the Spaniard; he endeavors to blockade the houſe where his fair one lives, ſo as to prevent the entrance of any rival, if he marries the lady who coſt him all this trouble and attendance, he ſhuts her up for life; if not, ſhe becomes the object of his eternal hatred, and he too frequently endeavors to revenge by poiſon the ſucceſs of his happier rival. In one circumſtance relating to courtſhip, the Italians are ſaid to be particular; they protract the time of it as long as poſſible, well knowing, that even with all the little ills attending it, a period thus employed is one of the ſweeteſt of human life.

To the difference of the climate of one country from another, philoſophers have generally attributed the different diſpoſition of the inhabitants. But France and Spain are kingdoms bordering on each other, and yet nothing can be more diſſimilar than a Frenchman and a Spaniard in affairs of love. A French lover, with the word ſentiment perpetually in his mouth, ſeems, by every action, to have excluded it from his heart. He places his whole confidence in his exterior air and appearance.—He dreſſes for his miſtreſs—dances for her——flutters conſtantly about her—helps her to lay on her rouge, and place her patches; attends her round the whole circle of amuſements, chatters to her perpetually, whiſtles and ſings, and plays the fool with her; whatever be his ſtation, every thing gaudy and glittering within the ſphere of it, is called in to his aſſiſtance, particularly ſplendid carriages and tawdry liveries; but if, by the help of all theſe, he cannot make an impreſſion on the fair one's heart, it coſts him nothing at laſt but a few ſhrugs of his ſhoulders, two or three ſilly exclamations, and as many ſtanzas of ſome ſatirical ſong againſt her; and as it is impoſſible for a Frenchman to live without an amour, he immediately betakes himſelf to another.

Among people of faſhion in France, courtſhip begins to be totally annihilated, and matches made by parents and guardians are become ſo common, that a bride and bridegroom not unfrequently meet together for the ſecond time on the day of their marriage. In a country where complaiſance and form ſeem ſo indiſpenſible, it may appear extraordinary, that a few weeks at leaſt ſhould not be allowed a young couple to gain the affections of each other, and to enable them to judge whether their tempers were formed for their mutual happineſs.——But this delay is commonly thought unneceſſary by the prudent parents, whoſe views extend no farther than intereſt and convenience. In many countries, to be married in this man-

ner would be reckoned the greateſt of misfortunes. In France, it is little regarded, as in the faſhionable world few people are greater ſtrangers to, or more indifferent about, each other, than huſband and wife; and any appearance of fondneſs between them, or their being ſeen frequently together, would infallibly make them forfeit the reputation of the *ton*, and be laughed at by all polite company. On this account nothing is more common than to be acquainted with a lady, without knowing her huſband, or viſiting the huſband, without ever ſeeing his wife.

An hiſtorian, who has read that the French have been, time immemorial, governed by their women, and a traveller, who has ſeen the attention that every one pays to them, will be apt to reckon all we have now ſaid as falſehood and miſrepreſentation. But to the firſt, we would recommend to conſider, that the women, which have commonly governed France, have been the miſtreſſes of their kings or other great men, who, trained up in every alluring mode of their profeſſion, have become artful beyond conception, in inſinuating themſelves by all the avenues that lead to the male heart. The ſecond, we would wiſh to conſider, that this conſtant attention is more the effect of faſhion and cuſtom than of ſentiment or regard: and that even the frequent duels which in France are fought on account of women, are not a proof of the ſuperior love or eſteem of the men for that ſex, nor undertaken to defend their virtue or reputation; they are only a mode of compliance with what is falſely called politeneſs, and of ſupporting what is falſely eſteemed honor.

Formerly, while the manners introduced by the ſpirit of chivalry were not quite evaporated among the French, before the too great progreſs of politeneſs had deſtroyed the virtues of honeſt ſimplicity, and the tongue hath learned by rote, to contradict the ſentiments of the heart; the behavior of this people, though mixed with romantic extravagance, was replete with feeling and ſentiment. During the regency of Anne of Auſtria, fighting and religion were the moſt ſucceſsful ways by which a lover could recommend himſelf to his miſtreſs; the bombaſtic verſes of the Duke of Rochefoucault ſhew what a lover then promiſed with his ſword;* and the number of women of rank who turned Carmelites, in compliance with the ſpirit of their gallants and of the times, point out what was effected by devotion; but as politeneſs began to puſh forward beyond the ſtandard of nature, it diſſipated not only all theſe romantic ideas, but alſo in time baniſhed ſentiment and affection, and left the French in their preſent ſituation—*creatures of art*. The eagerneſs, however, of the other European nations in copying their manners and cuſtoms is ſo great, that ſuch as they now are, all their neighbors will probably in leſs than a few centuries be.

As mankind advance in the principles of ſociety, as intereſt, ambition, and ſome of the other ſordid paſſions begin to occupy the mind, nature is thruſt out. Nothing ſurely can be more natural than that

NOTE.

* To merit her heart, and to pleaſe her bright eyes,
I have fought againſt kings, and dare fight 'gainſt the ſkies.

love ſhould direct in the choice of a partner for life, and that the parties contracting in wedlock, ſhould enter into that compact with the mutual approbation of each other.—— This right of nature, however, begins to be wreſted from her in every polite country. The poor are the only claſs who ſtill retain the liberty of acting from inclination and from choice, while the rich, in proportion as they riſe in opulence and rank, ſink in the exertion of the natural rights of mankind, and ſacrifice their love at the ſhrine of intereſt or ambition.

Such now begins to be the common practice in Britain; courtſhip, at leaſt that kind of it which proceeds from mutual inclination and affection is, among the great, nearly annihilated, and the matrimonial bargain made between the relations and lawyers of the two families, with all the care and cunning that each party is maſter of, to advance its own intereſt by over-reaching the other. Were we to deſcend to the middling and lower ranks of life, where freedom of mind ſtill exiſts; were we to deſcribe their various modes of addreſſing and endeavoring to render themſelves agreeable to the fair, we ſhould only relate what our readers are already well acquainted with; we ſhall therefore juſt obſerve, in general, that ſuch is the power of love, that it frequently prompts even an Engliſhman to lay aſide ſome part of his natural thoughtfulneſs, and appear more gay and ſprightly in the preſence of his miſtreſs; that on other occaſions, when he is doubtful of ſucceſs, it adds to his natural peeviſhneſs and taciturnity, an air of melancholy and embarraſſment, which expoſes him to the laughter of all his acquaintance, and ſeldom or never contributes any thing to advance his ſuit. When a few ſingularities ariſing from manners and cuſtoms are excepted, in every other reſpect the courtſhip of all poliſhed people is nearly the ſame, and conſiſts chiefly in the lover's endeavoring, by every art, to make his perſon and temper appear as agreeable to his miſtreſs as poſſible; to perſuade her, that his circumſtances are at leaſt ſuch as may enable him to indulge her in every thing becoming her ſtation, and that his inclinations to do ſo, are not in the leaſt to be doubted. Theſe great points being gained, the lover has commonly little elſe left to do, but to enter into the poſſeſſion of his hopes, unleſs where each party, urged by ſeparate intereſts, propoſes unreaſonable conditions of ſettlement, which frequently break off a match where every other article has been agreed on.

In ancient times, heroes encountered one another to render themſelves acceptable to the ladies they adored. Duels were fought between private perſons to determine which of them ſhould be the ſucceſsful lover: princes led their armies into the field, to fight with each other on the ſame account; and ſo rude were the manners, that a king, when he fell in love, inſtead of endeavoring to gain the object by gentle and perſuaſive methods, frequently ſent to demand her, by threatening fire and ſword on a refuſal. The Spaniards, a few centuries ago, as well as the cavaliers of many other nations, commenced knights-errant, and rode about the country, fighting every thing that oppoſed them, for the honor of their miſtreſſes. We have already ſeen, that in ſome countries, the

fairest and most noble virgins were allotted as a reward to the greatest virtue, that in others they were basely sacrificed to the wretch who was able to give the highest price for them. But among the ancient Saxons, at Magdeburgh, they had an institution still more singular, the greatest beauties, with a sum of money as the portion of each, were at stated times, deposited in the hands of the magistrates, to be publicly fought for, and fell to the lot of those who were most famous at tilting.

That the soft and compassionate temper of women, naturally averse to scenes of horror and of blood, should be most easily gained by him who has most distinguished himself in scenes of that nature, appears at first sight an inexplicable paradox; but the difficulty vanishes when we consider, that, in rude and barbarous times, the weakness of the sex made their property, and their beauty made their persons, a prey to every invader; and that it was only by sheltering themselves in the arms of the hero, that they could attain to any safety, or to any importance.—Hence the hero naturally became the object of their ambition, and their gratitude for the protection of his power, obliterated the idea of his crimes, magnified all his virtues, and held him up as an object of love. But besides, in the times of general rapine and devastation, it was only valor and strength that could defend a man's property from being lawlessly carried away, and his family consequently ruined for want of subsistence; and it was only by valor and martial atchievements that ambition could be gratified, that grandeur and power could be attained. When we survey all these reasons, our surprise that so many warriors in former times sought themselves into the arms of their mistresses, will be much abated.

For several centuries previous to the restoration of learning, the highest ambition of a lady, was to obtain a valiant knight to declare himself her champion, and a celebrated troubadour to sing the praises of her beauty. She who had arrived at this flattering distinction, was the envy of her own sex, and the adoration of ours. Nor was she obliged by the etiquette of the times to dissemble the sentiments she entertained of her champion or her sonnetteer, she might, in consistency with the strictest virtue, and the nicest delicacy, answer the protestations of the one, and the poems of the other, with a freedom which in our days would be reckoned the strongest symptoms of forwardness and indecency.——Troubadours frequently sung the praises of beauty and of merit, from motives of love and esteem; and not less frequently to advance their own fortunes. They commonly travelled about, among, and were entertained by, the rich, being for the most part needy adventurers, or prodigals who had spent their fortunes; they therefore generally sung the praises of the princess at whose court, or baroness at whose castle, they were entertained; and in this case, regardless of beauty or merit, may be said to have sung for their subsistence. When their figure was agreeable, when their wit was lively, by their constant attention to all the little offices of the most extravagant gallantry, they frequently cornuted the husband who fed them to sing the praises of his wife; and what is not a little extraordinary, so sacred was their character, that justice was commonly too see-

ble to reach them; and even the combined powers of jealouſy and revenge, which prompt the ſoul to deeds the moſt daring, were awed into ſubmiſſion by the veneration in which they were held by the folly of the times.

A remarkable STONE-EATER.

From Paulian's Dictionaire Phyſigne, under the article *Digeſtion*.

THE beginning of May, 1760, was brought to Avignon, a true lithophagus or ſtone-eater—who not only ſwallowed flints of an inch and an half long, a full inch broad, and half an inch thick; but ſuch ſtones as he could reduce to powder, ſuch as marble, pebbles, &c. he made up into paſte, which was to him a moſt agreeable and wholeſome food. I examined this man with all the attention I poſſibly could. I found his gullet very large, his teeth exceeding ſtrong, his ſaliva very corroſive, and his ſtomach lower than ordinary, which I imputed to the vaſt number of flints he had ſwallowed, being about five and twenty one day with another. Upon interrogating his keeper, he told me the following particulars—This ſtone-eater, ſays he, was found three years ago in a northern inhabited iſland, by ſome of the crew of a Dutch ſhip, on Good Friday. Since I have had him, I make him eat rawfleſh with his ſtones; I could never get him to ſwallow bread. He will drink water, wine, and brandy; which laſt liquor gives him infinite pleaſure. He ſleeps at leaſt twelve hours in a day, ſitting on the ground with one knee over the other, and his chin reſting on his right knee. He ſmokes almoſt all the time he is aſleep, or is not eating. The flints he has ſwallowed he voids ſomewhat corroded and diminiſhed in weight, the reſt of his excrements reſemble mortar. The keeper alſo tells me, that ſome phyſicians at Paris got him blooded; that the blood had little or no ſerum, and in two hours time became as fragile as coral. If this fact be true, it is manifeſt that the moſt diluted part of the ſtony juice muſt be converted into chyle. This ſtone-eater, hitherto is unable to pronounce more than a very few words, *Oui, non, caittou, bon*. I ſhewed him a fly through a microſcope: he was aſtoniſhed at the ſize of the animal, and could not be induced to examine it. He has been taught to make the ſign of the croſs, and was baptiſed ſome months ago in the church of St. Côme at Paris. The reſpect he ſhews to eccleſiaſtics, and his ready diſpoſition to pleaſe them, afforded me the opportunity of ſatisfying myſelf as to all theſe particulars; and I am fully convinced that he is no cheat.

ANECDOTE.

DEMETRIUS, king of Macedon, would at times retire from buſineſs to attend to pleaſure. On ſuch an occaſion he uſually feigned indiſpoſition. His father, Antigonus, coming to viſit him, ſaw a beautiful young lady retire from his chamber. On entering, Demetrius ſaid, 'Sir, the fever has now left me.' 'Very like, Son, (ſays Antigonus) perhaps it was that I met at the door.'

AGRICULTURE.

THEORY of AGRICULTURE.

(Continued from page 489.)

THESE are the kinds of *graſſes*, properly ſo called, which have not as yet been cultivated, that Mr. Anderſon thinks the moſt likely to be of value; but, beſides theſe, he recommends the following, of the pea tribe.

1. *Milk-vetch, liquorice-vetch*, or *milkwort*. This plant, in ſome reſpects, very much reſembles the common white clover; from the top of the root a great number of ſhoots come out in the ſpring, ſpreading along the ſurface of the ground every way around it; from which ariſe a great many cluſters of bright yellow flowers, reſembling thoſe of the common broom. Theſe are ſucceeded by hard round pods, filled with ſmall kidney-ſhaped ſeeds. From a ſuppoſed reſemblance of a cluſter of theſe pods to the fingers of an open hand, the plant has been ſometimes called *ladies-fingers*. By others it is called *crow-toes*, from a fancied reſemblance of the pods to the toes of a bird. Others, from the appearance of the bloſſom, and the part where the plant is found, have called it *feal*, improperly *fell-broom*. It is found plentifully almoſt every where in old graſs fields; but as every ſpecies of domeſtic animals eat it, almoſt in preference to any other plant, it is ſeldom allowed to come to the flour in paſture-grounds, unleſs where they have been accidentally ſaved from the cattle for ſome time: ſo that it is only about the borders of corn-fields, or the ſides of incloſures to which cattle have not acceſs, that we have an opportunity of obſerving it. As it has been imagined that the cows which feed on theſe paſtures, where this plant abounds, yields a quantity of rich milk, the plant has, from that circumſtance, obtained its moſt proper Engliſh name of *milk-vetch*.

One of the greateſt recommendations of this plant is, that it grows in poor barren ground, where almoſt no other plant can live. It has been obſerved in ground ſo poor, that even heath, or ling (*erica communis*) would ſcarcely grow; and upon bare obdurate clays, where no other plants could be made to vegetate; inſomuch that the ſurface remained entirely uncovered, unleſs where a plant of this kind chanced to be eſtabliſhed; yet even in theſe unfavorable circumſtances, it flouriſhed with an uncommon degree of luxuriance, and yielded as tender and ſucculent, though not ſuch abundant ſhoots, as if reared in the richeſt manured fields. In dry barren ſands, alſo, where almoſt no other plant could be made to live, it has been found to ſend out ſuch a number of healthy ſhoots all round, as to cover the earth with the cloſeſt and moſt beautiful carpet that can be deſired.

The ſtalks of the milk-vetch are weak and ſlender, ſo that they ſpread upon the ſurface of the ground, unleſs they are ſupported by ſome other vegetable. In ordinary ſoils they do not grow to a great length, nor produce many flowers; but in richer fields the ſtalks grow to a much greater length, branch out a

good deal, but carry few or no flowers or ſeeds. From theſe qualities our author did not attempt at firſt to cultivate it with any other view than that of paſture; and, with this intention, ſowed it with his ordinary hay ſeeds, expecting no material benefit from it till he deſiſted from cutting his field. In this, however, he was agreeably diſappointed; the milk-vetch growing, the firſt ſeaſon, as tall as his great clover, and forming exceeding fine hay: being ſcarce diſtinguiſhable from lucerne, but by the ſlenderneſs of the ſtalk, and proportional ſmallneſs of the leaf.

Another recommendation to this plant is, that it is perennial. It is ſeveral years after it is ſowed before it attains to its full perfection; but, when once eſtabliſhed; it probably remains for a great number of years in full vigor, and produces annually a great quantity of fodder. In autumn 1773, Mr. Anderſon cut the ſtalk from an old plant that grew on a very indifferent ſoil; and after having thoroughly dried it, he found that it weighed fourteen ounces and a half.

The ſtalks of this plant die down entirely in winter, and do not come up in the ſpring till the ſame time that clover begins to advance; nor does it advance very faſt, even in ſummer, when once cut down or eat over: ſo that it ſeems much inferior to the above-mentioned graſſes; but might be of uſe to cover the worſt parts of a farm, on which no other vegetable could thrive.

2. The *common yellow vetchling*, *(Lathyrus pratenſis)* or *everlaſting tare*, grows with great luxuriance in ſtiff clay ſoils, and continues to yield annually a great weight of fodder, of the very beſt quality, for any length of time. This is equally fit for paſture, or hay; and grows with equal vigor in the end of ſummer as in the beginning of it; ſo as would admit being paſtured upon in the ſpring, till the middle, or even the end of May, without endangering the loſs of the crop of hay. This is an advantage which no other plant except clover poſſeſſes; but clover is equally unfit for early paſture or hay.——Sain-foin is the only plant whoſe qualities approach to it in this reſpect, and the yellow vetchling will grow in ſuch ſoils as are utterly unfit for producing ſain-foin. It is alſo a perennial plant, and increaſes ſo faſt by its running roots, that a ſmall quantity of the ſeed would produce a ſufficient number of plants to fill a whole field in a very ſhort time. If a ſmall patch of good ground is ſowed with the ſeeds of this plant in rows, about a foot diſtance from one another, and the intervals kept clear of weeds for that ſeaſon, the roots will ſpread ſo much as to fill up the whole patch next year; when the ſtalks may be cut for green fodder or hay. And if that patch were dug over in the ſpring following, and the roots taken out, it would furniſh a great quantity of plants, which might be planted at two or three feet diſtance from one another, where they would probably overſpread the whole field in a ſhort time.

3. The *common blue tare* ſeems more likely than the former to produce a more nouriſhing kind of hay, as it abounds much more in ſeeds; but as the ſtalks come up more thinly from the root, and branch more above, it does not appear to be ſo well adapted for a paſture graſs as the other. The leaves of this plant are much ſmaller, and more divided, than thoſe of the o-

ther; the ſtalks are likewiſe ſmaller, and grow to a much greater length. Though it produces a great quantity of ſeeds, yet ſmall birds are ſo fond of them, that, unleſs the field was carefully guarded, few of them would be allowed to ripen.

4. The *Vicia ſepium, purple everlaſting*, or *buſh-vetch*. Our author gives the preference to this plant beyond all others of the ſame tribe for paſture. The roots of it ſpread on every ſide a little below the ſurface of the ground, from which, in the ſpring, many ſtems ariſe quite cloſe by one another; and as theſe have a broad tufted top covered with many leaves, it forms as cloſe a pile as could be deſired. It grows very quickly after being cut or cropt but does not arrive at any great height; ſo that it ſeems more proper for paſturage than making hay; although, upon a good ſoil, it will grow ſufficiently high for that purpoſe but the ſtalks grow ſo cloſe upon one another, that there is great danger of having it rotted at the root, if the ſeaſon ſhould prove damp. It ſeems to thrive beſt in a clay ſoil.

Beſides theſe, there are a variety of others of the ſame claſs, which he thinks might be uſeful to the farmer. The common garden everlaſting pea, cultivated as a flowering plant, he conjectures, would yield a prodigious weight of hay upon an acre; as it grows to the height of ten or twelve feet, having very ſtrong ſtalks, that could ſupport themſelves without rotting till they attained a great height.

One other plant, hitherto unnoticed, is recommended by our author to the attention of the farmer; it is the *common yarrow, (Achillea millefolium)* or *hundred-leaved graſs*. Concerning this plant, he remarks, that, in almoſt every fine old paſture, a great proportion of the growing vegetables with which the field is covered, conſiſts of it; but the animals which feed there are ſo fond of the yarrow, as never to allow one ſeed-ſtalk of it to come to perfection. Hence theſe ſeed ſtalks are never found but in neglected corners, or by the ſides of roads; and are ſo diſagreeable to cattle, that they are never taſted; and thus it has been erroneouſly thought that the whole plant was refuſed by them.——The leaves of this plant have a great tendency to grow very thick upon one another, and are therefore peculiarly adapted for paſturage. It arrives at is greateſt perfection in rich fields that are naturally fit for producing a large and ſucculent crop of graſs. It grows alſo upon clays; and is among the firſt plants that ſtrike root in any barren clay that has been lately dug from any conſiderable depth; ſo that this plant, and thiſtles, are uſually the firſt that appear on the banks of deep ditches formed in a clayey ſoil. All animals delight to eat it; but, from the dry aromatic taſte it poſſeſſes, it would ſeem peculiarly favorable to the conſtitution of ſheep. It ſeems altogether unfit for hay.

Beſides theſe plants, which are natives of our own country, there are others, which, though natives of a foreign climate, are found to thrive very well in Britain; and have been raiſed with ſuch ſucceſs by individuals, as highly to merit the attention of every farmer. Among theſe the firſt place is claimed by lucerne.

This is the plant called *medica* by the ancients, becauſe it came originally from Media, and on the culture of which they beſtowed ſuch

great care and pains. It hath a perennial root, and annual ſtalks, which, in good ſoil, riſe to three feet, or ſometimes more in height; its leaves grow at a joint like thoſe of clover; the flowers, which appear in June, are purple, and its pods of a ſcrew-like ſhape, containing ſeeds which ripen in September. All ſorts of domeſtic cattle are fond of this plant, eſpecially when allowed to eat it green, and black cattle may be fed very well with the hay made from it; but an exceſs of this food is ſaid to be very dangerous.

Lucerne has the property of growing very quickly after it is cut down, inſomuch that Mr. Rocque has mowed it five times in a ſeaſon, and Mr. Anderſon affirms he has cut it no leſs than ſix times. It is, however, not very eaſily cultivated; in conſequence of which it ſometimes does not ſucceed; and as it dies entirely in the winter, it is perhaps inferior to the feſcue graſſes already mentioned, which, though deſpiſed and neglected, might probably yield as rich a crop as lucerne, without any danger of a miſcarriage.

Another graſs was brought from Virginia, where it is a native, and ſown by Rocque in 1763.——This graſs is called *Timothy*, from its being brought from New-York to Carolina by one Timothy Hanſon. It grows beſt in a wet ſoil; but will thrive in almoſt any. If it is ſown in Auguſt it will be fit for cutting in the latter end of May or beginning of June. Horſes are very fond of it, and will leave lucerne to eat it. It is alſo preferred by black cattle and ſheep; for a ſquare piece of land having been divided into four equal parts, and one part ſowed with lucerne, another with ſain-foin, a third with clover, and the fourth with timothy, ſome horſes, black cattle and ſheep, were turned into it, when the plants were all in a condition for paſturage; and the timothy was eaten quite bare, before the clover, lucerne, or ſain-foin, was touched.

One valuable property of this graſs is, that its roots are ſo ſtrong and interwoven with one another, that they render the wetteſt and ſofteſt land, on which a horſe could not find footing, firm enough to bear the heavieſt cart. With the view of improving boggy lands, therefore, ſo as to prevent their being poached with the feet of cattle, Mr. Anderſon recommends the cultivation of this kind of graſs, from which he has little expectation in other reſpects.

PRACTICE *of* AGRICULTURE.

(Continued from page 492.)

CARROT *and* PARSNIPS.

OF all roots, a carrot requires the deepeſt ſoil. It ought at leaſt to be a foot deep, all equally good from top to bottom. If ſuch a ſoil be not in the farm, it may be made artificially by trench-ploughing, which brings to the ſurface what never had any communication with the ſun or air. When this new ſoil is ſufficiently improved by a crop or two with dung, it is fit for bearing carrots. Beware of dunging the year when the carrots are ſown; for with freſh dung they ſeldom eſcape rotten ſcabs.

The only ſoils proper for that root, are a loam and a ſandy ſoil.

The ground muſt be prepared by the deepeſt furrow that can be taken, the ſooner after harveſt the better; immediately upon the back of which, a ribbing ought to ſucceed, as directed for barley. At the end of

March, or beginning of April, which is the time of ſowing the ſeed, the ground muſt be ſmoothed with a brake. Sow the ſeed in drills, with intervals of a foot for hand-hoeing: which is no expenſive operation where the crop is confined to an acre or two: but if the quantity of ground be greater the intervals ought to be three feet, in order for horſe-hoeing.

In flat ground without ridges, it may be proper to make parallel furrows with the plough, ten feet from each other, in order to carry off any redundant moiſture.

At Parlington, in Yorkſhire, from the end of September to the firſt of May, twenty work-horſes, four bullocks, and ſix milk-cows, were fed on the carrots that grew on three acres; and theſe animals never taſted any other food but a little hay. The milk was excellent: and, over and above, thirty hogs were fattened upon what was left by the other beaſts. We have this fact from undoubted authority.

The culture of parſnips is the ſame with that of carrots.

Plants cultivated for Leaves, or for both Leaves and *Root*.

There are many garden plants of theſe kinds. The plants proper for the field are cabbage red and white, colewort plain and curled, turnip-rooted cabbage, and the root of ſcarcity.

1. Cabbage is an intereſting article in huſbandry. It is eaſily raiſed, is ſubject to few diſeaſes, reſiſts froſt more than turnip, is palatable o cattle, and ſooner fills them than turnip, carrot, or potatoes.

The ſeaſon for ſetting cabbage depends on the uſe it is intended for. If intended for feeding in Nov. Dec. and January, plants procured from ſeed ſown the end of July the preceding year muſt be ſet in March or April. If intended for feeding in March, April, and May, the plants muſt be ſet the firſt week of the preceding July, from ſeed ſown in the end of February or beginning of March ths ſame year. The late ſetting of the plants retards their growth; by which means they have a vigorous growth the following ſpring. And this crop makes an important link in the chain that connects winter and ſummer green food. Where cabbage for ſpring food happens to be neglected, a few acres of rye, ſown at Michaelmas, will ſupply the want. After the rye is conſumed, there is time ſufficient to prepare the ground for turnip.

To prepare a field for cabbage.—Where the plants are to be ſet in March, the field muſt be made up after harveſt, in ridges three feet wide. In that form let it lie all winter, to be mellowed with air and froſt. In March, take the firſt opportunity, between wet and dry, to lay dung in the furrows. Cover the dung with a plough, which will convert the furrow into a crown, and conſequently the crown into a furrow. Set the plants upon the dung, diſtant from each other three feet. Plant them ſo as to make a ſtraight line croſs the ridges, as well as along the furrows, to which a gardener's line ſtretched perpendicularly croſs the furrows will be requiſite. This will ſet each plant at the diſtance preciſely of three feet from the plants that ſurround it. The purpoſe of this accuracy is to give opportunity for ploughing, not only along the ridges, but croſs them. This mode is attended with three ſignal advantages: it ſaves hand-hoeing—it is a

more complete dreſſing to the ſoil, and it lays earth neatly round every plant.

If the ſoil be deep and compoſed of good earth, a trench-ploughing after the preceding crop will not be amiſs; in which caſe, the time for dividing the field into three-feet ridges, as above, ought to be immediately before the dunging for the plants.

If weeds happen to riſe ſo cloſe to the plants as not to be reached by the plough, it will require very little labor to deſtroy them with a hand-hoe.

Unleſs the ſoil be much infeſted with annuals, twice ploughing after the plants are ſet will be a ſufficient dreſſing. The firſt removes the earth from the plants; the next, at the diſtance of a month or ſo, lays it back.

Where the plants are to be ſet in July, the field muſt be ribbed as directed for barley. It ought to have a ſlight ploughing in June before the planting, in order to looſen the ſoil, but not ſo as to bury the ſurface-earth; after which the three-feet ridges muſt be formed, and the other particulars carried on as directed above with reſpect to plants that are to be ſet in March.

2. As to the *turnip-rooted cabbages*, their importance and value ſeem only to have been lately aſcertained. In the Bath Society Papers we have the following account of Sir Thomas Beevor's method of cultivating them —which from experience he found to be cheaper and better than any other.

"In the firſt or ſecond week of June, I ſow the ſame quantity of ſeed, hoe the plants at the ſame ſize, leave them at the ſame diſtance from each other, and treat them in all reſpects like the common turnip. In this method I have always obtained a plentiful crop of them; to aſcertain the value of which I need only inform you, that on the 23d day of April laſt, having then two acres left of my crop, ſound, and in great perfection, I divided them by ſold hurdles into three parts of nearly equal dimenſions. Into the firſt part I put 24 ſmall bullocks of about 30 ſtone weight each, (14 lb. to the ſtone) and 30 middle-ſized fat wethers, which at the end of the firſt week, after they had eaten down the greater part of the leaves, and ſome part of the roots, I ſhifted into the ſecond diviſion, and then put 70 lean ſheep into what was left of the firſt; thoſe fed off the remainder of the turnips left by the fat ſtock; and ſo they were ſhifted through the three diviſions, the lean ſtock following the fat as they wanted food, until the whole was conſumed.

"The 24 bullocks and 30 fat wethers continued in the turnips until the 21ſt of May, being exactly four weeks; and the 70 lean ſheep until the 29th, which is one day over four weeks: ſo that the two acres kept me 24 ſmall bullocks and 110 ſheep four weeks; (not reckoning the overplus day of keeping the lean ſheep) the value, at the rate of keeping at that ſeaſon, cannot be eſtimated in any common year at leſs than 4d. a week for each ſheep, and 1ſ 6 per week for each bullock, which would amount together to the ſum of L.14 : 10 : 8 for the two acres.

"You will hardly, I conceive, think I have ſet the price of keeping the ſtock at too high a rate; it is beneath the price here in almoſt every ſpring, and in this laſt it would have coſt double, could it have been procured; which was ſo far from

being the caſe, that hundreds of ſheep and lambs here were loſt, and the reſt greatly pinched for want of food.

"You will obſerve, gentlemen, that in the valuation of the crop above-mentioned I have claimed no allowance for the great benefit the farmer receives by being enabled to ſuffer his graſs to get into a forward growth, nor for the ſuperior quality of theſe turnips in fattening his ſtock; both which circumſtances muſt ſtamp a new and a great additional value upon them. But as their continuance on the land may ſeem to be injurious to the ſucceeding crop, and indeed will deprive the farmer totally of either oats or barley; ſo to ſupply that loſs I have always ſown buckwheat on the firſt earth upon the land from which the turnips were thus fed off; allowing one buſhel of ſeed per acre, for which I commonly receive from five to ſix quarters per acre in return. And that I may not throw that part of my land out of the ſame courſe of tillage with the reſt, I ſow my clover or other graſs-ſeeds with the buckwheat, in the ſame manner as with the oat or barley crops, and have always found as good a *layer* (ley) of it afterwards.

"Thus you ſee, that in providing a moſt incomparable vegetable food for cattle, in that ſeaſon of the year in which the farmer is generally moſt diſtreſſed, and his cattle almoſt ſtarved, a conſiderable profit may likewiſe be obtained, much beyond what is uſually derived from his former practice, by the great produce and price of a crop raiſed at ſo eaſy an expence as that of buckwheat, which, with us, ſells commonly at the ſame price as barley, oftentimes more, and but very rarely for leſs.

"The land on which I have uſually ſown turnip-rooted cabbages is a dry mixed ſoil, worth 15s. per acre."

To the preceding account the Society have ſubjoined the following note: "Whether we regard the importance of the ſubject, or the clear and practical information which the foregoing letter conveys, it may be conſidered as truly intereſting as any we have ever been favored with: and therefore it is recommended in the ſtrongeſt manner to farmers in general, that they adopt a mode of practice ſo deciſively aſcertained to be in a high degree judicious and profitable."

To raiſe the turnip-rooted cabbage for tranſplanting, the beſt method yet diſcovered is, to breaſt-plough and burn as much old paſture as may be judged neceſſary for the ſeed-bed; two perch well ſtocked with plants will be ſufficient to plant an acre. The land ſhould be dug as ſhallow as poſſible, turning the aſhes in; and the ſeed ſhould be ſown the beginning of April.

The land intended for the plantation to be cultivated and dunged as for the common turnip. About midſummer (or ſooner if the weather will permit) will be a proper time for planting, which is beſt done in the following manner: the land to be thrown into *one-bout* ridges, upon the tops of which the plants are to be ſet, at about 18 inches diſtance from each other. As ſoon as the weeds riſe, give a hand-hoeing, afterwards run the ploughs in the intervals, and fetch a furrow from each ridge, which, after laying a fortnight or three weeks, is again thrown back to the ridges; if the weeds riſe again, it is neceſſary to give them another hand-hoeing.

If the plants in the ſeed-bed ſhould be attacked by the fly, ſow wood-aſhes over them when the dew is on, which will effectually prevent the ravages they would otherwiſe make.

3. The *racine de diſette*, or root of ſcarcity, *(Betacicla)* delights in a rich loamy land well dunged. It is directed to be ſown in rows, or broad-caſt, and as ſoon as the plants are of the ſize of a gooſe-quill, to be tranſplanted in rows of 18 inches diſtance, and 18 inches a-part, one plant from the other: care muſt be taken in the ſowing, to ſow very thin, and to cover the ſeed, which lays in the ground about a month, an inch only. In tranſplanting, the root is not to be ſhortened, but the leaves cut at the top; the plant is then to be planted with a ſetting-ſtick, ſo that the upper part of the root ſhall appear about half an inch out of the ground; this laſt precaution is very neceſſary to be attended to. Theſe plants will ſtrike root in twenty-four hours, and a man a little occuſtomed to planting, will plant with eaſe 1800 or 2000 a-day. In the ſeed-bed, the plants, like all others, muſt be kept clear of weeds: when they are planted out, after once hoeing, they will take care of themſelves, and ſuffocate every kind of weed near them.

The beſt time to ſow the ſeed is from the beginning of March to the middle of April: it is, however, adviſed to continue ſowing every month until the beginning of July, in order to have a ſucceſſion of plants. Both leaves and roots have been extolled as excellent both for man and beaſt. This plant is ſaid not to be liable, like the turnip, to be deſtroyed by inſects, for no inſect touches it, nor is it affected by exceſſive drought, or the changes of ſeaſons. Horned cattle, horſes, pigs and poultry, are exceeding fond of it when cut ſmall. The leaves may be gathered every 12 or 15 days; they are from 30 to 40 inches long, by 22 to 25 inches broad. This plant is excellent for milch cows, when given to them in proper proportions, as it adds much to the quality as well as quantity of their milk; but care muſt be taken to proportion the leaves with other green food, otherwiſe it would abate the milk, and fatten them too much, it being of ſo exceeding a fattening quality. To put all theſe properties beyond doubt, however, further experiments are wanting.

From the *New-England Farmer.*

Of MOWING GROUND.

THE generality of farmers in this country lamentably miſtake their intereſt by having too large a proportion of their lands in graſs for mowing. Half the uſual quantity, with the beſt management, would produce as much hay as they need, a great deal more than they commonly get, beſides ſaving them expence and much hard labor; and allow them to convert half their mowing land to tillage or paſturage.

A New-England farmer is not content, unleſs he yearly mows over the greater part of his cleared land; becauſe he ſuppoſes that if he does not, he ſhall be able to winter but a ſmall ſtock. His graſs on the moſt of his acres muſt needs be very thin, even when the ſeaſons are moſt favorable; therefore, if a ſummer happen to be dry, the ſoil, which is ſo poorly covered as to retain neither dew nor rains, is parched and bound. The graſs, deprived of its nouriſhment, does not get half its uſual growth, and the crop turns out to

be almoſt nothing. The diſtreſſed farmer, not knowing how to get fodder for his cattle in the enſuing winter, with ſevere labor or coſt, mows his dead graſs, and gets perhaps four or five cocks from an acre. He cannot ſell off any of his ſtock, becauſe of the general ſcarcity of hay; nor fat them to kill, for want of graſs; therefore he keeps them along poorly and pinchingly, until the ground is bare in the ſpring; then to ſave their lives, he turns them into his mowing ground, as ſoon as there is the leaſt appearance of green graſs. They potch the ſoil to the depth of ſix or eight inches, which is ſufficient to prevent the growth of a good crop that year; as it ſinks a great part of the ſurface to ſuch a depth that it can produce nothing; tears and maims the roots which remain in their places; and leaves the ſurface ſo uneven, that if a crop of graſs ſhould grow it could not be mown cloſely, if at all.—— Therefore through want of hay, the ſoil and ſward muſt be mangled in the ſame way the ſpring following; and ſo on from year to year perpetually. How abſurd and ruinating is this practice!

If our farmers would reſolve they will mow but half the quantity of ground which they have mowed hitherto, I ſhould think they might ſoon find their account in it. But it will be neceſſary that they ſhould adopt a new kind of management.

In the firſt place, let them not lay down to graſs lands that are quite exhauſted by ſevere cropping; nor without manuring them well. Good crops of graſs are not to be expected when there is no ſtrength in the ſoil. Therefore the lands ſhould be dunged when the graſs is ſown, unleſs we except clover and other biennial graſſes. And even for theſe it is often quite neceſſary.

Mr. Miller adviſes to ſowing perennial graſſes in autumn, not with corn, but by themſelves. This is the right way to have the ſoil well filled with good graſs roots, before it ſubſides and becomes compact. I think the farmer need not grudge to forego his corn crop in this caſe; but perhaps this is not neceſſary; for no crop will be miſſed by ſowing graſſes by itſelf. If it be ſown with winter grain it will not produce a crop for mowing the next year; but if ſown by itſelf it will produce a good crop; and a plenty of ſtrong roots will be eſtabliſhed in the ſoil. But when graſs is ſown with grain, the grain kills part of the roots, and ſtints the growth of the reſt to ſuch a degree that they will never recover.

Alſo, the ſurface ſhould be rolled after the ſeed is ſown, to cloſe the mould about the ſeeds, to prevent their being removed by ſtrong winds, to prevent the ſurface from being irregularly torn by the froſt of winter, and to make the ſoil ſmoother for mowing.

Graſs land, by lying, is apt to become uneven, and knobby. For this reaſon the good farmers in England paſs a roller over their graſs land every ſpring and fall. It gives the roots of graſs a more equal advantage for nouriſhment and growth, and facilitates the mowing of the graſs, and the raking of the hay.

When land becomes bound or moſſy, ſo as to diminiſh the growth of the graſs, if it be not convenient for the farmer to break it up, it ſhould be cut, or ſcarified, with ſome ſuch inſtrument as the three coultered plough, invented by M. de

Chateauvieux. Then dreſſed with ſome ſhort rotten manure ſuited to the ſoil; and a roller paſſed over it. Inſtead of the three coultered plough, when that cannot be had, a loaded harrow with ſharp teeth may anſwer. There is no danger of deſtroying the roots of the graſs by this operation. Though they are broken they will be ſpeedily renewed; new offſets will be more plentifully formed, and the crops will riſe with renewed vigor.

Let farmers keep their mowing land ſo completely fenced, that cattle and ſwine may be effectually prevented from breaking in at any time of the year. I think every one muſt be ſenſible of the neceſſity of this.

It is ridiculous to think of taking many crops of hay from any piece of upland, in uninterrupted ſucceſſion, without affording it any manure. For it does not imbibe the richneſs of the atmoſphere ſo plentifully as land in tillage. Graſs land ſhould therefore, once in two or three years, have a dreſſing of good rotten dung, or of a compoſt ſuitable for the ſoil. Autumn is the time for applying the manure, according to long practice. But a writer in the Georgical Eſſays recommends doing it immediately after mowing. Whenever it is done, a buſh harrow ſhould be drawn over the ſurface, which will break the ſmall lumps remaining in the manure, and bring it cloſer to the roots of the graſs:—Or if the ſurface be not dunged, the crop ſhould be fed off once in three years.

No creature ſhould, on any account, be turned into mowing ground in the ſpring. The miſchief they will do, will be ten times more than the advantage they can get. In the fall beat cattle may take the aftermath: But ſheep and horſes will be apt to bite ſo cloſe as to injure ſome of the roots. Therefore I think they ſhould be kept out, eſpecially after the graſs comes to be ſhort. Whatever dung is dropped by the cattle, ſhould be beat to pieces, and ſpread before winter, or early in the ſpring.

Theſe lands ſhould never be fed ſo bare, but that ſome quantity of fog may remain on them through the winter. The ſnow preſſes it down to the ſurface, where it rots; it holds the rain-water from paſſing off ſuddenly; and the virtue of the rotten graſs is carried into the ſoil, where it nouriſhes the roots.

Graſs lands, with ſuch a management as is here recommended, would produce crops ſurpriſingly large; eſpecially in the northern parts of New-England, which are extremely natural to graſs. The ſurface would be covered early in the ſpring with a fine verdure.——The crops would cover the ground ſo early as to prevent moſt of the ill effect of drought in ſummer. It would form a cloſe cover to the ſoil, and retain moſt of the moiſture that falls in dews and rains. So that a dry ſummer would make but little difference in the crop; and the rich lands would often produce two crops in a year.

On this plan of management much labor might be ſaved in hay making; and the graſs might all be cut in due ſeaſon; not only becauſe the farmer has more leiſure; but alſo becauſe a good crop is not apt to dry up ſo ſuddenly as a poor thin one.——The graſs in our mowing grounds is often ſaid to be winter-killed. It is obſervable that this happens only in the little hollow places, where the melting ſnow towards ſpring forms little ponds of water.

—A cold night or two turns these ponds to cakes of ice, which lying long upon the roots chills them so much that they cannot soon recover. Or the ponds made by the thawing of the ice destroy the roots by drowning them; so winter flooding destroys all the best grasses.—The grass however only of one crop is destroyed in the hollows; for it rises again by midsummer.

Laying lands very smooth and level according to the above direction will do much towards preventing this evil. But if a field be perfectly flat, and apt to retain too much wet when it is in tillage, it should be laid down to grass in ridges or beds. I am acquainted with some farmers who have found advantage from this method. The trenches, or furrows between the beds, should be the breadth of two, three or four swarths asunder, that the grass may be mowed with the less inconvenience. It is near as much work to mow a half swarth as a whole one.

ON ASHES FOR MANURE.

Extracted from a valuable Book lately published, entitled the NEW ENGLAND FARMER; *by the* Reverend Samuel Deane, *of* Portland, Massachusetts.

ASHES are commonly accounted a manure most suitable for low and moist lands. A cold and sour spot certainly needs them more than any other. But I have found them to be good in all sorts of soil.

Wood ashes is an excellent nourishment for the roots of trees.—They restore to trees what has been taken from them; and tend at the same time to drive away certain insects which are hurtful to trees.

Ashes of all kinds are a good ingredient in compost which are kept under cover. But when they are laid upon land unmixt, they should be spread as evenly as possible.—They are thought to do better on the top of the surface than buried in the spil; for there is nothing in them that will evaporate. Their tendency is only downwards; and their salts will soon sink too low, if they be put under the surface. If they be spread upon ground which has tender plants, it should be done just before a rain, which will dissolve and soften their acrimony:——For tender plants, when the weather is dry, will be apt to be injured by them.

Ashes in their full strength are certainly best for manure? and they will not be in full strength, unless they be kept dry; nor will it be easy to spread them properly. And they should not be laid on lands long before there are roots to be nourished by them, lest the rain rob them of their salts. A few bushels on an acre, are a good dressing for lands that are low, and inclining to be mossy. But ashes from which lye has been drawn have no small degree of virtue in them. The earthy particles are but little diminished; and some of the saline particles remain.

A handful of ashes, laid about the roots of Indian corn, is good to quicken its vegetation. But it should not much of it be in contact with the stalks. The best time for giving corn this dressing, is thought to be just before the second or third hoeing: but some do it before the first, and even before the plants are up. Like other top-dressings, it is of most service when applied at the time when plants need the greatest quantity of nourishment. This happens in Indian corn when the plants are just going to send out ears and spindles.

POETRY.

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

On CHRIST'S NATIVITY.

LO! the Saviour comes, the Prince of peace,
Deſcending from his native ſkies, behold, he comes,
To ſcatter bleſſings o'er a guilty world,
And reconcile offending man to heaven;
To looſe the captive exile, heal the wounds,
By ſin inflicted, and by grief enlarg'd;
To pour in conſolation's lenient balm,
To publiſh to all lands, without reſerve:
Lo! the accepted time, ſalvation's day is now!

But where the countleſs legions to attend
This mighty monarch to his courts below?
Where the ſhrill clarion, where the trumpet's ſound?
Where the triumphant car, the foaming ſteeds,
Where the proud trophies of the conquer'd foe,
And all the enſigns of extended empire?
Not here; for neither pomp, nor legions, clad in arms,
Attend him, ſtooping from the cleaving ſkies;
Silent, and unobſerv'd his kingdom comes;
The modeſt virtues mingle in his train,
A beauteous band, not courting public view;
Humility, the maiden meek, precedes the reſt,
Her face to earth, her thoughts full fix'd on heav'n:
Next follow truth and mercy, lovely pair,
Joining their hands never to ſunder more;
Fair equity reveal'd without a ſhade
Mingles the ſoft embrace with white rob'd peace,
While from the ſkies love looks benignant down,
And bids th' angelic multitude proclaim,
Glory to God on high, benevolence to men.

WINTER.

From an Engliſh Publication.

THE ſun far ſouthward bends his annual way,
The bleak North-eaſt wind lays the foreſt bare,
The fruit ungather'd quits the naked ſpray,
And dreary winter reigns o'er earth and air.

No mark of vegetable life is ſeen,
No bird to bird repeats his tuneful call;
Save the dark leaves of ſome rude ever-green,
Save the lone red-breaſt on the moſs-grown wall.

Where are the ſprightly ſcenes by ſpring ſupply'd,
The May-flow'r'd hedges ſcenting every breeze;
The while flocks ſcatt'ring o'er the mountain ſide,
The wood-lark warbling on the blooming trees?

Where is gay ſummer's ſportive inſect-train,
That in green fields on painted pinions play'd?
The herd at morn wide paſturing o'er the plain,
Or throng'd at noon-tide in the willow ſhade.

Where is brown autumn's evening, mild and ſtill,
What time the ripen'd corn freſh fragrance yields;
What time the village peoples all the hill,
And loud ſhouts echo o'er the harveſt fields?

To former ſcenes our fancy thus returns,
To former ſcenes, that little pleas'd when here!
Our winter chills us, and our ſummer burns,
Yet we diſlike the changes of the year!

To happier lands then reſtleſs fancy flies,
Where Indian ſtreams through green ſavannahs flow;
Where brighter ſuns, and ever tranquil ſkies,
Bid new fruits ripen and new flow'rets blow.

Let truth theſe fairer, happier lands ſurvey!
There half the year deſcends in wat'ry ſtorms;
Or nature ſickens in the blaze of day,
And one brown hue the ſun-burnt plain deforms.

There oft, as toiling in the maizey fields,
Or homeward paſſing on the ſhadeleſs way,
His joyleſs life, the weary lab'rer yields,
And inſtant drops beneath the deathful ray.

Who dreams of nature free from nature's ſtrife?
Who dreams of conſtant happineſs below?
The hope-flush'd ent'rer on the ſtage of life;
The youth to knowledge unchaſtis'd by woe.

For me, long toil'd on many a weary road,
Led by falſe hope in ſearch of many a joy;
I find on earth's bleak clime no bleſt abode,
No place, no ſeaſon, ſacred from annoy.

For me, while winter rages round the plains,
With his dark days, I'll human life compare:
Not thoſe more fraught, with clouds, and winds, and rains,
Than this with pining pain and anxious care.

O whence this wond'rous turn of mind our fate!
Whate'er the ſeaſon or the place poſſeſt,
We ever murmur at our preſent ſtate;
And yet the thought of parting breaks our reſt.

Why elſe when heard in ev'ning's ſolemn gloom,
Does the ſad knell that ſounding o'er the plain,
Toll ſome poor lifeleſs body to the tomb,
Thus thrill my breaſt with melancholy pain!

The voice of reaſon echoes in my ear,
Thus thou ere long muſt join thy kindred clay:
No more this breaſt the vital ſpirit ſhare,
No more theſe eye-lids open on the day.

O Winter, round me ſpread thy joyleſs reign,
Thy threat'ning ſkies in duſky horrors dreſt;
Of thy dread rage no longer I'll complain,
Nor aſk an EDEN for a tranſient gueſt.

Enough has heav'n indulg'd of joy below,
To tempt our tarriance in this lov'd retreat;
Enough has heav'n ordain'd of uſeful woe,
To make us languiſh for a happier ſeat.

There is, who deems all climes, all ſeaſons fair,
There is, who knows no reſtleſs paſſion's ſtrife;
Contentment, ſmiling at each idle care;
Contentment, thankful for the gift of life.

She finds in winter many a ſcene to pleaſe,
The morning landſcape fring'd with froſt work gay,
The ſun at noon ſeen through the leafleſs trees,
The clear, calm ether at the cloſe of day.

She bids for all, our grateful praiſe ariſe
To him whoſe mandate ſpake the world to form;
Gave Spring's gay bloom, and Summer's cheerful ſkies,
And Autumn's corn-clad field, and Winter's ſounding ſtorm.

FAITH, HOPE, CHARITY.

FAITH, Hope, and Love, were queſtion'd what they thought
Of future glory, which Religion taught?
Now Faith believ'd it firmly to be true;
And Hope expected ſo to find it too.
Love anſwered, ſmiling with a conſcious glow,
Believe, *Expect*; I *know* it to be ſo.

The FAIR MUSICIAN.

SUCH moving ſounds from ſuch a careleſs touch!
So unconcern'd herſelf, and we ſo much!
What art is this, that with ſo little pains
Tranſports us thus, and o'er our ſpirits reigns?
The trembling ſtrings about her fingers crowd,
And tell their joy for ev'ry kiſs, aloud:
Small force there needs to make them tremble ſo;
Touch'd by that hand, who would not tremble too?
Here *Love* takes ſtand, and while ſhe charms the ear,
Empties his quiver on the liſt'ning deer:
Muſic ſo ſoftens, and diſarms the mind,
That not an arrow does reſiſtance find.
Thus the fair tyrant celebrates the prize,
And acts herſelf the triumph of her eyes.
So *Nero* once, with harp in hand, ſurvey'd
His flaming *Rome*, and as it burnt he play'd.

ADVICE *to the* FAIR SEX.

By Dr. SAMUEL JOHNSON.

THE teeming mother, anxious for her race,
Begs for each birth the fortune of a face;
Yet Vane could tell what ills from beauty ſpring,
And Sedley curs'd the form that pleas'd a king.
Ye nymphs of roſy lips, and radiant eyes,
Whom pleaſure keeps too buſy to be wiſe;
Whom joys with ſoft varieties invite,
By day the frolic, and the dance by night;
Who frown with vanity, who ſmile with art,
And aſk the lateſt faſhion of the heart;
What care, what rules your heedleſs charms ſhall ſave,
Each nymph your rival, and each youth your ſlave?
Againſt your fame, with fondneſs hate combines,
The rival batters, and the lover mines.
With diſtant voice neglected Virtue calls,
Leſs heard and leſs, the faint remonſtrance falls;
Tired with contempt, ſhe quits the ſlipp'ry reign,
And Pride and Prudence take her ſeat in vain;
In crowd at once, where none the paſs defend,
The harmleſs freedom, and the private friend.
The guardians yield, by force ſuperior ply'd;
By int'reſt, Prudence; and by flatt'ry, Pride.
Then Beauty falls betray'd, deſpis'd, diſtreſs'd,
And hiſſing infamy proclaims the reſt.

The BACHELOR'S WISH.

A Beauteous face let others prize,
The features of the fair,
I look for ſpirit in her eyes,
And meaning in her air.

What tho' ſhe ſeem quite ſweet and mild,
With colour freſh as morn,
An innocent and harmleſs child
As ever yet was born?

This will not kindle my deſire,
Or make me wiſh to wed,
Leſt ignorance ſhould quench the fire
Which wiſdom would have fed.

The charming puppet may paſs by,
Or gently fall and riſe;
It will not hurt my peace; for I
Have ears as well as eyes.

I want to know the inward ſtate
And temper of her mind;
If ſhe will frown, or rage, or fret;
Be gentle or unkind:

If her diſcourſe is calm and ſtaid,
And judgment rule her life:
Nonſenſe may charm us in a maid,
But never in a wife.

I love to ſee a female friend,
Who looks as if ſhe thought;
Who on her houſhold will attend,
And do the thing ſhe ought.

A Quaker plainneſs in her dreſs,
Kitchen and ſervants clean;
Proviſion neither in exceſs,
Nor ſcandalouſly mean.

O could I ſuch a female find,
Such treaſure in a wife,
I'd paſs my days to peace reſign'd,
Nor fear the ills of life.

Foreign Occurrences.

LONDON, *Nov.* 20.

The ariſtocratic party in France have now loſt all hopes of a counter revolution, by the accommodation that has taken place between England and Spain. It was owing to them, that France became violent againſt Great-Britain. They built much on a war; and they wiſhed their country to be plunged into it, not ſo much to ſerve Spain, as to favor a civil war, which they were preparing, and which they would have begun, the moment hoſtilities broke out.

The plan of the ſettlement of the conſtitution of Canada, is at length to be ſubmitted to the parliament. Canada is to be divided into two governments. Each is to have an aſſembly. The government of Quebec is to have the controul.

By a recent determination of the Spaniſh court, an armament of thirty ſail of the line will be maintained. They do not pretend to lay any reſtrictions on the Britiſh court; but to this determination they are abſolutely reſolved ſteadily to adhere.

The war between the Spaniards and the Moors, continues with unabating vigor; and intelligence from Liſbon ſtates, that a large detachment of the Spaniſh fleet was ordered from Cadiz to Algeſiras, from thence to proceed either to the aſſiſtance of the beſieged at Ceuta, or, if neceſſary, to make a diviſion in the Mooriſh army, by inveſting Mogadore or Sallee.

Domeſtic Occurrences.

PITTSBURG, *Jan.* 1.

The accounts brought by Mr. Robins, of the diſpoſition of the Indians, are rather unfavorable. It appears, that they are determined, early in the ſpring, to turn out for war, and commit depredations on the frontiers. They are greatly elevated with the iſſue of the late campaign.

ALBANY, *Jan.* 13.

Yeſterday morning, the pleaſing intelligence of our ſiſter ſtate of Vermont, having adopted the American Conſtitution, by a ſtate convention, was received by a gentleman of character from that quarter; and at one o'clock, the independent company of artillery paraded, in uniform, and fired a federal ſalute of fourteen guns from fort-hill, which was followed by three cheerful huzzas, from a number of our moſt reſpectable citizens. This agreeable event, which cloſes the circle of our federal union, cannot fail of being received with the utmoſt ſatisfaction, by all Americans of every deſcription, who are friends to order, unanimity and good government, and to the welfare of our happy country.

BOSTON, *Jan.* 15.

The national aſſembly of France, at the date of the laſt accounts, was faſt approaching towards its diſſolution—the conſequent general election that will take place, throughout France, will be the true epocha for the permanent eſtabliſhment, or final deſtruction of the liberties of that country. That the iſſue may be the promotion of the beſt good of the French nation, forms the wiſh of every American.

RICHMOND, *Jan.* 15.

This morning about five o,clock, a very ſevere ſhock of an earthquake was felt in this city, which

lasted about two minutes. It shook the houses very severely.

A bill has passed the senate of North-Carolina, the present session, and is now before the house—for subscribing on loan, in the loan-office of the United States, such continental monies, and continental and state securities, as are, or may be, in the hands of the treasurer.

It is conjectured that there are in the treasury of North-Carolina, state securities to an amount nearly sufficient to balance the sum to be assumed on account of that state by the general government.

PHILADELPHIA, *December 4.*

The loaf sugar made from the maple sugar, and now exposed for sale by Messrs. Edward and Isaac Pennington, has been pronounced by impartial judges to be equal to any loaf sugar that ever was made from the West India sugar cane.

Elizabeth-Town, *Jan.* 31.

We hear the glass manufactory in Boston, is now in such forwardness, that the article of glass will probably be made in great quantities in that town the ensuing season.

The inhabitants of France are said to be 25 millions, and their national debt about 200 millions sterling.—This sum, if divided equally among them, will amount to 8l. a head.—Those of Great Britain are computed at 8 millions of inhabitants—their national debt to 300 millions sterling: this equally divided among them, amounts to 37l. sterling a head. And those of the United States, to about 3 million and a half of inhabitants—the national debt (including state debts) about 18 millions sterling. The sum, equally divided, amounts to about 5l. sterling a head.

MARRIAGES.

NEW-YORK.

In the Capital—Mr. Joseph Williams, to Miss Anne Fisher. Mr. Paul Hochstrasser, to Miss Caty Snyder. Thomas Randall, Esquire, to Miss Sears. Mr. Joseph Bogart, to Miss Jane Finch.—*On Long-Island*, Eliphalet Wickes, to Miss M. Herriman.——*In Ulster county*, David Colden, Esquire, to Miss Gertrude Wynkoop.

NEW-JERSEY.

In Newark, Abijah Hammond, Esquire, of the city of New-York, to Miss Catharine Ogden, daughter of Abraham Ogden, Esq. Major Jeremiah Bruen, to Miss Jemima Baldwin.—*In New-Brunswick*, Mr. Thomas M'Dowall, to Mrs. Thompson.

PENNSYLVANIA.

In Philadelphia, Col. Hodgdon, to Miss Hodge. Mr. Richard Potter, to Miss Miercken. Mr. William Millet, to Miss Juliana Turner. Mr. Francis Lee, to Mrs. Beach. Captain Beck, to Mrs. M'Murray.

DEATHS.

MASSACHUSETTS.

At Salem, Captain John Jones, aged 90. Mr. Peter Flood, aged 63.

NEW-YORK.

At the Manor of Livingston, Robert Livingston, Esquire, aged 82.

NEW-JERSEY.

At Salem, Dr. Ebenezar Howell.

PENNSYLVANIA.

In Philadelphia, Mrs. Elizabeth Bringhurst. Mrs. White. Mrs. Nicklin. Mr. John Davidson. Dr. Richard Tidmarsh, aged 63. Mrs. Rebecca Morris. Mr. John Mifflin. Mrs. Hannah Wharton. The hon. George Bryan, Esquire.